

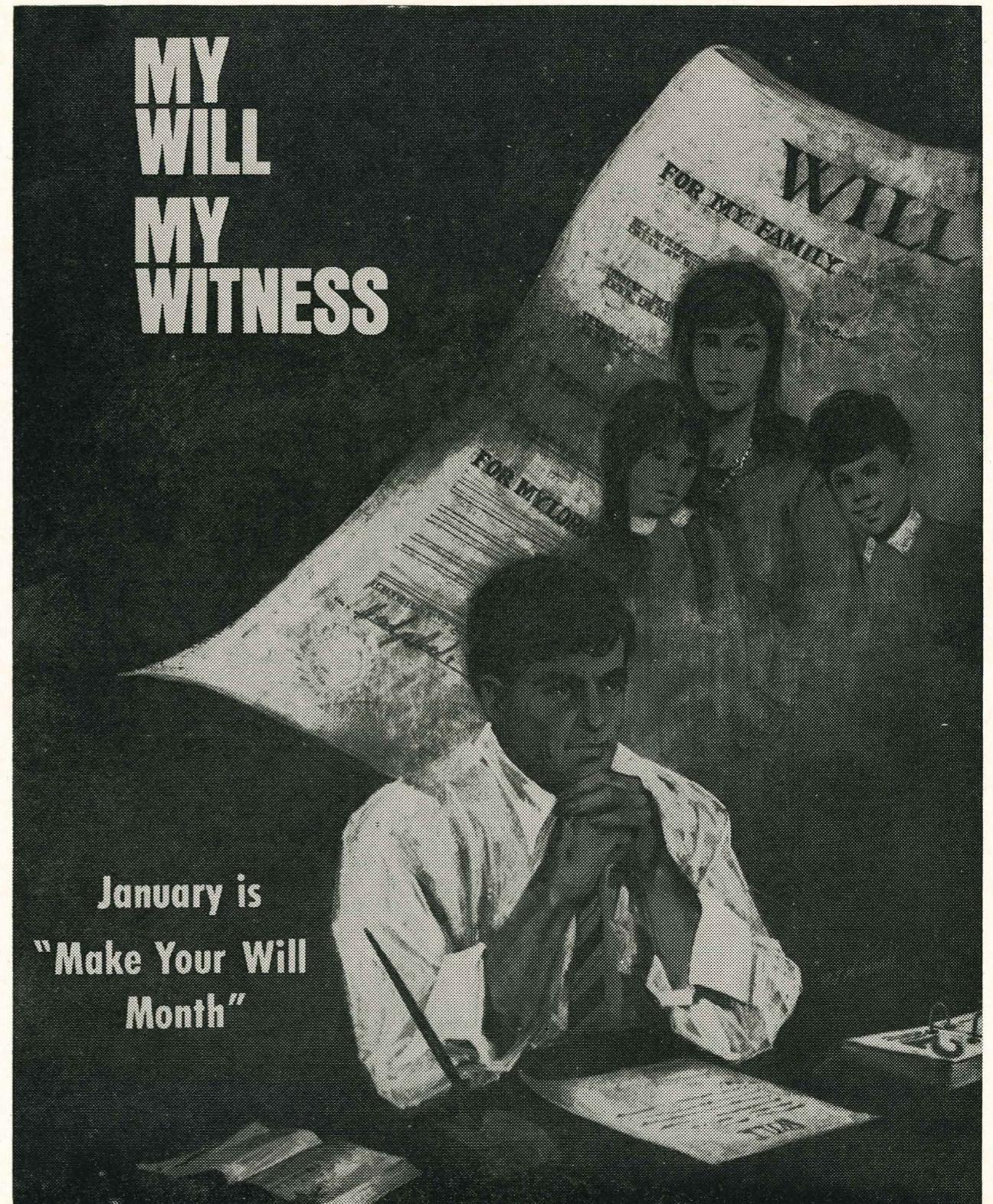

WESTERN RECORDER

JANUARY 23, 1969

More and more Kentucky Baptists are realizing the advantages of making a Christian will. On page 13 of this issue is the story of three Baptists who made a living witness, even in death. If you desire information about how to remember Baptist causes, contact the Kentucky Baptist Foundation, Kentucky Baptist Building, Middletown.

**MY
WILL
MY
WITNESS**

January is
"Make Your Will
Month"





GLEANINGS FROM THE FIELD

LEWIS W. MARTIN and his wife have returned to their home at 224 Geneva Street, Decatur, Georgia, after serving as interim pastor of Pukalani Baptist Church, Pukalani, Maui, Hawaii, for more than a year. Martin, a native of Waddy, Kentucky, formerly was secretary of the department of missionary education for the Home Mission Board until his retirement in 1965. He is available for supply services and revivals.

DIAMOND BAPTIST CHURCH, Little Bethel Association, ordained Donald Mobley to the gospel ministry Sunday, January 19. Located near Providence, the church invited all the churches of the association to assist in the ordination of their pastor.

BETHANY BAPTIST CHURCH, Louisville, featured the Billy Graham film "The Heart Is a Rebel" in their evening service Sunday, January 12. Pastor Lloyd Storeman reports that attendance was unusually good for Sunday evening with a lot of non-members present. "I think any church should do something like this at least once every six months," Storeman said.

CALVIN FIELDS, associate in the Brotherhood department of Kentucky Baptist Convention, was the featured speaker at the Christian County Association Brotherhood meeting January 17. Held at First Baptist Church, Hopkinsville, the meeting was a Bar-B-Que supper.

DAVISS - McLEAN Associational WMU held its annual Pastors' Appreciation night, Tuesday, January 14, at the Eaton Memorial Baptist Church. G. Allen West, Superintendent of Missions for the Long Run Baptist Association was guest speaker. That afternoon the ladies heard Mrs. Peggy Grossman, missionary to Liberia, describe the work she and her husband are doing under the auspices of the SBC Foreign Mission Board.

FRED ROTH has been called as minister of education at Central Baptist Church, Corbin. He resigned as pastor of Calvary Baptist Church, McCreary County Association, to accept the new position. Roth will continue his duties as head of the religious education department at Cumberland College while serving the church.

LEXINGTON AVENUE BAPTIST CHURCH, Danville, heard Rabbi William J. Leffler Sunday evening, January 12. During the Training Union hour Leffler described some of the beliefs and customs of the Jewish faith. He then led the evening worship hour for the church. Rabbi Leffler was the first of several non-Baptist faiths to be presented to the Lexington Avenue church in a special month-long study of other denominations in Danville.

J. W. LESTER, professor and director of in-service training at Clear Creek Baptist School for the past eight years, and pastor of Crafts Colly Baptist Church, Pine Mountain Association, has resigned to become Superintendent of Missions for the Upper Cumberland Association. The Lesters have moved to their new home in Loyall where the Association owns a home.



Lester

DAN COBB, missionary to Thailand was the featured speaker for both services at First Baptist Church, Corbin, January 12. In the evening service, slides of the missionary's work were shown. Cobb had been in the Corbin church previously in a school of missions.

JOHN C. HORNSBY is now pastor of Island Creek Baptist Church in Clay County. Since 1963, he had been pastor of the Pleasant View Baptist Church.

BELL COUNTY Association of Baptists Executive Board adopted a resolution expressing their regret at the untimely death of **William S. Tribell**. Tribell, an active Baptist layman, was shot to death December 14 while performing his duties as County Attorney for Bell County.

CLIFTON BAPTIST CHURCH, Louisville, is conducting a regular mission trip for its members to the Brownsboro Hills Nursing Home. On the second Sunday of each month between 15-20 people from Clifton conduct worship services for the nursing home residents. Robert Williams is pastor of the church.

M. O. DAVIS, pastor of North Dixie Baptist Church, Tyler, Texas, has found a unique way of giving extra support to foreign missions. Each year he attempts to raise funds to buy shortwave radios for individual missionaries. In the past three years, five radios, valued at \$700 each, have been sent to missionaries in Peru and Ecuador. Davis is now trying to secure radios for missionaries in Venezuela and Colombia. He says the radios enable the missionaries to keep in touch with one another and provides instant contact with the United States.

ALL THE RECENT NEWS RELEASES on the church bond crisis of Kansas Southern Baptists pertain only to the Kansas Convention of Southern Baptists. The Kansas Baptist Convention, the corporate name for the American Baptist in Kansas, is in no way involved. The *Western Recorder* headline on page 15 of the January 2 issue could be misleading in this respect.

