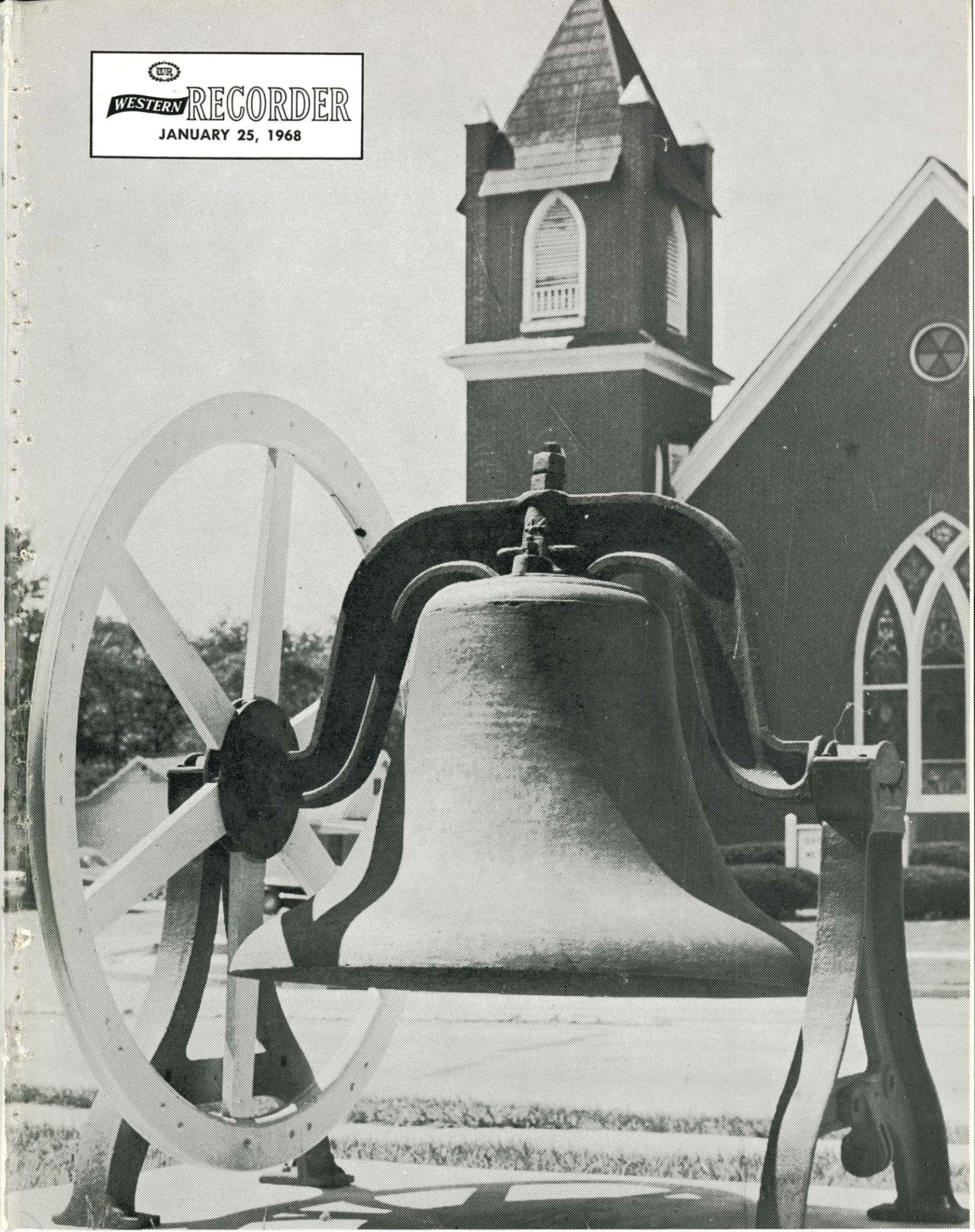



WESTERN RECORDER
JANUARY 25, 1968





GLEANINGS FROM THE FIELD

HODDING CARTER, 60, Pulitzer Prize winning editor, will be a featured lecturer during the spring semester at Baylor University, Waco, Texas. He is owner and editor of the Greenville, Mississippi, *Delta Democrat-Times*.

TRUSTEES for Buckner Baptist Benevolences in Dallas, Texas, have set machinery in motion for the beginning of a 10-year program which will lead to the welfare agency's 100th anniversary celebration in 1979.

RICHARD HAM, formerly minister of music at First Baptist Church, Pine Bluff, Arkansas, has been named children's music consultant in the church music department of the Sunday School Board at Nashville. A graduate of Georgetown College and Southern Seminary in Kentucky, he has served as minister of music at Walnut Street Baptist Church, Owensboro, and at Immanuel Baptist Church, Lexington.

A **GIFT** of \$1,000,000 to Baylor University Medical Center at Dallas, Texas, has been made by Carr P. Collins, Sr., prominent Texas Baptist layman.

PORTUGUESE BAPTISTS began a weekly 15-minute radio program, "Music for Meditation," at the last of the year. The program is broadcast on Tuesday nights over two powerful transmitters and can be heard all over Portugal and in Spain and North Africa as well.

VILLAVERDE BAPTIST CHURCH of Madrid, Spain, was organized on New Year's Day with 34 charter members. It developed from a mission started by the First Baptist Church of Madrid in 1966. The congregation worshipped in a beauty shop until May of 1967, when a storefront building was purchased.

MR. AND MRS. HARRY E. WOODALL of Taylorsville, Kentucky, are the parents of a daughter, Melanie June, born December 27 at Kentucky Baptist Hospital in Louisville. Woodall is pastor of Little Union Baptist Church near Taylorsville.

JIMMY KARAM, former Auburn University All-American football nominee, has been named to the board of development of New Orleans Seminary. Now a resident of Little Rock, Arkansas, he owns and operates a group of exclusive men's stores in North Carolina and Arkansas.

MR. AND MRS. VIRGIL H. MOORE-FIELD, JR., former Kentuckians, are living at 15 Julianne Drive, Jefferson City, Tennessee, during their furlough this year from Switzerland, where they are SBC missionaries. He is a native of Hopkinsville, and she was born in Louisville.

THE SBC SUNDAY SCHOOL BOARD'S \$2,500 Frost Fiction Award, scheduled for announcement January 1 of this year, was cancelled for lack of a suitable entry. Although 44 complete manuscripts were considered carefully for the contest, none met all the requirements of the contest rules. The award was to have been given for a book of fiction which presented "the Christian missionary and/or evangelist in such a light as to make a contribution to both Christianity and to literature." A similar contest may be announced at some future date, Broadman Press officials said.

A **BAPTIST CENTER** was recently opened in Montevideo, Uruguay. Located on one of the city's main thoroughfares, it includes a book store, library, radio and television studio, dining room that will seat about 100 persons, and offices for the Uruguay Baptist Convention and the Baptist mission of Uruguay. Its program will include sports, English classes, and study courses for church members.

JAMES TAYLOR, a senior at Cumberland College, Williamsburg, and pastor of South Main Mission near Monticello, Kentucky, baptized ten persons from the mission on Sunday, January 7. Three of the candidates were elderly men, 76, 77 and 86 years of age. The South Main Mission is sponsored by First Baptist Church of Monticello.

JOHN E. DOUGLAS, pastor of Garfield Baptist Church in Breckinridge Association, reports a year of progress for that congregation in 1968. These included the addition of 16 persons to the church fellowship, repair and improvement of the church building and the parsonage, and good attendance at all services of the church. A special program at Christmas was presented recently by a group of children from the Baptist children's home at Glendale, Kentucky.

THE ABERDEEN, OHIO, Southern Baptist Church is in need of 20 to 25 pews about 14 or 15 feet long. Pastor Lloyd Senters says the church is willing to purchase these pews of this description. Any church or individual able to provide the pews should write: Pastor Lloyd Senters, Aberdeen Southern Baptist Church, Aberdeen, Ohio 45101.

THE 19,800 MEMBERS in the 233 churches and missions related to the Japan Baptist Convention form the fourth largest Protestant group in Japan, reports Worth C. Grant, press representative for the Japan Baptist Mission. Baptists lead all other groups in Japan in Sunday School enrollment, with nearly 26,000; and Oi Baptist Church, Tokyo, is the largest Protestant church in the nation, he says.

ANY SOUTHERN BAPTIST CHURCH which is beginning a church library can receive free materials simply by writing the church library department of the Baptist Sunday School Board, 127 Ninth Ave., No., Nashville, Tennessee. Included in the "gift" are books, audiovisuals, and vertical file materials, as well as a copy of the church library development plan, which explains how to start a church library.

