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**WESTERN RECORDER**

JUNE 10, 1976

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## The New Look

*Western Recorder* has a new look. With professional help we have overhauled the entire format in order to bring the paper nearer to professional standards.

We are interested in journalism standards but even more interested in producing a more readable and helpful paper each week. The influence of *Western Recorder* is in proportion to its number of readers. So we are trying to make the paper as attractive and interesting as we can.

So far nearly all responses to the changes in format have been positive. We want more of our readers to react to the new look but it would be fairer to wait several weeks before passing judgment. This would give opportunity to become more accustomed to the new look.



The format is not the only change anticipated for *Western Recorder*. We are reevaluating the contents in an effort to be fair and more informative. The basic changes planned in reporting involve less and less long news articles and more and more brief news accounts. In this way our readers will have a wider range of what's happening in the world of Baptists. We are also striving to find the right balance between news, opinion and feature articles.

Most *Western Recorder* readers would be surprised to know how much material we receive each week for publica-

tion. The biggest task is to select out of this huge volume what to use on 16 pages. The most painful task is to have to leave out so much quality material.

This does not mean we are discouraging the sending of news to *Western Recorder* or submitting articles for publication. It says we can use only so much material and we have to decide what to use. Most of those who write for publication understand this and this we appreciate.

Kentucky Baptist news and articles submitted by Kentuckians receive priority for publication. We regret, however, that much material is submitted that cannot be used or has to be heavily edited to meet our standards and fit our limitations. We realize that a certain story may be very important to the one who reports it but others feel the same way about their material. We have to try to be fair in allocation of space. Only news of state-wide interest should be sent to the state paper.

A special problem is pictures. Only quality black and white glossy prints reproduce satisfactorily in our process. Pictures clipped from newspapers cannot be used at all and most Polaroid photos reproduce poorly and especially color shots.

Keep sending us news and articles and we will keep trying to use them in the most effective way. In the meantime level with us in your reaction to our format and news handling. Sometimes criticism can be more valuable than compliments.

## The BLB and the BFMF

The strong editorial on this page calling into question the credibility, the integrity and the tactics of the leaders of the so-called Baptist Literature Board (BLB) wrongly equated the BLB with the Baptist Faith and Message Fellowship (BFMF). The two groups are not identical though they are closely related. BLB grew out of BFMF and its leadership is also part of BFMF leadership.

The two top leaders of BLB are M. O. Owens Jr. and William Powell. Owens, who is editor-in-chief of BLB, is one of the founders and a director of BFMF and Powell, the executive director of BLB, is a past chairman of BFMF, the editor of the official publication of this organization and its chief spokesman.

The editorial evaluation of BLB and its leaders last week stands. They are clearly guilty of misrepresentation. The mistake in the editorial was the blanket indictment of all those identified with BFMF as well as with BLB. This was misrepresentation, the same wrong with which BLB was charged in the editorial.

Not all BFMF leadership is involved in BLB. One exception is LaVerne Butler, pastor of Ninth and O Baptist Church in Louisville. Butler, who is serving as chairman of BFMF, opposed the formation of BLB when it was under consideration. He shares the sentiments of Owens and Powell about the need for church literature based on their

understanding of the verbal inspiration theory of the Bible but disagrees with them on methods of getting it.

Instead of joining Owens and Powell in BLB Butler has personally appealed to the Southern Baptist Sunday School Board to provide such literature. Butler is also concerned for what he considers to be doctrinal deviation of some seminary professors but he confronts them personally instead of printing charges against them as does Powell in the official publication of BFMF.

Butler has been a loyal Southern Baptist all his ministry but finds himself sometimes caught in the middle. His identity with BFMF somewhat alienates him from Southern Baptist loyalists and his refusal to go along with all the charges and tactics of fellow BFMF members must not set well with them.

But Butler has made his choice and says he is willing to pay the price. He is sincerely concerned for what he considers is growing liberalism among Southern Baptists and believes he can most effectively oppose it as a member of BFMF.

His concern for doctrinal purity and biblical truth is shared by many of us who strongly disagree with the charges and the tactics of BFMF. Butler is correctly identified with BFMF but he should not be charged with the indefensible deception of BLB.

# Opinion

Guest Editorial:

## Three Options Face Us

by R. G. Puckett, Editor, The Maryland Baptist

The current situation with the Southern Baptist Pastors' Conference brings to a head the festering problem that has been developing for some time. We cannot delay dealing with the matter any longer.

After more than 30 years, the conference has become a liability to the Southern Baptist Convention if it continues in its present form. In our opinion there are three options, two of which can and should be combined, if we are to resolve the problem.

The Pastors' Conference can be restructured, especially at the point of planning the program. Rather than let it be an annual event where the president picks his friends and political allies to bring major addresses, the conference could have a program committee which represents the wide diversity that exists in Southern Baptist life.

We are not short on talent. No few persons have all the answers. Methods and techniques could be shared along with "sugar stick" sermons. The program could be more than a stoke for some egos, or the airing of some pet theological stance, or the campaigning for the office of the president of the Southern Baptist Convention.

In comparison, the convention program is put together by six persons, three of whom must be lay persons, plus the convention president in an ex officio capacity. The 1976 Committee on Order of Business includes a state executive secretary, a seminary professor who spent most of his life in Baptist student work, an executive with a large corporation, an accountant, a pastor and the editor of a state Baptist paper.

Convention President Jaroy Weber was always given an opportunity to express his opinion and offer leadership but the 1976 program is not his pet project. It reflects the entire committee which represents every section of the convention—East, South, Midwest, Southwest and West. Not a major section of the country is really unrepresented!

Where is this pattern of experience and diversity reflected in the program that is supposed to be the "annual

national preacher's revival"? It isn't there, but rather the program was put together with a common denominator of theology and techniques held by a bunch of buddies! Except for two or three on the program, this truth can be documented in print . . . fortunately.

The second option is to dissolve the conference. Some want to do that already but in our opinion that would be unfortunate. There are thousands of preachers who attend the conference to hear fresh preaching, to gain inspiration, to have a new spirit blown into their bosoms.

We don't think they come to be brainwashed, manipulated or exploited. They come for inspiration and fellowship, not to be the tools of the ambitious or power seekers. We believe the vast majority of pastors have a right to continue the conference without it becoming a device that can damage or divide the Southern Baptist Convention which we love.

The third option is to place the Pastors' Conference (and all auxiliary meetings) after the convention. Those who choose to remain, may, and enjoy the particular interest they have before returning to their church assignments. The annual meeting of the convention should have our first attention, energy and time. It should not be the excuse for a trip, only to become the dog wagged by the tail!

President Jaroy Weber observed he finds no difficulty in placing the Pastors' Conference after the convention. As a former president of the conference (1974) who became convention president immediately afterward, no one is in a better position to spend a valid opinion than Dr. Weber.

One thoughtful, knowledgeable and long-experienced Southern Baptist leader has observed that if the Southern Baptist Convention ever splits, it will be caused by the Pastors' Conference. That is an awesome and frightening thought, a tragedy to which no thinking and loving Southern Baptist would wish to be party.

Therefore, we suggest Option One and Three be combined . . . in 1977.

the word "tongue" in I Cor. 14 always means a spiritual gift. Actually it just means "language," even when no gift is involved. And you assume that ecstatic speech is the only thing that would produce confusion. Linguists praying in a foreign language just to show off their ability and foreign visitors praying and testifying in a multi-lingual situation could do the same thing.