Recent events in our national life cause each Christian to re-evaluate his concept of government, his part in its operation, and the separation of church and state. A strong central government can hinder or help the spread and influence of religion. Yet, Christians usually exert their greatest influence more by dealing with persons in government and by personal exertion of

A. Donald Bell
Professor of Psychology and Human Relations, Southwestern Baptist Theological Seminary, Fort Worth, Texas

voting privileges than by becoming involved in major governmental changes.

This presents a challenge to all Christians. Their stewardship responsibility provides a cherished obligation. Jesus, by direct work and influence, praised those who were loyal to the government. He openly criticized those who engaged in evil practices in government and those who chronically criticized it. A good example is his righteous indignation against the group called "publicans."

Publicans and sinners

The publican, or telonai, was repeatedly linked with the sinner in the New Testament. The publicans brought this stereotyping on themselves. As thus used, "sinners" is a "term on contempt" rather than an actual classification. Their "practices" were such that people thought of them as "sinners." In like manner, some people in government service in our day default in honor and practice and we are linked with "crooked politicians" in our thinking.

Christ was a friend of publicans because they needed regeneration spiritually and alteration in behavior. He was not interested in them because they were evil politicians so much as because they were lost, sinful men. Yet, to win one of these was to exert influence for his cause in certain quarters. Also, when Zacchaeus changed his ways and paid back those whom he had robbed, the Christian cause was made very real to the people.

One is reminded of Charles Sheldon's novel *In His Steps*, in which a few Christians did some radical things in social relations because they had vowed to do just what Jesus would do were he in their places. Zacchaeus did this and, no doubt, caused quite a stir. It is difficult to estimate how many saw Christian principles through his daring rehabilitation. There are some Christian political leaders in our day who have this courage.

Also, Christ was probably a friend of publicans because his friendship evi-

For God And Government

denced his concern for people in all areas of life. He came to save a whole world of people regardless of how they had divided themselves into groups. Today's national events may lead us to a better understanding of the worth of cooperating groups—not just the dissolution of them.

Influence groups through persons

Therefore, one does not change government successfully unless he seeks to change the individuals in government one by one. This is true of all group action. As, by their votes, Christian citizens elect the right kind of candidates, they directly influence the whole governmental arena. Christ himself employed this democratic principle as he converted members of the groups of his day.

Jesus lived in a day of strong governments, and he did not attempt to overthrow them, as he was falsely accused of doing. Many times even the most authoritative groups can be met through their members. Jesus sought to influence officials, and eventually the leading governments of the post-New Testament world became Christian, if not in practice, at least in name. The founders of

the government of the United States were Christians as individuals; and, because of this, that government was of a Christian character!

Our challenge today

An inspiration in our day is the group of fine, Christian young men and women who give themselves to local, state, and federal government service. When the Christian group was not yet organized, Jesus had to win or enlist people like the publicans before their influence could be used for good in public affairs.

Today there are millions of Christians already members of our churches. What an opportunity to help them to become active Christian voters and citizens of our land! Through the churches, Christ can reach the leaders and workers in government and lead them to better personal convictions, honorable conduct, and the exertion of Christian principles in high places.

So, the picture of world influence is not dark. It only shows us that, if dishonorable and atheistic governments can wield power through individuals, then Christ's power through individuals can change a world! "Let it begin in me, Oh Lord."

Agency Heads Hear Student Concerns

Southern Baptist students will be given a chance to express their concerns to denominational leaders, to each other and Southern Baptists at large as the Consultation on Student Concerns opens January 24-25 at the Sunday School Board of the Southern Baptist Convention in Nashville.

"Impetus for this consultation began last June when about two dozen college students picketed auxiliary meetings of the Southern Baptist Convention in Houston," Doyle Baird, coordinator of national projects, student department of the Sunday School Board, said.

At that convention, students were given an opportunity to dialogue with about 250 Southern Baptist leaders and pastors.

Many leaders, including Ed Byrd, pastor of the First Baptist Church, Florence, South Carolina, urged the students to "stay with us since you have these insights and convictions, and help us."

The student department of the Sunday School Board is sponsoring the consultation to provide students with an opportunity to suggest appropriate actions which may be taken in the light of present-day concerns," Baird said.

Attendance for the consultation is on a quota basis. Each state convention will be represented by from six to twelve students, depending on its size.

"Enthusiasm has been running high for this consultation, which will provide a hearing for the students' opinions and suggestions," Baird said.

All participants are coming at their own expense or that of a sponsoring state or campus group.

Students will moderate discussion groups and will present summary reports orally in the presence of SBC agency heads. The agency leaders in turn will be requested to respond to the students' conclusions, Baird added.

Kentuckians

More than a dozen Kentucky students participated in the picketing at Houston last June. Most of these were seminary students. However, Seminary officials said they knew of no students planning to attend the upcoming meeting.

Officials in the Kentucky department of student work also said they knew of no students planning to attend.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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Women Don't Rate For Baptist Leadership

More and more effort is being made these days to get more Baptist laymen involved in the work of the local churches, the denomination and its many agencies and institutions. And this effort is effective with more and more able laymen rendering significant service in important leadership places.

The question now is what place do women have in official leadership roles among Southern Baptists. Of course women have long demonstrated their ability in the Woman's Missionary Union organization on the local, state and convention level, but rarely have they been used beyond the WMU.

A quick survey of the makeup of denominational committees and boards, both in the states and in the Southern Baptist Convention, reveals women are almost completely left out so far as leadership roles are concerned.

There are hundreds of places to fill on Southern Baptist Convention committees, boards, agencies and commissions. The number of women now serving in any of these places can be counted on one's fingers and toes.

The Southern Baptist Convention Executive Committee of 60 members has only two women plus Mrs. Robert Fling, who serves in an ex-officio capacity as Southwide WMU president. The Foreign Mission Board with about 66 members has six women serving. The Home Mission Board with about 65 members has seven women, at least two of whom are wives of pastors. The Sunday School Board of 65 members has only one woman on it. Southern Seminary has one woman trustee and so does Midwestern Seminary. The other four seminaries have all men trustees. The Education Commission has one woman serving, but there is not a woman serving on any of the other Southern Baptist Commissions.

Women on committees and boards in the Kentucky Baptist Convention are even scarcer. The 141-member Executive Board has the state WMU president as an ex-officio member. No other woman is a member nor ever has been so far as this writer knows.

The Kentucky Baptist Child Care Board has three women in its membership. The *Western Recorder* has one lady serving as a director. One trustee of Georgetown College is a woman and one woman is on the Oneida Institute board. Both of these women trustees

are wives of preachers. These six ladies constitute the entire crop of women in official Kentucky Baptist Convention service.

Even this number may be surprising in light of the traditional doctrinal view of Kentucky Baptists concerning the place of women in leadership roles. Only several years ago it was learned that the women messengers sent by the churches to the state conventions had never been counted but their registration cards had been ignored. This was done on the basis of tradition and understanding for there was no constitutional prohibition against women messengers. Now by specific action of the convention, women are recognized as messengers with full privileges.

As in many other matters Baptists are not all agreed on what the New Testament actually teaches concerning the place of women in church leadership roles. The literal words of Paul clearly restrict women to subordinate places in church life. Do these instructions apply only to the times and specific situations of Paul's day? Or are they to be regarded as basic principles with specific instructions applicable to every age and condition?

Whatever we believe the New Testament teaches about the role of women, in actual practice we look to them for more than a subordinate place. They carry the burden of the teaching load in nearly every Baptist Church. Women also are the backbone of the music program and without them missionary education in many churches would be almost nil.

What is the outlook in the future for more women in official places in Southern Baptist and in state Baptist life? Judging from the trend an increasing number, but not anything like an equal number of women to men, will be called upon to serve on denominational committees and boards. In the meantime the women will not press for such status but will continue to carry the major lead of church work.

In connection with the discussion of Baptist women in official denominational roles, the question of ordaining women for the Baptist ministry naturally is raised. Ordination of women is fairly common in some evangelical denominations and is practiced by American Baptists. There are no signs, however, that Southern Baptists are ready to ordain women or will be ready for this any time in the foreseeable future.

God's Word Is Comforting And Disturbing

Studying the Bible can be comforting but it is also disturbing. This is the experience of those who are seriously studying the prophecy of Isaiah which is the January Bible study book for 1969.

A whole great section of Isaiah is known as the Book of Comfort (Chapter 40-66). The concern of God for His people and the Messianic plans for their redemption found in these chapters are enough to set the heart to singing and strengthen sagging faith.

