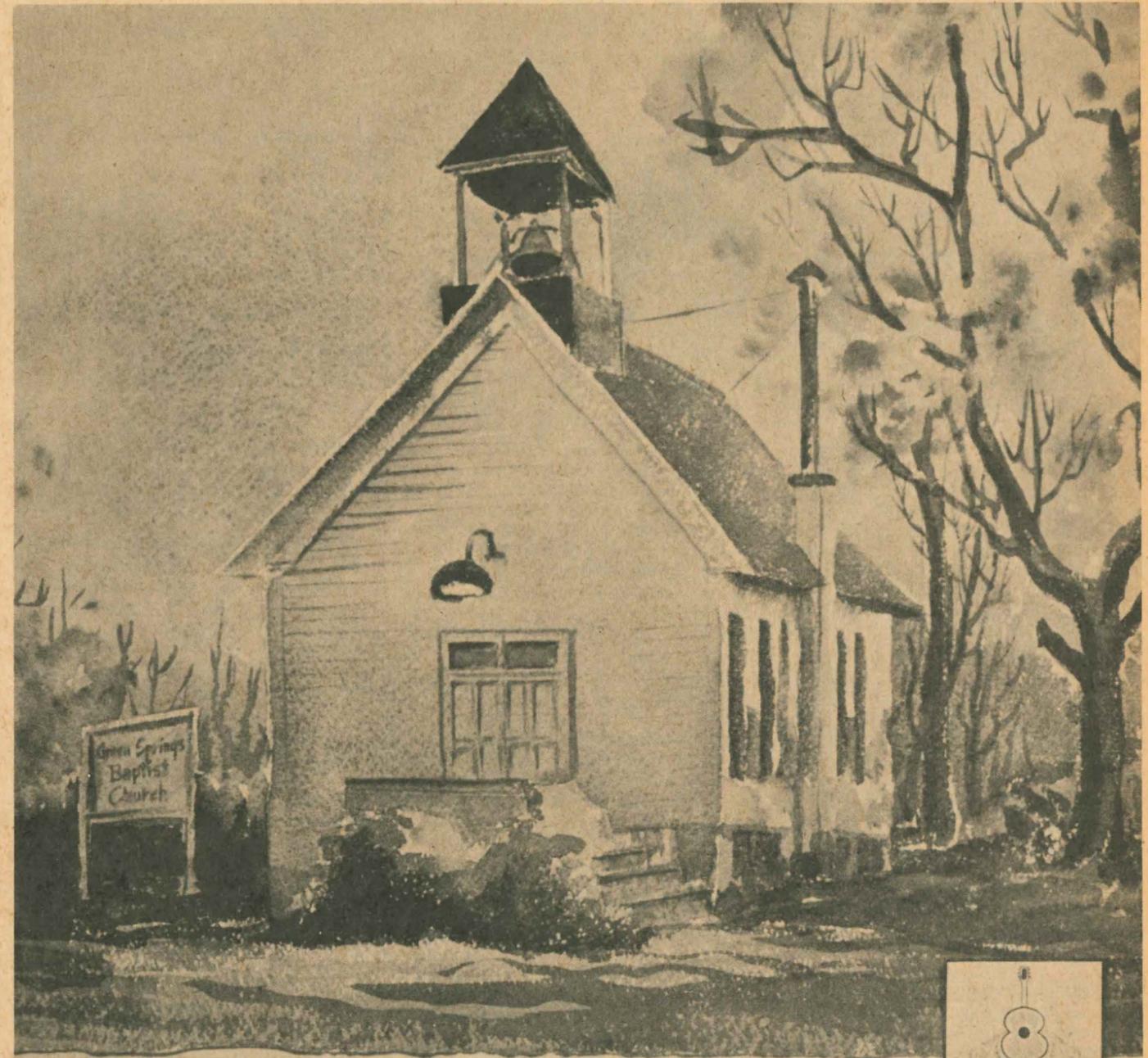



WESTERN RECORDER
OCTOBER 4, 1969

"COUNTRY CROSSROADS," a new weekly radio production of the Southern Baptists' Radio and Television Commission, will be inaugurated on the weekend of October 18 over Station WSIX, Nashville, Tennessee, at the height of Nashville's Grand Ole Opry Anniversary Celebration. Christian performers will appear on the new show to discuss popular lyrics from a religious viewpoint, to relate their own religious experiences, and to comment on life and current issues.



"Taking the cross of Christ to the crossroads of America"





GLEANINGS FROM THE FIELD

SOUTHWESTERN SEMINARY, Ft. Worth, Texas, has enrolled its largest class in the past 10 years according to Miss Katie Reed, registrar. The 1,791 students enrolled constitute an increase of 56 over last year at this time. Students enrolling for the first time numbered 496. This is the third consecutive year the school's enrollment has climbed.

MISS MARGARET MCKINNEY, manager of the Baptist Book Store in Louisville, has been granted a leave of absence effective October 1, 1969. According to Sunday School Board officials, family responsibilities necessitated this temporary action. Her address is now 603 Morris Street, Sweetwater, Tennessee 37874.

FIRST BAPTIST CHURCH, Ashland, was treated to a religious drama Sunday evening, September 21. The drama, entitled "Who Cares Anyway," was produced by the young people of the church.

LEBANON BAPTIST CHURCH, Caldwell Association, observed its 100th anniversary Sunday, September 14. Special all-day services were planned including dinner on the ground. Four of the church's living pastors were present for the celebration. Carlos McWorthy is now pastor of the church.

LEWIS MOORE, a first-year theology student at Southern Seminary, has been appointed director of that institution's news office and managing editor of *The Tie*, the seminary news magazine. Moore is a native of Oklahoma and graduate of Baylor University where he was editor of the school's student newspaper.

ROBERT S. DENNY, a native of Somerset, Kentucky, has been appointed acting general secretary of the Baptist World Alliance, a post left vacant by the death of Josef Nordenhaug. Denny, an associate secretary of the alliance since 1956, was to succeed Nordenhaug in July, 1970, when Nordenhaug planned to retire.

ANDERSON BAPTIST ASSOCIATION, during its regular session, adopted a resolution urging each church and interested citizen to contact legislators and television networks informing them of their opposition to programs which use profanity, take God's name in vain and depict illicit sex. The resolution was prepared by William Hogan, pastor of Van Buren Baptist Church.

WAYNE HART has been ordained to the gospel ministry by the Ashland Avenue Baptist Church, Lexington. The request for ordination came from the Meadow Thorpe Baptist Church in Lexington. A council of nine ministers and 22 deacons participated in the laying on of hands.

MISS JUNE WHITLOW, consultant on administration and research for the Southern Baptist Woman's Missionary Union for the past two years, has been elected director of the WMU promotion division. Miss Whitlow will take office immediately, succeeding Mrs. R. L. Mathis, who was elected president of the Woman's Missionary Union in June. Her election was announced by Miss Alma Hunt, Woman's Missionary Union executive secretary, who described Miss Whitlow as "an excellent organizer, effective speaker and conference leader, and sympathetic listener."



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THE BAPTIST WORLD ALLIANCE has established a "Josef Nordenhaug Memorial Fund" in honor of its late general secretary. The fund began when Mrs. Nordenhaug requested friends to make gifts to the alliance rather than send flowers to the funeral. According to Carl W. Tiller, alliance treasurer, a special fund has been established to receive memorial gifts. Receipts will be used for whatever alliance objective the Nordenhaug family may designate later.

