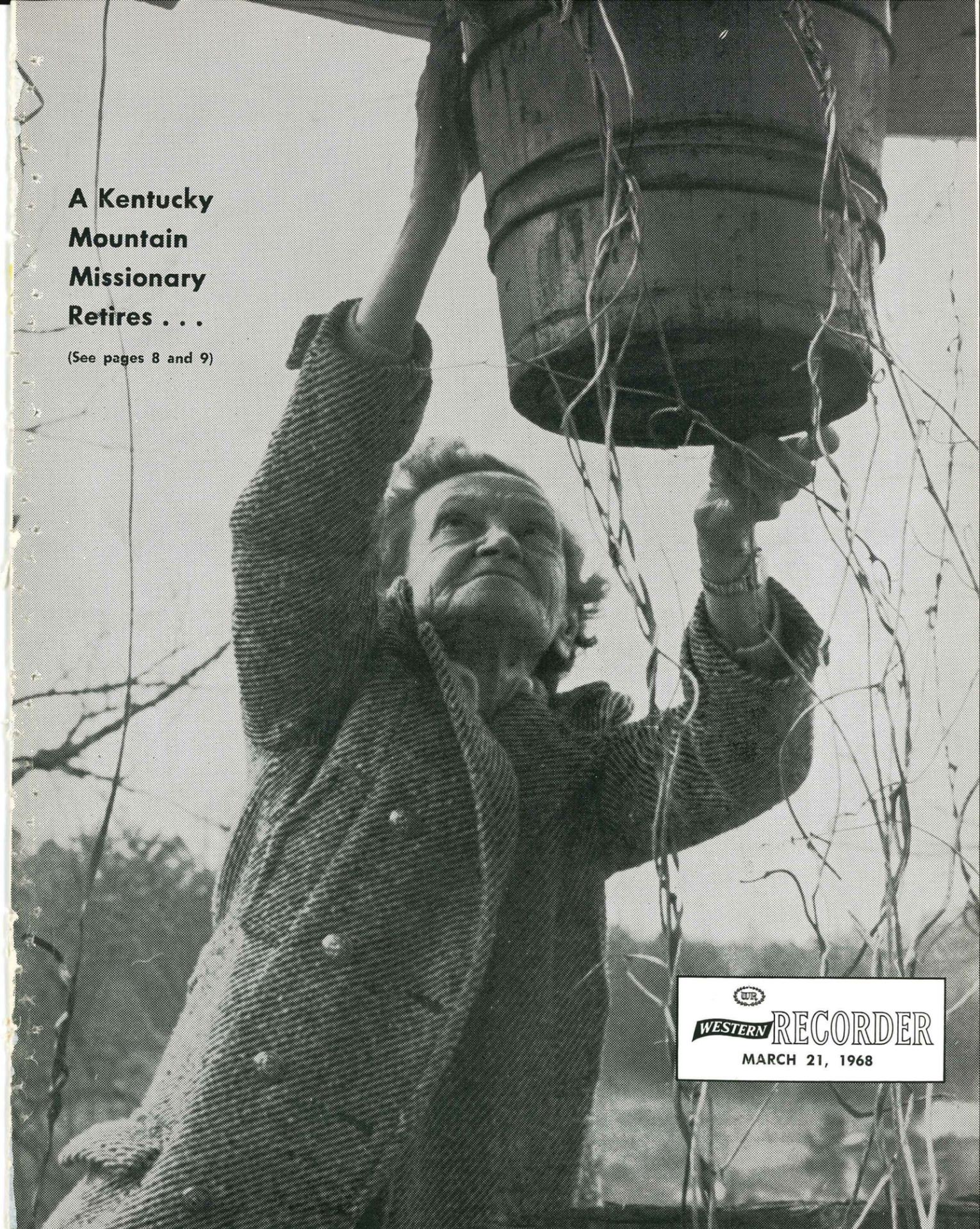
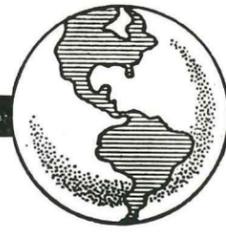


**A Kentucky
Mountain
Missionary
Retires . . .**

(See pages 8 and 9)





GLEANINGS FROM THE FIELD

A RECENT ARTICLE in the *Western Recorder* listed Central Baptist Church of Williamsburg as one of the top 25 churches in Kentucky in the number of study course awards earned during the last three months of 1967. This should have been Central Baptist Church of Corbin. *The Western Recorder* regrets the error.

CALVARY BAPTIST CHURCH of Lexington has called Tom C. Nix to assist in pastoral ministries, specifically visitation. Nix had been serving the Mt. Vernon Baptist Church near Midway, Kentucky. Franklin Owen is the pastor at Calvary.

RICHARD T. DALEY is the new pastor of Franklin Street Baptist Church, Louisville. A student at Southern Seminary, Daley formerly served as pastor of Lake Louisville Baptist Mission in eastern Jefferson County, a work sponsored by St. Matthews Baptist Church.

MORE THAN 500 COLLEGE STUDENTS are expected to attend the annual Student Missions Conference at New Orleans Baptist Seminary March 22-24. Group conferences are planned for each of the major geographical areas of the world as well as such specialized programs as journeymen and US-2 work.

MISS ELEANOR ANNE HARWELL, former music staff member at Beechwood Baptist Church, Louisville, has been selected for mention in the 1967 edition of "Outstanding Young Women of America." She is now associate music secretary for the Arkansas Baptist Convention, with offices in Little Rock.

YOUNG PEOPLE from 65 countries may be in attendance at the seventh Baptist Youth Conference in Berne, Switzerland, July 22-28. Applications have already been received from youth in 48 countries, and young people in 17 others are standing by awaiting visa or financial clearance. The meeting is sponsored by the Baptist World Alliance.

ADOLF KLAUPIKS will retire June 30 after 20 years as relief coordinator and refugee resettlement administrator for the Baptist World Alliance. The administrative committee of the BWA recently took special note of Klau-piks' service and gave him a type-writer for recording his memories of the past 20 years.

TAYLOR HENLEY, public relations director for Baptist Memorial Geriatrics Hospital in San Angelo, Texas, was elected president of the Texas Baptist Public Relations Association at its eleventh annual workshop in Brown-wood, Texas.

THE PRESIDENT of the Baptist General Convention of Oklahoma, T. Hollis Epton, has been selected to receive an honorary doctor of divinity degree from Oklahoma Baptist University, Shawnee, in May. He is pastor of the First Baptist Church of Duncan, Oklahoma.

ROGER CONRAD, a ministerial student at Georgetown College, has supplied the pulpit at Sand Run Baptist Church for the past few months during the illness of Pastor Roy Johnson. The young student pastor is the son of Mr. and Mrs. Dallas Conrad of Burlington, Kentucky.

ARTHUR BURCHAM, former pastor of Highland Baptist Church, Tullahoma, Tennessee, has been named consultant in weekday and vacation Bible school programs by the Sunday School department of the Baptist Sunday School Board, Nashville. He is a graduate of Southern Seminary at Louisville.

TRUSTEES of Southwestern Seminary Fort Worth, Texas, have voted to change the name of the doctor of church music degree to doctor of musical arts. Scott Wayne Gray, instructor in music theory, was named professor of music theory.

ABOUT 40 BAPTIST MEN in Quito, Ecuador, get together at 6:00 in the morning two days a week for fellowship and study in preparation for the Crusade of the Americas. The group includes pastors, SBC missionaries and laymen.

SEVERAL WINDOWS were broken on the Baptist property in Taypeh, Jordan, during the February 15 fighting between Jordan and Israel, reports Mrs. J. Wayne Fuller, Southern Baptist missionary. No one was injured, however.

H. LLOYD STORMENT observed his fourth anniversary as pastor of Bethany Baptist Church, Louisville, on February 29.

MRS. HAROLD KLOSS, a member of Highland Baptist Church, Louisville, died March 4 at a hospital in that city. She was 78. Funeral services were held March 6 with burial at Resthaven Memorial Park in Louisville.

THE EXECUTIVE BOARD of Caldwell Baptist Association has adopted a resolution of appreciation for Donald Moore's seven-year ministry in their midst. Moore was pastor of Southside Baptist Church in Princeton before recently accepting the pastorate of Forty-Ninth Avenue Baptist Church in Gary, Indiana.

THE FOREIGN MISSION CONFERENCE at Ridgecrest Baptist Assembly in North Carolina June 13-19 will feature the appointment of a number of new missionaries on the final evening of the meeting, Tuesday, June 18. The full 65-member board of the SBC agency will meet at Ridgecrest on Monday, Tuesday and Wednesday of that week.