But the message of Chapters 1-39, especially 1-12, is another story. Here the prophet of God describes in caustic words the sins of God's people and pronounces in blood curdling language the certain judgment of God. Isaiah had the awful responsibility of preaching to people who were so far gone that they would not hear and would not see the inevitable judgment upon their rebellion against God.

It should be alarming to us who live today to see the symptoms of the sickness of God's people in Isaiah's day. Though the description is of a situation 2700 years ago, one at times could really wonder whether he is reading ancient history or the morning paper. Some of Isaiah's statements would be fitting headlines for news stories today. What about these?

"The Youth Will Be Insolent to the Elder
And the Base Fellow to the Honorable."
(Isaiah 3:5)

Furthermore the conditions which prevailed in Israel in those years prior to her collapse have such a familiar ring as to make one wonder if anything is different today from then except the date on the calendar. What about these conditions in Israel?

1. Emphasis upon materialism and money. The rich were getting richer and the poor poorer. Land grabbing was one of the sins God condemned most strongly.
2. Trust in military power and armaments.
3. Excessive drinking and sexual immorality.
4. Preoccupation of women with styles and expensive wardrobes.
5. Higher and higher taxes.
6. Government leaders who were experts in mixing mint juleps but weak as water in administering justice.

Such conditions brought God's people to judgment, tragedy and destruction about a century after Isaiah lived and preached. Is there any reason to expect America will escape a similar fate? God is the same God today as in Isaiah's day. The same law of sowing and reaping also prevails.

Does man ever learn from history or is he destined to make the same mistakes over and over and reap the same grim harvest?

Man doesn't have to walk over and over into the jaws of judgment. Another way is open. God had rather forgive than judge if only man would repent. If we would but learn His way and follow it, the world could live in plenty and peace. This is God's way and will and only man stands in the way of its complete realization.

One thing is certain. Those who study Isaiah need not be in the dark nor walk into destruction. The coming of judgment is plain and the invitation to redemption is sincere.

BAPTIST FORUM



EDITORIAL RESPONSE

Dear Editor:

I read with interest "Daley Observations" concerning Baptist Colleges in general, and Georgetown College in particular. I felt the article was well written and meaningful and, although I would not pretend to have the answer to the many problems confronting our Baptist colleges, I certainly agree with the statement in the article that "A college (with the ideals like Georgetown) cannot be run from the floor of a Baptist convention" and let's stop trying to do so.

I do not speak with any authority about Georgetown as I know only what I read and recently the reports have not been favorable—not because of the reputation earned by the College but because of the reputation given it recently by Baptist officials.

Young people are already disappointed enough by the Baptists concerning Kentucky Southern College. It is evident from the lack of support to this high-quality Christian college that Baptists are not really behind Christian Educational programs. So please let's not lose all our young people by dogmatic attitudes toward their programs and interests.

Perhaps sympathetic understanding along with spiritual uplifting might help.

At any rate, surprisingly enough, many people who condemn know very little about the situation and seldom support the cause either with their prayers or money.

As Baptists, I hope our attitude this year will be one of love, understanding, helpfulness, prayer . . . and perhaps the answer will come.

Louisville, Ky.

Jean C. Sharp

WORKERS NEEDED

Dear Editor:

I was privileged to hold a revival at the First Baptist Church in Devils Lake, North Dakota last October. Most Baptists do not realize that North Dakota is larger than Kentucky, and has only nine Southern Baptist churches. Three were pastorless at that time.

American Baptist churches numbered 100 a decade ago; today they have dwindled to 20. We visited one of the state's four Indian reservations—Southern Baptists have one pastor working part-time among the Indians.

North Dakota's population is 40% Catholic, 40% Lutheran (L.C.A.) with the remaining 20% a variety of Protestant, Independent, and other groups.

Dr. Burdine, the Associational Missionary, is a former Kentuckian. North Dakota is a ripe field for dedicated men who are not easily discouraged.

Springfield, Ky.

Lloyd Turner

Foreign Mission Board Adds 2 Staff Members, Hears 1968 Summary Reports

In its regular monthly meeting in Richmond, Virginia, January 9 the Southern Baptist Foreign Mission Board elected Stanley A. Nelson, pastor of Ridge Road Baptist Church, Raleigh, North Carolina, an associate secretary for missionary personnel; named A. Clark Scanlon, missionary to Guatemala for 15 years, its field representative for the Caribbean; appropriated \$20,000 for the relief of suffering in the eastern Nigeria-Biafra region, bringing to \$70,000 the amount thus far made available for that purpose; and heard annual summaries of its overseas work from administrative staff members.

Staff members

Nelson will fill the vacancy left by the election in October of Louis R. Cobbs as secretary of the department for missionary personnel. He will be in charge of the Foreign Mission Board's work with high school and college mission volunteers, the overseas summer mission program of the Baptist Student Union, and the selection and training of missionary journeymen.

Scanlon becomes one of six Southern Baptist missionaries serving as field representatives in Latin-American countries and one of two in the Middle America and Caribbean area.

In the Caribbean, Southern Baptists have missionaries in the Bahamas, Bermuda, the Dominican Republic, the French West Indies, Guyana, Jamaica, and Trinidad. The Scanlons and their two children will live in Santo Domingo, capital of the Dominican Republic.

In presenting Scanlon to the Foreign Mission Board, Charles W. Bryan, secretary for Middle America and the Caribbean, said the appointment is of special significance because of the growing number of missionaries and Missions in the region, the numerical growth of Baptists and the need for strategic planning for future expansion.

South America

Frank K. Means, secretary for South America, in summarizing the many facets of evangelism and church development in South America, gave special note to the accelerated progress in the use of radio and television by Baptists. Radio programs sponsored by Brazilian Baptists increased from 70 programs per month on 10 stations to 250 programs per month on 38 stations.

"Latin-American Baptists are requesting programs with more local flavor," Means said. "Chilean Baptists presented their first live television program the night before Easter. A small recording facility was installed in the International Baptist Theological Seminary, Cali,

Colombia, to be used for training students and producing indigenous materials."

Cauthen reports

Baker J. Cauthen, executive secretary, said the Board is now preparing its official statistical report for 1968. "While the report will be encouraging and will reflect steady progress, it will tell only a partial story," he explained. The stability of missionaries and national Christians under uncertain and sometimes chaotic conditions can never be adequately reflected in numerical reports.

"In Vietnam, Nigeria, and the Middle East missionaries have continued to demonstrate the remarkable qualities of dedication and perseverance," Cauthen continued. "Missionaries in other lands where situations are critical but less pressing have continued their work with commitment and effectiveness. Experience through the years makes us quite aware that the qualities of missionary perseverance are demonstrated most clearly when conditions are most difficult."

Eugene M. Fleming Accepts Pastorate of First, Franklin

The First Baptist Church of Franklin has called Eugene Morris Fleming as its new pastor. He began his service there January 19.



Fleming

Portland, Tennessee.

While in Tennessee, Fleming was a member of the state executive board, chairman of the program (budget) committee, and trustee of Belmont College in Nashville.

Fleming holds degrees from Mississippi College and New Orleans Baptist Theological Seminary. Luther Rice Seminary in Florida awarded him the doctor of theology degree.

Fleming is married and has two teenage children. They may be addressed at 602 Simpson Avenue, Franklin.



The year-end is a time of giving. It is Christmas-time. It is the time for the end of the income-tax-fact-making year. It is tobacco selling time. Consequently, church offerings are usually up, and, as expected, mission gifts to our office for the Cooperative Program and other designations—particularly Lottie Moon Foreign Missions Offerings—are up. They are more usually reflected in this office in the coming January report, and we are grateful.

Bu, one pastor, T. A. Prickett, Seven Hills Baptist Church, Owensboro, brought into my office the church's check in the amount of \$2,938.85 for the Cooperative Program. This was 50% of the year-end, over-their-budget offering—the other 50% going to the church building fund. Both pastor and people were thrilled by the response of the church to the missionary impulse which found expression in larger giving.

The same day I had a nice letter from Pastor Harold J. Purdy, First Baptist Church, Madisonville, stating that a sizeable surplus in their church at year's end was likewise divided 50-50 between the Cooperative Program and their building fund. This couple of churches represent scores who know the importance of missions, of stewardship, and of a balance between local church work and world-wide missions.

We are still human! In listing the top 100 churches in dollar-giving through the Cooperative Program for 1967-68, we completely omitted one of our finest missionary churches and pastors in the mountains—Harlan Baptist Church, Earl Bell, pastor. They contributed \$16,847.10 through the Cooperative Program \$53.50 through CEA, and \$7,121.56 other missions as designated offerings.