By making alternate assumptions one does not have to predicate ecstatic speech as the gift of tongues, and the gift quite reasonably remains the same as at Jerusalem on the Day of Pentecost. It is not necessary to concede that ecstatic speech is a gift. It could be

emotional release, the groanings that cannot be articulated, which the Spirit interprets to God when our words fail. The gift could always consist of foreign language spoken miraculously outside the church to an unbelieving foreigner who needs no interpreter. The confusion could come from natural uses of foreign language in church. The gift of interpretation from these foreign speakers in the church, when no natural translation was available.

Really the question is: will you take v. 2 as the norm and adjust v. 22 in some way, or will you take v. 22 as the norm and consider v. 2 as a disorder?

Winn T. Barr, Cynthia

## Baptist Forum

### ANOTHER INTERPRETATION

Your editorial on "Tongues" has value in that it admits there is a current gift of tongues and seeks to deemphasize and control tongues. But in terms of a realistic grasp of the situation at Corinth, I wonder. I respect your view, but in all fairness, people who are making up their minds should be aware of an alternative.

It seems to me that you assume that

# Convention Calendar

## JUNE

- 4-5 Weekday Early Education and Mentally Retarded Conference—Cedarmore
- 7-12 Counselors' Training Week—Rabro, Cedarmore
- 13-14 SBC WMU Meeting—Norfolk, Va.
- 14-19 RA Camp—Rabro, Cedarmore
- 15-17 Southern Baptist Convention—Norfolk, Va.
- 17-20 Pre-Camp Training—Cedar Crest, Cedarmore
- 18-20 Conference for Deaf—Cedarmore
- 21-25 Kentucky Baptist Youth Week—Cedarmore
- 21-25 GA/Acteen Camp—Cedar Crest, Cedarmore
- 21-26 RA Camp—Rabro, Cedarmore
- 23-25 WMU Executive Board—Cedarmore
- 28-July 2 Kentucky Baptist Youth Week—Cedarmore
- 28-July 2 GA & Acteen Camp—Cedar Crest, Cedarmore
- 28-July 2 RA Camp—Rabro, Cedarmore

## JULY

- 2-3 Father/Son Camp—Rabro, Cedarmore
- 5-9 Adult Bible Preaching/Teaching Retreat—Cedarmore

### Western Recorder

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

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# Franklin Owen

## MOVING IN

For years my own efforts at stewardship preaching have included warnings to Baptist people that we need to continue to exercise our opportunity for church giving or we are apt to lose the privilege of deduction of such giving from income taxes. It is the nature of governments to tax their citizenry as deeply as the traffic will bear. Furthermore, it is quite common in history for nations eventually to break down and collapse under the load of taxation. The privilege to tax eventually crushes the people who must pay it. The goose that lays the golden egg does eventually tend to be killed by greater demands than the goose can produce.



The law of life is use or lose. As we exercise the giver's privilege, we shall keep it (unless we abuse it) but as we become a non-giving people, or a little-giving people, a watchful government, ever testing to see how much taxes can be levied will be moving in more and more, taking up the slack.

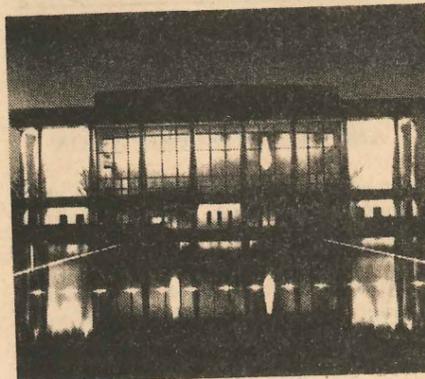
Give Christian, give! It is thus that we can help to maintain the granted privilege of a good nation to continue to give such portion of our goods to the propagation of the gospel.

There are some strong signs of late that Internal Revenue Service is aiming to move in harder and faster and deeper on the tax dollars of religious people. Specifically, they propose to define what is and is not an "integrated church auxiliary." (A government agency an authority on religion?) This poses a threat to much of what we have long enjoyed as deductible Christian giving. There are other "move in" signs from other government tax authorities. For example, our Kentucky Baptist Convention sales tax exemption status is currently under challenge and we are trying to deal with that.

More than usual I see efforts to move in on religious establishments to which Christians and other religious people have been privileged to give without undue tax disadvantage. We had better be faithful to these customs, both through exercising and defending them if we are to keep the previous measure of the giver's privilege.

# Double Exposure

Chrysler Hall, adjacent to Norfolk, Va.'s, Scope Convention Center, where the 119th session of the Southern Baptist Convention meets June 15-17, will be site of the SBC Woman's Missionary Union meeting June 13-14. Chrysler Hall and the municipal auditorium at nearby Virginia Beach will be connected by closed circuit TV with the SBC sessions in Scope for overflow crowds at night sessions. The Chrysler Museum, a gift of Walter P. Chrysler in 1971, houses Norfolk's finest art collection.



Vol. 150, No. 23

# Baptist News in Brief

## Comish Resigns BSSB

Allen B. Comish, director of the church services and materials division of the Southern Baptist Sunday School Board since Mar. 1, 1971, has submitted his resignation from that position effective June 21, 1976.



Comish

In a letter to board President Grady C. Cothen Comish pointed out that "many of the initial objectives and goals I had set for the division have been accomplished. Because of the growing pressures of the work and the circumstances involved it is best for me to turn to another direction in the fulfillment of my calling of God."

Comish told Baptist Press that he would announce his future plans at a later date.

political science, and served as department chairman until he resigned that position to become business manager of the Baptist university in 1963. In 1968 he was named vice president for finance.

according to Billy D. Malesovas, director of financial planning and assistant to the treasurer of the SBC Executive Committee.

## CP 14.25% Ahead

With three months to go in the 1975-76 fiscal year, undesignated contributions to the Southern Baptist Convention's national Cooperative Program unified budget are running more than \$3.9 million ahead of the 1974-75 pace.

The amount represents a 14.25 percent increase — a pace which will result in about \$47 million in undesignated contributions by the end of the year,

## Ford Confirms SBC Visit

The White House has notified Southern Baptist Convention Committee on Order of Business Chairman Gene Puckett that President Gerald R. Ford will definitely appear at the SBC annual meeting in Norfolk June 15.

Puckett, editor of *The Maryland Baptist*, Lutherville, was telephoned June 3 by the White House that the President's schedule does include the address which had been tentatively slated earlier.

## Atkeison Sentenced

Henry Atkeison Jr., a former Baptist preacher who pleaded "nolo contendere" to two counts of violating federal securities law, received two two-year suspended sentences and \$20,000 in fines in U.S. district court in Nashville.

Atkeison entered the nolo contendere plea on two counts of violating federal securities law by failing to keep accurate and current books and by not registering with the Securities and Exchange Commission the existence of a financing subsidiary to his bond brokering firm, Ambassador Church Finance Development Group, Inc.

## Johns Furman President

John Edwin Johns, president of Stetson University, DeLand, Fla., since April 1970, has been named ninth president of Furman University, Greenville, S. C. Johns, 54, will take office Aug. 16, succeeding Gordon Williams Blackwell who will retire after 11½ years in the top administrative post at the Baptist coeducational college.

Johns joined the Stetson faculty in 1948, achieved the rank of full professor in the department of history and

When the Southern Baptist Convention convenes in Norfolk June 15-17 as many as 1,000 Kentuckians may be present as messengers from the churches. When over 300 delegates met in May 1845 to organize the convention, only one, Isaac McCoy, was listed as being from Kentucky.