William Carey's ENQUIRY: An Apologetic for Missions

by WILLIAM C. MADDRY

Following his Lord's orders, William Carey, pioneer missionary to India, encouraged his brothers in the Particular Baptist Church of England to support foreign missions. His encouragement was embodied in terse and thorough arguments countering those of his brothers. These are climaxed in the classic document of Christian missions called *An Enquiry into the Objections of Christians to Use Means for the Conversion of the Heathen*, published in 1792.

When questioned about foreign missions, Carey's colleagues in the Particular Baptist Church would bring up one or more of the five major arguments: (1) distance, (2) lack of civilization, (3) imminent death, (4) difference in cultures, and (5) poverty at home. But Carey had an answer for every argument.

Let us imagine Carey talking with Particular Baptist preachers about missions. One by one, the preachers badger Carey with the same old argument:

"It is too far to go to India. It is dangerous. Anything could happen."

"I do not agree." Carey answers. "Think of all those sailors who navigate the great South Sea and the Mediterranean—with compasses. Look at the East India Company. Of a certainly it wastes no time getting its ships from one place to another. If trading companies can find people and places, can-

not we Christians get to them with the Gospel?"

"But they are uncivilized!" the argument continues.

"Just think about those traders who leave here from time to time," Carey counters again. "They never consider whether they are civilized, just so they can sell the natives a few pelts for some hard cash. This fact did not bother missionaries 800 or 1,000 years ago. What is the matter now? These 'uncivilized' people are men as we are. They can learn. They remain in their ignorance because we will not go teach them!"

"But they could kill us!"

"You're right! They could do that. But I do not think there is really any great risk when we consider what is to be gained. Paul and Barnabas were praised for being willing to put themselves in danger for the sake of the Gospel, while John Mark was reprimanded for giving up. Besides, people in other

Mr. Maddry is a student at Southern Seminary, Louisville. This article is part of a paper which he wrote recently for a class in Baptist history at the school. It commemorates the 175th anniversary of the formation of the first Baptist mission society—the Particular Baptist Foreign Mission Society of England, which was organized in October of 1792.

Do Preach--and Don't Apologize!

by JACK GULLEDGE
TUCSON, ARIZONA

"It's too preachy," said a visiting journalist, referring to a certain article before the Writers' Conference at Glorieta. When reminded that half or more of the group in attendance were preachers or preachers' wives, the speaker blushing said, "You know what I mean. It's too moralizing and melodramatic."

The journalist explained that "preachy" was a common term used in the writing field to describe something overly sentimental and unrelated.

A writer's guide described the desired slant for manuscripts with the phrase, "Do not preach."

In the home when a parent begins to give moral guidance, the youth often replies, "Quit preaching to me," or "I don't want to hear a sermon."

When preparing a child for moral instructions, a parent usually begins by saying, "I don't mean to preach, but..."

These uncomplimentary usages reveal the practical definition in the world's contemporary dictionary. Preaching, to the man on the street, more often means dull moralizing and impractical ideals.

The bewildered preacher is bombarded on every side—preaching is irrelevant! Maybe so. Again the minister endures the self-applied "third degree." How can I better articulate the most important message man has ever known?

The man in the pulpit knows that the dilemma is two-sided. The layman in the pew has to make some efforts, too. Is the sermon irrelevant, or is the world irrelevant? Shall the gospel of "good news" mold the world, or will the world mold the "good news" into dull copy? And by what criteria will irrelevance be determined?

Modern usage denotes that preaching has little or nothing of importance to say to the present generation. Could it be that the world does not want to hear, or has misjudged the value and need of the gospel message?

Apparently a similar situation confronted the Apostle Paul and prompted him to write:

"For the preaching of the cross is to them that perish foolishness... it pleased God by the foolishness of preaching to save them that believe" (I Corinthians 1:8a, 21b).

countries probably kill more in self-defense, just as they do here. A lot of Englishmen in India, and even here, are very effective in antagonizing the most patient man. Yet the Moravian missionaries there have been unmolested. That would lead me to think the natives are willing to hear the Gospel."

"But we could not live under the same conditions the Indians do."

"Local foods would do well enough. After all, I do not believe that our appetites are our primary concern. Have you completely forgotten the verdict in the latter part of Matthew 25, 'As you did it not to one of the least of these, you did it not to me' (RSV)? Or, Romans 8, where Paul's determination to remain true to Christ is expressed, '... nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord' (RSV)?"

"We should send out married men to the East and give them time to preach by providing helpers for looking after their food and doing other necessary chores.

"But how could we teach them? We do not know their language."

"Interpreters could be used. Besides, a missionary who really wished to serve the people would be friendly enough to learn the language himself. This is the kind of missionary we ought to send—friendly, yes, and with a strong resolve to keep true to Christ no matter what difficulties arise."

"But we are poor!" the Particular Baptists insist.

Carey, however, will not be hushed. He continues his unanswerable argument.

"We can rely on

... fervent and united prayer, the formation of a Catholic, or failing that, a Particular Baptist Society of persons 'whose hearts are in the work, men of serious religion and possessing a spirit of perseverance,' with an executive committee, and subscriptions from rich and poor of a tenth of their income for both village preaching and foreign missions, or, at least, an average of one penny or more per week from all members of congregations."¹

In October, 1792—the same year in which the *Enquiry* was published—the Particular Baptist Foreign Mission Society was organized according to Carey's plan. This was the first such Baptist body to be formed and the antecedent to the modern Baptist missionary movement.

1. Smith, George, *The Life of William Carey, D.D.: The Shoemaker Who Became the Father of Modern Missions*, p. 35.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING • MIDDLETOWN, KENTUCKY 40243

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Cost of making cuts must be assumed by those sending pictures for publication.



An Evangelistic Conference to Remember

Only one thing wrong could possibly be found with this year's Evangelistic Conference. It attained a height which likely won't be matched for several years to come. On all sides only the most complimentary comments were heard about the program last week in Owensboro.

The attendance was surprisingly good in light of the discouraging weather. These January meetings have become famous for the bad weather which often accompanies them and this year tried to top them all. The foot or more of snow with sub-freezing temperatures required brave souls to travel but the attendance was about as good as usual.

This is always a preaching meeting and this year it was a super preaching affair. This is why the fellows liked it. It left nothing to be desired in what has come to be regarded as good Baptist preaching. Franklin Paschall, Wayne Ward and Roy Fish are all above 300 hitters in the Southern Baptist preaching league. They strike out seldom and not a time this year.

They hit this year in the traditional Baptist style which delights Kentucky Baptist pastors. Their materials were not new, but who needs new materials as long as they can handle the old so effectively.

Paschall is a product of the best Kentucky Baptist preaching heritage, and we are justly proud of him and his world ministry. He is an able president of the Southern Baptist Convention and his preaching reflects insights gained from his experience in this office.

Ward and Fish are seminary professors, but one hearing them and not knowing this already would have to check the program to discover it. They don't let their academic pursuits interfere with their preaching, and they sound in this kind of a meeting more like evangelists than professors of evangelism and theology. They refute the image of intellectual arrogance and theological liberalism some try to put upon seminary professors.

The only speaker that sounded much like a seminary professor was former Kentucky Baptist Convention president, John Huffman. His message was fresh and creative and had a prophetic note greatly needed. The content of the message of Huffman was no truer than that of the other speakers, but his material will likely prove to be more valuable in effective evan-

gelism for this and the next generation.

There was an extra dimension in this year's conference which won't be soon forgotten. It was the piano and vocal testimonies of Betty Jean Chatham and Martha Branham. Their 30-minute concerts at the beginning of three of the sessions ordinarily would have been used to create an appropriate atmosphere for the speakers to come but this was not the case. They almost stole the show although they certainly also inspired those who followed them to extraordinary performances.

These ladies have an unbeatable combination. Their personal charm, highly developed talents and sincere Christian testimonies make for a most pleasing experience and a convincing witness. It was their first appearance on a Kentucky Baptist state program but it won't likely be their last.

Evangelistic Secretary Hicks Shelton must be very pleased with this year's conference. He will have to go some to match this one in the future.

Now for the test. What difference will it all make in the evangelistic efforts of Kentucky Baptist pastors and their churches they serve? Everybody at the conference had his cup filled to overflowing. But this may be the tragedy. Cups are closed on one end and the good news of God in Jesus Christ has to have a way to get out as well as come in. Maybe the figure should be changed from cups to channels or the two put together. Full cups must have clear channels for the love of God. This is evangelism.