We're coming back

Since we sharply increased our state convention annual budget two years ago, our churches have not responded in like increases sufficient to reach our collective budget of \$3,950,000—\$329,166.67 per month. But the churches are just starting to increase their gifts—a trend which we pray will continue and increase in speed!

The Card-O-Gram going to all pastors will reveal that in December our churches gave \$317,172.87—about \$12,000 short. For the period starting September to December 25, we are short \$262,605. Yet we are 7.63% above the four months last year. So, pray about more mission work by your church through the Cooperative Program.

Walnut Street Builds \$1,000,000 Activities Building

Walnut Street Baptist Church, Louisville, broke ground Sunday, January 19, for the new William R. Pettigrew Christian Activities Building.

The opening assembly period of the Sunday School hour was used for the occasion. Sunday School members gathered at the building site at 9:30 a.m. to turn dirt signifying the beginning of construction. However, actual construction began Monday, January 6. General contractor for the new structure is F. W. Owens Company.

Historian Kenneth Scott Latourette Dies When Hit By Car

Kenneth Scott Latourette, noted Baptist historian and retired professor at Yale University, died of injuries received in Oregon City, Oregon, when he was hit by an automobile while crossing the street Christmas eve night.

Latourette, 84, was considered the "dean" of church historians in the United States. An American Baptist, his life and far-reaching contributions were praised by the secretary of the Southern Baptist Historical Commission, Davis C. Woolley of Nashville, on learning of his death.

"Dr. Latourette stood tall in the field of church history and missions," Woolley said. "It is remarkable how far reaching his ministry has been. I once asked him how many books he had written, and in all modesty, he replied, 'Oh I don't know. I quit counting many years ago.'"

Retired since 1953, Latourette was Emeritus Sterling Professor of Missions and Oriental History at Yale University, having taught there since 1921. He was also professor of missions and chairman of the religion department during this time.

Latourette was visiting friends and relatives in his hometown here during the Christmas holidays when the accident occurred. (BP)

Located adjacent to existing facilities, the new building will contain approximately 55,000 square feet and will be four stories high.

The first floor will contain a kitchen and dining room to seat 700 persons.

Total cost for the building is expected to be \$1,163,797.33. During a building campaign last year the church raised \$840,000 toward the construction cost. Additional financing is hoped for by a construction loan.



Artist drawing of the William R. Pettigrew Christian Activities Building

Also, an adult lounge and a teen lounge will be located there. The lounges can be opened to provide a dining capacity for over 1,000 if necessary.

The second floor will house a skating rink and four Sunday School departments.

Associate Pastor Robert Young described the third floor as "the heart of the activities facility." A gymnasium, offices, dressing rooms, a soda fountain and snack area, a large game room, a handball court, a craft room, a television and stereo room, a small activities room and a special interest room will all be on the third floor.

Six bowling lanes will be on the fourth floor.

The activities center is named in honor of the late William R. Pettigrew, pastor of Walnut Street Church from 1946 until his death in 1965.

Young said the purpose of the building is first of all outreach and evangelism. "We hope to reach people for Christ that we aren't doing now. The building will also give us opportunity for Christian fellowship through activities and recreation for our families and members," he added.

The church now plans to add a full-time Christian Activities Director to the staff to give direction to the church's new program. The new staff member will direct the church's weekday ministry also.

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An Interview by **BOB TERRY**
Assistant Editor

Q. To begin, could you give us a brief history of Baptist Men's Day, how it originated and what its purpose is?

A. Baptist Men's Day began about 50 years ago as Layman's Day. I think Lawson Cook started it shortly after he came to the Brotherhood Commission as executive-secretary. It was designed to focus attention on the men and the work they did and the work they could do.

Something of special import this year is the season of prayer for the Crusade of the Americas. Certainly the Crusade's theme ties in with the SBC theme of a church fulfilling its mission through world missions and evangelism.

Q. Some might interpret Baptist Men's Day as the church trying to force its men into some type of activity. Do you think men really want to be involved in the work of the church and especially in the mission of the church?

A. There is no question in my mind but what every man, when he knows the Lord, wants to be involved in the mission of the church. Now, if I might elaborate here just a little. One of the things that is a hindrance to these men becoming involved is that in too many instances our churches have not taken the time to find out what their mission is. Somewhere along the line this thing is going to have to be clarified and our people made aware of what it means to say our mission is the "Great Commission". Most of us think if we maintain a preaching service, a Sunday School, a Training Union, if people come to other meetings of the church and support revivals and give their money, man, we have done just about every thing we know to do; increased enrollment and "X" number of baptisms. We have to back up and decide what the church is about and why it exists. Laymen don't see now a place where they can take hold, but they want to be involved in a way that calls for more than attending and sitting and giving.

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Q. Would you say it is the fault of the pastors in Kentucky that laymen have the concept that church is just attending and giving?

A. No, I would not lay this at the door of the pastor. I think the pastor has had some pressure applied on him, whether this be right or wrong, that makes the criteria of success numbers and money.

Q. Where has this pressure come from?

A. The pressure has come from a lack of spiritual depth on the part of the average Baptist layman. He has done the only thing he knows to do and that is apply the criteria of the civic, fraternal and business world to his church. But the Baptist church had better be something more than a civic or fraternal club.

Q. Do you think the average pastor in our state understands that church is more than attending and giving, that it does have a real mission?

A. Yes, in a vague sort of way. The men I know, those I have had opportunity to exchange heart-level feelings with, are vitally concerned but because of "things" which have encroached upon the work of the church they are frustrated. They are at odds with themselves over what they know the Bible teaches.

Q. If the statement, "A layman is not going to go farther than his pastor will lead him" is true, what cure is there for this frustration on the part of the layman and pastor?

A. This frustration will never resolve itself until pastor and people take time to sit down with each other and the pastor hears and understands what the laymen are saying and the laymen try to understand the theological terms of the pastor. This is the only way that this is going to be resolved and it will probably start with small groups.

Now, it is going to call for some adjustments. It may result in a new vocabulary for the pastor in the pulpit. Bob, these laymen are sitting there like knots on a log. The pastor says something perfectly clear to one who knows the theological terms but it runs off the laymen like water off a duck's back. These men hear it but it doesn't penetrate. They just sit there, each waiting on the other. The pastor waits for a response from the men and the men wait for the pastor to lead them.

Q. You said this will probably come about in small groups. Your new program emphasizes such groups. Do you look for a "renewal" movement to come through the new Brotherhood program?

A. Yes, for this reason. The new program for the Brotherhood and the



Forrest Sawyer
Kentucky Brotherhood Secretary

WMU is going to involve the laymen in the mission of the church. We are going to be able to give some "heart" to what the church is endeavoring to do.

Q. We've talked a lot about a term that might need some clarification. What do you mean by the term "mission"?

A. I am willing to accept that missions is that which the church members do beyond the congregation to extend the gospel.

Now, you can say to me, "Wait a minute, do you mean that the pastor standing in the pulpit and preaching the word of God is not missions?" Another can ask about all that is done in the framework of the church's education program; is this not missions. I still want to stay with the definition that missions is beyond the congregation. What is done in the congregation ought to prepare them to go beyond the congregation to the work left us by the Master.

Q. You seem caught up in this concept of missions. How important do you think missions is for a local Baptist church?

A. A church that does not engage in mission activity, I mean the whole spectrum of the term, not just seasonal or geographic, is not a New Testament church. The need may be 50 yards from the door of the church but there are needs to be met.

Q. Do you mean missions is mandatory?

A. I mean, if I understand anything at all about the teaching of the Bible, a church is not a church that is not missionary to the very core.

Q. Being honest with each other we know a lot of churches aren't this way.

A. I don't think there is any question about it. They aren't all named Baptist but a lot of them are.

(Continued on next page)

Q. How are we going to solve this problem?

A. That is the \$64 question. When we move into trying to do something about this, it strikes me that we have started. When our people begin to honestly care about the needs of one another then we have begun.

Q. In the years that you have been here, you have tried to promote this idea throughout the state. . .

A. If there is any one thing that I would like to see accomplished in the lives of Kentucky Baptist churches, it is a comradeship between a pastor and his men. If I can help bridge the gap between the pastor and his laymen, where they can move down the road to do some work for the Lord, this is all I ask. But this isn't possible unless the church shores up behind it as it advances. I'm talking about teaching and training. Unless the church educates its people, that church is making no advance.

This is what I've been working toward. Sometimes I'm encouraged and sometimes I'm discouraged but one thing is certain, it must come to pass. It just has to.