CUMBERLAND COLLEGE has set another all-time enrollment record. E. C. Masden, academic dean, said that 1820 students, including 500 freshmen, had registered for the fall semester as full-time students. This is 107 more than last year.

GEORGETOWN COLLEGE enrollment figures indicate a record number of students for the new school year according to Mrs. Dorothy DeMoisey, registrar. The undergraduate registration totals 1,401. The record attendance is principally accounted for by the largest freshman class in Georgetown's history. There are 484 first-year students at the College this Fall.

Calendar

October

- 6—Area TU Leadership Conference Paducah and Ashland
- 7—Area TU Leadership Conference Hopkinsville and Hazard
- 8—Area TU Leadership Conference Bowling Green and Corbin
- 9—Area TU Leadership Conference Owensboro and Lexington
- 10—Area TU Leadership Conference Elizabethtown and Carrollton
- 13-14—State and Materials Clinic for Music Leaders—Severns Valley Church, Elizabethtown
- 17-19—State Student Convention Lexington
- 19—American Bible Society Day
- 31-Nov. 1—Associational Officers Briefing—Cedarmore

November

- 2-8—R.A. Week

John Dillinger's suggestive book, *The Centrality of Preaching in the Total Task of the Ministry*, cites one unhappy layman saying about his pastor, "I wish he would stop moving candlesticks and start concentrating on his sermons. If he spent half the time on his pulpit notes that he spends fiddling with the order of service, he would be another Billy Graham."

This comment points up the plight of the busy-body preacher who uses too much time that should be spent on the main thing—preparing to preach and preaching—doing lesser things. One man I know is simply wedded to the mimeograph machine. Recently, this church's educational director gave up in disgust because the pastor, instead of spending hours in sermon preparation, was absorbed with educational and administrative detail. Another well-intentioned minister gets to the office early, works at the church diligently supervising everything and everybody, even to being chauffeur for the women who buy the groceries each week for the church suppers. But he neglects his study time. Thus the dullness and repetitiousness of his sermons appall the people.

There are many secondary things in the minister's spectrum of responsibilities which he must control, or they will absorb him completely.

Men who allow this to occur may well be running away from the necessity of preparing sermons, for it is not child's play and it comes with insistent regularity. But were they called to preach, or to piddle?

John A. Broadus said many years ago that the Reformation first was a reformation of preaching. Likewise, a preacher's complex life style has a better chance of falling into place if he has a prime center. His pulpit ought to be that place. If he excels here, the worship will almost automatically improve. Members will more likely be inspired to offer their time and energies to do church chores. But if the minister believes that he can best prop up the sagging church life with administrative chinks that

he tediously places here and there, he'll still find that the house of his work will ultimately fall in on him.

Why is it that some men cover themselves up in so many details that they cheat on sermon preparation? Is it that they can't avoid it? Who is pressuring them to do this? Does the denomination require it? Do their

most primary work. Some preachers may well be frustrated ministers of education, or misplaced ministers of music, or eager beaver campaign directors, or out of pocket business managers, rather than proclaimers.

There'll be a new day in churches when multitudes of preachers assert their intention to put sermon preparation and delivery first.

A busy executive chafing about again being on the pulpit committee, moaned over letters of application for the slot. He also disliked it because pastors did not tell the whole truth about their aspiring friends. Still other letters bothered him because they were heavy on the ministers' material accomplishments.

"We get so many recommendations," the man said, "that tell us that the would-be pastor of our church led his current congregation to black top so many cubic yards of parking space, erected so many building units, put up a new pastorium, and headed various civic committees, such as the one to clean off vacant lots for a playground, and needle the city council to tear down dilapidated buildings near by. But these are the kinds of things our lumberman's convention reports include! What we want to know in our church is can the man preach? Is he capable of thrilling us again with the preached Word. If so, we can do the chores. But if he can't do that, then we lose much desire to put our hand to the plow at all."

—C. DeWitt Matthews
Midwestern Baptist Seminary
Kansas City, Missouri

laymen expect it? Or had congregations much rather pastors would neglect many other secondary matters if they'd study and preach with creative brightness?

I have a conviction that any preacher can free himself from being trapped by trivia if he genuinely feels that preparing to preach and doing it are the two sides of his

Any man can improve in his preaching ability if he believes in it enough to continually work at it. We've all heard men who were so ill-prepared, so stumbling, so repetitious, so unimaginative, so uninspiring when they preach that we've despaired of their ever improving.

Everyone of the thirty-seven thousand Southern Baptist churches ought to have a man in the pulpit who, up to his most disciplined ability, preaches the gospel with such power and charm that the congregations feel like cheering with excitement and gratitude.

Is this too large an order?

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



Summer Is Ended

Only yesterday it seems we were looking for the long, languid days of summer and now they have already come and gone. Autumn awaits impatiently her day and even winter's whispers can be heard in the chilly morning breezes. The yards where children played merrily are now quiet and the school rooms once again ring with the voices of teachers and pupils.

September's cool nights call for pulling up extra cover and it's harder and harder to rise early for the day's duties. Nature's world is about to explode with fall colors. Already on display is the red dogwood, the yellow elm and the crimson and gold maple tips. The goldenrods in the meadow and along the fence rows are in their full glory.

In the garden it is gleaning time. The tomatoes are fewer and fewer but tastier and tastier. The

late green beans yield a welcome harvest before they give way to the October frost. The squash have done their best all summer and still won't give up. The second crop on the same lima bean bushes is also racing with the first frost and the blackeyed peas are all but finished. The two rows of corn planted late were caught by the hot and dry days of August but the undersize ears seem ever sweeter than the early crop. Only the turnips and kale remain vigorous for they are young and are resistant to the early winter cold.

The changing seasons speak of the One who changes not and His glory is seen in forest and garden. Trees and plants as well as the winds and the waves obey His voice. Only man rebels and misses the Creator's purpose for him. When will we learn?

Pastorless Churches And Churchless Pastors

The shortage of pastors for Southern Baptist churches is the subject of two very enlightening articles in the September issue of *Home Missions* magazine. At the end of 1968 there were 3,838 Southern Baptist churches without a pastor. This was 11.3 percent of all our churches and was the highest percent of vacancies since 1953 when 11.7 percent of our churches were pastorless.

One encouraging note for the future is the report of all our seminary presidents that the percentage of seminary students planning to be pastors is now higher than it has been in more than a decade. Maybe the downgrading of the church and its pulpit ministry which has been going on for several years is diminishing and the pulpit is once more being restored to its proper place.

The shortage of pastors does not mean the number of preachers is short. There are far more ordained preachers than there are Southern Baptist churches. The problem is many Baptist preachers are not qualified to fill the vacant pulpits. Our practice of easy ordination by local churches has resulted in the

ordination of many who have little or no training and, therefore, are not called by the churches. It is very likely there are more ordained Baptist preachers in Kentucky without a pastorate than there are who serve as pastors.

At the same time there are too many qualified preachers who are unemployed. And, so, pastorless churches are not the only problem. There is the problem of churchless pastors. Hardly a week passes that some heart breaking account of a preacher without a pulpit doesn't reach this editor.

Take a recent case. The man concerned resigned his pastorate several months ago without a place to go. He was a seminary graduate and all his preparation had been for a pulpit ministry. His record was good in two pastorates. When it appeared it would hurt the church and himself to stay longer, he resigned. No other church sought his services.