M. PIERCE MATHENEY, JR., professor of Old Testament interpretation and Hebrew at Midwestern Baptist Seminary, Kansas City, Missouri, has been awarded a full faculty fellowship to study at Harvard University, Cambridge, Massachusetts, next year. The grant was awarded by the American Association of Theological Schools.

WESTERN RECORDER COVER PHOTO BY GEORGE W. KNIGHT

WESTERN RECORDER													
<i>"Earnestly contend for the Faith which was once for all delivered to the saints"—Jude 3</i>													
KENTUCKY BAPTIST BUILDING • MIDDLETOWN, KENTUCKY 40243													
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Speaking in Tongues: A Valid Spiritual Experience?

In conversations, correspondence, and even by long distance telephone calls, I have received many recent questions about the religious experience which in the New Testament is called "speaking in tongues."

Speaking in tongues was a problem in the very first New Testament document written. A conflict arose between the official leaders in Thessalonica and those who felt inspired by the Holy Spirit.

This was the beginning of the age-long conflict between the official and charismatic ministries of the church. Paul's answer is perhaps a part of a Christian hymn (1 Thess. 5:19f.):

*"Do not quench the Spirit
do not despise prophesying."*

It is not certain, but the quenching of the Spirit has reference perhaps to the official action which would forbid speaking in tongues. Speaking in tongues was an ecstatic utterance that needed interpretation to be understood, while prophecy was an inspired utterance in one's normal language.

Here are answers to some specific questions. First, what is speaking in tongues?

It is primarily a form of ecstatic praise addressed to God. "For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit" (1 Cor. 14:2).

In more exact language it is the outpouring of the human spirit while the human mind is inactive. "For if I pray in a tongue, my spirit prays but my mind is unfruitful" (1 Cor. 14:14).

Second, should this spiritual exercise be tolerated?

If one takes the advice of the apostle Paul, it is to be permitted. "Now, I want you all to speak in tongues, but even more to prophesy" (1 Cor. 14:5). Tongues are to be permitted, but inspired prophecy is to be preferred.

How could he be painer in his advice when he says:

YES

by DALE MOODY
Professor of Christian Theology
Southern Seminary

"So, my brethren, earnestly desire to prophesy, and do not forbid speaking in tongues, but all things should be done decently and in order" (1 Cor. 14:39f.).

This leads to a third question: how should speaking in tongues be regulated?

There are no regulations in private prayer, but there are very definite regulations in public worship. If no one is able to interpret, there should be no speaking in tongues (1 Cor. 14:28). This would make it rare in most congregations.

If there are those able to interpret, two or three may speak in a service, provided it is orderly (1 Cor. 14:27).

Fourth, is there any value in this spiritual experience?

Yes, it does build up (edify) the person who has the experience, but it does not build up the churches unless it is interpreted (1 Cor. 14:4). If it is not regulated, it may bring disorder and disrepute to the church (1 Cor. 14:20-32). It is to be regulated to build the church, not eliminated altogether.

Fifth, is speaking in tongues speaking in a foreign language?

This is a traditional theory, but it does not seem to be supported by either scripture or experience. Paul illustrates tongues with foreign languages, but he does not identify the two things (1 Cor. 14:10f.).

I believe this understanding of biblical teachings avoids two extremes. One is the aggressive Pentecostalism that thinks it is duty-bound to get the whole Church of God speaking in tongues! The other is the reactionary panic that I find among many of our leaders, both conservative and liberal, that would crush to the earth any such manifestation of the Spirit.

I believe the second attitude is more dangerous than the first, although Pentecostal aggressiveness can create chaos.

An open letter to the disciples of the current movement called "glossolalia," "speaking in tongues," or "baptism of the Holy Spirit":

I am disturbed about you! You are not being used to strengthen the cause of Christ Jesus in the world but to weaken it. You are not being used to build the church of our Lord but to divide it. You are a divisive factor rather than a unifying force in the kingdom of God. Where did you get the idea that the sort of "speaking in tongues" you do is prompted by the Holy Spirit?

Yes, I know that you claim this is a biblically-approved experience, but you misinterpret the content and meaning of Scripture. Yes, I am aware that you quote freely from Acts 2:1-4, Acts 10:44-48, Acts 19:1-7, and I Corinthians 12 and 14, but a serious study of these references in Acts as to their content, construction, context and circumstance will unmistakably show that there was no speaking in "unknown" tongues in any of these situations; and an honest exegesis of I Corinthians 12 and 14 will show that Paul was not commending the practice of glossolalia being exercised in the degenerate Corinthian church but was actually discounting it and trying to discourage them from continuing it.

How can you suppose even in your wildest imagination that the Corinthian church had the power of the Holy Spirit in it? Even the seven churches of Asia Minor to which the letters of Revelation were addressed were not more spiritually delinquent than was the church at Corinth. Paul names a few of their major sins: division over preachers, carnality among the members, arrogant spirit, tolerance of fornication among the members, lack of compassion toward the weak Christian and the lost, idolatry, drunkenness at the Lord's Supper, confusion in the church services, practicing baptism for the dead.

by JOHN H. PARROTT
Pastor, First Baptist Church
Roswell, New Mexico

NO

I would remind you that the central figure in Christianity is Jesus Christ, and the key to the person and work of the Holy Spirit is found in what Jesus said about him. In chapters 14, 15, and 16 of the gospel according to John, Jesus plainly revealed what the Holy Spirit would do in the world. He said that the Holy Spirit would comfort, teach, bear witness of Christ, convict the world of sin and righteousness and judgment, guide into truth, not speak of himself but glorify Christ. Then on the day of his ascension Christ summed up the work of the Holy Spirit in the world when he said: "... ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." (Acts 1:8). Obviously, according to Jesus Christ, the work of the Holy Spirit is to make witnesses.

What is a witness? He is a person who tells what he knows. What is a Holy Spirit empowered witness? He is one who tells what he knows about Christ in an intelligible, effective, convincing, Christ-honoring way. Christ never said that the Holy Spirit would make a senseless babbler out of any person but make him an effective witness.

The Holy Spirit is not the author of confusion, and he does not make confused and confusing witnesses out of Christians. Conversely, he makes Christian witnesses who are intelligible, persuasive, and honorable to Christ and whose testimony draws men to the Lord Jesus.

You have been caught up in a dangerous heresy. Don't you think it is time "to try the spirits" according to the teachings of the Son of God? When you do I hope you will be honest and courageous enough to discard those that are incompatible with his life and teachings.

The world needs an intelligent, dynamic, persuasive witness for Christ, not the babbling gibberish of men gone mad. The Holy Spirit makes effective witnesses, not mad men!



Christians Have Responsibility In Local Public Affairs

The concern expressed in this editorial grew out of participation in studies of the Baptist Joint Committee on Public Affairs in its semi-annual meeting in Washington, March 4-6. One of the areas of study was the Christian's responsibility in public affairs on the state and local level.

That a Christian should be concerned how public power is used on every level is no longer debatable among Baptists, if ever it was. Public programs and policies vitally affect the lives of people and since people and their welfare were the paramount interest of Jesus, it must be the concern of his serious followers. This is not the "social gospel" scorned by many Baptists. Rather, it is the stewardship of Christian influence in all levels of society which is the responsibility of every child of God.

Part of this responsibility certainly is to discover ways that the church and the government can work together to serve human needs. Just as important is eternal vigilance on the part of Christians to see that government programs do not infringe upon religious liberty and do not financially underwrite churches in the performance of their God-given ministry.

One of the great dangers in all public programs is the misuse of public funds. Where is the misuse of public funds in church-state projects most likely to originate? Ordinarily, we have thought Washington is the place. So we have watched the executive and legislative branches of the federal government closely, and when needful we have criticized what took place there. Though things have not always gone to our liking, we have done a fairly good job of keeping our eyes on Washington. The Baptist Joint Committee has been of tremendous help in this task.

But while Washington is important because national policy is made there, somewhere else may be equally if not more important so far as ultimate effects are concerned. This is because national policy is more and more administered on the local level. In other words, the legislation is passed by Congress and guidelines for the resulting programs are formulated in Washington, but the actual projects are administered by states, by counties, by cities or even smaller groups.

The truth is the misuse of public power and funds is more likely on the local level than on the federal level. And so the danger is that while we keep our eyes fixed on Washington, the betrayal may take place

under our noses without our knowing it.

An illustration of a federal program administered locally is the Elementary and Secondary Education Act of 1965 (P. L. 89-10) which is designed to provide better schooling for educationally-deprived children. This legislation provides financial assistance to local educational agencies for the purposes of expanding and improving educational programs for children from low income families.

Under various titles of this law all kinds of equipment facilities and supplies for education can be purchased with government grants. The equipment and supplies are to be made available to economically-deprived children in parochial schools as well as those in public schools.

