



WESTERN

RECORDER

DECEMBER 13, 1969



Kentucky Baptist Convention President Sidney Maddox, right, of Hopkinsville, welcomes C. N. King of Frankfort to the Executive Board meeting at Cedarmore. King, pastor of the Corinthian Bap-

tist Church, is a new member of the state Executive Board. He was recommended to the post by his fellow pastors in Franklin Association and selected by the nominating committee at the Nov. convention.

Sunday School Board Taxation Upheld

The Tennessee State Board of Equalization has upheld previous rulings by the Metropolitan Nashville tax assessor and the Metropolitan Board of Equalization to the effect that the major portion of about \$35 million worth of the property of seven Nashville based religious publishing houses is subject to taxation. Property of the Southern Baptist Sunday School Board is included in the ruling.

The legal opinion of the state board is as follows:

"The State Board of Equalization finds that all properties owned by the appellants and utilized for printing operations shall be subject to assessment. Properties, that portion of properties, or that prorated use of property used for publication of non-religious materials or used for administrative activities not directly related to a religious purpose, shall be subject to assessment.

"The Board bases its opinion on a determination that the properties found to be assessable are secular in nature and are not being used 'exclusively' and 'purely' for religious purposes in that the activities for which they are being used are only incidental to their stated religious purposes, are in competition with private business and are being operated for profit."

In commenting on the opinion, James L. Sullivan, executive secretary-treasurer of the Sunday School Board, stated, "There is obviously a difference of opinion as to what constitutes use of property purely and exclusively for religious purposes," Sullivan said.

Sullivan said additional study will have to be done on the decision before possible further action by the Sunday School Board is considered. The right of appeal to the courts is expressly granted in the opinion. (BP)

Christians AWOL

EDWIN RAY FRAZIER

Southern Baptist Theological Seminary
AWOL. That's what a lot of us are. We moved out of the old homeplace into another house. But we moved out of the old home church and went AWOL.

Names of people who are AWOL clutter too many church rolls. These people moved and excused themselves from the Lord's service. They tell pastors in the new community they are members back "home." But they tell the pastor from back home that it's too far to drive to stay active.

The Devil is very subtle. Most people hate to move so he tells us we can stay at "home" by leaving our church memberships there. He's a good liar.

If we moved, we left home. No if's, and's, or but's.

New situations threaten our happiness. We hesitate to enter new groups of people. We shudder to think of learning new names. We get homesick in a strange sanctuary. And so we leave our church letters at "home."

Going AWOL is the worst solution to the adjustments of moving, however. Count the costs: we stop worshipping and our own life stagnates; we stop fellowshiping and fail to uphold our Christian brothers and sisters; we stop giving (and witnessing?) and God's spirit ceases to reach anyone through us. And finally God's spirit ceases to reach us.

Take stock, Christian. Neither distance nor sentimentality excuses us from the Lord's work.

Matthew is painfully direct: "He who loves father or mother more than me is not worthy of me." Could we paraphrase Matthew: "He who loves a particular congregation more than Christian service is not Christian servant?"

That's what it boils down to, isn't it? We are still members back "home" but we no longer serve the Lord.

Paul wrote to us: "Let us not give up the habit of meeting together, as some are doing." (Hebrews 10:25a, TEV)

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ISAAC McDONALD
Pastor, Lone Oak
Baptist Church,
Paducah

Eternal Life

"And this is eternal life, that they may know thee the only true God, and Jesus Christ whom thou hast sent."

—JOHN 17:3

The writings of John abound with references to eternal life. We would do ourselves a great service to give this idea of eternal life more than a casual or passing notice.

Most of us assume, and rightly so, that eternal life is connected with eternity. Since eternity is assumed to be a future existence for us, we go further and assume that we will enter into eternal life at the time of our death or of Christ's Second Coming.

However, Jesus speaks of eternal life as something which the Christian enters into at the moment of faith. "He who believes in the Son has eternal life" (John 3:36); and again, "Truly, truly, I say unto you, he who hears my word and believes in him who sent me has eternal life" (John 5:24). Samuel Shoemaker has observed, "Eternal life does not begin with death. It begins with faith." This is exactly what Jesus has said and it is the point the writer wishes to impress upon you, the reader.

But what is eternal life? The Bible describes it, but does not define it in so many words. Jesus said, "This is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3) "God has given us eternal life, and this life is ours in his Son. Whoever has the Son has this life." (I John 5:11-12 Good News Translation)

Eternal life is that aspect of the Christian's experience wherein he comes to know God and has fellowship with Him through His Son, Jesus Christ. It begins with faith. It continues throughout human life and is brought to its greatest fulfillment as the Christian passes from this life into the next where he no longer sees "through a glass, darkly; but then face to face."

For Inspiration read the Recorder

When Faith is the FUEL

by David C. Swanston

Barkley Moore stood quietly in the warm autumn rain and squinted down the dark streets of Gonbad Kavoods, the northern Iranian town that was to be his home. He had come there to live, but he had no furniture. He had come to be a community development worker, but he had no tools.

All he had were two suitcases, three months of Peace Corps training, and the philosophy that "with love all things become possible."

Apparently they were enough. For from that inconspicuous, damp beginning has come one of the most inspiring stories in the history of the Peace Corps.

A Kentucky Baptist

Moore, a Baptist from Kentucky, has lived and worked with the people of Gonbad Kavoods and the surrounding areas for more than four years, and together they have posted an impressive list of accomplishments:

—The town's high school students were studying science but had no laboratory and no equipment for experiments. Moore enlisted the aid of local teachers and education officials and launched a \$3,000 fund-raising drive. Students in Kentucky and CARE sent \$5,000 and a like amount came from the townspeople. One of the best high school science labs in Iran was built.

—The mountain village of Dozane is 6½ hours by horse from the end of a dirt road 12½ miles outside of Godbad. Moore visited the village of 1,700 and found it had no school.

He interested local officials in a Peace Corps school-to-school project, wherein a school in the U.S. raises matching funds to construct a school overseas; and the villagers began raising their share of the money.

Peace Corps headquarters in Washington cancelled the program so Moore

[David C. Swanston is regional correspondent for the Office of Public Information of the Peace Corps. Barkley Moore is a graduate of Oneida Baptist Institute and was a staff member at Oneida before entering Peace Corps.]

turned to the Iranian government and raised the needed funds. As a result, Moore says Dozane has a new school that "was 100 percent an Iranian project—I only gave the idea and did a little 'lobbying' now and then."

The program has since been reinstated.

—The Gonbad Kavoods Public Library was "the cornerstone of all our efforts here," Moore says. He and a small group of teachers and clerks hatched the idea for the library and spent nearly a year overcoming a chorus of "it'll never work here."

Finally, they opened a two-room library. It was an immediate success and a large building was later constructed. The library now has 5,000 volumes in the Farsi language and several hundred in English and is visited by more than 200 readers a day. It is entirely financed and operated by Iranians.

—Moore had a similar success with starting a kindergarten, showing that it

—As an off-shoot of the Gonbad library Moore has been able to start 31 smaller libraries in villages and schools in the surrounding area.

—All of the schools in Gonbad are overflowing, so Moore helped organize a project to construct a new elementary school. A local man donated the land, the townspeople raised \$4,000. Moore secured a \$3,000 school-to-school grant, and the students moved into a new building this fall.

