



Western Recorder
NOVEMBER 16, 1977

Baptist News in Brief

JCAH Accredits LBH

Louisville Baptist Hospitals, including Kentucky Baptist Hospital and Baptist Hospital East, has been accredited by the Joint Commission on Accreditation of Hospitals (JCAH).

Accreditation indicates that the hospitals have chosen to operate according to standards set by JCAH.

JCAH surveys are voluntary. It is not legally necessary for a hospital to be accredited, but health care facilities have sought accreditation because it represents a benchmark of quality higher than governmental licensure alone.

Edgemon Heads Training

Roy T. Edgemon, director of volunteer projects coordination for the Baptist Home Mission Board, has been elected director of the Sunday School Board's Church Training Department.

Edgemon, 43, assumes the post Jan. 1. He succeeds Philip B. Harris who retired June 30.

A native of Wichita Falls, Tex., Edgemon joined the Home Mission Board staff in 1975 as director of evangelism planning and consultation following seven years' missionary ser-

vice in Japan. Earlier, he served as pastor of several Texas churches.

"I see Church Training as a lay seminary," said Edgemon. "The lay movement is the strongest movement in our denomination today. Perhaps never in history has Church Training been challenged as we are today to provide materials to train the laity. Training the laity in Bold Mission Thrust is the greatest potential we have.

Homosexuality Vetoed

Messengers to the annual meeting of the West Virginia Convention of Southern Baptists resolved that homosexual acts are clearly sin."

The convention voted a \$514,000 annual budget, reelected Ron Dillon, pastor of Grace Baptist Church, Parkersburg, W. Va., president, voted to establish a West Virginia Baptist Foundation and approved two constitutional changes.

Other resolutions condemned child pornography, child abuse and immoral and pagan materials aimed at children and spoke out against "irresponsible polluters, from people who lazily litter to industries which intentionally dump poisonous waste in the ground, in the waters or into the air."

Ohioans Favor Anita

The State Convention of Baptists in Ohio took a stand against homosexuality and expressed appreciation for Anita Bryant during its annual session in Heath.

The convention also reindorsed stands of past years against permissive abortion legislation and against the use of public tax funds for parochial school support.

It adopted a record Cooperative Program budget for 1978 of \$1,568,693 of which 37 percent will go to nationwide and worldwide mission benevolences of the Southern Baptist Convention.

Another step was taken toward establishing a retirement center ministry with approval for employing a coordinator for work with the aging sometime in 1978. Called Ohio Baptists Benevolences Inc., the center ministry will be the first Ohio Baptist convention agency to function separately from the executive board.

Robert L. Bateman, Columbus pastor, was reelected convention president. The 1978 convention meets Nov. 1-3 in Toledo.

The convention also had its second highest registration in history with 961 messengers and visitors."

Double Exposure

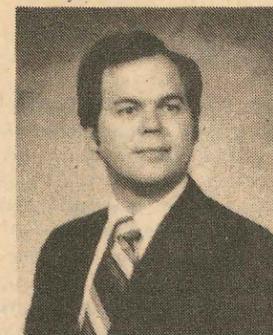
In a quiet moment of the day a Korean Christian reads her Bible. It is a Korean translation first published in 1911 under American Bible Society auspices. National Bible Sunday (Nov. 20) will celebrate the Society's worldwide ministry which is bringing the word of God to millions in a language they best understand. According to Arthur C. Borden, the Bible agency's secretary for church relations, "Let the Word Speak" is theme of National Bible Sunday this year. It was chosen because "today's world needs to let God's word speak to its turmoil and obsessions," said Borden.



Vol. 151, Nov. 45



Burgess



Nixon



Miss Martin

Two WR Interns Receive Promotions While Additional Staffer Is Named

by Jim Cox, Associate Editor

A past and a present Western Recorder student journalism intern were named to new posts this week while another student was appointed to a Recorder internship beginning Nov. 28.

Phil Burgess, 29, of Belton, S. C., was named promotions assistant in the SBC Home Mission Board's Department of Promotions effective Nov. 28. He will live in Atlanta.

Burgess graduated in June from Southern Seminary with the M.R.E. degree. He had been a student intern at Western Recorder for two years. He is a graduate of Newberry (S. C.) College.

Nick Nixon, 29, of Carthage, Tenn., current intern and theology student at Southern, will join Louisiana College's staff Dec. 15 as public information officer. He will be located in Alexandria.

A graduate of the University of Tennessee, Nixon is married and has two sons.

The Recorder's newest intern, named this week, is Rebecca Martin, 22, of Damascus, Va. A first year religious education student at Southern, she is a journalism graduate of East Tennessee State University, Johnson City.

Miss Martin previously served internships at the Johnson City Press-Chronicle and the Kingsport Times-News. Like earlier Western Recorder interns she has experienced a definite call into religious journalism as a vocation.

The student intern program at Western Recorder, unique among the

33 state Baptist journals, is a cooperative venture with Southern Baptist Theological Seminary. It offers on-the-job applications of textbook principles in editing, writing, layout and design, photography, advertising and proofing.

Mrs. Laurie K. Taylor, 25, of Dallas, Tex., is also presently a student intern at Western Recorder.

GG Establishes Chair

The Baker Cauthen Chair of World Missions will be a featured part of newly approved World Mission Center at Golden Gate Baptist Theological Seminary, according to William M. Pinson Jr., seminary president.

In recent action seminary trustees approved the center and the endowed chair, named in honor of the executive director of the Foreign Mission Board of the Southern Baptist Convention.

The mission center is for all aspects of missions—home, foreign, state and associational, Pinson pointed out.

Harris Anderson Dies

P. Harris Anderson Jr., president of Bethel College at Hopkinsville from 1962 until it closed in 1964, died in Macon, Ga., following a massive heart attack. He was 67.

Anderson retired a year ago as assistant to the president of Mercer University for denominational relations, a post he held 11 years.