Q. At this time are you encouraged or discouraged at the things taking place in our state?

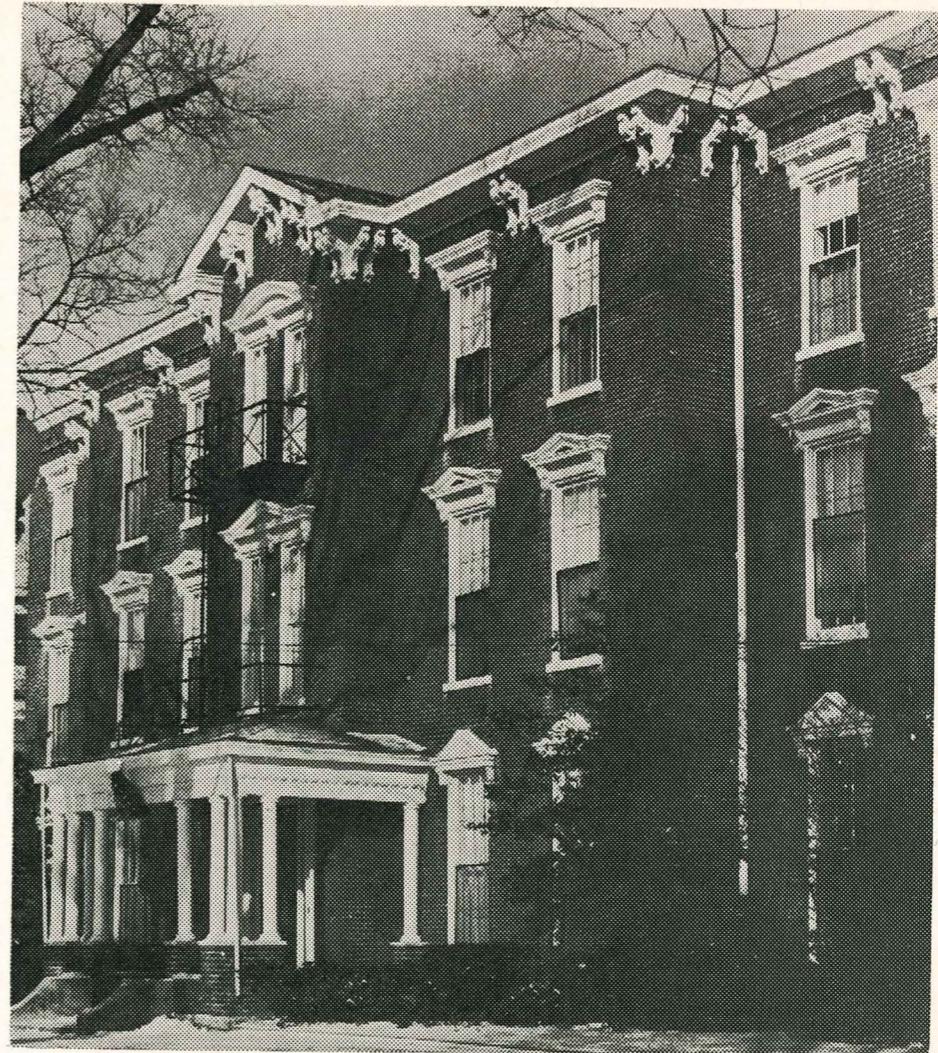
A. Bob, I am beginning to see things today that I was beginning to wonder, if I stayed here until I was a hundred years old, if I would ever see. Now they are isolated cases and not great in number, I am the first to admit it, but they are on the horizon. I am encouraged and I think the new approach we are taking for our men and women is a thing that is vital. If we will go back and grab hold of the things which characterized those early New Testament churches, I think we will see some of the things that made them usable by our God.

Q. Could you enumerate some of these characteristics to which you are referring?

A. One of them was a manifestation of concern for the welfare of their own membership. Another was a concern for those who were not of their "household of faith." A third characteristic I see is that they were concerned about equipping, spiritually, those they did reach in order that they might bear testimony wherever they found themselves, down by the sea side or in the market place. These are three of the things I see.

Q. And you think these three are beginning to be seen in Kentucky Baptists now?

A. I certainly do. We have some of the most able men to be found anywhere, pastors and laymen. Every church has to start somewhere and with the new program, I think a new day is dawning.



BIRTHDAY—Pawling Hall on the campus of Georgetown College will soon observe its 125th anniversary. Constructed in 1844, the Hall is the Commonwealth's oldest residence. Originally the Hall contained room for 30 students. An addition in the 1870's increased its capacity to 60 students.

Race Relations Week Set Feb. 2-9

"Be Reconciled" is the theme Kentucky Baptists will use in observing Race Relations Week, February 2-9. Joint associational committees in various sections of the state are planning conferences to be held during the week. The department of Interracial Cooperation will assist in furnishing speakers for these meetings.

In addition to associational rallies Venchael Booth, executive secretary of the Progressive National Baptist Convention and pastor of the Zion Baptist Church, Cincinnati, Ohio, will speak to

the Louisville Baptist Pastors' Conference on Monday, January 27, 11:00 A.M., at the Walnut Street Baptist Church.

Foy Valentine, director of the Christian Life Commission of the Southern Baptist Convention, will speak at chapel services of the Southern Baptist Theological Seminary on Thursday morning, February 6. He will also speak at Simmons University Bible College that morning.

The week's activities will be climaxed with a statewide pulpit exchange on Sunday, February 9. It is anticipated that many Kentucky Baptist and General Association pastors will make the gospel of reconciliation real as they preach in each other's church. The exchange of Sunday School teachers, choirs, ushers, and youth leaders will be encouraged for Race Relations Sunday, February 9.

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Evangelism Congress Adopts Goals, Calls For Prayer

A nine-point Statement of Purpose has been adopted for the U.S. Congress on Evangelism to be held in Minneapolis, Minnesota, September 8-14, 1969.

The statement was given its final approval by the executive committee of the congress after being presented earlier to

the 45-member national committee for its consideration. Duke K. McCall and Wayne Dehoney, both of Louisville, are members of the national committee.

The first of the nine points is "To witness to the central fact that the Gospel of Jesus Christ has power to save

people in this age, and that faith in Jesus Christ is the way of salvation for all."

The congress is expected to bring 8,000 ministers, laymen and evangelists from the fifty states to the Minneapolis area next September.

Evangelist Billy Graham is honorary chairman of the congress and Oswald C. J. Hoffmann, St. Louis, Missouri, speaker on "The Lutheran Hour," is the chairman of the national committee. Paul Fryhling, pastor of First Covenant Church, Minneapolis, is chairman of the executive committee.

Call for prayer

An urgent call to undergird the Evangelism Congress with concentrated prayer was issued by Billy Graham and Hoffmann. For the benefit of *Western Recorder* readers, the text for the call to prayer is printed below.

"Whatever ye shall ask in my name, that I will do, that the Father may be glorified in the Son' (John 14:13).

"The urgency and need for a mighty moving of the Spirit of God in our nation and across the world is impressed upon us in every newscast. Our daily papers compel us to realize that we are at a crossroad, and that our choice is either Christ or chaos.

"To meet this emergency and seek the guidance of the Holy Spirit, a U. S. Congress on Evangelism is called for September 8-13, 1969, to meet in Minneapolis. It is anticipated that 8,000 participants from more than 100 denominations will gather to pray and study. One-third will be lay men and women, one-third parish pastors, and one-third evangelists, educators, theological students, executives, etc.

"What assistance can be given to the American home? How can the local church be mobilized to reach the community for Christ? What is the Scriptural answer to the cultural, social, and moral upheaval of our day? How can the needy individual be convinced that Jesus Christ is the answer? We must have answers in our generation.

"In the early church it is recorded that 'When they had prayed, the place was shaken where they were assembled' (Acts 4:31). 2 Chronicles 7:14 states, 'If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land'.

"Church leaders from all across America are urgently requesting that you pray during these months ahead with an overwhelming faith that there shall be a spiritual awakening in our time."

Per Capita Giving Of Churches Listed

The last issue of October and the first issue of November, 1968, contained a list of the top 100 churches in Kentucky in total giving through the Cooperative Program. The list published this week is the top 50 churches in per capita giving, that is, average contribution per member.

To arrive at these figures, each church's contributions between September 1, 1967, and August 31, 1968, were totaled and divided by the number of members reported on the church letter. Anyone wishing further information about per capita giving by Kentucky Baptist churches may contact Jesse Stricker at the Kentucky Baptist Building in Middletown.

