



WESTERN

RECORDER

JANUARY 24, 1970



Chaplain Joseph C. Simpson is pictured with some of the Vietnamese children who belong to a Christian Congregation in the village of Phong Thu near DaNang. Simpson, a native of Erlanger, was instrumental in building a new chapel for the con-

gregation. Prior to his enlisting in the United States Navy, Simpson was pastor of several Kentucky churches. Among them were Gum Lick Baptist Church, Falmouth, Pleasant Ridge Baptist Church, Alexandria, Squiresville Baptist Church, Owenton.

Southern Seminary Joins Four Denominations In Study Program

The Southern Baptist Theological Seminary has joined with four other seminaries in the Indiana-Kentucky area in developing an educational consortium known as the Theological Education Association of Mid-America, called by its initials TEAM.

Other seminaries in the consortium are Asbury (Methodist) Theological Seminary, Lexington Theological Seminary (Disciples of Christ), Louisville Presbyterian Seminary, and St. Meinrad (Catholic) School of Theology.

The relationship, which has no legally binding structure, will provide each of the participating seminaries with inter-library circulation and research privileges for students and faculty.

Although a continuing exchange of students through allowing a full-time student at one seminary to take courses at another of the seminaries has not yet been worked out, a special month-long session of student and faculty exchange already is in the planning stages, with a proposed target date of January, 1971.

Plans for TEAM have been under development for the past two years. During 1969 there were numerous regularly scheduled meetings of officials in the five schools.

Royal Service Magazine Evaluated By Readers

Readers of *Royal Service* have been asked to tell the editor their likes and dislikes about the magazine.

The February issue of *Royal Service*, the magazine for women published by Woman's Missionary Union, Auxiliary to Southern Baptist Convention, contains a questionnaire on the back page.

The 400,000 subscribers are requested to fill it out and mail it to the WMU office in Birmingham, Alabama.

The editor, Miss Rosanne Osborne, says the information will be used to make *Royal Service* fit the subscriber's needs and interests. "Our desire is to print the kind of magazine the readers want. We hope they will take this opportunity to tell us exactly what they think of the magazine so far and what they would like to see in future issues."

**Informed Baptists
are the
Best Baptists**

The basic reason for the consortium, said Southern Seminary Administrative Dean Allen W. Graves, was the need for the seminaries to expand without duplicating each other's resources.

Commenting upon the value of the new consortium to Southern Seminary students, Graves said: "Many students come to the seminary from solely Baptist backgrounds. We see TEAM as an acceptable and workable pattern of giving our students a way to become familiar with other denominations."

This need, he said, has been brought about by the fact that we live in a pluralistic society, and for Baptists to ignore other religious traditions is to fail to fully equip our students.

TEAM is the second consortium which Southern Seminary has helped to organize in the past two years. In early 1969 Southern joined with six other schools in the Louisville area in "Kentuckiana Metroversity." (BP)

BWA Messengers Offered Japanese Baptist Pulpits

Pastors who attend the Baptist World Congress in Tokyo, Japan, next July 12-18 may be invited to preach from Japanese Baptist pulpits.

Shuichi Matsumura, chairman of the local arrangements committee for the congress, has asked interested pastors who are coming to Japan to contact him. He will be able to assign many of them to preaching engagements one week before the congress or one week after the congress.

Correspondence on this matter should be sent to Dr. Shuichi Matsumura, Baptist World Alliance Local Arrangements Committee, 33 Hachiyama-cho, Shibuya-ku, Tokyo 150, Japan.

DEVOTIONAL



Henry D. Johns
Oakland Avenue
Baptist Church,
Catlettsburg

Give Me A Mountain

"Now, therefore, give me this mountain, whereof the Lord spoke in that day."—Joshua 14:12

Caleb was 85 years old when he made that request. He was not asking for a place to retire. Mount Hebron had yet to be conquered. Caleb's faith should put to shame Christians of weak faith who shrink back from attempting anything difficult for God. Many who serve in our churches attempt only that which is easy and requires little time. They would really rather hire it done.

Caleb had faced mountains before. He had "mountain-claiming" faith when he was old because he lived by faith when he was young. Caleb was 40 years old when Israel faltered and failed at Kadesh-Barnea. The majority report of the investigating committee was that Canaan had giants and walled cities, therefore, could not be conquered. Caleb brought the minority report to say, "Let us go up at once, and possess it; for we are well able to overcome it" (Numbers 13:30). Caleb did not see mountains as obstacles, but as opportunities for God to demonstrate his power.

It is time that we face the mountains of materialism, secularism, intellectualism, egotism and spiritual illiteracy in the strength of God who is accustomed to conquering mountains.

Caleb knew that the cities of Hebron were well fortified and that the enemy was entrenched but he said, "If the Lord will be with me, then I shall be able to drive them out, as the Lord said" (Joshua 14:12).

In the spirit of Caleb, let us claim the mountains for God.

This seems to be the strange cry coming from far too many congregations today. Congregations that are New Testament Churches built upon Jesus Christ, the gift of God's Love. Then why the lack of love among us? Is it possible that the lack of love, patience, compassion and understanding for each other in Baptist circles and the world in general has come from the fact that for too long preachers have taken the easy way out; the way of "Giving them Hell."

To any preacher who believes he is not taking the easy way by standing in his pulpit week after week, giving them

of Christ, committed to His way of life. The way of love and understanding.

Already our churches are full of people who out of the "fear of Hell" have walked the aisle knowing and being told little about Christ's love and His claims upon their life, their attitudes and their behaviour. Could this be a part of the explanation for the close minded, bitter, uncooperative attitude among many of our people today. A feeling of dislike, illwill and mistrust that is even evident at our state-wide meetings and conventions?

Let those who sit in our congrega-

"Give Them Hell Preacher"

hell fire and damnation, let me challenge him to try the other side of the coin. Try speaking to the "professed followers of Christ" about their commitment to Him and His teachings of love and what He expects from them daily.

Across our convention today people are verbally ripping into shreds preachers who dare to stand and base their message and ministry on love. It doesn't take many months of this type preaching until the murmuring begins. "He isn't preaching the gospel" or "Why doesn't he preach the Bible and stop talking about social issues?"

God forbid that the day will come when our pulpits are hushed of the social gospel that teaches the message of love, patience, compassion, understanding and concern for another regardless of his color, religion or social standing. If and when our pastors are pressured to the point that our pulpits are hushed of these teachings, our pulpits will have been closed to the preaching of the "Gospel of Christ." Those who close their ears to what they term "social gospel" close their hearts to the New Testament message. Those who do not believe the life and gospel that Jesus Christ lived — preached — and died for was a gospel of love, compassion, forgiveness and social concern need to take a second look at the New Testament. The New Testament Church was and must be a group of followers

tions and pull their self-righteous robes about them and speak of concern for persons present who may be lost, take stock and ask when I last spoke to one about Christ, or better yet when I last let someone see Christ's love through me. Let me remind you that as followers of Christ we are all invited to tell others about Him. This is not a privilege or responsibility reserved for the pastor as he stands in the pulpit. On the contrary, it is a joint responsibility which he bears with you. However, never forget that he also bears a responsibility to point out and to help you apply the teachings of Christ's life to your own. So be careful not to turn him off when he speaks of you taking Christ's love into the community.

