


WESTERN RECORDER
JANUARY 31, 1970

"... And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" Micah 6:8

**Observe Race Relations Sunday
February 8**

Church Ministry To Aged Expanding

President Richard M. Nixon has signed into law a measure that will increase opportunities for churches to develop programs of volunteer community service involving elderly needy persons.

The new law extends the Older Americans Act of 1965, increases its appropriations and strengthens the state agencies on aging. A key provision authorizes a "National Older Americans Volunteer Program."

Under this new section grants may be made to private, nonprofit agencies and organizations to develop and operate training programs and volunteer service projects to use the talents and time of elderly programs.

The grants to nonprofit organizations must be for projects "other than . . . the construction, operation, or maintenance of so much of any facility used or to be used for sectarian instruction or as a place for religious worship."

Under the new title relating to volunteer efforts, the four-year-old "Foster Grandparent" program will be transferred from the Office of Economic Opportunity to the Department of Health, Education, and Welfare. This program, now operating in 40 states and Puerto Rico, employs elderly retired persons to give one-to-one attention to

disturbed or disadvantaged children.

The new law specifies that all new participants, excluding directors and teachers, must be low-income persons aged 60 or over who are no longer working.

The volunteer program also authorizes a "retired senior volunteer program" (RSVP) to recruit individuals aged 60 or over to provide services needed in their own, or nearby communities. No compensation will be paid under this program, but expenses for transportation and food will be reimbursed. This program would be administered by the state offices on aging.

Sen. Harrison A. Williams, Jr., chairman of the Senate Special Committee on Aging, described these volunteer activities which he said are possible under the new measure signed by the President.

► Person-to-person services by the elderly for children in foster homes, institutions or other temporary shelters.

► Tutorial and other services by the elderly to children in day-care centers, nursery schools and similar institutions, with special emphasis on children from low-income families.

► Services by the elderly for other elderly persons who are incapacitated by age or infirmity.

When the Senate Committee on Labor and Public Welfare reported the bill for final action, it said that during the four years the Older Americans Act had existed, more than 600,000 elderly citizens had been served.

About 40,000 have participated as volunteers in ministering to other aged persons. The remainder benefited from the various home and health services authorized under the program.

There are presently 68 "Foster Grandparent" projects using the services of 4,000 foster grandparents. It is estimated that about 16,000 retarded and emotionally disturbed children are served by this program during the course of a year. (BP)

DEVOTIONAL



M. A. Reese
Pastor, FBC
Barbourville

Parable Of Fig Tree

Luke 13:6-10

Here is a parable at one and the same time lit by grace and close packed with warnings.

The fig tree occupied a specially favored position. In Palestine it was not unusual to see fig trees, thorn trees, and apple trees in vineyards. The soil was so shallow and poor that trees were grown wherever there was soil to grow them; but the fact remains that this fig tree had a more than average chance; and it had not proved worthy of it. Repeatedly, directly and by implication, Jesus reminded men that they would be judged according to the opportunities they had. One has said of our generation, "We have the powers of gods and we use them like irresponsible schoolboys." Never was a generation entrusted with so much, and, therefore, never was a generation so answerable to God.

Clearly the parable teaches us that *uselessness invites disaster*. It has been claimed that the whole process of evolution in this world is to produce useful things, and that that which is useful will go on from strength to strength in the economy of evolution, while that which is useless will surely be eliminated. The most searching question we can be asked is, "Of what use are you in this world?"

Further, the parable teaches that nothing which only takes out can survive. The fig tree was drawing strength and sustenance from the soil; and in return it was producing nothing. That was precisely its sin. In the last analysis, there are two kinds of people in this world — those who take out more than they put in, and those who put in more than they take out. In one sense we are all in debt to life. We came into life at the peril of someone else's life; and we would never have survived without the care of those who loved us. There is laid on us the duty of handing things on even better than we found them. "Die when I may," said Abraham Lincoln, "I want it said of me that I plucked a weed and planted a flower wherever I thought a flower would grow."

More Sinned Against Than Sinning

Some pastors stay on in their churches too long. Others leave before they "get the water hot." In between these two extremes of pastoral tenure are the multitudes of men who, year in and year out, do solid work, while trying to decipher the time when they ought to try to go elsewhere.

But as far as their tenure in churches is concerned, pastors are often "more sinned against than sinning." They can simply be at the mercy of congregational whims. What is worse, at times they are straight-jacketed by only one or two strong-willed, self-appointed congregational "policemen."

In these cases the congregation abandons its collective responsibility to assert its counteroffensive against such domineering. The result is that the pastor is hamstrung!

A long-time pastor of large churches says that pastoral tenure has a pastor side as well as a church side. He thinks, too, that the denomination is grossly guilty of not working out a practical plan for assisting pastors to move.

Consequently, pastors who need to move but can't, become victims both of their own ineptness at manipulating this delicate matter and of the denomination's self-imposed blindness about its responsibility to help them.

Men in secular fields of comparable training and ability are generally treated much more fairly than are many pastors.

For instance, it has been pointed out that business contemporaries of a pastor of about forty-five years of age are just arriving at the peak of their greatest security. By then they usually have enough "brownie points" to ride out their time to retirement. Specifically, one large merchandising corporation gives its retiring store managers a gift of \$50,000 in company stock.

C. DeWitt Matthews
Midwestern Baptist Seminary
Kansas City, Missouri

School teachers and educational administrators if threatened with discharge are protected from mistreatment by strong organizations that supply topflight lawyers to plead their cases.

But Baptist pastors, who in many cases have gone to school longer and paid more for their education than almost any such people, are still dependent for tenure on congregational preferences. Often they are like athletic coaches who must produce annual winning teams or be "booted" by protesting alumni. But, the real culprit is the denomination that has done so little to explain the elements that should enter into a stabilized pastoral tenure.

What is even more threatening is that a pastor may feel that he prejudices his chances of moving at all if he lets it be known that he'd like to change churches.

Some pulpit committees then tend to back off from further investigation of him as they wonder "why does he want to leave his church? There must be

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something wrong." Furthermore, if some congregations receive "pushy" letters about this man from fellow pastors he is "dead" at the start.

By contrast, in almost any other field a desire for change is considered normal. Even a clerk whose employer won't promote him many times will simply take another position across the street for more pay, and this is not frowned upon. The school teacher sends his name to placement bureaus and, in today's market he can consider several more lucrative positions than the one he wants to leave.

But the Baptist pastor has to sit quietly by and hope that at least one friend will understand his reasons for needing to leave. Further, unbelievable though it appears, if such a man tells several minister friends that he'd like to move, some of these brethren have been known to comment to others, "Old Smith must be in real trouble at Lobster Cove." Ultimately only this speculation is remembered.

Actually, though some men are quite secure in their present pastorates they may still believe that a change of scene with a new people and challenge would give them a "shot in the arm" and the people a different voice to hear. But they hesitate to noise abroad that they'd

like to move for fear such a desire will be exaggerated into a capital offense.

Most of this chaotic condition comes about because Southern Baptists have not made this problem of pastoral tenure a major denominational concern.

I have noticed, too, that opposition to the denomination's producing a creative plan often comes primarily from pastors who sit in their own plush security and from men who are secure in secular jobs but are pastors of churches on the side. From their "safe" places they pontificate about leaving the solution of this thorny thing to the discretion of the Holy Spirit through the churches.