Texas Baptists Spotlight Bold Mission Emphasis

Efforts to share the gospel with the world through "Bold Missions" grabbed the spotlight at the annual meeting of the Baptist General Convention of Texas in Ft. Worth, but human rights, television obscenity, child abuse and illegal aliens came in for their share of discussion.

Evangelist Billy Graham and SBC president Jimmy Allen of San Antonio led a consistent chorus of challenges to support the new Mission Service Corps launched by the SBC.

The messengers adopted a record-breaking \$28 million Cooperative Program budget for world missions.

The budget allocated \$9.6 million for world missions causes and the remainder for a statewide network of 23 educational and human welfare institutions and other state missions causes.

Texas Baptists' new president, Milton Cunningham, pastor of Westbury Baptist Church, Houston, was elected by acclamation. He had served in the position since the death of James Harris, pastor of University Baptist Church, Ft. Worth, this summer.



R. Rex Lindsay, 40, missions-student director of the Kansas-Nebraska Convention of Southern Baptists, Topeka, has been elected executive director. He has been interim staff coordinator since the resignation of Pat McDaniel July 1.

Western Recorder

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

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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.

What's Happening In Frankfort?

Churches and other religious organizations should not expect nor be granted any special favors from local, state or federal governments. On the other hand they should be recognized for what they are and granted what they are entitled to under constitutional provisions. So far as my knowledge goes this has always been done in Kentucky until very recently.



For some reason an anti-church and anti-religion attitude is now being demonstrated by the Kentucky Department of Revenue. It seems to be deliberate instead of unintentional. The taking of the state sales tax exemption from the Kentucky Baptist Convention by the Kentucky Department of Revenue several months ago was shocking. A board of appeals promptly restored the exemption whereupon the Department of Revenue filed suit against the convention.

Now comes another shock. The Simpson Baptist Association requested on Oct. 11 a state sales tax exemption certificate. The request was denied in a reply from Kenneth E. Gilbert, assistant director of the Sales and Severance Tax Division of the Department of Revenue.

Such a denial doesn't make sense. If churches are tax-exempt, why not a group of churches whose only purpose is to advance the religious, educational and benevolent ministries of the churches? This association of churches is not in business in any way and its only income is contributions from churches whose resources are solely from free will offerings.

The absurdity of the denial of the request from Simpson

A Sacrifice of Thanksgiving

Next week brings Thanksgiving day when millions of Americans will join family and friends around festive tables in an observance going all the way back to the Pilgrim fathers. We will have much more than the Pilgrims for which to give thanks but we probably will not be as grateful as they.

There's something about plenty that discourages gratitude while scarcity seems to prompt thanksgiving for whatever we have. In spite of inflation and unemployment Americans have too much to be very dependent upon and grateful to God.

Gratitude and generosity are related but one is not always present when the other is. True gratitude always prompts generosity but generosity does not always make for gratitude. In a materialistic culture like ours we tend to think generosity is all God requires and all our fellowmen need.

The ancient Hebrews had the same false thinking according to the psalmist. In Psalm 50 God sets man's thinking straight about trying to buy him off with gifts.

Baptist Association is compounded by the fact that other associations whose organization and activities are identical with those of Simpson have been granted sales tax exemptions. Before my eyes as I write these words is a list of associations and their exemption numbers. How do some associations qualify and others don't? It doesn't make sense. There's something rotten in Denmark or rather in Frankfort.

What's happening in the Department of Revenue in Frankfort? Are little people in big places trying to throw their weight around? Is their determination to remove historic tax exemption status from religious organizations?

What recourse does Simpson Baptist Association have? It is composed of only 10 churches and it has a very small income. Certainly it doesn't have the resources to go to court even if it had the inclination.

Judging by its action against the Kentucky Baptist Convention, going to court is exactly what the Department of Revenue wants. And this is all right. Let the courts speak. If the courts say churches and religious organizations are not tax-exempt under the Kentucky constitution, then we need to change the constitution.

In the meantime Governor Carroll should review the matter with the Department of Revenue and explain what's going on. If we cannot have clarity, we at least should have consistency. There can be no basis for denying one association of churches sales tax exemption while others have exemptions.

As Christians we should have a positive attitude toward civil powers and pay reasonable taxes gladly. But such respect and allegiance are hard to maintain in the light of such behavior on the part of officials.

God rejected the offerings of bulls and goats and other material sacrifices with which the Hebrews thought they could buy his favor. God reminded them he owned every beast of the forest, the cattle on a thousand hills, the birds of the air and every moving creature. Therefore he didn't need nor accept the gifts of their hands without the gratitude of their hearts.

"Offer to God a sacrifice of thanksgiving, and pay your vows to the most high" (Ps. 50:14). A sacrifice of thanksgiving is a matter of the mind and heart and not a matter of the hands. What God wants is not ours but us for he can have ours without having us but cannot have us without having ours. One who knows whose he is knows whose his is.

The grace of gratitude is one of the sweetest flowers in the garden of the heart. Gratitude blesses those to whom it is given but it is even a greater blessing to the giver.

Find time this Thanksgiving to reflect upon the immeasurable gifts of God. A sacrifice of thanksgiving would then follow naturally and this is healing medicine for the soul and the body.

Baptist Forum

OUR MOST CHERISHED POSSESSION

A newcomer to Kentucky, I was not aware of the trouble which had been brewing concerning Suzanne Coyle's ordination. Then, with the exclusion of Beech Fork Baptist Church from the South District Association, the media was suddenly splattered with the story.

I wondered how Baptist publications could tactfully handle such an explosive issue, so I picked up a copy of Western Recorder. Both the news story and the editorial comments concerning it were impressive.

I did not witness the debate but if the facts were related accurately (and I believe they were) the matter was resolved in a very commendable fashion. Many folks, including myself, were disappointed at the decision. But we can rejoice that neither the people, nor the church, nor the association suffered unnecessarily.