Through Cooperative Program September 1, 1967 - August 31, 1968

Church	Membership	Pastor	Per Capita
Severns Valley	2,544	V. Kruschwitz	\$ 32.73
Beechwood	929	J. Sawyer	29.71
Audubon	612	J. Jones	22.95
Somerset, First	1,961	E. Taylor	22.67
Briensburg	418	C. Wilkins	22.26
Buffalo Lick	170	C. Adams	22.01
Mt. Pisgah	433	R. Gibson	21.43
Hodgenville, First	939	C. Hayes	20.87
Deer Park	923	C. Sharp	20.49
Owenton, First	577	J. Conrad	19.87
Cecelia	323	N. Smith	19.42
Bethel	408	T. Williams	18.98
Broadway	1,021	E. Perry	18.95
Spring Bayou	398	W. Newby	18.88
Moscow	96	C. Wiley	18.51
Lewis Lane	504	W. Abbott	18.05
Versailles	1,044	J. Kruschwitz	17.93
Russellville, First	1,085	G. Sullivan	17.38
Beechmont	1,382	M. Morton	17.37
Owensboro, First	2,424	D. Nelson	17.21
Henderson Memorial	348	G. Sills	16.90
Highland Hills	207	R. Humphreys	16.85
Latonia	1,536	W. Turner	16.70
Olivet	427	D. McMichael	16.51
Mt. Sterling, First	621	B. Curl	16.08
Madisonville, First	2,830	H. Purdy	15.98
Cadiz	635	J. Ellis	15.83
Pleasant Hill	494	J. Hampton	15.65
Rangers Landing	87	J. Ford	15.63
Auburn	434	E. Reynolds	15.36
Woodland	234	D. Laird	15.08
Hardinsburg	402	R. Farrar	15.04
Owensboro, Third	2,270	H. Wainscott	14.94
Springfield, First	743	J. Bradley	14.75
Calvert City	590	J. Brown	14.66
Mexico	319	A. Smith	14.60
Barren Run	216	F. Miller	14.46
Unity	1,674	I. McMillen	14.46
Rosemont	1,199	W. Craig, Jr.	14.37
Benton, First	525	W. Sullivan	14.35
Fordsville	276		14.31
Greensburg	692	P. Whittler	14.30
Immanuel	292	M. Lunceford	14.27
Liberty, First	347	H. Jones	14.06
Lone Oak	864	I. McDonald	14.02
Harrodsburg	2,030	W. Carrier	13.95
Highland	991	R. Wallace	13.85
Erlanger	1,182	K. LaGeese	13.77
Mt. Washington, First	964	W. Romans	13.73
Walnut Grove	230	L. Chilton	13.71



CHURCH DEDICATION—The First Baptist Church of Whitley City dedicated its new church building with special services December 8, 1968. Participating in the service were the Eastern Kentucky University Baptist Student Union Choir which presented the cantata "Good News" and Fred Roth, professor at Cumberland College, who delivered the dedicatory message. William Goodan is pastor of the Whitley City church.

SBC Misses Budget By \$722,530, Fund Cut Hits Southern Seminary

Cooperative Program contributions during the month of December dropped 16 per cent, causing the Southern Baptist Convention to end the year 1968 short of its budget goal of \$26.7 million by \$722,530, an end-of-the-year financial summary indicated.

The shortage prevented the convention, for the first time since 1962, from distributing all of the allocated funds for capital needs (building construction), but the SBC met and surpassed operating fund needs for the year.

Total world missions contributions, including both the Cooperative Program unified budget and special offerings to specific designated causes, totaled \$47,330,356, an increase of 4.91 percent or \$2,216,258 over 1967 total world missions gifts.

Cooperative Program gifts were \$25,977,469. Although this was \$722,530 short of the \$26.7 million goal, it was \$807,665 more than was given through the Cooperative Program in 1967, an increase of 3.21 percent.

The \$722,530 shortage in capital needs for six SBC agencies will be given pri-

ority in 1969 along with the 1969 operating allocations. This amounts to adding \$722,530 to the 1969 operating budget, making a revised 1969 goal of \$28,083,549. Previously, the 1969 budget goal was \$27,361,019. The procedure for handling such situations was approved by the convention when the budget was adopted.

The six SBC agencies in the capital needs section for 1968 received an average of 67 percent of their capital needs, Williams reported. The six agencies are the SBC Home Mission Board, Atlanta; Southern Baptist Theological Seminary, Louisville; Southwestern Baptist Theological Seminary, Fort Worth; Southern Baptist Hospitals, New Orleans and Jacksonville, Florida; the American Seminary Commission, Nashville; and the Baptist Joint Committee on Public Affairs, Washington, D. C.

Nineteen agencies of the Southern Baptist Convention received operating funds through the Cooperative Program unified budget plan. Only six received capital funds. (BP)

Brotherhood Commission Sponsors Mission Tours To Holy Land, Mexico

Two major mission tours will be sponsored in 1969 by the Baptist Brotherhood Commission, in cooperation with the Foreign Mission Board.

They are the Mission Tour of Europe and the Holy Land, April 22 - May 12, and the Brotherhood Educational Mission Tour of Mexico, September 1-12.

"The tours offer missionary education through personal experiences on a Southern Baptist mission field and give laymen first-hand understanding of the work and activities of missionaries," explained L. E. Coleman, Sr., special projects consultant with the Brotherhood Commission and tour director.

Lay leaders are invited to attend at least one of the tours, Coleman said. Each person will pay his own expenses. The tour to Europe and the Holy Land costs \$1,100. The tour of Mexico costs \$275. Information is available from Tours, Brotherhood Commission, 1548 Poplar, Memphis, Tenn. 38104.

Ex-Convict Featured On "MasterControl"

"MasterControl" features a guest appearance of a former prison mate of Al Capone, Machine Gun Kelly and other notorious gangsters the weekend of February 2.

The former convict, Jack Brown, relates some of his experiences with the underworld in an interview that offers an extremely effective testimony.

The chief of White House Police in Washington will also be interviewed, and there will be a report on the New York State Police and the interesting story of how two women were instrumental in the founding of this famed law-enforcement agency.

The Radio-TV Commission special is being presented in recognition of National Crime Prevention Week.

Check local station logs for time and date of broadcast.

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MEMO FROM THE PRESIDENT:

I wish there were some way, in just a few words, to give you an understanding of all that Clear Creek School is doing to prepare men and women for full time service in ministering to the needy rural areas of our country.

Our students are unique, Clear Creek students are mature men and women. They come from other fields of endeavor for special training for Christian service. Many of them have children. They have responded to the call of God and have committed themselves, by faith, to these years of training to go into communities which are so desperate for spiritual leadership.

Our purpose is unique too. We are training our students for one task, to be full time Christian workers. Here the curriculum revolves around the Bible. Faculty members are all graduates of accredited colleges, universities and seminaries. Study and practice are combined in an "in-service" type program which enables a graduate to go into virtually any type of Christian service.

Clear Creek School is a Southern Baptist affiliated Bible training school. Hundreds of men and women have found here the answer to their needs for Christian training. Hundreds are now serving churches in almost every state in the nation, churches which could not attract graduates from the great denominational theological seminaries.

We invite you to write for more information regarding this institution. We would be happy to enter for you a free subscription to "THE MOUNTAIN VOICE" published Bi-Monthly.

D. M. ALDRIDGE
President

They Made Their Witness Live

This is the story of three people. It is also the story of three churches.

Mr. A., we shall call him, thought of the Scripture passage which says: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever" (Daniel 12:3).

He thought of how the Lord had blessed him as a layman in his own Christian witness and had given him the opportunity to "win many to righteousness. . ." He thought how his offering each Sunday through his church and through the Cooperative Program extended his arm throughout the state and even "unto all the world" in helping to bring others to know Christ.

Then he thought: "When I am gone, what . . . ?"

Extensive and fertile fields held in his name had been very profitable and very valuable. Other investments had been remarkably successful.

"When I am gone, what . . . ?"

His pastor's words on a recent Sunday had helped frame an answer in his mind. A piece of literature spoke to his heart. The encouraging word of another businessman in the church stimulated him to take prompt action. He talked with his attorney. He talked with a representative of the Baptist Foundation in his state.

Now his will assures the continuity of his liberal gifts to beloved mission causes, for generations to come.

Now, also, one of those tracts of land, the value of which is conservatively estimated at more than a million dollars, is in a living trust with the Baptist Foundation. Today, with lessened managerial burden for him, he and his wife are receiving the income from that property. At their deaths it will become a permanent trust. It will then in perpetuity provide liberal support for those mission causes which are now extending the reach of his arm to bless so many people.