The Conference was not without a disappointment. Less than a half dozen laymen beyond the home church could be counted in any session. Unless what the preachers felt in Owensboro can somehow be communicated and felt by thousands of church members all over our state, the job of evangelism won't be done. John Huffman warned us of this and we had better hear him.

A State Paper Needs Remembering, Too

January is the month in which the ministry of Baptist Foundations is highlighted in Kentucky and all over the Southern Baptist Convention. This work is far more important than most Baptists have ever realized. It needs to be understood since it has not been around forever; neither has it been explained as often and as carefully as much we do as Baptists has

been. Response and support depend upon understanding and approval.

The purpose of this ministry is to enable Baptists and others to undergird Baptist work in the future by making gifts, bequests or provisions in wills for those institutions and ministries which they choose. The need for such undergirding of much we are trying to do is undeniable and will even be greater. Regular contributions are the lifeline of our work, but they are not now and probably never will be adequate for our needs.

That the resources are available is also undeniable. God's people called Baptists are no longer only the poor. Many share in the increasing affluence of modern America, and nearly all of us have enough before or by the time we die to give or leave something for the Lord's work. The great value of these foundation gifts is that they are ordinarily invested and only the investment income is used each year. The original gift then goes on helping the designated work as long as the world stands.

The Kentucky Baptist Foundation story is a bright one. Started only a few years ago, it now has charge of around \$4,000,000. The Foundation has had only two secretaries, A. M. Vollmer and James Austin. Both made significant contributions to the development of this work and a great deal depends upon the new secretary now being sought by the Foundation directors. The manner the directors are going about this task, along with a major examination and overhauling of business procedures of the Foundation, is highly commendable and encouraging.

Now for a few additional lines in this editorial which might appear selfish but which surely are not. How about the use of the Baptist Foundation for undergirding the future ministry of the *Western Recorder*?

Only those of us closely related to it could know the constant concern for adequate resources for producing and distributing widely the *Western Recorder*. The cost of such a publication goes ever higher from month to month.

Where does the money come from to keep a state paper going? We have three sources of income. There are incomes from subscriptions, from advertising used in the paper and from the Cooperative Program. These combined sources presently do not match the cost of production, and the *Western Recorder* has to be subsidized from a print shop operation.

A state paper needs some source of financial undergirding beyond these present sources. Some additional revenue from subscriptions and advertising can be anticipated but not enough to do the job. There is definitely a limit to the funds expected from the Cooperative Program, especially in light of the crying needs of Baptist schools and other mission ministries. Besides, a state paper endangers its needed independence in proportion to its dependence upon funds from the denomination.

Why should not the channel of communication for Baptists be remembered for financial undergirding as well as the causes communicated by this channel? The Kentucky Baptist Foundation recognizes this need and recently voted to include a *Western Recorder* fund in its program. The Foundation, then, is now ready to receive gifts to benefit the *Western Recorder*; and it is known that at least one will was made several years ago to include a gift to the state paper ministry.

January is will-making month for Baptists. So make your will with the help of a lawyer, remember the Baptist work closest to your heart, including the *Western Recorder*. Look at the back page of this issue for further information.

BAPTIST FORUM



Criticizing Our Institutions

Dear Editor:

Many times we find ourselves magnifying the faults of our denominational institutions and their leaders instead of rejoicing and thanking God for their growth and success.

There are, no doubt, many mistakes made in our denominational life by leaders who are honestly seeking to find the answer to a serious problem. I cannot be too critical of any man who is leading until I sit in his chair or walk in his shoes.

Far too often, criticism is the result

of ignorance of the problem; and no criticism is justified without a full knowledge of facts and a solution in the light of the person or institution involved. As we are human, and subject to mistakes, I do not care to magnify the faults of others lest I be guilty of casting the first stone.

Georgetown College has received some severe criticism recently because of the acceptance of government loans. I remember Georgetown College being under severe criticism several other times in the past 30 years, and time has solved most of these problems.

Money has always been a problem. Sometimes it is a problem because of too much, but most of the time it is a problem because of too little. I find it difficult to be critical of Georgetown when I take into consideration that this year the college has a budget of \$3,000,000. Sedalia Baptist Church gave \$977 to the Cooperative Program last year, and Georgetown College received less than \$100 of this amount.

Put this amount over \$3,000,000 and you find that as a church we had only 1/30,000th of a part in supporting Georgetown College. Therefore my Christian ethics, Christian courtesy and sense of fair play will not give me grounds for serious criticism even though I do not agree with her policies.

I often hear the statement that denominational institutions should live within their income as do the churches. This sounds good until we examine how

(FORUM CONTINUED ON PAGE 8)

Project 500 Church at Worcester, Mass., Already Begun

by DALLAS LEE
FOR THE BAPTIST PRESS

The old New England city of Worcester, Massachusetts, was one of the first locations designated for Project 500 priority by the Southern Baptist Convention.

Work already is underway with a congregation of about 35 New Englanders, and the opportunities for a diverse ministry are enough to make a missionary's head spin—even the head that tops the six-foot-six frame of Bob Tremaine, pastor-director of Worcester Baptist Chapel.

Head-spinning opportunity, of course, is one major criteria for Project 500, the two-year effort to establish 500 new Southern Baptist churches and missions in particularly strategic locations.

Worcester also meets another major prerequisite as a Project 500 location: from this location a strong church is in position to influence a greater area than just its field, and to establish new mission work through "satellite" home fellowships and Bible studies.

The city has a population of 185,000—including three colleges—and is the hub of a county of more than 600,000 people and 78 separate communities.

In the downtown area of the old city, the Southern Baptist Home Mission Board last fall purchased an old church building and appointed former New Mexico pastor Bob Tremaine to direct a county-wide ministry.

The five-story apartment buildings adjacent to the chapel are reserved by the local housing authority for families with six children or more.

With no recreation areas nearby, children hang out on the parking lot of the old church building. Often they will wander into evening services just to see what's going on.

Tremaine plans to subdivide the parking lot into basketball courts (not only a real need in the neighborhood, but his first love). When a Christian social ministries staff member arrives this spring he hopes to transform the basement of the 78-year-old building into a Baptist Center with weekday activities.

A high-rise apartment for the elderly, housing about 500 senior citizens, is across the street from the chapel and a similar structure is being planned for the area. Between the children and the oldsters are college students hitchhiking on almost every corner in search of something to do.

An interesting sidelight to this Project 500 location is the fact that the church is being started in the inner city. Hopefully, Project 500 will help Southern Baptists learn how to start churches in diverse circumstances.

Aside from the local opportunities

for the Worcester Baptist Chapel, Tremaine also will be seeking to establish home fellowships in the homes of his people. The result, hopefully, will be a strong base church with satellite week-day Bible study groups, some of which eventually will lead into new missions.

This technique is one that will be pushed in all Project 500 locations, since it gives a new congregation the opportunity to broaden its ministry and influence without increasing its financial burdens.

The Worcester Chapel congregation itself grew out of a home fellowship established by the nearby Northboro Baptist Church.

One of the major contributions of Project 500 to the continuing effort to

start new churches and missions (the 500 are to be above and beyond normal growth) will be that the priority in money and personnel means the best-trained missionaries can be assigned to locations where work has not even yet begun.

The 1968 and 1969 SBC Annie Armstrong Home Missions Offering goals include \$1,000,000 and \$1,500,000, respectively, designated specifically for pastoral aid in Project 500.

Such assistance for the missionary pastors, however, is contingent upon the goals being reached. \$1,000,000 for 1968, for example, represents the last \$1,000,000 of the \$5,500,000 offering goal. As far short as Baptists fall on the offering will be how far short they will fall on Project 500 objectives. (BP)

National Church-State Conference Set February 6-7 at Cincinnati

At least six Baptist leaders will appear on the program of the 20th national Conference on Church and State, to be held at Cincinnati February 6 and 7. Several more will work behind the scenes on arrangements for the meeting.

The two-day conference, sponsored by Protestants and other Americans United for Separation of Church and State (POAU) will be held in the Hotel Netherland-Hilton. The organization is an interdenominational, Protestant agency devoted to the separation of church and state in American life.

R. G. Williams, pastor of Emmanuel Baptist Church, Centerville, Ohio, will address those attending the conference on the problems of Roman Catholic sectarian material found in public school textbooks.

A Baptist minister who is a native of Italy and now a citizen of the United States will bring another major address. Giole Settembrini of Washington, D. C., director of church relations and youth for Americans United, will speak on "The New Mask of Clericalism."

