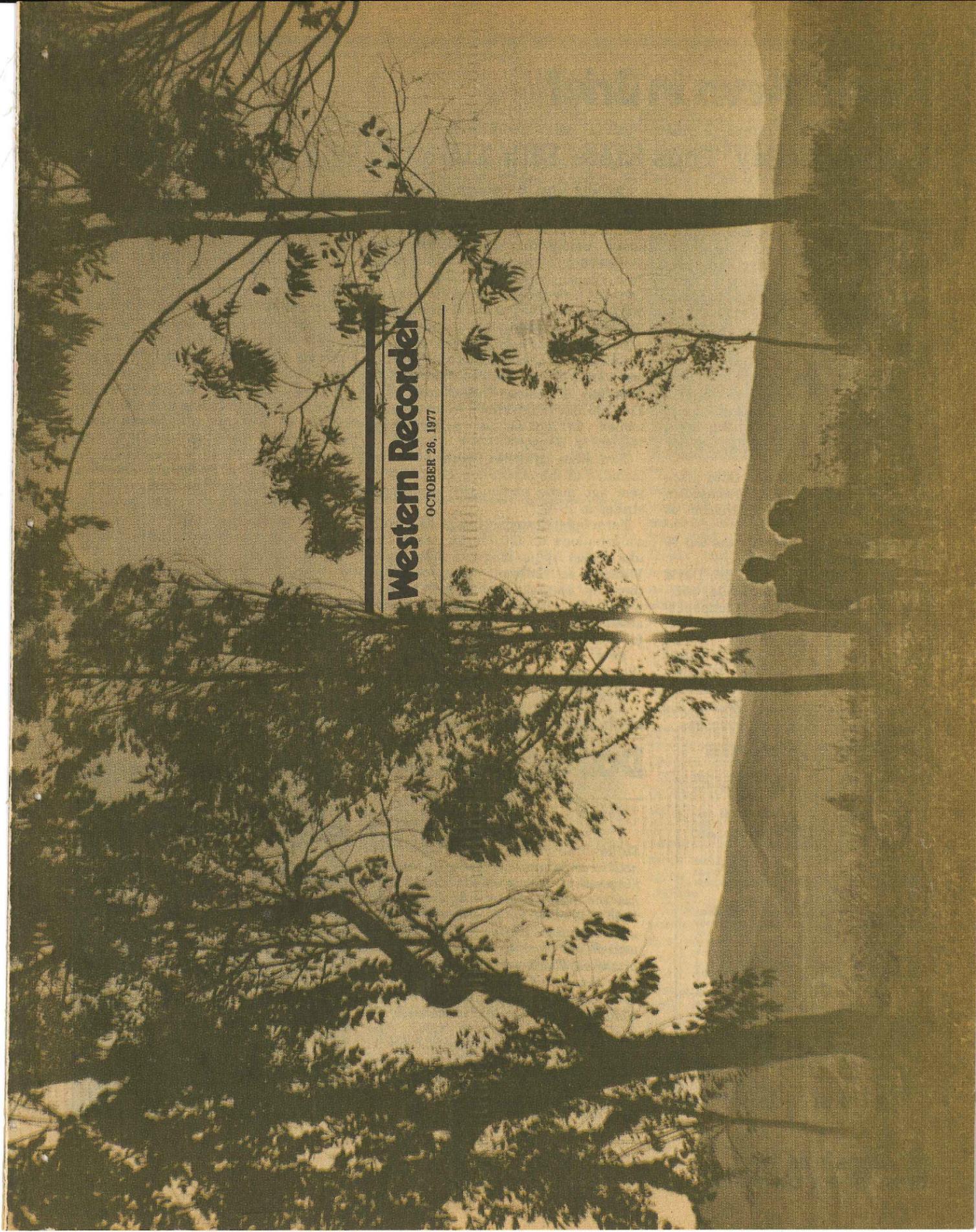


**Western Recorder**

OCTOBER 26, 1977



# Baptist News in Brief

## Severns Valley Tops State 10th Time in Coop Program Gifts

by Jim Cox, Associate Editor

For the 10th consecutive year Severns Valley Baptist Church, Elizabethtown, is on top of dollar giving throughout the state to the Cooperative Program.

In figures released by the KBC Stewardship Department, Middletown, Severns Valley contributed \$113,339.79 in the fiscal year ended Aug. 31. This compares favorably with \$100,359.80 a year earlier. Verlin C. Kruschwitz is Severns Valley pastor.

In second place among high Cooperative Program givers stands First Baptist Church, Somerset, again, with gifts totaling \$80,176.09. Eldred M. Taylor is pastor.

Moving up from fourth to third place this year is First Church, Owensboro, at \$61,728.78. David A. Nelson is pastor.

Other churches completing the top 10 among largest contributors:

Third, Owensboro, \$58,312.26, David L. Drummel; First, Madisonville, \$56,171.88, Harold J. Purdy; Campbellsville, \$53,954.59, J. Chester Badgett; Unity, Ashland, \$51,233.39, Harold Cathey; Central, Winchester, \$50,371.43, Ron Stone; Second, Hopkinsville, \$49,221.38, John R. Christian; Immanuel, Lexington, \$48,304.36, Ted

Sisk Jr.

Churches making the most significant jumps among the top 100 last year compared with the year before include First, Hopkinsville, from 95th place in 1975-76 to 23rd in 1976-77; Second, Madisonville, from 94th to 58th; and Highview, Louisville, 56th to 28th.

David M. Gardner is pastor at Hopkinsville, which contributed \$33,683.75 last year. At the Madisonville church Tom Ray is pastor. This church gave \$20,406.85. Highview, whose gifts totaled \$31,216.35, is pastored by William L. Hancock.

Two other churches which were not included in the state's top 100 givers a year ago made particularly impressive strides in 1976-77.

Farmdale Church, Louisville, with contributions of \$20,752.13, made the top 100 list by jumping into 55th place. William J. Sullivan became pastor there at the close of the reporting period. The church had had no pastor about five months during the year following Jay Brown's resignation.

First Church, Louisa, Ralph E. Webb, pastor, was added to the list in 75th place with gifts of \$18,782.35.

The 100th largest gift, \$16,142.70,

was received from Buena Vista Church, Owensboro, Archie W. Allison, pastor.

## Continuing Education Is Alive & Doing Very Well

Students in all 50 states and 19 foreign countries swelled 1976-77 enrolments of the Southern Baptist Convention's Seminary Extension Department to record highs.

The 8773 students participating in the continuing education program represents an increase of almost 100 percent since the beginning of the decade.

Developed primarily for persons who have never attended seminary, Seminary Extension courses are available through extension centers and home study. Last year 6972 enrolled in 328 extension centers. Another 1801 enrolled with the Home Study Institute.