That meeting, held in Augusta, Ga., had as its purpose the formation of a missionary organization for the Baptists of the Southern states who felt they were being ill-treated by the mission board of the Triennial Convention. The issues between the older organization (1814) and Baptists of the South were complex, but



Jack Birdwhistell

the "final straw" seems to have been the board's refusal to appoint slaveholders as missionaries. The only resolution of the problem seemed to be separation.

However, such Kentucky Baptist leaders as W. C. Buck, editor of the Baptist Banner, argued not for a new group but for the removal of the board from Boston, "the Hot Bed of [anti-slavery] fanaticism." Nevertheless after receiving reports of the Augusta meet-

ing, Buck commended the messengers for exhibiting "the Spirit, patience, and love of the gospel" during their proceedings.

Perhaps through the influence of Isaac McCoy Buck was made one of the board of managers for the new Domestic Mission Board of the Southern Baptist Convention while fellow Kentuckian Howard Malcom, president of Georgetown College, served as a vice president of the Foreign Mission Board. In its regular meeting in October 1845 the General Association of Baptists in Kentucky passed a resolution of support for the boards of the Southern Convention, appointing messengers to the meeting to be held in Richmond, Va., in 1846.

Along with the formation of the General Association in 1837 Kentucky Baptists' involvement in the Southern Baptist Convention helped to weaken anti-missionary feeling in the state and served to unite Baptists here as never before.

Kentucky has also aided the convention, providing (with Maryland) most of the funds for operation of the mission boards during the Civil War and serving as host to the crucial convention meeting in 1866 at Russellville. The SBC has also met in Louisville (1857, 1870, 1899, 1909, 1927, 1959) and Lexington (1880).

## Missions & Ministries

### Kentuckians Named For HMB Assignments

More than 1,300 college students will be student summer missionaries this year, the Southern Baptist Home Mission Board, Atlanta, has announced.

The following were appointed from Kentucky by the board (including name, hometown, school, and place of service):

Robb Lewis Barlow, Georgetown, Morehead State University, Georgia.  
 Teresa Sue Bayes, Louisville, Eastern Kentucky University, California.  
 Marilyn Elaine Brown, Louisville, Cumberland College, Ohio.  
 Linda Gail Bullock, Somerset, Somerset Community College, Arizona.  
 Penny Roxanne Bush, Independence, Northern Kentucky State College, Georgia.  
 Joey Jay Clifton, Lexington, University of Kentucky, Maryland.  
 Bradley Jay Dixon, Louisville, Southern Baptist Theological Seminary, northwest.  
 Mrs. Martha Lynne Dixon, Louisville, Southern Baptist Theological Seminary, northwest.  
 Anita Joy Feezor, Kevil, Murray State University, New England.  
 Kathleen Suzanne Flinchum, Dayton, Morehead State University, New England.  
 Sheila Ann Foster, Philpot, Murray State University, Arizona.  
 Debra Kay Francis, Clifty, Campbellsville College, New Mexico.  
 Charles Wade Gilliland, Louisville, Southern Baptist Theological Seminary, Georgia.  
 Joyce Darlene Gray, Eddyville, Murray State University, New Mexico.  
 James Shelton Harden, Louisville, Southern Baptist Theological Seminary, Georgia.  
 Mrs. Carol Edwards Harden, Louisville, Georgia.  
 Myra Rashell Holmes, Ashland, Morehead State University, California.  
 Thomas Elwood Lamkin, Ekron, Southern Baptist Theological Seminary, Arizona.  
 Michael William McClellan, Bardstons, University of Louisville, New England.  
 Gary Lea McFarland, Owensboro, Western Kentucky University, California.

Michael Eugene Martin, Independence, Northern Kentucky State College, Pennsylvania.  
 Ruth Ann Masters, Elizabethtown, Berea College, New York.  
 Douglas Raymond Moran, Louisville, University of Louisville, Virginia.  
 Thomas Edward Nelson, Henderson, Henderson Community College, Pennsylvania.  
 Terrence Wade (Terry) New, Corbin, Southern Baptist Theological Seminary, Tennessee.  
 Cristal Dale Pendency, Lebanon, Campbellsville College, Oklahoma.  
 Susan Diane Phelps, Bowling Green, Western Kentucky University, Colorado.  
 Linda Darlene Proctor, Robards, Murray State University, New York.  
 Kathy Ann Rogers, Murray, Murray State University, South Carolina.  
 Mark Alan Sage, Campbellsville, Georgetown College, Arkansas.  
 Kathy Lou Sims, Covington, Northern Kentucky State College, Louisiana.  
 Daniel Reid Stahl, Bowling Green, Western Kentucky University, South Carolina.  
 Mrs. Billie White Stahl, Bowling Green, Western Kentucky University, South Carolina.  
 Barry Arthur Stricker, Middletown, Harvard University, Alaska.  
 Patricia Ann Wedding, Fordsville, Western Kentucky University, Georgia.  
 Joe Vernon Young, Bowling Green, Western Kentucky University, Florida.  
 In addition, the following Baptist Student Union-sponsored summer missionaries from Kentucky have also been announced by the Home Mission Board:  
 Sarah Lee Bratcher, Utica, Western Kentucky University, West Virginia.  
 David Earl Conrad, Falmouth, Morehead State University, Hawaii.  
 Roxann Correll, Somerset, Western Kentucky University, New England.  
 Jennifer Lee Dennison, Leitchfield, University of Kentucky, Georgia.  
 Melody Ann Duncan, DeMossville, Morehead State University, Michigan.  
 Gary Charles Eaton, Louisville, Murray State University, Florida.  
 Nancy Karen Fonville, Ft. Mitchell, Eastern Kentucky University, Louisiana.  
 Emma Elizabeth Gayle, Sparta, Northern Kentucky State College, Virginia.  
 Stephen Dale Hopkins, Brookville,

Ohio, Georgetown College, Kansas/Nebraska.  
 Dawn Ann Jackson, Henderson, Henderson Community College, Minnesota/Wisconsin.  
 Judy Lane Lewis, Mt. Washington, Campbellsville College, California.  
 Susan Lee McKinnis, Owensboro, Murray State University, northwest.  
 John Albert Martin, Crittenden, Eastern Kentucky University, New England.  
 Evelyn Beatrice Seaton, Calvert City, Murray State University, Arizona.  
 Debra Joyce (Joy) Smith, Cumberland, University of Louisville, Alaska.  
 Debra Jean Woods, Louisville, Georgetown College, South Carolina.  
 Billie Robin Young, Webbville, Eastern Kentucky University, Florida.

### State Girls Sojourners

Five Kentucky young women have been named Sojourners by the Southern Baptist Home Mission Board, Atlanta. They will serve along with 53 other high school students across America in this special summer missions program.

Named from the state are:  
 Selina Marie Allison, Louisville, to serve at Allen Park Baptist Church, Galesburg, Ill.  
 Missy Amanda (Manda) Anderson, Pembroke, to Allen Park Baptist Church, Galesburg, Ill.  
 Diana Mae Bratcher, Utica, to the Baptist State Convention of Michigan, Southfield, Mich.  
 Cindy Ann Brunson, Louisville, to Susquehanna Baptist Association, Aberdeen, Md.  
 Janie Lee Plummer, Cynthiana, to McCreary County Association, Pine Knot, Ky.  
 All will serve 10-week terms.  
 Work in Sojourners ranges from general mission work including survey, backyard Bible clubs and mission vacation Bible schools, to special projects.