But in the meantime pastors all over the convention who have no other recourse to job tenure "sweat it out" while their worry lines deepen and their wives and children weep behind parlor doors.

It is shameful! It is sinful! It is insufferable! When in God's name and in the interest of basic human decency will Baptists do something definitive

about this hypocritical, loose-ended, harum-scarum, irresponsible system of pastoral tenure? I wonder if the precariousness of a pastor's tenure could be one of the strong reasons why so few young people now enter the ministry?

As a start, a competent study committee of twenty-five pastors, laymen and seminary professors could be appointed to make a year's thorough analysis of the problem. From this exploration a Baptist "white paper" could be prepared and widely circulated. Such a report would cite numerous case studies that would illustrate several sides of the issues and then list a number of possible ways the denomination might proceed.

This report could be only suggestive, but it might provoke enough thought to cause Baptists to get busy trying to resolve this tangled situation!

If it's of interest to
Kentucky Baptists, it's
in *Western Recorder*

Calendar

February

- 1—Baptist World Alliance Sunday
- 2-6—Conferences on Race Relations
- 8—Race Relations Sunday
- 8-14—YWA Focus Week
- 13-15—International Students Conference — Mammoth Cave
- 15—Christian Education Sunday
- 20—Adult Music Festival — Louisville
- 23-24—Eastern "Shaping the '70's" Conference — Cedarmore
- 27-28—Western "Shaping the '70's" Conference — Bowling Green

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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Warm Preaching In Cold Weather

Preachers love to hear good preaching but ordinarily have to listen to their own. This is one reason they flock to the annual Evangelistic Conference where they can sit and bask in the best. They are accustomed to expect the roughest weather of the year when this conference meets and so the sub-zero temperatures last week didn't discourage several hundred who filled Walnut Street Baptist Church in Louisville.

This year the pastors were joined by a good number of laymen and more wives than usual also were in the sessions. There was also a fitting emphasis upon youth evangelism.

There was something for everyone who came because Evangelism Secretary Hicks Shelton had arranged a varied and balanced program. Two laymen, Dr. Finley Baird of Louisville and Floyd Dievert of Danville, had testimonies the pastors will long remember. After Joe Ann Shelton's solos, preaching and listening came easy and Phil Landgrave intrigued the pastors with what modern music can do for evangelism.

Bryant Hicks of the Southern Seminary faculty, Bible expositor Gray Allison from Louisiana and Gordon Clinard, the princely Texas preacher, lived up to all expectations. Eual Lawson from Atlanta and Bruce Stewart from New Zealand, denominational workers in evangelism, rounded out a strong program. There were enough "Amens" from appreciative listeners to start a revival in every Kentucky Baptist church.

On all sides were heard expressions of appreciation for the kind of program Hicks Shelton presented. Noticeably absent from the speakers list were some of the "great" preachers of the Evangelistic Conference circuit. And so in place of block-busting oratory there was pointed and probing preaching and this is a good swap anytime.

Under Shelton's leadership we had one of the best evangelistic records last year in many years in Kentucky. This is significant in light of the declines experienced in many other states last year. Let us pray for an even better record this year. We are off to a good start if the Evangelistic Conference can be used as a criterion.

For Opposing Parochial School Aid, It's Now Or Never

As expected the parochial school aid legislation has been introduced in the Kentucky General Assembly. On January 22 identical bills, House Bill 198 and Senate Bill 128, were introduced in the House of Representatives and the Senate. The legislation calls for state funds to pay 70% of the salaries of qualified teachers in parochial schools who teach only non-religious subjects.

The only thing different in the proposals from those previously described is that no funds are being asked for in this particular legislation for the years of 1970-72. This does not mean other legislation will not be introduced later in this session of the General Assembly to fund the proposal if the first bills pass.

The enabling legislation without present funding is a very clever move to make the proposals more palatable to legislators who are feeling the pressure

from many directions for the limited funds available for appropriation. However, the principle is the same with or without immediate funding. It is like signing a note agreeing to pay later and even worse because there is no way to know how much the amount will be. Once the prohibition of tax funds for religious schools is relaxed, the principle of religious liberty and separation of church and state is lost forever and there is no limit to the amount of public funds eventually going to church related schools.

These bills must be killed and there are two ways to go about it but what's done must be done immediately. It may be too late when these words are read.

The best approach to defeat these proposals is to let them die in the committees before they reach the floors of the House or Senate. The bills go first to the Education Committees of the two bodies. They must

be reported by these committees before they are debated and voted on. It is possible for the bodies to take them from the committees without committee action but this is very uncommon.

The thing to do right now, then, is to write the members of the Education Committees asking them not to report the bills for floor action. The members of these committees are listed below and all of them can be addressed: State Capitol, Frankfort, Kentucky. The House Bill is Number 198, the Senate Bill is Number 128.

House Committee on Education

Chairman Brooks Hinkle, D-Paris; Vice Chairman Bart Peck, D-Lexington; Darvin Allen, D-Royalton; Sherman Arnett, D-Clearfield; Fon Deskins, D-Elkhorn City; Gene Huff, R-London; W. J. (Jay) Loudon, D-Carrollton; William McCann, D-Lexington; Lloyd McKinney, R-McKee; Nell Guy McNamara, D-Mount Sterling; T. P. (Tim) Reynolds, D-Beaver; Dan J. Roberts, D-Walton; Carl Ruh, D-Fort Mitchell; Johnnie M. Salyers, D-Bulan; Arthur Schmidt, R-Cold Spring; John E. White, R-Manchester; Dexter Wright, R-Louisville.

Senate Committee on Education

Chairman Romano L. Mazzoli, D-Louisville; Vice Chairman Fred F. Bishop, R-Manchester; Francis M. Burke, D-Pikeville; Clifford B. Latta, D-Prestonsburg; Thomas O. Harris, D-Worthville; William A. Logan, D-Madisonville; Clyde Middleton, R-Ft. Mitchell; George M. Plummer, R-Vanceburg; Richard Chin, R-Louisville.

The appeal to the legislators should not be made

on religious or emotional grounds but on solid reasoning. Among the many sound arguments against state aid to parochial schools are these three.

1. It is unconstitutional. Section 189 of the Kentucky constitution clearly states that no tax levied for education can be used to support any religious school. Tax aid to religious schools denies basic religious freedom since it coerces everyone to support a religious activity with or without his consent.

2. It is not an economy move as claimed. Actually it means ultimately the support of two school systems which would be more expensive than supporting one. Parochial pupils can be absorbed into public schools. Most communities in the United States have no parochial schools and provide public schools for all pupils. So can we in Kentucky.

3. It poses a serious threat to public schools. Struggling now with limited funds to offer quality education, public schools would surely deteriorate if they had to share funds with parochial schools.

Since these bills may not be stopped in the committees, it is imperative also to contact every representative asking defeat of the proposals. If you don't know the name of your representative and senator, call the county clerk's office for the names and write them at the State Capitol using the same reasoning. If you have serious convictions about this matter, you had better do it as soon as you read these words.

BAPTIST FORUM



ALCOHOLISM INFORMATION

Dear Editor:

January, 1970, is being observed nationally as Alcoholism Information Month. The National Council on Alcoholism sponsors this emphasis on Alcoholism annually and distributes educational material designed to help a community in the prevention and control of alcoholism.