Keynote address will be brought by Glenn L. Archer, for 20 years executive director of the organization. His topic will be "The Gathering Storm."

Other Baptists on the program include Harold G. Basden of Richmond, Virginia, SBC Foreign Mission Board; Dick H. Hall of Atlanta, Georgia, vice-president of Atlanta Baptist College; Louie D. Newton of Atlanta, pastor of Druid Hills Baptist Church and president of Americans United; and Foy Valentine of Nashville, Tennessee, executive secre-

tary of the SBC Christian Life Commission.

Other highlights of the annual church-state conference include a panel discussion of the question, "Should Churches Pay Taxes?" and an address on the issue of "Constitutional Revision and Religious Liberty."

The annual meeting of the national council of POAU will follow the Conference on Church and State.

Kentucky Pastors Write On "Baptismal Dilemmas"

Two Kentucky Baptist pastors have contributed their ideas about "Pastoral Dilemmas in Baptismal Practice" to the current issue of *Review and Expositor*, faculty theological journal of Southern Seminary at Louisville.

Franklin Owen, pastor of Calvary Baptist Church, Lexington; and John R. Claypool, pastor of Crescent Hill Baptist Church, Louisville, have joined with another Southern Seminary alumnus—Herschel H. Hobbs of Oklahoma City, Oklahoma—in a symposium on this topic, which considers such matters as alien immersion and child baptism.

This symposium is one of seven articles on baptism published in the winter issue of the faculty journal.

Other articles are "Baptism in Contemporary Discussion," "Baptism in the New Testament," "Baptism in Early Church History," "Baptism in Baptist History," "Baptism in Theological Perspective" and "Baptism in the Worship Service."

17 Baptist Students from Kentucky Named BSU Summer Missionaries

The student department of the Kentucky Baptist Convention has appointed 17 Baptist college students throughout the state to serve as BSU missionaries this spring and summer.

J. Chester Durham, secretary of the student department, said this was the largest number of students to be named for this program in Kentucky. The BSU chapters on college campuses throughout the state contribute the funds to support these students on the mission field. Students gave about \$300 toward the goal during their state convention at Richmond last November.

One unique feature of the 1968 summer missions program is a ministry to students on the Florida beaches during spring vacation at Easter.

Three students from Kentucky—Leo McMannis of Morehead State University; Miss Mary E. Helton of Cumberland College; and Phillis E. Hopkins of Murray State University—will join with Baptist students from Virginia to bear their witness for Christ to students from all over the United States who flock to Florida for an Easter vacation.

Durham said the Baptist students would sing folk-songs and present a Christian drama to witness to the Christian faith "right on the beaches." The Kentucky student secretary said to his knowledge this was the first attempt by a Baptist Student Union group in any state to establish a ministry to vacationing students in Florida.

Other projects under which the students will serve this summer include:

► **Inner-city mission work**—James A. Freer of Western Kentucky University will serve in Pennsylvania; Miss Janice Lou Carroll of Morehead State University will work in Detroit.

► **Work Camp and Summer Camp**—Serving at work camps will be James Roy Smith of Georgetown College, who will work with SBC missionaries in Israel; and Miss Janet Kay McKinney of Berea College and Randy Embry of the University of Louisville, who will serve probably in Michigan. Nursing

student Carolyn Joy Humphrey of Kentucky Baptist Hospital, Louisville, will serve as a nurse at a summer camp in New Mexico.

► **Vacation Bible School Work**—Conducting vacation Bible schools will be the task of Miss Mary Jo Thornton of Eastern Kentucky University and Howard Roberts of Georgetown College, who will serve in Jamaica and Guyana, respectively.

► **Mountain Youth Team**—This summer youth team, which will conduct revivals in eastern Kentucky mountain churches, includes Harold D. Bare of Berea College, preacher; Harry Cordell of Cumberland College, advance man; William Eugene Ritchie of the University of Kentucky, song leader; and Miss Laura Hammack of Georgetown College, pianist.

► **Indonesia Mission**—Assisting SBC missionaries in Indonesia will be William B. Ficks of the University of Louisville.

► **Ricks Institute, Liberia**—George L. Patmor, II of Campbellsville College will work at the Ricks Institute in Liberia, a school supported by Southern Baptists in that African nation.

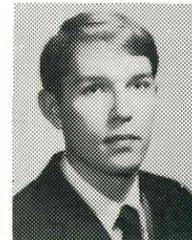
These students were chosen for their respective mission assignments by a BSU summer missions selection committee which met at the Baptist Building in Middletown at the end of the year.

Applicants were judged on the basis of maturity, personality, ability, knowledge of church organizations and doctrine, and experience.

A major part of the applications was a personal interview with each student, conducted by J. Chester Durham and the staff of the student department.



LAURA HAMMACK
Georgetown College



JAMES SMITH
Georgetown College



HAROLD BARE
Berea College



JANET MCKINNEY
Berea College



RANDY EMBRY
University of Louisville



MARY HELTON
Cumberland College



WILLIAM RITCHIE
University of Kentucky



JAMES FREER
Western Kentucky University



PHILLIS HOPKINS
Murray State University



LEO McMANNIS
Morehead University



WILLIAM FICKS
University of Louisville



MARY JO THORNTON
Eastern Kentucky University



GEORGE PATMOR
Campbellsville College



CAROLN HUMPHREY
Kentucky Baptist Hospital



HARRY CORDELL
Cumberland College



JANICE CARROLL
Morehead University



HOWARD ROBERTS
Georgetown College



(CONTINUED FROM PAGE 5)

the churches live within their income. I give an example from the digest of letters of the Graves County Baptist Association for 1967. The total giving to all causes was \$54,646 less than in 1966. The missions giving was \$5,685 less than in 1966. The pastors' salaries for 1967 were \$7,601 more than in 1966. This reveals how the churches are able to live within their income while at the same time cutting down on the income of our denominational causes, thereby shifting the financial burden from themselves to the denomination.

"Consistency, thou art a jewel."

Each individual and church has a perfect right to do with his money as he may choose, but this does not give him the right to tell someone else what to do with his. Why not accept this privilege and stop criticizing the leaders we have elected, discounting our institutions and reflecting upon those who support the denomination?

It is evident that many people and churches desire to support the Cooperative Program, knowing its weakness but believing it to be the best method to support all of our work for the Glory of God.

Jimmy Morrison Honored By First Church, London

The members of First Baptist Church, London, held a testimonial dinner recently for their minister of music and education—Jim Morrison—who has gone to Hickory Grove Baptist Church in Independence, Kentucky.

Pastor Winn T. Barr and representatives of each organization of the church paid tribute to Morrison, who served the London church for more than seven years.

The Cover

A bell on the lawn of First Baptist Church, Shepherdsville, Kentucky, and the tower of another church across the street combine to form this picturesque scene in Bullitt County. The bell was taken from the tower of the old sanctuary of the Shepherdsville church when its new sanctuary was completed last fall.

PHOTO BY THE WESTERN RECORDER

Walnut Street Baptists Get Ready to Build

Walnut Street Baptist Church of Louisville, the largest Baptist congregation in Kentucky, has voted to enter an extensive remodeling and building program to expand its ministry in Louisville's downtown area.

The heart of the proposed \$1,800,000 expansion program will be two new buildings—an educational complex and a four-story Christian activities building. The historic church also plans to remodel part of its present building and move its church offices, music rooms and kitchen into a separate building adjoining the sanctuary.

The planned activities building, described by a church staff member as "the most modern facility of its kind in the country," would include facilities for various types of recreation, including a gym, skating rink, craft rooms, a handball court and a bowling alley.

Current educational space at the church would be doubled with the addition of its proposed education building.

On March 18 the church will enter an eight-week fund drive to raise the \$1,800,000 needed for the building program. Construction on the new facilities should begin by late summer or early fall of this year if the drive is successful.

G. R. Abernathy, Pastor
Sedalia Baptist Church



Crusade Hymn Arranged in English

William H. Ichter (left), SBC missionary to Brazil, and W. Hines Sims, secretary of the church music department of the SBC Sunday School Board, discuss the new English version of the official hymn of the 1969 Crusade of the Americas. The words were written originally by Brazilian Baptist poet Mario Barreto Franco, with Ichter composing the music. Sims has written the English version of the crusade song, which he has entitled "Christ the Only Hope."