He moved back to Louisville, his home town, and took a job calling for only a high school education. His wife also had to go to work in order to make ends

meet. Several months have passed and he is still without a place to serve.

It's hard for such a man not to become cynical and depressed. It is also hard on his family which has been taught that the Lord leads his servants.

We need to do something about churchless pastors as well as pastorless churches. We cannot piously say, "Leave it to the Holy Spirit" and forget these brethren. The Holy Spirit uses human instrumentality.

Several attempts have been made to find a plan to put pastorless churches and churchless pastors in touch with each other. Most of these have failed because of the fear of creating bishops or otherwise using human means rather than the divine.

North Carolina Baptists seem to have a plan which is working. An administrative assistant to the execu-

tive secretary serves as a "liaison" between pastors and churches. He helps only when asked and then merely provides biographical data on two or three prospective pastors to a pulpit committee. Some such plan is needed in other states.

Admittedly such a plan involves some risk of denominational politics. The benefits of such an open plan, however, outweigh the risks involved. Actually this kind of thing goes on now without official recognition and it would be better to have it out in the open.

We should be concerned about the future supply of pastors for Baptist churches. We should "call out the called" and train them for the pastorate. We should also be concerned for churchless pastors who have already been called out, have become prepared but are idle because no church has called them.

Guest Editorial

The Broadman Bible Commentary

J. TERRY YOUNG, Editor
The California Southern Baptist

In just a few weeks the long awaited *Broadman Bible Commentary* will make its debut with the publication of volumes one and eight. Volume one covers Genesis-Exodus and general articles on the Old Testament and Volume eight covers Matthew-Mark and general articles on the New Testament. The rest of the twelve-volume set of commentaries will be published in the four-year period, 1969-72, with two volumes being released each April and October.



YOUNG

Without so much as having seen a single line of type from the new commentaries, we would like to speak a word of commendation and a word of caution. First, we would like to commend the Sunday School Board and its Broadman Press for publishing this significant set. Certainly it is a long-needed and greatly-overdue step in the publication of serious Bible study materials by Southern Baptists. Clifton J. Allen serves as general editor of the set. He is well known to Baptists as a man of great scholarly as well as spiritual capabilities through his long years of service as editorial secretary of the Sunday School Board. An impressive list of scholars has been enlisted to write portions of the commentary in their various fields of specialization. The results should be a most worthwhile contribution to Baptists' Bible study.

Now, the word of caution. We don't know who will get to read the first copy off the press, but we confidently expect that he will find something in it with which he disagrees. So will all of the rest of us. That's the nature of us Baptists and our Bible study. We are just about unanimously agreed on the nature and importance of the Scriptures, but we are nowhere near agreement on how to understand some of the deep truths of the Bible or how to answer some of the questions raised in serious, scholarly study of the Bible. If the Bible were as simple to interpret and understand as some folks would have you believe, there would be no need for this commentary or even a Sunday school lesson quarterly. Since the commentary is greatly needed, let us recognize that it will of necessity advance some ideas and interpretations that are a shade different from those some of us have found. You can rest assured that it is written by Baptists, from a thoroughly Baptist point of view, but no single page in it will win unanimous endorsement from all of us Baptists.

We are happy to announce the publication of these first two volumes with an advance word of commendation for the whole commentary project. These commentaries are worthy of your personal study. You will doubtlessly hear an assortment of criticisms of the commentaries when they are released. We suggest that you form your opinion of the commentaries on the basis of your own study of them rather than on the reaction of someone else.

Two Kentucky Families Among Recent Home Mission Appointees

Two Kentucky families were among the eight couples recently appointed by the Home Mission Board to full-time service. Both couples will serve in the northeastern part of the United States.

Mr. and Mrs. Mack Taylor will be student workers in Boston, Massachusetts. Taylor is a graduate of Southern Seminary in Louisville and Princeton Theological Seminary. He has pastored two churches and served as social worker for the Trenton State Prison and counselor for the Jersey City Job Corps for Women.

His wife, Mrs. Sandra Gayle Taylor is a former public school teacher in Louisville.

Working in Tuckerton, New Jersey, will be Mr. and Mrs. Joel Land. He will serve as a pastoral missionary. Land is a graduate of Southern Seminary. Currently he is pastor of Calvary Baptist Church in West Lafayette, Indiana, where his wife, the former Carolyn Joyce Martin, recently earned a masters degree.

Others appointed by the Home Mission Board are: Mr. and Mrs. Malcolm

Webb for deaf work in Syracuse, New York; Mr. and Mrs. James Allen Wright, for work with Spanish speaking people in Hartford, Connecticut; Mr. and Mrs. James Akin for pastoral work in Palmer, Alaska; Mr. and Mrs. Robert Wells as area missionaries in Reno, Nevada; and Mr. and Mrs. Guy Bradley as superintendents of missions in Lancaster, California.

Also announced was the resignation of Roy Lewis, assistant to the director of the Home Mission Board's church loans division. Lewis has accepted the pastorate of the Calvary Baptist Church in Lilburn, Georgia. His resignation takes effect October 31 ending eight years of service with the Board.

Mrs. Sarah Parker, Kentucky Missionary, Dies In Alabama

Mrs. Sarah Gayle Parker, 72, a native of Falmouth, Kentucky, and Southern Baptist emeritus missionary, died September 19 in Ashland, Alabama. Funeral and burial were in nearby Lineville, September 21.



She and her husband, Rev. Earl Parker, were missionaries to China for 32 years and to Korea for four years before retiring in July, 1958. During her years in China, Mrs. Parker did city and rural evangelistic work in Pingtu, Shantung Province, and was a substitute teacher at the Effie Sears Memorial School. This was in addition to rearing four children. She left China in 1940.

In 1954 she and Mr. Parker went to Korea to minister among the many Chinese living in that country. During their service in Korea they were privileged to see a Chinese Baptist church erected in Pusan.

Mrs. Parker received the bachelor of arts degree from Georgetown (Ky.) College and the bachelor of missionary training degree from Woman's Missionary Union Training School (later merged with Southern Baptist Theological Seminary), Louisville, Kentucky. She taught school in Falmouth before her appointment to foreign service in 1922.

Mrs. Parker is survived by her husband and four children.



October is the time for the falling of leaves turned from green and into yellow and brown and then—after the fall—death, then into the stuff out of which life grows more quickly from the earth. It is a beautiful time—the most beautiful after the first biting frost. It is "Indian Summer" quite often. It is the beginning of serious study for millions of students. In many ways, it is both a time of endings and a time of beginnings. It is time—God's gift—for renewal of effort for the things that matter, and endure.

Cooperative Program month

Now is the time to have a "Month of Prayer, and Study" concerning all missions—that is, the Cooperative Program of the Kentucky-Southern Baptist Conventions. As the WMU sponsors the Easter Week of Prayer and Study for Home Missions, the September Week of Prayer and Study for State Missions, and the December Week of Prayer and Study for Foreign Missions, the pastor should lead the entire church in a month of prayer and study concerning the entire program of Baptists, combining all the areas of missions, benevolence, religious education and higher education and seminary training.

Why October? Because for most of you it is the preparation time for your church, and prior to the time you make up your budget for the coming year. In other words, October may not be the best month for you if you start your new year in the spring or summer—have the month before your new budgetary year.