The underlying thesis for this effort is "Alcoholism is a disease, and the alcoholic is a sick person. The alcoholic can be helped and is worth helping. Alcoholism is a public health problem and therefore a public responsibility."

It is a known fact that many Baptist people drink excessively, and that some of these are alcoholic. When these and their families seek help for their problems sometimes created by and always

compounded by alcoholism, do they know where to turn? Is there anyone near who is understanding and helpful?

Fortunately in Kentucky there is someone. Comprehensive Care Centers distributed evenly throughout urban communities and rural areas in approximately twenty-two locations give particular attention to the therapeutic needs of the alcoholic and his (her) family. Seeking help will not be easy for the alcoholic and his (her) family, but this should be encouraged. For alcoholism thrives in a culture that denies its existence.

I want to feel that during the 70's Baptists will come to view the alcoholic the way our Lord viewed the leper and the way the Samaritan viewed the man who fell among thieves. The hard line we have taken against beverage alcohol makes it difficult for us to be redemptive with the victims of alcoholism. I want

the 70's to bring the gentle winds of the Spirit that will redeem us from our polarization and involve our spiritual resources in the Samaritan's care.

Covington, Ky. Clarence R. Lassetter

JAIL SERVICES

Dear Editor:

As prayer and faith change things I would like to focus some attention to the state of affairs regarding religious services in the Jefferson County jail. For many years this institution was abundantly supplied with a number and choice of religious services. Now it is not. The effort and time of some good consecrated men (Boyd and A. C. Russell) have failed to improve this situation.

It seems some renegades from New Orleans have made certain threats if services were held over the public address system. Public officials seem as terrified of these people as though a

(Continued on page 14)

\$125,000 President's Home Protested

Cries of "extravagance" have protested published reports that the trustees of Southwestern Baptist Theological Seminary in Fort Worth, Texas, have approved plans for construction of a \$125,000 home for the seminary's president.

The protest began after the *Baptist Standard*, in a report on the seminary's December board meeting, carried one paragraph in a story stating that the trustees had approved construction of a new home for President Robert E. Naylor for a maximum of \$125,000.

The objections have come, not only from Baptist laymen, but from students at the seminary. In a letter to the editor, Southwestern student Wade D. Johnson and pastor of the First Baptist Church, Bynum, Texas, asked: "How are we pastors and students to explain to our people such an extravagant waste as this in the face of so much genuine need."

John Earl Seelig, assistant to the seminary's president, pointed out that much of the criticism was based on "misinformation" that Cooperative Program funds would be used in the building, while actually the Cooperative Program was not involved. (The Coopera-

tive Program is the unified budget plan of the Southern Baptist Convention, whereby undesignated mission gifts are allocated to the agencies of the denomination.)

Seelig said that the funds, already available, would come from earnings from investments of funds from various seminary enterprises and reserves invested for the school by the Baptist Foundation of Texas, plus designated gifts for that purpose.

Seelig added that the two-story home would include guest rooms for official guests of the seminary, and a living and dining room adequate to entertain large groups such as graduating seniors, trustees, advisory council members, faculty, student organizations, etc.

"The cost, although it sounds extravagant, is really not when you realize what the main purpose of the building is, and what construction costs are today," Seelig said. "It could have been built for \$60,000 to \$75,000 10 years ago. Furthermore, it is being built to serve the seminary for the next 50-75 years and five to 12 presidents could conceivably use it. It needs to be sturdy and adequate." (BP)

February 1 Brings SBC 'Doubleheader'

A Baptist television "doubleheader" has been scheduled for Sunday, February 1, by the National Broadcasting Company, the Radio and Television Commission has announced.

At 1:30 p.m., Eastern Time, the network will re-telecast "Ecce Homo," the hour-long award-winning documentary filmed in the British Museum in London.

From 4:00 to 5:00 p.m., Eastern Time, after an hour-and-a-half "intermission," the network will present "Tell It Like It Is," the Kurt Kaiser-Ralph Carmichael folk musical that has won widespread recognition for its ability to communicate the Gospel to today's youth.

Both programs are joint productions of NBC and the Radio-TV Commission.

The "Tell It" telecast, featuring the Kurt Kaiser Singers from Baylor University, will mark a significant milestone in religious TV programming. It will be the first religious folk musical ever shown on national television.

Churches throughout the Southern Baptist Convention have been urged to have "TV watch" fellowships for group viewing of the telecast.

"Ecce Homo," first shown by NBC in 1969, has received four Emmy award nominations and has won a first place

in its documentary category at the New York International Film Festival.

Viewers should check NBC station listings for correct local telecast times for the two shows.

General Association Sets Conference

The 26th Annual Baptist Pastors' Conference of the General Association of Baptists in Kentucky will be held February 17-19, at the West Chestnut Street Baptist Church in Louisville. The conference is under the supervision of the State Mission Board of which G. Coleman is the board chairman and J. B. Porterfield is superintendent of missions.

The general theme for the conference will be "The Gospel's Answer to an Age of Protest." The special guest speaker for the conference will be Robert H. Wilson of Dallas, Texas. He is regarded as one of the nation's most able preachers and gifted artists. A special invitation to all Kentucky Baptists for the conference is extended by J. B. Porterfield. In recent years increasing numbers of Baptists of General Association and the Kentucky Baptist Convention have attended each others activities.



Human relations conferences

You are urgently invited to share in one of the six Human Relations Conferences arranged by Herman Ihley, department of interracial cooperation of our convention, February 2-6. Every white Baptist can do something about improving relations with our black Baptist friends and others — this is one of those times.

Six cities

These Human Relations Conferences will be held as follows:

Monday, February 2, 10 a.m. — Louisville, Walnut Street Church;

Monday, February 2, 7 p.m. — Lexington, First Church (Short Street);

Tuesday, February 3, 7 p.m. — Covington, Latonia Church;

Wednesday, February 4, 7:30 p.m. — Elizabethtown, Severns Valley Church;

Thursday, February 5, 7 p.m. — Henderson, Greater Norris Chapel;

Friday, February 6, 7 p.m. — Paducah, Washington Street Church.

Great leaders

You will be invited to participate in the discussions with such outstanding Baptist leaders as Immanuel McCall, Atlanta, first Negro to be employed (from Louisville) in a major position by Southern Baptists; Lewis Rhodes, pastor, Broadway Baptist Church, Knoxville, Tennessee; Thurmond Coleman, pastor, First Baptist Church, Jeffersonton; F. G. Sampson, pastor, Mt. Lebanon Baptist Church, Louisville — member of the board of education for Louisville. Besides, from our state leadership are Herman Ihley, secretary for interracial cooperation; Eugene Quinn, music secretary; and Harold G. Sanders, executive secretary.

Race Relations Sunday,

February 8

On this pulpit exchange Sunday, every pastor and church should try to "have a piece of the action" of better human understanding and sharing as white churches hear Negro pastors, and vice versa. This part is also up to the planning of the pastor and church.

Write your legislators

Latest reports of Catholic strategy is that they will not try to get money at this legislature for parochial schools, but "enabling legislation" — so that the money can come later. Do not be fooled. This is getting "one foot in the treasury — the worse foot." *Write your legislators now.* Watch the papers. Phone your senator and representative. —Harold G. Sanders

SBC Church Receives Guidepost's 'Church Of Year' Award

Declaring that "there is no generation gap in this church," Norman Vincent Peale of New York City presented to the First Baptist Church of Pensacola, Florida, the 1970 Church of the Year award for the church's "creative" youth program.