Yes, "Give Them Hell Preacher!" Could it be this cry keeps coming from the believers because it gives a nice sense of comfort and security in not being preached to?

Rest assured that some teaching of "Hell" is part of the New Testament but how about the message of love and its demands. Are we big enough and Christian enough to accept Christ's full gospel. Christ's message and life was one of love. If you really want the "Gospel" my friend — there you have it "Love." Love that compels to service.

David Hampton
Minister of Music
Harrodsburg Baptist Church
Harrodsburg, Kentucky

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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Is Parochial School Aid Constitutional?

Present efforts to secure Kentucky public funds to finance parochial schools would have stood no chance for serious consideration throughout most of American and Kentuckian history. They would have been ruled out from the start on the grounds of the United States constitution and also by the Kentucky constitution.

Our national founding fathers were determined to protect America from the evils experienced in England and on the continent from a marriage of church and state. Therefore they wrote into the constitution what they regarded as a guarantee of separation of church and state. This was the purpose of the first amendment.

Our Kentucky founding fathers had the same concern and so the Kentucky constitution contains very clear statements prohibiting state support of religious activities. The Kentucky constitutional statements specify that religious schools are not to be financed with tax funds.

Throughout American history until very recent years it has been understood that it was unconstitutional to use public funds for religious schools. Test cases challenging this position brought decisive statements from the courts to this effect. One of the clearest of these statements came from the United States Supreme Court in the Everson ruling in 1947. "The 'Establishment of Religion' clause of the First Amendment means at least this . . . No tax, in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they might adopt to teach or practice religion."

Even Mr. John Kennedy, the first Roman Catholic to be elected president of the United States, regarded the use of public funds for parochial schools as unconstitutional and said so in his presidential campaign. In taking this stand he defied the Catholic hierarchy who was pressing then for federal aid to parochial schools.

In Kentucky several attempts have been made through the years to circumvent the state constitu-

tional prohibition of state funds for religious schools. Most of these have failed though some concessions have been made by Kentucky courts.

One of these concessions is bus transportation at public expense for parochial pupils. During the last school year (1968-69) 33 Kentucky school districts transported an average of 16,618 nonpublic school students a day for the average cost of \$37.30 per pupil per year.

A point to remember, however, is that this money used for parochial pupil transportation is not education funds as such. When the use of tax funds for parochial pupils transportation was challenged, it was clearly seen that the Kentucky constitution prohibited funds collected for education being used for parochial schools. However, this prohibition was circumvented with legislation making it possible for counties to appropriate non-education funds for parochial school transportation. This legislation was cleared by the courts.

And so Kentucky state funds exacted by taxation for education have never been used for parochial schools. And rightly so. At least three sections of the Kentucky constitution make it clear they are not to be used for parochial education.

(Section 5) No preference can be given in law to "any religious sect, society or denomination"

(Section 171) Taxes "shall be levied and collected for public purposes only"

(Section 189) No fund or tax "raised or levied for educational purposes, shall be appropriated to, or used by, or in aid of, any church, sectarian or denominational school"

Kentucky public officials and especially members of the state legislature faced with proposals for state aid to parochial schools should remember their responsibility to uphold the United States and the state constitutions. Advocates of state aid to church schools should give their energies first to amending the constitution and then make their proposals.

Personal Freedom Vs. Social Control

How much freedom should be given to individuals and how much control over persons should be exercised by society. This age old question of personal freedom and social control was raised again by a recent tragic experience in Louisville.

On the day before Thanksgiving last year a nine year old boy was found starved to death and his five sisters on the verge of starvation. The surviving children were sent to the hospital and the mother and her common law husband were charged with child neglect and subsequently tried.

From the trial came some shocking revelations. The mother was declared by a competent psychologist to be "severely retarded" with an I.Q. of 56. She was judged to be on the borderline of institutional care herself and "certainly not capable of caring for children." The psychologist doubted if the mother was even aware her children were starving.

The common law husband was found to be only a little better off. He was rated "a high grade moron" with an I.Q. of 75.

The court ruled that the couple was not mentally competent to realize the children were starving. Charges against the mother were dismissed and the husband was given a suspended sentence. The children were taken away from the couple and will be raised by some welfare agency.

The court's decision seems to be the best solution under the circumstances. The case, however, raises some profound and difficult questions.

Should such persons be allowed to bring children to the world anyway? The mother had never married and said several men were fathers of her children. How can such persons be prevented from fathering and mothering children? Is society justified in taking necessary steps to keep such blighted children from being born? What chances do children born to morons and submorons have in today's world? If we judge parents to be incapable of realizing their children are starving and if we can take these children away from them on the grounds they are incapable of providing a suitable home for them, why not deny them the right to have the children in the first place?

Answers to such questions are made more difficult because of religious convictions held by some. The belief is that God and not man should determine who is born. This rules out human concern for birth control.

Such thinking has no Biblical basis. God should not be blamed for the birth of children who are destined to mental incompetency and despair. God surely expects us to use the intelligence with which he has endowed us.

Birth control on a voluntary basis is the ideal answer. But until those concerned can be brought to the point of voluntary control, society might have to move in to protect itself. This would be a drastic step and would have to be approached with utmost caution.

BAPTIST FORUM



TIME TO STAND UP

Dear Editor:

Praise God for deacons that stand up against the evils of the devil as those from Somerset. We must have more Christians to do the same if we have a spiritual awakening in our nation or we perish.

What has brought about low morals? Indecent dress, filthy movies, rotten TV programs, alcoholic beverages which God's (supposed to be) people engage in.

What about the big lie, that you, Daley, wrote about in *Western Recorder* and why do we have it? Just because God's people will not stand up for truth, righteousness and temperance as the Bible teaches.

Instead of the church going out and changing the world, we are going with the world in dress, speech and conduct.

God's voice to us is to awaken and repent or perish.

Glendale, Ky.

Mrs. Earl Cave

MINISTRY OF THE BYRDWELLS

Dear Editor:

I would like to comment on your recent editorial entitled "The Ministry of the Byrdwells." I have felt for several years that this is one great team that has been overlooked in the ratings.

God gave me the opportunity to work very closely with this team for more than four years. These were not the

"wilderness" years, but the period of Boone Lodge, the new water and sewerage systems, the boys' camp, the girls' camp, and the new conference center. And the big things that were done, as in the things that we often refer to as small things, I witnessed this great, humble, busy spirit that you referred to, the craftsman who ministers in the spirit of Christ and is the kind of pastor to many ministers in Kentucky, and I thank God for it. This is one team that I appreciate more each time as I realize how God is using them to minister, and especially when I think of how they have ministered to me and my family.

Now as I work with many assembly camp managers in our Convention, I am even more aware of this team being number 1! Thank you for letting others know.

Nashville, Tenn.

Larry Haslam

Speak up in Baptist Forum

Mrs. Ferguson Announces Retirement Miss Jasper Chosen Successor

Mrs. George Ferguson, executive secretary of the Kentucky Woman's Missionary Union since 1949, will retire effective the last day of September. She will be 65.

She will be succeeded by Miss Mary Kathrine Jasper, currently admissions counselor at Memorial Baptist Hospital, an affiliate of Houston Baptist College in Texas.

Mrs. Ferguson said that according to her birthday she would normally retire a few days before the end of September but had been asked to stay on through the month.