"I believe we're seeing an increasing awareness among ministers that continuing education is essential to their ministry," said Raymond M. Rigdon, director. "Along with this has come an increasing acceptance of Seminary Extension as a viable source for that study."

## Double Exposure

*Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven (Matt. 19:14). Who has the right to go up the Lord's hill? Who may enter his holy Temple? Those who are pure in act and in thought, who do not worship idols or make false promises. The Lord will bless them and save them; God will declare them innocent. Such are the people who come to God, who come into the presence of the God of Jacob (Ps. 24:3-6, TEV). Who-soever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven (Matt. 18:4).*



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

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JAMES H. COX ..... Associate Editor  
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#### SUBSCRIPTION RATES

Individual, \$3.68 (tax included); Foreign, \$3.75; Church Budget, \$2.50. All except church accounts payable in advance. Church accounts must have tax exemption number.

## Smile! You Could Be On Camera Next Week

Shooting of a 30-minute color motion picture throughout Kentucky by the Southern Baptist Radio-TV Commission resumes Oct. 29. The state WMU is underwriting the project.

The film's purpose is two-fold, according to Kathryn Jasper, WMU executive director: "To reach the unchurched community and the uninvolved Baptist. It capitalizes on the current interest in Southern Baptists among Americans."

The completed film will premier Apr. 26 at Florence during the annual WMU meeting, celebrating its 100th anniversary in the state. It will be shown afterward on TV stations and prints will be available to local churches.

Scenes were shot earlier at Cedar-more Assembly and Cumberland College.

Next week's shooting schedule:

Oct. 29—Clear Creek Baptist School; Oneida Institute

Oct. 30—Cumberland Gap Park; First Church, Middlesboro

Oct. 31—Central Hospital, Lexington  
Nov. 1—Georgetown College; First Church, Lexington

Nov. 2—State Capitol, Frankfort; Baptist Building, Middletown

Nov. 3—Walnut Street Church, Louisville

Nov. 4—Louisville area (East Church, Southern Seminary, Fellowship Baptist Center, Kentucky Baptist Hospital)

Nov. 5—Spring Meadows Children's Home, Middletown; Churchill Downs; Glen Dale Children's Home, Glendale

Nov. 6—Western Hospital, Paducah

## BPRA Practitioners Meet Feb. 12-15 in Arizona

"Contemporary Public Relations for Pioneer Spirits" is theme of Baptist Public Relations Association's 1978 communications workshop Feb. 12-15 at the Sun Burst Hotel, Scottsdale, Ariz.

The program released this week includes segments by Philip N. Douglass, director, The Douglass Visual Workshops, Philadelphia; Lloyd Elder, assistant to the executive director, Baptist

General Convention of Texas, Dallas; Rob Jones, associate professor of business and economics, Grand Canyon College, Phoenix; Walker Knight, director, Department of Editorial Services, Home Mission Board, Atlanta; Wesley M. Pattillo, vice president for development, Southern Seminary, Louisville; and Byron Welch, president, Welch Associates, Houston.

James H. Cox, Middletown, Ky., is president of BPRA, including denominational and church staff communicators across the Southern Baptist Convention. Thirty-five of the group's 294 members are Kentuckians, placing the Bluegrass State immediately behind Tennessee and Texas in size of representation.

Workshop information is available from C. Thomas Newsom, 3300 W. Camelback Rd., Phoenix, AZ 85017.

## New Communicators

Darrell W. Wood [l], 38, editor of Sunday school youth materials, Baptist Sunday School Board, accepted the new position of director of communications, SBC Education Commission, Nashville. He is a native of Seminole, Okla., and was a missionary to Hong Kong.



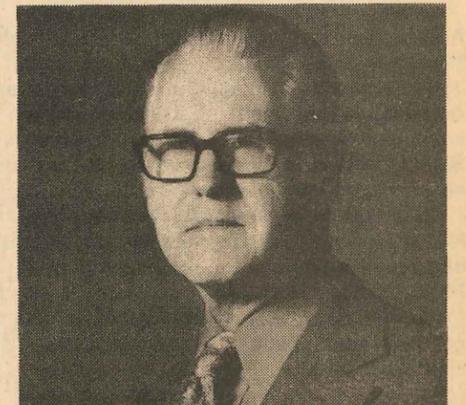
Norman Jameson [r], 25, religion editor of the Colorado Springs [Colo.] Gazette Telegraph, will become Baptist Press feature editor Nov. 1 in Nashville. The Rio, Wis. native succeeds James Lee Young who became editor of the Rocky Mountain Baptist, Denver, last June.

## Ex-Russellvillian Named

A Russellville native, George R. Borders, 38, has been elected president of Palm Beach Atlantic College, West Palm Beach, Fla.

Borders, vice president for student

affairs at Stetson University, DeLand, Fla., has been with Stetson nearly 20 years as a student and in various administrative responsibilities.



The Mission Service Corps, Southern Baptists' newly formed plan for short-term volunteers for home and foreign missions, has a place to call "home"—Box 7203, Atlanta, GA 30309. The Home and Foreign Mission boards named Ralph L. West process coordinator for applications and inquiries about MSC. West is FMB liaison person with the HMB.

## Church Editions Launched By Recorder This Week

Western Recorder officials this week announced inauguration of a new service to the supporting constituency to provide church news on its covers.

Church editions bearing news of interest to local congregations will be sent to members of subscribing churches. The plan eliminates the necessity for a separate weekly mailing piece and offers the advantage of packaging church and denominational news together.

C. R. Daley, editor, stated, "We can now offer the small church an attractive, economical means of reaching its people with vital information every week. The larger church, already accustomed to a weekly mailout, will likely find the Recorder's prices competitive with or under what it is now paying for printed newsletters. We're offering several options for a variety of situations."

The new package plan is presented on pages 8 and 9 of this issue.

## A Historic Decision for South District Baptists

A significant historic event for Baptists took place at the Perryville Baptist Church on the evening of Oct. 17, 1977. The Beech Fork Baptist Church was dismissed from the fellowship of the South District Association for ordaining a woman to the gospel ministry. It was probably the first Southern Baptist congregation excluded from a local association for this reason.

Considering how touchy this matter is among Baptists today the South District messengers exercised unusual and admirable restraint. The entire debate was in the best Baptist tradition with opponents being careful in trying to avoid offending each other personally. Scars from the confrontation appeared to be as minor as could be humanly expected.



The major credit for the orderly handling of the issue goes to moderator Mike Moynahan who obviously spent many hours studying and preparing for the task of presiding. He had foreseen and planned for almost every eventuality and had on hand for every messenger copies of every pertinent document. Time and time again he clarified motions before letting the messengers vote. He was scrupulously careful in trying to give equal time for presenting opposing views. In all my

denominational experience I have seen few debates on such controversial issues conducted so fairly.