### Cindy Hall Appointed

Cindy Hall of Louisville has been appointed a missionary associate/student intern by Southern Baptist Home Mission Board, Atlanta.  
 She will continue work toward a master's degree at Southern Seminary while being employed. She is a 1975 graduate of Baylor University, Waco, Tex., and a native of McKinney, Tex.

## Kentucky Baptists at Work

### Retiring — and Parents Again!

by Greg Hancock

Dennis and Helen Tosh are parents. They are the parents of one son and eight daughters. Of the nine, three are their own. The other six are foster children. They are all girls, all in their teens or early 20's, and they are all pregnant.

The Toshes are parents in a very special way. They are "mom and dad" in the Kentucky Baptist child care program's new foster home for unwed mothers.

On Sunday, May 9, the doors were officially opened to a renovated older home overlooking Louisville's Cherokee Park. It is a foster home owned by the Kentucky Baptist Child Care Program and is designated for the care of single girls who are pregnant.

State and denominational agencies were competing for the babies that resulted from these pregnancies and the legalization of abortion paved the way for dozens of overnight and out-patient clinics where a girl could have the baby taken if she chose to do so. Everyone had some answer for what to do with the baby, but few were showing any concern whatsoever for the mother.

Typically, the unwed mother is not a "type." She can be almost any age—



Dennis Tosh seldom found a moment to spare in getting the home ready.

though most are in their teens. She can come from any socio-economic background. Many have good home lives and concerned parents. Some are afraid. Some are ashamed. Some are confused and have no idea where to turn for help. Some attempt suicide. Some succeed.

The Toshes, originally from Nashville, were active laypeople in their Tennessee Baptist church. Dennis was facing retirement and he and his wife simply could not visualize life in a setting of continuous leisure and non-excitement. They had made arrangements to sell their home and move to Florida in the hope of finding something that could use the efforts of an active, productive couple who had only incidentally reached retirement age.

One night, just before their move began, the telephone rang. It was their daughter—married and living in Kentucky—who had heard about the efforts of the Kentucky Baptist child care program to sponsor a "foster home" type facility for unwed mothers. She knew they were looking for the right "foster parents" to staff the home, and told her parents, "I want you to pray about this and really consider it seriously. I think this is for you."

Before anyone could move into the home, however, there was work to be done—and lots of it. A wall must be removed, furniture bought and moved in, painting, baths reworked, yard work undertaken, supplies bought and cleaning, cleaning, cleaning. It seemed, at times, as if there would be no end to the cleaning.

The Toshes took it all in stride. Preopening visitors to the house were likely to find Dennis in work slacks and a tee shirt, shoveling out debris from the once tornado-damaged attic; hoeing out a plot that would soon grow a garden to help supply the residents with fresh vegetables; twisting the fittings on newly installed plumbing to make sure no leaks would stain new woodwork.

Helen was perpetually broom-in-hand. Dusting out corners for the proposed library and sweeping the floors; setting up a work area for arts and crafts and sweeping the floors.

The day the doors opened the Toshes were parents to six foster children—the



Helen Tosh pushes a broom as she gets her new home ready for her first "daughters."

maximum allowed by the state.

Girls live in the home from the sixth month of their pregnancy until their babies are born. They go about normal lives—working, learning, attending the local church to which their "parents" belong. It is a family setting and Dennis Tosh summed up the philosophy that governs its operation when he said, "We love them so much already they're almost like our own. The hardest part will be giving them up when time comes for them to leave."

The Toshes have had to "give up" some of their girls already. For the first time in history babies have been born into Kentucky Baptist child care's own program. The infants may be placed for adoption through the program and if they are it will be the first time the agency has placed an infant with adoptive parents since 1974. The girls may choose to keep their babies and if they do so the Christian care and support they felt as wards of a ministering Baptist home will help bear them up as parents in their own right.

Kentucky Baptists, through the Kentucky Baptist child care program, have gone an extra mile, and every step of the way, lives have been touched and healing begun in Jesus' name.

# Special Report

The answer to a simple question may provide the key to Southern Baptists' largest growth potential in history

## May I Have the Privilege Of Enrolling You in Bible Study?

by Jim Cox, Associate Editor

"Hello, my name is John Brown. I'm a member at Calvary Baptist Church. May I ask you if you have a church home in our community? . . . 'You don't? . . . At our church we believe every family should be involved in a systematic Bible study program. We have a program like this in our church, and would like to enrol you and your family in it. May I have that privilege?'"

This brief interview has been repeated on the doorsteps of thousands of homes across America in the last 12 months. As a result, Southern Baptist churches throughout the nation have experienced an enrolment surge which has netted greatly enlarged Sunday schools, significantly more than ever conversions, increased income and the necessity for enlarging and expanding teaching and preaching facilities.

Lonnie Earnest, pastor of First Baptist Church, Sebring, Fla., after using this new plan, called Action, declared:

"Action enabled us to increase our Sunday school enrolment from 830 to 1,260 in one week. Our attendance increased from 350 to 590. In addition, 29 people were saved, nine joined the church by letter, and 53 made rededications within two weeks following the program."

Ed Tharpe, pastor of Florida Avenue Baptist Church, Avon Park, Fla.: "Our Sunday school enrolment increased from 177 to 460 during the week of Action. After the first Sunday we needed five new classes. The adult departments are overflowing."

Another pastor, James Thomas, of First Baptist Church, Groveport, Ohio, testified, "Our Action campaign was an overwhelming success. Never have I witnessed such enthusiasm as was generated among our people. Our church will always be grateful for your introducing us to a plan that really works."

And so the testimonies go. The statistics following Action are equally impressive.

As a result of Action:

- Allandale Baptist Church, Austin, Tex., enrolled over 700 new persons in Sunday school in one week.
- Harmony Baptist Church, Jackson, Mich., enrolled 210.
- First Baptist Church, Cheraw, S. C., jumped from 562 to 1,002, for a net gain of 440.
- Matlacha Baptist Church, Pine Island, Fla., increased enrolment from 50 to 220, a net gain of 170.
- First Baptist Church, Lake Mary, Fla., gained 51, from 28 to 79.
- Southside Baptist Church, Lakeland, Fla., enrolled 250 in a week.

There are other equally impressive statistics which could be given, far too numerous to mention. All are favorable. It appears Southern Baptists have come across something that may revitalize even the weakest of churches.

"I have never seen a plan with more potential for reaching persons for Bible study than the Action plan," says A. V. Washburn, secretary of the Baptist Sunday School Board's Sunday School Department. "Action simply gets more unenlisted, unchurched, unsaved people involved in Bible study immediately than anything else."

### How Did Action Begin?

Action is an outgrowth of an enlargement success story at one church, Riverside Baptist, Ft. Myers, Fla., where E. S. (Andy) Anderson served as pastor for several years.

In his manual titled "Action: A Reach Out Enrolment Plan for Sunday School," distributed by the Sunday School Board, Anderson admits his church's Sunday school was floundering four years ago. Enrolment had decreased three consecutive years. It be-

came increasingly difficult to win people to the Lord and the church's budget remained basically the same despite inflation.

Anderson discovered a law growing out of the situation which affected not only his church but churches throughout his state and the Southern Baptist Convention: *As enrolment increases, attendance increases; as enrolment declines, attendance declines.*

He also learned that, for the average church, approximately 40 percent of the enrolment of the Sunday school is present on any given Sunday. To increase the number being reached for Bible study, he rationalized, the number on roll must be increased.

