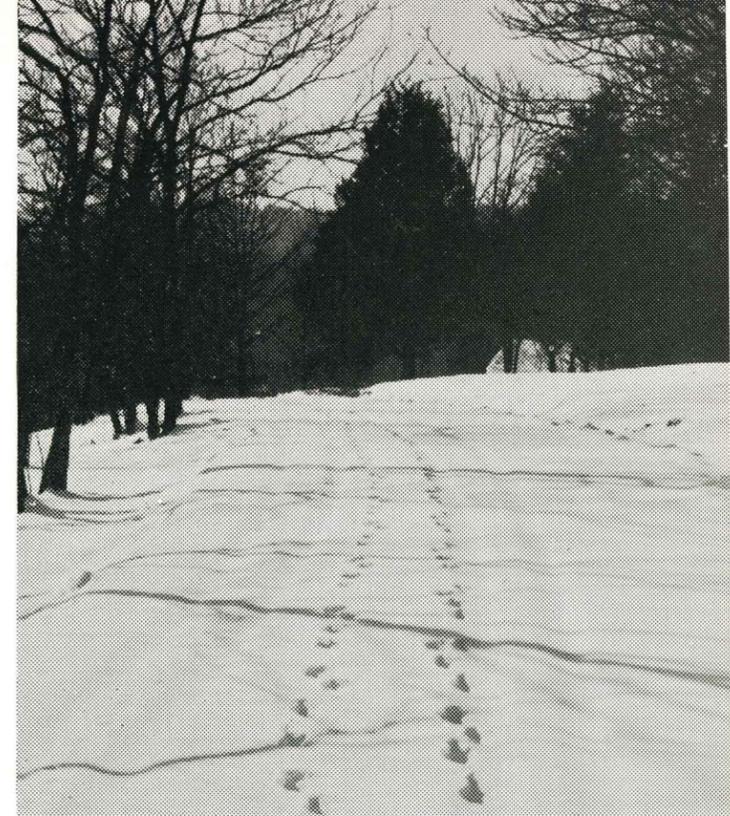




The recent snowfall in Kentucky turned Cedarmore Assembly, Bagdad, into a winter wonderland. This outdoor devotional "shell" seems to be hibernating under a blanket of snow.



Only one person had disturbed the snow on the road leading to Gracemore Lodge when this photograph was snapped. Summer-time campers, however, will find a different scene.

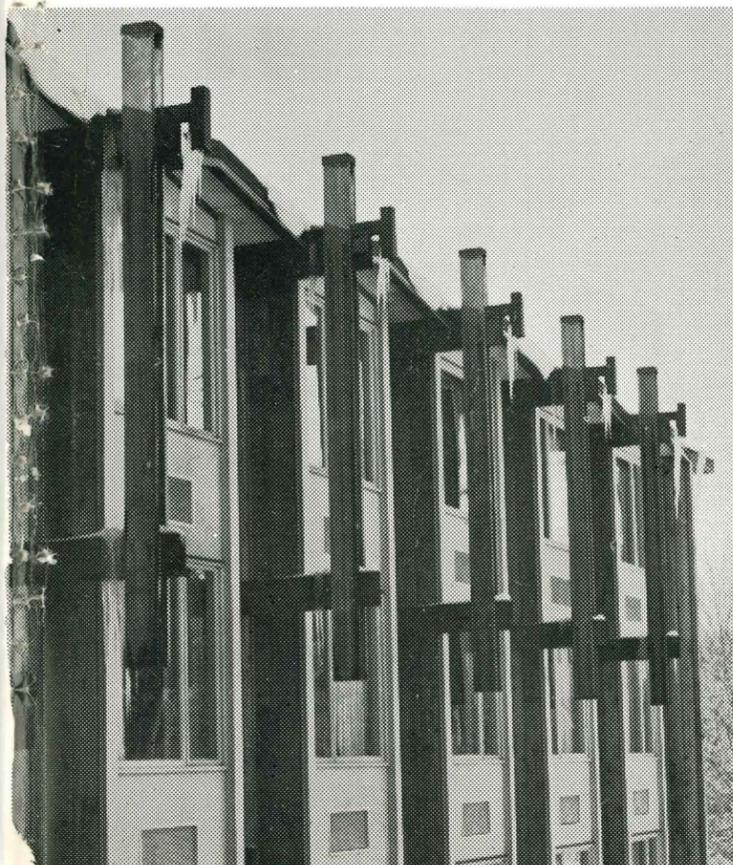
MID-WINTER ...

Boone Lodge, the center of activities at the Baptist Assembly, is surrounded by snow and topped by icicles. This view is of the front side of the beautiful lodge.



... AT CEDARMORE

Dragon Lake is no place for fishing unless you cut through a thick layer of snow and ice. This view is downstream toward the double boat-docks. (Recorder photos by G. Knight)





GLEANINGS FROM THE FIELD

THE GERMANTOWN, KENTUCKY, BAPTIST CHURCH recently paid special tribute to Harry Monahan, who has been a member of that congregation for 62 years. A deacon, he has served as Sunday School superintendent and in other church responsibilities. Ollie S. Allen is pastor of the Germantown church.

MRS. JAMES (MATTIE) BOTTOMS, a member of Beech Grove Baptist Church at Perryville, Kentucky, has read the Bible through each year for the past 25 years. "I wonder why people read so many books rather than reading the Bible," she says. "The Bible has been a constant source of inspiration to me for many years."

ST. MATTHEWS BAPTIST CHURCH of Louisville has decided, after long study and discussion, to observe promotion day in its educational program on June 30, 1968. Frank L. Perry, Jr., minister of education at the church, said the faculty decided to make this change after considering the advantages of promoting at the end of June. These included (1) the student is promoted in public school near June 1 and the church recognizes him by promotion June 30; (2) new class officers can be elected and trained in July and August before the fall program begins in September; (3) graduates of high school can spend July and August with college students in college-career class before leaving for college in September.

THIRTY SHARES of Ashland Oil and Refining Company stock, valued at \$1,046.25, were recently given to Campbellsville College through the Stuart Blazer Foundation. The stock was added to the Baptist school's endowment fund. Since 1959 the school has received a total of 320 shares of this stock through this foundation. The combined worth of all these shares is now \$11,160.

MRS. SANDRA BELL of Lexington has been named editorial assistant on the staff of Baptist Press, news service of the Southern Baptist Convention. She will work with the director and assistant director of the news service in the daily production of news stories which go to Baptist state papers and more than 150 religion editors of daily newspapers.

JERRY T. MATTHEWS, a January graduate of Southern Seminary at Louisville, has resigned as minister of music at First Baptist Church, Lebanon Junction, to become minister of music and youth at the First Baptist Church of Moulton, Alabama.

EAGLE SCOUT TERRY DESKINS, a member of First Baptist Church, Pikeville, has been selected as one of 13 Boy Scouts from throughout the United States to serve next month as a "report to the nation" representative. During Boy Scout Week February 7-13, Deskins and his 12 companions will make personal reports in several U. S. cities on the achievements of scouting during 1967. The places they will visit include the White House, the Pentagon and the United Nations. An honor student at Pikeville High School, Deskins was awarded the God and Country emblem for his service to the Pikeville First Baptist Church and his dedication to religious ideals.



Deskins

ROYAL AMBASSADORS of Lone Oak Baptist Church, Paducah, recently used offering "bags" rather than offering "plates" to receive the gifts given by the Lone Oak congregation to the Lottie Moon Christmas offering. The bags were brought from Malaysia to Kentucky by Mrs. Bill Clark Thomas, who serves with her husband as a missionary to Singapore and Malaysia. The receptacles are typical of those used in Malaysian churches for the weekly offerings.

DEACONS OF HIGH STREET BAPTIST CHURCH, Somerset, have adopted resolutions of appreciation for William "Bud" Frei, who died recently. The resolutions take note of the wisdom, talents and abilities which their colleague employed in material and spiritual service to the church and the Kingdom of God.