The South District debate was a clear cut case of the traditional strict Baptist position on doctrinal matters versus a less strict attitude toward non-traditional practices. Three attitudes toward ordination of women to the gospel

ministry were represented. A small group agreed with the decision of the church to ordain the woman. Another group did not approve the ordination but was not willing to make it a test of associational fellowship. A clear majority considered the ordination of a woman such a departure from scripture and Baptist practice as not to be tolerated.

The outcome of the vote in South District was determined by laypersons and not preachers and staff members as would likely have been the case in a state or national Baptist convention where laypersons comprise a smaller proportion of the messengers. The South District lay people reflected the traditional doctrinal position heard in most Kentucky Baptist pulpits and Sunday school classes.

Only history will judge how significant the South District action was. It will make the news all over the Baptist world because woman ordination among Southern Baptists is a growing issue and this is the first reported case of associational discipline.

An observer could but sense a feeling of sadness on the part of the South District messengers. They would have much preferred not to have dealt with the matter but had no alternative. All seemed to agree with moderator Moynahan's closing plea not to let the issue hurt the work of the association and especially the association's anticipated participation in a Bold Mission project in a pioneer state.

The Baptist way of doing things makes inevitable such confrontations. We would have it no other way. It's painful to debate and decide controversial issues but it is better this way than to leave such decisions to a denominational hierarchy. Baptist history vindicates the practice of letting the people instead of the priests make the decisions.

[See story, page 10.]

## Men Who Go Return Concerned

One thing came through loud and clear in the 1977 Baptist men's convention. Anyone personally involved even for a short time in Southern Baptist mission work becomes a strong supporter of the Cooperative Program as well as special mission offerings.

An inspiring feature of Baptist men's meetings in Kentucky is the testimony of men who have been involved in mission and evangelism projects in other parts of America and the world. Baptist laymen in Kentucky have been quick to respond to crisis situations all over the world and scores of them have paid their own way and given their time and skills to rebuild churches and houses, to practice medicine and dentistry and to do most anything else needed.

In the Danville convention every layman recounting his blessings from mission involvement voiced a new apprecia-

tion for Southern Baptist missionaries and our manner of supporting them. They urged their fellow laymen to give strong support to the Cooperative Program as the lifeline of our foreign mission enterprise.

The enlistment of Southern Baptist laymen for short term missionary service at their own expense is one of the most rewarding things ever done. The benefits to specific mission projects are major but more than that these men become strong supporters of mission action and mission giving in their own churches. A church lacking enthusiasm for missions would profit by paying the way of some of their men to participate in mission projects. The church would not be without enthusiasm upon their return.

Many Baptist laymen have the desire to be personally involved in mission projects and more and more are becoming financially able to pay their own expenses. If we

do not provide Southern Baptist mission opportunities for them they will find other organizations and individuals who will use them. And from then on others will get their services and their financial support instead of Southern Baptists.

Kentucky Baptist men's director Forrest Sawyer and his associate, Calvin Fields, have been very successful in

enlisting laymen in missionary service as well as missionary education. They have also been wise in letting these men tell their story to other men in convention programs. Baptist women are finally getting some of the help they have long needed in enlisting all church members in mission involvement.

## Voting is a Privilege and a Responsibility

This is the last call this year for exercising one of the greatest privileges we have as Americans, the privilege of voting in public elections. Voting is not only an American right but also a Christian responsibility. Responsible participation in civil government was sanctioned by Jesus and advocated by Paul.

Many citizens probably react as I often do. After listening to all the cheap and shoddy campaigning of the candidates one wonders if any of them is fit to be elected. The level of politicking is often an insult to the intelligence of voters but this must not turn us off. This would play into

the hands of unworthy candidates.

The best way to get inferior office holders is not to vote. Good candidates don't ordinarily slip in; bad ones do.

Free elections are the privilege of relatively few peoples in the world today. Some countries where free elections once were are under tyrants today because of the default of voters.

Many people under dictators would give their lives for free elections. Aren't we willing to give a few minutes at the voting booth to exercise this American privilege and Christian responsibility?

## Baptist Forum

### LET'S HEAR IT FROM A BAPTIST!

As a weekly reader of Western Recorder I appreciate your many years of service to Baptists across Kentucky. I often agree with your editorials. You realize my personal fondness and admiration for you.

However, I noted with interest your editorial in the Oct. 12, 1977 edition of Western Recorder commending a distinguished U. S. Senator for his "courageous" stand in favor of the new Panama Canal treaty. As a member of Congress who has been serving for nearly three years on the Panama Canal subcommittee of the House Merchant Marine and Fisheries Committee and who has been monitoring the negotiations between the United States and Panama, I feel compelled to take issue with this editorial.

The new treaty was heralded by certain media and by the Carter administration before its provisions were even drafted and later revealed to the public. After scrutinizing the provisions of the new treaty and carefully ques-

tioning our treaty negotiators, Ambassadors Linowitz and Bunker, I remain unconvinced that the long-term economic and defense interests of the United States and the rest of the free world are adequately safeguarded. Even now, the Senate Foreign Relations Committee is pleading with the administration for a clarification of the treaty.

A recent poll of the people I am privileged to represent in the First Congressional District of Kentucky indicated that approximately 90 percent of my constituents oppose the new treaty. Your editorial infers that to qualify as a statesman, rather than as a politician, one should ignore the interests and concerns of the vast majority of people who have sent a representative to Congress to speak for them. May I suggest that what is statesmanship to one man is tyranny to another? In a nation founded upon democratic principles and the will of the individual it is somewhat disappointing to witness these principles attacked in the name of "statesmanship."

Your editorial goes on to mention that Southern Baptist Convention president Jimmy Allen, a treaty supporter, has stated that "the gospel of Christ has a stake in the Panama Canal treaty and that the decision of Congress on the treaty may have a significant impact on missions in the third world." I agree with him wholeheartedly. However, should the responsibility for the efficient operations of the canal be vested in a government with ties to the communist bloc of nations it is improbable that the interests of the free world would be honored. These include not only the free world's defense and economic interests but also its interest in and commitment to protecting religious freedom. The concerns of those who believe that the Panama Canal may eventually be controlled by a communist-dominated government if the U. S. transfers its rights to the present Panama government and its unknown successors, may in time prove to be well founded. The gospel of Christ is not easily heard in communist bloc nations, as history will confirm.

# Baptist Forum

I refer again to your Oct. 12 editorial, quoting, "All Christians should be as open and as courageous as the Senator. I have not discussed this issue with him and therefore I do not know whether Christian convictions influence his position, but I have an idea they do. He is a Methodist layman, the son of a Methodist preacher."