—Drop-outs are a problem in Iran and Moore spends a lot of time "getting the 'outs' back 'in'."

Opportunity for Boys

He found boys who had no hope, convinced them they could make it, gave them a place to live, and placed them in schools. Two of these boys are now studying in Turkey on scholarships and two others are near the top of their classes in Gonbad.

In addition to his community development efforts Moore teaches English 42 hours a week and has launched a summer language program.

"I never thought I'd be a teacher; it was the last thing in the world I wanted to do," he says. "But when I got here the people said they wanted to learn English and I simply could not resist their requests."

He lives in a small room rented from a retired policeman and works 18 hours a day. He seems to know just about everybody in town and is immensely popular. A local photographer took Moore's picture and sold copies. At last count more than 700 photos had been sold.

"... But woven through them all is one common thread: Moore's religious training and belief. . . . 'Without love,' he explains, 'the dignity and worth of the individual may well be lost in the nitty-gritty of everyday life, and with that loss our ends become unattainable'."

Reasons for success

There are dozens of reasons for Moore's success; natural enthusiasm, local cooperation, four years on the job. But woven through them all is one common thread: Moore's religious training and belief.

At the base of all his activities, Moore concludes, is love. "Without love," he explains, "the dignity and worth of the individual may well be lost in the nitty-gritty of everyday life, and with that loss our ends become unattainable."

"But with that ideal, with that love, all things become possible, the hardest job easy, the biggest problem but a challenge, the heaviest burden light, the longest day short, and even the hottest Iranian sun sets too soon."

would work and then turning it over to local people to run. The program was started two years ago in a corner of the library. Now the kindergarten has its own building and a fully-trained staff. Moore, the initial "Big Daddy" for the little tots, now has turned all responsibilities over to Iranians.

—A group of students were interested in gymnastics and weight lifting but had only a drafty, ill-equipped building for their activities. They told Moore, and the Gonbad Sports Club was born.

Money was raised, a former meeting hall of the Communist party was remodeled and equipment purchased, and now Gonbad has a fully-equipped body-building and gymnastic program.

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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SUBMITTING PHOTOGRAPHS

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



A Scarce Commodity

Permit an observation and a little preaching from one who visits many churches and meets many church members. There is a disappointingly large amount of loneliness and suffering among both church members and the pastors and staff members who serve them. The cry of today is the cry of the Psalmist, "no man cares for me" (Psalms 142:4b).

The chief explanation for this loneliness and heartache is the absence of truly Christian love and the demonstration of this love. Perhaps the scarcest commodity among God's people today is this love. And this is tragic in that such love is supposed to be the most distinctive trait of God's children.

Truly Christian love expresses itself in compassion and self-giving to others and this is what so many lonely and suffering people are longing for today. So many of our fellow Christians feel no one really loves them and their lives could be changed by the realization that someone really cares.

No one suffers more loneliness and heartache in this respect than preachers and other ministers in a church. A pastor gives his heart and mind week after week in search for spiritual bread to feed his flock. Some who attend church listen while many don't. There are the courteous compliments for the message made almost unconsciously by those passing out the door, but too often that's all.

Many times a pastor is ignored the rest of the week. He is called upon in time of death or other crises but apart from such times, the members go their way and leave the pastor to go his. He cannot help but wonder if he is appreciated or merely tolerated.

A Report Not To Forget

So many things are presented at the Kentucky Baptist Convention each year that some of the most important are lost and forgotten in the shuffle. This may be true this year of a report which is one of the most important and enlightening presented to Kentucky Baptists in a long time.

This is a report made by a special committee to study human needs. The committee was a result of a

Thoughtlessness is a characteristic of too many of us. We say we really love one another whether or not we get around to a tangible expression of it. We take one another for granted. This is especially the tendency of church members toward a pastor who has been around several years.

But love without expression is hardly love. As John said to the early Christians, "Little children, let us not love in word or speech but in deed and in truth" (1 John 3:18).

This love is not to be confused with what we often think of when the word is mentioned. It is no natural emotion. It is not even the affection and friendship which rightly belongs among family members and friends. It is nothing less than what God demonstrated in giving his son for sinners who were completely undeserving. It can be ours only when we let Jesus come into our lives and impart it to us. Then we see others and treat others like Jesus saw and treated them. Our response to others then is not based on anything lovely in them but upon what is in our own hearts.

The world is not expected to possess nor demonstrate such love. Life apart from God's touch is basically selfish and is out to gain its own desires.

How long has it been since someone realized you really cared? Try it. It will not only change their life but will transform yours. This is what being a child of God is all about.

And when you get around to expressing your love, don't forget your pastor. He probably needs it desperately.

proposal made to the convention in 1968 to allocate \$140,000 of the 1969-70 budget for such things as charity work in Baptist hospitals, for food, clothing and shelter for needy families, scholarships in Baptist schools for needy young people and vocational training for needy youth. Instead of approving the proposal, the convention authorized a committee to study the matter for a year and report to the convention.

The special committee took its assignment seriously and did a very responsible job considering the time limitations for the study and the vast scope of the area of human needs. The committee first tried to discover what is presently being done by Kentucky Baptist churches and institutions to meet human needs and then proceeded to make some recommendations.

The committee first looked at what local Baptist churches are now doing to meet special needs. A sample survey was made of 387 churches in urban and rural areas of Kentucky. Based on what was reported by these churches, it was estimated that at least \$1,000,000 are now being spent annually by Kentucky Baptist churches to meet special needs. The amount of money spent is only one way of measuring a church's ministry but the survey also revealed some churches are rendering unusually redemptive ministries. These include special ministries to the blind, the deaf, the illiterate and the retarded. Also reported were day care centers, sewing clubs, coffee houses for youth, ministries to alcoholics and drug addicts and many others.

A survey of Kentucky Baptist institutions and departments revealed that more than \$2,000,000 are spent annually to meet special human needs. These include hospital charity work, child care, scholarships and work grants in Baptist and other schools and

food and clothing distribution through the Direct Missions department.

The committee rightly recommends that churches become informed about all resources for meeting human needs which are now available through federal, state and local organizations and agencies and that this information be provided those in need. Another suggestion is that Baptist leaders correlate and coordinate their efforts with those of other denominations and that Baptists also cooperate with various community agencies in determining needs not now being met in order to plan effectively and efficiently. A brochure showing what materials and information are available and where church personnel can find such information is also recommended.

Finally, the committee listed some unmet human needs which Kentucky Baptists should consider. Among these is improved housing for low income groups. Baptists in Owensboro and in Prestonsburg are already involved in such projects. Other suggestions by the committee include consideration of a loan fund for needy vocational students, more Negro ministerial scholarships and more churches offering ministries to the physically, emotionally and socially handicapped.

We will do well not to ignore such a report. It calls for the kind of social compassion and action that is appropriate for the churches of Jesus Christ.

BAPTIST FORUM



APPRECIATION EXPRESSED

Dear Editor:

I was very much impressed with our last revival preacher, E. Keevil Judy. I had been impressed with him in state gatherings, but the closer association and hearing him in the pulpit of our church made him, in my sight, a choice preacher.