THE EXECUTIVE BOARD of Red River Association has passed a resolution of respect and appreciation for Thomas Edgar Tandy, Jr., pastor of First Baptist Church, West Liberty, who died December 15 following a heart attack. A missionary for Morgan County, he was active in the work of Red River Association.

THE BAPTIST DIGEST, official weekly publication of the Kansas Convention of Southern Baptists, has enlarged its format and size. Instead of a weekly, eight-page 8½ x 11 magazine-size paper, the Baptist Digest has increased to tabloid size, 11x17, maintaining its eight pages.

JOSEPH C. CLAPP, 51, president of the University of Corpus Christi (Baptist) at Corpus Christi, Texas, died January 10 after suffering an apparent heart attack. He had been president of the Baptist school since December of 1965. Among the survivors is his mother, Mrs. Joseph C. Clapp of Fulton, Kentucky. He was a native of Fulton and a graduate of Fulton High School.

A. JASE JONES, who is on the staff of the Kansas City Baptist Association in Missouri, has been selected by a group of Kansas City churches of several denominations to continue coordination of the chaplaincy work in hospitals and nursing homes in the Kansas City area.

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.

The Meaning of Apostasy in the Book of Hebrews

by DALE MOODY
PROFESSOR OF CHRISTIAN THEOLOGY
SOUTHERN SEMINARY

Now that Hebrews is the Life and Work Sunday School study for three months, the discussion of apostasy in Hebrews has become a vigorous debate again. An article in the *Western Recorder* (January 4, 1968) indicates this.

The crucial passage is again Hebrews 6:4-6, although there are five warnings against the dangers of apostasy in the Hebrew letter (2:1-4; 3:6-4:13; 5:11-6:12; 10:19-39; 12:1-29). The actual word that means "to apostatize" is *apostenai* in Hebrews 3:12, but other words mean the same.

Three theories appear in discussions. One group says those warned in Hebrews 6:4-6 are Christians, but they can fall away only in behavior and service. This is the view of H. H. Hobbs, Robert J. Dean, and apparently of Buell H. Kazee, who wrote the recent article in the *Western Recorder*.

Others say those warned are unconverted Jews. The *New Scofield Reference Bible*, R. E. Glaze, Huber L. Drumright, and Wayne E. Ward give expression to this view.

A third view found in most commentaries was clearly expressed by A. T. Robertson in his *Word Pictures*. He thought those warned were immature Christians in danger of total apostasy from God and the Christian faith.

Very few of those who take the first two views ever get down to a study of the actual words. Hobbs and Glaze do, but their conclusions contradict. Hobbs follows the standard commentaries until he gets down to the meaning of "falling away" (*parapesontas*), but then he hesitates to say those warned are in danger of total apostasy as defined by A. T. Robertson.

Glaze sees total apostasy, but he claims it is committed by unconverted Jews. It is strange, indeed, to speak of the apostasy of the unconverted, especially when it is said "it is impossible to renew them again unto repentance."

It is time to ask if A. T. Robertson and most commentaries are correct in their interpretation. In this brief article we shall report only what is said by Robertson. The great commentaries by B. F. Westcott and F. F. Bruce summarize scholarly opinion.

When Robertson comes to the danger of drifting in Hebrews 2:1 he sees this as a "vivid picture of peril for all ('we', *hemas*)."

After explaining the Greek words in Hebrews 3:12 he summarizes with the words of Dods, who said "that to apostatize from Christ in whom you have found God is to apostatize from God" and Robertson adds that such is "true today." Those so warned in Hebrews 2:14

are called "faltering believers (some even apostates)."

On the crucial passage of Hebrews 6:4-6 Robertson says the word "*adunton*" bluntly denies the possibility of renewal for apostates from Christ" (cf. 3:12-4:3). He adds: "It is a terrible picture and cannot be toned down. The one ray of light comes in verses 8 to 12, not here." Verses 8-12 express the confidence that these believers, who have made a beginning, will continue to the end.

On Hebrews 10:26 he says the reference is to one who has "renounced the one and only sacrifice for sin." On Hebrews 12:17 he says the reference to Esau is "a warning to the Christians who were tempted to give up Christ."

It is strange that this most famous of all Southern Baptist scholars has gone unnoticed on this subject. Several papers and a thesis by graduate students of Southern Baptist Theological Seminary have investigated this problem in detail, and all known to me agree that A. T. Robertson has followed the Greek

text faithfully.

Those who disagree with Robertson usually indicate that this conclusion contradicts other Scriptures and traditional Baptist doctrine. On traditional doctrine they are perhaps right, but Scripture is more authoritative than tradition. On the Scriptures appeal is usually made to Romans 8:38f., but Romans 8:38f. must be brought into harmony with Romans 14:13-23.

When appeal is made to John 10:27f., it must be in harmony with John 15:2, 6. Use of 1 John 2:19 must take account of 1 John 5:16.

It is not a matter of one group of Scriptures against another, but the harmony of all Scripture that must be sought. Traditional teaching is not at ease with such passages as Luke 8:13; 1 Corinthians 8:11; 9:27; 10:12; 2 Corinthians 13:5; Galatians 1:6; 3:3; 4:8f.; 5:1, 4, 7; 6:7f., etc. as well as with Hebrews. A serious study of such passages will stimulate more concern for Christian maturity on the part of beginners in the Christian life.

The Bible and the American Republic

by ROBERT G. LEE

Searching the scriptures and fashioning our lives by the Bible, we will not get lost in scientific fog banks and forget spiritual realities.

Shall we go forward with our Bible or backward without it? Unless, by the Bible, our moral and spiritual influences multiply in more rapid ratio than the population, evil will lead our greatest graces to the grave and leave the world no copy. Unless, by the Bible, we see past the dark material into the luminous spiritual, we will go the way of old Babylon, which became a vermin-infested, animal-filled jungle.

Unless, by bringing the Bible back, we stem the tides of materialism and silence, those who "loose wild tongues that hold not God in awe," the pallbearers that carried other nations to their graves will do work for us.

Our country is one of the consummate fruits of the Bible. The great principles which underlie our government are Bible principles, so distinctly so that our welfare and our destiny are involved in our loyalty to them. Without the Bible, there could have been no such nation as America. Without the Bible, America cannot exist.

The preamble of the Declaration of Independence, wherein every man is represented as being, by virtue of his divine birthright, the equal of his fellow men, was born of the Bible.

"Proclaim liberty throughout the land unto all inhabitants thereof." That cry on the lips of Moses, when he faced the throne-bred monarch, Pharaoh of

the oppression, was the genesis of our modern liberties, and gave birth to the American republic. That all men are created free and equal, a truth that rang from Independence Hall, was also an echo from Paul's manifesto on Mars Hill. Our nation has believed in government whose basis is law.

If you know the history of human liberty, you know the place the Bible holds in it. If you know the history of education, you know that our forefathers built first the church and then the school, and that always from this humble beginning to the great university, the work was conceived and carried on by men who loved the Bible and whom the Bible inspired with love for learning.

If you know the history of literature, you know, as Green declares, that "as a mere literary monument, the English version of the Bible remains the noblest example of the English tongue."

Let us take the old-time Book, the new-time Book, the all-time Book, and give it the throne, not the footstool, in our lives. We have the higher education, but it is evidently not high enough to get us where we ought to be. We have the new chemistry and the new psychology, but they do not give us spiritual power.

The world never needed the Bible more than it does today.

Dr. R. G. Lee is a former president of the Southern Baptist Convention and a former pastor of Bellevue Baptist Church, Memphis.



The Bible — and Human Interpretation

All Baptists I know agree that what the Bible says is true, but not all Baptists by any means agree on what the Bible says. The charge sometimes made by one Baptist against his fellow Baptist that "I believe the Bible, and you don't and therefore you are not a true Baptist" is not the exact truth of the matter. It would be more nearly correct to say, "You don't believe the Bible says what I believe it says, and therefore I don't accept you as a true Baptist."