But, October is a perfect month for a majority of the churches. And, it would be good for any church regardless of its budget planning. We need to know the needs, to see what the Cooperative Program is doing. To use a phrase you see on the highway construction signs: "Your Cooperative Program dollars at work"—next door, your state, your nation, and 74 nations around this "oasis of the universe" spoiled to death by sin but savable through Jesus Christ whom we share through the world mission program of the Cooperative Program.

So, have "Cooperative Program Month" to suit you—but have it. Write Jesse C. Stricker, Stewardship Department, Kentucky Baptist Building, Middletown 40243 for help. Splendid and soul-stirring materials are available for your financial program. Can we assist you?

HAROLD G. SANDERS

WESTERN RECORDER

B.W.A. Congress

Tokyo Readies Self For Baptist Invasion

"The Baptists are coming." Those words are being heard increasingly around the hotels of Tokyo, according to Worth C. Grant, Southern Baptist missionary press representative for the Japan Baptist Mission. Hotel proprietors will be disappointed if fewer than the 7,000 show up for the 12th Baptist World Congress, July 12-18, 1970.

Already, the congress is being publicized by the Tokyo office of the Baptist World Alliance, by various committees working out the many details of preparation, and by travel agents and tour leaders. The meeting will be the first Baptist World Congress to be held in Asia and the largest meeting of international Christians ever in Japan.

Yet, not all of Tokyo's 11 million people can be expected to get excited about the Baptist gathering, since some kind of meeting on an international scale occurs in the world's largest city almost every day, Grant said. But, he added, after 7,000 Baptists arrive for their meeting in the Budokan, a large downtown arena, some of Tokyo's masses

will know that the congress "is a different kind of meeting."

With the coverage the Japanese mass media will give the congress, the name *Baptists* will be heard by millions for the first time in Japan, where Christians of all denominations comprise less than one percent of the population. "Certainly if those who attend the congress leave behind a witness for Christ,

Tokyo and all Japan could be profoundly affected," Grant said.

Next year, the country will be host to Expo '70, its first world fair, to be held in Osaka. "Japan, a country known for its genuine hospitality to foreign guests, will be at its best in 1970, not just because the Baptists are coming but because the world is coming," Mr. Grant noted.

Cumberland Adds Four To Staff

Four more new staff members have been added to the personnel rolls at Cumberland College. They are Miss Annette Glasscock, Roger D. Baker, Erling O. Duus, and Loyd V. Jeffers.

Miss Glasscock, a native of Fort Worth, Texas, has joined the Music Department as an instructor in voice and music. She is a graduate of Mary Hardin-Baylor, Belton, Texas, and earned her M.S. in music at the University of Wyoming.

Mr. Baker, a 1969 graduate of Cumberland, is a native of Berea, Kentucky. He is director of student activities and assistant dean of men.

Mr. Duus, a native of South Dakota, is teaching in both the English and History Departments. He is a graduate of Vanderbilt University, the Northern University of Iowa, and has done graduate work at Tufts University and Indiana University. He taught two years, 1965-67, at Dean Junior College, Franklin, Massachusetts, and in 1968 was guest lecturer at International College in Elsinore, Denmark.

Mr. Jeffers, a 1969 graduate of Cumberland, and a native of Oneida, Tennessee, is the director of public information at the college.

Glorieta Coffee House Features Story Of "A Cat Named Zacc"

"There's a story about a cat named Zaccheus. He was a kind of wimpy little cat—short and ugly and nothing. He even had a crumby job that no one else wanted."

So began a modern narration of Jesus' love for a man that everyone else disliked, as written by Micheal England, Southern Baptist summer missionary to youth in the Haight-Ashbury district of San Francisco, and a student at Golden Gate Baptist Theological Seminary in Mill Valley, California.

A coffee house set up during student week at Glorieta Baptist Assembly featured England's work with a presentation, part poetry and part drama, written in modern slang in an effort to reach young people who understand nothing but slang.

"Drama can make a point in a way that nothing else can," said England, a graduate in theatre arts from the University of California in Los Angeles.

England summed up his theme at the Glorieta coffee house presentation in one line, saying: "Jesus and Zaccheus had a great time, and Zaccheus found out what it was like when somebody just loved him like he was." (BP)



CHURCH HISTORY—Mrs. O. E. Hoffman and Mrs. L. N. Whitfield, left to right, present a copy of their recently published book, *HISTORY OF THE BEECHMONT BAPTIST CHURCH, 1911-1967*, to Mr. and Mrs. W. D. Morton, church pastor. Mr. A. J. Frederick assisted in initial research for the book which took three years to write. According to Larry Armstrong, assistant pastor of the Beechmont church, persons interested in securing a copy of the book should write the church for additional information. Requests should be addressed to Beechmont Baptist Church, 4574 South Third Street, Louisville, Kentucky 40214.

Survey Shows Reasons For Denominational Changes

A survey of 1,905 persons who either joined a Southern Baptist church from another affiliation or left Baptists to join another denomination has disclosed that the vast majority made the change in denomination because of marriage, convenience, or circumstance.

Major purpose of the survey conducted by the research and statistics department of the Southern Baptist Sunday School Board was to determine why Baptists change denominations either to join it from another church or to leave the SBC. The survey disclosed that during 1967, there were 30,083 persons who joined the SBC from other denominations, and 35,906 persons who left Baptist churches to join other denominations.

Of the 1,905 persons surveyed, there were about 750 usable responses, including 554 "new Baptists" who formerly were affiliated with another denomination; and 210 "former Baptists" who left the SBC to join another church group.

One-third (33.4 percent) of the new Baptists and 45.2 percent of the former Baptists responding said they changed denominations in order to be in the same church as the husband or wife.

The reason given by the most individuals who have joined Baptist churches from other denominations, however, was that they felt "that Baptist beliefs were more biblically accurate." Of the respondents, 36.3 percent cited this reason.

Kenneth E. Hayes, research analyst who directed the survey, said in summarizing the findings that "new Baptists seem to have indicated more spiritual or doctrinal reasons for changing denominations than did former Baptists."

Of the new Baptists, 24.2 percent said they became a Baptist because "I felt that I was not saved."

Comparatively, former Baptists who left the denomination ranked these items rather low on a percentage basis, with 12.4 percent, the second largest percentage, saying they felt they were not in God's will and 1.4 percent saying they changed because they felt they were not saved, the lowest percentage ranking.

Of the former Baptists surveyed, 11.4 percent added that they felt that Baptist beliefs were less biblically accurate than those of the church they joined.

A larger group, 11.0 percent of the former Baptists said they were unhappy with their former denomination than the 6.9 percent of the new Baptists who said they were unhappy with their former church group.

Doctrinal reasons were cited by 8.6 of the former Baptists and 5.6 of the new Baptists.

More convenient location was given as the reason by 11.9 percent of the former Baptists and 19.0 percent of the new Baptists; and circumstantial reasons were listed by 10.5 of the former Baptists and 4.9 percent of the new Baptists.

A profile analysis of the persons responding to the survey showed that the majority of both new and former Baptists are female, about 60 percent each, and married, about 80 percent.

Former Baptists were generally younger than new Baptists, had a slightly higher degree of formal education, and had a "slight edge" in professional and technical training.

About 35 percent of the former Baptists had attended college, professional or trade school, compared to 27 percent

of the new Baptists. Likewise, 28.4 percent of the former Baptists were professional workers, compared to 20.4 of new Baptists.

Former Baptists tended to be more critical of the SBC than new Baptists in answers to a section on views of the denomination.