He is retiring in about three months. I want to commend him as a very warm-hearted person who loves people and attracts children.

He has a positive message, Scripturally based, appealingly delivered with strength of conviction.

He is alive with understanding of what is going on. He has done his

homework well. He loves God and God is using him.

Usually, attendance at a revival tapers off toward the last of the week, but this one steadily increased in interest and attendance.

I am grateful to have had Dr. Judy with me in our church.

Harrodsburg, Ky. Wallace H. Carrier

SUNDAY CLOSING

Dear Editor:

I want to thank you for your editorial on: "Sunday Should Be Saved," November 15th issue of *Western Recorder*.

I feel that it is time that we as Christians and especially Kentucky Baptists awaken to what is going on about us.

I feel that now is the time for us to protest against those who are doing business on Sunday. I ask: Where are the firm convictions that we used to have about buying and selling on Sunday? Must we compromise with the world and go on ignoring taking a stand against that which we know is wrong?

Too many of us Baptists keep quiet when we should speak out against the evils that prevail in our society. Or is it that we cannot or are too ashamed to do so because we have also participated in such activities on Sunday afternoon such as: going out to eat at the local restaurant, visiting the local shopping centers, or stopping at the many drug stores now open on Sundays to buy a newspaper or enjoy a cup of coffee or coke?

I say it is time that we take a stand against doing business on Sunday of any sort and get back to the firm belief in God's word: "Remember the Sabbath day to keep it holy." And to me, shopping and buying on Sunday is not keeping the Lord's day "Holy," nor is it being respectful to our Lord and Saviour Jesus Christ.

Owensboro, Ky. Bill Alvey

(Continued on page 15)

God Blessed During 1969

"God has blessed Kentucky with several forward steps in relations between white and Negro Baptists this year," said Herman Ihley as he looked back over 1969.

Ihley, director of the department of Interracial work for the Kentucky Baptist Convention, pointed to the four General Association (Negro) churches as proof of progress. The four—Greater Norris Chapel, Henderson; Fourth Street, Owensboro; Good Shepherd, Louisville; and First Baptist, Perryville—were accepted as members of the Kentucky Baptist Convention during the November meeting.

This brings to 12 the number of General Association churches dually aligned with the Kentucky Baptist Convention.

"But 1969 was a turning point," Ihley declared. "No longer are we just asking them to come to us. We—KBC churches—are going to them."

In August, the Cecilia Baptist Church, Severns Valley Association, became the first white church to become dually aligned with the General Association.

"Other churches have approached me about this. I think we will see dual

alignment becoming more and more of a two-way street," Ihley predicted.

Ihley, a Georgia native, said he was glad that dual alignment was more than a public relations gesture aimed at cooling racial tensions.

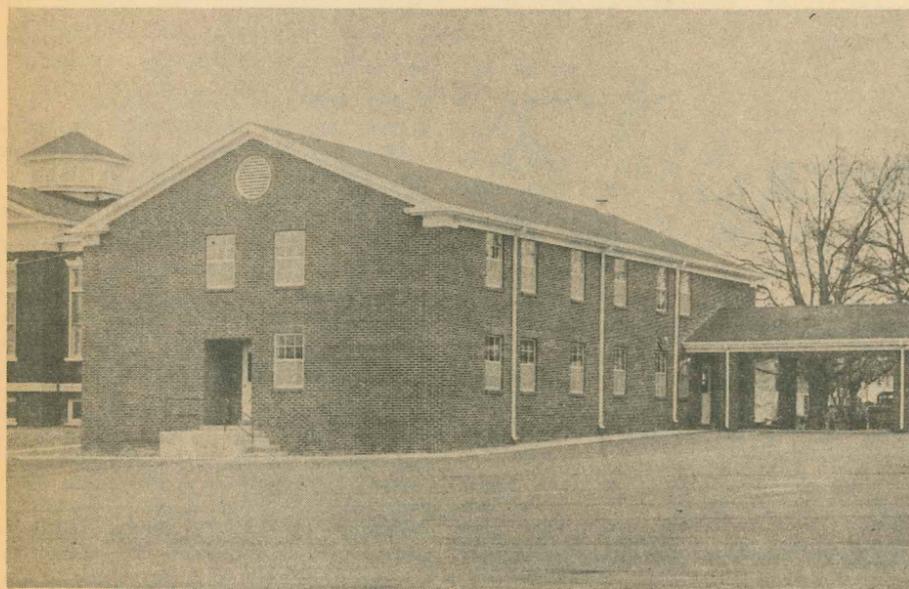
"I think the last convention proved that," he declared.

At the convention in Lexington, C. N. King of Frankfort and E. H. Terry of Wheelwright were elected to important convention posts.

King, pastor of Corinthian Baptist Church, was elected to the state executive board. He is the first Negro to serve in that capacity.

Terry, pastor of Friendship and Mt. Olive Baptist Churches, was elected to the three member Direct Mission committee which will report at the 1970 Kentucky Baptist Convention in Louisville.

"I think we demonstrated that we want these men to contribute and believe they can," Ihley said. "With such a spirit of mutual respect and cooperation I believe that together we can do great things for our Lord."



DEDICATION—The new two-story educational building of the First Baptist Church, Morgantown, was dedicated in special services on Sunday, November 16. Frank Dorris, the Morgantown pastor, presided over the afternoon dedication service which followed the regular morning worship service and a dinner served to the members and guests. Wendell Romans, pastor of the First Baptist Church, Mount Washington, and a native of Morgantown, gave the invocation. The dedication message was delivered by Charles Ham, pastor in Jeffersonville, Indiana, presently, who served as Morgantown pastor for eight years. Also participating in the service were E. C. Dockery, associational missionary, and Willard Lovan who pronounced the benediction. Among the special visitors for the occasion were Miss Ossie Morehead, granddaughter of R. B. Morehead, former pastor, and Dr. and Mrs. A. L. Crabb from Nashville, Tennessee. Earl Meadows, another former pastor of the church, was also present.



Mission gifts up

As of November 25, Cooperative Program gifts for the new year starting September 1st are 10.45% more than the first three months this time last year. This is \$76,978.95 more from the churches for this quarter. We rejoice in what we hope is a turn upward in the trend of church mission giving. During the three months we received \$813,876.30.

Under the budget

With this increase the first quarter, we are yet \$186,132.70 below the budget for the quarter. Some "underage" is to be expected this quarter since September is a short month—1st to 25th. Our monthly books close on the 25th except the last month in the year—August. So, September is always a small month for receipts. This September we received \$100,000 more than last September, but this is accounted for in part by the fact that some remittances usually sent in August were not forthcoming, since August 31st came on Sunday.

However, our monthly budget is \$333,333.33—1/12 of our annual revised goal of \$4-Million. We have not reached the monthly goal yet—\$295,960.62 last month.

Need to share more

The plain truth is that we are praying that God will bring conviction to the hearts of Baptist people that we must share a larger portion of the people's tithes and offerings for causes OUTSIDE the church. For missions. For "world" missions. For Baptist missions in our state, our nation, our world. For God's purposes in Kentucky, the USA, and His world.