Can we know beyond a doubt what the Bible says in every instance? Is it possible that our understanding of the truth in scripture is as complete and final as is the truth itself? Or is there always some difference between God's revelation and man's comprehension of that revelation?

The answer is clear. Man's finite faculties, even illumined by the Holy Spirit, cannot fully know God's infinite mind. If we remembered this, we would be less inflexible and more tolerant of our brethren who sincerely disagree with us on interpretation of the Bible.

This does not leave us without certainty and convictions. On important matters in scripture enough truth can be clearly understood to provide solid convictions. The Bible is plain enough in its presentation of essentials that we can know for certain all we need to know even if it is not all we want to know.

Three recent *Western Recorder* articles, including the one by Prof. Dale Moody on page 3 of this issue serve to illustrate the difficulty of exact agreement on some teachings in the Bible. Three different views of apostasy have been presented by Prof. Wayne Ward, Pastor Buell Kazee and Prof. Dale Moody. Which one is right?

All three of these men are able Bible scholars and are sincere Baptists. Each is honestly searching for the truth and resorts only to the scripture as the source of authority on this subject. The three, however, disagree on what the scriptures say.

There is only one worthy approach for any honest and fair Baptist who wants to know the truth on this subject. He, himself, must go to the scriptures prayerfully with the help of these brethren and any and all other help and arrive at his own conviction about this important matter.

But this is harder work than most Baptists are willing to do. It is not only hard work but a hazardous

approach because one might have to change his position. It is easier to accept what has been the historic Baptist position and agree with those who use the scriptures to arrive at or defend this position.

In this case it is safe to go with Prof. Ward or Pastor Kazee since both of their positions would fit the historic Baptist belief of "once saved, always saved." It would be harder to consider Prof. Moody's position since it threatens the traditional position of the vast majority of Baptists.

But integrity and fairness demand an honest personal search for truth before accepting one Bible scholar's position and rejecting another. Then there is still the question of what to do with the one with which you disagree.

Temperance Influence at Frankfort

With a Republican governor and a Democratically-controlled legislature in Frankfort, there is much speculation on what will be accomplished in the 1968 General Assembly. An accurate prediction of the outcome would be hard, but one prediction is safe every time the General Assembly meets. This is that selfish interests will get legislation introduced and passed, if possible, which would result in a further moral deterioration in our beloved Commonwealth.

There is already one example. HB 62, presented by Representative Carl Mershon of Ludlow, would allow Sunday sales of alcoholic beverages by the drink by eating places in Kentucky. The liquor control laws in Kentucky have already been eroded to a pathetic point. Every reader of this paper should contact his state representative and senator and express his convictions on HB 62.

Special interest groups have full-time representatives in Frankfort to work for their causes. The religious and moral forces don't have such full-time official representation, but fortunately we do have a sentinel on the lookout. He is Delbert Butts, executive director of the Kentucky Temperance League. Delbert is a one-man army and as busy as a bee in springtime.

One especially valuable project of Delbert Butts and the Temperance League is the Legislative Prayer Breakfast in Frankfort which was started several years ago and which meets every Wednesday morning during the period of the General Assembly. The first breakfast this year was attended by Gov. Louie Nunn,

Lt. Gov. Wendell Ford, and other high-ranking state officials, along with a good number of senators and representatives.

In the last analysis, these concerned state officials and morally-minded senators and representatives are the most effective lobbyists for the cause of good in Frankfort. They should be commended for their con-

cern expressed in attending the prayer breakfast, and they should be encouraged to extend their witness for righteousness in every available place.

The Temperance League also continues to deserve the confidence and support of Baptist churches and other denominations in Kentucky.

BAPTIST FORUM



Financial Progress for a Church

Dear Editor:

This letter is written as an "amen" to the article by A. W. Walker, "Salaries Need Adjusting Because of Inflation," printed in the November 23 issue of the *Western Recorder*.

At our small rural church, the Mt. Taber Baptist in Larue County, we were in financial difficulties in 1962. We were having a very hard time paying the bills. We did not have a planned budget or finance committee. I accepted the chairmanship of the finance committee only because no man in our church would accept that job. There were three men and two women on the committee.

We encountered a few difficulties; but to make a long story short, we planned a budget, used the ushers as a counting committee, posted the amount received on the board every Sunday, and kept the membership informed by printing a financial report in the bulletin once a month. We also informed the church exactly how much was needed every Sunday (all 52 of them) to meet the budget.

We made new recommendations every six months. We always took in on an average more than our budget called for. In five short years we have increased our pastor's salary from \$50 per week to \$100 per week, have given him two weeks vacation with pay, and have paid some on his trip to the convention in Miami.

Although I still serve on the committee, the church chose a man to serve as chairman for this year. The young men are now taking an interest in the finances of the church.

I sincerely believe we are successful because the majority of the members thoroughly understand the plans we present, and we keep them informed of the financial status of the church. Therefore, they feel a part of the plan and cooperate in carrying it out.

Perhaps this letter will help some other church realize that with initiative and planning Baptists can accomplish much.

Elizabethtown, Ky. Mrs. Thelma Chelf

More on the "Baptist Gap"

Dear Editor:

I wish to react to your recent editorial in which you spoke of the "Gap" in biblical interpretation among Baptists (*Western Recorder*, December 21). My reaction will not be violent, emotional or hasty; in fact, it is in a way favorable. I believe that the time has come to engage in dialogue in the field of biblical interpretation. I think that it is only fair that the side that has left the historic and majority position begin the dialogue with a declaration of their position.

I understand their reluctance to declare themselves; as many of our Baptist people will jump to some conclusions that are hasty, only half true and engage in name-calling. But if there is to be dialogue, there must be some declarations of position. I would like to begin by stating as best I can and fair as I can the position of the newer thinkers in the matter. The older position is well known, of course.

The newer position and interpretation holds that the Bible "contains" the Word of God, but is not necessarily the Word of God. The Bible is the Word of God in the sense that God speaks through it. The Bible is not necessarily historically accurate and is not generally meant to be absolutely historical. It is a book of theology more than history. It is inspired in a sense but not in the plenary (full) and verbal way commonly accepted.

The newer interpreters hold that to believe in an infallible Bible is dangerously close to bibliolatry. The issue can be stated quite clearly by saying that the Bible is the Word of God subjectively, (when God speaks to you through it). It is not the Word of God objectively like lying on a table. In the newer position, proof texts are to be avoided. Quibbling over issues that have consumed so much time in the past would not be profitable. Issues like baptism, close communion, church authority, etc., would not be of any special interest as these issues would not

be easily settled except by resorting to a more dogmatic approach.

In the area of Salvation in Christ, the newer position is not radically different. Many who hold the new view seem to hope in Christ as others. There is a deep sense of sin, a belief in a sovereign God, a future judgment, with some reservations concerning the literalness of hell, and often all of this is rounded out with a doctrine of the second coming of Christ.

The newer interpreters take a position in regard to the supernatural more compatible with modern science. The first 11 chapters of Genesis are regarded as parabolic literature—a literary vehicle containing myths which, while not historically true, nevertheless contain and bring to us truth. They are regarded as theology, not history. Many of the events of the Old Testament are similarly regarded, Jonah in particular. It seems only a step from this to regarding the virgin birth, miracles, the atoning death of Christ and His bodily resurrection as not necessarily true. Many new interpreters, however, would hold to all of these doctrines with philosophical tenacity if not with dogmatic scripture quotations.

It is only fair to say that the older interpreters have a literalness and a positiveness lacking in the newer thought. The hard positions on doctrinal and practical matters seem to have produced well in the past. It seems to this writer that the apologetic literature in agreement with conservative positions have not had the hearing among the newer interpreters that it deserves. Some of the explanations offered by some of the newer school are harder to believe than out-right miracles.