Talk About Colleges

Every informed Baptist should talk to his family, friends, and church about our Baptist colleges, schools, and seminaries. Why did I say **informed Baptists**? Only they can talk about it constructively, and perhaps direct youth to go there, or influence people to give money and lands to assist them.

So, talk about our Baptist schools—they will bear scrutiny. The flashlight turned on our Baptist schools does all good and little bad—they stand up in the light. They are the best we can make them with what we have to make schools out of!

Tell what they are for: to train Christian leaders for the church and all walks of the world; to make the Christian witness clear and clean and convincing—to save others; to direct the energies and imagination of youth toward the building of God's kingdom on earth (you thought I'd say "a better world?"). I said "God's Kingdom"—that is the only "better world" you can count on.

Tell them what it costs: money and minds of dedicated men. Most people talking about our schools today have nothing but "mouth"—and the corners are turned down in doubt. Let them know it costs to have Christian education just as it costs to provide state education. The difference? We can't use the government to tax Christian friends to get the money.

Christian Education Sunday, February 18

Yes, tell the whole church about Baptist colleges, schools and seminaries on any Sunday—but there's one special Sunday set aside by 34,000 Baptist churches each year—that's "Baptist College and Seminary Day," and this year, it's February 18.

Pastor, what will you say? Sunday School superintendent and Training Union director, what will you say to your "flock"? Brotherhood and WMU leader, what will you say at your next meeting? Neighbor, what will you say? Well, learn about them. If you need information, write me. Pastors will get information from the Education Commission. There will be articles in your literature. Write our school presidents.

Harold G. Sanders

January 25, 1968

Association's Role in Training Emphasized by Liberty Baptists

by GEORGE W. KNIGHT
ASSISTANT EDITOR

Baptists in Liberty Association (Glasgow, Park City, Horse Cave area) have entered the new year with the determination to make their association a vital force in the life of their churches.

Missionary Ira Singleton explained that the first step in this direction was the adoption of a new format for associational meetings and activities during this coming year.

On a trial basis during 1968 the churches in Liberty Association have agreed to designate the Monday night following the third Sunday in each month as "associational night." Practically all associational meetings and clinics have been scheduled on this night on a monthly basis. This is an approach similar to the mid-week "family night" format of many Baptist churches.

Even the monthly session of the Liberty Association Executive Board has been scheduled to meet just before the beginning of regular "associational night" activities each month.

There are several advantages to this approach in associational meetings, Singleton pointed out.

"First of all, you save people's time," he said. "A person or a family involved in two or three associational activities can attend one monthly meeting rather than two or three separate meetings during the month and still complete the tasks they have been assigned."

Furthermore, the Liberty missionary continued, this approach allows the association to become an important training and enabling agency for leaders in the local churches. Each month the association can emphasize one particular

phase of church life and attract top-level state or denominational leaders to lead a clinic on these topics.

During January, for example, the "associational night" emphasis was on Sunday School, with Roy Boatwright, secretary of the Sunday School department of the Kentucky Baptist Convention, leading a workshop for Sunday School leaders and teachers of the local churches.

Other special emphases of "associational night" during 1968 include a family life conference with Wayne E. Oates of Southern Seminary as director; conferences for deacons, church clerks and church treasurers; a vacation Bible school clinic; a music and evangelism emphasis; rally meetings for Sunday School and Training Union; and sessions emphasizing the mission responsibility of Baptist men.

Singleton left the pastorate of Ferguson Baptist Church near Somerset in July of 1966 to become missionary for Liberty Association. He and Mrs. Singleton were appointed to Rhodesia as SBC missionaries in 1960 but were forced to return to the states in 1962 because of medical complications.

He brings to his job as associational missionary the same dedication and vision which he felt as an overseas missionary. Also impressive is Singleton's optimism about the possibilities of associational work.

"I refuse to believe, as some people do, that the day of usefulness for the Baptist association is gone," the Liberty missionary said. "The association can be one of the most dynamic forces for training and inspiration in Baptist life if we only develop its potential."

MAILING COSTS INCREASE

On January 7, 1968, the cost of all mailing was increased. This includes the WESTERN RECORDER. In addition the cost of return mail was also increased from 10c per piece to 15c per piece. To offset these increases we urge our subscribers to inform us of their complete new address as quickly as possible. Please send old address label with new address and don't forget Mr. Zip.

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Foreign Board Gets \$650,000 in SBC Advance Funds

"We move into 1968 aware of the great opportunities throughout the world and of the continuing tensions and crises which complicate the world situation," said Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, in his report at its January meeting. "In the midst of this situation we are committed to an enlarging ministry, through spoken word and loving deed, to a world in need."

Cauthen announced that at the end of 1967 the Board received \$643,536 as its share of money received by the Executive Committee of the Southern Baptist Convention after the Convention's unified budget was met in mid-December. (The unified budget supports all SBC causes. Money received after this budget was met on December 19 was divided between the Foreign and Home Mission Board, with the Foreign Board getting two thirds.)

Cauthen said these funds are being earmarked for appropriation as follows: \$200,000 for Latin America, \$200,000 for the Orient, \$100,000 for Africa, \$100,000 for Europe and the Middle East, and \$46,536 for special projects in evangelism and church development.

The Board employed one new missionary nurse and reassigned two others to relieve the shortage of nurses at the Baptist Hospital in Gaza, a condition made critical by the June war in the Middle East. They are Miss Patricia Haile, of Espanola, New Mexico, employed for two years under the Board's special-project-nurse personnel category; Miss Anne Dwyer, of Sperryville, Virginia, career missionary transferred from Jordan to Gaza; and Miss Miriam Willis, of Dallas, Texas, career missionary reassigned from Paraguay to Gaza for two years.

They will be leaving the States almost immediately, along with two nurses assigned to Gaza during the Board's December meeting, Mrs. Walter M. Turner, of Pitkin, Louisiana, and Miss Bertha Jane Marshall, of Evansville, Indiana. Mrs. Turner was employed for a four-year term as a missionary associate. Miss Marshall, a career missionary, was transferred from Japan to India and was asked to spend 18 months in Gaza before taking up her responsibilities in India, where a hospital is to be erected.

"We are particularly grateful to the Lord for answering our prayers for nurses for the hospital," Cauthen said, "and we thank all who have prayed and worked to meet this emergency." In November, Cauthen issued an urgent call for nurses for Gaza and appealed to Southern Baptists to pray that some would respond.

Frank K. Means, secretary for Latin America, compared figures on U.S. Roman Catholics engaged in mission work

overseas, Peace Corpsmen, and Southern Baptist foreign missionaries.

As of January 11, 1968, Southern Baptists had 2,276 career missionaries, missionary associates, and missionary journeymen. Of these, 785 serve in the 23 Missions in Latin America.

DeHaven Memorial to Send Pastor, Wife to Holy Land

DeHaven Memorial Baptist Church, LaGrange, Kentucky, has voted to send Pastor and Mrs. A. L. Meacham to the Holy Land as a gesture of appreciation for Meacham's 15 years as pastor of the congregation.

Meacham celebrated his 15th anniversary as pastor of the congregation on Sunday, January 7. He came to DeHaven Memorial in 1953 from the pastorate of First Baptist Church, Dawson Springs.

During Meacham's ministry at LaGrange, 918 persons have been received into the fellowship of the church. Each year the church has placed among the top 50 in the state in amount of dollars given to the Cooperative Program.



Gift for Korean Baby

Charles W. Wiggs, administrator of Wallace Memorial Baptist Hospital, Pusan, Korea, presents a gift to a mother whose baby was born while the hospital was observing founders' day in November; Miss Kim, supervisor of nurses, holds the baby. Others pictured are Dr. T. Eugene Douthit, Jr. (left) and Mrs. Charles G. Tabor (back to camera), director of nurses, and Chaplain Lee. The hospital's new six-story building in downtown Pusan is nearing completion.

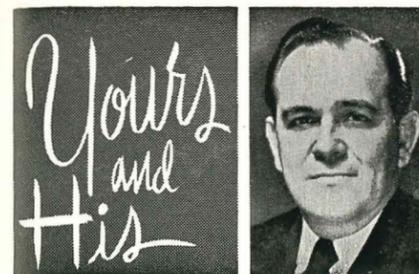
any distinctively separate part of the world.

As of January 11, 1968, Southern Baptists had 2,276 career missionaries, missionary associates, and missionary journeymen. Of these, 785 serve in the 23 Missions in Latin America.

"Those of us concerned for Latin America face 1968 with the earnest hope that missions too long neglected can receive reinforcements and that the level of personnel for the entire area will experience a gratifying degree of growth," he said.