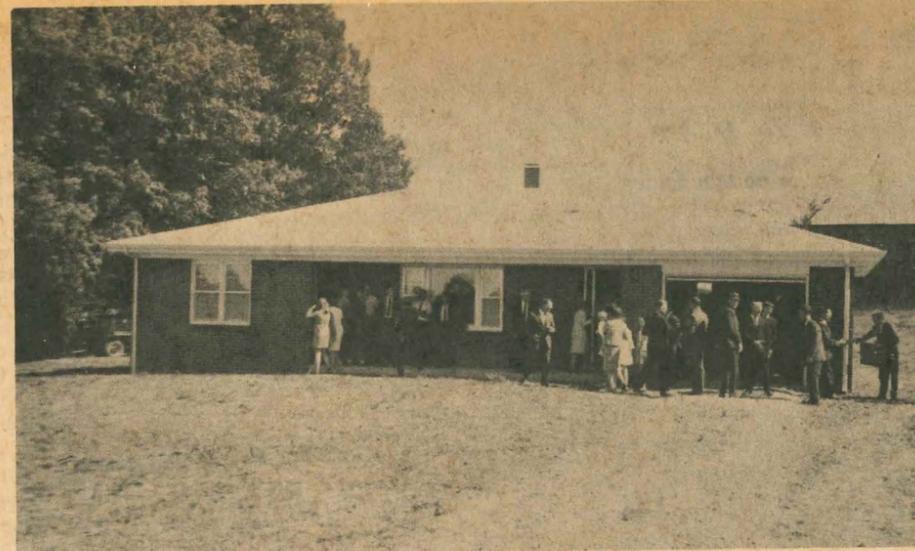
Both groups generally agreed that Southern Baptists are doing their best work in the areas of Christian education and worship, and their poorest in the area of reclaiming inactive members.

Consistently, a larger percentage of former Baptists than new Baptists ranked the SBC low on its reputation in race relations, progressiveness, ability to change, willingness to deal with controversial issues, and attention to contemporary problems.

When asked to rank the importance of factors in this order: (1) liked the church's minister, (2) members were pleasant and friendly, (3) liked the church's educational and service programs. Former Baptists picked the same three items, but listed educational and service programs first, and ministerial preference third.

In a section on doctrine, neither new Baptists nor former Baptists wholeheartedly accepted the doctrinal statements of the SBC-approved Statement of Baptist Faith and Message, but generally new Baptists accepted the statements more fully than did former Baptists.

Although the survey did not determine which denomination most former Baptists joined when leaving the SBC, it did disclose that most, 37.2 percent, of the new Baptists were previously Methodist. Others ranked in order were Christian Church, Presbyterian, and Lutheran, all with less than 10 percent. (BP)



NEW MISSIONARY HOME—Sunday, September 28, more than 200 people from Allen and Monroe Baptist Associations gathered to dedicate a new missionary residence near Fountain Run, Kentucky. Representatives from 23 churches in the two associations were present for the ceremony. Nobel Cottrell, pastor of Thompsonville Baptist Church, co-ordinated the building efforts for the new three-bedroom brick home. Carline Spears is the new missionary for the association. He and his family will move into the new home shortly.

Staff Changes

Two Accept Associational Posts

Kenneth R. Cole resigned the pastorate of the Morehead, First Baptist Church in Bracken Association to become the pastor of the Russell Cave Baptist Church, Elkhorn Association.

Kenneth S. Cole, who resigned the Lake City Baptist Church in Ohio River Association, is now pastor of the Macedonia Baptist Church in Caldwell Association.

Julius W. Hansen, pastor of the Salem Baptist Church, Salem, Kentucky, for the past 26 years, has announced his retirement. Hansen's earlier ministry was spent with churches in Crittenden and Livingston Counties.

Hansen says that though he is retiring from the active pastorate he would be available to serve as interim pastor or do pulpit supply work. His address is Salem, Kentucky 42078.

Liberty Association voted recently to call **W. W. Johnson** as association missionary. He began his duties in that capacity October 1.

Johnson, pastor of Northville Baptist Church at the time of his election, will reside in Glasgow, Kentucky. His new address is 107 S. Fork Road, Route 2.

Johnson's previous experience includes serving as associational missionary for Muhlenberg Association, Ohio, and Goshen Associations and briefly for Caldwell County Association.



Lanier

I. Huston Lanier is the new associational missionary for Laurel River Association. His new address is 119 Pearl Street, London, Kentucky.

To accept this position Lanier resigned the pastorate of the Manchester Baptist Church, Manchester, Kentucky. He had served the church since 1967 when he came there from the Sturgis Baptist Church of Sturgis, Kentucky.

Lanier is no stranger to associational work. In 1955 he was appointed as the first pioneer missionary in the state of Indiana. Under his direction 16 missions were opened and 13 churches constituted.

On the recommendation of the Home Mission Board, Lanier moved to Kansas City, Kansas, as superintendent of missions in 1956. During his four years at this post 13 missions were opened and nine churches constituted.

Lanier is married to the former Aileen Wilson of Evansville, Indiana. They have four children.

Furloughing

Mr. and Mrs. Vernon L. Moore, Malaysia, may be addressed at 2436 S. Pattie, Wichita, Kansas. Moore is a native of Louisville.

Mr. and Mrs. Wiley B. Faw, Nigeria, may now be addressed at 2825 Lexington Road, Box 174, Louisville, Kentucky 40206. Faw is a native of Waynesburg. Mrs. Faw, the former Geneva Willis, was born in North Carolina but reared in Waynesburg.

Mr. and Mrs. Paul E. Sanderson, Brazil, may now be addressed at 1736 Davis Court, SW, Birmingham, Alabama 35211. Mrs. Sanderson is the former Martha Masden of Lebanon Junction, Kentucky.

Mr. and Mrs. Oren C. Robison, Jr., Nigeria, may now be addressed at 25529 President Avenue, Harbor City, California 90710. Mrs. Robison is the former Martha Boaz of Murray, Kentucky.

Mr. and Mrs. Norman F. Lytle, Israel, may now be addressed at Baptist Student Center, 1500 Jefferson Park Avenue, Charlottesville, Virginia 22903. Mrs. Lytle is the former Martha Yocum of Louisville.

To the field

Dr. and Mrs. Bill Clark Thomas may now be addressed at 6M Tanjong Tokong Road, Penang, Malaysia. Thomas was born in Hopkinsville and reared in Trigg County. Mrs. Thomas is the former Ruth Douglas of Calloway County.

Miss Mary Sampson may now be addressed at Box 135, Taichung, Taiwan, Republic of China. Miss Sampson is a native of Louisville.



150th ANNIVERSARY—Beech Fork Baptist Church in Gravel Switch, Kentucky, is celebrating its 150th anniversary September 28-October 5. Special revival services are being conducted during the week with a dinner on the ground climaxing the week October 5. Pastor of the church, commonly called Haysville, is Gary Redding.

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Leave SBC If Faith Statements Unacceptable, Criswell Urges

Questioning how long the Southern Baptist Convention can stay together with so much diversity within its ranks, the president of the 11 million member denomination said in Nashville that Baptists who don't accept the convention-adopted statements of faith ought to leave and join another church.

W. A. Criswell, pastor of the 15,000-member First Baptist Church, Dallas, and president of the Southern Baptist Convention, made the statements in a personal report to the Southern Baptist Executive Committee meeting September 22.