However, the federal law provides and the guidelines distinctly state that no government grant is to provide any service to a private institution. Neither materials nor equipment for private schools can be purchased with these grants nor can such funds be used to construct facilities for private schools. Furthermore, the local public educational agency must maintain administrative supervision and control over such programs and must hold title to any property constructed or materials purchased with these funds.

Here's where our responsibility is involved. Officials from Washington cannot visit every community where these federal funds are used. The Kentucky Department of Education through which these funds are channeled is not staffed to police every local project. And believe it or not, guidelines are more likely to be ignored on the local level where the county or city school board members and the superintendent are sometimes so politically-motivated that they wink at regulations.

What then is the responsibility of churches, pastors and church members in such matters? It is clear. First, they are to become informed as to the facts. Find out how public programs and public money are supposed to be used and how they are actually being used in the community. This would be a good project for a Training Union group. On the basis of facts, irregularities, if any, could be corrected.

The above illustration is but one of many responsible ways to express the stewardship of Christian influence. It happens to be a negative one, but there are many positive ones and we must be concerned for both.

Accomplishments (?) of the '68 General Assembly

When it comes to the use of public power and public funds, Kentuckians need look no further than Frankfort and the recently adjourned General Assembly to be disturbed. What appeared at times more like a circus than a responsible legislative body has ended without bringing much glory to the Commonwealth. If the famous summer dramas in Kentucky lose their attraction for tourists, we might consider using a re-run of the 1968 General Assembly.

What have we to show for the 60 days and hundreds of thousands of dollars of legislative expense? We have a record budget, the highest sales tax in the nation, a watered down open housing bill (if it gets through the last two days), and a set of ludicrous resolutions calling for investigation of everything from newspapers to state tournament basketball tickets. We have the memory of multiplied wasted hours arguing over how to set the clocks and over an already passed and much needed auto inspection law. We also have the memory of representatives voting in favor of a weakened pinball machine law proposed by a colleague in the pinball machine business.

To be sure we have sincere and capable men in the Kentucky General Assembly. These, however, are dwarfed by little men with petty prejudices and selfish interests. There are clear indications of vote swapping on bills, arm twisting, choice of loss of job or support of legislation, other intimidation and political manipulations in back rooms.

When it comes to taxes, a sales tax is about as fair as any. The big questions which remain are why does Kentucky which is not famous for its services to its

citizens have to have the highest of any state (5%) and how will the added revenue be spent? There are noble and needed purposes for which it can go, but there is the likelihood too much will be funneled off before it reaches these worthy needs.

A nickel for improved public education in Kentucky, Yes. A nickel for higher teacher salaries and the same inferior education in Kentucky, No.

A nickel for needed school rooms and educational equipment, Yes. A nickel for school superintendents to build political empires in poor counties, hire their supporters, their family members and those of their school board to teach and to drive school buses, No.

A nickel for better roads including rural roads, Yes. A nickel for fat service contracts to companies with officials who serve in the General Assembly, No.

A nickel for more effective and efficient state government, Yes. A nickel for high salaries and expense accounts to incompetent office holders, No.

A nickel to make a better place for our children to live, Yes. A nickel to pay off political promises, No.

The eyes of Kentucky, which have been on Frankfort while the General Assembly was in session, had better stay on Frankfort lest we have the highest sales tax in the nation and the least to show for it.

This is a moral responsibility, and don't forget it. Too long critics who want to separate religion and society have frightened preachers and other moral forces away from responsible participation in public affairs. The prophets of Israel did not keep silent in the face of corruption and injustice. Neither did Jesus Christ. Neither should we.

BAPTIST FORUM



Reduce the Colleges' Size

Dear Editor:

I suspect that the plan for Baptist colleges outlined in your editorial of March 7 is the best plan, ultimately. However, I would suggest that this plan—that of having no more than one quality college per state—ought not to be put into operation until its hypotheses have been tested further by reducing the size of the three colleges now operating.

We will have to employ a teacher for every 15 or 20 students anyway, whether the students are in three places or in one.

We might do well to agree not to use the term "quality college" in discussions of these matters. It has too much latitude in meaning. To some

people it means a school of such high entrance standards that only those who got their college education in high school need apply. To other people it means a smoothly operating diploma mill housed in impressive buildings.

I believe that before we eliminate any colleges we should adopt at least a portion of the first meaning, encouraging the colleges to restrict their enrollments to students of some academic quality.

In addition to raising entrance standards, we could eliminate students who seek Baptist colleges for the wrong reasons by doubling the number of courses in religion required of all students. I promise this would reduce enrollments. It might also eliminate some students who are religious "leaders" according to the activist definition, but this might be good.

While charity is fine and evangelism

is fine, I do not believe that either the charity dollar or the evangelistic dollar is spent in the best possible way in a Baptist college.

Switching to one college and calling it "quality" would leave people close to that college happy. Reducing the size of our colleges to that of many nationally-famous colleges which are now smaller than the smallest might cause some unhappiness all over the state, but it would test our desire for a quality college (in some people's meaning) as distinguished from a place our own kids can go. Fractionally speaking, it would not cost very much more than would having the same number of students in one college.

I grant that a large number of teachers and administrators in Baptist colleges want to enroll everything they see. However, demands that they reduce enrollment might be a good way to test their quality and their desire to maintain a denominational relationship as measured against their desire to enroll everything in sight.

Williamsburg, Ky. Eugene Wiggins

(FORUM CONTINUED ON PAGE 10)

Four Louisville Churches Celebrating 75th Year in '68

by GEORGE W. KNIGHT
ASSISTANT EDITOR

There's nothing unusual about a Baptist church celebrating its 75th anniversary, but it is somewhat unique when four congregations in the same city note their diamond jubilees in the same calendar year.

That's exactly the case during 1968 with four Baptist churches in Louisville—Baptist Tabernacle, Okolona, Highland and Clifton. All four of these congregations were established at various times during 1893; and each one is making plans to celebrate its 75th anniversary this year.

Following is a short historical sketch of each one of these churches along with their plans for celebrating their diamond year:

BAPTIST TABERNACLE

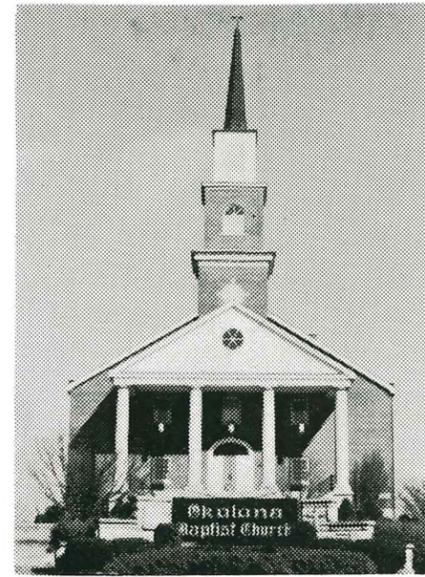
Baptist Tabernacle was constituted on March 23, 1893, as 26th and Market Street Baptist Church. Established with 107 charter members, it had been meet-



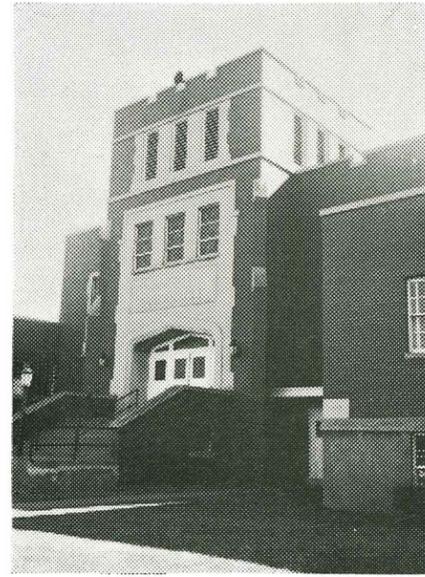
Highland Baptist Church



Clifton Baptist Church



Okolona Baptist Church



Baptist Tabernacle

ing since 1890 as a mission of Louisville's 23rd and Broadway Baptist Church.

This church is celebrating its 75th anniversary with special services on March 17, 20 and 24. Several former pastors have already addressed the congregation, and a special historical pageant and slide presentation was given on March 20.

Sunday services on March 24 will feature addresses by Les'ie Wright, president of Samford University, Birmingham, Alabama, and son of a former Tabernacle pastor; and Hugh Peterson of Southern Seminary.

OKOLONA BAPTIST CHURCH

In 1888 Little Flock Baptist Church of Shepherdsville established a small mission in the Preston Highway-Shepherdsville Pike area of southern Jefferson County. Five years later, on April 23, 1893, the group was constituted into a separate congregation of 24 persons known as Meadow Home Baptist

Church. In 1953 the congregation voted to change its name to Okolona Baptist Church.