This editorial comment was superb: "The Baptist way of doing things makes inevitable such confrontations. We would have it no other way." The Baptist's freedom is his most cherished possession. His faith originated in the struggle against excessive church domination.

The Baptist faith was born free, and if it is to live, it must live free. Freedom is the foundation upon which doctrine is built. Thus, *The Baptist Faith and Message*, the most authoritative Southern Baptist statement of belief, is prefaced by this statement: "Baptists are a people who profess a living faith. This faith is rooted and grounded in Jesus Christ who is 'the same yesterday, and today and forever.' Therefore, the sole authority for faith and practice among Baptists is Jesus Christ whose will is revealed in the holy scriptures."

Glennis Cleveland
Louisville

SERIOUS ABOUT BOLD MISSIONS?

I am writing this letter to you because I am missions committee chairman of Fox Valley Baptist Association in Northern Illinois. Our association extends from Aurora on the south to the Wisconsin border. We have 23 churches and two missions.

Recently in your Kentucky paper South District Association mentioned

helping in a pioneer area. Perhaps there are others that are interested in having a part in pioneer mission work.

We have, right now, opportunity to begin missions in three areas of our association. One place is a town of approximately 10,000-12,000 with no SBC church; another is a city of 15,000-20,000 with one SBC church; and the other is an area of approximately 10,000 people with no evangelical church of any kind.

We could use preachers, survey teams, builders, money and laymen interested in sharing their testimony openly. It is exciting to see churches rise up in cities and begin reaching out boldly with the gospel of Jesus Christ to people that have never heard the "old, old story."

The fields are indeed white—please pray with us for workers.

Dennis Shaw
Richmond, Ill.

LIFE AFTER DEATH

Irene Cole Memorial Baptist Church, Prestonsburg thanks the Lord for the life and ministry of its former pastor, M. Robert Regan, who departed this life July 12, 1977.

Even while he was limited with age and infirmity brother Regan continued his ministry by writing hundreds of letters and cards to give spiritual encouragement to friends both far and near. Furthermore, upon his death his library went to Clear Creek Preacher's School in Pineville. His works do follow after him. We are grateful for his life.

Irene Cole Memorial Baptist Church
Prestonsburg

BEAT THAT HORSE TO DEATH?

What would some of our Baptist leaders do without Frank Norris for a whipping boy? (See the article by Dr. McCall, page 11, Oct. 19, 1977 Western Recorder.) I was in Ft. Worth earlier this year, got interested in Norris and have studied his life closely.

He was a non-cooperator and a troublesome person for the Southern Baptist Convention. However, he reached thousands of sinners and brought them to a saving knowledge of Jesus Christ. How many good convention pastors do that? He organized one of the first and largest modern Sunday

schools and he pastored two of the largest Baptist churches in the world in his time.

His feud with George Truett was partially a personality clash and partially over Norris' attack on the teaching of evolution at Baylor. Also Norris helped B. H. Carroll move the seminary to Ft. Worth over Truett's objections.

Frank Norris was a troublesome person. But he was also a tremendous preacher whose sermons, sensationalist as they were, brought salvation to many whom others failed to reach. I say give the man his due and stop using his name as a scare tactic. I'm a sound Southern Baptist, but I recognize God's working, in and out of the convention.

Fred A. Engle Jr.
Richmond

THAT'S WHY WE CHOSE HIM!

I am writing to you concerning the first paragraph of your response to a letter written by Congressman Carroll Hubbard Jr. The letter and your response was in Western Recorder's Baptist Forum Oct. 26, 1977.

In your response you inferred that "Congressman Hubbard is a politician because he follows majority opinion and it gets him and keeps him in office." That statement is very true. I hope he continues to follow majority opinion because that is the very reason the people of the First District sent him to Congress.

Regardless of his own personal opinion Congressman Hubbard is a servant of the people he represents and if he fails to represent the majority he fails in his job.

In your Daley Observations Oct. 12, 1977 you stated that Senator Huddleston was a statesman because he stood for right as he sees it no matter what public opinion is. I consider that to be an admirable trait in Senator Huddleston and I admire and respect him for it but that is not the reason he was elected Senator.

He is a servant of the people, the same as Congressman Hubbard, and if he fails to represent the majority opinion of the people he has failed in his duty to the people who sent him to Washington.

Byron P. Boyd Jr.
Cadiz

Viewpoint

by Verlin Kruschwitz

The first settlers who came to this country from England not only brought strong religious convictions, they were persuaded that in this new land Christian schools must be established and maintained. Before the first English boy born in America reached his 21st birthday Harvard College had been established. It was the gift of a minister's library and half his estate in 1638 that led to the beginning of this

The Significance of Christian Higher Education

great school by the Congregational Church.

In Virginia, an Episcopal minister, James Blair, was empowered to seek a charter from the British Crown and on Feb. 19, 1693 the College of William and Mary was founded by the Anglican Church. Yale College was chartered by the Puritans as a Congregational school in 1701.

Princeton University, formerly the College of New Jersey, was the child of the Great Awakening and the preaching of George Whitefield. Chartered in 1746 under the strong influence of Scotch Presbyterianism, Princeton has numbered among its presidents such great preachers as Jonathan Edwards and John Witherspoon, a descendant of John Knox. King's College, now Columbia University, was begun in 1754 by Samuel Johnson, a convert to the Church of England.

Baptists Involved, Too

In 1764 the Baptists scattered along the Atlantic seaboard founded Rhode Island College (now Brown University)

Verlin Kruschwitz is pastor of Severns Valley Baptist Church, Elizabethtown. This is the text of an address he gave at Georgetown College.

with the charter stating that "the president shall 'forever' be a member of a Baptist Church." Queen's College, now Rutgers University, was chartered in 1766 and remained under the control of the Dutch Reformed Church until 1920.