Week of study and prayer

Surely the Great Commission has been brought home to the hearts of thousands of our WMU personnel, pastors, and churches during the December Week of Prayer and Study for Foreign Missions last week in most of our churches. We took a special offering for Foreign Missions, known as the Lottie Moon Christmas Offering, but this only highlighted the more basic need—to increase participation in the Cooperative Program which is the beginning, the backbone, the future of not only foreign missions, but also home missions, and state missions—and education, and evangelism, and benevolence!

Talk to your church about giving more for the Cooperative Program each week or month—NOW.

HAROLD SANDERS

Executive Board Honors Byrdwell, Hears Report

The Kentucky Baptist Convention Executive Board honored Marvin M. Byrdwell on December 4 for 20 years of service as manager of Cedarmore Baptist Assembly. Special tributes were paid to Byrdwell and his wife at a testimonial dinner in Boone Lodge during the regular meeting of the Executive Board.

Byrdwell has been resident manager of Cedarmore since October 1, 1949. Before this he was manager of the Kentucky Baptist Assembly and Camp at Clear Creek Baptist School in Pineville. He was born in South Pittsburg, Tennessee, and was in business before surrendering to the call to preach in 1944. He went to Clear Creek School for training and soon became business manager of the school and manager of the Kentucky Baptist Assembly which met on the Clear Creek campus before being moved to Cedarmore.

He was licensed to preach by the First Baptist Church of Pineville in 1949 and ordained by the Bagdad Baptist Church in 1963. He has done supply preaching along with his Cedarmore duties.

Tributes were paid Byrdwell by Robert W. Ivy, John W. Kruschwitz and Mrs. George R. Ferguson. Ivy and Kruschwitz have served as chairmen of the Assembly and Camps Committee and Mrs. Ferguson is Executive Secretary of Kentucky Woman's Missionary Union.

Mrs. Byrdwell was also praised for her service. She was not able to attend the testimonial dinner due to a back

injury suffered in a recent automobile accident.

A plaque expressing the appreciation of Kentucky Baptists was presented to Byrdwell by Convention President, Sid Maddox. A check for \$400 was also presented to Byrdwell by Executive Secretary Harold Sanders on behalf of the Executive Board.

In accepting the gifts and the testimonials, Byrdwell expressed gratitude to Kentucky Baptists for their support and to his wife for her loyalty and help. In the years of his management, attendance at Cedarmore has increased from 3,355 in 1951 to 18,900 persons last year. The Cedarmore acreage has increased from 450 to 1,376 acres and the assets from \$50,000 to almost \$2,000,000.

Other activities of the Executive Board included a report from Executive Secretary Harold Sanders, organization of its various Board Committees, a session devoted to open discussion with Southern Baptist leaders and a "Shaping of the 70's" presentation by staff members of the Executive Board.

Southern Baptist leaders answering questions of board members were Porter W. Routh, Executive Secretary of the Southern Baptist Executive Committee and James V. Lackey, director of Cooperative Program Development of the Southern Baptist Stewardship Commission.

A special feature for each of the three sessions was a meditation presented by Edgar F. Hallock, retired pastor of Nor-

man, Oklahoma. Hallock's presentation was especially well received by Board members.

The 148-member Executive Board has 55 new members elected by the Kentucky Baptist Convention in November. The next Board meeting is scheduled for May 4-5, 1970.

John Flynn Resigns Associational Post

John R. Flynn, superintendent of missions for the West Union Baptist Association, Paducah, has announced his retirement January 1, 1970. The association has expressed appreciation for his ministry and provided a lifetime pension.



Flynn

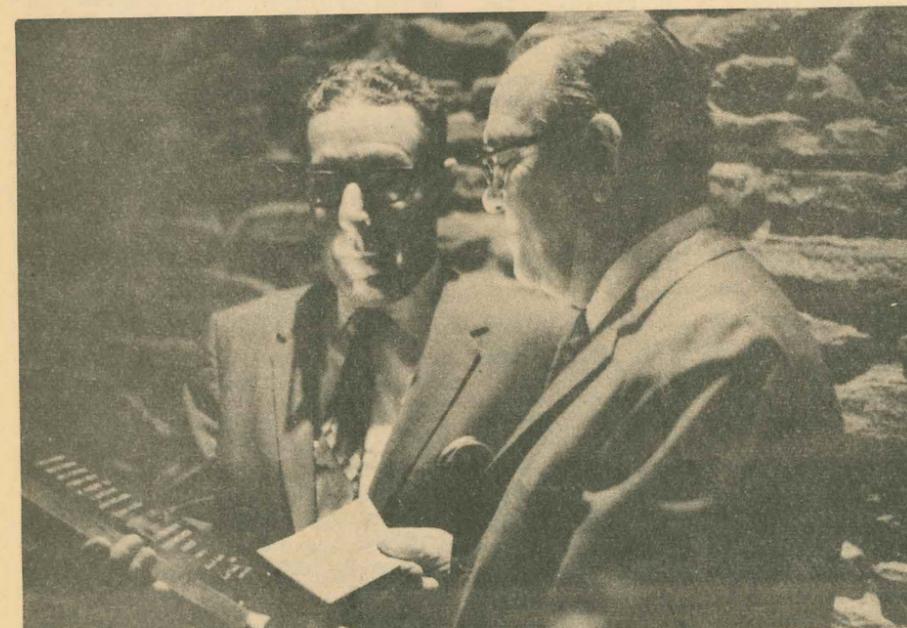
Flynn has led West Union Baptists for the past 15 years and in special resolutions adopted by the association has been called "a leader of unusual capabilities, a deep sense of dedication and a genuine Christian spirit." The resolutions commend him "for his unswerving devotion to the Word of God, and for his loyal support, and strength of leadership."

As an expression of the love and esteem of the association, a \$900 annual appropriation in the associational budget has been made for Flynn for the rest of his life. The action provides that the pension shall be included in every budget of the association and will not be subject to revocation except upon the joint petition of the trustees and of missionary Flynn.

Mrs. Goldie Boatwright Suffers Heart Attack

Mrs. Goldie Boatwright, hospitalized in Louisville on November 19 for a heart attack, is recovering satisfactorily, according to her husband, state Sunday School Secretary Roy Boatwright. Mrs. Boatwright suffered a serious heart attack several years ago and has been on a restricted schedule of activities since then. Doctors indicate she will have to curtail her activities further.

Mrs. Boatwright is widely known in Kentucky for her work in Sunday School clinics and training schools. The Boatwrights live at 2905 Lexington Road, Louisville, Kentucky 40206.



ANNIVERSARY—Marvin Byrdwell, manager of Cedarmore Baptist Assembly, was honored Thursday night, December 4, with a banquet to celebrate 20 years' service to Kentucky Baptists. Sid Maddox of Hopkinsville, convention president, presented Byrdwell with a memorial plaque. Executive Secretary Harold Sanders gave Byrdwell a check as a gift from the Executive Board of the state.