"We think you're doing the greatest piece of youth work of any church in the country," said Peale, editor-in-chief of *Guideposts* and pastor of the Marble Collegiate Church in New York. Peale presented a large bronze plaque to the pastor, James L. Pleitz.

"You've got a dynamic church under a great spiritual leader," said Peale as he made the presentation before a crowd of 1,800 persons.

Kentuckians Author New Music Books

Two native Kentuckians and a former Louisville area minister of music are the authors of new church music study course books for the 1970's. The books are now available at the Baptist Book Stores.

Church Music For Children was written by Richard Ham of Louisville. *Church Music For Adults* was written by Festus G. Robertson, Jr., of west Kentucky. *Church Music For Youth* was authored by R. B. Easterling, Jr., a graduate of the school of church music of Southern Baptist Seminary.

Ham and Robertson are age group consultants in the church music department of the Southern Baptist Sunday School Board at Nashville, and Easterling is editor of adult and youth literary materials for the church music department.

A fourth book, *Church Music Administration*, was written by W. Hines Sims, director of the church music department in Nashville.

These new books discuss the new philosophy, concepts, and organizational patterns of our church music program for the 1970's. They also deal with the music program, the persons involved, and the use of needed resource.

Eugene Quinn, Kentucky Baptists' church music secretary, said each church music director should read the four textbooks as soon as possible and obtain copies for the age group leaders to read for their respective age groups.

The Kentucky Baptist music department and the associational music directors will be providing opportunities for leaders to study these books together on regional and associational basis during the spring of 1970.

Inscribed on the bronze plaque were the words, "Guideposts Church Award . . . honoring the congregation of the First Baptist Church of Pensacola . . . for the scope and strength of its youth programs.

"To the adults for their initiative, to the young people for their response — together they proved that 'Christianity is something you do,'" concluded the inscription.

According to the *Guideposts* citation, the Pensacola church has done a lot in its ministry to youth during the past year. The award recognized the church for such things as:

—Holding "underground church" services for about 75 teenagers who learned from the experience what it might have been like for the first century Christians to endure persecution (the youth were "arrested" and "jailed" in a set-up plan for "trespassing" in an

abandoned warehouse);

—Rebuilding and repainting the Beach Boulevard Baptist Church at Henderson Point near Pass Christian, Mississippi, following Hurricane Camille (the church is located just outside the gates of Gulfshore Baptist Assembly);

—Repairing and repainting the Pine Forest Baptist Chapel in Pensacola, a mission of the Bellview Baptist Church here;

—Production of a folk-rock musical, "Tell It Like It Is," which proved so popular that it drew standing room crowds, and was repeated at the high school auditorium and the Florida State Fair.

It is the first time in the 13 years that *Guideposts* has been giving the award that a Southern Baptist congregation has been selected for the honor. *Guideposts* has a world-wide circulation of 2.2 million. (BP)



BAPTIST CHURCH GETS GUIDEPOSTS AWARD—James L. Pleitz (left), pastor of the First Baptist Church, Pensacola, Florida, receives the annual Church of the Year award from *GUIDEPOSTS* Magazine Editor Norman Vincent Peale (right). The magazine selected the Pensacola church to receive the award because of its creative youth program.

Annuity Board Alters Payment Plan

Most persons receiving benefits from the Southern Baptist Protection Program will find the amounts of their checks four percent larger during 1970, as well as a new format for the checks, the top executive of the Southern Baptist Annuity Board said.

According to R. Alton Reed, executive secretary of the SBC Annuity Board, all persons in the plan except those who get education benefits and fixed period benefits will get the increase starting with checks issued January 31, 1970.

Reed said the increase is not new, but rather represents a departure from the way it has been given during the past few years.

"Previously persons receiving retirement benefits were given a '13th check,' which during the past two years has amounted to 12 percent of each annual retirement benefit," he said. (The extra check for 1969 will be recommended to the trustees in February.)

Reed said the new procedure now allows the board to give part of the increase each month instead of waiting to give it all at one time at the end of the year.

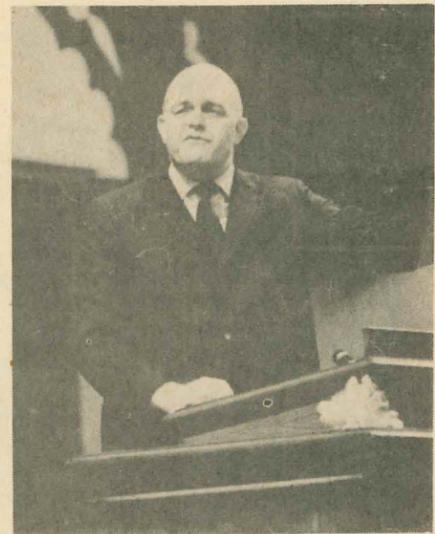
"With the way the costs of living keep going up, the board feels this approach will help our people," Reed said. (BP)



Hicks Shelton, center, visits with program personalities, Gordon Clinard, left, and Philip Landgrave after the Tuesday evening session.



Evangelist Gray Allison led five study sessions on the book of I Peter



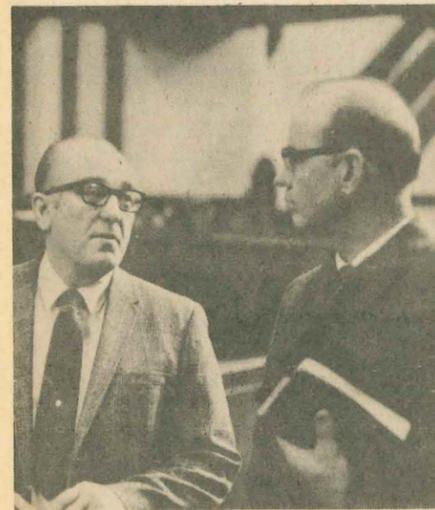
Missions Professor Bryant Hicks addressed the conference three times



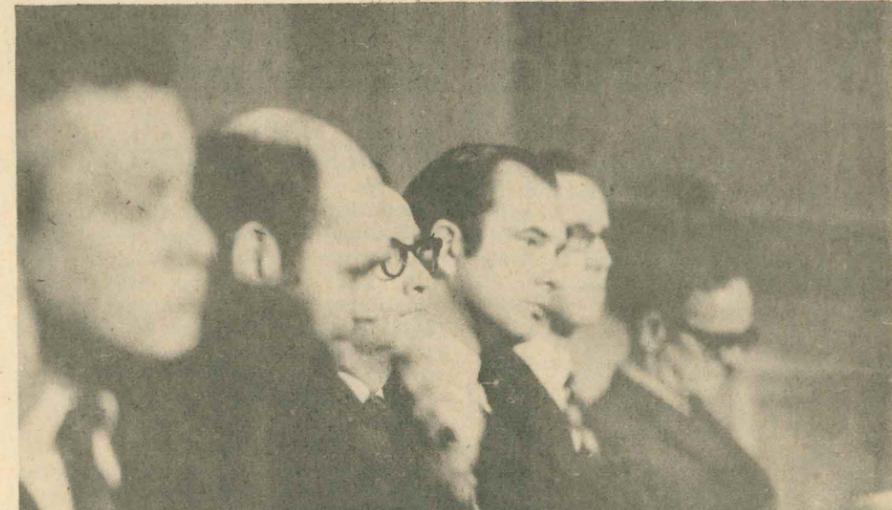
Tony Romeo, campus minister at Western, led in prayer. Romeo was baptized by Executive Secretary Harold Sanders.