And on and on we could go. By 1800 24 colleges had been founded in the United States and all but one of these, the College of Philadelphia (now the University of Pennsylvania), were established by church people and religious bodies.

Even more significant is the fact that of the first 119 colleges founded east of the Mississippi River 104 were Christian colleges. Of 182 permanent col-

leges established prior to 1860, 175 were founded by churches.

The most pressing reason for founding these Christian colleges was the need for trained ministers. The famous inscription found on the Johnson arch at the entrance of Harvard reads "After God had carried us safe to New England, and we had builded our houses, provided necessities for our livelihood, reared convenient places for God's worship, and settled the civic government, one of the next things we longed for, and looked after, was to advance learning and perpetuate it to our posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in dust." As a result, more than half of Harvard's graduates during its first 60 years as a college became ministers of the gospel.

During Yale's first 12 years nearly three-fourths of her graduates entered the ministry and a trifle less than one-half during the first 30 years. Other purposes articulated in college bulletins prior to 1860 were "preparation of leaders in civic affairs and indirectly for law and medicine," teaching of religion specifically to save souls," and "inculcating of moral discipline."

The Handmaid of Evangelism

These early leaders felt Christian education was and is the handmaid of evangelism. They knew that no reli-

gious body can live and thrive and influence the minds of men without having a large, strong, independent body of leaders, ministers and laymen.

This nation of ours must never forget its debt to the churches. The church-related college led the way in the field of higher education, preparing leaders and awakening the mind of the nation. But when the states began to feel that education was their function and responsibility, some states assumed unusual powers.

For example, King's College in New York was taken over by the state and called Columbia University. Dartmouth College, established by the Congregationalists, was taken over by the state

of New Hampshire. Only an appeal to the Supreme Court in 1818 by Daniel Webster arguing that "any charter issued to a private corporation was essentially a contract, and could not subsequently be modified without consent of the corporation unless power to do so were expressly conferred in the charter" saved the cause of Christian colleges.

As a result the states began to create new universities of their own. The practice of making "land grants" for the promotion of education begun by the government in 1785 was continued. The Morrill Act of 1861 greatly encouraged the establishment of agricultural and mechanical colleges. Thus the state and federal governments moved increasingly into the area of education once claimed by the churches and by making generous grants to selected institutions, mostly public, have almost dealt a deathblow to church-related education.

Knowledge for Use

The rapid growth of public higher education is the best argument for the Christian college. For the most part, public higher education has supplied the public with what it asked for instead of what is needed to maintain a wholesome and fruitful society. The public has asked for "knowledge for use."

As Glenn Hinson says, "It has asked for and received scientific and techno-

logical expertise with which to exploit the natural resources of the country for the benefit of the masses, to build metropolises and megalopolises, to lay out fast-paced highways and transit systems, to conquer the skies with heavier airships, to travel in outer space. It has asked for and received knowledge with which to eliminate deadly diseases, to stay the hand of death, to restore and replace vital organs. It has asked for and received the information and skills with which to improve community planning, to design social welfare for the good of the indigent, to make and enforce humane laws, to educate the masses. The list of 'knowledge for use' could be extended

in the Life of Our Nation

ad infinitum."

But what the public has asked for is not enough to supply its needs. Our institutions of higher learning have taught us to use but now how to use. Ours is a topsy-turvy world. And as H. I. Hester has said, "Fundamentally, all of our problems are moral in nature."

Education, to be complete, must include the spiritual as well as the intellectual.

It is at this very point that public higher education finds itself in a squeeze, even losing the confidence of its constituency. By virtue of church-state separation public higher education is not in a position to present the Christian perspective as a part of its total process of education. State schools make little or no claim for providing a program of religious education. And as Theodore Roosevelt said "To educate a man in mind and not in morals is to educate a menace to society."

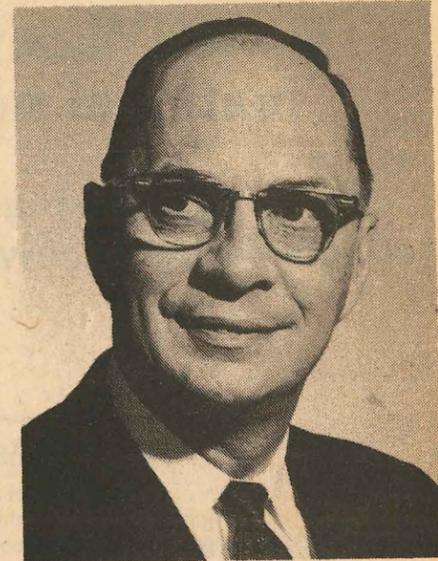
Some Vital Observations

Education needs religion to save it from secular, selfish and destructive aims. And religion needs education to make its programs effective and to save it from extremes. The Christian college has been through the years committed to the objective of giving religion a central place, making it a dynamic instead of an interesting thing to study, thus giving meaning and unity to the whole.

Several observations claim our attention:

1. Christian higher education is desperately needed to provide the cultural, political, moral and religious leadership America needs in this hour. Only as we have educated leaders who possess the virtues of the Christian life, the ideal of Jesus implanted in their hearts, can we hope for a better world. As we have seen, the early church-related schools provided such leaders.

A survey as recent as 1962 showed that of the 1569 Kentucky Baptist pastors who had a four-year college degree, 74.8% of them had their degrees from church-related schools. This same survey indicated 83.5% of



the alumni of our Kentucky Baptist colleges are active church members and have held positions of church leadership. If this same ratio held for our Baptist students and all students in all college campuses, think of the dedicated leadership which would be available in every area of life in our nation.

2. Our Christian colleges must remain true to their original commitments. To try to compete with public universities in supplying whatever is asked for is to do little toward diverting western society from its perilous ride toward technological disaster. Church-related schools must offer something more and in so doing, influence the lives of the students they serve as leaven for the church and society alike.