Executive Board Adopts Committees For 1969-70

* Chairman of Committee

FINANCE COMMITTEE — 1969-70

Arthur Beauchamp, Henderson; Jesse S. Bell, Dawson Springs; Henry Corum, Manchester; R. T. Daugherty, Williams-town; John S. Gaines, Ferguson; William Goodan, Whitley City; James E. Heard, Burgin; Colburn Hooten, Independence; Byrd Ison, Midway; Robert W. Ivy, Clinton; Frank J. Kuriger, Jr., Mouth Card; Keith L. LaGesse, Erlanger; Robert Lockhart, Corbin; R. Truett Miller, Middlesboro; *David A. Nelson, Owensboro; James L. Pollard, Pleasureville; Finley Ray, Lexington; Frank Rhodus, Ashland; Herman E. Rowlett, Lebanon; James B. Sawyer, Louisville; Earl Sears, Falmouth; R. G. Shelton, Eddyville; Howard Williams, Clarkson.

PROGRAM COMMITTEE — 1969-70

Sherman Adams, London; Allen Baugh, Glendale; W. B. Bingham, Middlesboro; Archie Brock, Cadiz; Jack Brown, Boaz; Walter E. Bryant, Taylorsville; George D. Cook, Mayfield; Billy W. Cundiff, Browder; Kenneth E. Curry, Brandenburg; James E. Howell, Ludlow; B. A. Houchens, Bowling Green; Henry D. Johns, Catlettsburg; James E. Jones, Louisville; *John W. Kruschwitz, Versailles; Walter Lay, Elizabethtown; Carl Loy, Williamsburg; J. T. Miller, Whitesville; George Phillips, Lexington; Charles E. Smith, Hawesville; Duncan Smith, Owensboro; William J. Sullivan, Benton.

Bowling Green Church Opens Day Care Center

The First Baptist Church of Bowling Green opened a day care center on November 9. The Center, located in the urban renewal area, will accommodate 40 children, ages three to six, whose mothers must work to support their families.

Mrs. William C. Ross is supervisor for the project which has two full-time and two part-time staff members. Twenty-four children are already enrolled.

The financial support for the Center has come mainly from members of the First Baptist Church who have contributed over \$5,000 to the project. Most of the equipment and supplies were donated and work crews of men and women cleaned, painted, and prepared the Center for operation.

"The church has truly felt God's leadership in this endeavor and it is hoped that the Center will become an open door through which our church can minister to the material and spiritual needs of our city," says Mrs. Larry Elliott, one of the leaders in the project.

DENOMINATIONAL COOPERATION COMMITTEE—1969-70

Warner Bumgardner, Providence; Henry B. Huff, Louisville; William E. Lynch, White Plains; Lloyd Mahanes, Lexington; *Alton McEachern, Louisville; Douglas Olive, Shelbyville; William H. Rogers, Louisville; Charles Hal Shipley, Sacramento; Calvin C. Wilkins, Benton; Joe Priest Williams, Louisville.

CHRISTIAN LIFE COMMITTEE 1969-70

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President Sidney M. Maddox and Executive Secretary-Treasurer Harold G. Sanders are ex officio members of all committees.



QUESTIONS AND ANSWERS—Porter Routh, Executive Secretary of the Southern Baptist Convention Executive Board, participated in a question and answer session with the members of the Kentucky Baptist Convention Executive Board during the recent two-day meeting at Cedarmore Baptist Assembly. Together with James Lackey of the SBC Stewardship Commission, Routh answered all questions put to him. One recurring theme through the discussion was the need for the Cooperative Program to be made personal to the church members.

Board Acts To Help Kansas Baptists

The Executive Board of the Kentucky Baptist Convention approved a \$10,000 a year appropriation for the next five years to help the financially bankrupt Kansas Convention of Southern Baptists.

Approval came at the final session of the Executive Board meeting at Cedarmore Baptist Assembly December 4-5. However, the appropriation is contingent on approval by the state's Woman's Missionary Union.

David Nelson of Owensboro, financial committee chairman, told the board the appropriation was necessary to help salvage the Kansas convention which is now in receivership.

"If we can't help bail Kansas out, then our entire pioneer mission program is in jeopardy," Nelson declared. "People will lose confidence in our financial stability and that means trouble."

The financial committee recommendation said the appropriation would be made if funds were available and if they (the funds) were needed. The appropriation would come from the \$45,000 given annually by the Woman's Missionary Union for helping struggling Kentucky churches with building programs. This is part of the annual state mission offering.

Mrs. Odessa Ferguson, executive secretary of the WMU, asked if the Executive Board was instructing the Woman's Missionary Union concerning the use of its funds. She pointed out that even

though the \$45,000 is annually given to be used by the Executive Board, that each appropriation request has been shared with the WMU.

"Helping Kentucky churches is near the heart of our ladies," she asserted. "I'm not sure they are going to like this."

T. A. Thacker of Louisville proposed an amendment to the appropriation request giving final approval to the Woman's Missionary Union board of directors. After discussion, the board voted to make the appropriation contingent on WMU approval, but not necessarily by the organizations board.

Howard Sutton, pastor of North Side Baptist Church, Princeton, objected to the source of funds since the funds came from the state mission offering. The board felt, however, that if the Woman's Missionary Union approved the appropriation, churches should be told that part of the money would go to the Kansas convention, a pioneer state for Baptists.

According to Nelson, the \$10,000 annual appropriation is part of a three-pronged plan to salvage the Kansas convention. Currently Kansas Baptists are seeking to raise \$500,000 within their state. The Home Mission Board has agreed to contribute another \$500,000. The third phase is a \$10,000 a year appropriation for five years from 10 states. The combined total would put Kansas Baptists back on their feet, Nelson said.

Executive Board Gives OK To Government Loans For Georgetown College

The Executive Board of the Kentucky Baptist Convention gave a strong endorsement to government loans for Georgetown College in two actions on December 5. The Board approved a recommendation from its Christian Education Committee endorsing the funding of new student housing at Georgetown with a long term, low interest government loan and also supported Georgetown College President Robert Mills in his interpretation of an action in the 1969 Kentucky Baptist Convention in Lexington.

There was some misunderstanding about the recommendation for approval of the government loan when it was first presented. The wording of the recommendation did not include specific mention of government loans but clearly referred to a loan from the Health, Education and Welfare Department. The recommendation was approved without objection. Later when it was clarified that the recommendation did mean a government loan, there was some objection and an attempt to bring the matter back for reconsideration. The attempt failed.

In another action the Board affirmed an interpretation of President Mills of a vote in the 1969 Kentucky Baptist Convention. Dr. Mills observed that proposed amendments to the Public Affairs Committee report, calling for withholding funds from colleges accepting government loans and instructing Kentucky Baptist institutions not to take loans until a further study is made, lost by an eight to one margin. President Mills said he took this to be the clearest approval by the convention of Georgetown College policies in government loans and that the convention by an eight to one margin was in favor of the college using such loans.

President Mills asked board members if they considered his interpretation correct. A motion to sanction his interpretation won with some opposing votes.

Ministerial scholarships

The board also approved a request of the denominational cooperation committee for an appropriation to fund a \$1,000 permanent scholarship fund for Negro ministerial students. The committee also requested an annual appropriation for scholarships. The fund will be administered by the denominational cooperation committee.

The request came as a result of the report of the committee on human needs at the Kentucky Baptist Convention in November. The report called on Kentucky Baptists to do more in providing educational opportunities for Negro ministerial students.

Seminary Enrollment Stays At 1968 Level

Net enrollment of regular full-time students at the six seminaries was 4,578 this fall, compared to 4,575 in the fall of 1968, the Southern Baptist Education Commission reported.