In introducing his topic, the outspoken pastor called his report, "Being a Baptist—My Greatest Dilemma." Then he described his "dilemma of despair, my dilemma of grief" with this question:

"How far do you compromise what you believe in order to stay together?"

He asked how long the Southern Baptist Convention can stay together, saying: "There are among us liberals,

conservatives, fundamentalists; open communionists, closed communionists, alien immersionists; persons who would emphasize the social application of the gospel; those who would emphasize evangelism."

Criswell stated that the Southern Baptist Convention is not a geographic body of churches; it is a doctrinal commitment, adding that Baptists have never been hesitant to publish and defend articles of faith such as the ones adopted by the Southern Baptist Convention in 1925 and 1963.

"Now the drift today is to be broad and inclusive and ecumenical," he said.

As an example, he cited the forced resignation in 1879 of Crawford H. Toy as professor at Southern Baptist Theological Seminary because, Criswell said, he had become infatuated with German rationalistic theology. Criswell said that Toy became a Unitarian and never went to church again.

"But that is the illustration (Toy's being forced to resign) some people are

using to say that Southern Baptists are too narrow," Criswell said.

"Somebody is changing; somebody is different," he declared. "Is it I, or is it they? Are we going to give up the doctrines of faith we hold and be like other denominations?"

"If we have men who do not believe in our articles of faith, why don't these people leave us and join denominations where they would be happy?" he asked.

"Is there any place for me and my church in this denomination, or should we attempt to change?" he further questioned. "How far am I willing to compromise? 'How can two walk together,' said Amos, 'except they be agreed?'"

The SBC president then stated that he felt if a Baptist church member believed in pedo-baptism or the Presbyterian form of church government, he ought to join the Presbyterian Church or some other denomination.

"In my humble judgment, I think we ought to take those articles of faith of 1925 and 1963 and say: 'This is what it is, being a Baptist. If you don't believe that, you are not a Baptist.'"

"But don't try to bore from within and destroy us," he said, directing his remarks apparently to any who reject the convention adopted statements of faith. "Leave and join another denomination," he urged. (BP)

Camille Relief Commended, Portland Convention Affirmed

The Southern Baptist Convention Executive Committee, after hearing two reports on devastation wrought by Hurricane Camille, adopted two different recommendations commending Baptist relief efforts among victims of the tragedy.

During its three-day fall session, the 60-member committee also voted to change its internal subcommittee structure, and recommended that the convention re-affirm its commitment to meet in Portland, Oregon, on the dates of June 11-15, 1973.

For the first time, five students were invited by committee action to participate in the meeting as special guests. Each were assigned to subcommittees and urged to participate openly.

In two different actions, the Executive Committee voted to commend such groups as the Southern Baptist Home Mission Board, other SBC agencies, state conventions, associations, churches, the Baptist Press, the Mississippi Baptist executive leadership, and Baptist pastors, teachers and people on the Mississippi Gulf Coast for their immediate response in meeting needs resulting from Hurricane Camille.

Special citations were presented to three men from Mississippi—Larry

Rohrman, pastor of First Baptist Church in Biloxi who directed a city-wide effort at the request of the mayor to "feed and clothe" the people of the city; J. W. Brister of Gulfport, associational superintendent of missions for the area who directed a central receiving station for food and clothing; and John Traylor, pastor of the First Baptist Church, Gulfport, which suffered the greatest property damage in the hurricane. It was pointed out these three represented hundreds of pastors and laymen.

The Executive Committee, in other action, approved bylaws changes dealing with its subcommittee structure, eliminating the current public relations subcommittee and making it a part of the administrative committee.

The action was taken in order to equalize the work load of the committees, deepen the study of the committees, and relate public relations to the total work of the Executive Committee, explained James Monroe of Ft. Walton Beach, Florida, chairman of the committee.

Other actions taken by the committee included adoption of a new fiscal year of October-September rather than January-December; approval of loan requests from the SBC Radio-Television Commission and New Orleans Seminary;

rejection of a loan request for Southern Baptist Hospital in Jacksonville, Florida, because of insufficient information; and other financial matters regarding SBC agencies.

A procedure for the possibility of a depth study on effective lay involvement within the denomination was approved (though the study itself was not), and the program subcommittee reported after study that it found no problem of relationships between theological seminaries and hospitals with clinical pastoral care education programs.

The Executive Committee paid tribute to Albert McClellan on his 20th anniversary on the organization's staff, and W. C. Fields and John Williams on their tenth anniversaries. McClellan is program planning secretary, Fields is public relations secretary, and Williams is financial planning secretary.

Resolutions of respect were adopted honoring the late Harold Basden of the SBC Foreign Mission Board, Josef Nordenhaug of the Baptist World Alliance, and Sydnor L. Stealey formerly of Southeastern Seminary; and the work of H. G. Hammett of South Carolina and S. A. Whitlow of Arkansas, both who recently retired as state convention executive secretaries. (BP)

Five Students Are Guests At Executive Committee Meet

For the first time, five students were invited to participate as special guests in the meeting of the Southern Baptist Convention Executive Committee, and they went away saying the experience was "enlightening" and even shattered a few stereotypes.

All five expressed deep appreciation for the opportunity to attend, stating in a letter read to the full committee: "We are grateful not so much that we five individuals were chosen to be your guests as we are uplifted that our denomination was one of the first major religious bodies in the United States to give ear to her youth as you have.

"The act of your seeking our participation we view as a tribute to your largeness of spirit and strength of maturity," said the students' letter, which was drafted mostly by Dan Aleshire, a student at Southern Baptist Theological Seminary, Louisville.

Decided in June

In June, the committee voted to invite five students to participate in its discussions, and at the September meeting, voted again to invite three to five students to its February meeting.

One of the five students was Miss North Carolina—Meredith student Patsy Johnson of Raleigh, who told the Executive Committee the students had been "very pleased with everything that has gone on in this meeting."

Three other students, in a later interview, did not concur with "com-

plete agreement with everything," but said they were pleasantly surprised by the way the denomination does its business.

"It shattered my stereotype image of the Executive Committee as a group of powerful heads all meeting together," said Paul Andrews, president of the student body at Samford University, Birmingham, Alabama.

Andrews and Robert Dalton, student at Vanderbilt University in Nashville both agreed they were impressed that the Executive Committee was "run like a business."

Participation enlightening

All five said it was an "enlightening" experience to view the denomination's method of conducting business from the inside.

The complexity of the business, however, sometimes seemed perplexing, the students said. "There wasn't a lot we could offer," said Miss Linda Fowler, student at Peabody College in Nashville. "It was the members who knew the facts and had studied the problems who had to make the decisions," she added.

At this point, the students themselves might have shattered some of the stereotype images the adult Baptist leaders might have had concerning students. They did not press for demands, and usually did not say much in the meeting.

"Just as members of our generation are known for desires to voice demands, we wish at this time to be equally

vocal in expressing our gratitude," said the students in the letter addressed to the committee.

"We are students," the statement continued, "By this choice we have indicated to all that we realize that we are the novices, the inexperienced. We are likewise aware of the unique dangers of this level of development. . . . We do not pretend to bring depths of profundity or heights of understanding, but we do strive to express our levels of faith in Christ, our desire to exalt Him, and our commitment to the church."

Reaction to Criswell

Several of the students said they were a little distressed by the address of Convention President W. A. Criswell, who urged Baptists who don't accept the convention-adopted statements of faith to leave the denomination and join another church.