Pastor John E. Carter, who has served Okolona for almost 17 years, said the church was planning a special homecoming day on Sunday, April 28, to celebrate its 75th anniversary. The service will feature a guest speaker and a noon meal at the church.

HIGHLAND BAPTIST CHURCH

Highland Baptist Church began its formal ministry on May 8, 1893, in a completely debt-free building—the sanctuary in which it still worships. Most of the funds for the new house of worship were given by the daughters of the late George W. Norton of Louisville.

The majority of the 27 charter members of Highland came from Broadway, East and Walnut Street Baptist Churches in the city.

Highland's 75th anniversary will include a fellowship banquet on May 18 with former pastor David Nelson, now pastor of First Baptist Church, Owensboro, as speaker; and special services on Sunday, May 18, with two former pastors bringing the morning and evening sermons. They are Hankins Parker, pastor of the Miami Springs, Florida, Baptist Church, and Nathan C. Brooks, who directs the mission program of the North Carolina Baptist state convention.

CLIFTON BAPTIST CHURCH

Clifton Baptist Church met for several years as a mission of East Baptist Church before its organization as a separate congregation on October 10, 1893. It had 24 charter members.

Paul Martin, chairman of the 75th anniversary committee of the church, said that Clifton would observe its diamond anniversary with special events scheduled from May through October. These will include a spring revival, evening services led by neighboring churches of several denominations, and a joint service with Beargrass Baptist Church.

A pageant depicting the history of the church, scheduled for the evening service on October 13, will climax the celebration.

FOLLOWING A SLACK JANUARY—

February Cooperative Program Gifts Increase by 10% Over 1967 Figure

An increase of 10.81% in Cooperative Program missions giving by Southern Baptists during the month of February has offset a slack month of missions support in January, the Southern Baptist Convention Executive Committee reported.

The report, called "very encouraging" by Executive Committee officials, revealed an overall average increase for January and February of 5.62 percent in contributions through the SBC Cooperative Program unified budget which supports 20 SBC agencies.

In January, Cooperative Program missions contributions increased only 1.1 percent for the month compared to contributions for January of 1967.

Contributions in February, however, increased the total for the year by \$238,617 or 5.62 percent, bringing total Cooperative Program receipts for the year to \$4,484,228.

Cooperative Program contributions for the month of February alone totaled \$2,200,000, up 10.81% over the \$1,900,000 contributed in February of 1967. The 10.8% increase was enough to bring the average increase for the year up to

the 5.62 percent level.

John Williams, financial planning secretary for the SBC Executive Committee who prepared the report, said that it was difficult to make accurate projections on estimated annual income until reports for the first eight months have been compiled.

He added that over the past three years, receipts for January and February combined have amounted to 16.57% of the total receipts for the year. Using the \$4,400,000 Cooperative Program gifts so far for 1968 and multiplying out by the 16.57 percentage, it would appear that total receipts for the year would exceed \$27,000,000, if the past pattern holds true.

In addition to the \$4,400,000 in Cooperative Program unified budget contributions, an additional \$10,000,000 has been contributed to specific Southern Baptist mission causes, primarily foreign missions, the report indicated.

This brings total missions gifts for the year to \$14,500,000, an increase of \$552,925 over 1967 total contributions, or a percentage increase of 3.96 percent. (BP)



Nelson at Southeastern

David A. Nelson (left), pastor of First Baptist Church, Owensboro, and former president of the Kentucky Baptist Convention, is pictured with Thomas A. Bland, professor of Christian ethics at Southeastern Seminary, Wake Forest, North Carolina, during the recent meeting there of the seminary's board of trustees. Nelson has been a trustee of Southeastern since 1964.

Vacation Bible Schools Report 58,322 Converts

Vacation Bible Schools conducted in Southern Baptist churches during 1967 recorded 58,322 professions of faith and offerings of \$702,031, the SBC Sunday School Board reported.

The number of professions showed a gain of 2,744 over 1966, and the offerings a gain of \$42,318.

The 30,601 schools (an increase of 253) had a total enrollment of 3,439,325 pupils, an increase of 50,401 over 1966.

Missouri showed the largest gain in both total schools and enrollment. An increase of 58 schools and an enrollment increase of 8,124 was reported over 1966 in Missouri. (BP)

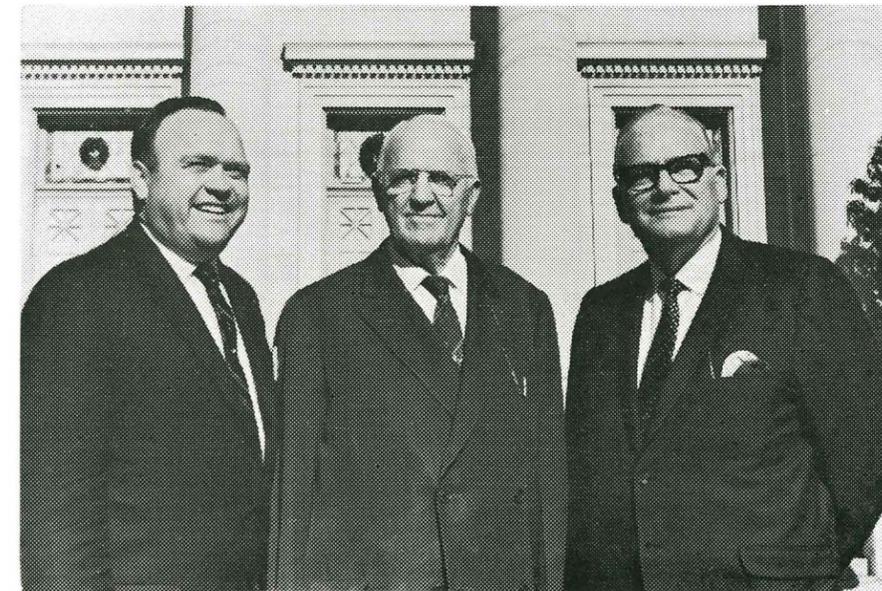
Calvary, Harrodsburg, Calls Ty Clenney as New Pastor

Ty Clenney has resigned the pastorate of the Sandy Hook, Kentucky, Baptist Church to become pastor of Calvary Baptist Church near Harrodsburg.

Clenney has served as Elliott County Missionary for the Kentucky Baptist Convention during his four-year pastorate at Sandy Hook.

A native of Covington, he is a graduate of Campbellsville College and attended Southern Seminary at Louisville.

The new Calvary pastor is married to the former Scotty Lane Cocanougher of Springfield, also a graduate of Campbellsville. They have one son, Timothy Alan, five years old.



Pastors' Conference Personalities

Three well-known Memphis, Tennessee, Baptists stand in front of the old building of First Baptist Church, Memphis, where the first meeting of the Southern Baptist Pastors' Conference was held in May, 1935. They are (left to right) Gerald Martin, pastor of Poplar Avenue Baptist Church, who is current president of the Baptist group; R. G. Lee, former pastor of Bellevue Baptist Church, who has appeared on many programs of the conference; and Ramsey Pollard, current Bellevue pastor and a former Pastors' Conference president. Martin has just completed a book on the history and influence of the Pastors' Conference.

MRS. ELIZABETH ZIEGER . . .

by EDITOR C. R. DALEY

Elizabeth Miller Zieger is her real name, but to many who love her she will always be the "little woman of Chestnut Ridge." The nickname describes her physical size perfectly, since she stands less than five feet tall and weighs scarcely 80 pounds. In terms of sacrifice and dedication, however, she is anything but small.

For the past 39 years the "little woman" has served as a missionary to the mountain people of eastern Kentucky. Her story is a saga of determination and selfless service rarely matched in Baptist missionary annals.

Elizabeth Zieger was born a long way from the Kentucky mountains, but now she is as much a part of them as the creeks and rivers that flow through their valleys. Born in Grand Saline, Texas, in 1902, she could have enjoyed the comforts of this world but scorned them for the joy of serving her Lord and her fellowman.

Like most truly great lives, her destiny has been shaped by several pivotal crisis moments. The first crisis arose when she was about six weeks old and dying with bronchial pneumonia. Her mother was praying fervently for her baby when Elizabeth's grandfather, a Baptist preacher, assured his daughter the baby would be all right. Shortly

afterwards she took a turn for the better; later the family learned that Elizabeth's sickness broke at the very instant when the Baptist congregation was on its knees praying for the sick child.

In her prayers Elizabeth's mother had dedicated her baby to the Lord. This was drilled over and over into Elizabeth's childhood heart as her mother would rock her to sleep singing, "Where He Leads Me, I Will Follow." To this day this is Little Woman's favorite song and her way of life.