All but the two largest seminaries reported slight decreases in fall enrollments.

Southwestern Baptist Theological Seminary, Fort Worth, reported an increase of 56 students, from 1,735 to 1,791 students during the fall semester.

Southern Baptist Theological Seminary, Louisville, the second largest seminary, listed its 1969 fall enrollment as 1,132, up 55 students from the 1,077 fall enrollment of 1968.

The biggest decrease came at New Orleans Baptist Theological Seminary, which reported a drop of 81 regular students. This fall, regular student enrollment was 613 compared to 694 students last fall.

Midwestern Baptist Theological Seminary, Kansas City, Mo., slipped into the decreasing enrollment category by only one student. Fall enrollment this year was 202, compared to 203 students last year.

Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, dropped students, from an enrollment of 582 students last fall to 570 students this fall.

Golden Gate Baptist Theological Seminary in Mill Valley, California, reported 14 students less this fall than last, dropping from 284 last year to 270 this fall.

Cole Named South Carolina Secretary

A. Harold Cole, assistant general secretary-treasurer of the South Carolina Baptist Convention, has been elected as that convention's next executive secretary. He becomes the sixth general secretary of the convention and succeeds Horace Hammett who retires December 31.



The General Board of the convention voted to recommend Cole to the post, acting on a report from a five-man committee appointed last January when Hammett announced his intentions to retire. The nomination was made by Archie Ellis of Columbia, committee chairman.

Since August of 1962, Cole has been assistant general secretary with primary responsibilities for stewardship promotion.



FOLK MUSICAL—The youth of Olive Hill Baptist Church, Olive Hill, combined their talents to present the new folk musical "Tell It Like It Is, A Musical About God" at the November meeting of the Baptist Youth Crusade, a youth organization in Greenup Association. Approximately 300 teenagers and adults witnessed the presentation. Olive Hill Pastor William Hartung called the event "Spiritually uplifting."

Mission Gifts Meeting Partial Budget

Despite a slight decrease in world missions contributions during the month of November, gifts through the Southern Baptist Convention Cooperative Program unified budget for 11 months of 1969 have increased five percent over 1968 gifts.

SBC officials said that if contributions for December increase by this same five percent, the denomination will meet its operating budget for 1969 and pay off the capital needs allocations unmet during 1968.

During the first 11 months of the year, Cooperative Program gifts have totalled \$25,261,552, an increase of \$1.2 million or 5.04 percent over contributions for the same period last year.

In order to meet the operating budget for the convention and provide the funds for capital needs unmet during 1968, contributions during the month of December would have to reach \$2,021,997.

John H. Williams, financial planning secretary for the SBC Executive Committee which prepares the monthly financial report on SBC world mission gifts, said that the denomination probably would reach the 1969 operating budget and 1968 capital needs without too much difficulty.

Williams, however, was less optimistic about contributions increasing enough in December to meet 1969 capital needs as well as the operating budget and 1968 unmet capital needs. To do so would require December gifts of \$2.8 million, or an increase of more than 10 percent.

Throughout most of 1969, contributions have been about five percent more each month than they were for the corresponding month in 1968, Williams said.

During November, however, a slight decrease was noted. November, 1969 contributions were \$2,303,909, down \$15,447 or less than one percent compared to November, 1968 gifts.

The Cooperative Program unified budget provides operating and capital needs for 19 different agencies, institutions, and organizations of the nation's largest Protestant denomination. Capital needs not provided this year will be held over until 1970. (BP)

Furman, in Greenville, South Carolina, conferred upon him an honorary doctor of divinity degree in 1967. (BP)

What It Is Like To Serve Overseas

by Bill Marshall

The boat mail arrived with the August 16 *Western Recorder*, which, like all issues, my wife and I promptly devoured. I had just returned from Pakistan and several sentences in your editorial, "All Calls Are High Calls", really got to me.

I agree with you at two points: (1) that no area of Christian service is more important than another, and (2) the implication that the myth—foreign missionaries have the highest of all calls—needs demythologizing.

Where I disagree is with your sentences: "A foreign missionary in some respects has it easier than a pastor. He has permanent appointment, his material needs are provided and periodic furlough are given. He doesn't have to worry about people getting angry with him and wanting to move on . . . many missionaries realize this and consider it a sacrifice to leave the field for a place of service in the states."

These statements make it difficult for a missionary to disagree: that is, without sounding defensive or "poor-meish." But current thinking seems to suggest that a ministry overseas is a simple transition, fully provided by the Foreign Mission Board, with a nice year of rest at the end of each term of service. While the other extreme—"mud huts and pith-helmets"—is certainly outdated, the fact is that *servicing overseas is not like serving in the United States.*

Quickie impressions

Some have the idea that because one can "safari" in Africa, play golf in Baguio, go on a "dig" in Israel and eat a real hamburger in Tokyo, that a missionary can do all of these things on all of the fields. How many tourists come back from a "quickie" trip, having made scenic trips, eaten the best the missionary has (likely saved for a special occasion), stayed in a pretty good hotel and come away saying, "how nice it would be to live there," having relatively little idea of what it is really like to live and work there.

And how about the benefits of which you speak. I've been a pastor and a denominational worker and I had far more financial benefits than we will ever have as a missionary. Certainly we are provided for but certainly not

[This intimate look at the experience of Baptist foreign missionaries came in reply to a *Western Recorder* editorial. Our thanks to its author, Bill Marshall, a Georgetown College graduate now serving as Middle East Field Representative for the Foreign Mission Board in Nicosia, Cyprus. Ed.]

as well as almost any denominational worker in the United States and most pastors. And we don't get "annual cost of living raises." Though periodic cost of living adjustments are granted, it is usually only after several years have passed and it is never retroactive. And while some missionaries are able to save a little, usually because they live in some out-station, they use it all on furlough where they must purchase a car to use, get new clothes for their children and a few for themselves and pay the ridiculously high prices that \$12,000 a year Americans are complaining about but the missionary on furlough has to do it on an average of less than \$6,000.



Marshall

And what about this year of furlough apparently thought of as a "bonus?" The missionary is obligated to eleven weeks of special deputation including World Mission Conferences, RA and/or GA camps, associational camps, etc. In most cases it means family separation for that period of time, the last thing a missionary wants! There are countless invitations that he must accept, not always because he wants to, but because of personal obligation.

Think of trying to visit with all members of the family, the tensions and pulls of whether their children are "adjusting" after four or five years away from the American scene, the frustration of finding a place suitable to live in at the amount provided, the frustration of living a "suitcase" existence and the emotional overtones of trying to keep up with what is going on back on the field. Most missionaries are literally dog-tired when they return from a year of furlough and were it not for the felt need to keep their children in touch, since they ultimately will return for keeps, they would likely choose the shorter option (32 months service—four months furlough). Some wish for more options!