"I felt rebuffed as a student by his stand," said Dalton. "I don't necessarily agree, but I don't want to leave. What upset me was for him to be so rigid and not tolerate any diversity."

Dalton added that he did not like Criswell's implication that all who are working to change the denomination are working to destroy it.

Miss Fowler said that several persons told her afterward they did not agree with the president's statements, but there were many "amens" and there was no opposition to a motion to print the message in the Baptist Program.

Andrews added he was surprised that there was not more verbal reaction, debate and discussion of motions presented during the meeting, although the people present were very open, especially in the subcommittee meetings.

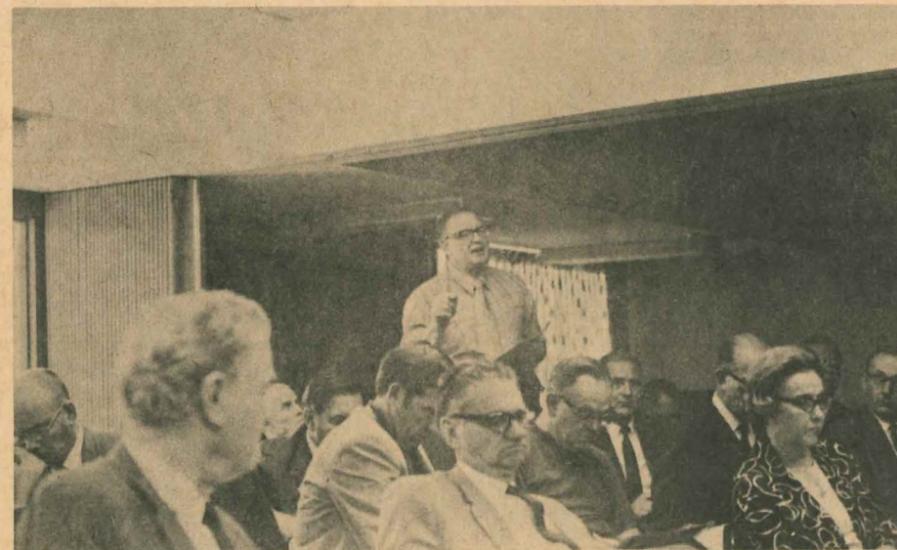
Wish all could attend

Miss Fowler said she felt the way the committee did its business, by presenting subjects at a general session and then dividing into smaller work groups to prepare recommendations to the full body, was "the only effective way to get anything accomplished.

"It was a real eye-opening experience," she added, saying she wished every Baptist would attend one of the sessions. "Most people don't know the full function and work of the Executive Committee," she said.

Each of the students expressed appreciation for the open, friendly way they were received.

Dalton, who wears a beard, told the full committee: "I have to admit that my beard arouses different reactions, but I want to thank you for taking me as a person and not just a hairy face." (BP)



AT RETREAT—Prior to the meeting of the SBC Executive Committee in Nashville, SBC leaders from across the convention gathered at Cedarmore Baptist Assembly for prayer and planning for the coming decade. During the discussion Ray Roberts, executive secretary of the State Convention of Baptists in Ohio, asked for clarification of a new program. Roberts is the former pastor of First Baptist Church, Danville.



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for October 12, 1969)

LIFE AND WORK SERIES

Man, The Creator's Masterpiece

Of God, the Creator of man, Revelation 4:11 has this to say: "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."

Genesis 2:7-9

God molded or made man out of the dust of the ground, according to His own design and purpose, breathed into his nostrils "the breath of life," and imparted to him that which made him capable of worship and fellowship with Him. Adam did not become a living creature until he received from God the breath of life. God is and ever shall be the only source of breath.

Thus man was a being of great dignity, a person with the God-like faculties of intellect, emotions and will. What God purposes and promises He performs to the glory of His name and the eternal good of people. Man was the climax of God's creation. Man's greatest glory is the fact that he was created in the image of God. Man does not have a physical likeness to God, but he was made like God in that he has an intellectual, emotional, and volitional nature.

After God had created Adam in His own image, He placed him in perfect surroundings in the beautiful Garden of Eden, which He had designed and produced with great care. How beautiful must have been the garden which "the Lord God planted eastward in Eden"! We do not know the exact location of this incomparable garden. In it was to be found "every tree pleasant to the sight," whose fruit "was good for food."

Since man is so constituted that he needs active employment, it is not surprising that God gave Adam very congenial and useful employment in the garden. Having made every provision for the comfort and happiness of Adam, God assigned him the task of keeping the garden in first-class condition, thereby making it possible for the ground to produce an increase.

As an incalculable blessing, God also gave Adam the inestimable privilege and joy of having direct and intimate fellowship with Him.

In the midst of the garden God placed two trees: "the tree of life" and "the tree of knowledge of good and evil." The former was a symbol of God's gift to and purpose for man, namely, life. The fruit of the latter gave insight into matters beyond what God knew to be best for man.

Genesis 2:15-25

In love God warned Adam of the penalty which would be incurred if His prohibition of eating fruit from the tree of the knowledge of good and evil was violated. This explicit command was a test of Adam's character. He had an abundance to satisfy his every need, so there was not any justification whatever for his partaking of the forbidden fruit.

In giving Adam the privilege of choosing between being obedient or disobedient, God gave him a clear warning of the consequences of disobedience—"for in the day that thou eatest thereof thou shalt surely die." That was not a threat, but a revelation or warning. It was given in love and for Adam's good, just as if you should forbid your

child to touch a hot heater lest he should get burned.

Solitude was not good for Adam. He needed companionship. He needed someone to share his joys and purposes, reciprocate his feelings, and assist him in his labors and enterprises. Therefore, God proceeded to create "an help meet for him." He did so by putting Adam to sleep, thereby preventing him from seeing His miraculous act, taking one of his ribs from his side, and making Eve, and presenting her to him for his wife or help mate.

After God created Adam and Eve, He gave to them the power to propagate life, but not to create it. When husband and wife are united in Christian marriage, joys are multiplied, cares are divided, burdens are subtracted, and much happiness is added. Through the union of a man and his wife, God ordained a way whereby life should be propagated. If husband and wife are blessed with children, they are obligated to care for them, to train them, and to bring them up in the nurture and admonition of the Lord.

INTERNATIONAL SERIES

Lord God Or Baal?

I Kings 18:30-39

Burdened over the apostasy of the Israelites, and with a sincere hope that they might be brought out of Baalism and immorality and into the right relationship with God, Elijah was led to appear before Ahab without invitation and say: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." During the period when this prediction was being fulfilled, the people passed through many fearful experiences, and realized that it was the God of their fathers, and not Baal, who incontestably and absolutely controlled the clouds in the skies.

At length, when Elijah presented himself before the king as God had commanded, the prophet bade Ahab summon all Israel, as well as 450 prophets of Baal and 400 prophets of the groves,

unto Mount Carmel. Not knowing the purpose of this convocation that Elijah sought, but hoping that some benefit or relief would result therefrom, Ahab obeyed and called them together.

Wanting to show them the fearful sinfulness and utter folly of trying to worship both God and Baal, Elijah indicated that it was obligatory that they immediately make a choice between the two. He was quite fair when he boldly proposed a method of decision. He suggested that there be an appeal to their respective deities, with the understanding that the one who answered by fire would be recognized as the true God. Two bullock were provided; one for the prophets of Baal and the other for Elijah.