During its January meeting the Board allocated nearly \$300,000 for its work around the world. Among the more interesting items were \$10,000 to provide a residence for the first Southern Baptist missionaries to Botswana; \$22,000 for the publication of a Chinese-language hymnal by Baptist Press in Hong Kong; \$15,000 for three radio-television workshops in Latin America this year.

Also, \$3,000 for an evangelistic campaign in the Rhine-Ruhr region of Germany; relief items, totaling more than \$3,700, to repair churches damaged by earthquakes in Lima, Peru, and for typhoon damage repairs in the Philippines and Taiwan; and appropriations, totaling more than \$11,000, for Bible distribution in Lebanon, Indonesia, Vietnam, and the Philippines.



Living After Death

The sure Christian hope is that a saved-believer in Jesus Christ will live forever in Christ—now, in this vale of tears and hill of hopes; and, then, after earth's little day is done and the eternal day arrives. "So shall we be forever with the Lord"—living. Living, after we leave this body; living, after the experience which we call death; living, really living, with all the shadows and shackles of this life gone; living with Him who saved us, and kept us, and met us at the Jordan's edge and walked Home with us. Living, after death, in the Father's House which the Carpenter of Galilee said He would build for us (John 14).

Living Here, After Death

A Christian knows, too, that his influence and works "do follow" him. We go to be with the Lord, but what we have done, the influences we have set in motion (good and bad) will continue, accruing, compounding dividends which is God's own accounting system figure in the final tally.

What is the purpose of living now? Supremely, to "share Christ" with people. Then, what should we do now to perpetuate that, our sharing Christ-after-death here on earth?

Treasures On Earth

"Lay up treasures in heaven," says Jesus. This is a figure, contrasted with laying "up treasures (selfishly) on earth." Then, could it not mean laying up Heavenly treasures on earth to live on, and on, and on? To bless the world with the Word, with Jesus, with Christian education, with the Church—after you are gone from here? I think so.

So, why not plan the stewardship of your earthly-afterlife? Some call it the "stewardship of estate." You are a good steward weekly now, on earth—be a good steward when you are dead.

This means: Plan now for your influence-future on earth! Make a will which will "share Christ" after you are gone. More next week.

Harold G. Sanders

January 25, 1968

Student Missions Meeting Set at Seminary

More than 1,000 college students from the eastern United States will gather at Southern Seminary in Louisville February 23-25 for the annual Student Mission Conference.

Considering the topic, "Together in Mission," the conference will focus on both the organized effort of Southern Baptists in "missions" and the "mission" of the church.

Worship services, conference periods, forum discussions, and informal get-acquainted sessions highlight the three-day gathering.

Leading in worship will be Don Harbuck, pastor of First Baptist Church of Eldorado, Arkansas; Hugo Culpepper, a former professor at Southern who now serves at the Home Mission Board; and Bryant Hicks, professor of missions at Southern Seminary.

Among those leading special confer-

ences are Executive Secretary Arthur Rutledge and Joseph Estes of the Home Mission Board, Atlanta; Winston Crawley and Jesse Fletcher of the Foreign Mission Board, Richmond; and Wayne Oates, professor of pastoral psychology at Southern Seminary.

The annual mission conference of the seminary is planned and carried out by students, with selected professors and staff members serving as resource persons.

This year Edward Freeman of Columbia, Alabama, a second-year theology student, is chairman of the mission committee. Other members include Judy Ellett, Bill Greenwood, Billie Grigsby and Astra Swingle, all of Virginia; Phil Mullinax and Jim Lewis of Georgia; Shirley Carter of Missouri; Noel Fairall of Florida; Carol Tesseneer of North Carolina; and Sherman Zimmerman of Texas.

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Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

10 YEARS AGO January 23, 1958

Forrest R. Sawyer was named secretary of the Brotherhood department of the Kentucky Baptist Convention. He succeeded Lucien E. Coleman, Sr., who joined the staff of the Brotherhood Commission at Memphis, Tennessee.

Billy Graham dedicated a new headquarters building in Minneapolis for his evangelistic association. The four-story structure was purchased from the Standard Oil Company.

25 YEARS AGO January 28, 1943

A special feature of Founders' Day at Southern Seminary, Louisville, January 11 was the unveiling of a portrait of former President John R. Sampey. Dr. Sampey, then 79 and retired, was present to reminisce about the seminary during its years at Greenville, South Carolina. The portrait was accepted for

the seminary by President Ellis A. Fuller.

J. Perry Carter, pastor of Carlisle Avenue Baptist Church, Louisville, was named superintendent of missions for Long Run Association.

50 YEARS AGO January 24, 1918

Herbert Haywood, pastor of Shepherdsville Baptist Church, wrote an article describing a recent train wreck near Bardstown Junction and the role of Baptists there in ministering to the victims of the crash. Scores of people were injured and at least nine were killed. Many of the wounded were treated in the sanctuary of the Shepherdsville church.

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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for February 4, 1968)

INTERNATIONAL SERIES

THE WITNESS OF CHRIST'S WORK

This lesson, which contains the record of two miracles, concentrates on the witness of the mighty works of Christ to His deity, mission and power.

John 4:46-50a

A certain nobleman, who lived in Capernaum, heard about a celebrated prophet and preacher going through Galilee and Judea charming His hearers by His eloquence and winning the hearts of many by His benevolent miracles. It came to pass that this man of position and prominence was in trouble. The rich have their troubles and afflictions as well as the poor and obscure. Money cannot prevent the heart of a father or mother from bursting with grief when a child is ill and at the point of death.

Without delay this nobleman in his desperation did three commendable things: he went to the Saviour in the hope that He might be able to restore the health of his son, he told his troubles to the Saviour, and he sought the help of the Saviour. He urged Christ to come to his home and heal his son, thinking that His power was limited to His physical presence. The weakness in his request was in the fact that he dictated to Christ as to how He should help him.

Christ responded to the man's request by testing his faith. Christ mildly rebuked the anguished father for the littleness of his faith saying, "Except ye see signs and wonders, ye will not believe." The nobleman made a mistake by not making known his wants and leaving to Christ the method by which they were to be supplied.

In substance Christ said, "If I will heal your boy, won't you consent for Me to heal him in My own way, without any direction from you?" In soul-moving terms the man exclaimed, "Sir, come down ere my child die." Looking upon him with eyes of ineffable benevolence, Christ said, "Go thy way; thy son liveth." Christ did not go to the man's home, but gave him a definite command and a verbal promise, whereupon he believed and obeyed the Saviour and the latter healed his body.

John 5:2-9a, 17-18

In Jerusalem by the sheep market was a pool called Bethesda, meaning "the

house of mercy." When the waters bubbled up intermittently, they were reputed to contain elements of a medicinal and curative nature. The impression was widespread that the healing virtues of the disturbed waters were applicable only to the one who succeeded in getting down into the pool first after the troubling of the waters.

Around this pool five porches had been erected for the comfort of those who were waiting for a cure. Because of the far-famed virtue of the waters in this pool, people resorted thither from various places. On the particular Sabbath that Christ visited Bethesda, a motley gathering of sick and afflicted people were assembled along these five porches. In that crowd were the blind, the weak, the feeble, the debilitated, the lame and the withered. Many of these invalids were altogether helpless. All of them were anxious to get rid of their maladies.

Among those who thronged the porches, awaiting a periodical disturbance of

the waters, was a man who had suffered from a disabling infirmity for 38 years. For at least half a lifetime he had waited for a blessing which had never come. He was a pathetic figure indeed. And it appears that his infirmity had been caused by dissipation. Perhaps in his youth he had indulged in some sin which had left him in this condition. Lying there within sight of the pool, he suffered the twofold agony of being unable to reach it in time and of seeing others, far less needy than he, snatch the boon of healing from before his very eyes. To him life did not have any enjoyment. He had waited in vain for so long that he was almost in the group of utter despair.

Just as soon as Christ healed this patient, He glided away and concealed Himself in the crowd. When the Jews saw the man carrying his bed on the Sabbath they objected, saying, "It is the Sabbath day, it is not lawful for thee to carry thy bed." When the man told them that his Physician had commanded him to do so, these Jews sought to discover whom He was. As soon as the Great Physician was identified, the Jews persecuted the Saviour and sought diligently to slay Him.

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Through the ages men have been aware of their sins and have wanted somebody to speak to God in their behalf. It has been the privilege of the divinely-appointed priests to hear the confessions of men and to intercede for them.

Hebrews 4:14-16

This passage reminds God's people

that their High Priest has passed into heaven and is seated upon a throne of grace to which they are urged to come for mercy and help.