Tougher overseas

And just in case anyone has the idea that it isn't tougher to serve overseas than at home, then try Pakistan for size. You don't get around in English there. You either learn Bengali or you never achieve a depth ministry. It's hot all year round and the nights provide little refuge. There are no air-conditioned buildings to work in and if a missionary owns a unit for his

home, he pays an unbelievable price for electricity (out of his pocket). There is also government harassment which varies from "inspection calls" to inexcusable delays and runarounds, the inescapable fact of poverty all around and the never-ceasing flow of beggars, the feeling of guilt simply by eating, the frustration of knowing you cannot possibly meet even a tiny portion of their needs physically. Teaching one's own children (unless you live in Dacca) through the seventh grade and then sending one's 13-year-old off to boarding school, saying goodbye to your only daughter as she boards a plane to the United States where she will go to college, half-a-globe away, likely not to see you again for as long as two or three years, facing the monsoon season with a house full of children who have nowhere to go, no gym in which to play, no school bus or school, working for as many as seven years before seeing someone become a believer.

And a host of little things like worms in your flour, invasion of privacy by the "luxury" of house help, women not encouraged to shop because of what happens in the market place when they are seen by Pakistani men, and on and on and on. And these, for the most part, are only the physical problems.

I seriously doubt that you could get a single Pakistan missionary to unload all this for an article because they don't complain loudly, if at all. It remains, I suppose, for an "inside outsider" to tell their story.

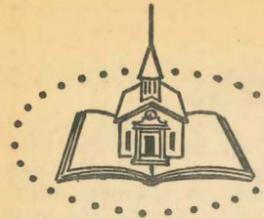
Not "higher" call

While it may not be a "higher" call to be a missionary to Pakistan than to be a pastor in America, there are not many, it seems, who could or would do their "pastoring" in Pakistan. And for me that's the difference. So while we may wish to destroy one myth, let's not build another just as erroneous in its place. Being a missionary overseas is not like being a missionary in America.

Voices Around The World

From Nigeria—"We know it is only through the Cooperative Program that we are sent and maintained in the Lord's work here. It is, of course, the very backbone and strength of the financial part of God's work."

From Colombia—"The reason I always boost the Cooperative Program way of giving is that all our work everywhere, attractive or not, is undergirded according to the need and not according to the personal ability of the preacher to present his work and to raise money in the church."



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for December 21, 1969)

INTERNATIONAL SERIES

God With Us

Matthew 1:1, 18-25

Matthew presents Jesus Christ as the promised Messiah. Chapter one contains the record of His genealogy and birth. Since the Jews did not take account of female descent, Matthew traced the family into which Jesus Christ was born through the foster father back through David to Abraham.

Perplexity, 1:18-19

Joseph and Mary were engaged, but not married. Among the Jews in that day an engagement was not a light thing which might be broken off casually upon some slight pretext. The tie of betrothal was as sacred as that of marriage, and infidelities before marriage were considered as sinful as those following marriage, and death by stoning was the punishment for such sins. It was customary for a couple to be engaged for twelve months before marriage. For Joseph and Mary, this period, during which they were looking forward to their coming nuptials, was a time gilded by many bright hopes of future happiness.

It was a terrible shock to Joseph when he was informed that Mary was to become a mother. His trial was most painful because he did not know what the written gospel later plainly asserted; namely, that the Holy Ghost was responsible for her condition. Joseph did not know the details of Mary's conduct, but he naturally thought that she had been unfaithful to him. His suspicions were natural and excusable, but how cruelly they must have wounded the tender heart of Mary. Regardless of what he thought, Mary was conscious of her innocence and the angel had announced to her the cause of her conception.

Joseph did not know what to do. Being a just, merciful, and religious man, he wanted to do what was right. The law permitted him to make a public example of her and have her stoned, but his genuine love for Mary constrained him to do otherwise. Although what he had been told made a great demand on Joseph's faith, our hearts are really touched by his tenderness and considerateness. We admire him for his determination to do what was right, and to do it in a kind manner.

His love for Mary and his kindness to her constrained him to be forgiving. What a rebuke to all who are unforgiving!

Proclamation, 1:20-21

While Joseph thought seriously and prayerfully about what he should do, an angel appeared unto him in a dream and delivered a message from the Lord as to what he should do. This message removed his doubts, calmed his fears, and caused him to rejoice again in the love of his betrothed. When the angel proclaimed the fact that "that which is conceived in her is of the Holy Ghost," Joseph was convinced and his heart was filled with gratitude for the revelation. This message assured him that Mary had not transgressed; therefore, his reputation could not be impaired by their marriage.

Concerning the yet unborn Child, Joseph was informed as to His birth, His name, and His mission. He was coming to root out and to destroy the diseases of the souls of men and to give them perfect spiritual health. God's Son was coming for the purpose of bringing eternal life to all who would receive Him as a personal Saviour. The emphasis here is on salvation from sin. Numerous passages in God's Word plainly declare that He came into the world for the purpose of giving Himself as a substitute for sinners and as a sacrifice for the sins of the world. The salvation which

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Exodus 12:21, 26-27

Having received from God the instructions for keeping the passover, Moses conveyed them to the elders of Israel. The plan which God had devised whereby each family could protect their firstborn from this plague, if they so desired, was that each household was to take a yearling male lamb

He has provided is absolutely complete.

Prophecy, 1:22-23

More than seven hundred years before, the prophet Isaiah had recorded the statement, "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." This prophecy, which was spoken by the Lord through Isaiah, had to be fulfilled in God's own time and manner. In the fullness of time, which was also in the hour of man's greatest need, God sent forth His Son. This wonderful prophecy of Isaiah 7:14 was fulfilled when Mary gave birth to Jesus. And Mary was a virgin when she gave birth to the Messiah. God is with us to redeem, to regenerate, to cleanse, and to sanctify.

Promptness, 1:24-25

In obedience to the command of the angel, Joseph was immediately united in marriage with Mary. Due to the existing circumstances, it is quite likely that they had a private wedding. God's Word plainly states that Mary retained her virginity until after the birth of Jesus. To be sure, Mary was not sinless, but she was chaste and upright. While we readily admit that she possessed numerous commendable traits of character, we boldly declare that it is entirely wrong to deify Mary. It is both unscriptural and sinful to attempt to exalt her to the place of a mediator between God and men.

without blemish, slay it, catch its blood in a basin, and with a brush of hyssop apply the blood to the lintel and the sideposts of the door to their house, and remain within until God gave permission to come out. Safety was guaranteed to all who complied with the instructions. If the blood were in evidence, the messenger of death to the firstborn would certainly pass by. The only hope of protection was to remain inside the blood-sprinkled house.

It was the blood alone which made them safe. By the same token, it is the



blood of Christ alone that provides safety from judgment against all sin. The blood of Christ satisfied God's holiness, maintained His righteousness and vindicated His justice. Every soul who would escape the wrath of God must personally accept the finished work of Christ. By personal faith we must accept the benefits which He provided through His blood which was shed as the price of our redemption. Today many speak disparagingly of the blood of Christ, but it is still the only way of redemption. Christ died for us.

John 1:29

Convinced that Jesus Christ was the Messiah, God's promised Redeemer, John the Baptist pointed his hearers to Him with the wonderful and rapturous words, "Behold the Lamb of God, which taketh away the sin of the world." What did his hearers understand by his statement? They understood that He, Who was pure within and unstained by sin without, was the One Who had come into the world to be the great sacrifice and to bear the penalty for sin. This lamb of God lifts up the sin, takes it off the sinner onto Himself, and carries it away. Only the Lamb of God can do that.