"The WMU board asked that I introduce Kathrine in our regional meetings," she said, "so we will spend most of September in the field meeting the ladies."

Miss Jasper will arrive in Middletown the first of August to go through the transition of leadership proceedings. She will also be at the state Woman's Missionary Union conference at Cedar-moore and the southwide conference at Ridgecrest Baptist Assembly in North Carolina.

Mrs. Ferguson assumed the role of WMU executive secretary following the death of her husband, George R. Ferguson, who was pastor of the First Baptist Church of Covington.

Before assuming her current post, Mrs. Ferguson was president of Kentucky WMU for two years and a vice

president of the organization for four years.

A native of Hancock County in western Kentucky, she is a graduate of Evansville University and Carver School of Missions, now merged with Southern Seminary.

Miss Jasper is also a graduate of Carver School having received the master of religious education degree in 1949. She holds the bachelor of science degree from Eastern Kentucky University. A Somerset native, she is the daughter of Dr. and Mrs. R. J. Jasper.

Miss Jasper served her college alma mater for two years as director of the Baptist Student Union. She also served Mississippi State College for Women in Columbus and the metropolitan area of Jackson, Mississippi, in similar capacities.

For two years Miss Jasper served the First Baptist Church, Owensboro, as youth director and in 1961 assumed her current role as admissions counselor.

Mrs. Chester Durham, chairman of the WMU personnel committee, said a successor for Mrs. Ferguson has been sought since April of 1969.

"We didn't want to get caught with no one to take the leadership role when Mrs. Ferguson retired," Mrs. Durham commented. "By electing Miss Jasper this soon we ensure an orderly transition of leadership. Needless to say, we are all very pleased."



Some good news!

The December receipts from the churches for the Cooperative Program were the largest in any December — \$405,635.53! We thank God, we thank His people in His churches. It is difficult, without a computer, to determine the precise reasons for this increase — year-end gifts, the Spirit during the Christmas season, the promptness of church treasurers and what else?

This is encouraging, yet we are \$113,830.49 under the goal for the first four months of this year starting September 1st. However, we are 15.69% above the receipts for the same period last year, or \$165,441.61.

A mission bequest

Early this month we had another blessing which made us thank God and the memory of the late Miss Rosa Demunbrun of the Brownsville Baptist Church, Edmonson Association, who left \$29,556.25 in her will for the Cooperative Program, and \$1,000 each for Georgetown, Cumberland and Campbellsville Baptist colleges.

Miss Rosa Demunbrun was the last person in her immediate family, but Truman Demunbrun, the attorney who handled her estate, is a nephew. We are grateful to the pastor, Rev. R. B. Hooks, Sr., and to the treasurer, Mr. Romer Lindsey, for their assistance.

What a time for you to think about your will, and how you can perpetuate your stewardship to the Lord's work continuously, or as a lump sum bequest.

Money is greatly needed by all our agencies and institutions — lump sum bequests could build a cabin for boys and girls at Cedarmore, a building on one of our college and school campuses, make improvements at the children's home or the Baptist hospital, etc.

Endowment funds, made by giving to the Convention funds to invest (through the Foundation, of course) perpetually — the income only to benefit either the full Cooperative Program or any agency or institution of the Kentucky and Southern Baptist Convention.

If you need assistance in this field, why not write me or Grady L. Randolph, Secretary, Kentucky Baptist Foundation, Kentucky Baptist Building, Middletown, 40243? We would be glad to hear from you.

Harold G. Sanders

WESTERN RECORDER

Dehoney To Teach Evangelism At Southern Seminary

Wayne Dehoney, former president of the Southern Baptist Convention, and Sabin P. Landry, professor of religious education at The Southern Baptist Theological Seminary, will offer courses in evangelism at the seminary, Louisville, during the spring semester.

The two courses will temporarily replace those taught by Kenneth L. Chafin, while a successor is sought to fill the Billy Graham Chair of Evangelism. Chafin, since 1965 the first professor to occupy the endowed chair, was named director of evangelism for the Southern Baptist Home Mission Board in December.

Plans are also underway for Billy Graham himself to be on the campus during the semester for dialogue with students and faculty. In addition, many seminarians will participate in the school of evangelism to be conducted in Knoxville, Tennessee, during Granam's crusade there.

Dehoney, who is pastor of Walnut Street Baptist Church in Louisville, Kentucky's largest congregation, brings to the interim assignment a broad experience in evangelism, including service as North American Co-ordinator of the Crusade of the Americas project.

Dean William E. Hull of the school of theology, in announcing the appointment, said Dehoney would offer a course in evangelism on the local-church level.

"We have always included material on the philosophy and theory of evangelism in a wide variety of our regular courses, ranging from New Testament to church history," Hull said, "but this will give us a chance to present practical ideas from a pastor on soul-winning

methodology for deacons, Sunday School teachers and young people, geared to local situations in which the majority of our students will spend their careers."

Landry has for many years taught a course in evangelism directed to the professional needs of the minister of education. While Chafin's success is sought, this course will be expanded to include students from the school of theology as well.

Hull added that a section on evangelism would continue to be an integral part of the interdisciplinary course, "The Church and its Ministry," with Landry delivering lectures to the more than 100 students enrolled.



Sanders



McCall



Sampson



Rhodes

Human Relations Conferences Set

The Kentucky Baptist Convention will combine its resources with the General Baptist Association of Kentucky to sponsor a series of Human Relations Conferences during the week of February 2-6.

According to Herman Ihley, director of inter-racial work for the KBC, the conferences are designed for two purposes. First, they will explore new, creative ventures in human relations. Secondly, the conferences can make the Pulpit Exchange Day more meaningful.

The Kentucky Baptist Convention voted to encourage its member churches to participate in a pulpit exchange program on February 8.

Harold Sanders, executive secretary of the KBC, will open the meetings with an interpretation of the theme, "Living the Spirit of Christ in Faith and Works." Emmanuel McCall, associate secretary of the Home Mission Board's department of work with National Baptists, will speak on the topic "Mission Possible."

Lewis Rhodes, pastor of the Broadway Baptist Church, Knoxville, Tennessee, will deliver the closing sermon.

Sharing the music responsibilities will be Eugene Quinn, secretary of the church music department of the KBC, and Thurmond Coleman, pastor of the First Baptist Church of Jeffersontown and president of the State Musical Convention of the General Association.

For Dehoney, appointment as visiting professor of evangelism at his Alma Mater is the latest in a long history of involvement with the seminary, which he also serves as a trustee. While president of the Southern Baptist Convention in 1964, Dehoney had talked with Billy Graham about the possibility of helping establish a chair of evangelism at Southern Seminary, and it was Dehoney who brought Chafin and Graham together in an initial discussion at Graham's home in Montreat, North Carolina. A \$500,000 endowment campaign followed Chafin's election to the chair in 1965, with Dehoney leading the special-gifts program of the campaign.

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F. G. Sampson, pastor of the Mt. Lebanon Baptist Church, Louisville, will address the conferences on the topic "Ventures in Human Relations."

A reaction session will follow the addresses of McCall and Sampson.

Ihley pointed out that in recent years many churches had gone beyond simple pulpit exchange. "Our department has been encouraged by the number of churches holding joint worship services," Ihley said. "All the reports we have is that these are enriching experiences for both congregations."

Ihley added that some churches have also sponsored joint deacons meetings and joint mission studies for their ladies.