Aware of her mother's promise and finding a special love for the mountains as she studied her school books, Elizabeth became convinced early in life that she was to be a missionary to mountain people.

The second crisis of her life came at the age of 18 when her mother died. Elizabeth had prayed sincerely for God to spare her mother, and when her prayer seemingly went unanswered she rebelled strongly and bitterly against God. She spent many dark days in solitary resentment but finally came to see her sin and yielded to God on her knees. She dates her true conversion from this moment.

She was crippled at the time from a fall and was told she would likely never walk without crutches. Still determined, she went to Dallas for treatment and found full re-

covery in an orthopedic operation.

Now she was ready to continue preparation for her life's calling. She finished high school and pre-enrolled for missionary training. On Thursday before her school began on Monday, she was stricken with typhoid fever and again fought desperately for her life before recovering. Again, God brought her deliverance.

Feeling the missionary door was closed at this time, she married a successful businessman. She fulfilled her desire to serve by helping unfortunate people. Then her husband contacted a lingering illness. Meanwhile, before it was apparent he would die, he had decided to give up his job and had surrendered to do missionary work with her. They now planned to go to the mountains together.

Elizabeth, cut off from her earlier plans for training, took correspondence courses in religious education and a two-year course in nursing with one year of specialization in obstetrics. She worked for two years in the public health program of Texas.

Then came the next turning point in her life. The outcome of her husband's sickness remained uncertain. She still had a gnawing desire to go to the mountains for her Lord. About this time she read a story in the old *American Magazine* about an English nurse who had come to the Kentucky mountains for mission work. She wrote to ask about the possibilities for her in this work.

In the same mail shortly afterwards came two letters. One was from the mission work in Kentucky inviting her to come to work in inter-denominational missions. The other was from her husband's employer, who sent a check and advised her to take an extended rest in the mountains.

Now came the hardest moment for Mrs. Zieger. Together she and her husband decided she should go ahead and, if the Lord willed, he would come later. His last words to her were, "If I don't get well, you carry on for the Lord." She went on,



NURSES' KIT—Mrs. Elizabeth Zieger shows her emergency nurses' kit to Editor C. R. Daley of the **WESTERN RECORDER**. At all times she keeps on hand a supply of bandages, aspirin, and other mild medications to use in her ministry to the sick in Rockcastle County.

but her husband never came.

And so began 39 years of Little Woman's ministry in the Kentucky mountains. She started on Bloody Creek and Pence Branch in Wolfe and Breathitt Counties. The stories of these early days would make a best-seller, but she won't let them be told out of consideration for the land and the people she loves so dearly.

In one of her early experiences came another dimension of her dedication. She worked mainly with girls and young women in these early years and dared not use her medical knowledge until she was better known and accepted. Then on one occasion she watched a young woman in labor for more than two days being attended by a midwife. After that Little Woman promised God she would use all she knew for serving Him and suffering humanity. She became a registered midwife and praises God now that out of the many deliveries since that day she has never lost a mother or baby.

Years later, while serving as nurse at a mountain children's home for destitute children, she heard from another missionary in Rockcastle County. She moved to Chestnut Ridge, south of Mount Vernon, 23 years ago to help in a new inter-denominational mission work. This ministry is now carried on by two young faithful missionaries, who are still serving in Rockcastle

. . . The "Little Woman" of Chestnut Ridge

County.

Funds were almost non-existent in those days, but Little Woman persisted while living on faith in God's promise.

Then came the final turn in her ministry. She met Wendell Bellow, then the young pastor at Mt. Vernon's First Baptist Church, whose heart was burdened for the spiritual needs of Rockcastle County. This meeting came through Mrs. Ed Denny, who was providing clothes for distribution by Mrs. Zieger.

Little Woman was an answer to Pastor Bellow's prayers, and he and the Mt. Vernon congregation were an answer to hers. The church provided money and sent men to help at Chestnut Ridge. Little Woman became health and welfare missionary of the Mt. Vernon First Baptist Church, where she remained until she became a missionary for the Kentucky Baptist Convention and the Southern Baptist Home Mission Board.

Such is a broad outline of Little Woman's life. The thrilling and inspiring details have never been told and probably never will. She does not want to be a heroine but desires that the Lord receive the glory. She also hesitates to describe experiences that might offend the sensitivity of the mountain people. She has been misunderstood in this respect once before and has agreed to let this much of her story be published only after reading it and cutting out what she doesn't want reported.

Sitting and listening to Little Woman tell about her experiences takes one far from this modern world of well-supported Baptist missionaries. How she made it to this point is nothing short of miraculous. For example, when she returned to Texas upon the death of her husband, she had no thought but to return to the Kentucky mountains. On the day she was planning to begin her return trip she suffered a stroke and could not lift a finger or a toe for seven months. After partly recovering, in answer to many prayers in her

behalf, she set out again for the Kentucky hills.

When she arrived at the bus station to return to Kentucky she had 10 cents to her name. A relative bought her a ticket to Wichita Falls, Texas, telling her to stay there with friends and fully recover. Just before her bus pulled out for Wichita Falls a lady ran up to give her a belated gift, and it turned out to be cash but \$10 short of bus fare to Kentucky. In Wichita Falls another friend gave her exactly \$10, not knowing this was exactly what was needed to get her back to her mission field. She arrived back in Kentucky with a walking stick and the 10 cents she had when she went to the bus station in Texas.

In a flu epidemic once she attended over 200 cases of flu and pneumonia. The nearest doctor was 26 miles away. Her equipment and supplies consisted of a broken tea pot, one-half ounce of ammonia, two cotton slips, kerosene, turpentine and lard. She made a respiratory tent out of the slips and used the tea pot and other supplies to help the sufferers to breathe. Not one of her patients died in the epidemic, for which she again gives thanks to the Great Physician.

She recalled one five-month period when her total income was \$2.00. During this time she found it convenient to visit her generous

neighbors at meal-time.

Little Woman has come a long way in these 39 years. She walked hundreds of miles in the early years over mountain paths and down creek beds. Then through the help of a radio evangelist in Texas she got money for a horse and saddle bags for her mercy missions. Her transportation now is a shiny Jeep which the houseparty of the Texas Baptist WMU bought for her in 1961 to replace another Jeep given to her by another church group 14 years before.

Mrs. Zieger is quick to point out that her work could never have continued without the prayer support of many persons—especially that of her two sisters and her stepmother in Texas. Her stepmother, Mrs. J. A. Miller of Breckenridge, Texas, died this month at the age of 93.

Although Mrs. Zieger is now officially "retired" as a mountain missionary, you'll be lucky if you find her at home. She and her little dog will likely be in the Jeep on the way to the home of the sick for a half day, a day or a week—however long she's needed. Her life has long since and will be to the end the realization of a childhood dream and the true embodiment of a song she learned as a baby—"Where He Leads Me, I Will Follow."

EARLY TRANSPORTATION—Three mountain children sit with Mrs. Zieger on the faithful horse which carried her over mountain roads and trails during her early years in eastern Kentucky.



JEEP TRAVEL—Now Mrs. Zieger's travels in Rockcastle County is a challenging job for this shiny Jeep, which was given to her by the WMU ladies of Texas in 1961.



(CONTINUED FROM PAGE 5)

Riots Cast the Shadow of Fear

Dear Editor:

Recently President Johnson told the American people to expect the coming summer to be more trouble-filled than previous ones and warned that there will be years of upheaval before the problems of the cities have been solved.

In spite of America's wealth, power and Christian heritage, many Americans are conscious that fear walks openly abroad today.

America's standard of freedom beckoned to these shores millions from lands of oppression and fear. These fortunate ones who made their way safely to America faced hardship and language barriers to get away from fear.

It must hurt every American to think that fear should be a problem in this country today.

If true Christian people contribute to the largest extent the moral and spiritual foundations of a nation, in this 1968 springtime, Southern Baptists, the strongest evangelical denomination in the country, face a challenge in the situation of fear that haunts many of our people, black and white—and provides psychological ammunition for the enemies of true freedom everywhere.

To blame mishandled government programs, or apathy, or communist agitators for previous and future riots is futile. To call for vigilance and firmness isn't enough. All Christians can commit themselves positively to this problem for all are in it together. Committal can lead to many spheres of help, or leave a person busy at the place of prayer where it must begin anyway, before God.

To motivate caring and sharing in prayer, it should be remembered that the greatest fear is felt by the people imprisoned in the ghettos themselves—

those shut up by poverty and circumstance to idle, uncomfortable existence, from which there seems no escape. Riots hurt the Negro most of all, and the Christian should sympathize with his problems and love and pray for him, especially "those of the household of faith."