Well now, Chauncey, I chide you in a light-hearted manner by saying surely you'll also give a favorable assumption to a Baptist layman, the son of a Baptist minister.

Carroll Hubbard Jr.  
Member of Congress  
First District, Kentucky

*You got the point of the editorial, friend. And it still stands. A politician follows majority opinion because it gets him and keeps him in office; a statesman stands for right as he sees it no matter what popular opinion is.*

*I accept your reasons for your position on the Panama Canal treaty. But come now, Congressman, to defend your opposition to the treaty on the grounds you are unconvinced the long-term economic and defense interests of the United States and the rest of the free world are adequately safeguarded makes sense. But to defend your position on the grounds of concern for religious freedom and the preaching of the gospel is far fetched rationalization. Defending control of land on other continents for the sake of spreading the gospel belongs to another era. And to stir the fear of communism is the scariest tactic of all.*

*You have a great family heritage and many open doors among Kentucky Baptists for your Christian witness. I pray that you will exercise this stewardship of influence in such a way that history will rank you with another great Kentuckian who said, "I'd rather be right than president."—Editor*

THANKS, BROTHERHOOD!

It occurred to me that Kentucky Baptists may not appreciate the excellent leadership which is being given to the Brotherhood and Royal Ambassador organizations of our convention. Forrest Sawyer and Calvin Fields deserve a commendation for the program arrange-

ments made at the recent convention in Danville First Baptist Church.

Especially valuable was the presentation of Chaplain Joe Koenig of Eddyville Penitentiary. Chaplain Koenig brought one of their former inmates, Tommy Faught, "whose testimony was worth the price of admission." It is my belief that every youth group in Kentucky would benefit from hearing this young man's testimony and that the work of our chaplain deserves high praise.

Joseph R. Estes  
Louisville

## CHANGE FOR THE BETTER?

Presently Baptists across this nation have joined together to fight the deplorable telecast of the television series called "Soap." It is a great day when God's people are not ashamed to stand up and be counted. However, after reading the Sept. 28 edition of Western Recorder there was a news item that should be embarrassing to us all.

I read that a Baptist hospital, specifically the Baptist Medical Center in Oklahoma City, has performed sex change operations. When their governing board and medical staff voted to continue these operations it was a sad day for Baptists. Is this how they use the offerings and special gifts of God's people? Has anyone investigated Kentucky Baptist hospitals to inquire if sex change operations are performed in our state?

The uninformed public and the press are always looking for some item in which they can point a finger and cry hypocrite. I honestly believe in this case they have every right to point that finger. How can we denounce homosexuals on one hand, and on the other allow these individuals to further their sinful deviation through our institutions?

Howard F. Beaman  
Crab Orchard

## FERTILE GROUND AND DIRTY SUDS

Your excellent articles and editorials on "Soap" are just another reason why every concerned Baptist should be a

Western Recorder subscriber. Your pleas are not falling on deaf ears. Many Baptists are speaking up and speaking out—in a spirit of Christian love and concern—to say "no" to "Soap."

Continue to keep us informed on the day-to-day "Soap" news and on the program sponsors. If we let the sponsors know that their advertising dollars are having a decidedly negative effect and WHY, they cannot help but take notice. For decades, Baptists have been among the most nearly apolitical people in our nation. It is time for us to wake up and to speak up when our cause is just. To God be the glory!

Don R. Hassall  
Lexington

## WHAT AIR WE GONNA DO?

It is all well and good that Southern Baptists oppose the newest affront to moral decency on TV, the much publicized show "Soap." But we must be careful not to focus our attention upon just the one show, while letting many others which are just as bad, if not worse, go by without the least bit of reaction.

We also need to realize that simply getting one show off the air does not help much if we just let the networks choose what will be the replacement. It would seem to me to be the time for all Southern Baptists to give extra support to their Radio & Television Commission, and call for the production of prime time, quality Christian shows. The world has been in control of TV long enough.

James McDermott  
Louisville

## MORE POWER TO YOU!

I have long wanted a list of names and addresses to show my feelings about dirty filthy TV shows and you are providing just what I want.

I am keeping them all so I can use them later when I see another one they sponsor.

Dorothy Hammond  
Frankfort

## Warning: SOAP May Be Hazardous to Your Spiritual Health

by Paul M. Stevens  
President, SBC Radio &  
Television Commission

This week's comedy, folks, is a smash. It's called SOAP. You'll see how appropriate that name is when I tell you about all the funny things the people at ABC have put into it.

First, one of the leading characters is a murderer. He murdered his wife's first husband in order to marry her. Doesn't that tickle your funny bone? It's the same amusing thing David, King of Israel, did to Bathsheba's husband. Incidentally, David suffered for that until his death. But ABC says murder is

funny, so everybody laugh.

Second, ABC says it's funny when a man commits adultery. But it's even funnier if he commits it with both a mother and her daughter. In one episode as the mother hurried out of the bedroom, the daughter entered. Isn't that hilarious? Everybody laugh at the new class of comedy which ABC is now putting in your home . . . perverts for your children's enjoyment.

A paraphrase of the Bible's Lev. 18:7 says, "do not have intercourse with a woman and her daughter." Even when the show's characters explain that incest, by the biblical definition, hasn't occurred it's still supposed to be funny. Okay, everybody laugh at that unspeakable subject.

Third, the writers of SOAP are laughing about the subject of incest. Incest! Incest is child abuse, a father having intercourse with his daughter.

Fourth, while NBC's old "Laugh In" gave us "verrr-ry interesting" and CBS popularized "Kiss my grits," ABC decided it would go all the way. "Boff" is a gutter word for fornication. So ABC wants all the young people of America to make a big joke of fornication.

They are willing to make sexual impurity a subject for laughter, even though the VD rate among young people is skyrocketing and the latest population figures indicated there were nearly 500,000 illegitimate births last year.

I cannot help but believe that the mentality behind SOAP is perverted. And, I think even the title, SOAP, was chosen because it is an inside dirty joke.

What's more, I think ABC's comedy programs are hazardous to the spiritual health of America. Like cigarets, they should be forced off the air by indignant public opinion, including yours and mine.

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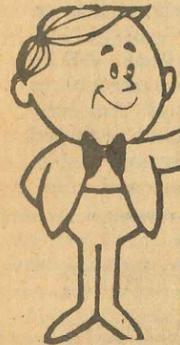
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### The Tangibles

Publishing your church news in Western Recorder may significantly reduce your expenditure for printed mailouts currently budgeted. It will save you postage, even more if your members are now receiving a church newsletter and Western Recorder each week. Just as important, you'll be spared the additional personnel, machine maintenance and material costs of addressing, sorting and address plate making, plus delivery to the post office for weighing and mailing. Personnel now confined to precious hours of newsletter production will be freed for more important duties, resulting in greater office efficiency and more financial benefits to the church.