Prophecy fulfilled in the first coming of Christ seemed to have a literalness about it that argues for a literal case for scripture interpretation. The many hundred scriptures fulfilled in Christ in His first Coming were all literal. In a manner above our power to understand there may be explanations available to the humble and believing heart by faith. How many of us have been dumbfounded at explanations of scripture at the mouth of "country theologians." Maybe the Lord has hidden some of His deep things to the wise and prudent and has revealed them unto less tutored minds.

Mayfield, Ky. Charles E. Cloyd

Bethel Phase-out is Completed; Trustee Chairman Erwin Thanked

The board of trustees of the former Bethel College at Hopkinsville has expressed appreciation to trustee chairman H. Curtis Erwin of Greenville for his "strenuous and dedicated labor in bringing Bethel College affairs to a successful conclusion."

The Baptist school was closed July 31, 1964, because of financial difficulties. However, Bethel's board of trustees and a special liquidating committee have been at work since that time to dispose of the property and take care of other legal matters.

According to Mrs. Herman Fuqua of Hopkinsville, secretary and treasurer of the board of trustees, all the Bethel property has now been sold. The more than \$93,000 received from this transaction has been turned over to the Kentucky Baptist Convention to be used for

the remaining Baptist schools in the state.

All of Bethel's records have been deposited for safe keeping with Campbellsville College.

Mrs. Fuqua and the other trustees praised Erwin, who is pastor of Greenville's First Baptist Church, for the dedicated leadership which he provided the board in its liquidation task.

"Probably only the trustees and the members of the liquidating committee have any idea of the hours of time, the miles of travel, and the mountains of paper work required of you in terminating the affairs of the college," Mrs. Fuqua said to Erwin in a letter. "Your board wants you to know that it was only your inspiring leadership which made possible the performance of a melancholy assignment."

'No Federal Aid,' Campbellsville Emphasizes

Campbellsville College has issued a clarifying statement about a recent Baptist Press news story, which reported that the Baptist school received \$62,000 from federal agencies during the period from 1963 through 1966.

"Campbellsville College receives no federal loans or grants, and the funds referred to in that news item were entirely for or to students in the form of grants or loans," the statement emphasized.

The Baptist school also issued the following explanatory remarks:

1. Records for the year August 1, 1966, through July 31, 1967, on WORK STUDY GRANTS to students show that 160 students received \$56,083.39; that the College paid of its own funds \$7,698.63; that the administrative cost to the college for handling

was \$2,804.16, making a total cost to the College of \$10,502.79 for making this program available to students from low income families.

2. Records for the year July 1, 1966, through June 30, 1967, show 165 students received National Defense Student Loans in the sum of \$96,998.08; that the College furnished of its own funds \$9,699.80 in addition to administrative cost of \$3,125.25, or a total cost to the College of \$12,825.05 to make this program available to students who could not otherwise have attended college.
3. Records for the year July 1, 1966, through June 30, 1967, show 57 students received Economic Opportunity Grants of \$26,400.00, and the approximate administrative cost to the College for handling was \$600.00.

The above RECORD establishes that it cost Campbellsville College the sum of \$23,927.84, in cash and services, in order to make student grants and loans available to 382 students for one year.

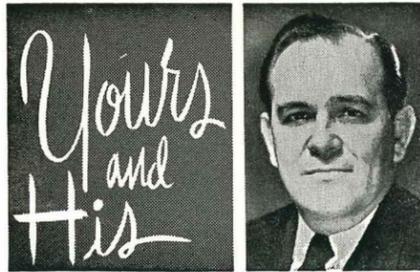
'Great Teacher' Program Launched at Georgetown

The alumni advisory board of Georgetown College has endorsed a new continuing program for annual alumni funds.

The project has been termed the "Great Teacher" program. Gifts made through future fund drives will be used to enrich the teaching program at the Baptist college.

This year's fund is Georgetown alumni's 11th. The previous ten campaigns have been invested in several projects, including new buildings and alumni scholarships.

Under the new fund designation, the alumni association will ask many of its members to consider underwriting up to a full year's salary of a teacher.



Your Influence-Future

Did you read my column last week? If not, go back and get it before you read this one. It was entitled "Living After Death." I couldn't get such a big idea in one column one week. It told about living forever with the Lord, about being able to live-by-influence here on earth after you are "dead." It suggested the paradox: that you "lay up for yourselves treasures in heaven" right down here on this green earth! After you get there (if you go there by faith in God's Son, Jesus Christ—and there is no other way), you cannot "lay up" treasures there anymore—you are there. But you can so live and plan your stewardship-of-estate that you can die but keep on living the furtherance of the Gospel on earth through other dedicated Christians!

Parables? or Plainly?

Sometimes Jesus spoke in parables, and sometimes his disciples said speak "plainly and not in parables." Maybe you are secretly saying that to me now? Assumed, so here are the plain words:

Plan Now for After Death

Plan now for after death. After you die, your earthly planning is over, but your earthly planning can set in motion work and love that will keep on after you are dead. How to do it?

(1) **Work and witness now**—be dedicated to Christ, to your church, to lost people, to saved people. Be a good steward of your goods, your gospel, your goodness—from-God, your gumption! Do it now—it will live. Invest your life in "saving souls"—they will live on after you are dead—and save others.

(2) **Plan for witness after death.** What are you going to do with your money, your land, your home, your stocks and bonds when you die? Leave it to "family," to "chance," to taxes? Or, are you planning to be responsible to your family and to your God? To lost men and women you did not reach, who are not yet born?

Set up trusts to bless. Give a farm or some stock to bless. Make a will to bless. Remember the Cooperative Program, Cedarmore, schools, homes, hospitals in your will. Live on! More later.

Harold G. Sanders

1968 Convention at Houston To Hear Evangelist Billy Graham

Evangelist Billy Graham will be the headline speaker when the Southern Baptist Convention meets at Houston for its 111th annual convention June 4-7.

Graham will deliver the closing address on Friday evening, June 7, according to the proposed program prepared by the convention's committee on order of business.

The completed program was released by the chairman of the committee J. Norris Palmer, pastor of the First Baptist Church of Baton Rouge, Louisiana.

Palmer explained that the 1968 convention would devote an hour-and-a-half more time for business than the convention last year in Miami Beach.

The 1968 proposed convention program provides 4½ hours for conducting the business of the nation's largest Protestant denomination. The 1967 convention devoted two hours, 50 minutes to business.

Palmer pointed out two other changes this year, both relating to conducting convention business. The committee, he said, would seek to enforce a bylaw which provides that one-third of the time for reports from convention agencies be reserved for discussion from the floor.

He added that the convention's committee on boards will make its report by sections this year, with the election of new board members and trustees com-

ing at the time when the report of that board or agency is presented to the convention.

The convention will open Tuesday evening, June 4, at Sam Houston Coliseum with the annual convention sermon as the major feature of the opening session. W. Douglas Hudgins, pastor of the First Baptist Church, Jackson, Mississippi, will deliver the annual sermon.



Evangelist Billy Graham

Vietnamese Army Captain Professes Faith in Christ At Church in Radcliff

Do Duc Tien, a captain in the Army of South Vietnam professed his faith in Christ January 14 during a public worship service at Stithton Baptist Church, Radcliff, Kentucky. He was baptized the following Sunday.

Pastor Gene B. Waggoner of the Stithton church said Captain Tien was introduced to Christianity several years ago by missionaries in the Danang area of South Vietnam. This, plus his contact with American soldiers who are Christians, has been instrumental in his conversion.

Captain Tien is now enrolled in an advanced course for armor officers at Fort Knox, Kentucky, located near Radcliff. He is one of a few select Vietnamese sent to the course by the U. S. Army each year.