A Personal Note

I close with this personal testimony. I stand here as a minister of the gospel today, I believe, because of a Christian college. Granted, I grew up in a Christian home, but with seven mouths to feed, a salary of \$1200 per year and two small churches some 15 miles apart to serve, the thought of following in my father's footsteps seemed utterly ridiculous. And so my mind turned to chemical engineering. But my parents scraped and sacrificed and sent me to a Christian college.

My first assignment in my first chemistry class was Gen. 1:1. I shall never forget how that professor told us

everything we touched was made of the elements listed on the chart in front of us. He said our bodies were made of these same elements. Furthermore, he said every experiment we would conduct in the laboratory would involve one or more of these elements.

"But," said he, "back of each of these elements is God, for 'in beginning . . . God'."

That was the first blow. Then as I saw the same professor teaching a Sunday school class, doing supply preaching and living consistently, my future was being shaped bit by bit until one Sunday morning when the local pastor preached on "God's Will," I said "I will." I've never regretted it. And I thank God for a Christian school, a Christian teacher and a loving God.

"Christianity," says James McCosh, "has been the mother of all modern education." The demise of the independent college would be the death-knell of free enterprise. The path ahead for the Christian college is not easy. The need is great. Let us under God rise to the call of the hour!

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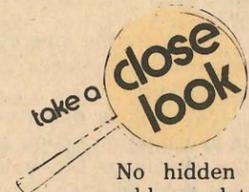


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The Tangibles

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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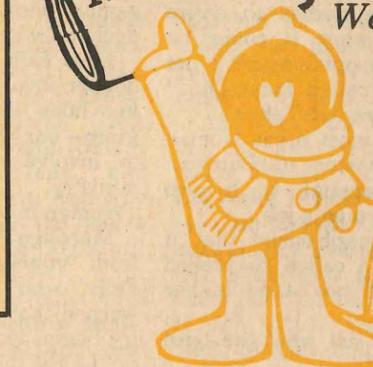
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Western Recorder

Serving Baptists of the Bluegrass Since 1825

Helen Falls Puts the Lid on Women's Lib

by Laurie Taylor, Staff Writer

The lady bubbles with enthusiasm. It is obvious that she loves being a woman in ministry.

Now wait! Don't get excited!

Helen Falls, professor of missions at New Orleans Seminary, is not ordained and never intends to be.

"I have very strong feelings against ordination of women," she admits. "But if a woman really feels called to be ordained who would I be to stand in her way?"

Though she is probably the most qualified woman in the Southern Baptist Convention for ordination, Miss Falls has no desire to be ordained. The University of Richmond conferred an honorary D.D. degree upon her and with it she gained the prestige of being the first Southern Baptist female recipient of such an honor.

Miss Falls was asked to bring the baccalaureate sermon at graduation when she received her D.D. degree.

"They called it a sermon, but I called it a message," she joked.

Recently she spoke at a Methodist church in Baltimore that had her talk listed in the Sunday bulletin as a sermon.

"I'm not comfortable with that kind of situation," she explained. "I don't mind speaking to groups of ministers or teaching mission studies to entire congregations, but when it comes to preaching I'm of the opinion that's not what the Lord has called me to do."

Women Pastors Are Taboo

"I don't think in most areas women are qualified to be pastors of churches. I'm old-fashioned enough to believe that pastoring is the man's job."

Miss Falls also emphasized that if another woman feels called to preach or pastor she would not stand in her way.

"Pastoring is just not what the Lord has called me to do."

What Is Ministry?

"I see ministry as a synonym for service," declared Miss Falls.

Women have a definite place in ministry. They can work in many Christian social ministries and she sees no problem with women deaconesses in a church.

"To me that's not the same sort of thing as being ordained as a preacher," she grinned.

There are many opportunities for ministry open to women—especially

women who don't work. She revealed that to her "it's much more rewarding to give your service than to be professionally paid for it."

"I like to think of women in ministry in a volunteer ministry rather than professional."

Laywomen Needed for Ministry

Miss Falls estimated that opportunities for laywomen in ministry are more prevalent than professional opportunities.

"I think the opportunities for lay-witness are limitless," she added with enthusiasm.

"Marvelous opportunities are found in the mission action program through the Woman's Missionary Union. Also the Bold Mission Thrust is ideal for retired or non-career people who can donate their time.

"I hope something like that will still be in operation when I come to that grand day of retirement," she chuckled.

All Christians Are Full Time

"I like to feel like I'm ministering for the joy of ministry and not because it's my professional job," noted Miss Falls.

The term "full time Christian worker" denotes someone who is paid. This is unfortunate.

"I think every Christian ought to be a full time minister—layperson, professional person and otherwise," she declared with conviction.

Miss Falls has high expectations for deeper involvement of laywomen. It is her hope that "our whole new program—our whole new thrust" is going to involve many more laywomen in ministry.

Women in Ministry Though Married?

Marriage doesn't hinder a woman from ministering according to Miss Falls, who is single. However, she warned that a married woman's ministry begins at home.

"I have the old feeling that your first responsibility is to your family. I don't like to see a mother neglect her children for a career," she mused.

She also suggested that some women can handle both a family and a career without neglecting either.

The most heartbreaking experiences she has had to cope with as a seminary professor involve wives of students who don't share a common call to ministry.

"One of the saddest things I have to face across my desk week after week is fellows who tell me their wives are not



sympathetic with their call to ministry."

Single Women Branded?

"We've almost talked ourselves out of single women in foreign missions because through the years we've faced young women with 'Have you resolved this problem of marriage?'"

Unintentionally, the attitude of some agencies has previously been somewhat facetious. They almost border on suggesting that single women find husbands and then they'll be considered for appointment.

"There are areas where, if we don't have single women, the work just can't be done," Miss Falls reflected.

"I'm single by choice. I could not have had the career I've had otherwise. I have found these years in New Orleans most rewarding in helping to prepare people for ministry."