After experimenting with a new "any time, any place, as long as they agree" enrolment plan, Anderson's church increased its enrolment from 1,000 (with an average attendance of 400, or 40 percent) to 1,650 (with an average attendance of 650, or 40 percent). In two successive campaigns a combined total of 1,120 additional members were enrolled, and again 40 percent of the increase began to participate regularly.

There were two prerequisites for enrolling in the plan: 1) A person was not to be enrolled in another Sunday school elsewhere at the time; and 2) the person agreed to be enrolled.

Anderson was elated with the results. "Think of it!" he exclaimed. "With no large expenditure of time and money, and no screening of candidates—simply by adding names to the roll—we maintained the same percentage of attendance. The law of enrolment-attendance had worked. We had Action!"

"Most rewarding and thrilling of all is the fact that of the 40 percent who are now regular attenders, one in three will be saved. We simply cannot be content to let people go to hell when we have a tool in our hands and a gospel in our hearts."

"This program is simple, but workable. It is radical, but not unscriptural," Anderson concludes.

### How Does It Work?

"First of all, Action will not be successful unless it is wrapped in prayer," Anderson believes.

"It is only a plan and God does not anoint plans but people," he says reiterating what he told the Kentucky Sunday School Convention earlier this year at Elizabethtown.

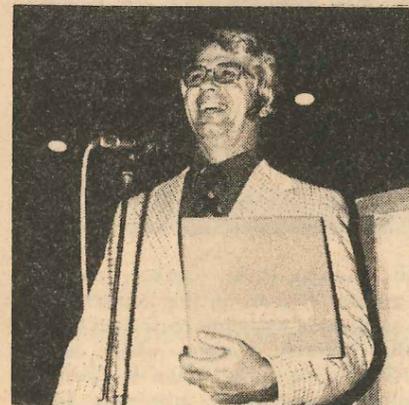
Beyond this, there are some definite guidelines for implementing Action.

The program is divided into three phases: (1) a week of enrolment emphasis, covering a period of eight days; (2) preparation actions preceding this special week, consuming four weeks or longer; and (3) a period of at least four weeks of intensive visitation stabilization following the campaign emphasis.

To implement the plan itself, there are five major arms of activity: task force, pastor's class, telephoners, anglers and bus outreach. Without de-emphasizing the importance of the last three, by far the greatest results have come from the first two.

### Task Force

At least 15 people from each 100 resident church members compose the task force. This house-to-house visitation group covers an assigned territory on "Enrolment Sunday" (first day of the eight-day campaign) asking the question in the title of this article. Their visitation efforts follow an Action Sunday school assembly, preaching service



Anderson

which often includes Action testimonies and campaign workers' luncheon at the church. As they make their way back to the church in the late afternoon tally persons begin adding up the results and at a church-wide rally that evening the accomplishments of their mission are presented to the church.

As they discover persons who are already active in other churches, canvassers are asked to say, "We're glad that you and your family are a part of Bible study in a church of your choice, for that is our desire for everyone." They then move on to the next house. At no time is coercion expected, particularly when it is obvious that the family is attending somewhere else.

Considerable cultivation and follow-up is outlined in the manual for each of the families enrolled. Of course, there may be considerable adjustment in space allocations, forming new Sunday school classes and making provisions for additional workers, too. There is much work to be done as the church prepares for "Welcome Sunday," the final (closing) day of the campaign week, when 40 to 80 percent of the new enrollees may be expected to attend.

### Pastor's Class

The pastor's class, taught by the pastor, meets during the Sunday school hour. Its objective is to reach church members not already enrolled in Sunday school. No person currently enrolled is permitted to join the pastor's class, in order to protect the present organization from erosion. As time goes on, the pastor gently attempts to transfer as many of his class members as possible into the already existing age group Sunday school departments and classes.

### Telephoners

Telephoners include at least five persons for each 100 resident church members. They will enrol people by telephone every day of the enrolment campaign week, using the same guidelines as the task force. Each telephoner selects 10 friends or acquaintances who are not attending a Bible study program and tries to enrol them each evening between 6 and 7:30 p.m. Monday through Friday. He will report his successes at rallies held each evening at the church.

### Anglers

Anglers is strictly for the youth, who meet at an "Afterglow" following the Sunday evening rally for their challenge and instructions. Their assignment is to enrol one friend at school each day that week, securing them for Bible study. Each evening the youth meet at the church for visitation efforts. An adult leader directs the visitation. The youth may also be paired with adults in the task force.

### Bus Outreach

Bus Outreach, naturally, is an opportunity during this special emphasis to begin or enlarge a bus outreach ministry, if one is needed. On Saturday before "Enrolment Sunday" high school and college youth travel by bus enrolling new Sunday school members. Other actions are spelled out.

The 82-page manual gives detailed instructions for all of these, and suggests a number of helpful forms for recording and carrying out the Action program.

A large number of Kentucky Baptists recently participated in Action coordinator training meetings held at strategic locations across the Southern Baptist Convention and are prepared to lead associational Action training meetings in the near future. As a result, those who attend these meetings will return to their churches to lead in what could be Southern Baptists' most dynamic and revolutionary witness to a lost world ever.

There are one million more lost people in the world today than there were a week ago. The lost population is growing 10 times faster than the saved population. The growth rate in Southern Baptist Sunday schools in the last four years has averaged one new member per church per year. Approximately 6,000 Southern Baptist churches indicate no baptisms every year.

"When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36).

When Southern Baptists go out to ask, "May I have the privilege of enrolling you and your family in Bible study in our church?" they will carry out the full implications of this response of the master to human needs.

## Personnel Changes

First Baptist Church, Whitesburg, called Greg E. Cope as minister of education and music effective Aug. 1. A Colorado native, Cope is married to the former Janet Sheets. He received the M.C.M. degree in 1975 and the M.R.E. degree in 1976 from Southern Seminary. Bill F. Mackey is pastor at Whitesburg.

Lowell Mason, a second year student at Clear Creek Baptist School, Pineville, was called as pastor of Scaffle Cane Baptist Church, Mt. Vernon. A native of Maysville, Mason is married to the former JoAnn Burchett. They have three children: Timmy, Tommy and Toni.

Chester P. Culver is again pastor of First Baptist Church, Wooton, after 13 years' absence. His most recent pastorate was in Hamilton, Ohio. He has also served First Baptist, Belfry; First Baptist, Flatwoods; and Kirksville Baptist Church. He accepted the Wooton ministry in 1958 while it was still a mission, serving until 1963.

Norris E. Smith will begin his duties as pastor of Ardmore Baptist Church, Memphis, Tenn., June 27. He has served Henderson Memorial Baptist Church, Hopkinsville, for six years. Earlier he held pastorates at Cecilia Baptist Church and Barren Run Baptist Church, Hodgenville. A graduate of Southern Seminary, Smith recently re-



Spalding



Mason



Kuriger



Crockett

ceived the doctor of ministries degree from Vanderbilt University, Nashville. He and wife, Joyce, have two children, Trent, 15, and Dana, 13.

Edwin G. Spalding has accepted the invitation of Immanuel Baptist Church, Lexington, to serve as minister to children. A graduate of the University of Kentucky College of Pharmacy, he has owned and operated drug stores in

Louisville and Lexington for several years. He has worked with children for many years and was ordained to the ministry by Immanuel last September. He and his wife, Marion, are parents of Terry Spalding and Mrs. John McClure, both of Louisville. Ted Sisk is pastor at Immanuel.

