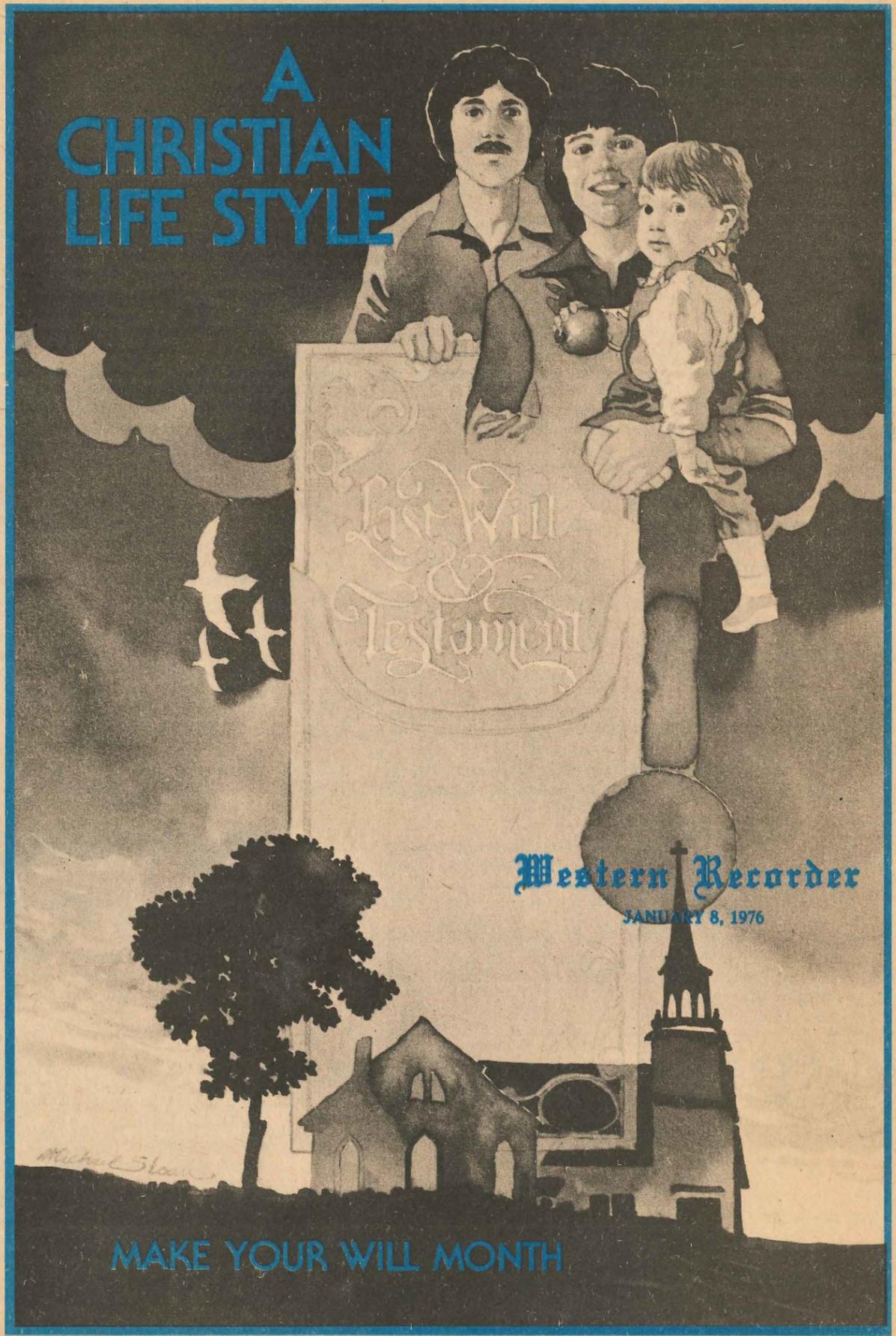


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9/16/76



**A  
CHRISTIAN  
LIFE STYLE**

Last Will  
& Testament

**Western Recorder**  
JANUARY 8, 1976

**MAKE YOUR WILL MONTH**

*Mich. S. [unclear]*

## People And Places

**Dennis L. Brewer**, pastor of Beattyville Baptist Church and missionary for Lee County, has been elected associational coordinator for Red River Association. He began his duties Dec. 1 and serves on a part time basis.

High Point Baptist Church, Mayfield, celebrated the 25th anniversary of its pastor, **James Tharp**, recently. Members enthusiastically praised Tharp for his faithful and fruitful ministry. Over 1,400 people have been added to the fellowship and the church has grown from 300 to over 700.

The 20th annual student missions conference at Southern Baptist Theological Seminary is scheduled Feb. 27-29. The conference, open only to college and university students, is limited to 1,000 participants. Those interested should write: 1976 Student Missions Conference, Box 375, Southern Seminary, 2825 Lexington Rd., Louisville, KY 40206.

**E. E. Spickard**, who retired from the ministry in 1956 but has held numerous interim pastorates since, died Nov. 28 at Daviess County Hospital, Owensboro. Ordained by Fredonia Baptist Church, his pastorates included churches in Ohio, Logan, Muhlenberg, McLean counties and others. Funeral services were conducted Dec. 1 in Owensboro. Survivors include his wife and daughter.

**Mary Dan Kuhnle**, director of intake and community services of the Kentucky Baptist Board of Child Care, resigned to accept the position of director of Sellers Baptist Home and Adoption Center, an agency of the Home Mission Board, in New Orleans. She had been a staff member of the Board of Child Care 11 years. With the Home Mission Board she will serve as national specialist in the

area of unwed parents and adoptions. She is the daughter of Rev. and Mrs. H. B. Kuhnle of Lexington.

Two Cumberland College students have been accepted into that school's chapter of Phi Alpha Theta, an international honor society for students and teachers of history. **Steve Alford**, son of Mr. and Mrs. Robert E. Porter, Verona, and **Bill Thompson**, son of Mr. and Mrs. Clarence T. Thompson, Oak Ridge, Tenn., both qualified for this distinct honor. Alford is pastor of Mt. Zion Baptist Church and plans to attend Southern Seminary. Thompson, beginning preparation for a career as a medical missionary, has also been chosen by the Bing Crosby Youth Fund as Cumberland College's first recipient of a loan fund provided by the Crosby foundation and the 3-M Co. He is scheduled to receive the first of two \$1,000 loans on national TV in January during the Bing Crosby Pro-Amateur Golf Tournament. He will be accompanied by Cumberland President J. M. Boswell to California.

Mr. and Mrs. **David M. Dorris**, missionaries to Bangladesh, may be addressed at Box 99, Dacca 2, Bangladesh. He is a native Tennessean. She is the former **Jean Moreland** of Mayfield, Ky.

Mr. and Mrs. **Carl W. Hunker**, missionaries to Taiwan, arrived for furlough at 1633 Manzanita Lane, Eugene, OR 97402. Before their appointment by the Foreign Mission Board in 1946, the Hunkers served in Warren County, Ky., where he was pastor of Jackson Grove Baptist Church.

**Merilyn Pinson**, missionary to Upper Volta, has completed language study in France and arrived on the field (BP580, Ouagadougou, Upper Volta). Having grown up in Ashland, Ky., she was a family crisis minister of Long Run Baptist Association, Louisville, before appointment by the Foreign Mission Board in 1974.