Miss Joe Ann Shelton brought three concerts. Albin Whitworth accompanied.



Hicks Shelton visits with Henry Parrott, missionary in Rockcastle Association



These pastors appeared caught up by Allison's explanations of I Peter

Evangelism Conference Focuses On Holy Spirit, Trust

By Bob Terry
Assistant Editor

More than 500 Baptist pastors and laymen from across Kentucky joined with Louisville area Baptists for the annual Evangelistic Conference, January 19-21.

Held at Walnut Street Baptist Church, Louisville, the conference featured a series of messages by Southern Seminary Missions Professor Bryant Hicks and Texas pastor Gordon Clinard.

Also featured on the program was a series of Bible study sessions led by evangelist Gray Allison. Miss Joe Ann Shelton furnished special music.

Speaking at the Monday session, Hicks emphasized the need for the Holy Spirit in the work of the church. He accused Baptists of becoming so occupied with the fruit of the Spirit that the Spirit itself is forgotten.

The missions professor said that as a missionary in the Philippines, his favorite scripture verses were those describing the toll necessary in the service of Christ.

"It was like a new light when I finally realized that it was not how much I did as how much I trusted," he declared.

"It isn't how much training we have or how much ability we have or even how much effort we put forth," Hicks related. "The battle is with God and He will win the victory."

"What we need is confidence in God. God has promised us the victory and we need to claim it."

Hicks outlined three steps in gaining confidence in God.

"We need to feast on the Bible," he said. "Some of us can quote more proof text scripture than you can shake a stick at but we still haven't feasted on the Word of God."

"We go to the Bible as if it were a tool to be used rather than as God's word that wants to speak to our hearts," he told the congregation.

Trust Him, thank Him

Hicks added that Christians need to give thanks to God. "If we trust Him, then we need to thank Him for what He sends our way and seek ways to use what He gives us," he declared.

"That doesn't mean living in the past and thanking God for things that happened 30 years ago," he pointed out. "It means thanking God for the things in the present and what we anticipate for the future."

Speaking to the pastors, the seminary professor urged them to be "earnest in their preaching."

"It is not preaching to toy with an idea as if it were something abstract that could be analyzed but never experienced," he said. "Preaching becomes preaching when we examine an idea and then say 'and here is how it affects me.'"

"People haven't rejected this type preaching. What people have rejected is non-preaching."

In the last of his three addresses, Hicks described the importance of the congregation in the work of the church.

"The quality of life in your congregation will determine the results of evangelism or any program you try," he said. "People know what condition your church is in. You can't hide that."

"People know if you trust one another. People know if you care about one another. People know if your church is a sanctuary to which people retreat to get away from life or if it is a rescue station for the lonely and hurting."

Hicks said it was this indefinable "spirit" of a congregation that determined the approach taken to the Lord's work as well as the programs attempted.

Gordon Clinard, immediate past president of the Baptist General Convention of Texas, was the guest preacher for the Evangelism Conference.

Not easy days

Clinard confessed that "these are not easy days for the church." He quoted an article from a recent issue of *Life Magazine* stating that the church had lost most of the current generation and all of the coming one.

He related reading an issue of the University of Texas student paper which quoted students, professors and pastors saying the church had nothing to offer today's college student. At the bottom of the story was a paragraph about a group of students meeting for Bible study, prayer and a sharing period. Clinard pointed out that what had happened was that one institutional structure had been rejected in favor of another institutional structure.

Clinard cited the history of the church as proof that the present is the greatest opportunity the church has faced.

"Those who write the demise of the church ignore history," he charged. "The church has never died from external pressures. It has decayed from within."

"History teaches that when the institutional church waned, there has been a renewal movement," the Baptist pastor said. "With that movement came the institutionalizing of the renewal forms. Eventually these gave way to new forms brought about by another renewal."

"It may be," the former seminary professor warned, "that we will have to declare some of our structures dead in order to let the gospel of Christ come alive but that doesn't mean the church is dying."

Clinard related the religious liberty practices of the Cuban government, shared with him by David Fite, former missionary to Cuba who was imprisoned by the Castro government.

The Castro government allows one to worship as he pleases as long as he keeps his faith inside the church and does not share it with others outside the church.

"When I heard David Fite tell that story," Clinard said, "I said to myself, 'My God, what the communist government is forcing in Cuba, we are doing by default in the United States.'"

"Could it be that one of the reasons we are not going into the world with the gospel is because we are not properly equipped when we are gathered," he asked?

The former Southwestern Seminary preaching professor said that a few years ago preaching suffered because Baptist pastors didn't have time to prepare. Today it suffers because pastors have lost faith in it.

Clinard commented that in the day when the pulpit has become a forum place for many of the world's problems, Baptists have experienced their greatest declines.

"Religion is not a moralism, humanism, environmental or self discipline," he said. "It is self surrender. The question of destiny is still 'What will you do with Jesus,'" he concluded.

Woven into the sessions were various special emphases. Monday evening featured youth evangelism (see story, page 10). Tuesday morning Floyd Dievert, cattleman from Danville, and Finley Baird, a Louisville dentist, led a discussion of lay evangelism. The Tuesday evening session featured an emphasis on music in evangelism (see story, page 10).

New handles

"We hoped to give our pastors and laymen some new handles on evangelism," said Hicks Shelton, conference planner. "I think they were presented. Whether or not they got through we will find out in our clinics."

During February and March, the associations in the state will sponsor Evangelism Clinics. Listed below is the schedule for February clinics.

- February
- 3—Graves County
 - 5—West Kentucky
 - 9—Long Run; Laurel River
 - 10—Tates Creek
 - 11—Liberty
 - 12—Caldwell; Muhlenberg
 - 13—Boones Creek; Russell Creek; Little Bethel
 - 14—Little River
 - 16—Warren; Nelson; Pulaski; South District
 - 17—Pike
 - 19—Daviss-McLean; Rockcastle
 - 20 & 21 — Owen County & Ten Mile (jointly)
 - 21 & 22 — Three Forks
 - 23—Little River
 - 26—Greenup

Largest Sunday Schools Built By Methods Rejected By SBC

"Other Christian groups are building the largest Sunday Schools in this country out of materials Southern Baptists rejected 30 years ago," Eual Lawson, associate director of the Home Mission Board's evangelism department, told the more than 500 Baptist men

and women at the annual Evangelistic Conference.

Speaking at Walnut Street Baptist Church, Lawson emphasized the need for Baptists to be versatile in their approach to people. "Evangelism is not dedication to any institution or meth-

od," the former pastor said. "It is 'dedication to Jesus Christ.'"

"We have more trained personnel in our churches than ever before. We have more organizations than ever before. We have more churches and church members than ever before but we have less people actively involved in the life of our churches than ever before," he declared.

"We have all kinds of programs and all kinds of methods but we are the method that God chose to do the job of evangelism in the 1970's" Lawson said. "Unless we have the dedication to Jesus that will let Him fill us and use us then no amount of programs or methods will get the job done."

"It isn't Nashville's fault that lost people aren't coming to know Jesus," he asserted. "It is ours."