Women's Lib or Lip?

Women's lib does not have a valuable message to Christian women because of the way it has been approached.

"I think some of the people I have the least admiration for are carrying the banner for women's lib. I haven't liked the approach they've taken," she chided.

"I have equal privileges and equal rights as a Christian woman. I'm as liberated as I ever want to be."

Viewpoint

What's in a Name?

Baptist Churches from Ai to Zoe

by W. C. Fields, Director, Baptist Press

Baptist churches habitually choose names that indicate their location. This leads to some surprising names for religious congregations.

Apart from the fact that many of these church names were predetermined by place, some seem to convey to the stranger an attitude. Like the Hustleville, Solitude, Meek and Pride Baptist churches in Alabama. Alabama also has a Welcome Baptist Church.

Then there are the Cash Baptist churches in Arkansas, South Carolina and Texas; the Tranquility Baptist Church in California; Ohoopie Church (Ga.) Energy (Ill. and Tex.) and Charity (Ill.) churches; Little Hope churches (Ky. and Tenn.); King Bee (Tenn.); Humble (La.); Plain Dealing (La.); Friendly (Md.); and Soso (Miss.) churches.

Add the Big Level Baptist Church (Miss.); Hooe and Huzzah churches (Mo.); Ideal and Yeso churches (N. M.); Love (N. C.); Fancy Fap (N. C.); Ketchum, Okah, High Spring, Sooner, Last Chance and Slick churches in Oklahoma. Throw in Halfway church, Texas, and the Skinquarter Baptist Church, Virginia, and you have reflected, however, fairly, quite an array of attitudes.

A Dinosaur and a Gray Hawk

Perhaps accidentally, some church names seem to reflect an editorial judgment somewhere back in the darkening past. For instance, the Minor Heights Baptist Church or the Sunny Eve church, both in Alabama. Or, Dinosaur (Colo.); Head of Tennessee (Ga.); Dry Branch (Ga.); Muddy (Ill.); Mud Meeting House (Ky.); and especially Old Yellow Creek No. 1 and Old Yellow Creek No. 2 in Kentucky.

Kentucky has a Greasy Creek church and a Typo church. There is also Eros (La.); Cloudy, Cheek and Omega churches in Oklahoma; War Creek in Tennessee, plus Inspiration, Cross Cut and Dime Box Baptist churches in Texas.

Some church names seem to commemorate historic events. Hurricane, East Battle Ground (one of my favorites) and Broken Arrow (Ala.); Pontoon (Ill.); Scaffold Cave, Hanging Fork and Gray Hawk (Ky.); Quarles (Mo.); and Gamble Hill (N. C.).

The shortest name among Southern Baptist churches is that of the Ai Church in Alabama. There are others: Bio and Ty Ty churches (Ga.); Iota (La.); D Lo (Miss.); La Due and Polo (Mo.); Micro (N. C.); Bantam (Ohio); and, in name size, last of the least, Zoe (Okla.).

Burnt Corn and Bear Wallow

Some church names are long ones which must make writer's cramp an occupational hazard among their church clerks. Such as Autaugaville (Ala.); West Thonotosassa (Ga.); Three Forks Bacon Creek (Ky.); Bartahatchie (Miss.); Koshkonong and Caruthersville (Mo.); Thacklerville (Okla.); Coosa-whatchie (S. C.); and Kaunakakai in Hawaii, where they tend to stutter a lot anyway.

One would like to know the local situation-worth-noting which lies behind such Baptist church names as Burnt Corn and Canoe (Ala.); Weed (Ala. and N. M.); Blackwater (Ariz.); Smoke Rise (Ga.); Gunpowder (Md.); Grape Missionary (Mich.); Splitlog (Mo.); Bear Wallow (N. C.); Red Cross (N. C.); Catfish Creek (S. C.); Chalk Level and Briar Thicket (Tenn.); Cactus, Dripping Springs, Lawn and Telephone Baptist churches in Texas.

Then some churches have enigmatic names like the Enigma Baptist Church (Ga.); Anon Church (Ala.); Mystic church (Ga., and at Fields, La.); Eternity (Ill.); IXL (Kans.); Koran (La.); Pope and Days (Miss.); Strang (Okla.); Four Holes (S. C.); MCM (Tenn.); and Lower King and Queen (Va.). And who has not identified often with the people at Puzzle Ridge Church in Missouri!

Rabbittown and Fee Fee

Some names undoubtedly must have been knowingly adopted with a smile. Rabbittown (Ala.); forsooth! And Loco (Ga.). Mississippi has a long list of such—Shubuta, Shuqualak, Euclatubba, Tchula, Itta Bena and Yockanookany, plus some others. A reporter called me from San Francisco prior to the 1971 Southern Baptist Convention to confirm the name and express his utter delight with the Fee Fee Baptist Church in the St. Louis area.

Eyebrow raisers bound to have some special evolution behind them: Silk Hope (Ga.); Little Bonne Femme and Times Beach (Mo.); Toecane, Spray,

Bee Tree, Hog Swamp, Hanging Dog and Nags Head (N. C.); Romulus (Okla.); Haile Gold Mine (S. C.); Hanging Limb (Tenn.); Poetry (Tex.); and Brandy Baptist Church in Virginia. A tie in this category, however, goes to two churches with singularly striking names: Up Green River Baptist Church (Tenn.), and the Six and Twenty Baptist Church (La.).

Names of some churches might imply a theological stance: Wetmore (Ala.); Old Fashion (Fla.); Open Bible (Fla.); The True Gospel (Ga.); Solid Rock (Ga.); Blue Water (Mich.); Coldwater and Deepwater (Mo.); Little White Water (Mo.); Only Way (Okla.); Free Communion (Tenn.); Content (Tex.); and Lost City (W. Va.).

Some names might have been chosen merely because they are picturesque, like Red Apple (Ala.); Dewy Rose (Ga.); Trees and Sun (La.); Pink (Okla.); and Sunbeam (Va.).