Mr. and Mrs. **Fred H. Sanford**, missionaries to Dahomey, have completed language school in France and arrived on the field (BP 877 Cotonou, Dahomey). Before appointment in 1974, he was a student at Southern Seminary, Louisville.

**Seventh Street Baptist Church, Lexington**, will host a pastor and deacon's fellowship meeting Feb. 3 at 7 p.m. Purpose of the event is for pastors and deacons of other Baptist churches to get to know one another and exchange ideas, according to C. H. Gordon, Seventh Street pastor. Roy McGuffey, pastor of Cane Run Baptist Church, will preach.

A "Love-In-Action" Rockathon held recently on the campus of **Cumberland College** raised \$800.00 toward the purchase of a bus to carry on a mountain ministry of recreation, Bible study, crafts and tutoring to children and adults. Many campus leaders participated in the rocking chair event which continued for 26 hours. A Walkathon is planned from Williamsburg, Ky., to Nashville, Tenn., during the spring break to share "Love-In-Action" ministry with churches along the way.

Mr. and Mrs. **J. Wendall Powers**, missionary associates to Taiwan, may be addressed c/o Calvary Baptist Church, Box 28-3 Shih Lin, Taipei 111, Taiwan, ROC. He was born in Pruden, Ky.

**Alan Dahl** was ordained to the gospel ministry Nov. 30 by the Harrods Creek Baptist Church, Brownsboro.

## Staff Changes

**Mike Cox**, a native of Oklahoma, has begun work as a full time staff member at Corinth Baptist Church, London, as minister of music and education. He will be developing various phases of music with all ages and working with the pastor, **Ben A. Baird**, in the total ministry of the church. He will especially be concerned with youth activities. Mike, his wife, Ronda, and son, James, moved from Knox County where he had been music and youth director at Concord Baptist Church.



Cox

## First of a Series

# Old Testament Backgrounds Of Church-State Relationships

by **Ronnie Prevost, New Orleans, La.**

The United States of America has begun the celebration of its bicentennial. This marks the 200th anniversary of what many have called "the Great Experiment." Within the basic document of our nation are 16 words that point out the great uniqueness of this experiment in human history: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

The proper interpretation of this first amendment to our constitution has been a matter of legal concern and church concern virtually ever since the amendment was ratified. The constitution has almost always been the basis for debate over the church-state issue. Separation of church and state in the United States is seldom discussed without mention of the Supreme Court and legal cases such as *McCullum vs. Board of Education* and *Everson vs. Board of Education*.

However, Christians must realize that the issue of church and state separation belongs not only to the legal considerations of the state, but also to the moral and ethical considerations of the church. (That is, the church in both the local and universal senses.) Baptists have been aware of this fact for quite some time. In 1808 a group of Baptists in Virginia wrote Thomas Jefferson concerning the separation of church and state. Jefferson's reply was:

*We have solved by fair experiment, the great and interesting question whether freedom of religion is compatible with order in government and obedience to the laws. And we have experienced the quiet as well as the comfort which results from leaving everyone to profess freely and openly those principles of religion which are the inductions of his own reason and the serious convictions of his own inquiries.*

This concept of the separation of church and state has been such an integral part of our heritage as both citizens of the United States and Baptists

that often we are unaware of how novel the notion is within the thousands of years of human history. Within primitive cultures social custom and virtually all of life was dictated by religious purpose. Early man could not distinguish one alien factor from another. Rather, he saw all opposing forces as threatening his daily existence. Because of this, as society developed and leaders emerged, these leaders acted as "protectors" and performed religious functions.

However, as time passed men began to differentiate between the functions of civil and religious leadership and there arose a special class of priests. This class of religious leaders soon came into conflict with the king. The claims that each group presented posed a problem for the society concerned. It is interesting that the civil faction had superiority from the beginning. If the offices of priest and king were manifested in different individuals, the king was usually the more dominant of the two figures. In the case of the two offices being manifested in one individual, he assumed the priestly functions because he was the head of the community.

The dominance of the king, or state, in the close relationship with religion is evidenced in the codes of various ancient rulers. Hammurabi ranked gods in the divine hierarchy. One Egyptian ruler, Akhnaton, replaced all other gods with the sun, his own personal god. Leo Pfeffer, in *Church State and Freedom*, stated, "All in all, the relationship of religion to the state (king) in the pre-Hebraic period may be described as a union of the two forces, with the state almost universally the dominant partner."

That Pfeffer specifies "pre-Hebraic" is important to note, for the relationship that grew between the religion of Moses and the Hebrew state differed greatly from that of other religions and states of the time. This relationship was so different that in describing the Hebrew

government the historian Josephus resorted to using a new name for it, "... theocracy, by ascribing the authority and the power to God."

The Mosaic Law was more than just the religion of the state. Until the time of Saul it was the state itself. In their period of history, the Hebrews were unique in that their man of God preceded king or prince. Within the theocracy of the Hebrews, they were ruled by God through his chosen leader: Moses led, then Joshua, and on through the period of the judges. These God-chosen leaders of the Hebrews made decisions in areas that today would be considered civil jurisdiction such as when to make war and peace, division of lands, and criminal actions. However, the Hebrew leaders were considered to be the first ones ordained by God to lead in religious matters which, in turn, were thought to embrace all that affected the people.

Israel's first king, Saul was anointed by Samuel, prophet and priest of the God of the Hebrews as was David. At the beginning of this kingdom period in Hebrew history, the truly close relationship between the church and state began to disintegrate into little more than a false front. Saul tried very little to lead Israel in religious matters; David dwelt mostly

on expanding the kingdom, and Solomon, though building the temple, was concerned primarily with building detente with surrounding nations.

As is evident in viewing the period of the divided kingdom and the preaching careers of Isaiah, Elijah, Elisha, Jeremiah and the other prophets, the gap between the religion and the states of the Hebrews widened with the passage of time. The State and religion were rejoined to a degree during the inter-biblical period, but the union was dominated by civil politicians who used the priesthood as a political tool rather than as a co-equal leader.



## 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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Guest Editorial—

## The Scene in 1876

We do not envy the man who can revert, without emotion, to the times that these suggestive figures "76" recall. They carry us back to that grand epoch in the world's history when the crucial experiment of free government was in the heat and hazard of its trial. A hundred vanished years lie between us and the time when Hancock and Jefferson and Adams and Patrick Henry and those other noble men stood up in Independence Hall and dared to "proclaim liberty to the earth and to all the inhabitants thereof." As we glance back over the eventful period that has intervened, we can see many things to regret. There are dark features in the picture which no patriot can look upon without solicitude. There has been a grave decadence in that honest statesmanship and a still graver departure from the stern virtues that were current when the Republic had its birth. Minute and hardly noticed blemishes upon the body politic have since been developed into most alarming plague-spots of evil. Private and public morality alike have felt the touch of hundreds of corrupting influences.

And yet the opening year of the second century of the Republic is on the whole bright with hope

and inspiring with promise. We are no longer a young nation. We have passed the period of adolescence. The strength of abounding life is in our veins. Christian endeavor, the very "salt" of this American "earth," was never more active and influential. If the forces that would drag us downward are powerful and persistent, no less so are those that elevate and bless. If the past hundred years has taught us to tone down somewhat those roseate pictures which enthusiastic and callow statesmanship was wont with each recurring national anniversary to paint, it has also taught us wherein our real strength and real danger lie. With the spread of virtue and intelligence among the people, we have every assurance that the second century of our Republic will be far more prosperous than the first. To the young especially, the call for noble aims and a high ideal in life is imperative and strong. After all, there is no such country as America, and no land that affords such bright prospects or has so much rewards for a noble Christian manhood as our own.