The former Oklahoma pastor also urged the conferees to listen to the young people in their churches. "They are trying to tell us something and we had better listen if we want to win this generation to the Lordship of Jesus Christ."

However, Lawson cautioned his listeners to hold to some of the "old things" of the past.

"There is no need to throw away the Bible," the evangelism worker said. "It is still the greatest resource book about God that we have."

"And let's quit knocking the church," he added. "The church is responsible for bringing us where we are." Lawson pointed out that some things in the institutional church might have to be abandoned but added that a lot of good is being done through the present structure.

Lawson urged his listeners to continue preaching the Word of God and not to neglect the work of the Holy Spirit in their personal lives and in their churches.

In his years as a Baptist pastor, state evangelism secretary and associate at the Home Mission Board, Lawson said he had never seen revival come unless there was such a burden that led people to say "We can do nothing else but surrender to the Lord and trust Him."

"When we believe enough in the Holy Spirit of God to trust him for victory, and do everything we know how to do, then we can get the job done," he declared.

Lawson recounted how early Christians sealed their testimony by laying their lives on the line when they accepted Christ. "We must do the same," he said, "if the world is to take note of the fact that we have been with Jesus."

"To evangelize effectively in the 1970's we all have to come back to the cross."

Young People Respond To Christ, "Genuine" People, Speakers Say

Baptist pastors and laymen from across Kentucky heard two young men speak briefly on youth evangelism during the Evangelistic Conference at Walnut Street Baptist Church in Louisville.

Charles Covington, a student at Southern Seminary and coordinator of seminary youth teams holding retreats, revivals and other special activities, told the audience that young people are looking for ministers who will be themselves.

"Ministers have to identify with young people," Covington said, "but that doesn't mean they have to regress into childhood and act like children. All young people want is someone who is real, not a put-on or a phony."

Covington said many people have the idea that they can't communicate with young people so they don't even try. He recalled one experience where he preached beside a swimming pool after a swimming party.

"I never thought I would do anything like that," he said, "but that is where the kids were. When I began to talk, you could hear a pin drop at that pool. There is something about the name of Jesus that causes people, young and old alike, to stop and listen."

Covington said that young people are not going to come just because the doors of a church are open or because there is a huge "welcome" sign out front.

"Young people," he pointed out, "must know that we are interested in them personally. That means going to them and working with them."

The seminary student described as "unfortunate" the fact that in many churches adults stay away when a youth led activity is held. "How do we expect young people to believe that they have a place in our churches when we never

support them when they do something," he asked?

Covington said a new approach to youth work would evolve if adults would realize that young people are "laymen" too. They are not just children to be seen and not heard.

A Cumberland College student, Eddie Fugate, told the group that he had only recently discovered that many college students are interested in doing evangelistic work. He related that about a year ago he began doing youth evangelism. Now Fugate heads the Corbin Evangelistic Youth Team. The team is composed of 15 college and high school students.

"We don't work in a particular denomination," the Cumberland student said. "We just preach the Bible. We don't deviate one comma or period from it. And young people are responding," he emphasized.

Thus far the team has led crusades for Baptists, Nazarenes, Methodists, Presbyterians, and several other denominations.

At a later session Philip Landgrave, church music professor at Southern Seminary and noted composer, said that young people might need a new media to get the message of Christ across effectively.

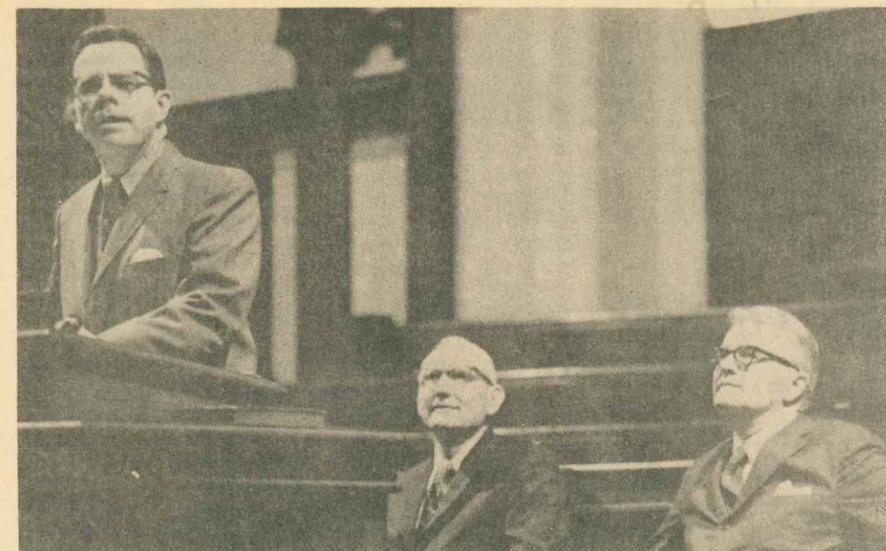
He recounted witnessing 200 persons make first time decisions after hearing a new folk musical.

"The media is not the most important item," Landgrave declared. "It is the message that is carried by that media."

"I know people who have made decisions after hearing Bach or a rather heavy oratorio or the more traditional gospel songs," he said. "The important thing is that the message was carried to these people. The media is not the vital question," he stressed.

Landgrave encouraged the pastors to use the type music that their congregations responded to. "If your people hear and respond to the more traditional music of our church then use it," he urged. "If young people hear and respond to another media, use it as long as the message of Christ is clear."

**Give Baptists Facts
And They Will Usually
Make Right Decisions**



MAKING A REQUEST—Ira McMilian, standing, pastor of Unity Baptist Church, Ashland, and president of the state Pastors' Conference, requested ideas about the material for the 70's from Kentucky pastors. McMilian said he, along with other Pastors' Conference presidents, had been invited to Nashville to relay feelings about the new materials to the Sunday School Board. Persons wishing to share information should write McMilian at once. Also pictured are Eual Lawson, left, associate director of the evangelism department of the Home Mission Board, and Sid Maddox, president of the Kentucky Baptist Convention.

Personal Evangelism Growing In New Zealand Says Stewart

Baptists attending the annual Evangelistic Conference at Walnut Street Baptist Church, January 19-21, heard Bruce Stewart of New Zealand recount how the Holy Spirit has lead New Zealand Baptists into personal dedication in evangelism.

Stewart, the first director of evangelism for the New Zealand Baptist Convention, characterized the church as filled with "inward looking hopelessness" a few years ago.

"Because Baptists are only 1.5% of New Zealand's population, many of our people felt shy about bearing witness to their faith. Most of us thought the day of the Holy Spirit dealing with people, resulting in sudden conversions, was over," he confessed.

"We have no teaching in our seminaries about personal soul winning. We thought our people were just too reserved to talk about personal topics, especially religion," he stated.

Stewart said his attitude began to change in 1965, when 100 American Baptist pastors came to his country to lead an evangelistic crusade.

"We asked for the help," he recalled, "but we didn't know what to expect. We had heard about those smooth talking Americans."

He described his amazement when the pastor with whom he worked began immediately talking with people about their relationship to God.

Stewart said he was "a little skeptical" at first about the results but when he saw people walk the aisles of his church, his skepticism changed to anxiousness.

"I wanted to try my hand at this," he said. "When a man I talked to about Christ walked down the aisle the next evening I was already to go."

"I knew then that God was willing to use me or any dedicated heart who was willing to put Him to the test and bear witness to the gospel," he declared.