The schedule of the Human Relations Conferences is printed below.

- February 2, Louisville, Kentucky 10:00 A.M. — Walnut Street Baptist Church
- February 2, Lexington, Kentucky 7:00 P.M.—First Baptist Church
- February 3, Covington, Kentucky 7:00 P.M.—Latonia Baptist Church
- February 4, Elizabethtown, Kentucky 7:30 P.M. — Severns Valley Baptist Church
- February 5, Henderson, Kentucky 7:00 P.M. — Norris Chapel Baptist Church
- February 6, Paducah, Kentucky 7:00 P.M. — Washington Street Baptist Church



ANNIVERSARY — Sunday, January 11, marked the fifteenth anniversary of John W. Kruschwitz as pastor of the Versailles Baptist Church. The day was commemorated with a surprise service honoring Mr. and Mrs. Kruschwitz. Representatives of various church organizations commended Kruschwitz for his "cooperativeness, leadership and excellent example of practical Christianity." Raymond Lane, left, chairman of the board of deacons, presided over the service. Lane presented a check to Kruschwitz as an outward expression of the church's appreciation. Fifteen roses were also sent to the pastor's home.

At White House Conference

Sufficient Attention Not Given Hunger, Poverty By SBC Seminary Prof Says

The Southern Baptist representative to the first White House Conference on Food, Nutrition and Health declared that the Southern Baptist Convention "has not given sufficient attention" to the problem of hunger and poverty in the land.

G. Willis Bennett, professor of church and community at Southern Baptist Theological Seminary in Louisville, said the convention needed to give more attention to the problem of hunger "in our publications and in national and regional conferences."

Bennett was named by the Southern Baptist Convention's Christian Life Commission as its representative to the White House conference. In that capacity he served as one of 32 members of the religious task force working in advance to prepare recommendations for study by the 3,000 invited conferees.

The religious task force was one of eight groups preparing final recommendations to the President for action on hunger and malnutrition.

The Baptist seminarian praised the conference for bringing together "a widely diverse group of persons from all walks of life" and for reaching "common agreement" on the crisis proportions of the hunger problem.

Stressing his support of the call to ask President Nixon to declare a "national hunger emergency," Bennett said: "We can no longer ignore this problem. To do so would be immoral and disgraceful."

In discussing what the Southern Baptist Convention should do to help solve the problem of hunger among some 25 million persons, Bennett suggested further that churches should be encouraged to act locally in hunger and poverty programs of its own.

Also, concerned Christians should wire the President and their congressmen and senators "urging emergency action" and "urging approval of pending legislation" to feed needy persons, Bennett said.

Two bills awaiting final action in Congress were specifically mentioned by Bennett. One, a school lunch bill sponsored by Sen. Herman E. Talmadge (D., Ga.) would provide hot meals to all needy school children.

The other, a liberalized food stamp program promoted successfully in the Senate by George McGovern (D., S. Dak.), among other things, would give free stamps to the neediest families. This bill is now tied up in the House Agriculture Committee, Rep. W. R. Poage (D., Tex.) chairman.



Bennett at White House Conference

Bennett commented also on the need to minister to poor persons at the level of their hunger and poverty in order "to reach these people with the gospel."

"We must show our commitment to the relief of their problems and the total elimination of hunger. They are not apt to listen to our words unless we prove our concern and love with action," he said. (BP)

Louisville Pastor Asks HMB To Face War Crisis

A member of the Southern Baptist Home Mission Board's "crisis" committee climaxed his group's report to the board's annual meeting with a moving call to prayer on the Vietnam war, saying Vietnam is more urgent than the race issue.

Later, the board members adopted the committee's recommendations including approval of investment of board funds in Negro financial institutions, and a survey of 3,000 Southern Baptist churches to determine their response to the Statement on the Crisis of the Nation adopted by the Southern Baptist Convention in Houston, June 5, 1968.

When the committee's report was made to the board, Edwin Perry, pastor of the Broadway Baptist Church in Louisville, related the war in Vietnam to the nation's crisis, saying:

"There are many of us as Christians who believe we have not related ourselves as we could and as we should, to be obedient children of God, to be peacemakers with all that implies in the gospel."

The call to prayer, Perry said to the 69-member board of directors in annual session, "is a cry of anguish over an unusual war, undeclared, unwanted, seemingly unwinnable."

Vietnam is more urgent than the race issue, he said, because so much of the resources and energies of the national government are channeled into the war.

"The nation is divided, our wealth is dissipated, our youth are alienated, our moral leadership is undermined," he said.

"I call us to confront the sheer human pathos of this involvement."

Perry asked prayer for the President, for those in other leadership posts, for the citizens of the United States and both Vietnamese.

"We've lost face, we've lost lives, we've lost heart, we've lost wealth, we've all but lost a sense of moral direction, and we are troubled about losing our very souls," he said.

"These and other circumstances are beating us to our knees, but we pray best from that position. Unless the Lord

help us, some human conditions will not yield to our clever designs."

In other action, the crisis committee, which was named a year and a half ago in response to the SBC Statement on the Crisis in the Nation, recommended:

—That the Home Mission Board's business services committee consider investing a portion of its funds in Negro financial institutions;

—That representatives of the National Baptist Conventions be given invitations to attend SBC annual meetings, expenses paid;

—That Home Mission Board staff and directors establish a plan for visiting each of some 160 retirees of the agency in the next few months;

—That the agency's department of survey and special studies take a survey of 3,000 SBC churches to determine their response to the crisis statement;

—That a filmstrip dealing with the response to the crisis and the meeting of spiritual needs be produced for wide distribution by the audio-visual aids department. (BP)

Graham Will Help Launch Interdenominational Program

Evangelist Billy Graham will help launch a new ecumenical agency formed by Baptist, Catholic, and Protestant leaders in Oklahoma City, Oklahoma, in order to provide an interdenominational cooperative ministry to meet human needs in the city.

Graham was invited to speak at a rally February 3 to kick off the Agency for Christian Cooperative Ministry by a former president of the Southern Baptist Convention, Herschel H. Hobbs, pastor of the First Baptist Church, Oklahoma City.

Hobbs, a member of the steering committee for the interdenominational agency, said that the major purpose of the rally was to install the executive board of directors for the agency, after which the organization will become incorporated.

Earlier, in an interview, Hobbs had said that the new agency was not a council of churches, but would sponsor community projects involving churches and individuals participating on a voluntary basis.

"This approach won't compromise our (Baptist) churches," Hobbs said. "None of these projects will involve the matter of doctrinal belief. It is an open way for Baptists to cooperate where we have a mutual concern for community needs."

One of the ministers, Ken Forshee of Highland Hills Christian Church, said that the main innovation of the new program would be "its great flexibility and selective participation, plus the fact that its program would be focused on the needs of the city and not on the organization itself."

Another minister said in the press conference that all-encompassing ministry is anticipated for the entire city, with more than a score of projects already proposed. Such projects include a nursing home ministry, a program for prisoners, a ministry to young people, a child development center, and a more coordinated radio ministry.

Persons from a variety of denominations attended an informational meeting last October, including those from Episcopal, Methodist, Presbyterian, Nazarene, Catholic, Greek Orthodox, Mennonite, Friends, National and Southern Baptist churches. Persons from five Southern Baptist churches attended that meeting, but only one church has since joined the agency. (BP)

Cumberland Students Chosen As Interns

Two Cumberland College students will be enrolled as regular students during the spring semester this year, but they won't be on the campus.