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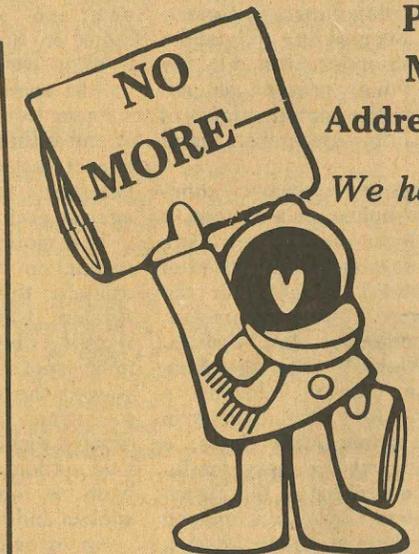
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## Western Recorder

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## Beech Fork Ousted for Ordination

by C. R. Daley, Editor

South District Association has excluded Beech Fork Baptist Church from its fellowship for ordaining a woman to the gospel ministry.

The action was taken at the annual meeting of the association held in Perryville Baptist Church Oct. 17. The vote on dismissing the 158-year-old Beech Fork congregation was 98 to 64.

The showdown was scheduled following the ordination last February of 25-year-old Suzanne Coyle by the Beech Fork church. The executive board of South District Association considered the matter in April and notified the church it would recommend withdrawal of fellowship by the association if the church did not rescind the ordination by the time of the annual meeting of the association. The Beech Fork church refused to rescind the ordination.

The exclusion did not come without a struggle on the part of those favoring continuing relations with the Beech Fork congregation. The debate lasting almost two hours was unusually orderly for such issues. Even during the debate speakers on both sides pled for the healing which would prevent an adverse effect upon the united efforts of the association in evangelism and missions.

Before allowing any discussion moderator Mike Moynahan called upon a representative from the Beech Fork congregation to respond to the action of the executive board. Speaker for the congregation was Wilson Hourigan, Beech Fork moderator and deacon.

Hourigan reviewed the agonizing struggle of the church following a request from the Mid City Chapel in Philadelphia to ordain Miss Coyle, a Princeton Theological Seminary graduate, who had been reared in the Beech Fork church. (Miss Coyle is employed by the Southern Baptist Home Mission Board and is serving as pastor of the Baptist chapel in Philadelphia.)

Hourigan said that after four or five weeks of considering the matter during which time they heard Miss Coyle and conferred with several Baptist leaders the Beech Fork deacons were convinced she was called to the gospel ministry and that she should be recommended for ordination. The congregation voted 31 to 11 Dec. 6, 1976 to ordain her.

Hourigan pled for understanding by the messengers and for continuing in the fellowship of the association.

"We agonized over the decision

prayerfully," he said. "We don't ask that you agree with us but that you understand us."

Upon presentation of the matter a point of order was raised as to whether the constitution of the association permits disciplining a local congregation. Article IV of the constitution of the association reads, "This body is no Court of Appeals and shall exercise no ecclesiastical authority."

Associational moderator Mike Moynahan ruled that the constitution does not prohibit the association from excluding a congregation.

Austin Roberts, pastor of Lexington Avenue Baptist Church, Danville, moved that the whole matter be tabled until the credentials committee of the association could give more consideration to the matter. Roberts pointed out that little consideration had been given by the credentials committee before the April action of the executive board.

Opponents to the motion to table sought to be heard but the moderator stated that the motion was not debatable and proceeded with a written ballot on Roberts' motion. The motion to table lost by a 12-vote margin, 80 for and 92 against.

From this point there was no doubt of the ultimate outcome. The messengers in test votes appeared to be about two-thirds for exclusion and one-third against exclusion of the church.

The motion to approve the recommendation of the executive board to exclude the church was made by William Hall, pastor of Gethsemane Baptist Church, Danville. Hall, the main spokesman for the motion, reviewed the scripture passages relating to women and interpreted them as strictly forbidding ordination. He said love without truth was not enough and truth as found in the Bible must be spoken and followed in love.

No extended response was given to Hall. One pastor pointed out that a strictly literal interpretation of one of Paul's qualifications for pastors in I Tim. 3, "must be . . . the husband of one wife," would rule him out since he had been pastor of one of the churches in the association for several years and had never been married.

The defense of the action of Beech Fork and the most eloquent plea for not excluding the congregation actually came before the matter was introduced. Mike Crain, pastor of Hyattsville Church, preached the annual sermon and used it to defend women preachers

and to plead for messengers not to exclude the Beech Fork church.

Crain pointed to Old Testament and New Testament passages which he claimed supported women preachers and said the need for proclaiming the gospel in today's world called for no regard of sex consideration in preachers. He also said New Testament love required acceptance and continued fellowship with the Beech Fork congregation.

Hall, in speaking for the motion to exclude, chided Crain for using the annual sermon as an occasion to debate the issue.

Contacted in Philadelphia by a Louisville reporter, Miss Coyle expressed hurt and sadness for her home church.

"I grew up there, played the piano at the church for years and I love those people. What can I say about the decision? The association is doing something it strongly believes is right and which I believe is wrong," concluded Miss Coyle.

In an interview earlier this year Miss Coyle said she has felt the call to the ministry since her college days. She said she may sometime in the future use a scholarship for post graduate studies awarded her by Princeton Theological Seminary on the basis of her outstanding record at Princeton.

In another action the messengers put off accepting the withdrawal of another church from the association. The association was notified in July that Salt River Baptist, the oldest church in the association, had voted unanimously May 4, 1977 to withdraw from the association.

Salt River pastor Edward L. Orberon said in the letter that his church had been called an apostate church and that pastors and members of their congregations had denounced Salt River in their pulpits and in the market places.

"We have been threatened by dismissal because we do not 'rebaptize' for church membership. We practice Bible baptism in our church," said Orberon.

"We remain true to the Southern Baptist Convention and the Kentucky Baptist Convention," concluded the letter.

When a motion to accept the withdrawal was made, a substitute motion was made to refer the matter to the credentials committee of the association with instructions to seek reconciliation with the Salt River congregation. The motion calling for reconciliation efforts passed with some opposition.

## Baptist News in Brief

### Baptists Leave Open Rights to Abortion

Six Southern Baptists experts in Christian ethics joined 210 other ethicists throughout the nation in "a call to concern" opposing "the absolutist position that it is always wrong to terminate a pregnancy at any time after conception."