[The above is an editorial of A. C. Caperton in the January 6, 1876, issue of *Western Recorder*.]

## The Scene in 1976

In today's world the wisest are reluctant to predict what the next day will bring to say nothing of what the next hundred years promise. Above a courageous Christian statesman standing on the boundary line between the first and second centuries of the American experiment of freedom, dared to evaluate the first and to express confidence in the second. What a man!

The amazing thing about A. C. Caperton's words in 1876 is not how far they were off but how appropriate they are in 1976. In his majestic,

oratorical language, Caperton was a child of his age but in his insights he was ageless.

Caperton wisely limited his observations to the realm of ideals, dreams and spiritual goals. If scientific and technological discoveries were of any concern to him, he was too smart to make predictions. Were he to be transported from his to our day without knowledge of developments in the intervening years, he would be speechless.

In 1876 man was still mostly earthbound. It required as much time for Caperton to get to a

preaching appointment in the next county as it does for a preacher today to reach an assignment on the other side of the country. Only the steam locomotive promised speed in transportation. The Wright brothers had not invented wings to fly like birds and the horseless carriages of Henry Ford were years away. Space travel was unknown even in scientific fiction. A foreign missionary measured his journey to another continent by weeks on a slow boat instead of by hours on fast-as-sound jetliners.

In scientific and technological advance we have surpassed the wildest imagination of our 1876 forefathers. In spiritual ideals it is another story. We have fallen far short of their hopes and prayers.

Caperton had high expectations of the Christian enterprise in the second century of America. Said he, "The strength of abounding life is in our veins. Christian endeavor, the very 'salt' of this American 'earth,' was never more active and influential."

One can but wonder how disappointed this 1876 prophet would be with the 1976 scene. How many of his expectations still remain unrealized?

The emancipation proclamation sounded by Lincoln only a decade before the 100th anniversary of our nation must have been regarded as the hand of God in making all Americans free. Could Caperton have imagined in 1876 that the basic rights promised in this American experiment of freedom are still denied to some a hundred years later.

The sound of cannon and the cries of the wounded in the struggle of brother against brother in America still lingered in the minds of *Western Recorder* readers in 1876. Would they have believed that a hundred years later man would still be making war against one another?

On the threshold of a third century for America the prospects for scientific and technological advance boggle the human mind. Yet, if this world stands, there is reason to expect advances which will make the 1876-1976 era the kindergarten of man's achievement. The search of man for the secrets of the Creator will go on relentlessly.

The challenge of America's third century for Christians is the discovery and the realization of the ultimate will of God for our country. Our sins have already qualified us for a place in the graveyard of nations but we have been spared for some reason.

At our present rate and direction many historians and theologians predict this order will not last another hundred years. But our predecessors of 1876 said the same thing. Ours is not to predict but to produce as if this age will end today or will last a million years.

In the face of this we will do well to hear again Caperton's challenge in 1876. "To the young especially, the call for noble aims and a high ideal in life is imperative and strong."

## BAPTIST FORUM



### WE FAVOR ERA

Dear Editor:

Whereas equality of personhood is a cherished Christian principle; and

Whereas the Equal Rights Amendment will guarantee men and women the same rights and responsibilities under the law; and

Whereas this amendment has been ratified by the Kentucky General Assembly,

Therefore be it resolved:

1. That Central Baptist Church, in its business session of Dec. 18, 1975 does concur in the ratification of the Equal Rights Amendment—and in opposition to efforts being aimed at its repeal.

2. That we strongly disagree with the recent action of the Kentucky Baptist Convention, calling for the repeal of this amendment.

3. That we encourage our church family to continue working for equal justice for all persons and in all segments of society.

4. That we inform the Governor of Kentucky, the Attorney General, and the Speaker of the House of Representatives of our position on this matter.

5. That a copy of this resolution be sent to the executive secretary-treasurer and the president of the Kentucky Baptist Convention and to *Western Recorder*.

Central Baptist Church, Lexington

### PAY THEIR TUITION

Dear Editor:

Your logic, advocating the paying of tuition by seminary students, was very unkind and unthoughtful to all students

(Dec. 13 issue). Your only reference was to the amount of automobiles on the seminary campus and to the parking problem caused by these vehicles.

An automobile is no longer a luxury in our society, it is a necessity for anybody. It is a necessity for living and for carrying on the ministry of a student pastor or other church related work. The parking problem can be attributed to the increased enrolment of the seminary, not comfortable and wealthy students.

You will find many students have a hard time making ends meet while at the seminary. Students barely make it if they are fortunate to have a church on the weekends. Many are not that fortunate. Others are forced to find part time work in the secular world in order to keep going to school. Paying tuition would make seminary education unbearable and unattainable for many. I thank God for Southern Baptists who provided for my tuition during my seminary education. It is the least we can do for those who feel called to minister in his name. I trust

(Continued on page 6)

(Continued from page 5)

others will always have the same opportunity for seminary education as I did.

Thomas R. Kinman, Simpsonville

### WAIT AND SEE

Dear Editor:

Concern is being expressed about the possible damaging effects a national campaign for our seminaries would have on the Cooperative Program. No one is more concerned about the future of the Cooperative Program than I. As a member of the Executive Committee of the S.B.C. and, more particularly, as chairman of the Cooperative Program Support Forum of the S.B.C., I have seen the great need for continued growth of Cooperative Program support. Also, I have been made aware of the great lack of commitment on the part of the majority of Southern Baptists to a life-style of Christian stewardship. We must do nothing to hurt what we are already accomplishing but we must do everything possible to increase the joy of giving among Southern Baptists.

However, I have also seen that there are vast resources for further support of worthwhile Christian ministries. These monies would never find their way into the Cooperative Program ministries through the usual offering plate means. Also, the head of one of our most successful institutions in raising monies for the support of his institution has assured me that there are substantial gifts available to the seminaries that state institutions could never receive.

I would then urge that we wait for the report of the committee concerning the possibility of launching a national campaign for the support of our six Southern Baptist seminaries. Let us not take a position before we know the position of the committee report. Surely, the Lord can lead us in both the continued support and growth of the Cooperative Program and finding those means for reaching resources that can undergird the tremendous needs of our seminaries. I look forward, in prayerful concern, to the committee's report to the Executive Committee in February.

B. Conrad Johnston, Salem, Va.

### BAPTISTS: TRUE AMERICANS

Dear Editor:

Thank you, Southern Baptists, for responding to the needs of thousands of

Vietnamese and other Indochinese refugees who sought asylum in this country. This is not the first time—nor will it likely be the last—that our churches have helped sponsor refugees. But never before have there been so many resettled in such a short span of time. Nearly 1,000 Southern Baptist churches or groups have served as sponsors. Numerous others have helped in other ways, such as providing financial support, teaching English classes, giving clothes and food and offering prayer support.

The personnel of the Home Mission Board, the Foreign Mission Board, state conventions, associations, and churches joined hands in supporting the ministry to the refugees both in and out of the camps. Southern Baptists can be proud of their part in this tremendous endeavor. As we approach our bicentennial year Baptists, who contributed significantly to the establishment of religious freedom in our nation, can be thankful that our doors still swing open to those seeking refuge and freedom. And that we as Baptists still are active participants in the building of a great America.

Thank you, Southern Baptists.