Robert Michael Duncan and Ronald Dean Stewart will spend their spring term at the State Capitol in Frankfort.

Mike and Dean are among 20 students selected from colleges and universities throughout Kentucky to participate in the 1970 Legislative Intern Program initiated by Governor Louie B. Nunn.

The program allows them to enroll as regular students at their respective institutions, paying regular fees, but spending the time from December 28, 1969, through May 23, 1970, at Frankfort working with legislators and legislative committees and attending seminars in state government.

Mike and Dean, along with the other 18 students in the program, will be able to earn up to 14 semester hours of college credit in political science and re-



Duncan



Stewart

lated courses while participating in the intern program.

James M. Boswell, Cumberland College president, said that, "We are deeply honored that two of the 20 students chosen from throughout the state for the program were from Cumberland." Most of the other schools participating have only one intern.

Cumberland holds another distinction in the program. Mike, 18, is the youngest student chosen to participate, and Dean, 33, is the oldest.

Gilbert R. Dale, visiting professor of history, political science, education and psychology at Cumberland, was named by Governor Nunn to work with the Legislative Intern Program as the academic coordinator on the Cumberland campus.

Mike, who now lists his residence at Pine Knot in McCreary County, is the son of Mr. and Mrs. Robert C. Duncan, of Oneida, Tennessee, and is a 1968 graduate of Oneida High School.

He is treasurer of the Student Government Association at Cumberland, and last year was president of the freshman class. He also served as president of the Student Council at Oneida High School during his senior year. His academic major is pre-law.

Dean lives at 721 Sycamore St., Williamsburg, with his wife, Carolyn Faye, and two young children. He is a native of New River, Tennessee, and a 1955 graduate of Huntsville High School. He is majoring in secondary education with an area in social science.



NEW OFFICERS — Robert L. Mills, President of Georgetown College, is flanked by two of the new officers of the school's Board of Trustees. Mr. Ira J. Porter (right), Louisville banker, was elected chairman of the Board. Mr. Burton Cowley (left), Elizabethtown attorney, was elected Secretary. Eldred Taylor, Pastor of the First Baptist Church, Somerset, was selected as the Board's vice-chairman. The College's 36 member Board of Trustees met this week at Cedarmore, assembly of the Kentucky Baptist Convention, located near Bagdad.

Baptist Mobilize To Aid Surrendered Biafra

As the war-torn Biafran section of Nigeria fell to federal troops, H. Cornell Goerner, Southern Baptist Foreign Mission Board secretary for Africa, announced that Baptists expect to play a vital role in the massive relief and reconstruction program which will be necessary in the devastated areas.

"It is impossible to estimate the amount of money that will be called for in the relief project which should be put underway just as soon as conditions permit," Goerner said.

"Relief money sent to the Foreign Mission Board will be channeled through the Nigerian Baptist Mission (organization of Southern Baptist missionaries)

to help ensure that the hungry will be fed and the needy clothed and that the homeless will soon be able to sleep under a roof," he said.

A relief team of four missionaries of the Nigerian Baptist Mission has been stationed at Port Harcourt for several months. They have assisted in feeding the hungry and helping to rehabilitate uprooted families.

Other Baptist missionaries have conducted relief operations in the Enugu and Benin City areas.

Approximately \$1,000 per month has been required in both areas, and the missionaries in Port Harcourt recently requested \$5,000 per month. However, Goerner expects that needs will escalate

as refugees who had fled return to their homes.

He estimates that at least \$10,000 per month will be needed for the first half of 1970 to meet the needs of Baptists directly involved in relief work.

Goerner expects that other missionaries will now join those already actively engaged in relief operations. No Southern Baptist missionaries are directly involved at present in the distribution of food and drugs on the Biafran side of the battle line.

"It is our hope that the Nigerian Baptist Convention will be a means of spreading peace, good will and the gospel of Christ throughout the vast nation," said Goerner. (BP)



Black



Craig



East



Gamblin



Greer



Mitchell



Peyton



Pruitt



Simmons



Smith

Seminary Graduates 12 Kentuckians

Twelve students from Kentucky were awarded degrees from the Southern Baptist Theological Seminary during the January 1970 commencement exercises.

The Kentucky graduates were part of more than 120 students who received degrees from the seminary during the winter commencement.

Ronald Lee Black of Louisville was awarded the Bachelor of Divinity degree. He is a 1965 graduate of the University of Louisville.

Barry Clinton Click of Louisville was awarded the Master of Divinity degree. He is a 1966 graduate of Baylor University in Waco, Texas.

Louisvillian Stanley Louis Craig was

awarded the Master of Divinity degree. He is a 1966 graduate of the University of Kentucky in Lexington.

John Earl East, III, of Earlington received the Bachelor of Divinity degree. He is a 1963 graduate of Austin Peay State University in Clarksville, Tennessee.

Douglas T. Gamblin of Earlington received the Master of Divinity degree. He is a 1966 graduate of Georgetown College in Georgetown.

Joseph E. Greer of Nicholasville was awarded the Master of Religious Education degree. He is a 1967 graduate of Eastern Kentucky University in Richmond.

Drewry Meece, Jr., now a professor at Campbellsville College in Campbellsville, was awarded the Master of Divinity degree. A 1950 graduate of Georgetown College, Meece has also earned the Master of Arts and the Doctor of Education degrees from the University of Kentucky.

John Gerald Mitchell of Cadiz was awarded the Doctor of Theology degree. He is a 1962 graduate of Western Kentucky University in Bowling Green, and he received the Bachelor of Divinity degree from Southern Seminary in 1966.

R. Bryan Peyton of Frankfort received the Bachelor of Divinity degree. He is a 1968 graduate of Georgetown University.

Jewell Ray Pruitt of Bowling Green was awarded the Master of Divinity degree. He is a 1966 graduate of Western Kentucky University.

Jonelle Simmons of Auburn was awarded the Master of Religious Education degree. She is a 1963 graduate of the University of Kentucky.

James Lucas Smith of Louisville was awarded the Master of Divinity degree. He is a 1968 graduate of the University of Louisville.

During the commencement exercises on January 23, 1970, in the Alumni Memorial Chapel on the seminary campus, Clifton J. Allen, retired Editorial Secretary of the Sunday School Board of the Southern Baptist Convention and a 1928 graduate of Southern Seminary, delivered the commencement address.



Folk Musical Showing Set For February

NBC-TV will make television history at 4:00 p.m. Sunday, February 1, when the network presents a one-hour color special, "Tell It Like It Is." The program will be the first religious folk musical ever telecast nationwide.

Performing the musical will be Baylor University's Kurt Kaiser Singers, a scintillating student group that has toured with the show across the South and recorded it under a Word Records label.

"Tell It" employs contemporary rhythm, spoof and satire to get across a spiritual message to today's youth.

Lighting and choreography are skillfully utilized to enhance the impact of sound and lyric.

The TV presentation of "Tell It" was arranged by Dr. Paul M. Stevens, director of the Southern Baptists' Radio and Television Commission. Stevens persuaded NBC religious programming director Doris Ann to consider the possibility of using a religious musical for the network's February 1 Southern Baptist Hour program, the first of four prime-time telecasts allotted by NBC to major faith groups for 1970.