The 35-year-old citizen of South Vietnam has served in the army of his country for 16 years. He has been decorated several times for bravery in combat against the Viet Cong.

Captain Do Duc Tien's conversion is only one example of the success of Stithton Baptist Church in ministering to soldiers and their families stationed at nearby Fort Knox.

On any given Sunday a large part of the congregation will be military men. Last year the church baptized 97 persons and received 112 by letter. Many of these were Fort Knox military personnel.

Kentuckians Receive Degrees from Southern Seminary

Eleven students from Kentucky were among the 93 from throughout the Southern Baptist Convention who received degrees from Southern Seminary at Louisville during mid-session commencement exercises January 26.

Addressing the graduates was M. Mahan Siler, pastor of Ravensworth Baptist Church in Annandale, Virginia, who received the first doctor of sacred theology (S.T.D.) degree awarded by the school.

Siler, a former associate minister of Crescent Hill Baptist Church, Louisville, served as pastor of Crescent Hill's Bridge Mission in Louisville's West End while studying for the S.T.D. degree.

Three students received the master of divinity (M.Div.) degree. They were William D. Crutcher of Nicholasville; Ronald L. Fellemende of Louisville, and Jerry D. Oakley of Wingo.

Receiving the bachelor of divinity (B.D.) degree were William H. Akridge, Jr. of Louisville; William C. Campbell of Lewisport (not pictured); Harold L. Greenfield of Morton's Gap; Carroll C.

Hart, Jr., of Bowling Green; Wilbur M. Rice, Jr. of Louisville; L. Ray Slaughter of Elkton, and Orville R. Threlkeld of Frankfort.

The master of religious education

(M.R.E.) degree was presented to George B. Weber, III of Louisville.

A total of 114 students from Kentucky are currently enrolled at Southern Seminary.



Threlkeld

Greenfield

Weber

Rice

Hart



Slaughter

Oakley

Akridge

Crutcher

Fellemende



Achievement Awards for First Church, Frankfort

The First Baptist Church of Frankfort recently set a pace for other churches in the Commonwealth when it became the first church in the Kentucky Baptist Convention to earn achievement awards in Sunday School, Training Union and church music. Presenting the awards during a morning worship service at the church were representatives of these three departments of work from the Kentucky Baptist Building at Middletown, who stand directly behind the heads of these three organizations in the Frankfort church. They are

(left to right) Sunday School: Jake Johnson, superintendent, and Clarence M. Penn, Jr., associate in the state Sunday School department; Music: Jack M. Jones, minister of music, and Eugene F. Quinn, state secretary; and Mancil J. Vinson, Training Union director, and James H. Whaley, Sr., state Training Union secretary. Pictured in the middle of the group are B. B. Steele (left), minister of education, and Herman M. Bowers, pastor of the congregation.

The Pilgrimage To the Bible Lands

JUNE 5-6, 1968

Dr. George K. Schweitzer of Knoxville, Tennessee, tour leader and Bible teacher.

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Prayer Partners in Toledo Urged for Kentucky Baptists

Mrs. George R. Ferguson, executive secretary of the Kentucky WMU, has urged all Kentucky churches and individuals participating in the prayer plan (PACT) of the Crusade of the Americas to request prayer partners in the Toledo, Ohio, area when writing the Birmingham headquarters for assignments.

Kentucky Baptists will assist Baptists in Toledo in a city-wide revival during 1969.

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Music School Accredited by Second Agency

The School of Church Music at Southern Seminary, Louisville, has been granted associate membership in the National Association of Schools of Music (NASM).

Recommendation for membership was made by the Commission on Graduate Studies of the music school accreditation agency after two of its members conducted a detailed examination of the school's academic and performance programs.

In its official report on the seminary, the panel commended the high caliber

of faculty, students, curriculum and library resources at the seminary.

Dean Forrest Heeren of the seminary's School of Church Music said the new accreditation, which applies to both the masters and doctors degrees, will permit a more flexible curriculum and a wider exchange of credits with other institutions.

The school continues to be accredited by the American Association of Theological Schools (AATS), which is responsible for the evaluation of seminaries and divinity schools.

Illinois Church Sponsors 4 O'clock News

The First Baptist Church of Jonesboro, Illinois, is sponsoring a news and weather summary over a local radio station at 4:00 p.m. daily in an effort to reach more people.

"The church has been overwhelmingly in support of the idea," said Pastor Boyd Preston. "It is a little expensive, but our people feel it has tremendous potential."

The church sponsors and pays for the

five-minute news and weather summary. At the close of each program, Preston makes a one-minute comment, but he doesn't like to call it a commercial.

Preston gives four reasons for the church's deciding to use this approach for reaching people through radio:

1. Since the average church speaks to only a small minority of its community in any given week, the congregation needs to look for new outlets.
 2. The usual "radio sermon" has a limited audience, primarily to shut-ins and those who are already Christians. "We are looking for a way to reach the modern-man-in-a-hurry" Preston noted.
 3. Listeners need to understand that God is at work in today's news (which is the purpose of the pastor's one-minute comment at the end).
 4. Each community must be reminded there is a church interested enough to try something new.
- Preston gives a lot of the credit to station manager Don Mitchell, whom he describes as "a consecrated Methodist who refuses liquor, cigarette, and immoral films as advertisements." (BP)

Assembly-Camps Workshop Scheduled at Cedarmore

Managers and leaders of regional Baptist camps throughout Kentucky are invited to a workshop on camps and assemblies, to be held at Cedarmore Baptist Assembly near Bagdad, Kentucky, February 23 and 24.

The conference is sponsored by the assembly and camps committee of the state Baptist Executive Board.

The two-day meeting will feature discussion and idea-sharing on such topics as health, sanitation and safety; financing of camps, problem solving; program planning; preparing camp devotions and recreation programs.

Cedarmore staff members, Baptist Building personnel and workers with regional camps throughout the state will serve as the faculty for the workshop.

Eddie Freeman Appointed To 23rd-Broadway Staff

Edward B. (Eddie) Freeman, Jr., a student at Southern Seminary, Louisville, has been named new director of

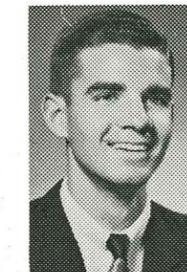
the week-day activities ministry at 23rd and Broadway Baptist Church in that city.

In this position he succeeds William Amos, who recently joined the staff of the Home Mission Board, Atlanta, as a consultant in week-day ministries and

Baptist centers. Amos was appointed a student-missionary two years ago by the Home Board to establish the week-day program at the Louisville church.

Freeman is also under appointment by the Home Mission Board, with his support coming from that agency, the Kentucky Baptist Convention and 23rd and Broadway.

A native of Columbia, Alabama, Freeman is a graduate of Auburn University. He has served as a summer missionary in Alabama, Hawaii, South Dakota and Puerto Rico.



Freeman

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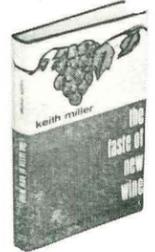
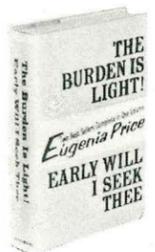
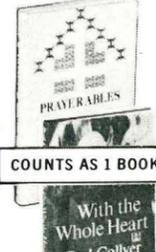
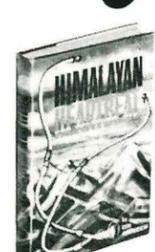
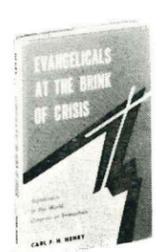
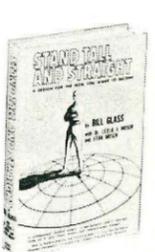
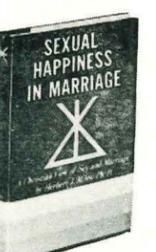
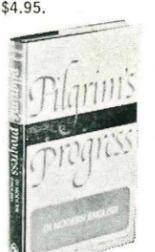
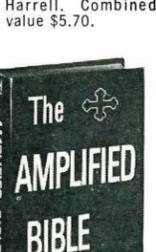
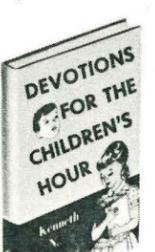
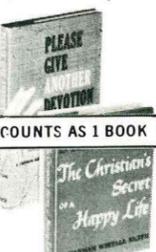
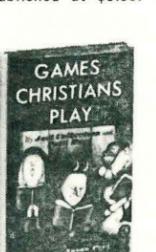
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Ira C. Prosser Retires From Gardenside, Lexington

Ira C. Prosser, assistant to the pastor and director of music at Gardenside Baptist Church, Lexington, retired from the active ministry January 31.