Irvin Dawson  
Office of Immigration &  
Refugee Service  
Home Mission Board  
Atlanta, GA

### UNSOLICITED TESTIMONY

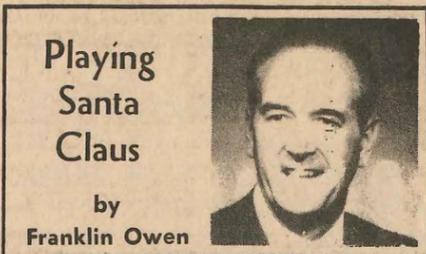
Dear editor:

One of the most rewarding experiences of 1975 for me has been the reading of *Baptists In Kentucky, 1776-1976*. This history is worth its weight in gold! It made me proud to be a Southern Baptist. Thank God for our precious forefathers.

The editor of the history, Leo T. Crismon, and the various writers have done a magnificent work. I recommend the history without reservation. Every Kentucky Baptist will be the richer for reading it.

Louis W. Shepherd, Glasgow

**Give Baptists The Facts  
And They Usually  
Give You The  
Right Answers**



### Playing Santa Claus

by  
Franklin Owen

Once more we have struggled through the time of year when parents try to play Santa Claus to their children and families. This role is getting harder and harder to play. The pressures of life, business connections, high-powered advertising, the extravagant expectations of children—all of this tends to make it more and more difficult for us to find ways to exceed our former excesses.

Husbands and fathers compete with themselves in trying to buy superior gifts to previous Christmases. Easy credit, installment buying, selling pressure combine to induce parents of very modest means to give to their children, until it is difficult to find something they don't have, or something outstanding enough to excite them.

Economists speak of business recessions "bottoming-out" and of booms "topping-out." Maybe Christmas with its material emphasis is getting ready to "top-out." Maybe we have reached the peak in playing Santa Claus.

The Santa Claus tradition sometimes seems an objectionable substitution for the Bethlehem story and an offense to our faith. Maybe that statement is a bit extreme, but we do experience such reaction when we are worn out with the excessive demands of a commercialized Christmas whose customs have so sidetracked the Christ. (Maybe I'm just tired of patronizing those merchants who are dedicated to the destruction of the sabbath principle in our land.)

I suppose it is commendable to play Santa Claus insofar as it is consistent with one's Christianity. The make-believes of the Christmas season are all right in the same sense as fairy tales that uphold ideals of beauty and goodness, but their over-emphasis results in sinful neglect of the most precious truth.

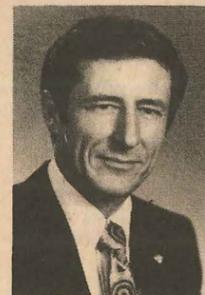
Santa Claus has only silver and gold to give—only that which money can purchase. Peter and John had something better to give the beggar at the gate of the temple. "Silver and gold have I none, but such as I have, give I thee. In the name of Jesus Christ . . . rise up and walk" (Acts 3:6).

Christ himself is the great Christmas gift of God the Father. May he be yours every day of this new year 1976.

### Teel Departs Argentina For Stewardship Post

James O. Teel Jr., who is completing 20 years as a Southern Baptist missionary to Argentina, will join the Southern Baptist Stewardship Commission, Nashville, in early February as assistant director of Cooperative Program promotion.

Teel, 48, will assist in planning, developing and coordinating promotion of the SBC's unified budget, assisting in public relations and working with SBC agencies and media in developing content of editorial materials about the Cooperative Program and what it accomplishes.



Teel

A native of El Paso, Tex., Teel has been serving as press representative for the Argentine Baptist Mission (organization of missionaries) and holds its power of attorney, a duty which involves caring for the mission's property and looking after its legal affairs.

He has also served as promoter of radio and television evangelism for the Argentine Baptist Convention, coordinator of evangelistic campaigns and pastor during his tenure as a foreign missionary.

On his last furlough, Teel spent a year with the stewardship division of the Baptist General Convention of Texas under joint sponsorship of the Southern Baptist Foreign Mission Board and Texas Baptists, in promoting missions and Cooperative Program support. (BP)

### BSSB Names Jackson Sunday School Editor

Forrest W. Jackson has been named an editor of youth materials in the Sunday School Department of the Baptist Sunday School Board, Nashville.

Jackson moved to the Board from Gaffney, S. C., where he was pastor of Corinth Baptist Church for seven years.

He holds the B.A. degree from Furman University, Greenville, S. C., and B.D. degree from Southeastern Baptist Theological Seminary, Wake Forest, N. C., where he is presently working toward a doctor of ministry degree.

He has been associate pastor of First Baptist Church, Delray Beach, Fla., and pastor of Welsh Neck Baptist Church, Society Hill, S. C. He has written for several Sunday School Board publications.

## Church's Lottie Moon Gifts Jump from \$4,000 to \$40,000

by Teresa Shields

Four years ago Applewood Baptist Church in Denver, Colo., gave \$4,000 to Southern Baptists' Lottie Moon Christmas offering for foreign missions—not bad for a church of about 300 attendance in Sunday school.

But this year their offering will likely reach \$40,000. The congregation is now twice as large, but the offering might be 10 times as large.

Members say the reason is the pastor, Luther Mann, has "world vision." They also say the church is "giving oriented" because it is "mission oriented."

With an annual budget of \$285,000, Applewood gives \$175,000 to missions. That amounts to over 60 percent of the budget. Life commitments to missions have also been made by several members who have caught Mann's "world vision."

"My life has been blessed by the ministry of Dr. Luther Mann," says Don E. Brake, Southern Baptist missionary to Paraguay. "He has continually led the people of Applewood to consider missions in their own life."

Virginia (Mrs. Carl W.) Bechtold, recently appointed Southern Baptist missionary associate assigned to Liberia adds, "Luther Mann, more than anyone else, has been responsible for bringing to the surface the awareness we have felt for a long time. He helped us realize there are many needs on the mission field and the talents we have been given can be used."

Mann says, "The year 1971 marked a real renewal in our church. People were filled by the Holy Spirit and came to the realization that God had better things for their lives than just being ordinary members of a church. They became excited about Christ being in control of their lives."

Mann was turned down three times by the Southern Baptist Foreign Mission Board because of medical problems, but that didn't hinder his mission involvement. His "heart for missions" can be verified by the four couples from Applewood serving with the board as missionaries. Besides the Brakes and Bechtolds, Mr. and Mrs. Clyde D. Meador Jr. serve in Indonesia and Mr. and Mrs. Fred C. Ladd will serve in the Philippines as missionary associates.

Five church members are in contact with the board. Still another couple plans to go to the field with the Wycliffe translators. Others have made life commitments and are in school or other mission work.

The Bechtolds accompanied the pastor and several others from the church on a mission tour to Ecuador. The church has also had tours to Korea and Germany. Mann encourages tours and lay involvement on the mission field.

"Mission tours have made a good impact on our church," Mann states. "People come back having seen the field and the missionaries. They find out missionaries are real human beings. We've had several consider the mission field because of this. It's also helped our Lottie Moon Christmas offering."

"We now have many people who give 30, 40 and 50 percent of their income to Christ's work. Businessmen have dedicated their businesses to Christ. They realize it's not their business, but God's. When people see it's not their money, but God's, miracles happen in giving."

And "miracles" in giving have happened at Applewood from the year the Baptist Woman's group first encouraged the men to set the goal for the Lottie Moon Christmas offering, according to Mrs. Mann.