Stewart described how the movement for personal evangelism is growing in New Zealand. Baptists are inviting their neighbors, working associates and others into their homes to talk about Christ.

"Most Baptists are surprised to find the people coming to these meetings," he added.

After one eight week series of such meetings, one church baptized 10 adults. To put this in perspective, Stewart pointed out that most New Zealand churches have baptisms totalling in the teens for a year's time.

"For a church to baptize 10 adults was unheard of," he exclaimed.

Stewart said the realization that the Holy Spirit was still at work in the hearts of men and that God would still use those who bear witness to Him has given Baptists in New Zealand new courage and hope for the future.

Campbellsville Church Plans Badgett's 20th Anniversary

The Campbellsville Baptist Church will celebrate the 20th anniversary of the pastorate of J. Chester Badgett on February 15. Special plans for the day will include a churchwide dinner following the 11 a.m. (EST) morning service. The church is especially anxious to have as many of the friends of Dr. and Mrs. Badgett and former members of the church present as possible.



Badgett

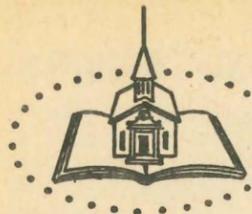
Badgett has spent his entire ministry in Kentucky. Before going to the Campbellsville pastorate he served the Beaver Dam Baptist Church. He is a past president of the Kentucky Baptist Convention and also served as president of the Southern Baptist Convention Foreign Mission Board. Presently he is a trustee of Campbellsville College and a member of the Kentucky Baptist Executive Board.

Americans United Asks End Of Tax Exemption For Three Dioceses

C. Stanley Lowell in a letter to Randolph W. Thrower, director of the Internal Revenue Service, urged cancellation of the tax exemption of the three Roman Catholic dioceses operating in Maryland. This action should be taken, he said, because the three bishops have organized and financed a massive lobbying effort in Maryland to secure many millions of dollars of state funds for their parochial schools.

Mr. Lowell commented: "The Internal Revenue Service withdrew our tax exemption because of things we never did at all. The Catholic Church is doing openly and avowedly the very things we were charged with doing but never did. If the law and regulations are impartially enforced, this group should certainly lose its tax exemption."

**Read Western Recorder
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Gives the Facts**



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for February 8, 1970)



LIFE AND WORK SERIES

The Law And The Christian

Romans 7:1-15, 21-25

Instead of thinking that the struggle with evil ends when one is saved by grace through faith, one should know that when he becomes a Christian he is ushered into an experience of conflict and thereafter his struggle is intensified greatly. Even though Paul enjoyed experiences and reached heights far beyond other Christians, and was in fact the greatest Christian the world has ever known, he had a tremendous inner conflict. In spite of the fact that he knew what was right, and was very definitely and thoroughly committed to doing it, again and again he was tempted to do wrong. Likewise, those of us who are Christians with a sincere desire to do what is right repeatedly find ourselves in a terrific struggle with temptations to sin.

In Christ we are liberated from sin and the law as certainly as a woman whose husband has died is free to marry again. Those of us who have trusted the crucified, buried and risen Christ as our personal Saviour, and have been saved by Him, are dead to the demands of the law and happily are under grace. This freedom from the demands of the law is never an incentive to sensual or sinful living. On the contrary, love for Christ, Who has liberated us, challenges and persuades us to give our very best to Him in Christian service. Apart from the grace of God, we are powerless to render acceptable service to Him.

Being a Jew, Paul had maintained a high regard for the law, sought diligently to keep it in every detail with a view to obtaining righteousness thereby, but he had not succeeded in his attempt. In due time he learned that the law could not bring salvation to him. Moreover, he learned that in some respects the law actually provokes some people to sin. Knowledge of the law actually makes men aware of the fact, the occasion, the deceitfulness, the power and the effects of sin. Some are easily deluded into anticipating satisfaction to be found through indulging in sin. Many are led to believe that their participation in the things which are definitely forbidden will result in their personal happiness, but all who have tried it have been disappointed

greatly, because they have reaped the very opposite.

Regardless of how thorough one's knowledge of the law may be, it is an absolute certainty that he cannot attain righteousness through obedience to the law, no matter how hard he may try. Righteousness is imputed only to those who are in vital union with Christ. It is truly wonderful when the law brings one to an actual awareness that there is something within him that prevents him from being what he should be and really longs to be, and from doing what he knows that he should do, or that causes him to do what he knows that he ought not to do, and actually does not want to do. Likewise, it is wonderful when one comes to the realization that the law cannot bring salvation, as Paul realized it, but that it is a means whereby one is brought to the realization of his need of a Saviour.

Where is the power which will resolve the conflicts within us and give us the victory? One thing that is necessary is the vision of the possibility of it. The

INTERNATIONAL SERIES

Jesus Offers God's Forgiveness

Luke 7:36-50

Let us direct our attention to the trio portrayed in this beautiful story, which is as full of meaning as it is of beauty, and seek to derive therefrom some helpful lessons.

A proud pharisee

We are not told the motive which prompted Simon the Pharisee to invite Christ to dine with him. Obviously, it was not because of admiration for or sympathy with the Lord. In that case, he would have been courteous to Him. Doubtless, hostility was one thing that prompted the invitation. Simon was anxious to listen to His words and observe His actions with a view to discovering some flaw in His teachings or in His behavior and then prefer some charge against Him.

Regardless of Simon's motive, Christ

trouble with many of us is the picture we have accepted of ourselves is not good enough. Because it is entirely possible for us to be better and to do better, we need to catch a vision far beyond that of our achievements. We also need to learn and to discover that sufficient enabling power is available. Recognize the fact that you have an evil nature and remember that you will never destroy it completely in this present life. Then, turn to Christ in complete dedication and let Him give you the power to master the evil forces that are within you and to overcome the temptations from without. He is able and anxious to release into your life the power that will make for a remarkable conquest. As you commit your life to Christ His strength will flow into you and give you a wonderful victory. You know that your sins have made your Christian life unsatisfactory to you, unattractive to others, and displeasing to the Lord, but a genuine personal surrender to Christ will make available to you the strength which you need to live as you should.

accepted his invitation and joined the other guests at the appointed time. When Christ entered the house the servants of Simon ignored Him and the proud and self-righteous Pharisee withheld the customary kiss of salutation and welcome, and merely proffered his hand and pointed to the seat which Christ was to occupy at the table. His discourteous attitude was a studied and intentional insult, but Christ refused to be affronted by Simon's incivility.

A prostrate penitent

Hearing that Christ was in Simon's house, an unnamed woman, who had been notorious for her life of sin and shame, came uninvited and stationed herself behind Christ and at His feet. Prior to this dinner, perhaps from the edge of a crowd somewhere, this outcast woman had listened to the tender and gracious message of Christ.

Through His preaching she was led to deep conviction of sin, to genuine repentance toward God, and to a personal faith in the Saviour. She had experienced the forgiveness of sin, and her soul was filled with peace and joy.