Miss Ann caught a performance of "Tell It" at Baylor, a Baptist school in Waco, Texas, liked it and started putting together one of NBC's crack production teams to direct and tape the TV version.

Walter Miller, producer of the Mitch Miller Show, the Barbra Streisand Show and First Tuesday, is the producer-director, working with Miss Ann and with Joe Ann Shelton and Truett Myers of the Baptist Radio-TV Commission.

In the TV presentation, the original script is augmented with readings from contemporary writers to provide opposing viewpoint for the ideas expressed in the musical. Solo parts are done by professionals.

The original "Tell It" is a product of the combined genius of Ralph Carmichael and Kurt Kaiser, two of the top names in the modern religious music field.

"Young people today aren't listening to the message presented in the old way," Kaiser says, in explaining the approach taken in the musical, "so we're saying it a new way." Carmichael agrees, adding: "We have to stay relevant."

In its effort to communicate with modern youth in their own sounds and vernacular, "Tell It" initially questions the existence of God and what He is like, then uses Biblical texts to support His existence. After zeroing in on the generation gap and the growing pressures toward conformity, it closes with a positive approach to religious truth and bears down on the individual's responsibility and opportunity for a personal relationship with God.

The Baylor young people, with their refreshing faith and exuberance, left an indelible impression with the network producers.

"This is one of the best things I've ever done," director Miller said.

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BSU Instrumental In 2,003 Conversions

Statistics released from the student department of the Southern Baptist Sunday School Board revealed that 40 new Baptist Student Union programs were established on campuses during 1969.

The statistics resulted from the student ministry survey which is compiled each year from reports submitted by local directors of student work on all campuses which have a Baptist Student Union (BSU).

The 611 BSUs in the Southern Baptist Convention were instrumental in the conversion of 2,003 students in the past year, the report indicated.

A total of 416,149 Baptist students were registered in the survey conducted on all campuses that have Southern Baptist student work. More than 90 percent of these students were attending non-Baptist schools, the report showed.

The statistical analysis revealed that Southern Baptists have a capital investment of \$17,036,662 in student centers throughout the United States. The total spent for Baptist student ministries was \$4,476,271 in 1969.

More than one-fourth (103,092) of all Baptist students in the United States attended some BSU activity during the year.

The student ministry survey revealed that there are 240 full-time, 84 part-time and 182 volunteer BSU directors in the Southern Baptist Convention.

A total of 3,090 students made commitments to church-related vocations through the Baptist Student Union ministry in 1969. (BP)

Sample Literature Kits Available For Churches

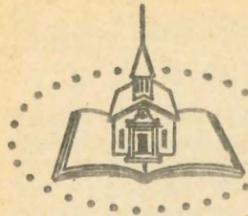
For the first time, the Southern Baptist Sunday School Board has produced sample church literature kits for Southern Baptist churches that want to have a preview of literature for the 1970's.

The kits will be available in time for "Church Literature Selection Week," slated for Southern Baptist churches June 15-21, 1970.

The materials will include a Sunday School kit with 20 pieces of literature, a Training Union kit with 13 pieces of literature, and a church music kit with three pieces of literature.

"The kits will contain samples which are representative of all the new series of literature for the quarter beginning October, 1970," said James Clark, manager of the board's church literature department.

Clark said churches may order the kits from the church literature department, Southern Baptist Sunday School Board, any time before June 1, 1970. (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for February 1, 1970)



LIFE AND WORK SERIES

No Place For Sin

When one becomes a Christian he does not get rid of the problem of sin. Throughout his Christian life he will encounter temptation, and in various instances he will yield to it and fall into sin. Inasmuch as sin does not have any rightful place in the life of a Christian, he should strive to overcome temptation and to live triumphantly for Christ.

Romans 6:1-7

Some, either through misunderstanding of the doctrine of salvation by grace or because of a willful prejudice against it, advance the argument that this teaching is an actual encouragement to sin, for the more one sins the more abundant will be the supply of God's grace. Here Paul repudiates this absurd idea, and shows that it is utterly foreign to the teachings of the Bible as to what grace is, what salvation is, and what effect they have on one's life. As to continuing in sin in order that grace may increase, Paul says, "God forbid," or "May it not be." After one has died to sin, it would be impossible for him to go on living in it, as a habit of life. The fact is that one who makes sinning the practice of his life cannot convince informed people that he is a Christian. A true Christian does not even want to do evil. If and when he does sin, he is sorry for it, confesses it to God, asks for His forgiveness, and through the strength which Christ gives seeks to avoid doing so again.

Baptism represents Christ's death and burial for our sins and His resurrection from the dead for our justification. The gist of the gospel of Christ is that He died for our sins, was buried, and rose again. The child of God dramatizes this gospel in his baptism. In this act of loving obedience to Christ, when the Christian goes under the water and it closes over him, he symbolizes his death to the old life of sin. Nothing could set forth more clearly or forcibly an abandonment of previous feelings and behavior than the expression "dead and buried." When he emerges from the water, like rising from a grave, it symbolizes his rising to walk in newness of life. It portrays his death to one kind of life and his resurrection to another kind of life. Emerging from the watery

grave, the Christian goes forth to follow Christ in victorious living, his former disposition, appetite, and desires having been put to death. The power of sin has been replaced by the resurrection power through personal faith. Our former selves died in order that the tyranny of sin over us might be broken. What a glorious privilege!

When Christ saves a person that fact will be evidenced by the conduct of the individual. His life will be quite different from what it was before he came into possession of eternal life.

Romans 6:12-16

Christians should not permit sin to reign in their lives, since their former relationship to Satan and sin no longer exists. They should strive daily to overcome sin in their practices. After one's relationship with the Lord is right, his character and his conduct can and should be right also. Having been saved by Christ, the call and the challenge come to us to yield ourselves unto God, and thereby enter upon a richer, deeper, and fuller life than we have known heretofore.

INTERNATIONAL SERIES

Jesus Teaches God's Judgement

Christ spoke in parables for the purpose of securing the attention of the people, of stimulating their thinking faculties and of enabling His listeners, who were responsive to the truth, to understand and to remember what He was saying. Parables proved to be the most effective instrument which Christ used in conveying the truth to His true followers in such a way that they could never forget it, but, at the same time, His enemies were not able to comprehend what He was saying. In most of His parables Christ sought to convey one central idea or truth.

The Parable, Matthew 13:24-30

Recognizing the difference between the members in the churches, some of whom are compared to good seed and others to tares, Christ spoke this para-

ble to teach His followers how they should live in a world which had a mixture of good and evil. Either we yield ourselves to God as instruments of righteousness or to Satan as instruments of unrighteousness. The importance of yielding ourselves unto God cannot be overestimated. Unfortunately some allow Satan to use their tongues to say what they should not say, their feet to walk in ways that do not please God, and their eyes to observe and to appropriate that which defiles the heart.

Since our Lord has saved us, He asks us to yield to Him the control of all that we are and have. When you definitely present yourself to the Lord to be His entirely, the power of the Holy Spirit will enrich your life beyond description. Yield yourselves as instruments of righteousness, and not as ornaments. The yielded life is the only one that is really pleasing to God or truly satisfying to ourselves. The more completely you yield to God, the more you will receive from God to enable you to be true overcomers. It will be amazing what God can and will do through a life that is completely yielded to Him. Let Him use you to the fullest.

ble to teach His followers how they should live in a world which had a mixture of good and evil.