We shouldn't wait till summer heat and tensions explode in riots and then wring our heart and hands with fear and horror. We should not say, "There's nothing I can do. I am not a trained social worker. My church has no mission in which I can serve." The most and the least we can do is pray. "If my people which are called by my name, will humble themselves and pray. . . I will forgive their sin and heal their land."

Let the Christian take out his secret weapons . . . rejoicing as he kneels to conquer, that "perfect love castest out fear."

Louisville, Ky.

Effie A. Munday

Schools Are Not Churches

Dear Editor:

I don't always agree with your editorial views, but your recent editorial, "Another Approach for Baptist Colleges," comes close to the truth that Baptists have been avoiding.

The support of colleges from tithe money no longer makes any more logic than would support of the Red Cross or the Cancer Society.

True, these causes are good and worthwhile, but they are not part of the mission of the church.

Your recognition that our colleges are schools and not churches is the basic first step that all Baptists must logically take.

A lot of us have believed for a long time that the tithe money of Kentucky Baptists should go into a religion-oriented BSU at all schools, and, of course, the schools whose sole job is to train preachers.

If this is done, many Baptists will continue to support former Baptist schools in addition to the tithe.

There may also be a place for a few small colleges who state that they are sectarian, Baptist, religion-oriented, and admit that a large part of their program is solely religious.

Shepherdsville, Ky.

Burlyn Pike

Sou'western Trustees Honor Robert Naylor

The board of trustees for Southwestern Baptist Seminary, Fort Worth, Texas, meeting in activities commemorating the seminary's 60th year and the current president's tenth year, voted to name the seminary's student center in honor of President Robert E. Naylor.

The \$12,000,000 Robert E. Naylor Student Center was completed in March of 1965 and was designed to become "a seminary community center."

In other trustee action, a record \$2,357,045 budget for 1968-69 was adopted, and plans were presented for three building projects to be started, hopefully, in 1968—a children's building, a medical center, and a president's home.

In honoring the president on his tenth anniversary the trustees authorized a mission tour for Naylor and his wife to Indonesia, New Zealand, and Australia, and presented a set of golf clubs to both the president and his wife.



Naylor



Kentuckians at Mission Conference

Among the students from 17 states who gathered at Southern Seminary, Louisville, for the recent annual Student Mission Conference were 85 students from Kentucky. Here W. Bryant Hicks, professor of missions, points out program highlights to representatives from Kentucky Baptist Hospital School of Nursing, Henderson Community College, Morehead State University, Murray State University, Cumberland College, University of Kentucky, Paducah Junior College, Georgetown College, and the University of Louisville. Hicks preached the closing sermon at the conference, and 11 students surrendered their lives to mission service.

Kentucky Baptist

WESTERN RECORDER



Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

10 YEARS AGO March 20, 1958

John Caylor, editorial secretary for the Home Mission Board, Atlanta, announced that the mission study book, *The Long Bridge*, was being released for normal circulation. The book, which told of the work of Southern Baptists with National Baptists, was withdrawn from the market several weeks before because the Home Board feared it would aggravate racial tensions.

Editor C. R. Daley called the publication of the *Encyclopedia of Southern Baptists* "an epochal event in Baptist history." The two-volume work was released January 20 by the SBC Historical Commission, Nashville.

The Pilgrimage to the Bible Lands June 5-26, 1968

Dr. George K. Schweitzer of Knoxville, Tennessee, tour leader and Bible teacher. Visiting Jerusalem, Bethlehem, Jericho, Hebron, Galilee, Tyre, Sidon, Rome, Athens, Corinth, and more. For a free brochure write Wheaton Travel, Box 804, Wheaton, Illinois 60187.

25 YEARS AGO March 18, 1943

Several persons complained in letters to the *Western Recorder* about the Executive Committee's decision to cancel the 1943 meeting of the Southern Baptist Convention. "If the Executive Committee has the right and authority to cancel the meeting this year, on account of an emergency, it will have the same right next year," said R. P. Mahon of Pineville. "Are the people of Louisville going to have their horses racing this May?"

50 YEARS AGO March 21, 1918

The *Western Recorder* reported that George W. Truett, pastor of First Baptist Church, Dallas, Texas, was conducting a revival at the First Baptist Church of Lexington, Kentucky.

"He has a way of preaching the Gospel, all his own, and a way that God honors and the people love," the writer of the article stated. "It is impossible to hear him without wishing to make life count for more."

Cuban Baptists Hope to Enter Crusade of the Americas

Baptists in Cuba have indicated through the Baptist World Alliance at Washington that they hope to participate in the Crusade of the Americas "so far as it is possible."

Rubens Lopes, pastor in Sao Paulo, Brazil, reported in *The Baptist World*, monthly publication of the Baptist World Alliance, that a Baptist missionary in Cuba had written asking for information concerning the Crusade of the Americas.

The letter went to Frank Patterson, director of the Baptist Publishing House in El Paso, Texas, requesting Spanish literature as part of the evangelistic effort. The name of the missionary was not revealed, but it was reported the

missionary served in eastern Cuba.

Southern Baptists have only two missionaries still in Cuba, both in prison and both who served in western Cuba.

Herbert Caudill, suffering from an eye ailment, is under house arrest in Havana, and his son-in-law, David Fite, is on a prison farm quite some distance from Havana. Both were arrested in 1965, along with about 40 Baptist pastors in western Cuba, on charges of illegal currency exchange.

The missionary from eastern Cuba wrote to Patterson: "When I read in the Crusade of the Americas Bulletin that you (Patterson) were responsible for Spanish literature for the crusade, I wanted to ask for some of the material. Perhaps it will reach us, as some of what is sent does."

"In March," continued the letter, "we had a visit from Dr. Fred Bullen, secretary and treasurer of the Baptist Federation of Canada, who informed us about the crusade; and in so far as it is possible, we want to participate in the crusade."

Lopes also wrote in *The Baptist World* that during a breakfast meeting at the Baptist World Congress in 1965, a Baptist pastor from Cuba in exile in Miami, had predicted that somehow Cuba would be a part of the Crusade of the Americas.

"Brethren, this crusade is a great cause and a marvelous challenge," the exiled Cuban Baptist pastor reportedly said, "Surely it is of God. Brethren, I don't know how it will be done, but I believe by 1969 Cuba also will be in the Crusade of the Americas," he said.

Lopes wrote that tears came to the eyes of the Cuban pastor as he spoke, and a hushed silence prevailed as those present "could not help but remember the great Baptist work in Cuba, the sacrifices that had been made, and how that now not more than 90 miles off the coast line of Miami, two missionaries and several pastors were in prison for the sake of the gospel." (BP)

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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for March 31, 1968)

INTERNATIONAL SERIES

FOR WHOM JESUS PRAYED

John 17:1, 6-10, 20-24

Much of the earthly life of Christ was given to prayer and meditation. To Him prayer was not a mere formality but a most vital experience. Christ prayed in secret and in public!

I. For Himself (John 17:1)

John 17 contains "The Lord's Prayer." What could be more blessed than to hear the voice of the Son of God lifted in audible prayer? His disciples were extremely fortunate in hearing Him speak so intimately to the Heavenly Father. Surely they must have been grateful for that wonderful privilege!

Knowing that the hour had come for Him to accomplish that for which He had come into the world, namely, to die for the sins of men, Christ prayed earnestly for Himself, not selfishly, but to the end that He might do the will of the Father and glorify Him. In that hour, which had been the goal in the heart of God from eternity, and in which He was going to sacrifice His life's blood, Christ prayed for God's glory. Christ stated in His prayer that He had glorified the Father during His sojourn on earth. This He had done by a perfect submission and conformity to His will.

II. For His Disciples (John 17:6-10)

Christ prayed specifically for the apostles, who are viewed here in a representative capacity, and in doing so designedly employed language that was applicable to all of His believing people at that time. As children of God, they knew that Christ was God's ambassador, they accepted His words as a message from God, and they recognized the deeds of Christ as the actions of God.

As the Father had sent His Son into the world, Christ was sending forth His disciples as His representatives and messengers. What a high and holy privilege it is to be messengers of Christ to those who need His message!

Now that Christ had completed all of the work which had been assigned Him to do, and was about to leave them, and they were going to remain in the world for the purpose of carrying on His work, He prayed for His disciples. In recommending them to the Father, Christ said that they were acquainted with the name of the Father, that they were the subjects of His distinguishing

grace, and that they were obedient to Him.

Because our Lord had something for them to do for Him, and due to the fact that in carrying out His program they would be subjected to dangers and pitfalls, Christ asked the Father to exercise His keeping power in their behalf.

III. For All Believers (John 17:20-24)

In this remarkable and matchless prayer Christ prayed not only for those disciples who accompanied Him, but also for all who would receive Him as their Saviour down through the centuries. The entire company of future believers was included in His intercessory prayer. All of them would need the same spiritual blessings which the 11 needed. He wanted all of them to have that which they would need so much, namely, the protecting power of God. He did not

want them brought under the influence and control of Satan or deceived by the allurements of the world.