"The first year we turned the goal-setting over to the men," she says, "we just stood with our mouths open. They set the goal at \$12,500. The year before, we gave \$4,000. But we learned that if God lays on our hearts the amount to give, he will provide it. We gave \$17,000 that year."

Mann says the emphasis has changed from "How much do you think we can give?" to "How much do you think God wants us to give?" Mann preaches that tithing (generally regarded as giving 10% of income) is only the foundation for giving. Beyond that people should pray and give as God leads. The church is the largest contributor to the Cooperative Program of Southern Baptists in Colorado.

Every active family in Applewood Baptist Church receives *The Commission*, foreign missions magazine, and the *Rocky Mountain Baptist*, the Colorado Baptist state paper, to "funnel missionary news into the congregation."

"There's a lot of missionary activity in our church of which I'm not aware," Mann explains. "Once the snowball gets moving and the church is mission-conscious and aware, people start looking around to see what they can do. We preach that if a need arises and a Christian sees that need, he or she should respond to it." (BP)

## Louisville Hospital Adds Computerized Brain Scanner

An innovative computerized x-ray system for the investigation and diagnosis of brain diseases is now being installed at Kentucky Baptist Hospital, according to James V. Dorsett Jr., executive vice president of the Louisville Baptist Hospitals.

Called an EMI-Scanner and described as a computerized axial tomography (CAT) system, the \$425,500 device has been identified as the most significant advance in radiology since Roentgen discovered x-rays in 1895.

Developed and produced in England, the EMI-Scanner at Kentucky Baptist Hospital will be the first in the Louisville area and the second in the state of Kentucky. The other EMI-Scanner is at St. Joseph Hospital in Lexington.

According to Houston Hedges, director of the department of radiology for the Louisville Baptist Hospitals, a limited number of test patients on a selected bases were to be accepted for examination beginning Jan. 5. A full schedule of daily appointments will start in late January. The system will be operated initially Monday through Friday from 8 a.m. to 5 p.m. with additional times of operations scheduled according to future demands.

Dr. Hedges pointed out that "the scanner will be utilized on a consultative basis with other physicians so that patients will first go to their own doctors who must determine if he needs to call us in to make an evaluation with the EMI-Scanner. Our report goes back to the doctor who will communicate it to the patient."

With little or no discomfort to the patient, the EMI-Scanner can yield many times as much diagnostic information as that provided by today's conventional cranial x-ray methods.

The system scans the brain in cross-sections (called "tomographic" scans) thereby eliminating a problem that has plagued the normal x-ray—having a three-dimensional picture on a two dimensional film.

Kentucky Baptist Hospital at 810 Barret Ave. in Louisville is part of the Louisville Baptist Hospitals which also include Baptist Hospital East in St. Matthews, Mallory-Taylor Hospital in LaGrange, the Kentucky Baptist Hospital School of Nursing and the H. Hart Hagan Clinic for students at Southern Baptist Theological Seminary in Louisville.

## Beirut Missionaries Stay Because of 'So Much Need'

Rockets fly overhead at night. The sound of gunfire often keeps them awake. Chaos and violence surround them.

But the David Kings and several of their missionary colleagues choose to remain in Beirut.

The Kings, like other Southern Baptist missionaries, believe their witness, their presence, can be important to at least some of the people in war-torn Beirut. Besides, Beirut is their home of 15 years. To leave now would mean leaving behind 15 years of their lives.

"It's because we have meaningful work to do and because we feel that this place is so much in need of the gospel," King said on a cassette recording recently received at Southern Baptist Foreign Mission Board headquarters in Richmond.

"We realize that our influence is relatively small, but if we can just start a fire that will spread it will certainly have been worthwhile. We just hope and pray Lebanese Baptists' numbers may increase. We are here to help."

Several thousand have died in the street war. Many, many more have lost homes and businesses.

For a few months, the Ras Beirut area, mostly occupied by foreigners, was practically untouched by the violence; but now no area of Beirut is without at least occasional battles. Missionaries have been confined to their homes with fresh food and electrical services unavailable for intervals since June 1975.

Baptist work continues as much on schedule as possible with the Baptist seminary operating with nine students. Mortar and rocket fire are near, but no one has been injured.

One Baptist family lost their home, and another Baptist congregation lost the

brother to one of its members. A British man was killed when he was mistaken by soldiers for an American, but no missionaries have been harmed.

Several missionaries and their dependents have evacuated to Jordan after the American consul recommended non-essential personnel leave. Hadath Baptist Church was forced by armed men to provide refugee housing for a while in part of the apartment in which it meets.

The American community school operates whenever possible for the missionary children remaining in Beirut, but the Beirut Baptist School has been open only for one short interval.

"We continue with our work on a regular schedule and a regular program," King said. "You know, when you hear all these sounds of war—and you know people are dying not more than a mile or mile and a half away from you, buildings are being destroyed, property destroyed, and people losing everything they have—it's just got to have an effect on you."

"It's not a feeling of fear, because we feel relatively safe. It's kind of a depression. But this is countered by our faith in God and in his ability to turn everything to his glory," King said. "We can't help but feel sympathy for those that are suffering so much and have lost so much."

"We find when we take it to the Lord and talk it over with him, there is encouragement and strength. We ask for wisdom to know just what to do," King continued. "We just do what we can as the opportunity presents itself, and keep listening to the voice of the Lord direct our paths one step at a time."

The missionaries will stay as long as they feel they can help, clinging to the hope that tomorrow the fighting will be silenced. (BP)

## Gifts Tagged for Aging, Bible Chair

A Greenville County, S. C., couple gave 118 acres of what was described as "choice property" worth approximately \$650,000 to the Greenville Baptist Association to establish a Baptist center for the aging.

And a gift of \$130,000 to establish the E. Lee Oliver Fagan Chair of Bible and Religion was received by Chowan College, a Baptist school in Murfreesboro, N. C. It is the largest single donation for endowment purposes in the college's history, according to Chowan President Bruce E. Whitaker.

The acreage to the Greenville Association is one of the largest ever presented to an association of the South Carolina Baptist Convention, according to the Baptist Courier, which announced the gift by Mr. and Mrs. Hoke Smith, a Baptist couple of the Roper Mountain-Pelham Road (S. C.) community.

The Chowan College gift came from Baptist layman Lee Fagan of Stanardsville, Va. Fagan's mother, the late Mrs. E. Lee Oliver Fagan, for whom the new Bible and religion chair is named, was graduated from Chowan in 1893. (BP)

It's a big thing for a pastor to give his Sunday morning sermon time to a layman, but that's what about 67,000 protestant ministers did for the Gideons this past year.

The Gideons is an international group of select volunteer business and professional laymen who have given away more than 150 million copies of the scriptures since their founding in 1898. More than 45,000 Gideons worldwide this past year distributed 13.5 million Bibles and New Testaments in 43 languages and 107 countries. Ministers regularly open their pulpits for a report on the Gideons work. The lay organization relies heavily on local church support.

Distribution of scriptures by the Gideons—far from haphazard—is to hotels, motels, institutions such as prisons, colleges and other schools, to the military—anywhere it is permitted.

The Gideons annual goal is 15 million scriptures for distribution. Their biggest problem today is the same as other organizations and persons—rising costs and inflation, says M. A. Henderson, executive director of The Gideons International. Still the organization is solvent and they aren't expecting any future financial woes, he stresses.