Mr. B. has a small estate, "not enough to worry about when I am gone," he says. But he, too, wants all that he has to do the will of God. He realizes that for a steward, the important thing is not how much he has, but how faithful he is in its use. And he has come to realize that his family needs the protection of a well-planned will.

He, with the help of his attorney and a representative from the Baptist Foundation, has prepared a will which will continue to honor God and bless the world, long after he is gone.

Mrs. C. has given much thought to the stewardship of the estate which she and her late husband built with such diligent labor. She has cause for gratitude that her husband was wise enough to prepare a will for her protection, and to make significant contribution to the Lord's work in funds which are now administered by the Baptist Foundation.

Somehow she had failed to be as wise in making provision for the handling of the estate after her death.

She talked with her attorney and with a representative of the Baptist Foundation.

Now that is taken care of, to her satisfaction and joy.

What do Mr. A., Mr. B., and Mrs. C. have in common?

A sense of responsibility.

A sense of stewardship.

A love for the Lord.

A concern for the work of his Kingdom.

Wisdom in making decisions about important matters.

In each of these cases, according to their testimonies, an observance of Make Your Will Month in the churches of which they are members helped them to see more clearly some very important things.

They were helped to see that one's will is a part of his Christian witness.

They were encouraged to take important actions on these important matters now.

And they did.

Where Are We In Mountain Missions?

by James E. Casey, Jr.,
Morgan County Missionary,
West Liberty, Ky.

The Kentucky Baptist Convention has long been a supporter of missionary work in the Kentucky mountains. Many objectives have been accomplished in the past, such as, establishing a Baptist church in every county seat town in the mountains and encouraging local churches to reach out and establish missions in areas unreached by any church.

Students have been used in the summers in Vacation Bible Schools, revivals, and to help take religious surveys. Churches unable to support a full-time pastor received financial aid so they could have a full-time man on the field. The associational missionary who in most instances is largely supported by the Kentucky Baptist Convention has played an important place in the development of churches and missions throughout the mountains.

Church buildings have been given financial assistance through the State

W.M.U. and the State Mission Board. Various other programs have aided and helped in establishing the Baptist witness in the mountains.

We claim to be the largest non-Catholic group working in the mountains in missionary work. For all that has been accomplished we are eternally grateful to our God, and the people who have contributed to the cause of Christ.

In recent years, those who are working in the mountains have noticed a new thrust by various religious sects to capture the hearts and minds of our mountain people. In some areas tremendous gains have been made by these sects.

It is my firm conviction that we as Baptists need to re-think our missionary emphasis in Eastern Kentucky. While we are sitting tight, we could lose our God-given position as Missionary Baptist. "The harvest truly is plenteous, but the laborers are few."

Let us pray, give, and plan so that we can launch out into unreached areas of the mountains and claim precious souls for our Master.

We need men and women to serve as missionaries in our mountains in the fields of music, education, and recreation. This would greatly strengthen the Christian witness and also give more time to the pastor to proclaim the gospel of redemption.

We cannot be satisfied with past programs and accomplishments. This generation demands that we give of our best to the Master. We must lift up our heads and, "press toward the mark for the prize of the high calling of God In Christ Jesus."

NOTICE

J. T. Miller, president of the Kentucky Baptist Convention, has requested that a notation be made to the feature story about him appearing in last week's *Western Recorder*. Miller reports that his wife, the former Mary Page of Providence Knob, was actually reared in Guthrie in Todd County. Miller asked that this information be provided for the benefit of Mrs. Miller's friends.





SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for February 2, 1969)

INTERNATIONAL SERIES

Teachings About The Kingdom

Mark 4:21-32

At this point in His ministry, Christ introduced the parabolic method of teaching. By this new method He related interesting stories about scenes or incidents from life, with which His hearers were familiar, and placed them alongside truths which were unknown to them, with a view to illustrating and explaining these great truths to those who wanted to learn. Through parables Christ conveyed the truth of His true followers in such a way that they never forgot it, but to the unreceptive and unbelieving they did not provide any illumination, and, at the same time, His enemies were not able to comprehend what He was saying.

Mark 4:21-25

We are reminded that when one brings a candle or a lamp into a dark room, he does not hide it under a bushel, where the flame would be extinguished on account of the lack of oxygen, but he would place it where it would burn brightly, and diffuse its light and dispel the darkness. The reason for the presence of the candle or lamp would be eliminated if its light were hidden. The proper place for a candle is on a candlestick and for a lamp is on a stand where each can produce the maximum light.

Since the purpose of light is to shine, so it is the business of a Christian to be a bright and shining light for Christ, bearing testimony to His saving power.

Mark 4:26-32

This beautiful parable appears only in

Mark's Gospel. It has an important lesson for the sower, namely, that he is not to expect the harvest immediately after the time of sowing. After the sowing of the seed, there must be a period of patient waiting for proper growth before there can be the joy of harvest. Frequently, those of us who teach the Word of God are too impatient, or too anxious to announce desired results. God wants things to grow and to mature naturally and in due season, so He is patient in awaiting the normal, healthy, and steady growth of the seed. His order is that of sowing, growing, ripening, and harvest-growing and ripening, and real toil for the reaping.

Our part is to sow the best seed, in the right place, at the proper time, and in the best manner. Then we must leave the seed, out of our sight, to the life that God has given to them and to the forces of nature. We can neither give seed life nor make them grow. The life in the seed is unseen, but it is present. It is placed there by God who is the only one who can give life.

LIFE AND WORK SERIES

Why Jesus Came

Christ's mission in the world was to seek and to save the lost from their sins. He has assigned to His followers the task of witnessing for Him under the direction and power of the Holy Spirit.

Matthew 1:21

Joseph and Mary were engaged, but not married. It was customary for a couple to be engaged for twelve months before marriage. The tie of betrothal was as sacred as that of marriage. Consequently, it was a terrible shock to Joseph when he was informed that Mary was to become a mother.

Joseph did not know what to do, but we admire him for his determination to do what was right. While he thought seriously and prayerfully about what he should do, an angel appeared unto him and delivered a message from the Lord as to what he should do.

Concerning the yet unborn Child, Joseph was informed as to His birth, His

Since we cannot explain the mystery of growth in nature, still less are we able to explain the growth of the kingdom of God. Yet the strange thing is that men who accept the facts of nature, although admitting that they cannot be explained, will reject the facts of the spiritual world just because they cannot completely understand them.

From the Lord Jesus Christ we learn that the growth of the kingdom of God is like that of the seed: first the blade, then the ear, and finally the full grain in the ear. This growth is as invisible as the growth of the seed in the soil.

Our task as Christians, like that of the sower, is not to make the seed grow, but merely to sow the Word of God in good soil, leaving the results in the hands of the One Who alone thoroughly understands the secrets of growth. Between the sowing of the seed and the harvesting, man is absolutely dependent upon God. If we are faithful in sowing the proper seed, and patient in waiting, we can be assured of a good harvest.

name, and His mission. God's Son was coming for the purpose of bringing eternal life to all who would receive Him as a personal Saviour. The salvation which Christ provided is complete.

Mark 10:42-45

It is not surprising that the other disciples were disturbed when they learned that James and John were asking for the chief places in the kingdom. They were incensed at the assumption that these two, whom they thought were taking an unfair advantage of them, were superior to the other ten. Their resentment was revealed in their looks, words, and actions.

Christ was grieved that among His disciples, whom He expected to love each other, there should be jealousy and quarreling. Has it ever dawned on you that nearly all church troubles come about by one or more members having a



desire to be honored and to rule and to be pleased instead of desiring to serve and to help?

Note how Christ dealt with the situation which His disciples created. Determined to nip their bickering in the bud, He reminded them that ambition for power over men belongs to the world. In Christ's kingdom ambition is to be for service only, and never for dominion. According to Christ, a disciple is great only if he renders great service. Greatness consists in the extent and quality of service.

Luke 19:1-10

Shortly after the event recorded in Mark 10:42-45 took place, Christ passed through Jericho on His way to Jerusalem for the last time. Great crowds were eager to see Him. Among the masses of curious spectators was a well-known and well-to-do man named Zacchaeus, about whom we shall note three things:

His character

Zacchaeus was a Jew by nationality and a publican in position. He was an extortionist, levying the taxes to the limit, paying Rome her demands and adding the balance to his personal savings. Since he was the chief tax collector, he probably got a "rake-off" from the rest of those who gathered taxes. Although he had become rich, he was held in contempt by the people.