Chevrolet and Beth Car

Other church and place names survived perhaps because they sound beautiful. There is Oothcalooga (Ga.), for instance. And Utility (La.). Listen to the music Tutwiler (Miss.), Sue City (Mo.); Pomme de Terre (Mo.), Winemucca (Nev.); Cooleemee, Canetuck and Altamahaw (N. C.); Montmorenci and Wassamassaw (S. C.).

Some of the names might have come from a Chamber of Commerce. Consider the Frostproof Baptist Church and the Tee and Green Baptist Church, both of Florida. Then there are the churches at Gasburg, Ind. and Hot Wells, La. Include in this list Little Texas (Miss.); Pure Air (Mo.); Rural Dale (Mo.); and New Found (N. C.).

And what shall we more say concerning the personalized names such as Sister Springs Baptist Church (Ala.); Chevrolet and Gamaliel churches (Ky.); the Bob Baptist Church and the Comrade Baptist Church (La.); Bigwitch (N. C.); Plato and Geronimo (Okla.); Ro Ellen and Mascot (Tenn.); Beth Car church (Va.); Ben Franklin, Mother Neff, Mother Holmes and Tarzan Baptist churches in Texas.

Among the 35,073 churches of the Southern Baptist Convention across all 50 states there are hundreds of First Baptist churches, scores with names like Calvary, Grace, Concord, Faith, Mount Zion and New Hope. Those listed above stand alone, distinct and unique of name.

In the end, notwithstanding, we shall be judged, not by what we put on our signboards, but by what we become as a people of God.

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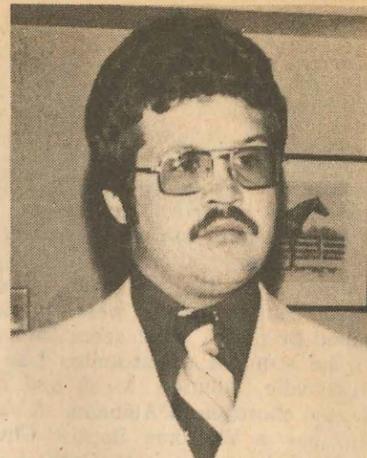
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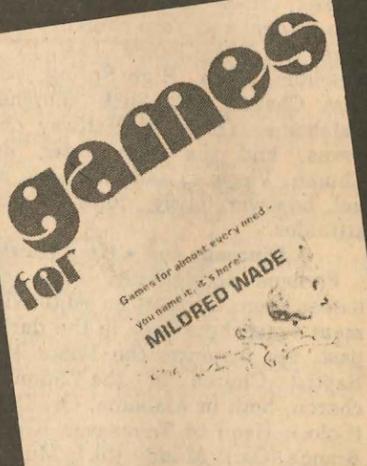
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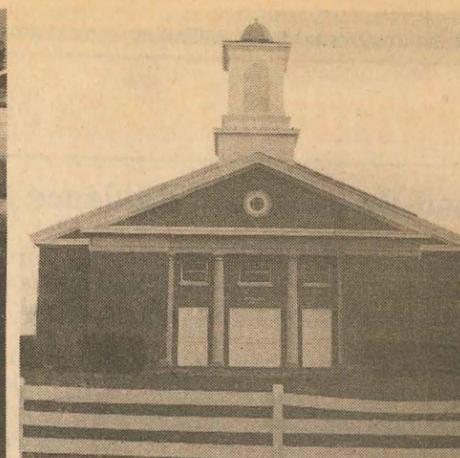


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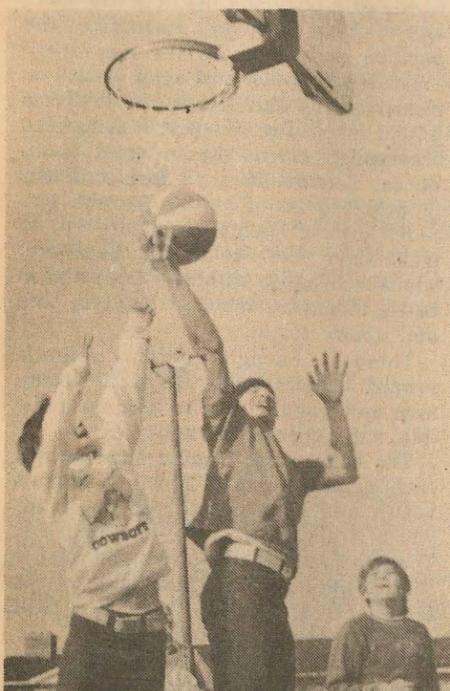
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Christian Education

Good-By and Good Riddance to TM Classes!

A federal court judge in Newark, N. J. ruled that the "science of creative intelligence" (Transcendental Meditation) is religious in nature and that government sponsored classes in TM at several New Jersey schools are unconstitutional.

Judge Curtis H. Meanor of the U. S. District Court declared the program, which used a \$40,000 grant from the U. S. Department of Health, Education and Welfare, "violates the establishment of religion clause of the U. S. Constitution's first amendment." He declared that its teaching in five New Jersey high schools "must be enjoined."

Plaintiffs had charged that Transcendental Meditation contains substantial elements of Hinduism, and as such, should not be taught in public schools. The plaintiffs included Americans United for Separation of Church and State, a group called the Coalition for Religious Integrity, the Berkely (Calif.) Christian Coalition and 11 individual Protestant and Roman Catholic plaintiffs.

Americans United, which hailed the ruling, said it could result in removal of TM courses from public schools in several other states. The organization reported last May that more than \$300,000 in federal, state and local funds had been allocated to promote the teaching of TM.

The Southern Baptist Convention, in its June 1976 annual meeting in Norfolk, criticized federal funding of TM, charging in a resolution it has "affinities with Hinduism." The resolution called on "government to observe a posture of strict neutrality which neither advances nor inhibits religion."