He longed for them to be set apart unto God in order that He might use them in holding forth the word of life.

Since they had been linked in inseparable union with God the Father, Christ the Son and the Holy Spirit, our Lord prayed for their spiritual unity. He did not pray for their organic union, but that they might have oneness of spirit. The purpose of this unity, or oneness of believers for which Christ prayed was stated plainly in verse 21: "That the world may believe that thou hast sent me."

How grateful we should be that Christ has saved us and chosen us to be His messengers, and set us apart and for this divinely-appointed mission! While engaged in this glorious task of carrying out the purpose of Christ for us, in presenting the gospel to the unsaved, we can rejoice in His protection and blessing.

LIFE AND WORK SERIES

CHRISTIAN WORSHIP AND SERVICE

Hebrews 13:8-21

It has never been easy to live consistently and victoriously as a Christian. Repeatedly one is tempted to conceal his Christian profession. When a barrier arises between a Christian and his fellow-believer, one also arises between him and God. One cannot be wrong in his spirit, attitude and relationship to a fellow-Christian and right with God.

Hebrews 13:8-14

The Epistle to the Hebrews was written at a time of tremendous political, social and ecclesiastical changes. The passage of time and the ravages of per-

secution had removed many of the illustrious band, and many then living were subjected to all sorts of indignities.

Since the beginning of time, changes have been taking place in the physical, political, economic, intellectual and religious realms. One's outer life is an ever-changing set of circumstances, and one's inner life is an ever-flowing stream of thoughts and feelings.

As we ponder the changes which time has made and we contemplate the still greater changes which the future is likely to bring, a sense of weariness is apt to cause us to long for something which will neither change or decay. It is good to recall that in the midst of all these changes there stands the unchanging Christ, Who is the same to all generations.

Jesus is the Christ of history, but there is nothing about Him which would make us leave Him to the past. The past cannot hold Him. Jesus is the Christ of today, where deity, love, compassion, tenderness and firmness are just as much needed as they ever were. We match our Christ against everything today can be. Jesus is the Christ of tomorrow. We know not what shall be on the morrow, but we know that Christ will be what He has been, and we are in His

hands. We know not what He may call on us to bear and do, but we know that His grace will be sufficient for us.

Christ is unchanging in His person, in which there are two beings in unity—the Son of God and the Son of Man. Christ is ever the same in His attributes—eternity, spirituality, omniscience and omnipotence. He is the same in His character—righteous, faithful, loving, merciful, forbearing and tender. Christ is unchanging in His purpose. It is still His purpose to reveal God to man, redeem man from sin and reconcile man to God.

Christ is unchanging in His power.

He has power to transform a man's heart, change his will and enrich his life. Christ has not failed; He is not failing today; He will not fail tomorrow. **Hebrews 13:15-21**

It was not possible to make the customary sacrifices after the Temple was destroyed in 70 A.D. Thereafter, the worshipper was required to offer praise to God and to share with others what God provided. It shall ever be true that the first responsibility of the Christian is to God. It is the duty of every man to believe on God, worship Him and obey Him. It is a well-known fact that the best way to serve God is through rendering faithful and helpful service to

His children.

Christian service centers in Christ. The basis of what believers do is what Christ has done for them. They should realize that salvation is more than an experience, in that it calls for the exercise of that experience. Christ is also the channel of Christian service. If Christians are to receive rewards for their service, it must be rendered in the name and for the sake of Christ.

We are not to keep quiet about what Christ has done for us. Any professing Christian who never gives thanks to, testifies for, or praises God is a strange phenomenon. We give thanks to people for their favors. Then, why not give thanks to God and praise Him for His goodness and grace?

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Philadelphia Assoc. (ABC) Enters Crusade

The Philadelphia Baptist Association affiliated with the American Baptist Convention has called upon its churches to participate in the Crusade of the Americas.

The American Baptist Convention General Council, which has its national headquarters in nearby Valley Forge, Pennsylvania, has voted twice against participating in the evangelistic effort on a national basis, but has encouraged state and local mission societies to do so if they desire.

The Philadelphia Association, established in 1707, is the oldest cooperative body of Baptists in North America. It has 32,251 members in 108 churches.

The resolution stated that Baptists are

"very much needed in our secular world" for the presentation of the Gospel, and that "cooperation with Baptists all over the Western Hemisphere would greatly aid this."

The action was also in line with American Baptists' expressed interest "as indicated in the recent formation of the North American Baptist Fellowship," the resolution said.

In calling upon churches of the association to participate in the crusade, the association asked its evangelism committee "to give counsel and support to participation in this program both at the association level and the level of the local church within the limits of finances, time, and personnel." (BP)

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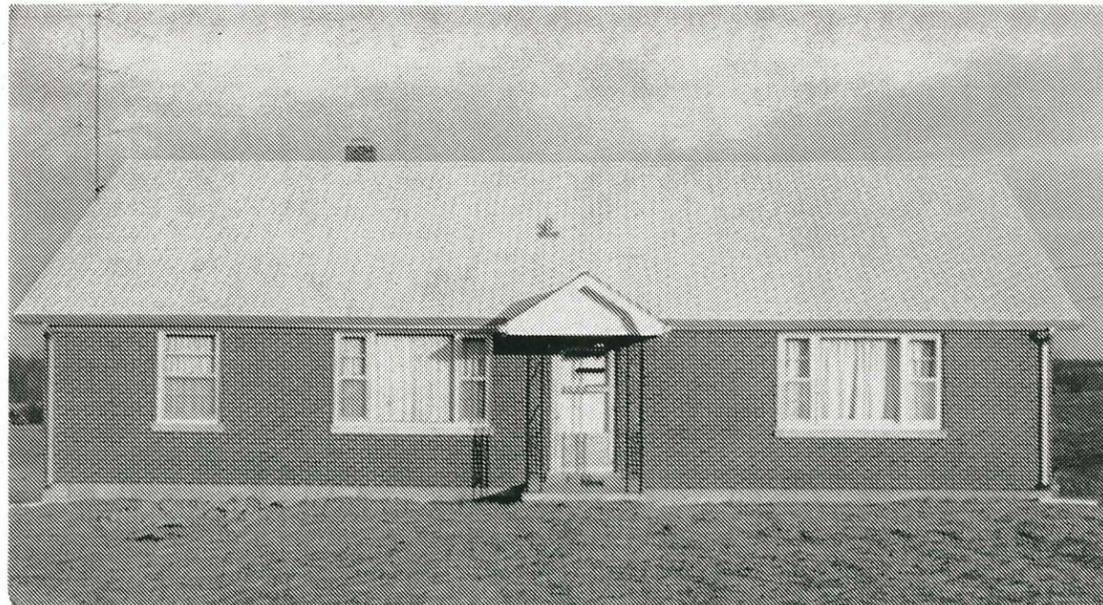
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New Remodeled Parsonage for Mill Creek, Radcliff



During special services on Sunday morning, February 18, Mill Creek Baptist Church, Radcliff, Kentucky, dedicated its newly-remodeled parsonage. It was remodeled shortly after being moved from its old location to a new lot acquired by the church, and it now includes four bedrooms, a family room and a full basement with garage. The structure is now appraised at \$24,500. Ferrill Gardner serves as pastor of the Mill Creek congregation.

SBC Makes Progress on Social Issues, Valentine Says

A new day has dawned in the Southern Baptist Convention in applying Christianity to the burning social issues of our time, the executive secretary of the SBC Christian Life Commission said.

In a "State of the Agency" report, Valentine told members of the commission in annual session that 1967 was a significant year in Southern Baptist history in acceptance of the ethical imperatives of the Gospel.

He noted that the approved convention theme for 1967, "A Church Fulfilling Its Mission Through Ministry" had come to life in the denomination as Southern Baptists, more than in any other previous year, had become concerned about ministering to the whole man and the total society.

Valentine cited several specific developments during 1967 in the 11,000,000 member convention which, he said, indicated Southern Baptists were better

applying the Gospel to social issues.

He observed that more Baptist churches had "cried for help" from the denomination's social action agency during 1967 than ever before.

Other Southern Baptist Convention agencies and Baptist state conventions have become more involved in dealing with Christian social concerns.

He cited specifically the SBC Home Mission Board and its monthly publication, *Home Missions*, for "breathing a breath of fresh air" into the denomination on social issues.

He also commended the SBC Brotherhood Commission and the SBC Woman's Missionary Union for projecting during 1967 a coordinated program called "Mission Action" aimed at leading local Brotherhood and WMU groups to minister to social needs.