A native of Georgia, Prosser received the A.B. degree from Oklahoma Baptist University, Shawnee, and music degrees from Southwestern Seminary in Fort Worth, Texas. He held state secretaryships in Brotherhoods, music and student work in Louisiana and Oklahoma before entering music and evangelism work in local churches.

He came to Kentucky in 1958 as assistant to the pastor of Calvary Baptist Church, Lexington.

Burdine Becomes Missions Superintendent in New Northern Plains Convention

J. T. Burdine, Jr., former pastor in Kentucky and of the University Baptist Church, Fairbanks, Alaska, has become superintendent of missions for the Northern Plains Baptist Convention, with headquarters in North Dakota. This is the largest state convention group organized in Southern Baptist pioneer territory.

Burdine has served the University congregation in Fairbanks for seven years. The church and the Burdine family have been recipients of many contributions in recent months, following the devastating flood in Fairbanks last August.

Burdine says he leaves Alaska with regrets but feels God is in the new work. He reports the University Baptist Church will soon have one of the finest buildings in Alaska as a result of the rebuilding project. He also reports with appreciation many contributions of cash and books which have come as a result of *Western Recorder* articles.

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February 1, 1968

Tours of Europe and the Holy Land Announced by Kentucky Pastors

Three more Kentucky Baptist pastors have announced they will be leading tours of Europe and the Holy Land in connection with the Baptist Youth World Conference in Berne, Switzerland, to be held July 22-28 of this year.

Wesley Hanson Leads Tour July 15 Through August 15

Wesley O. Hanson, pastor of the Hartford, Kentucky, Baptist Church, will lead a tour of ten countries in the Holy Land and Europe July 15 through August 5.

This is his third tour to the Middle East and his second time as a tour director. Arrangements for this trip are being made through Brownell Tours of Birmingham, Alabama.

McEachern Tour Includes 7 Countries of Europe

July 15 through August 5 are also the dates for a trip to the Youth Conference and a tour of seven European nations, led by Alton H. McEachern, pastor of St. Matthews Baptist Church.

The package price of his tour is \$819.00. This includes air fare, meals, tips, taxes and guide service in visits to cities in Spain, Italy, Switzerland, France, Belgium, Holland, England and Scotland. This group will visit these countries both before and after the Youth Conference.

Arrangements for the McEachern tour are being handled by Aerlanse Travel Agency of Louisville.

Eldred Taylor and Wife Leading 22-day Tour

The president of the Kentucky Baptist Convention and his wife—Mr. and Mrs. Eldred M. Taylor of First Baptist Church, Somerset—are leading a 22-day tour of Bible lands and the Youth Con-

ference, July 22 through August 12. Biblical sites which this group will visit include Jerusalem, Corinth, Athens, Bethlehem, Tiberias, Capernaum, Jericho, the Jordan River and the Red Sea. Short stops will also be made at the beginning and end of the tour in London and Rome.

Package cost for this tour, which is being handled by Alitalia Airlines and Wide World Travel, is \$1,098.

Hastings Urges Christians To Take Heaven NOW!



Robert J. Hastings' latest book, **TAKE HEAVEN NOW!**, recounts the blessings that come with being a Christian. Based on the Beatitudes, it rejoices in the fact of existence in a glorious hereafter but dwells more on the superior quality of life in the present.

Released by Broadman Press last month, this new title is available at Baptist Book Stores for \$2.95.

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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for February 11, 1968)

INTERNATIONAL SERIES

THE TRUE BREAD FROM HEAVEN

John 6:35-44, 48

Physically, intellectually and spiritually man is a hungry creature, and it is truly wonderful that Jesus Christ is the complete and satisfactory answer to each and all of his basic needs.

As the pilgrims made their way to Jerusalem to attend the Passover, many of them turned aside to hear Christ, Who was preaching near the shore of the Sea of Galilee. As the day was ending, He was moved to satisfy the hunger of the multitude, so He performed the miracle of feeding the five thousand men and numerous women and children. The people were simply amazed at that achievement. They had never witnessed anything like that. The wisdom of His words and the beauty of His deeds had not impressed them greatly, but the miracle by which food was supplied met their wants precisely.

Gratified and excited by Christ's miracle, and thinking that their problem of food supply was solved perfectly and permanently, the people became wild with enthusiasm and quickly decided to proclaim Christ as their King. They wanted a king who could give them bread to eat when they were hungry. Their enthusiastic desire and intention were so unwelcome to Christ, Who was trying His best to impress them with the fact that food for the soul was vastly more important than nourishment for the body, that He determined to thwart their purpose by withdrawing from their midst.

When they flocked into His presence on the following day, hoping that He would perform another extraordinary miracle whereby they might be fed again, Christ taught that materialistic crowd, which had misconstrued the nature of His mission, that He was anxious for them to receive and to enjoy spiritual food. He wanted them to understand that He was a spiritual king.

Bread, which has been and ever shall be the staff of life, speaks of satisfaction, health and strength. The bread of earth, which they were seeking, only met their physical needs temporarily, but the bread of heaven of Christ, Whom they sorely needed, could meet their spiritual and eternal needs.

How significant that our Lord de-

clared Himself to be the bread of life! Note that He never presented Himself under the figure of some delicacy which only a certain class could afford, but He likened Himself to bread, a necessity of life. Just as bread, a staple food, is necessary for the body, and one of which a person never tires, even so is Christ to the soul.

Whereas hunger returns to those who partake of natural bread, the one who partakes of the living bread, or Christ, shall never hunger. As the body assimilates the food properties derived from bread when it is consumed, so the reception of Christ results in the assimilation of His life and strength. Christ is adequate for every need of the believer.

In verse thirty-seven Christ gave the blessed assurance that there is one thing

which, under no circumstances, will He ever do, namely, reject any soul who comes to Him in simple trust or dependence, regardless of past sins or present unworthiness. However, only those who receive Him will become the recipients of everlasting life.

Christ placed great emphasis on the will of God. To make His will known and to get it accomplished has ever been God's greatest undertaking. While on earth Christ lived in accordance with God's will in every respect. Regardless of what the Father's will was, Christ was subservient and obedient to it, in spite of the fact that Satan offered Him pay and power to substitute sense, sentiment, sensation or something in the place of it.

In the will of God is a plan for each of our lives, and we shall have our greatest joy and reach our highest usefulness only as we discover His plan and live in accordance with His will, which is ever right, safe and best.

LIFE AND WORK SERIES

JESUS' CALL TO ADVANCE

Hebrews 6:1-12

At this point in the Epistle to the Hebrews the writer exhorted his Christian readers to cease being spiritual babes, and to go on making progress until they arrived at Christian maturity. He did this because they were in danger of ceasing to grow spiritually, of becoming discouraged with their progress, and of supposing that they had been deserted or left alone.

Whereas the King James Version ren-

ders the exhortation, "Let us go on unto perfection," a more literal translation is "Let us be borne on to full growth" or maturity. The former leaves one to his own efforts, and the latter includes the cooperative and enabling power of God. The latter emphasizes grace and assures the Christian of ample resources.