A man sowed wheat in his field. Then, while this man and others slept, one of his enemies, who did not have the manhood or courage to face him openly, stealthily crept into the man's field under the cover of darkness and sowed bad seed on the newly-plowed soil, perhaps before the good seed had been covered. This cowardly and malicious deed was performed for the purpose of ruining the anticipated crop of grain. This sort of thing was done frequently in that part of the world for the sole purpose of doing another an injury.

Both the good and the bad seed germinated and grew alongside each other in the field. When the crop reached the stage that the discerning servants of

the man recognized the presence of the "darnel" or obnoxious and poisonous weed in the wheat field, they reported their discovery to their master. Immediately the man knew that somebody who had a grudge against or hated him had inflicted this injury upon him.

Thinking that the situation demanded immediate action, these slaves asked their master if he wanted them to remove the tares from his field of wheat. Knowing that the roots of the wheat and tares were intertwined, thus making it impossible to pull up the tares without uprooting much of the wheat also, the owner commanded his servants to let the tares remain in the midst of the wheat until the harvest. Precipitous action against evil does not always eliminate it, but frequently does additional harm. The Lord frequently prefers for His followers to exercise Christian patience and mature judgment, knowing full well that in His own good time He will root out the evil.

The Explanation, Matthew 13:36-43
Christ explained to His disciples that the man who sowed the good seed in the field represented the Son of man, or Himself, Who went about Judea and Galilee preaching, teaching, and healing. Those who believed on Him as their Saviour He had saved, and then He used them as His messengers in preaching the gospel to others. As a result of their labors, the seed of the Word of God, which they scattered, produced fruitage in the form of other Christians, all of whom were included in Christ's words, "the children of the kingdom."

The enemy who sowed the tares represented Satan. The tares which he sowed were none other than those who made a mere profession of religion, but by their principles and practices proved their close relationship to the devil whom they represented, imitated and served.

In these days when so many church members are unconcerned about their sins of omission and commission, are careless about the performance of their Christian duties, or are asleep and therefore lacking in discernment, Satan seizes his opportunity to capitalize on the situation by using some, who appeared to be genuine Christians when they first became members of a church, but in time they have proved that in reality they were only hypocrites or counterfeits, to hinder the progress of the Lord's work. When and where the will of the Lord is being done, Satan, the persistent adversary of Christ, does his best to interfere with its accomplishment.

Frequently we wonder why the wicked prosper and the righteous suffer, but our Lord made it clear that such will not always be the case. This parable teaches that at the consummation of the age the difference between the righteous and the wicked will be clear, that they will be separated, and that every person will give an account to Him Who alone has the right to judge.

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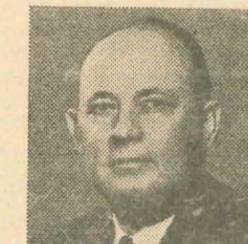
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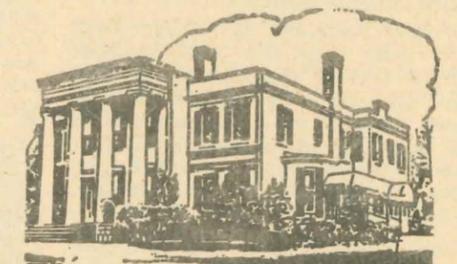
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From The Fields

John R. Bisagno, pastor of the First Southern Baptist Church of Del City, Oklahoma, which has led the Southern Baptist Convention in the number of baptisms for the past two years, has resigned to accept the pastorate of First Baptist Church, Houston.

Effective February 15, Bisagno will begin work with the 3,700 member Houston church. During nearly five years, the Del City church has increased from about 1,600 members to more than 4,000 members and is building what is reported to be the largest church auditorium in the Southern Baptist Convention. (BP)

Lloyd Whyte of Miami has been promoted to missionary-director for the southeastern states of the nation in the Southern Baptist Home Mission Board's

program of work with non-evangelicals, effective January 1.

Whyte will supervise work in Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Cuba, Panama Canal Zone and Puerto Rico. Only three other missionary-directors serve under the department.

He assumes the regional post after serving as director of work with non-evangelicals for the Miami Baptist Association. He also is former pastor of Miami's Shenandoan Baptist Church. (BP)



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SBC Leaders Hopeful Despite Downward Trends

Reactions to the projected 1969 statistics prepared by the research and statistics department of the Southern Baptist Sunday School Board reflected some disappointment in the ministries of churches affiliated with the Southern Baptist Convention.

Some SBC program leaders, however, reflected hope for a brighter future in the midst of annual downward trends in the areas of evangelism, Sunday School, Training Union, Brotherhood and Woman's Missionary Union.

The projected SBC statistics estimate revealed that Southern Baptist churches baptized 4,737 less persons in 1969 than in 1968.

"There is no simple explanation," said Ken Chafin, recently appointed secretary of evangelism, Southern Baptist Home Mission Board.

"First, we have tried to reap too long where we have not planted and cultivated. This statistic suggests the need to break new ground and to prepare soil for harvest.

"Second, we have failed to involve all of our churches in meaningful evangelism. It's at the congregational level that we do evangelism or fail to do it. A denominational evangelism program is worth nothing until it helps one congregation win people where it is.

"Third, this statistic dramatically points up how we have failed to harness the church's greatest resource, the laity. Any approach in the future that does not equip men and women and youth to do evangelism will fail. This does not mean that evangelism is dead, but it does mean that we must turn to the larger resources of our denomination to do evangelism," Chafin pointed out.

Role of Sunday School

The relationship between baptisms and Sunday School enrollment was pointed out by A. V. Washburn, secretary of the Sunday School department, Southern Baptist Sunday School.

"The continual downward trend in Sunday School enrollment has a most urgent message for Southern Baptists," Washburn declared.

"There is a definite relationship between Sunday School enrollment and baptisms. When our churches turn the corner on reaching more people for Bible study, we will win more people to Christ.

"The new Sunday School program and curriculum materials for the 1970's will provide our churches a great opportunity for effective outreach," Washburn said.

Sunday School enrollment was estimated to be down nearly two percent, or an estimated 140,347 less persons en-

rolled in Bible study in 1969 than were enrolled in 1968.

Philip B. Harris, secretary of the church training department, Sunday School Board, expressed an optimistic expectancy for new life in Training Union.

"Some loss is to be expected in an era of change and transition in society and in our churches," Harris pointed out.

Immediate growth expected

"But I have an optimistic outlook about growth in the immediate future.

"Because of our new improved program, structures and curriculum materials, training will be expanded beyond all concepts of Training Union, Harris said. "Training will now permeate the entire life of the church."

"No doubt apathy has caused some of our decline. However, with the present thrust, new life and interest is in evidence," Harris continued.

The research and statistic department's estimated 1969 statistics revealed that a total of more than 75,000 less persons were included in the Training Union ongoing and cumulative enrollment in 1969 than were included in 1968.

Woman's Missionary Union (organization for missionary education of women and girls) experienced a loss of 116,415 according to the projection. The figure represents an 8.27 percent decline.

Mrs. R. L. Mathis, elected president of the SBC Woman's Missionary Union, said the "loss was anticipated but the estimated number brought surprise" from the state WMU secretaries meeting in Nashville when the statistics were announced.