His condition

Zacchaeus was small in stature. He was a social outcast. Nobody thought much of him. Being a traitor to his country, he was hated by his fellowmen.

His conversation

When Christ singled Zacchaeus out, addressed him by name, and called him to minister unto Him, it broke his heart to think that here is One Who sees me, knows me, cares for me, and needs me. His conviction of sin, unfeigned repentance, reception of Christ, confession of Him, restitution of possessions, joy of heart and reformation of life are excellent evidences of his genuine conversion. A marvelous change was wrought in him. Just as remarkable a change will take place today in the lives of those who receive "the Son of man" who "is come to seek and to save that which was lost."

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Pastor-Led Enlargement Can Help Any Church Says TU Secretary Whaley

Training Union enlargement, the pastor-led variety, is within the reach of every association regardless of its size, type or geography, according to State Training Union Secretary James Whaley.

"Pastor-led enlargement enables the pastor to lead his own church in a study of Training Union work," he said. "Church leaders can then determine areas where enlargement is needed and where it is feasible."

Whaley noted several values of the pastor-led enlargement project:

1. Church leaders have an opportunity to take a hard look at their own training programs.
2. The pastor is identified very close-

ly with the church's training program.

3. It calls for little expenditure of money.

4. It presents to church leaders the concepts, materials, techniques and resources needed to enlarge the church's training program.

5. Enlargement follow-through is more certain, since church leaders themselves are the ones responsible for implementing enlargement plans.

Training Union directors may secure additional information about the pastor-led enlargement project by contacting James Whaley, Training Union Department, Kentucky Baptist Building, Midletown, 40243.



TEEN TEMPO

by

Donal W. Key

So You Wanta Drop Out

So here you are in a world you didn't make, yet a world you are helping to mold. A world in which very few things appear to be stable. In fact, everything seems to be shaky, uncertain, and changing. The world of science rapidly unfolds and thus changes on the half-hour. In your lifetime many countries of the world have changed hands. Democracy itself is not what it once was. With almost every daybreak comes a new war, a new revolt, a new lawlessness, a new violence, a new shadow of hopelessness. The list is almost endless and so is the anxiety of those who must face these changes.

Coming of age is never easy but to do so in such an unstable world is nearly unbearable. Only you as a teenager can know how deep that gnawing uncertainty can go into a young soul. It is certainly little wonder that some of you consider dropping out of life.

Have you heard the rumblings in the wind? Already the old folks are preparing for the age-old ritual in which that little oval shaped earthly thing called the world is handed down from one generation to another. The thing kinda reminds one of a grenade with the pin pulled. The only thing holding it in one piece is a nervous handful of aching fingers. With the time running out, and not knowing what else to do with it, the thing is feverishly handed to the next generation; you. And there you will stand having inherited a bomb.—So, what are you going to do?

Although no one can really blame you

for wanting to say, "No thank you, I pass," it is certainly a very foolish thing to actually drop out. Take a look. If you do not take a firm grip and accept your responsibility the bomb goes off and only the smoke remains. The cold hard facts are, you don't have any choice.

But look, there's another side to this thing. You, more than any other generation, have the equipment to dismantle the destructive forces in our world. How?—First, give yourself to the task of making peace and spreading brotherhood right where you are among yourselves. But don't stop there. The big task is spreading peace and brotherhood over the whole world. Seem impossible? Try this for the second idea. Instead of saying, "It's no use," sit down together and dream with your classmates and friends. Dream up ways to spread the good propaganda of peace, freedom and brotherhood to high school students (teenagers) in other countries. Get to know and understand each other. Begin now to build the kind of world community you want for tomorrow. Where this generation has failed miserably I have the feeling you may succeed wonderfully.

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"Mission '70" Planning Meeting Held, Shapes Nation Wide Missions Confab

Plans for confronting students, young adults and leaders with the world mission task and career opportunities were discussed by Mission '70 committee members who met in Atlanta recently.

The planning meeting involved 50 members of the committees for Mission '70, a national conference expected to attract about 4,500 participants here December 28-31, 1969.

Participants in Mission '70 will be confronted with the world mission task and with career opportunities in church vocations, and will be given opportunity to respond to specific calls of service in world mission programs. The conference will begin with a Sunday evening worship service and will close with a New Year's Eve midnight commitment service.

The effort is sponsored by the personnel departments of the Foreign Mission Board and the Home Mission Board, and the program of vocational guidance, Sunday School Board of the Southern Baptist Convention. Also cooperating in the effort are the Woman's Missionary Union (WMU), the Brotherhood Commission and the program of student work of the Sunday School Board.

Application for registration is being handled through state directors of student work. A registration fee of \$12.00 covers registration, lunches, book of proceedings and insurance. Registration blanks will be available in offices of state student work directors and at the Mission '70 headquarters office, Home Mission Board, Atlanta.

Each state convention has been given a suggested attendance figure in order to provide for balanced distribution of registrants from throughout the Southern Baptist Convention.

Kentucky

Kentucky's quota is 250 students. This has been divided into categories of 185 college students, 50 seminary students and 15 adults. Kentucky Student Work Secretary Chester Durham is coordinating the state program.

The Regency Hyatt House, headquarters hotel for the conference will reserve more than 600 rooms for conference participants at \$7.00 per person rate for occupancy of a room by three persons. Other Atlanta hotels, cooperating with the conference, will be announced at a later date. (BP)



"The National Advisory Commission on Civil Disorders probably saved many lives in the nation's black ghettos this past summer by rushing its report into print five months ahead of schedule, its deputy executive director contends. . . . Last April saw almost as many riots and disturbances across the nation as the entire summer of last year. But the total deaths and destruction hardly approached the scale of the Detroit riot alone, which, in July 1967, killed 43, and the 1967 Newark riot, with 23 dead. . . . (Arkansas Democrat, 11/18/68)

. . . During 1967 world population grew at the rate of 180,000 a day, or 65 million a year, to a total of 3,420,000,000 by midyear. If the present rate of 1.9 percent annual growth continues, the total will double by the year 2006—just 38 years ahead. Three-quarters of mankind live in developing regions, more than half of the total in Asia. The population of mainland China is estimated at 720 million and is increasing by 1.4 percent annually. Annual rates of population increase for other areas: Central America, 3.5 percent; Latin America, 2.9 percent; Africa, 2.5 percent; Asia, 2 percent; North America, 1.3 percent; Soviet Union, 1.2 percent; Europe, 0.8 percent. More than half the population of North America lives in cities of at least 100,000 people. (The Christian Century, 11/13/68)

. . . "The migrant farmer needs more help than the Cuban refugee perhaps; the latter often arrives with education and job skills. The Negro slum-dweller finds the unemployment rate twice as high as for whites; for teenagers unemployment is 25 percent; for female heads of poor families, 50 percent. Giving the migrant blacks the same care under a national program as the alien Cubans would be very expensive, of course. It would be unorthodox, too. Governor Rockefeller of New York proposes that Washington take over relief payments and equalize them among the states. New York's welfare payment to a family of four is five times Mississippi's, Rockefeller complains. That is one reason that the mass migration occurs." (New Republic, 1/11/69)

Smith Accepts Davis Memorial Church

Davis Memorial Baptist Church, Louisville, has called a new pastor. He is Harold S. Smith, who succeeds C. Earl Leininger. Leininger resigned to accept a teaching position at Mars Hill College in North Carolina.



Smith

Smith comes to his new position from a four-year pastorate at Lane Baptist Church, Louisville. Prior to that time, he was pastor of Baptist churches in Waddy, Kentucky, and Tell City, Indiana.

A native of Alabama, Smith is a graduate of Southern Seminary. He holds the master of theology and doctor of theology degrees in addition to the bachelor of divinity degree.

While at Southern Seminary, Smith served as a teaching fellow in the department of Christian theology for three and a half years.

Smith has been active in the work of Long Run Association. For three years he was a member of the special ministries committee and was recently elected to the educational services committee.

Smith is married and has two children. The family is living at 3227 Ellis Way, Louisville 40220.

NOTICE

In the listing of the top 100 churches in total Cooperative Program giving Harlan Baptist Church, Earl Bell, pastor, was omitted. The church should have been listed as number 31 with a total contribution of \$16,847.

Another error occurred when First Baptist Church, Pineville, was listed in Cooperative Program giving as contributing \$9,491.81. The actual contribution was \$19,491.81.

If any other errors occurred in reporting the giving of churches for 1968, please contact Mr. George Price, Business Manager, *Western Recorder*, so they can be rectified in the state annual.

If no errors are reported, the list of church giving will appear as published in the last issue of *Western Recorder*, 1968.