The apostle urged the Hebrew Christians not to be content with the mere rudiments of the Christian religion, which they had learned and experienced, but to be borne on into a more perfect knowledge of the weightier truths. Obviously they had the tendency to be satisfied with their initial Christian experience and their elementary knowledge of the basic truths related to and found in the Christian faith. He was not implying that these simpler and basic truths and teachings were to be neglected or forgotten, but he was unwilling for them to limit themselves to them alone. These elementary Christian doctrines, to which the writer made reference, were arranged in three series of two each: repentance and faith, ordinances and ceremonies, prophecy and last things.

It was highly desirable that the Hebrew believers forsake Judaism and completely embrace Christianity. It is always important that Christians aban-



don the things to which they gave their undivided attention when they were in the unregenerate state, and center their thoughts, interests and activities in Christ their Saviour.

It is always a tragedy when those who have received Christ as their Saviour, and who have been the recipients of innumerable blessings and numerous privileges which He has afforded them, do not appreciate what the Lord has done for them and are unwilling to avail themselves of the glorious opportunities which are theirs. It is so unfortunate when Christians try to survive on milk when they can and should be consuming the meat which is so necessary for doing the work and rendering the service which is rightfully expected of them. As a child of God advances in years, he should grow in the grace and knowledge of Christ, become more like his Lord, and render

a more effective service for Him.

Knowing that the ones to whom he was writing were tempted to turn their backs upon Christ, the author pointedly reminded them of five important things which had happened to them, which should have constituted a tremendous challenge to them to remain loyal and true to the Lord. History teaches us that, in an era of religious persecution, Christians are often tempted to forsake their Lord with a view to self-preservation. We need to be reminded frequently that the Christian life is never easy, that those who love God are often subjected to persecution, that the most important thing in the life of the Christian is to please the Lord, and that in the end he must render an account unto the Lord for what he has done or has failed to do.

When one has experienced the forgiveness of his sins and become the

recipient of the indwelling Holy Spirit, he has within him One Who can tell him what to do and enable him to do it. Inasmuch as he is indwelt by the Spirit, he should refrain from indulging in sin, thereby depriving himself of happiness, dishonoring Christ, discrediting the church, and causing the enemies of Christ to ridicule their profession and put Christ to an open shame.

After mentioning a hypothetical case, the writer hastened to assure his readers that he was not expecting them to have such an experience. His implicit faith in them, that they would not deliberately repudiate Christ no matter how terrible the persecution might become, was based on the love which they had previously demonstrated as a fruit of their genuine experience of Christ. He challenged them to persevere in their allegiance to Christ to the end of their lives, and assured them that Christ would never fail them.

Moody to Discuss "Charismatic Revival"

Dale Moody, professor of Christian theology at Southern Seminary, Louisville, has agreed—at the request of several Kentucky Baptists—to lead an informal discussion on the "charismatic revival" for all interested persons.

The meeting, scheduled April 8 and 9 at Cedarmore Assembly near Bagdad, will be centered around the four chapters in his new book, *The Spirit of the Living God*, which deal with the issue of "speaking in tongues."

Several Kentucky Baptist pastors who have been personally involved in the "charismatic movement" are expected to attend and give their personal testimony about this experience.

"This meeting is not a proposal to involve others in this experience," said a spokesman who helped arrange the sessions. "It simply will provide an opportunity for all interested persons to evaluate this movement in the light of biblical teaching and Baptist practice.

"It has been arranged because of a growing need on the part of pastors and others to have some place to bring this matter out into the open and discuss it frankly, fairly, and in the atmosphere of Christian love."

Moody's discussion of his book will start at 2:00 p.m. Monday afternoon, April 8; the meeting will continue through noon of the next day.

All persons interested in attending the discussion should make their reserva-

Kentucky Baptist Hospital Nursing School to Admit Married and Male Students

tions directly with the Cedarmore manager, the spokesman for the meeting said. The cost, including overnight stay in the lodge, registration fee and three meals, is \$9.75.

Donald Moore Accepts Gary, Indiana, Pastorate

Donald Moore has resigned after seven years as pastor of Southside Baptist Church, Princeton, to assume the pastorate of 49th Avenue Baptist Church in Gary, Indiana.

Moore was serving as moderator of Caldwell Association and as a member of the Executive Board of the Kentucky Baptist Convention.

During his pastorate at Southside, the church erected a new sanctuary. A total of 199 persons were added to the fellowship of the congregation.

W.M.U.

Hotels and Motels - State Meeting, Hopkinsville

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Jeff Davis Motel	—U.S. 41 North	6.00	8.00 (double)	33
Chesmotel Lodge	—Ft. Campbell Blvd.	7.00	10.00	37
King's Court Motel	—Ft. Campbell Blvd.	6.00	8.00 (double)	21
Little River Motel	—131 N. Main	7.00	8.00 (double)	14
New Central Hotel	—300 East Ninth St.	5.00	8.00 (double)	39
Rock City Motel	—Ft. Campbell Blvd.	7.00	8.00 (double)	23
Chicagoan Motel	—U.S. 41 North	5.00	6.00 (double)	19

For rooms in homes write to:

Mrs. R. C. McKinney, chairman of entertainment committee, 301 Briarwood Drive, Hopkinsville, Kentucky 42240. Rooms in homes will be \$2.00 per person.

It is important to make your reservation before March 15.

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it stand: for 1 Job 5:12
2 Isa 40: 7
1sa 9: 6

LORD spake thus to me
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KENTUCKY BAPTISTS AT WORK

Sunday School

Ten Years of Faithful Service

Roy E. Boatwright

In January, 1958, the Sunday School department was blessed by the coming of Mrs. Robert W. Catlett as secretary to Roy Boatwright in the Sunday School department. At the time of her coming we had no idea what a tremendous asset she would be to the Sunday School work of our state. Her efficient service through the years has been far more than just acceptable.



Mrs. Catlett

Her wonderful Christian character and friendliness have endeared her to many people. It is with joy that we present a likeness of her and wish to commend her and her services to Kentucky Baptists.

Annuity

New Social Security For Ministers

(The following are excerpts from a speech made to the Annual Church Pensions Conference in New York in December, 1967, by Robert J. Myers, the chief actuary for the Social Security offices in Baltimore, Maryland.)

The Social Security amendments of 1937 significantly changed the coverage provisions of the Social Security program as they relate to ministers. In brief, the situation is completely reversed.

Under previous law, each minister had

the right to elect individually (on an irrevocable basis, within a certain prescribed time) whether he wanted to be covered, whereas now all ministers are compulsorily covered unless they irrevocably elect within a certain period to be exempted on grounds of conscientious opposition or religious principles (i.e., objection to any public insurance that provides benefits, such as those of the Social Security program). As before, coverage is on the self-employed basis.

Under the new basis, compulsory coverage begins with 1968. In order to obtain exemption, the minister must file an application therefor by April 15, 1970. Quite naturally, any minister who had filed a waiver so as to obtain coverage under the provisions of previous law is not allowed to file an exemption because, obviously, he had not been opposed to public insurance.

If a present minister who is not covered under Social Security does not file an exemption by April 15, 1970, he will be liable for the self-employment tax for both 1968 and 1969 and for all future years. Even if he files the exemption after April 15, 1969, he will not have to pay the 1968 tax which he would have to otherwise declare on his 1968 income tax return that he had filed by April 15, 1969 (or he could get it refunded if he had paid it.)

A minister who presently is still eligible to file a waiver under the conditions of the previous law (essentially, only recently-ordained ministers) can still do so and obtain the resulting coverage for years before 1968.

The important change brought about by this amendment is that new ministers can opt out of the Social Security system only on grounds of religious convictions or religious principles—and not on personal, political, or economic grounds. This seems equitable in relation to the situation for laymen, who cannot opt out of the program for the latter reasons, and therefore, it follows out more closely the original intent to exempt ministers only when the "separation of Church and State" principle is thought to be involved.