Reasons for the loss were judged to be: First, married women in rapidly increasing numbers accept positions outside the home, the loss of these affecting not only Woman's Missionary Societies, but missionary youth organizations for which they have been leaders.

"A second reason is the effect the increase in crime is having on attendance of women in many areas in night meetings," said Mrs. Mathis.

"A third reason is the cleaning of membership rolls at the time of transition to new patterns.

"Drop outs"

"Reports indicate many women did not want to choose a group rather than be assigned to a circle. These failed to see in the contemporary missions groups their second opportunity to study missions each month, just as they had in the circle plan, and they dropped out," she continued.

"There are still indications that

church letters do not include a report from WMU and the statistics are drawn from church letters," Mrs. Mathis related.

The Brotherhood, the program of missionary education for boys and men, dropped to 15,661 less persons in enrollment during 1969 from the 1968 figure.

"Admittedly, these statistics are projections," George W. Schroeder, executive secretary of the SBC Brotherhood Commission, pointed out.

"If accurate, we are keenly disappointed that these 15,661 men and boys missed twelve months of opportunities to demonstrate their Christian love through missions.

"We are hopeful these men and boys, along with many others, will take advantage of the interesting new mission education opportunities being planned for them in the 1970's through Brotherhood," Schroeder said.

Music ministry up

The church music ministry was the only SBC program to reflect an increase in the estimate made by the research and statistics department. Church music ministries in SBC churches attracted 27,515 more persons in 1969 than in 1968, according to the annual statistical estimate.

"Part of the increase can be attributed to the increase in youth choirs," said W. Hines Sims, secretary, church music department of the Sunday School Board.

"The number of choirs increased because of their activities in outreach and witnessing.

"There is a definite trend toward the involvement of young people in music because of the participation and performance, particularly in the area of evangelistic thrust through music," Sims explained.

"Another thing which brought growth is a continuing project by the department for individual churches to organize at least one new music group during the year."

Form projected statistics

The estimates prepared by the research and statistics department were based on projections of statistics involving the first 24,000 church letters received and processed by the department.

"The estimation should result in a degree of accuracy acceptable for planning and decision making purposes," said Martin Bradley, secretary, research and statistics department.

The final official statistics will be released by the research and statistics department in February. (BP)

Staff Changes

Immanuel Calls Sisk, Two Leave State

Immanuel Baptist Church, Lexington, has extended a call to **Ted R. Sisk** of Huntington, West Virginia, to become their new pastor.

Sisk, a native of Georgia, accepted the call and was in the pulpit for the first time Sunday, January 18. He succeeds **H. B. Kuhnle** who retired.



Sisk

A graduate of Southern Baptist Seminary, Sisk was president of the West Virginia Baptist Convention during 1968-69. In addition to serving the Highlawn Baptist Church in Huntington, Sisk has served as pastor of the First Baptist Church of Hogansville, Georgia, and the Harmony Baptist Church of Baldwin, Georgia. From 1957-59, he was associate pastor of the Buechel Park Baptist Church in Louisville.

Sisk is married to the former Virginia Lee Dalton of Baldwin, Georgia, and is the father of four sons.

H. B. Kuhnle, former pastor of Immanuel Baptist Church, Lexington, has been called as interim pastor of the Harrodsburg Baptist Church. He will be leading the Sunday and Wednesday services and performing other limited pastoral ministries.

Since his resignation at Immanuel, Kuhnle has been supplying in numerous pulpits, conducting revival services and teaching the book of James.

James Adkins, assistant to the minister, Bethlehem Baptist Church, Louisville, resigned to accept the call of the Brunswick Baptist Church. Besides serving as assistant pastor of the church, Adkins will also serve as chaplain on Jekyll Island. The work of Jekyll Island is sponsored jointly by the Georgia Baptist Convention and the Brunswick Baptist Church.

Mrs. James Adkins, Donna, has served the Bethlehem Church as kindergarten director, teacher and musician.

The Central Baptist Church, Corbin, Kentucky, has called **Bill Hart**, band director at the local high school, to the position of interim minister of music.

Thomas D. Mallory accepted the call of the Virginia Heights Baptist Church, Roanoke, Virginia, to become minister of education beginning November 1. He had served since August, 1968, as minister of Christian education for the Fort Mitchell Baptist Church.

Marvin C. Spivey has been called as pastor of Mt. Zion Baptist Church, Elliston, Kentucky, in the Ten Mile Association of Baptists.



M. C. Spivey

Spivey is a graduate of Stetson University, Deland, Florida. He was a pastor in Florida for eight years before entering the Southern Baptist Theological Seminary, Louisville, in September.

Spivey is a native of Florida. He and his wife, nee Lynnette Cotten, have two children, Jayln Jaures, age 5, and Steven Randall, age 10.

Highlands Baptist Church, Lexington, Kentucky, has a new pastor, **Jack E. Edwards**, as of October 26, 1969. Edwards, age 24, attends Ashland Avenue Baptist Bible College.



J. E. Edwards

Edwards has served the Highlands church as interim pastor since September 1. His home town is Flatwoods, Kentucky.

The Highlands church is in the Elkhorn Association.

Billy Graham To Address National Bible Conference

Evangelist Billy Graham will bring the closing message of Southern Baptists' first Nationwide Bible Conference, to be held March 15-18, 1971, at the Dallas (Texas) Convention Center.

The conference, sponsored jointly by the Southern Baptist Sunday School Board's Sunday School department and all Southern Baptist Convention-affiliated state Sunday School departments, will feature some fifty Bible scholars and teachers, A. V. Washburn, secretary of the board's Sunday School department, announced.

The scholars and teachers will be enlisted to lead a projected total of 25,000 Bible students in a renewed study of the scriptures, Washburn said. Sessions are planned specifically for persons who are responsible for the Bible teaching program in a church.

The interest of the conference will be focused upon the Bible as God's eternal and contemporary word to man, Washburn added.

Cooperating in the promotion and conducting of the conference will be the Baptist General Convention of Texas, Dallas, T. A. Patterson, executive secretary. (BP)

Baptists Speak On Miss. School Crisis

Stating that the "twin problems of ignorance and poverty have already had a strong hold on our state," the Christian Action Commission of the Mississippi Baptist Convention urged all Christians in Mississippi to face the integration of public schools by preserving "the dignity and respect of the human personality regardless of race."

"Common sense, Christian love, and concern for each other should be the normal pattern for Christian behavior," said the statement.

It pointed out that since Baptists are in the vast majority in Mississippi, "the end results after a few years will reflect the maturity of Baptist people who call themselves Christians."

Adoption of the statement by the commission, the state equivalent of the Southern Baptist Christian Life Com-

mission, was the first public stand taken by Mississippi Baptist Convention leadership concerning the turmoil in the state following desegregation of public school orders by the Fifth Circuit Court of Appeals in New Orleans.

A few days later, the Lauderdale County Baptist Pastors' Conference adopted a similar statement urging support of the public school system in Meridian, Mississippi, and urging Baptists to do all in their power "to make the public school system in this area efficient, sound and strong."

J. Clark Hensley, executive director of the state convention's Christian Action Commission, said that their statement was designed to deal with Baptist attitudes and behaviour as a result of the problems in the state, rather than supporting public schools as over against private schools. (BP)