Southern Baptists among the 216 signers are Foy Valentine of Nashville, executive secretary, Christian Life Commission, and five teachers of Christian ethics—Bob E. Adams, Southwestern Seminary; Thomas A. Bland, Southeastern Seminary; Daniel B. McGee, Baylor University; Paul D. Simmons and Glenn H. Stassen, Southern Seminary.

The statement supports the 1973 Supreme Court decision which removed abortion from the criminal law codes, and supports Medicaid funding for poor women seeking abortion, but it does not take an abortion on demand stance.

The 216 signers of the statement stressed that "pro-life" must not be limited to concern for the unborn" but should include concern for "the quality of the entire life cycle, the health and well-being of the mother and family, the question of emotional and economic resources, the cases of extreme deformity."

### Oklahomans to Change Their Way of Living

With only two dissenting votes the board of directors of the Baptist General Convention of Oklahoma decided to ban sex change operations at Baptist Medical Center, Oklahoma City.

The board also voted to authorize its committee on hospitals and retirement centers to study the feasibility of the state convention divesting itself of ownership and operation of its four hospitals at Enid, Grove, Miami and Oklahoma City.

The vote on sex change operations followed an earlier request by Joe L. Ingram, the state convention's executive director-treasurer, that a moratorium be placed on the operation until a decision could be made. About three

months earlier, it had become known that more than 50 such operations had been performed by a six-member team of physicians at the hospital.

As for the study on hospital divestiture, which drew three dissenting votes, Ingram said: "Although the transsexual operation controversy has perhaps focused my attention on the idea of divestiture, for several years I have become increasingly convinced that the time was fast approaching when convention ownership and operation of hospitals would become unwise. I believe that time has arrived."

He cited several supporting factors, including increasing state and federal government control, increasing domination by the Equal Employment Opportunity Commission which seeks to prevent employers from considering religious factors, burdens and liabilities to the convention without effective controls, and precedent for divestiture set by some other Baptist entities.

### HMB Shifts Personnel

Directors of the Home Mission Board elected two new staff members, approved transfer of another staffer and appointed 20 persons to missions service.

Don Rhymes was elected director of missionary personnel department; Betsy DeLaine Steady will be director of accounting services; and Ed Seabough will transfer from personnel recruitment services to the new position of director of public relations and special events.

### SEBTS Adopts Plan

A comprehensive master campus plan for Southeastern Baptist Theological Seminary, Wake Forest, N. C. was adopted by the school's board of trustees.

The master campus plan calls for extensive improvement, renovation and 'recycling' of the 145-year-old campus, from 1832 to 1956 the home of Wake Forest College.

John Howell, pastor of Louisville's Crescent Hill Baptist Church, was elected secretary of the trustees for 1977-78.

### Church Loans Cost More

Facing mounting inflation the church loans division of the Southern Baptist Home Mission Board will change interest rates charged for loans.

Directors voted to continue the present 9½ percent interest, but approved the addition of a one percent processing fee.

The processing fee will not exceed \$750 on any loan and the fee will be discounted from the loan amount.

### Canada's No Longer Dry

Canadian churches affiliated with a Southern Baptist state convention may now apply for loans from the Southern Baptist Home Mission Board, Robert Kilgore, director of the board's division of church loans, announced.

Kilgore said the decision to consider Canadian churches for loans comes in response to action by the Southern Baptist Convention in Kansas City in June which opened the way for denominational agencies to assist Baptist churches in Canada.

Kilgore said eligible churches are in western Canada and are affiliated with the Northwest Baptist Convention.

### BSSB Wonders Where Baptists Went—Not SS

The Sunday School Department of the Baptist Sunday School Board is sponsoring an emphasis to start 1200 new Sunday schools during the next church year to reach millions of persons—including seven million Southern Baptists—not involved in Bible study.

During the past church year, ending in September, 567 new Sunday schools were started in the effort to provide places of Bible study near people's homes.

The primary reason for concentrating on new Sunday schools, instead of enrolling people in existing churches, is the present number of Sunday schools could not handle all the people not enrolled in Sunday school, said James Lackey, consultant. Many of the new Sunday schools are expected to develop into churches or missions.

# Kentucky Baptists at Work

Kentucky Student Work Celebrates 50th Anniversary

## 'YOU'VE COME A LONG WAY, BABY!'

Swarms of young people from every corner of the state made their way to Louisville Oct. 14-16 for the 50th anniversary celebration of Kentucky student work.

They came in vans, buses and cars to share an unforgettable experience of Christian love. They were fat and thin, tall and short, jovial and serious but they all had one thing in common—they were drawn together by God's love.

**DRAWN  
TOGETHER  
BY GOD'S  
LOVE**

Fifty years had passed since the first student convention Nov. 11-13, 1927 at Crescent Hill Baptist Church, Louisville. To commemorate the historic event students returned to the same site for the 1977 Baptist Student Union convention. As predominant as in the first convention, enthusiasm and a renewed commitment to student work surfaced during the weekend.

"I think it is much improved over last year," reflected Lee Bowman, Cumberland College junior attending his second convention. "I've gotten more out of the seminars and worship services."

Ted Sisk, Kentucky Baptist Convention president, conducted one of the worship services. "If I were God I'd 'zop' some people. I'd splash some churches! Aren't you glad I'm not God? I'm sure glad you ain't," joked Sisk, pastor, Immanuel Baptist Church, Lexington. Elaborating on God's love and patience Sisk elicited swells of laughter one minute and tearful emotion the next.

A. L. 'Pete' Gillespie, first Kentucky director of student work, was among guest personalities. He headed state BSU work for four years (1938-42) and then joined mission forces in Japan where he and his wife worked for the next 30 years.

"If you want to find out about a generation," Gillespie claimed, "look at the products." He shared stories of scores of former BSUs who went on to become leaders in Southern Baptist life. Lucy Hoskins, associate editor of Church Efficiency; Bob Denny, youth secretary, Baptist World Alliance; and Bill Estep, professor, Southwestern Baptist Theological Seminary, are all former Kentucky BSUs.

The late Chester Durham, Kentucky director of student work for 30 years, marked the greatest milestone in state BSU history. His wife, Vera, recalled the successes accomplished by the giant of student work.

Durham realized two major dreams during his tenure—a campus minister and a student center on every campus. He worked hard recruiting and training students to hold the ministry together.

In the late 1940s Durham initiated the first foreign mission tours and in the 1950s he became deeply involved in reaching international students. Because of the foundation laid by Durham student work in Kentucky is strong and thriving under the capable direction of Don Blaylock, state director of student work since 1973.

The attitude of the students impressed most observers during the three-day affair. An air of expectancy surmounted problems encountered by heavy traffic and rain. Though the weather was clammy and cold the atmosphere was comfortably warm and genuine.