Among the qualifications of Christ our High Priest are His relationship to the Father and to men. As the Son of God He came into the world and made salvation available to sinners and returned to the Father. While here in a body of flesh, He entered into the experiences of men—temptation, suffering and death. Another of His qualifications was sinlessness. He, Who came from the Father spotless and clean, returned to Him without a stain. While here He made an atonement for sin. Having made an atoning sacrifice for us, as our High Priest He now makes it possible for us to "receive mercy, and find grace to help in time of need."

Christ our High Priest has certain characteristics. He is strong. Superior to the prophets, the angels, Moses, Joshua, Aaron and all others, Christ is

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called "great". He is great in His person, position and power. He is great in His Calvary sacrifice, heavenly sanctuary, and present service. He is strong enough to save amid the perils of the pilgrim way.

As our High Priest, Christ is sympathetic. He is concerned with our infirmities, ignorance and helplessness. He wants us to bring to Him our weaknesses, limitations and burdens. Christ is also sinless. He knew the full force of temptation, but never yielded to it. Moreover, our High Priest is sufficient for all of our needs. Furthermore, Christ is supreme. His strength, sympathy, sinlessness, sufficiency and supremacy combine to make Him worthy of our adoration and praise.

We should approach the throne of God with lowly reverence, deep sincerity, unstaggering faith, devout joyfulness, complete submission, enlarged expectations and great boldness. Coming to His throne of grace gives us a sense of our smallness and sinfulness. It is in

His mercy that we see His heart opened, and in His outstretched hand that we observe His grace. His heart is opened for our sins and weaknesses, and His hand is extended for our trials and needs.

Hebrews 5:1-5

There are certain basic and essential qualifications for a priest in any age. One is that he must be a human being. Angels could not serve as priests because they were not "taken from among men." A priest had to have the experiences of a man before he could be a representative of men. It was necessary for him to live in the midst of men and know their experiences before he could truly sympathize with them, and meet their needs by bringing them to God. It was also his duty to deal severely with their sins, and at the same time be truly sympathetic with the sinners.

Another requirement in a priest was that he must be able to deal with the things of God in the interest of men.

Inasmuch as sin had caused an estrangement between man and God, it was the function of the priest to offer sacrifice for the sins of men and to mediate between men and God. It was important that a priest have compassion on those who in ignorance had become the victims of selfishness, waywardness and infirmity. How wonderful to serve as a connecting link between God and man! All who have ever served as priests, except Christ our great high priest, have been guilty of sin. He, too, was tempted and tried on many occasions, but in every instance He overcame sin. He far surpassed every other priest.

A third qualification for a priest was divine appointment. Man did not have the right to choose the priesthood, but was required to receive his appointment from God. Thereafter, he was not to use it for the purpose of glorifying himself, but, following the example of Christ, would make the most of his privilege by glorifying Christ.

New Federal Aid-to-education Bill Proposed for 1969

by W. BARRY GARRETT

A new education proposal designed "to curb teacher revolt and stem summer riots" could stir up a hot religious controversy in the nation if the program is enacted into law by Congress.

The National Education Association (NEA) has asked Congress to approve a new \$6 billion education program to supplement, not replace, existing federal education programs.

The proposal, which would affect 53,000,000 school-age pupils, would require at least half of the funds to be used "for increasing teacher salaries and attracting additional qualified persons into teaching."

The remainder of the funds would support new or expanded summer pro-

grams in riot-prone ghetto neighborhoods and other areas, pre-school offerings, post-high school programs and other vital educational undertakings, according to Braulio Alonso, president of the Education Association.

The church-state controversy could arise in at least two areas. In the first place, the proposals are for public school education. Supporters of private and parochial schools may either protest the legislation as discriminatory or fight to have pupils in their schools included.

The second area of controversy could develop in the various states, if the proposal is enacted into law. The NEA asks that the funds be disbursed in the form of grants to states to be administered by

the state departments of education. This means that the church-state fight will be carried from the federal level to the state level.

The basic proposal of the NEA plan is to provide each state with \$100 per school age child. There would also be an equalization formula to give more assistance to states with lower educational resources.

Although the NEA is asking that the legislation become effective in fiscal year 1969, this is unlikely to be achieved because of the economy mood of the Congress, the normal time-consuming legislative process for new programs, and by possible controversy over public aid to parochial schools. (BP)

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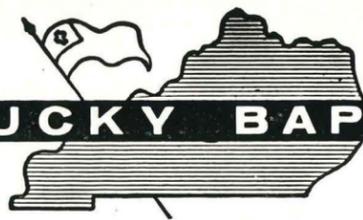


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Training Union

Junior Leadership Conferences Announced

Junior Training Union leaders across Kentucky will have opportunity next month to learn how to teach a new book—even before it is released. They may also learn how to plan and use in their junior unions the March unit of study. Organizational plans and problems will also be featured in the four special area meetings designed specifically for Junior Training Union workers.

Day and night sessions will provide opportunity to participate in any or all of the three conferences, for each will be repeated three times daily.

The daily schedule is:

Day Session*

10:00—General Session—Miss Margaret Sharp, Nashville

10:45—Group Conferences—Choose One

1. "How to Teach the New Junior Manual"—Miss Margaret Sharp
2. "Organization and Procedure"—Norman Rodgers, Mississippi**
3. "Planning"—Miss Johnnie Human, Knoxville**

12:15—Sack Lunch

12:45—Group Conferences—Choose different conference from one attended in morning.

2:15—Dismiss

Night Session*

7:00—General Session—Miss Sharp

7:45—Group Conferences—Same as morning—Choose one

9:00—Dismiss

* Receive Study Course credit on A Church Training Juniors by attending all sessions and reading the book.

**The March Unit, "What It Is Like to Be a Missionary," will be used for reference and study. Bring quarters!

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The Junior Leadership Conferences will be held the week of February 19-23 at the following places:

Feb. 19—First Church, London

Feb. 20—Georgetown, Georgetown

Feb. 22—High Point, Mayfield

Feb. 23—Immanuel, Elizabethtown

Stewardship

Every Church Can Do Something

by Jesse Stricker

Every one of our Kentucky Baptist churches can do something about increasing the stewardship response of its members.



Stricker

Every church cannot, and probably should not, attempt all of the stewardship suggestions made here;

but every church can do something! Choose one of the following programs:

1. Forward Program of Christian Stewardship.

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2. A Christian Family Witnessing to Its Faith Through Stewardship.

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3. Growth in Christian Stewardship.

Designed for churches with up to 300 members, this program is for churches not yet ready for full Forward Program or Christian Family Witnessing plans.

4. Tither's Enrolment Week

This is a one-week stewardship program requiring no additional organization. It is concerned primarily with the enlistment of tithers.

All materials are available from SBC Stewardship Services, 460 James Robertson Parkway, Nashville, Tennessee 37203.

For additional information write Jesse Stricker, stewardship promotion department, Kentucky Baptist Building, Midletown, Kentucky 40243.

Annuity

Protection Ministry Makes Writing to Widow Easier

If you had the job of writing a widow whose preacher husband had just been killed, what would you say? Would words come easy, or would you be like the Annuity Board officer who prayed that the words he penned would bring some comfort?

It is never easy to frame words of comfort, but the job at the Annuity Board is made a little easier when the family can be told of coming benefits. Such a letter was written recently to a widow and three children after her 36-year-old husband had been killed.

He had been in the Annuity Board's life and protection plans which entitled his widow and children to benefits amounting to \$42,000 cash from the Life Benefit Plan, plus monthly benefits from Plan "A" of the Southern Baptist Protection Program. The widow will receive a widow benefit each month as long as she lives and remains a widow; each child will receive a child benefit until he reaches 18 years of age. And when each child gets ready for college, there will be \$2,400 awaiting him for four years of education.

The potential benefit this family could get amounts to more than \$71,000, even though the father had been in the Program for about 14 months. For these benefits, he had paid \$120 into Plan "A" and almost \$142 in the Life Benefit Plan.

Compassion and concern by the father and his church for such a time as this certainly made the job of writing his widow and children a little easier.

—News release from SBC Annuity Board, Dallas

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Brotherhood

Workshop for Brotherhood Leaders Set at Cedarmore

The Brotherhood department of the Kentucky Baptist Convention and the SEC Brotherhood Commission at Memphis, Tennessee, are cooperating to sponsor a regional training institute for Brotherhood leaders in Kentucky.