Murrell Crockett, former pastor of Wooten Baptist, Hyden, has accepted the pastorate of Calvary Baptist, Harrodsburg. The Frankfort native assumed duties following graduation from Clear Creek Baptist School, Pineville, recently. He and his wife, Anna, have two children.

## Revivals

Little Flock Baptist Church, Shepherdsville, was led in revival May 16-23 by Wallace Morris. Billy Funderburk was the singer. Pastor Douglas T. Strader reports 22 additions by profession of faith and baptism and two by transfer of letter.

Adaburg Baptist Church, near Owensboro, had a revival resulting in two professions of faith, six rededications, two transfers by letter and one surrendering to the ministry. Clyde Hankins, missionary to Brazil for 25 years, was evangelist, according to Stewart R. Hines, pastor.



S. R. Helton (left), Corbin, recently celebrated 50 years in the ministry. He was presented a plaque by Indian Creek Baptist Church, Corbin, where he is pastor. Shown with Helton is Lynn P. Robbins, director of missions, Lynn Camp and North Concord associations.

Bob W. Brown, pastor of Trinity Baptist Church, Lexington, will lead the opening prayer at the Democratic National Convention in Madison Square Garden.

Harmony Baptist Church, Louisville, ordained the following four men as deacons June 6: Danny Brewer, Joe Clark, Anthony Steele and Doug Steele.

H. G. M. Hatler, prominent Kentucky Baptist, died June 2 at Princeton. Prior to retirement in 1958 he had served Princeton's First Baptist Church and earlier at churches in Hazard and Corbin. He is survived by a wife, two daughters and a son.

## Mountains to the Mississippi

Frank J. Kuriger Jr., pastor of North Eaton Baptist Church, Grafton, Ohio, has been awarded the doctor of theology degree by Luther Rice Seminary, Jacksonville, Fla. He is a graduate of Georgetown College, Southern Baptist Theological Seminary and has pastored several churches in Kentucky.

Mt. Haven Baptist Church, Mayfield, will observe the bicentennial Sunday, July 4, with homecoming and special services. At 2 p.m. Orman Stegall will speak on "200 Years of Baptist Preaching in Kentucky." Lloyd Perrin will follow on "200 Years of Christian Freedom in America." Max Anderson is Mt. Haven pastor.

## Tomorrow's Promise

Michael Darby, 14, recently won the Williamsburg, Ky., Optimist Club's annual oratorical contest with this original speech. He is the son of Robert Darby, associate professor of psychology and religion and director of counseling services at Cumberland College.

The subject of my speech is "Tomorrow's Promise."

The greatest promise for tomorrow is the second coming of our Lord and savior, Jesus Christ. When he comes again he will take the Christians with him to heaven. Everyone can make this his promise for tomorrow by accepting Jesus Christ as his personal savior and by believing in his message.

His message is simply expressed in the following words of the fourth chapter of Luke, "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he has sent me to free those captivated by sin, shame, frustration and anxiety."

Christ gives us the freedom to choose our friends and he teaches us that no one should discriminate against our friends if they happen to be of another race, color or creed.

One example of this discrimination took place in a church that I used to

attend. One Wednesday night I took my best friend to church with me. He was a black person. I got him started in our youth choir and youth activities, and a few times he came to the Sunday morning services with me. There was a great dispute and a lot of jealousy in a small group of adults in our church because of my friend and me. Many of the people in this small group complained to the pastor about having a person who was black in their church. The pastor, who was very fair, replied that he would allow any person to come into the church regardless of their race, color or creed so they could worship our Lord Jesus Christ. The small group became very angry and it was like a civil war in our church against my friend and me. My family and I moved from that town about a year after this ordeal happened. I write my black friend very often because I believe that we have been made brothers through our love for

Jesus Christ. I hope that everyone will become mature enough to choose the right kind of friends and to pick Christian friends who will influence them in the right way.

A verse in the Bible that helps me is Phil. 4:13, "I can do all things through Christ who strengtheneth me." God wants us to witness for him and to bring the message of Jesus Christ to everyone, not just to people who already serve him.

Christ also promises that the Christians who suffer for him will one day leave this world of pain and strife and go to heaven and stop all their suffering.

Yes, the greatest promise for tomorrow is that our Lord will return to this earth and I want him to see it in a little better shape than it was when he left. Don't you?

## ADULT Bible Study and Vacation Retreats

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Closes noon meal Friday.

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# Christian Education

## "Mini" Sessions Provide Georgetown Variety

Besides the more traditional courses offered during the summer school sessions at Georgetown College, an increased number of innovative courses are listed among this summer's class schedule.

Included in the three summer sessions are courses in literature of the Bible, environmental biology, communication for business and professions, guidance of the preschool child, fundamentals of kindergarten education, urban government, motor development for young children and business German.

A variety of art courses plus opportunities to earn credit for a full year of general or organic chemistry are also offered this summer.

Designed to benefit undergraduate and graduate students, Georgetown's summer school schedule is made up of two-week "mini" sessions. Besides regularly scheduled classes, independent study opportunities are included.

The system at Georgetown allows candidates for degrees to complete in one summer one-third of the 30 hours required for a master's degree. Graduate students are able to complete in one summer their residency requirements.

The kindergarten endorsement program may be completed in about 10 weeks.

No increase in tuition over last year's summer school sessions is planned.

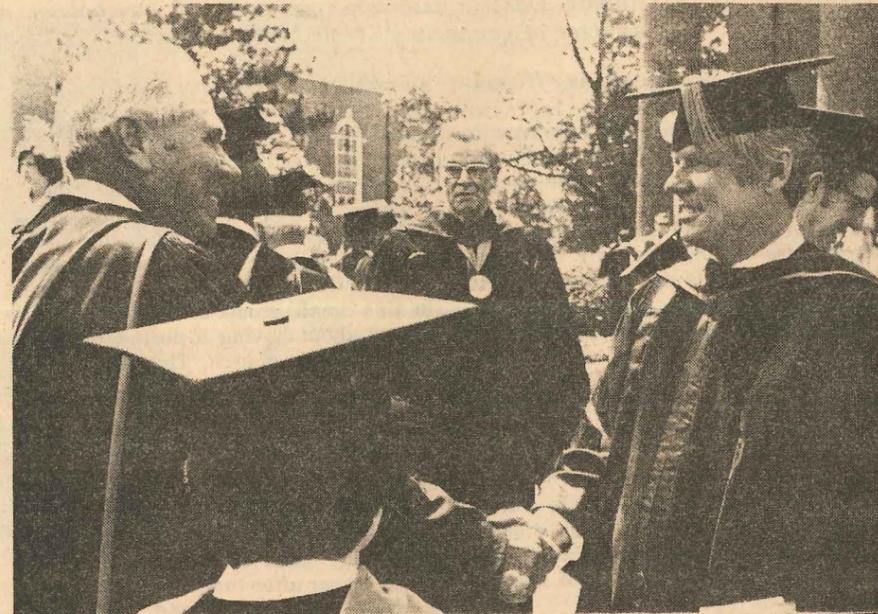
More information is available from David L. Jester, director of graduate studies, Georgetown College, Georgetown, Ky. 40324.

## Aid to Elkton Staffer

Timothy Wayne Sharp, minister of music and youth at Elkton Baptist Church, received the Della Shealey Memorial Scholarship for 1976-77 from Southern Baptist Theological Seminary.