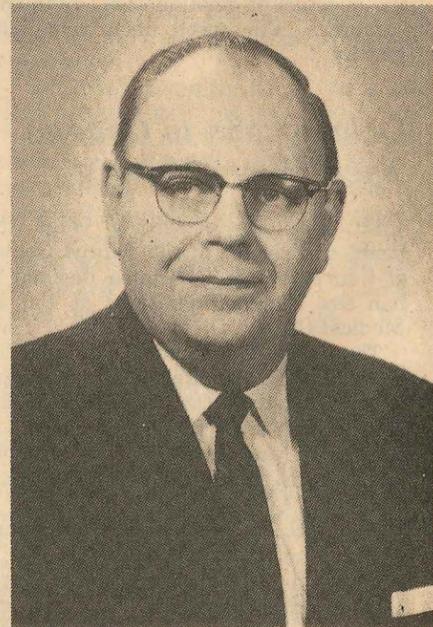
Kathy Sims, Northern Kentucky University senior attending her third student convention, grinned, "It's been building toward a revival spiritual experience—it's growing!"

"Drawn Together by God's Love" was the theme for the event. According to Ronald Jackson, Hopkinsville Community College freshman, the slogan was quite appropriate. "I love it!" he exclaimed. "It does what the motto says—it draws people together."

Smiling broadly, he continued, "It draws us black people and white people together in unity. We're all going one way."

Some BSUs came to the convention looking for answers to unresolved questions. Some came longing for God to fill a void in their lives. Cheryl Robbins, Kentucky Wesleyan College junior, shared how the weekend touched her life.

"I've been brought so much closer to God," she whispered tearfully. "During the past month I've lost my father and this convention has really helped me."



J. Chester Durham

BSU music groups highlighted each session. "Forever His," Eastern Kentucky University, brought the house down. The six-member, semi-professional ensemble set the mood for the climactic decision service when many students made deeper commitments to Christ.

**"It does what the motto says—it draws people together."**

Campus ministers enjoyed the convention just as much if not more than the students. They recognized significant values and were anxious to share their observations.

Lerond Curry, Western Kentucky University campus minister, felt the greatest value of the weekend to be "watching people grow. When they grow closer together they learn more of what being a Christian community is."

"It's been really great!" beamed faculty advisor Mrs. Goldie G. McCann, Somerset Community College. "The seminars were excellent. There's a great spirit here."

**"I've been brought so much closer to God. During the past month I've lost my father and this convention has really helped me."**

Perhaps the 50th anniversary celebration was best recapped by Jim Vaughn who had attended three previous state conventions as a college student. This year he returned as the campus minister intern, U of L.

Vaughn noted, "The worship was the best of any BSU convention I've attended. The spirit of the kids and the talent was superb."

"The thing that most impressed me," he mused thoughtfully, "is the kids. They are serious about the Lord and they have a good time with him."

"This is why I want to be a campus minister," smiled Vaughn. "I just enjoy the love here. It's been overwhelming."



"This is why I want to be a campus minister," smiled Jim Vaughn. "I just enjoy the love here. It's been overwhelming." The spirit ran high at the recent Baptist Student Union convention. BSUs join in the excitement.

## Kentucky Baptist Student Conference a Success

by Charles F. Leek

(as recorded in Western Recorder, Nov. 24, 1927)

The Kentucky Baptist Student Conference which was held Nov. 11-13 with Southern Baptist Theological Seminary and Crescent Hill Baptist Church was a success.

... it was apparent that the local committee of students ... had everything in readiness ... attendance being good, the atmosphere being prayerful and serious, and each of the 30 speakers being ready at the appointed time for the scheduled addresses, with one exception and that due to miscarried mail.

Three hundred and sixty-three students were registered from 10 out-of-town schools and three local schools. There were 82 representatives outside the seminary and training school. Others likely attended, including many local high school students.

And another feature about the program was that students outnumbered mature speakers three to one, there being eight mature speakers and 22 student speakers.

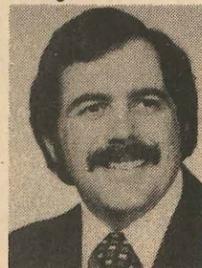
Even Frank Leavell did not take advantage of his position to dictate to the students. And it would have done denominational leaders good to have seen the sterling character demonstrated in Kentucky Baptist students at the conference.

In the report of the Committee on Findings and Resolutions, which the conference adopted unanimously, the following items were embodied: the existence of a distinct need on every campus for some agency that will develop and conserve the great latent powers of our youth and direct it into channels of influence for church and denomination (The Baptist Student Union was recommended as this agency), the preeminence of the church as the organization on earth for the promotion of the kingdom, and the need in Kentucky of a Baptist student secretary.

# Personnel Changes

## Hazard Hires Reynolds

Keith Reynolds Jr. became educational and music director at First Baptist Church, Hazard, Oct. 1. Reynolds is a Hazard native and a graduate of Carson-Newman College, Jefferson City, Tenn. He was previously music and youth director at Thornhill Baptist Church, Frankfort.



Reynolds

Reynolds is married to the former Kathie Hawkins of Charlotte, N. C. The couple has two children.

## Rose is Mission Pastor

Harold Rose, Guthrie, has accepted the call to pastor Apollo Heights Baptist Mission, Owensboro. Rose replaces Paul Grossman who has returned to Senegal, Africa.

The Apollo Heights mission recently dedicated its new building. Lewis Lane Baptist Church, Owensboro, is the mother church of Apollo Heights mission.

# Ordinations

## Woodland Adds Four

Woodland Baptist Church, Middletown, will ordain two deacons Oct. 30 and add two others to the active deacon body. Those to be ordained are Roger Wentzel and Vic Hayden. The two added are C. Ford Deusner and Richard Harris. Marshall Phillips is Woodland pastor.

## Three Deacons Ordained

Shively Heights Baptist Church, Louisville, ordained three deacons in Sept. 25 services. The three are Paul Crecelius, Mike Turley and Scott Richmond. Tommy Taylor is the Shively Heights pastor.

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Kathy Dehoney, Director

# Frank Owen

NEW OLD FACE



The above snapshot of an old face is partially the result of a couple of severe shocks I have suffered. One was at Jonathan Creek Assembly more than a year ago. A minister friend said, "Dr. Owen's picture in the Western Recorder is at least 10 years old." I felt like Abel must have felt when Cain slew him. The picture was actually three years old. He had declared that I had aged 10 years in three. The demands of my office are heavy, but I hadn't realized that I was slipping that fast. (Shall I mention the word "tact?")