Forrest R. Sawyer, Kentucky Brotherhood secretary, said the sessions would be held from February 29 through March 2 at Cedarmore Baptist Assembly near Bagdad.

Sawyer said the institute was designed to train selected pastors, laymen, associational Brotherhood leaders, and superintendents of missions in the dynamics of work with Baptist men, Baptist young men and Royal Ambassadors. Attendance is by invitation only.

Several SEC Brotherhood leaders from Memphis will assist in the institute by leading conferences and teaching Brotherhood leadership principles.

Sunday School

Training for 180,000 Boys and Girls

by Roy E. Boatwright

The Baptist churches of Kentucky enroll approximately 180,000 boys and girls in Vacation Bible School every year. About 1,700 schools are conducted annually. Thirty-seven thousand adults will serve in these schools. To enable more efficiency your Sunday School department has planned two State Vacation Bible School Clinics:

Treadway February 27, First Baptist Church, Madisonville.

Boatwright February 29, Calvary Baptist, Lexington.

The main purpose of these clinics is to train team leaders who will conduct associational V.B.S. clinics. There will be two conferences for each age-group, nursery through intermediate. The faculty is of top quality:

Associational Team Leaders

Nursery—Mrs. Raymond Lawrence

Beginner—Mrs. C. B. Lewis

Primary—Mrs. Don Peterson

Junior—Bill Curl

Intermediate—Mrs. Myra S. Motley

Church Leaders

Nursery—Miss Barbara Crawford

Beginner—Mrs. Hal Smith

Primary—Mrs. Wiley Cochran

Junior—Mrs. Pat Boone

Intermediate—Mrs. John Turpin

Pastors and Principals—

Herman Ihley

Assoc. Missionaries, Assoc. VBS Supts.—

Charles Treadway

Library Conference—Keith Mee

Approved Workers Resource Personnel:

R. B. Hooks

Mrs. Betty Allnatt

Mrs. June Austin

Mrs. R. B. White

Mrs. Roy Boatwright

Speakers:

T. L. McSwain, Raymond Lawrence,

Hicks Shelton, Jesse Stricker

Sunday School Department Personnel

Each clinic will start at 9:30 A.M. and close at 3:55 P.M.

As in the past we are asking all in attendance to bring a sack lunch. Time will be conserved for more Vacation Bible School work by the sack lunch method.

Plan to attend the clinic nearest you.

W.M.U.

State Meeting at First Church, Hopkinsville

by Mrs. George R. Ferguson

The annual state meeting of Kentucky Baptist Woman's Missionary Union will be held at First Church, Hopkinsville, April 2-4. The session will open at 7:00 p.m. on Tuesday, April 2 and close at noon on Thursday, April 4.

Conferences on the work of all WMU organizations will be held on Tuesday afternoon from 2:30 to 4:00. (Please note the changes in time of the afternoon and evening meetings).

Watch this column each week for details of the plans. A list of motels and the names of the chairmen for rooms in homes will be given in this column next week. This list was also in the last issue of *Kentucky Notes*. Make your reservation early.

Credential Cards

Credential cards for the registration of messengers will be prepared in the state WMU office. Make your request early to allow time for the preparation of these cards. The cards will be on file at the registration desk in Hopkinsville. There are limits on the registration of messengers as given below but

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everyone should register for the meeting on cards to be found at the registration. Advance registration cards are prepared only for messengers.

Representation

According to our by-laws, representation is as follows:

"Messengers to the annual meeting shall be: (1) members of the state Executive Board, (2) regional youth directors, (3) associational representatives not to exceed five, (4) local representatives not to exceed six (5) former state presidents."

You will want to arrange for your representation to include WMS representatives and the leadership of youth organizations, as far as possible.

A great majority of those attending will register as visitors. The only advantage to serving as a messenger is the privilege of voting.

Remember to pray faithfully for this important meeting. The program is outstanding and many important matters are to claim our attention. Bring a large group from your church.

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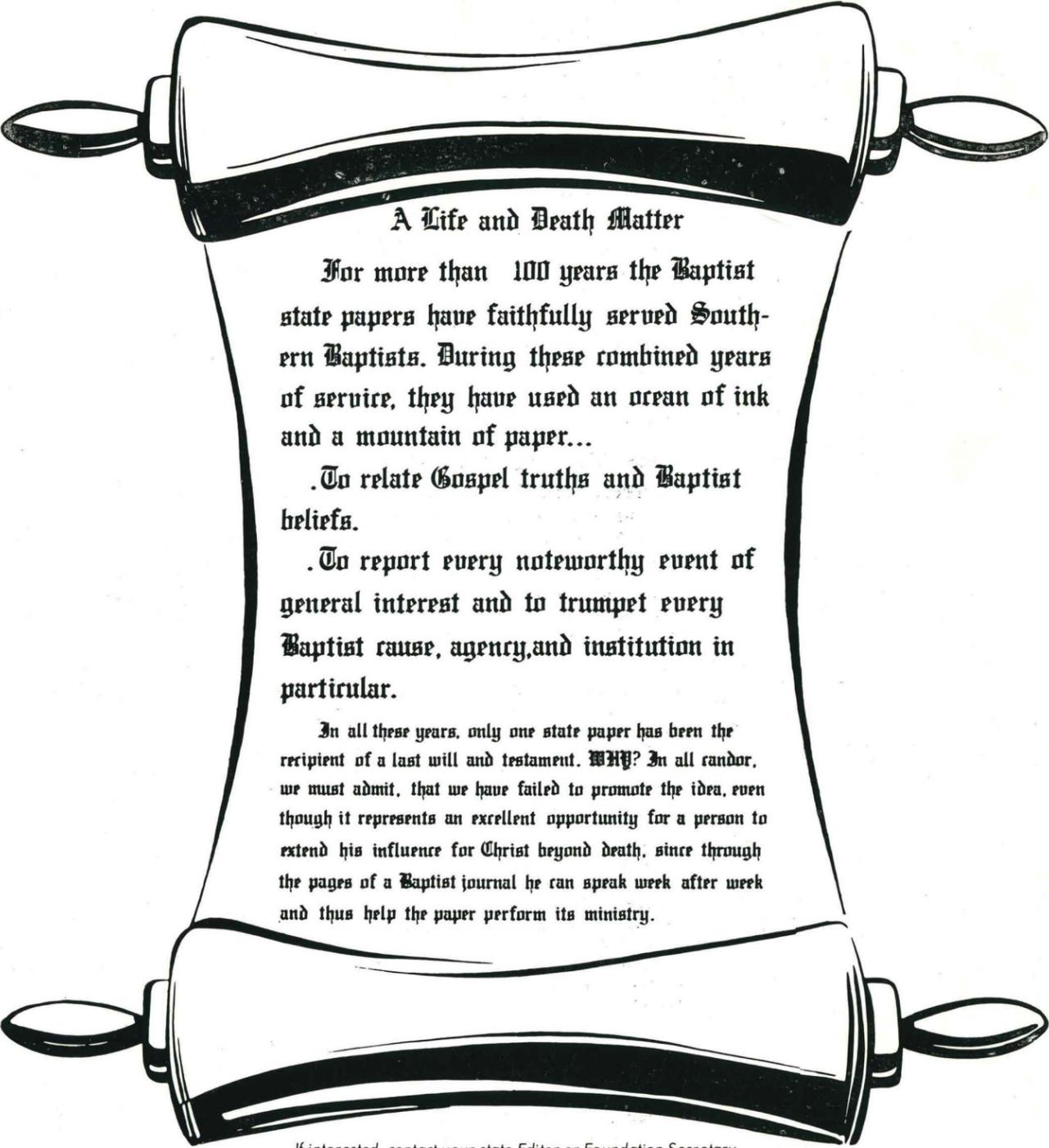
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A Life and Death Matter

For more than 100 years the Baptist state papers have faithfully served Southern Baptists. During these combined years of service, they have used an ocean of ink and a mountain of paper...

.To relate Gospel truths and Baptist beliefs.

.To report every noteworthy event of general interest and to trumpet every Baptist cause, agency, and institution in particular.

In all these years, only one state paper has been the recipient of a last will and testament. WHY? In all candor, we must admit, that we have failed to promote the idea, even though it represents an excellent opportunity for a person to extend his influence for Christ beyond death, since through the pages of a Baptist journal he can speak week after week and thus help the paper perform its ministry.

If interested, contact your state Editor or Foundation Secretary.

(Sponsored by the Southern Baptist Press Association.)

C. R. DALEY, Editor
Western Recorder
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Middletown, Kentucky 40243

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