Sharp received the bachelor of music degree from Belmont College, Nashville, Tenn., Apr. 30.

An honor graduate of Bluefield (Va.) College and East Fairmont High School, Fairmont, W. Va., Sharp will continue on the Elkton staff where he has served three years. He will enter Southern Seminary in the fall.



Typical of scenes on Kentucky Baptist college campuses recently was this one at Georgetown College's commencement. L. E. Jones (left), professor emeritus of physical education, greets commencement speaker John Y. Brown Jr. (right) as President Robert L. Mills (center) looks on. Brown is chairman of the board of Lums Restaurant Corp. and Ollie's Trolley Inc.

## Clear Creek Honors 3

Clear Creek Baptist School, Pineville, recently presented awards to three outstanding seniors.



Griffin

Jeffrey Griffin was presented the President's Award, highest honor given. It is presented annually to the graduating senior with outstanding leadership qualities. Griffin, a native of Somerset, is pastor of First Baptist Church, New Paris, Ohio.



Gose



Shouse

Roy Gose was presented the Richard M. Moore Award, an annual scholarship of \$50.00 given the senior with highest scholastic average for his career at Clear Creek. A native of Knoxville, Gose is pastor of Callahan Road Baptist Church of that city.

Allen Shouse received the Edgar Mitchell Family Award of \$50.00 given the student demonstrating outstanding stability, attitude, dress and cooperation. He is an Owensboro native.

## Forman Leaves College

David W. Forman, director of alumni and public relations at Campbellsville College, has resigned. He plans to enter the doctor of education degree program in higher education and communications at the University of Kentucky.

Forman is the son of W. Kenneth Forman, associate pastor of Campbellsville Baptist Church.

## Campbellsville Patriarch Paul G. Horner Retires

A "patriarch" of Campbellsville College is retiring and he says it's the hardest thing he's ever had to do.

Paul G. Horner, chairman of the Bible and religious education department, was presented with the college's distinguished service award plaque and announcement of his retirement was made at the senior banquet at graduation recently.

Seventy years old, Horner feels a need to slow down a bit from the hectic pace he has maintained over the years but is finding it difficult to separate himself from the school and people he has served for nearly 25 years.

The Shelby County native, a graduate of Shelbyville High School and Georgetown College, and holder of Th.M. and Th.D. degrees from Southern Seminary, began his career at Campbellsville in 1951 leaving a position as pastor of 15th Avenue Baptist Church, Meridian, Miss.

At that time Horner spearheaded the extensive extension program which Campbellsville operated in the early 50's and saw more than 1800 church leaders enrolled in the school's 23 extension centers.

When Campbellsville dropped extension courses after several years Horner became director of publicity and promotion.

Recruiting students was his main responsibility through those next 10 years and because he viewed it as an opportunity to serve people he recalls those times as some of the best.

Through the years of 1955-65 Horner helped in the process while Campbellsville became a senior college. He also served a term as city councilman and briefly as mayor of the city of Campbellsville during that time.

Since 1966 Horner has served as chairman of the Bible department at Campbellsville, teaching just about every course at least once.

When asked why hundreds of former Campbellsville students seem to have such a great love for him, Horner answered that perhaps it's because "love begets love."

"Young people intrigue me — fascinate me," Horner said, "especially those who are lonely. They are the ones I want to try to cheer and help and

encourage.

"If there is any love toward me by any former students, I think it is predicated on the fact that there has been a deep and sincere devotion to the cause which Campbellsville College represents. They believe that I believe in Christian education and nothing short of that."

Though Horner served as a full time pastor for 18 years and for many years had to augment his salary at the college by pastoring two half-time churches, he says he has "never been so completely convinced that I was exactly where God wanted me as I have been since coming to Campbellsville."

Campbellsville's President W. R. Davenport said of him, "We couldn't attempt to measure the effectiveness of Dr. Horner's ministry. Only God knows where the effects of his service will end. Even now we are not bidding good-bye to Dr. Horner, since he has agreed to continue to serve in an emeritus position as special assistant to the president."

When the distinguished service award was presented to Horner at the banquet, he received a lengthy standing ovation from the more than 300 members of the Campbellsville family present. It was an accolade that will never completely end until a whole generation of Campbellsville College graduates is gone.

## Fred Jones to SBTS

Fred T. Jones, director of deferred giving for Nova University, Ft. Lauderdale, Fla., has been named director of deferred giving for Southern Seminary, Louisville, effective, June 7.

He has had extensive professional experience as a bank trust officer and was director of deferred giving for the University of Miami, 1967-72. The Georgia native holds the bachelor of business administration degree from the University of Miami and is a graduate of the university's law school.

## Joe Wood to BBI

Joe Wood has been named an assistant professor in religious education and pastoral counseling at Baptist Bible Institute, Graceville, Fla.

The Arkansas native has previously served as assistant to the dean in the

School of Religious Education at Southern Seminary, Louisville. He has earned his master of divinity and master of religious education degrees from Southern Seminary. He needs only to finish his dissertation to complete his doctorate requirements.

Wood and his family will move to Florida in August.

## Mid-Continent's Blair At Sharon Church

R. Charles Blair, academic dean of Mid-Continent Baptist Bible College, is serving as interim pastor of Sharon Baptist Church, Graves County Association, near Mayfield.

Sharon's former pastor, Don Farmer, has joined the college staff as a field representative and is available to present the work of the school in any cooperating Baptist church in Mid-Continent's four-state service area.

## SWBTS Starts Apts.

Construction has begun in Ft. Worth, Tex., on 48 new housing units for students at Southwestern Baptist Theological Seminary. Total cost of construction has been estimated to be \$672,000.

The new apartments will be located on a five acre site north of the seminary's J. Howard Williams Memorial Student Village. The expansion will bring the total number of units in the village to 256. With the new additions the number of housing units operated by the seminary will be raised to 748.

According to Wayne Evans, vice president for business affairs, the apartments will be studio style each with approximately 1000 square feet of space. Each apartment will contain a kitchen, living room and half-a-bath downstairs and two bedrooms and a bath upstairs.

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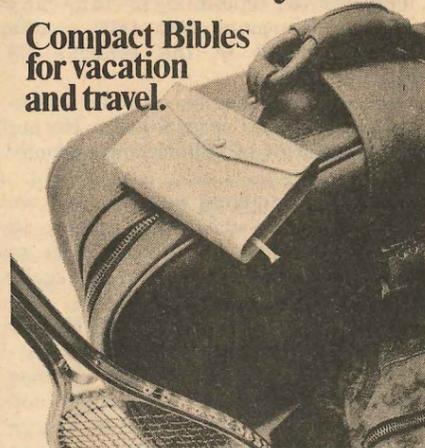
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Lessons for June 20, 1976

Life and Work Series

## Living by the Spirit

Galatians 5:16-26

In every Christian there is a conflict between the flesh and the Spirit, or the old nature which he possessed prior to his salvation and the new nature which was imparted to him when he was saved. The unsaved know nothing about this conflict which the saved experience.

Paul contrasted the "works (plural) of the flesh" with the "fruit (singular) of the Spirit." The works of the flesh are separate acts performed by an individual, but the nine-fold fruit is the creation of the Holy Spirit. When the Holy Spirit comes into one's life, he begins to bear fruit. There cannot be any fruit apart from him.