Offerings and donations, primarily from local churches, take care of printing costs and distribution, including freight, insurance and some administrative costs. It helped that the Gideons were able to raise 8.5 percent more money over the previous budget year, but inflation and costs took their toll, Henderson says.

The Gideons distribute nothing less than the New Testament, Psalms and Proverbs. Last year, Henderson notes, the average costs of Bibles and New Testaments outside North America rose to 85 cents per copy, or 29.5 percent over the previous year.

The association's "nerve center" is in Nashville, where they have a modern administrative and distribution center. The facility—built in 1963—still looks new and was paid for entirely by Gideons' donations, not from church gifts, stresses Wendell McClinton, a Southern Baptist and promotion manager for The Gideons International.

But the Gideons couldn't survive without local church support, says McClinton, a graduate of Baylor University, Waco, Tex. "We stress giving above regular tithes and offerings," he explains.

Offerings per church to the non-profit, tax exempt laymen's organization generally run about \$65.00 per special "Gideon service." Salaries for the Nashville staff, for international representatives in Belen, Brazil, in Stockholm and Singapore are paid for entirely by Gideons' dues, presently \$20 per year, McClinton says.

Gideon reliance on local churches is extensive. Membership comes entirely from local churches, on the pastor's recommendation. Prayer, financial and other means of support are vital to the organization's success.

The need for church support is why so much emphasis is given to communicating with congregations and pastors in local settings. Rapport with local churches is so important that Gideon camps throughout the world conduct, where possible, special training sessions on how to effectively communicate the work and its purpose.

**Gideons:  
67,000  
Pastors  
Gave Them  
Sermon  
Time**

by James Lee Young  
Feature Editor  
Baptist Press

"What we don't want is for some man to get into a pulpit and preach some personal doctrine contrary to a particular church's doctrine," McClinton says. "Pastors know us and trust us. That's why some 67,000 pastors gave us sermon time over the last year."

The emphasis in church speaking engagements is to illustrate how God "has blessed" the Gideon work and the local church's support. The Gideons, McClintock says, provide a "strengthening" ministry in areas where there are good, strong mission efforts, in countries where Southern Baptists and other strong denominations have missionaries.

In Angola, for example, before developments forced a halt to Southern Baptist mission work there, Gideon nationals distributed Bibles to 900 inmates in a men's prison. Missionary A. Harrison Pike helped open this door.

The warden wasn't a Christian, but when he saw the testaments he opened the doors to the Gideons and to Pike. This wouldn't have been possible, however, without the work of local Gideons— all Angolan nationals, says McClinton.

Pike was subsequently given permission to preach over the prison's loudspeaker and also spoke at the women's prison, where Gideons distributed more scriptures.

Gideons in South Korea are playing a key role, McClinton notes, in distributing scriptures to soldiers in a country where mass evangelism among the military has been reportedly encouraged and successful.

Gideon membership unapologetically consists solely of men. For Gideon wives only, there is the Gideons Auxiliary which lends prayer support and engages in scripture distribution to nurses and other professional women.

Henderson and McClinton say the organization has never had problems with its male-oriented concept. Nor have they had problems, they say, with limiting membership from a denominational standpoint. Also, there are no ordained clergy on Gideon rolls. Membership includes a wide spectrum of protestant laymen from the various major denominations and/or conventions—including Baptists.

The present executive director came to the Gideons as field representative in 1954, became promotion manager a few months later and in 1955 was named to his present assignment.

A former sales manager for Coca-Cola Bottling Co., in Macon, Ga., Henderson became a professing Christian in 1949. A World War II veteran and officer, he served in the Army Air Force in Europe and served in the Air Force during the Korean conflict.

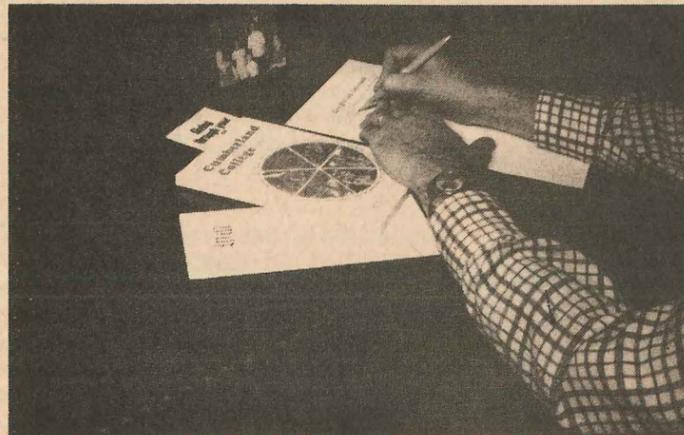
Henderson stresses that the Gideons is "mission arm of the local church and are not competing." Generally, he noted, "Gideons are leaders in their own congregations."

"We are not looking for oddballs or persons fighting with the local church. And a man must have a personal testimony for Christ. He must, as we do, believe the Bible to be the Word of God from A to Z."

Gideons, Henderson continued, "do not go door-to-door asking for support, although I would not condemn those who do . . . our ministry starts and ends in the local church."

So, next time you see a Gideon Bible or Testament in a motel, doctor's office, school—wherever—it just may be you or your church had a part in placing it. For sure, someone in some church helped to make it possible. (BP)

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## SUNDAY SCHOOL LESSON

by H. C. Chiles

(These Lessons for January 18, 1976)



### INTERNATIONAL SERIES

#### Jesus' Healing Power

Matthew 9:18-19

When Christ returned to the western shore of the Sea of Galilee the crowds thronged him. In the crowd was a man named Jairus, a ruler of the synagogue, whose only daughter was at the point of death when the troubled father left home. Casting himself on the ground at the feet of Christ, Jairus earnestly besought him to restore her to life and health. With characteristic tenderness and compassion Christ started the journey to the home of Jairus with the intention of granting his request.

Matthew 9:20-22

In this vast crowd was a poor woman who had been suffering from a chronic constitutional illness for 12 years. Her touch was regarded as a defilement to others, so she was not permitted to enjoy the ordinary privileges such as entering the synagogue.

Believing that Christ would heal her, modestly she came up behind him, stooped down and nervously, shrinkingly and appealingly touched the kraspedon of his robe, or the tassel of the hem of his garment, whereupon her hemorrhage stopped and health beamed in her face. When Christ looked into her eyes and saw that she was awaiting the pleasure of his will, he said: "Daughter, be of good comfort; thy faith hath made thee whole."

Matthew 9:23-26

On their arrival at the house of Jairus they found a motley crowd of neighbors and hired mourners making a great ado. The hired mourners, chiefly women, were weeping and wailing. Their mourning was a source of income to them. Christ told those assembled that the girl was not dead, but asleep, thus giving his view of death as a temporary sleep. Those who heard his statement "laughed him to scorn."

Banishing the scorners and professional mourners from his presence, Christ took Peter, James, John and the parents of the child into the room where the corpse was lying. Taking the child by the hand, at Christ's command the spirit entered the lifeless corpse and immediately she arose and walked.

Matthew 9:27-31

While Christ was returning from the house of Jairus, two blind men approached him and requested him to relieve them of their blindness. Wanting them to affirm in words what they had demonstrated by their action, Christ asked them if they truly believed that he was able to do for them what they requested. They replied in the affirmative, so Christ exercised supernatural power and gave them sight. For reasons best known to him, Christ commanded the men to whom he had given sight not to publicize what he had done for them. Instead of showing appreciation for what he had done for them, the men who received sight promptly disobeyed Christ by telling what had happened.