Training Union

Curriculum Writer to Lead Conference

by Eldon Boone

"Where did you get all those ideas?", was the question asked me recently by a new junior leader who felt 'lost' in trying to introduce a unit to her union. When I said, 'In the leader's quarterly,' she was amazed to find ideas she did not even know were there!', writes Miss Johnnie Human, educational director, Central Baptist Church, Knoxville, Tennessee.



Miss Human

"Learning what is in the quarterly and how to use it in planning will be part of what will be included in the conference I plan to lead. We shall talk about all kinds of planning—in departmental meetings, by union leaders, and in the union," she continues as she writes about her conference on planning in the Junior Leadership Conferences coming February 19-23.

Many junior leaders will recognize Johnnie Human as author of "Promises to Keep," the junior New Church-Member Orientation booklet, and as a frequent writer of junior Training Union curriculum material. Her most recent contribution is the forthcoming March unit "What It Is Like to Be a Missionary." Junior leaders should bring their quarterlies containing this unit with them to the nearest area Junior Leadership Conference.

Two other conferences will also be offered: "Organization and Procedure" led by Norman Rodgers and "How to Teach the New Junior Manual," led by Miss Margaret Sharp. Meet these conference leaders and learn about their conferences in the next two issues.

Mark your calendar to attend the Junior Leadership Conference nearest you.

February

- 19—London, First Baptist
- 20—Georgetown, Georgetown Baptist
- 22—Mayfield, High Point Baptist
- 23—Elizabethtown, Immanuel Baptist

Brotherhood

Why Do Laymen Wear Two Suits?

(This is the first of three installments of an article written by George M. Ingram, a civil engineer. It appeared in the January BAPTIST PROGRAM.)

The last verse of the invitation hymn had been sung. Our pastor gave us a reminder of one or two events in the coming week and then closed the Sunday evening service by asking a venerable and saintly deacon to pronounce the benediction. I can still remember the words of my deacon friend as he intoned, "Oh, Lord, seal us, we pray, and keep us until we meet again in thy house to praise and worship thee. Amen."

Somehow the words of that prayer have deepened my concern that the Christian laity in our age have categorized their life into one part secular and one part religious, and never the twain shall meet.

On Sunday the layman emerges to face the world in a dark suit and white shirt and his entire character is adjusted to fit into the mold of his "religious self." He attends Sunday School, brings his Bible, though he appears a little embarrassed and awkward as he sometimes fails to indicate even an elementary knowledge of the Holy Scriptures.

He guards his conversation in the classroom and except for his activity during the period between Sunday School and the worship hour, it would be hard to know that he was in need of a cigarette.

Then Sunday is over, and on Monday morning the layman carefully dresses in his light suit or pants and jacket, and he emerges on the world as his "secular self."

Gone is the hesitancy in his speech that was so evident in the Bible class. Now he carries on a brisk and descriptive conversation with casual friends on the bus, in the office elevator, and on the job. He is well informed about all sports, the war situation, and politics. The coffee break gives him an opportunity to try out a new joke he has heard and to chuckle at someone else's. His personality can be magnetic and persuasive as he talks to customers, clients, and associates.

Why does the layman wear two suits? Why does he have two distinctive natures that are so unlike? Is this the picture of the Christian life which Jesus spoke about when he said, "Ye shall have life and have it more abundantly?"

Somewhere along the way we must surely have failed in our concept of what the regenerated, Spirit-filled life is, if we continue to think of our "religion" as being a veneer which we put on when we attend Sunday church services. The snipers on the outside of

the church are justified in calling us hypocrites if our Christianity is so shallow it can be put on or removed at will.

Perhaps it will be helpful for the layman to rethink the following basic Biblical truths and evaluate these truths as they relate to his own personality and character.

The layman needs a completely new understanding of that which is enailed in the New Testament concept of Christianity.

During the many generations since the days of Christ we have gradually drifted into two very dangerous assumptions. These have so weakened the testimony of the average church group that it becomes almost impossible in our society to distinguish between the Christian and the non-Christian, except that those in the first group usually attend church services from time to time.

Our first misunderstanding has been in the realm of the relationship between the laity and the clergy.

(To be continued)

Church Music

Special Study Unit: "How to Use the Hymnal"

by Eugene F. Quinn

If you would like for your church to learn more about the contents and use of the hymnal, you will want to order enough copies of the special study unit entitled "How to Use the Hymnal." This study can be used in the adult and youth groups in the Training Union for the second quarter (April-June, 1968). Order sufficient copies for your needs with your literature order for the second quarter. The cost per copy of the special unit is 34 cents each.

The titles for the six sessions are as follows:

1. "What is a Hymnal?"
2. "How did we get our Hymnal?"
3. "What Have Baptists Contributed to Christian Hymnody?"
4. "How is our Hymnal put Together?"
5. "What is contained on a page of the Hymnal?"
6. "In what ways may the Hymnal be used?"

This undated unit for Training Union

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study and discussion is an excellent contribution by Hugh T. McElrath, assistant professor of church music at Southern Seminary in Louisville.

President Launches 1968 Festivals

How fitting is the launching of the 1968 music festivals in Kentucky by the president of the Kentucky Baptist Music Association. President Jack Duvall, as festival director for southern region, will lead the first regional festival in Kentucky for 1968, on February 23 and 24 at First Baptist Church, Bowling Green.

The festival on Friday night, February 23, will be for adult and youth choirs, while the festival on Saturday morning of February 24 will be for all choirs younger than the teens.

Participation this year is expected to exceed the 501 persons from 14 choirs in six churches of four associations represented in 1967 festivals in southern region.

Music directors are reminded to register their choirs immediately with Jack Duvall, First Baptist Church, Bowling Green.



Duvall

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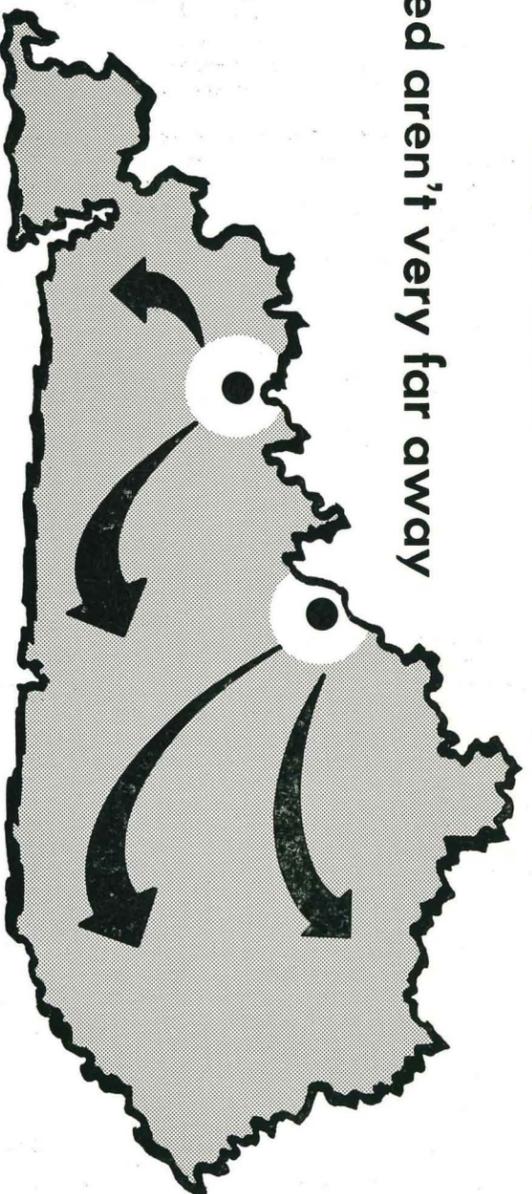
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