The preparation
I Kings 18:30-35

The prophets of Baal cut their bullock

in pieces, selected the portions which they considered the most acceptable to Baal, and arranged them in order on top of the wood which they had placed on their altar. From morning until noon they prayed to Baal, asking him to send fire and consume their offering, but it was all in vain. A silent witness of their futile efforts, at noon Elijah began to taunt them sarcastically, with a view to emphasizing their folly before the people. That increased their fury. They jumped up and down, and even cut themselves with knives and lancets, but no answer came. At last they were obliged to give up in despair for Baal had failed them in the hour of testing.

To make sure that the people saw all that he did, and thus avert being accused of deceit and trickery, Elijah invited the people to draw near unto him. Then he carefully repaired the altar of God which had been torn down. With twelve stones, representing the twelve tribes of Israel, Elijah built an altar unto God and made a trench around it. He put wood on the altar, cut a bullock in pieces and laid it on the altar. Then Elijah invited them to make the answer to his prayer more difficult by pouring twelve barrels of water over the sacrifice.

The prayer

I Kings 18:36-37

Unabashed by the throng before him, and in striking contrast with the pleadings and contortions of the prophets of Baal, Elijah simply, quietly, intelligently, and earnestly called upon God and asked Him for what was needed. His prayer was brief and very much to the point. One wonders if this does not suggest that public prayers should be brief. Protracted prayer is good, but should be practiced in private. Long public prayers usually impress others that one has not prayed for days and is trying to make up for lost time. Elijah simply asked for something definite, and for what he wanted, and he got it because he asked according to the will and for the glory of God. The burden of his prayer was that God would vindicate Himself, that He would make known His mighty power, and that He would turn the hearts of the people back to Himself.

The proof

I Kings 18:38-39

In response to the prayer of Elijah, the fire of the Lord immediately fell from heaven, consumed the bullock, the wood and the stones, and licked up the water that was in the trench. When God answered Elijah's prayer by sending the all-consuming fire, the people saw what had happened and they were convinced that Jehovah was the only true God. They fell on their faces, and proclaimed Jehovah as God by saying: "The Lord, he is the God; the Lord, he is the God." No doubt remained. God was the true victor.

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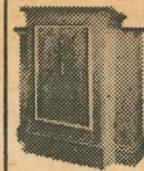
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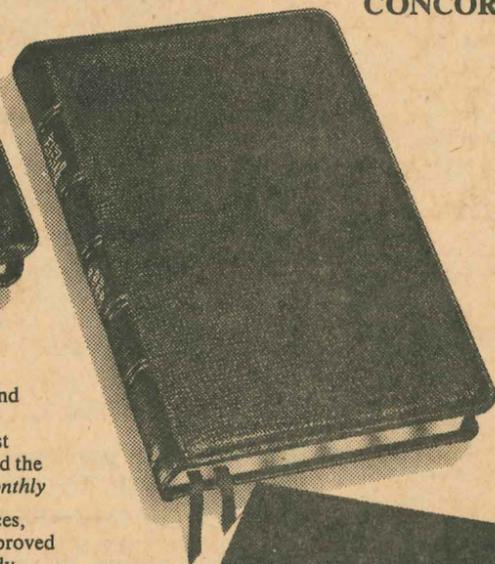
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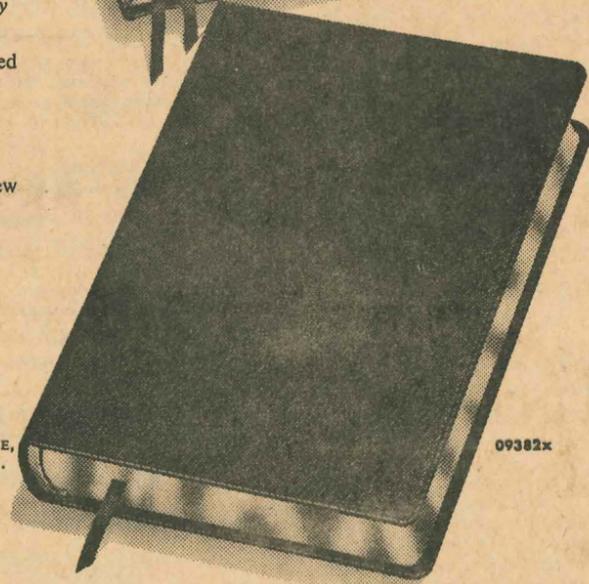
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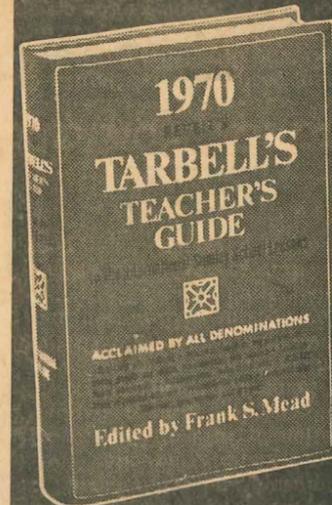
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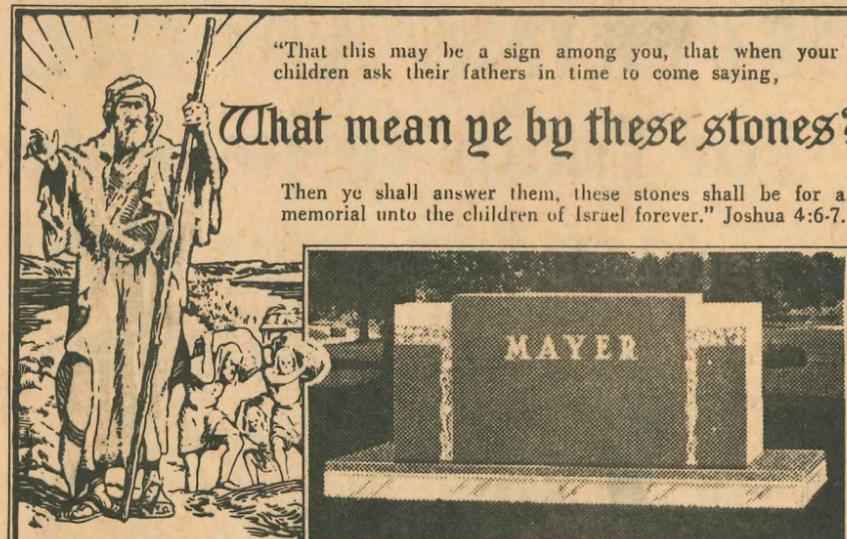
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"That this may be a sign among you, that when your children ask their fathers in time to come saying,

What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

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It is most lasting because it is composed of the most durable minerals known. It is superbly beautiful because it is made up of the substance of precious stones and gems. Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces.

Be sure that you get genuine Winnsboro Blue Granite. Like other high quality materials, there are many inferior substitutes that resemble this granite on first appearance, but do not possess its durable qualities and lasting beauty.

Write for FREE illustrated booklet, "FACTS for the Memorial Buyer."

Winnsboro Granite Corporation, Rion, S. C.

10-9-8-7-

The countdown begins.

**We're not launching
a rocket to the moon.**

**We're launching
our annual
THANKSGIVING
OFFERING APPEAL
for funds to provide
care for over 1000
children.**



Charlie Child Care

"CARE and
SHARE"

1969 GOAL \$350,000

Your Kentucky Baptist Child Care Program