### LIFE AND WORK SERIES

#### Whose Church Is This?

Matthew 18:15-27

Christ here gives specific instructions about the right procedure in dealing with misunderstandings, quarrels and clashes between church members. Any member of a church who wrongs another disrupts his fellowship with both God and the injured party.

If one is wronged by a fellow Christian, the one who has been injured is not to retaliate by treating the offender in the same injurious manner. Neither is the offender to be overlooked or ignored by the injured party. Nor is it enough for the injured to wait until the offender comes to him and makes apology for what he has said or done that was wrong. The one who has been wronged is to go to the erring one, "tell him his fault between thee and him alone," try to resolve the estrangement and to effect a reconciliation. After all, it is entirely possible that there has been a misunderstanding or a misinterpretation.

If the offender shall take the private reproof kindly, acknowledge his wrongdoing, declare his sincere regret for it and request forgiveness, the offended will thereby rescue him from the error of his way and effect a restoration of fellowship. If this method fails, without any publicity the offended should return to his offender with one or two fair-minded and reliable Christian witnesses in whom they both have confidence, in order that they may hear what is said by both parties and in the light of the facts use their influence to effect a reconciliation. If the wrongdoer ignores what the injured and his friends say to him and remains impenitent, then the matter is to be taken to the church for consideration, judgment and disciplinary action. Should the one who is at fault still refuse to admit that he has wronged the other, he is to be treated as an outsider. Where the trespass has been unmistakable, the offender must be haughty, hardened and stubborn if he refuses to acknowledge his fault, to express his regret, to ask for forgiveness and to seek to make amends for the injury inflicted. Should the effort to win the wrongdoer to confession, repentance, and restoration fail, thereafter he is to be regarded "as an heathen man and a publican."

Peter, who so frequently needed to be forgiven by the Lord, was familiar with the rabbinical limit of the third offense, after which the obligation to forgive ceased, considered himself magnanimous and extremely generous in suggesting that he forgive his brother, who sinned against him, seven times, and asked Christ if that number were not sufficient.

Christ informed Peter that there is no limit to the forgiveness which Christians are to exercise as long as repentance is genuine. Love demands that they forgive freely and fully. Forgiveness is to be boundless and measureless to the one who confesses his sin and truly asks for pardon.

Christ reinforced this teaching with the parable of the debtors. The king's action illustrates beautifully how freely and fully God forgives a penitent and believing sinner.

## SWBTS Graduates Two Kentuckians

Two Kentuckians received degrees at winter commencement exercises Dec. 19 at Southwestern Baptist Theological Seminary, Ft. Worth.

Jim E. Austin of Louisville was awarded the Master of Religious Education degree, plus a diploma in church music.

Philip L. Cull received the diploma in theology. He is from Mackville.



Austin



Cull

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For the price of a three-minute, station-to-station call, you can be plugged into the Home Missions Hotline from Jan. 1 through March.

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# Charismatic Story In Top (BP) Spot

by Robert O'Brien  
News Editor  
Baptist Press

The charismatic or neo-pentecostal clash among Southern Baptists, surging ahead on the strength of the final two ballots received, barely placed first in hotly-contested voting for the first three spots in the 1975 top 10 Baptist Press (BP) stories poll.

The charismatic story collected 221 points in the (BP) poll of 33 Baptist state editors, the (BP) national office and six (BP) bureau chiefs. It edged out the story of the success of the Southern Baptist national Cooperative Program unified budget, which has continued to rise despite the unfavorable economy (218.9 points).

Third place went to Southern Baptist response to the Southeast Asia refugees, with 208.5 points.

In equally close voting for the fourth, fifth and sixth slots, the evacuation by Southern Baptist missionaries of four countries and missionary efforts amidst danger and political tension took fourth slot, slightly ahead of the story of Southern Baptists' refusal to bow to ultra-conservative creedalism advocates. The evacuation story got 144.4 points and the "creedalism" story received 140.1 points in the (BP) rating system.

The escalating efforts of Southern Baptists to respond to world hunger and

other relief needs drew 138.7 points for a sixth place finish.

The report of Southern Baptist foreign missions advance, while some mission groups were reporting retrenchment, took a fairly comfortable seventh place finish, with 111.2 points. And the story of a 1,000-student enrolment in the six SBC theological seminaries over last year settled easily into eighth place, with 98 points.

The same held true of the story of the SBC Brotherhood Commission's decision in the face of financial difficulties to slash 25 percent of its staff. That story finished a clear-cut ninth, with 82 points.

But, in tight struggle for final place in the top ten, the SBC Home Mission Board's decision to elevate its department of evangelism in its structure showed enough finishing kick in the poll to outdistance the election by the Baptist World Alliance of its first layman and first Asian as BWA president. The Home Mission Board story claimed 10th with 62.9 points, while David Wong's BWA election dropped to 11th with 61.3 points.

The top story—the charismatic controversy—involved widespread publicity of the expulsion of five churches by three associations of churches in three different states due to the practice of charismatic "gifts," particularly speaking in unknown tongues.

The expulsion issue did not surface on the state or national SBC levels, although SBC messengers in Miami Beach in June refused to denounce charismatics, and Texas Baptists refused to poll their more than 4,400 churches to determine their opinions on charismatics.

Some 78.5 percent of the state paper and Baptist Press editors returned ballots by deadline time. (BP)

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## "Action" Plan Aids SS Growth

The Sunday School Department of the Baptist Sunday School Board has launched a program for mass Sunday school enrolment entitled "Action."

According to A. V. Washburn, department secretary, results have been outstanding. "I have never seen a plan with more potential for reaching persons for Bible study than this one," said Washburn.

The plan calls for enrolling new members wherever they may be found. Pastors and laymen enrol anyone who will agree to become a part of a Bible study group.

The philosophy of "Action" is to take the action to the people. It is going into the highways and hedges and enrolling people in Bible study then and there.

Promotional material for the plan includes a manual and cassette tape. They may be ordered from the Sunday School Department, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville, Tenn. 37234.

## Church Training Leader, Margaret Sharp, Dies

Margaret Sharp, 26-year employe of the Southern Baptist Sunday School Board's church training department, Nashville, died visiting relatives in Ocean City, N. J., Dec. 16. She was 53.

Miss Sharp was senior specialized training consultant in the church training department.

In January 1975 she was awarded the status of Career Professional Employe for her tenure of service and outstanding contributions to the ministry of the Sunday School Board. She wrote several books and numerous articles about church training work.



Miss Sharp

She first came to the board in 1949 as editorial assistant in the Training Union department. She became assistant editor of intermediate lesson materials in 1954, and in 1962 became audio-visual aids consultant. In February 1963 she was named consultant in junior work. She assumed the title research and program design specialist in April 1970. She moved to her latest job in 1971. (BP)

# Your Last Will And Testament

by Grady L. Randolph

The making of a will is probably an ancient custom, dating back to biblical times if not before. However, our form of testamentary disposition of property comes from Roman law. In our country, a complete disposition of property is permitted, subject, of course, to certain conditions. The writing of a will has been called the single most important document that a man is ever called upon to write. Therefore, there are some important matters to keep in mind.

First of all, it is your property and you alone have the privilege and the responsibility for the disposition of that property. Your desire to distribute your property to relatives, friends, religious or other charitable causes should be clearly spelled out in a properly drawn will. The law will distribute your property to your next of kin. But keep in mind there are not provisions in the law for special cases or religious and charitable causes.