Matthew 1:18-21

For an exposition of this passage, read the lesson in the International Series on page 12.

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Chinese Reds Reassert Antireligious Pressure

A recent "Communication Research Review" of the Far East Broadcasting Company (FEBC) reported that Chinese communists have taken a strong stand against religion, particularly Christianity.

The review contained excerpts from a recent article in the official Chinese Communist theoretical journal, *Red Flag*, which read in part: "We must combat religion—that is the ABC of materialism and therefore of Marxism. . . . Scientific communism and religion are antagonistic. The struggle for the realization of the ideals of communism in the whole world and 'the building of the kingdom of Christ on earth' are incompatible with each other like fire and water."

Pressure against all forms of religious life in China has increased substantially during the past few months, the FEBC research paper said. Reports from Shanghai, Nanchang, and Canton indicate tightened conditions and deep apprehension on the part of Christians.

Even clandestine cell-group meetings are reported to have stopped because of the dangers involved. Believers are now restricted in their worship services to secretive family gatherings or personal devotions, according to Asia News Report (ANR), a Hong Kong-based Christian newsheet, confirming reports FEBC had received from other sources.

An Australian churchman who recently toured the mainland said he saw only one building of any religious faith

still being used for its intended purpose. This is a mosque in Peking, which was opened in 1966 and is allowed to function as a goodwill gesture to African Muslim countries. Many other religious structures are either boarded up or converted into warehouses, the Australian said.

FEBC added that requests have come from all over China to stop remittance of funds to Christians on the mainland because of unwelcome attention from the authorities. Outside remittances are being branded as "imperialistic cash" and are often "frozen" by the authorities or only paid out in small amounts over long periods of time.

FEBC, an interdenominational organization, broadcasts into China from stations in Okinawa and the Philippines. From Okinawa the radio beams are centered on Shanghai and cover north, central, and northwest China. From the Philippines the main radio beam into China centers on Sian and a second beam on Canton. The two cover south, central, north, and northwest China and reach into Mongolia and Siberia.

FEBC broadcasts programs provided by Baptists, Presbyterians, Methodists, and other Christian groups into China, said James D. Belote, secretary for East Asia for the Southern Baptist Foreign Mission Board. Tapes of Baptist evangelical programs from several Asian countries are given to FEBC for broadcast into China, he said.

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BAPTIST FORUM



(Continued from page 5)

PARLIAMENTARY HASSLES

Dear Editor:

I was interested in your comments about the attitude of Kentucky Baptists in recent conventions. I have two more suggestions.

Seems to me that part of the hostility of the messengers is bred by our persistent parliamentary hassles. I realize that any business session must have order and rules. But we are a Christian group. The purpose of the business sessions should be to discuss, debate, and decide. Too often we become entangled in tabling motions, referrals, resolutions, amendments to amendments, points of order, privilege, etc. Consequently the messengers too often feel that they have been out-manipulated—not out voted.

This is no reflection on any presiding officer or parliamentarian. I just believe we could have more of a conference and less parliamentary procedure. It would take longer, but it would be worth it.

My second observation: We should make a very serious effort to sound out the people who never attend a convention. We vote things at a Convention and then 600,000 Baptists in our churches vote. And obviously we aren't voting the same way. Our state convention work is in decline.

Our people vote in budget committees, Deacons' meetings, Sunday School classes and they vote every Sunday when they decide whether to come to church or stay home. They vote every time the collection plate is passed.

Our convention messengers should reflect the concerns and commitments of the people at home who must implement and finance our programs. We surely know what these people are thinking. If we do not know, or do not care, then we do have a "delegate" system. We

are guilty of having our own college of cardinals who pass it down to the people. And they rebel.

Further, I think the staff of the Baptist Building could perform a vital service if they were assigned the task of interviewing three or four thousand average Baptist lay people. Go over our budget, discuss Sunday School, Children's Homes, human needs, BTU, Foreign Missions, race relations, colleges, Government Aid, taxes, state missions, and the Executive Board.

I am convinced that the gap between 600,000 Baptists and 1,000 Convention messengers can be and must be bridged.

Lexington, Ky. Bob W. Brown

TEACHERS TEACH BOOK

Dear Editor:

Due to some unusual circumstances in our church we have had three different pastors teaching our January Bible study book in the last three years. All three of these have been men with better than average ability and training.

Each man, almost totally, discarded the study course book prepared by the Convention. They did not even mention the main point or emphasis the authors were desiring in their particular book.

When the Convention commissions someone to write a book with a particular theme in mind, I do not appreciate the teacher forgetting the book and going to some of his old seminary notes and other resources to present a pet idea.

Please Brother Pastor the average lay person usually prefers that you teach the book with your additional research spent on adding to the points of the book.

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December 13, 1969



NOTE BURNING—On Sunday, November 23, 1969, Southside Baptist Church of Louisville observed a Note-Burning Ceremony and Homecoming Day to commemorate the final payment on their sanctuary, valued at \$260,000. The structure was completed and entered in 1957. Pictured above are Mr. S. A. Meyer, Sr., a deacon at Southside, who was chairman of the Building Committee, and Mr. Jack Hartz, a Greater Louisville Bank official, as they burned the note. Dr. William L. Weedman is pastor of Southside. Three former pastors were present for the occasion. They were W. R. Manion, Maurice Barnes and T. L. McSwain.



SEMINARY FACULTY ON TOUR—James W. Good, pianist, and Richard R. Lin, tenor, both professors in the school of church music at Southern Seminary, perform on the first leg of their concert tour of Asian countries. They are seen above during their performance in Kaohsiung, Taiway. Lin, a native of mainland China, sang in Chinese. Their concerts are part of activities preceding the 1970 Asia Baptist evangelistic crusades. The musicians were featured on radio programs and TV shows across Taiway.



HONORED—Four members of one family received 10-year perfect attendance pins recently from the Turkey Creek Baptist Mission in North Concord Association. Pictured above are (left to right) Jerry, Ruby, Shirley and Nancy Blanton who received the pins. Pastor of the mission is Charles Askins, a student at Clear Creek Baptist School.

Evangelism Conference Nears, Headquarters Motel Already Full

Pastors and laymen planning to attend the January Evangelism Conference in Louisville need to make hotel reservations immediately according to Hicks Shelton, conference planner.

Shelton, secretary of evangelism for the Kentucky Baptist Convention, said the headquarters motel, The Puritan, was already full for the three-day conference.

Other nearby hotels include the Brown Hotel, Fourth and Broadway; Holiday Inn, 927 South Second Street; Quality Court, 735 South Second Street; Travel Lodge, 401 South Second Street.

Scheduled January 19-21, the conference annual draws approximately 800 Kentucky Baptists. Hosting the conference this year will be Walnut Street Baptist Church located at 1101 South Third Street.

This year's program personalities include Bruce Stewart, director of evangelism for the Baptist Union of New Zealand; Gray Allison, full-time evangelist and former evangelism professor at New Orleans Seminary; Gordon Clinard, immediate past president of the General Convention of Baptists in Texas and former professor of preaching at Southwestern Seminary; Miss Joe Ann Shelton, director of program music for the SBC Radio and Television Commission; and Bryant Hicks, former missionary to the Philippines and current professor of missions at Southern Seminary.

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