Frank Owen

TOUGH TIMES FOR LEADERS



Leadership is under fire these days. There have been so many failures. An unduly negative atmosphere has developed. One reads it in the papers, sees and hears it on TV and radio and even finds himself talking negatively about leaders. Remember the trite words of a popular song of a few years ago? "You have to accentuate the positive and eliminate the negative."

Leadership must now work harder on clear integrity and such to reestablish a higher level of confidence. It is hard to accomplish much without great confidence. Leaders have to feel confident in order to be effective. Current attitudes toward leaders are more apt to make them feel like Uriah, the Hitite, whose colleagues withdrew from him in battle "that he may be smitten, and die" (Sam. 11:15).

There is enough negative attitude toward leaders today to make strong men and women want to become invisible, safe, uncriticized nobodies.

The country isn't going anywhere in such negative mood. Most of today's voices and pens search for the fault, which is always findable—too findable. Terrible findings have prompted further search until we are now addicted to fault-seeking. "Surely there is a fault somewhere—keep searching."

The church isn't going anywhere much in such atmosphere either. Our times cry out for great leaders. Greatness in the church, greatness in the nation—in the world. It is a time for courage; courage for leaders to go on, in spite of fears and fault-finding. It will require character that can stand inspection, at least until confidence is restored. It is time for greatness in the people to try to see the good and to pray for their leaders.

Let us pray for strength to outlive today's negative spiritual climate. Pray for a more positive view of life and outlook, like Robert Louis Stevenson, who said, "I believe in the ultimate decency of things, aye, and would believe it still if I were to wake up in hell." Read Moffatt's translation of I Cor. 13:7 "Love is—eager to believe the best."

Sunday School Lessons

Lessons for November 27, 1977

International Series

by H. C. Chiles, Murray, Ky.

Who is the Greatest?

Luke 22:24-27

It seems the desire for greatness is inherent in practically every human spirit. Even the school boy's heart throbs with enthusiasm when he reads the injunction of Homer's hero to his son: "Always to be the best and superior to all others." Christ did not say it was wrong to wish to be great. He did substitute the greatness of love for the love of greatness. The truly great are those who do what God wants them to do, when and where and how he wants it done.

At the time Christ was showing his love, his disciples were demonstrating their unlikeness to him by their disagreement as to which of them should be greatest. Christ was grieved by the selfishness, jealousy and quarreling of the disciples.

Christ taught his followers that ambition must always be for service and never for dominion. Many have measured greatness by the number of slaves or servants a man owned, but Christ taught that greatness is determined by the number of people one can serve. True greatness is

achieved through unselfish and loving service for Christ and for others.

Mark 9:33-37

Because of the disciples' selfish ambitions they entered into a dispute as to which of them would have the place of preeminence in the kingdom of the Messiah. They were anxious to know which of them would be advanced to this position of trust and honor.

Having overheard their arguments as they journeyed toward Capernaum Christ asked them what they had been arguing about, but they did not have anything to say. Theirs was the silence of shame.

For an answer to their inquiry Christ used a little child as an object lesson. Christ taught the disciples they should entertain modest opinion of themselves and drop all their contentions about primacy, as well as their ambitious views of one being greater than the other. The great man is one who recognizes himself as being utterly dependent upon God in every moment, circumstance, trial and responsibility of life.

Life and Work Series

Jesus—The Divider of Men

John 7:37-52

Many thousands of pilgrims made their way to Jerusalem for the Feast of Tabernacles, the last of the three great annual Jewish festivals. It was designed as an occasion of thanksgiving for the concluded harvest, a commemoration of their wanderings in the wilderness and celebration of their deliverance from Egypt and settlement in the Promised Land.

The Proposition—7:37-39

Observing the multitudes moving about, the savior selected an elevated spot from which he could be easily seen and spoke. It was customary for teachers to sit while giving instruction but on this occasion Christ stood. He spoke of their chief spiritual need in terms of one of their greatest physical necessities saying, "If any man thirst, let him come unto me and drink."

1. The Appeal.

This expression, "If any man," marks the universality and the individuality of the appeal. This urgent appeal is extended to every person who hears it and thirsts, regardless of his race, country, age or enormity of his sins.

2. The Appetite.

"If any man thirsts." Thirst denotes a real and intense desire. Here Christ is referring to that intense longing for himself which only the Holy Spirit can create in the soul.

3. The Approach.

"Let him come unto me." This verb "come" expresses action, and signifies an approach to Christ. One who thirsts for salvation must come to Christ and fully trust him if his thirst is to be quenched.

4. The Appropriation.

This expression, "and drink," means to appropriate as a personal act. If one's spiritual thirst is to be quenched, he must come to Christ and trust him for himself.

The Problem—7:40-52

A controversy arose as to the identity of Christ and what should be done with him. Many were impressed with the gracious words which he spoke, and said: "Of a truth this is the prophet." Some thought he was the Christ. Others contended otherwise, asserting that the Messiah would come from Bethlehem, according to the scriptures. Still others were hostile to the savior and wanted to arrest him and take him before the Sanhedrin.

After hearing Christ the officers returned to the chief priests and Pharisees. The religious leaders demanded an explanation as to why the officials had not brought Christ with them. The explained they had never heard anybody speak as Christ had spoken. Nicodemus reminded the Sanhedrin they should abide by the provisions of the law in dealing with a suspect. Unable to answer the logic of Nicodemus, they attacked him by asking if he were on the level of the ignorant Galileans against whom they were strongly prejudiced and highly critical.

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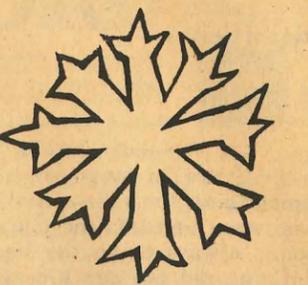
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