Another important factor to remember is that you need and should seek legal counsel. If a child is sick, you call a doctor; if the car won't run, you call a mechanic; if the plumbing needs fixing, you call a plumber; yet, when it comes to this most solemn act of all, a man will take a pen in hand and do what experience and court records fully demonstrate he is incompetent to do, e.g., write his own will. State laws govern the writing of wills and these laws vary from state to state. When moving from one state to another, have your will examined, and, if needed, revised in keeping with the laws where you reside.

The use of legal counsel is important, not only because of the laws, but for the purpose of clarity and understanding. A single obscure word or an omission can alter the entire will. Any obscurity that occurs means the court has to decide on the matter and this costs the estate time and money.

Third, keep in mind that the money saved in taxes and administrative costs is money for your relatives, or, more money for the cause of Christ.

The last thing that needs to be said about your last will and testament is that it reflects much about your life—your interests, your nature, or your character. The will is a public document after it has been submitted for probate, and those who read it will be able to tell a lot about you even though they never knew you. Someone writing on the subject of wills put it this way, "So surely as the berry indicates the soundness of the root, the flower the bulb, so does man's last will tell of the goodness or foulness of the heart which conceived it." This in keeping with the admonition "as a man thinketh in his heart, so is he."

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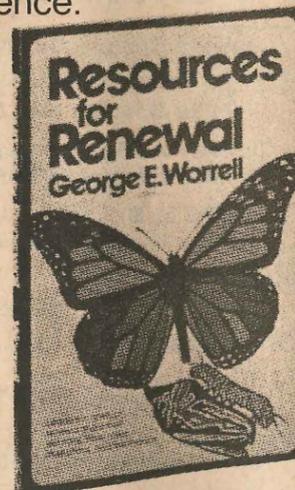
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## Preparing for the Lay Renewal Experience

George E. Worrell, of the Evangelism Division for Texas Baptists, has gathered resources and suggestions from across the United States to offer to pastors and church leaders who are preparing for a lay renewal experience.



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Pete Hicks —

## He Believes in Seminary!

by Nancy Carter

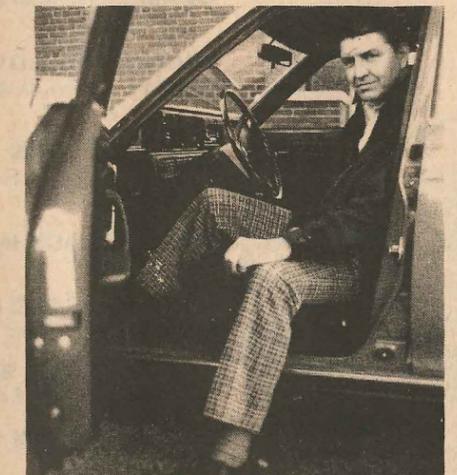
Like most people, Pete Hicks looks forward to Fridays when he can go home for the weekend and relax with the wife and kids.

But unlike most people, he has to travel 370 miles to get there.

Hicks, a student at Southern Baptist Theological Seminary in Louisville, commutes every weekend to Birmingham, Ala., where his wife, Nancy, and his children, Michael, 17, Leslie, 14, and Celia, 13, live. He said he didn't want to move the family this year since his son is in his senior year of high school.

So on Friday afternoons at 3:00 he gets in his car and begins the seven hour drive home. "It's not so bad, I preach to myself on the way," he said with a smile. On Mondays he leaves Birmingham at noon or 1:00 to come back for another week of classes.

His extensive traveling is not the only thing unique about Hicks. At 46, he is older than most of the students at the seminary.



Pete Hicks gets ready to begin his 370-mile trip home for the weekend.

Last year, after having served as a sales representative with Uniroyal, Inc., in the industrial products division for 10 years, he accepted the call to the ministry. "It was just a decision between me and the Lord. It's something I wouldn't have done on my own," Hicks said.

He noted he had not been a Christian long when he made the decision to enter the ministry. He said he committed himself to Christ in 1970, although he had been in the church much longer.

"I had been in churches all my life, but at that point I came to the realization that I had suddenly given my life and soul to the Lord Jesus Christ.

"Before then I was just a lost person in a church. I had never had a change in my life at all. When I was baptized I didn't change, except that I claimed to be a Christian. I never did anything different," he added.

He and his wife belonged to Bluff Park Baptist Church, Birmingham, and he said the pastor there encouraged him to begin reading the Bible. "It was through the Bible that I really found Christ." Later, when he accepted the call to the ministry, he noted, "I came to the awareness that God had saved me for something."

He then came to another realization. "I realized after I surrendered to the ministry that I couldn't preach with what I had," he said. Hicks had graduated with a bachelor of science degree in chemical engineering from the University of Alabama, Tuscaloosa, in 1958. He studied a year at another Baptist seminary before coming to Southern Seminary this year.

He added his absence from home is not an entirely new experience for his family, since he traveled extensively in his work as a sales representative.

For Hicks himself, however, the change to dormitory life and the life of a student has caused him to have to adjust.

Students, he noted, keep later hours at night than he was used to. "I'm used to getting in bed at 10 and getting up at 6. But now I've changed to 11 and 7."

In addition, he said he doesn't cook in the dormitory, but instead buys his meals at the seminary's cafeteria or at a near-by restaurant.

Hicks said he will continue to commute to Birmingham this year, but after his son's graduation his family will probably join him in Louisville.

That means he will have to give up the seven hour stretch of preaching to himself he has now, but he won't mind!

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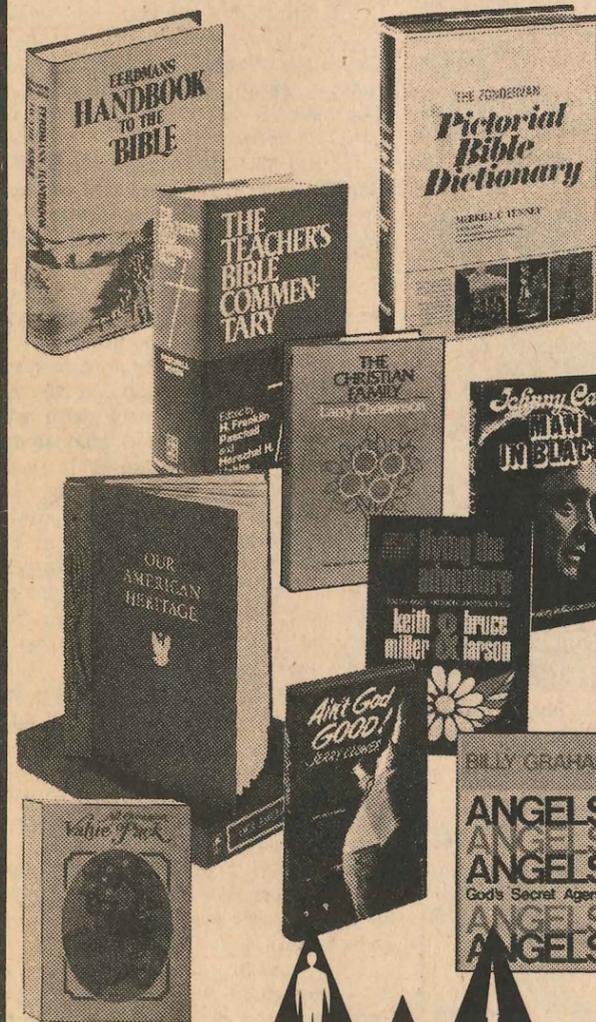
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