The nine virtues, which constitute "the fruit of the Spirit" fall into three groups: 1. Those related primarily to God. (1) Love. The Holy Spirit produces in the heart of the believer a deepening sense of God's love and the disposition to love him in return. (2) Joy. Real joy dwells in the heart of true love. Without the proper relationship to God and love for him there cannot be any real joy. (3) Peace. Peace is not derived from circumstances but is the product of the Spirit. It is enjoyed when one realizes God's presence in life's circumstances whether painful or pleasant.

2. Those related primarily to others. (1) Long-suffering. This is a patient endurance under injuries inflicted by others and this quality is unnatural to man. (2) Gentleness is that ability given by the Holy Spirit to hold all turbulent feelings in check. (3) Goodness. Godliness always finds expression in deeds.

3. Those related primarily to ourselves. (1) Faith. Genuine faith in God will cause one to be faithful in the discharge of his duties. (2) Meekness. The very opposite of conceit, pride and self-assertiveness, meekness is an evidence of real strength. (3) Self-control. Self-control is not the result of the energy of the flesh, but it is the fruit of the Spirit.

Those who habitually practice sin as a settled course of conduct are strangers to God's grace and Christ's salvation. The flesh can produce works, but it cannot produce fruit. Works are wrought but fruit is grown. Works can be produced by man but God only can produce fruit.

When one is under the control and direction of the Holy Spirit, his manner of life will be the very opposite of fulfilling the lusts of the flesh.



H. C. Chiles  
Murray, Ky.

International Series

## Struggle and Growth

Can a person be saved by grace through faith in Christ, or must he also perform some ritual and do some works? The Bible teaches that Christ alone can save.

Acts 11:11-18

Upon hearing that the Gentiles had received the word of God through the instrumentality of Peter in the house of Cornelius, the prejudices of the leaders of the church and the Jewish Christians in Jerusalem were stirred greatly. When Peter returned to Jerusalem to explain what had taken place, there was a complaint that he visited the uncircumcised and ate with them.

Appreciating the perplexity of the leaders in the church at Jerusalem, Peter recited the events which had brought them so much disquietude. Had he consulted his personal inclinations and prejudices, he certainly would not have gone there, but he was controlled by the inescapable will of God.

Those who were assembled in the house of Cornelius believed the message of the Lord and they were happily saved.

When the Jewish leaders in the church at Jerusalem heard Peter's explanation, they did not have any further complaint. He made it clear to them that the gospel of Christ is to be preached to all men. These Jewish Christians glorified God when they came to see and understand that the gospel of Christ was meant to be taken to all. It was not easy for Peter and the other Jews to overcome their race prejudice and be willing for Gentiles to share in all the riches of Christ's wonderful salvation, but they did so through God's enabling grace. We should remember always that when the Holy Spirit directs us to do something, God's grace is sufficient to enable us to do it.

Galatians 2:11-16

When Peter arrived in Antioch Jews and Gentiles were eating together without any discrimination. Ere long a deputation of Jewish Christians arrived from Jerusalem and they were shocked when they discovered that Jewish Christians were eating with Gentile Christians. Immediately Peter ceased eating with the Gentile Christians because of his fear of what others might think. Without hesitation Paul publicly, kindly, lovingly and firmly rebuked Peter for his inconsistency in sacrificing principle for expediency.

## The Americanization of Christianity

by Charles W. DeWeese and A. Ronald Tonks

### First of a Four-Part Series

Although the United States has espoused and followed fairly faithfully the tenet of separation of church and state, still it has understood its history, ideals and destiny in religious terms.

Martin E. Marty prefacing his "The Pro and Con Book of Religious America: A Bicentennial Argument," states that if people can live with contradiction and paradox, they're able to learn more from extremes in national life:

"American history itself is full of extremes, of paradox, contradiction and complexity." This is especially true in religion in America. There are many times when individuals who claim to be Christian, for example, must ask, "Is this Christianity or is this culture?"

One area in which some aspect of the Americanization of Christianity has taken place is in theology. It is entirely fallacious to suggest that America produced neither a profound nor unique theology.

In considering the theological beginnings of America, it must be remembered: (1) no one group related to a single religious outlook originally settled in America; (2) separation of church and state and religious liberty were not universally accepted; (3) American thought was seldom, if ever, considered in the context of a united nation.

Sydney Ahlstrom suggests there are three general observations that would be worthwhile premises to consider before beginning the study of American theology. (1) Theological diversity exists throughout America. (2) The theology of America is more derivative than most European theology. (3) The theological influence shifted from England to Germany in approximately 1815. He concludes by saying that we can be reasonably certain that "American churches will continue to champion their distinctive emphases on lay-stewardship, democracy in government, individual freedom and voluntarism."

The Americanization of Christianity is also to be noted in the study of the industrialization of America in the light of religion. Clearly, the Industrial Revolu-

tion arrived slightly later chronologically in America than in other parts of the western world, but it did have and continues to have a profound effect upon the country.

The church had usually exercised a prophetic voice of judgment on society in the early 19th century, but after the Civil War, churches had lost much of their prophetic power. Some have suggested that the acceptance of racial and industrial divisions in the late 19th century sapped the country's source of independent strength and effective outreach. The successful revival phenomena of the frontier could not be applied easily or effectively to the urban scene.

One of the leaders in America who tried to help the church meet the challenge of the urban centers and the industrial scene was Walter Rauschenbusch, a Baptist pastor.

Of German extraction but raised in America, he became concerned for the plight of the poor and deprived while serving as pastor in the Hell's Kitchen area of New York. It would appear that Rauschenbusch wanted to rally the middle class in America to a crusade that would bring in the Kingdom of God.

Reinhold Niebuhr, later in the 20th century, provided a balanced corrective to Rauschenbusch's views. Niebuhr opposed identifying Christianity with the concept of social evolution, noting, "Changing the social structure will not eradicate evil, since man is its source and he defies radical alteration."

It is inaccurate to assert that only theological liberals supported the social gospel concepts. The pioneer study of this subject was made by Timothy Smith in "Revivalism and Social Reform" through which he sought to show that evangelical Christianity was deeply concerned and anxious to improve social inequities before the Civil War.

The church, although denying emphatically the teachings of Darwin with reference to physical evolution, accepted some of his concepts relating to the social realm in the late 19th and early

20th centuries. The Protestant ethic was reaffirmed and its character was equated with success.

The statement "God helps those who help themselves" received almost Biblical canonization and authority.

The individualism of the early American, as well as that of the frontiersman, emerges again among Christians in the 20th century in American churches. The layman has assumed a larger role in determining the basic emphasis of the churches. Paradoxical as it may seem, the liberty of the pulpit has not been challenged as long as the preacher does not "tread on toes," i.e. denounce free enterprise economics and success-oriented, competitive individualism or support expansion of the federal government or socialism.

The suburban church sometimes becomes a mutual admiration society rather than a way station to rescue lost sinners. This phenomenon among the conservative churches and denominations tends to dull their evangelistic outreach but even more the need for growth among those who have already been evangelized.

In a sense, in the 20th century classical Protestantism in America has adopted the "American dream" as its own. Christian ideals have been gradually submerged to the culture. Often the Christian is not sure which things in his life come from Christianity and which from his cultural pattern.

It has been easier in America, as elsewhere, to articulate Christian ideals and virtues, yet practice something far different. When this situation has occurred at the higher echelons of society, it has brought discredit upon true Christianity.

The American Christian of the 20th century has frequently allowed his concern for material improvement and enjoyment of the better things in life to deaden, if not destroy, his Christian conscience and concern.

"Woe to those who are at ease in Zion, and to those who feel secure on the mountain" (Amos 6:1 RSV).