Valentine said that action by the SBC Executive Committee, which proposed a \$45,000 increase in the budget for 1969 of the Christian Life Commission, was another indication of the new day in applied Christianity in the SBC.

The proposed budget, which must be approved by the Convention in Houston next June, would provide funds for the Christian Life Commission to work with 10 Baptist state conventions in helping to establish state-wide programs of ap-

plied Christianity, and funds to work in coordinating on a national scale Baptist influence in alcohol and drug control.

Valentine said the substantial increase in recommended funds was not due to the work of the staff, but due mainly to "the change in climate—the new day—in the Southern Baptist Convention."

Valentine warned, however, that unless the Christian Life Commission is allowed to continue to grow substantially, it will not be able to "maintain the cutting edge in the area of Christian social concern. I fear that we may some day have a fragmented approach with 20 SBC agencies riding off in different directions," he added.

He told the commission that although much progress had been made in the convention in 1967, there remains much to be done. "Our over-all prospects, however, are good," he concluded. (BP)



Valentine

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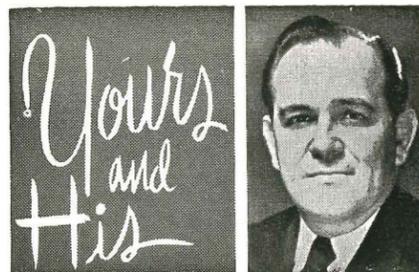
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Aloha, Leis, Missions

Missions in our fiftieth state is a great challenge to Baptists of the Southern Baptist Convention.

The "Aloha State," as the auto tags indicate, is Hawaii—only recently made the 50th state of the USA, but annexed to the USA in 1898. Early missionaries found no word in the language for "love"—so they invented "Aloha."

When we met there February 10-15 for the State Baptist executive-secretaries and editors' conference, many of us learned first-hand much about this remote but fascinating part of the USA and the Southern Baptist Convention—it is a land of charm and challenge, a land of mission opportunity begun by the Foreign Mission Board. Since Hawaii is now part of our "home'and," the Home Mission Board is gradually assuming the mission responsibility, along with the Hawaii State Baptist Convention.

Edmond Walker Host

Edmond Walker, executive secretary of the Hawaii Baptist Convention, was our host for the conference at the Ilikai Hotel, Honolulu. He and his staff, the pastors and leaders of the convention and churches, did everything possible for our comfort and information about Baptist work in the Islands.

On Tuesday afternoon the Association took us in buses to see the Baptist churches, missions, state building, Academy, and Baptist Student Center where they served us a Chinese dinner. There are 50 churches and missions.

Baptist Mission Work

Our strongest work is in Honolulu and the island of Oahu, where the vast portion of the population lives. On the largest island, Hawaii, we have but two churches in Hilo, and one mission in the Kona District on the other side of the island. We have several churches in Maui where we visited.

It was my privilege to speak at First Baptist Church of Wapahu, with former Kentucky pastor James D. Baggett and his lovely Japanese wife whom he married while a student at Georgetown College.

Next year's missions study will be about Hawaii.

Harold G. Sanders

March 21, 1968

World Issues on Agenda for Next BWA Executive Committee Session

The 130-member Executive Committee of the Baptist World Alliance will discuss "key world issues" when it meets in Monrovia, Liberia next July 30-August 1.

Josef Nordenhaug, general secretary of the Alliance, outlined to the BWA administrative committee in a February 23-29 meeting a conference program devoted more to an exchange of ideas between the delegates from 65 countries than to the customary handling of administrative details.

Such a request had been voiced by the Executive Committee at its meeting last August in Nashville, Tennessee. The "key issues" slated for discussion are Christian unity, world peace, racial justice, religious liberty, and world evangelism.

"Baptists face the same kind of world as everyone else," Nordenhaug said. "It is a world of tribulation, famine, dis-

aster, war, oppression, prejudice, and immorality.

"But Baptists also claim to have good news for such a world, the gospel of Jesus Christ. The uncomfortable question is whether there is a credibility gap between what we claim and what we do."

The late July meeting will be the first time that a BWA Executive Committee has met in Africa. William R. Tolbert, president of the Alliance 1965-70, is vice president of the Republic of Liberia, of which Monrovia is the capital.

Members of the administrative subcommittee responded eagerly to Nordenhaug's suggestions for the Monrovia discussions. "Whether or not we have a unanimity of feeling on all the subjects discussed, we will all be more understanding of world problems and Christian opportunities because of having faced these issues together as brothers in Christ" one member said.

Heart Disease Continues to be No. 1 Killer of SBC Ministers

Heart diseases claimed fewer lives in 1967 but continued to lead as the number one killer of Southern Baptist ministers and denominational employees.

According to statistics released by the Southern Baptist Annuity Board, Dallas, Texas, 57% of the deaths of members enrolled in the Protection Program resulted from heart disease. This percentage was down from the 67% recorded in 1967 and was only one per cent more than the previous low recorded in 1963.

Heart disease has been the chief killer of ministers each year since 1959, when the Board started recording such statistics. It has always accounted for more than 50% of the deaths.

Cancer increased its hold on second place, causing 25% of the deaths, as compared to 16% in 1966. Seven per cent of the deaths were caused by accidents.

Lung disease claimed another five per cent. Other diseases claiming lives include Leukemia, brain tumor, suicide, obstructed colon, anemia, pancreatitis and emphysema.

Heart trouble was also the major cause of disability. Forty-two per cent of 39 persons who were forced to give up their full-time ministry because of disability had heart trouble.

Other causes of disability were: diabetes, 14%; arthritis, 11%; mental disease, nine percent; Parkinson's disease and multiple sclerosis, seven per cent each; Leukemia and cancer, three per cent each; and blindness and auto accident, two per cent each.

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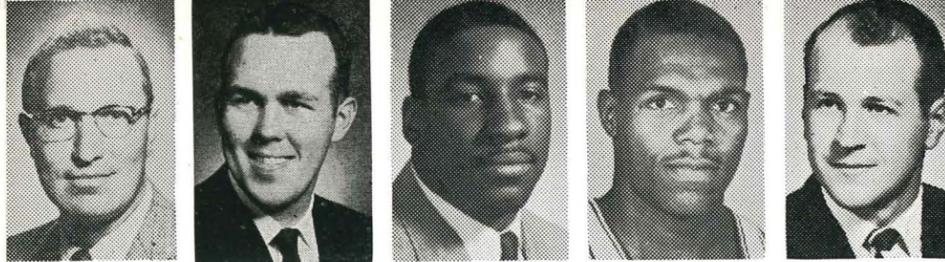
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Chafin Jones Baker Jackson Blaylock

Youth Night Set April 18 and 19

"Good News," a Christian folk-musical that has caught on recently with Baptist youth, will be one of the highlights of the seventh annual Youth Night of the Kentucky Baptist Convention, scheduled April 18 at Owensboro and April 19 at Richmond.

Kentucky Baptists voted last year to change Youth Night during 1968 to KEA spring vacation week and to have two meeting places instead of one, in an effort to enlist more young people in this annual gathering.

Don Blaylock, minister of music at Buechel Park Baptist Church, Louisville, will lead a choir composed of BSU choral groups from throughout Kentucky in the special presentation of "Good News" at both Youth Night sessions.

Preacher at both Youth Night rallies will be Kenneth Chafin, who is Billy Graham professor of evangelism at Southern Seminary in Louisville.

In addition to the combined BSU choir, youth choirs from both white and Negro Baptist churches in Kentucky will form a massive Youth Night choir to sing four gospel hymns and two choruses

of "Good News." This feature will be directed by Jim Jones, a member of the music faculty at Western Kentucky University, Bowling Green.

Eugene F. Quinn, secretary of the church music department of the Kentucky Baptist Convention, said youth choirs wishing to participate in the Youth Rally in their area should write his office at Middletown to register and to receive special instructions.

Other features of the Youth Night include:

Owensboro Meeting:

► Scripture reading and prayer by Ben Baker, defensive middle guard with the University of Louisville football team.

► Instrumental ensemble from First Baptist Church of Princeton, directed by Charles Douglas.

Richmond Meeting:

► Scripture reading and prayer by Willie "Hobo" Jackson, star center for the Morehead State University basketball team.

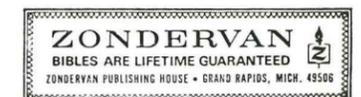
► Richmond instrumental ensemble, directed by William M. Hawkins.

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YOUTH NIGHTS



"Good News" for Youth

BSU Choirs Presenting "Good News" Musical

2,000 IN YOUTH CHOIR

7:00 P.M.

Thursday, April 18

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OWENSBORO

Friday, April 19

Alumni Coliseum

EASTERN KY. UNIVERSITY

RICHMOND