I continued to use the then three-year-old picture until recently a young man at Bethlehem Church (Louisville) asked if I were using a picture from college days. This saw me as having looked mighty young four years ago but aging nearly 40 years since the picture was taken. Makes me wonder if I'll be able to make it safely to the cemetery. (Let's see, what was that word again? "Tact.")

I'm glad I don't have to travel on the basis of my looks. When I was young I had thick, wavy, black hair—so thick that the barber regularly used thinning shears on me. My friends used to call my hair my one great asset. (Where does that leave me now?)

One's face does change with time. Some people's hair turns gray, others turns loose. It makes a longer face. Less hair to comb, but more face to wash.

They say an army travels on its stomach. Few, if any, of us can travel on our faces. Certainly not after we pass 60. I don't mind, though. I remember a song that expressed my sentiments.

"I'd rather have fingers than toes,  
I'd rather have eyes than a nose,  
And as for my hair, I'm glad it is there,  
For I'll miss it when, O, it must go.

"For beauty I'd not take a prize,  
There are others more handsome by far,  
But my face, I don't mind it,  
For I am behind it,  
The people in front get the jar."

# Sunday School Lessons

Lessons for November 6, 1977

International Series

## by H. C. Chiles, Murray, Ky. Making Mercy a Way of Life

One thing that distinguishes the followers of Christ from those who are not is an attitude of mercy toward others. Being merciful was a way of life for our Lord.

Luke 13:10-17

While Christ was teaching in a synagogue on the sabbath, he observed a woman who had suffered for 18 years with an ailment. Her suffering elicited his compassion and his great heart of mercy was deeply touched when he saw her need and he relieved her misery.

One would have expected this miraculous cure to have been a joyous experience to those who beheld it, but such was not the case. The ruler of the synagogue indignantly said: "There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath day." He viewed with alarm what he regarded as a violation of the sabbath.

Nothing so excited or aroused Christ's contempt as hypocrisy such as this. He marveled that any should fail to see the demonstration of the power of God. Instead of rebuking the leader for finding fault with his healing, Christ charged that he thought more of an ox or ass than he did a daughter of Abraham. His severe rebuke embarrassed the people. Those extremely scrupulous in minute matters ought never to become oblivious to human suffering. God's children should be sensitive to the needs of those 'for whom Christ died.' By his example Christ taught clearly that mercy and compassion should be a way

of life for Christians.

I Corinthians 9:19-23

As a follower of Christ Paul adopted mercy as a way of life. The apostle considered his proclamation of the gospel an act of mercy. Motivated by a desire to introduce sinners to Christ Paul was willing to undergo strict self-discipline. He was determined not to give the enemies of Christ reason to charge him with preaching for what he could get out of it. For him preaching was not a profession but a passion.

Grateful for his freedom from the law, sin and death Paul understood clearly God's will for his life and faithfully proclaimed the gospel. Desirous of bringing as many as possible into a saving knowledge of Christ, Paul readily identified himself with others and showed mercy toward them in the hope that they might come to know Christ as Savior. He knew that sharing the gospel of Christ with those who had never heard it was an act of mercy which called for genuine love and concern. As long as basic Christian doctrines and moral conduct were not involved, Paul did not hesitate to alter his methods in order to introduce people to Christ and to get them to be submissive to the Lord's will. We shall never cease to admire Paul because of his mercy toward people in their needs. Through following his example we can honor and glorify Christ, and be the agents through whom mercy can be shown.

Life and Work Series

## Breaking Down Barriers

John 4:4, 7-10, 13-14, 20, 24-30

Christ's growing popularity increased the opposition of the Pharisees, so it became advisable for him to leave Judea for Galilee. The Israelites so hated the Samaritans they detoured around Samaria, but Christ took the direct route to Galilee.

Upon Christ's arrival at Jacob's well there took place one of the most memorable events recorded in the Bible. While the tired and hungry disciples went into Sychar to buy food, Christ sat down on the parapet of the well.

Before long there came a Samaritan woman to draw water for her household needs. She came to the well at that unusual hour to avoid coming in contact with the other women who despised her because of her sinful life.

Despite her racial prejudice and wickedness Christ was anxious to save this woman. With remarkable wisdom and unusual tact, Christ asked her to give him a drink of water. His request surprised her, broke down her prejudice and appealed to her sympathy.

Astonished because the Jews refused to have anything to do with the Samaritans the woman said sarcastically, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" In the course of the ensuing conversation Christ told the woman that those who drank water from Jacob's well would thirst again. He told

her that the water which he gave satisfied completely all who drank it. By suggesting that the thirst of her soul might be satisfied Christ aroused her desire for the living water.

Thinking that God could be worshiped in only one place, she asked Christ for instruction on worship. He taught her that spiritual worship is a condition of the heart. God can be worshiped anywhere and anytime, but never with the use of images. Christ taught the woman that true worship is not confined to a particular place, but that it must be spiritual. No worship other than that which is offered by a saved person "in spirit and in truth" can be acceptable to God. Since "God is spirit," we must worship him "in spirit and in truth," in proper recognition of his worth, in adoration of his person and in veneration of his name. True worship results in elevation of character and improvement of conduct. How we worship is of paramount importance, not where we worship.

As soon as this woman accepted Christ as savior, her life was transformed. In joyous excitement she hastened to her townspeople and gave a glowing testimony of what Christ had done for her. She faithfully urged them to accept Christ as savior also, and assured them that he would give them salvation. Many did believe on Christ and were saved.

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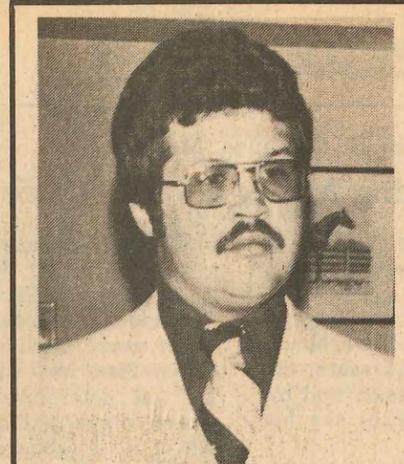
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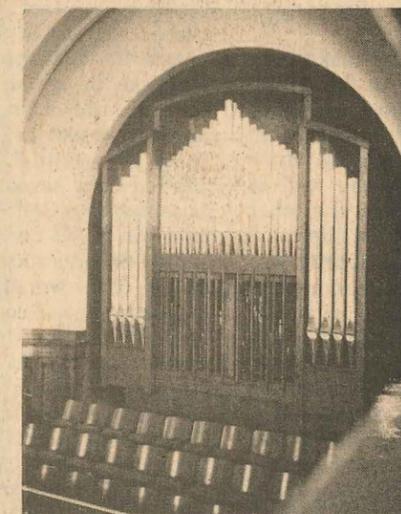
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