Her purpose in entering Simon's house was to express her gratitude to Christ for forgiving her sins, saving her soul, and transforming her life. Standing behind His extended feet, she fully intended to anoint them with delicately scented ointment she had brought with her. She was so overcome with emotion that she could not proceed with her task. Contrasting her past and present conditions, she gave vent to her feelings of thankfulness and joy by shedding warm and copious tears, which rained down so abundantly that they moistened Christ's feet. For lack of a towel, she unloosened her long hair and wiped away the tears from His feet, then smothered them with her repeated kisses, as an expression of her gratitude to and affection for Him. She also opened her flask of precious ointment and emptied its fragrant contents upon His feet. Real love for Christ will always manifest itself in deeds.

A penetrating prophet

Because Christ tolerated the attentions of a woman of such bad repute, Simon was greatly perplexed. He thought that, if Christ were a real prophet, He would have withdrawn His feet from this woman or thrust her back with them. On the other hand, he reasoned that, if He knew her character, His tolerance of her conduct proved that He was not a good man.

Reading Simon's unspoken thoughts, which ability in itself was proof that He was a prophet and far more than one, Christ courteously said, "Simon, I have somewhat to say unto thee." The Pharisee replied, "Master, say on."

Christ then told the story of the man with two debtors, one of whom owed ten times as much as the other. Neither debtor could pay, so the creditor forgave both of them. Christ then asked Simon which debtor would love the creditor most, whereupon he replied the one who had been forgiven the largest amount, which was the correct answer. So, Christ let Simon know that this woman had been forgiven and therefore loved Him devotedly. He also reminded him that she had lavished upon Him her affections and gifts, whereas Simon had even failed to extend to Him the common courtesies accorded respectable guests.

In spite of the fact that Simon cavilled at grace in its object, its condensation, its generosity, and its tenderness, great grace saved a sinful woman, rich grace encouraged her, and unbounded grace gave her the assurance of divine forgiveness. True forgiveness and salvation result in much love and faithful service for Christ. Where the latter are lacking, you may know that the former have not been received.



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modern King Ahab and Queen Jezebel were around. A jail sentence in itself does not exclude a man from the right of religious services if he chooses to attend. Our national history and practice confirmed this.

Another important prayer and faith matter is the Arthur Blessitt crusade through major cities toward Washington. I am sure we will not forget to hold up this modern Elijah as he moves toward his Mount Carmel.

Louisville, Ky. John R. Sampey, III

LITTLE SINS LEAD TO BIG ONES

Dear Editor:

You said requested aid to parochial schools is small because it has the best chance of acceptance. The same is true of present overtures from the National Council of Churches to Southern Baptists. Surely no informed Christian rates the NCC as righteous today. Slipping in by degrees likewise applies to ecumenism. Step one is merge. Step two is yield to Rome, on her terms. Informed leaders recognize this goal and trend. Union in spirit is commendable; in organization it is deplorable. For several weeks recently we worshipped in the First Baptist Church, Hernando, Florida. On every first Sunday night and New Year's Eve, this church has Sing-spiration. The Methodists and Nazarenes join with them. Testimonies were soul-stirring. Seeing and hearing a large number of aged men up front sing their favorites was a never-to-be-forgotten experience. (One was past ninety.) There was perfect union in spirit. God's children of all faiths need this. Local Option Campaigns and other occasions provide the opportunity. Unity in organization is neither required nor wise.

Langley, Ky. Mrs. Edgar R. May

USE OF TAX MONEY

Dear Editor:

The 1970 General Assembly is in session. Kentucky Baptists have an opportunity and obligation to be heard. We cannot relax until the legislature adjourns.

The average pastor and layman assumes that the action of our Convention last November has been sent to each Senator and Representative. But there is more for all of us to do.

The people out in the state should talk to or write to their own representatives in the General Assembly. We should object to the use of tax funds for church schools or church colleges. We should request that church property, excluding the house of worship, be



taxed. We should request a clarification of the Sunday Closing Laws.

The men in Frankfort wonder if we really care about these issues. Valuable information about similar contests in other states is available from *Americans United* (POAU) and the *Americans United National Convention* in Detroit. February 9-10 is open to interested Kentucky Baptists.

Lexington, Ky. Bob W. Brown

MINISTERS AND POLITICS

Dear Editor:

Can politics and religion mix? Can a minister bend and sway with the political winds of our day? These questions are pertinent to our religious thinking.

As Baptists, we advocate the Great Commission. We widely proclaim "go ye into all the world" but do we really mean it? It would appear, from all indications, that most ministers fear to become involved with politics because it may alienate some of their congregation. Ministers appear fearful of speaking out on issues involving government. And generally, those that do speak out do only that. In other words, ministers need to put their actions where their mouths are. Perhaps an example would be for a pastor to encourage his people to vote and he not be registered to vote himself.

Ministers need to not only say what they believe about our way of government, but do something about it. There is a pastor in Louisville who does just that. He is a full-time pastor and also serves as a legislator to the Kentucky General Assembly. He became concerned about the direction state government was taking and decided to do something about it. He believed that just passing resolutions at the Baptist association or state level was not enough, so he did what he believed to be the best thing for him to do. He ran for and was elected to his position in the General Assembly. And it is evident that he has managed to steer clear of the dirty side of politics. He openly advocates doing what is best for the community he serves both in his pastoral position and his legislative post.

Government and religion can be complementary. It is not necessary that they be at loggerheads. In many local areas, churches work on a cooperative basis with various agencies. The churches have not thusly surrendered any of their rights or freedom nor have the agencies. No money changes hands nor does control of their respective responsibilities alter. Both their objectives are similar:

they want to help people. True, we hear and read about stories of agencies that misuse public funds, etc. But we should not turn thumbs down on our government because of one or two rotten apples in the barrel. By the same token, we wouldn't condemn a whole church for having one or two hypocritical members.

Both government and religion are important to our way of life. Cooperative functions such as welfare agencies, referrals to and from various courts and family assistance are well within the realm of Baptist churches. We should not only be aware of the Great Commission, we should be using all the tools at our disposal to do something about it.

Louisville, Ky. James M. Houpt

FUNDS WITHHELD

Dear Editor:

Our church voted recently to withdraw its financial support from Georgetown Baptist College. We waited patiently to determine if the college would honor the request of the Kentucky Baptist Convention to withdraw its permission of this questionable social activity. Since it seems that they have ignored its request, we have been forced by our convictions to designate our gifts to the Cooperative Program omitting Georgetown Baptist College from our financial support. We reached this decision with a great deal of reluctance. We have not heretofore designated any of our funds nor do we desire to do so now. It is unfortunate, however, to say the least, when our churches who for so long have supported our educational institutions are forced to withdraw their support from one of them because of the admission of an activity, which the church considers morally wrong on that campus. We realize that our lack of support will not close the doors of that institution, but this is the most effective way we feel that we can take our stand on this issue.

Louisville, Ky. Hayward R. Casey

THANK YOU

Dear Editor:

It is my pleasure to join the chaplains in thanking you for your interest in our patients. They have enjoyed receiving your publication, *Western Recorder*, during the past year.

Hours spent in a hospital can be very long and it is always helpful to have good reading material available for our veterans.

Your gift was welcomed and very much appreciated.

Lexington, Ky. Aaron S. Mason, M.D.

From the Fields

Home Mission Board Adds Three To Staff

The Southern Baptist Home Mission Board elected a staff member for its church loans division, approved a status change for one missionary couple and appointed three career missionaries.

Bob M. Stidham, a staff member of the Michigan state convention, was elected field representative in the division of church loans.

Mr. and Mrs. George E. Shore were approved for the new position of associational directors of youth and family services in the Pilot Mountain Association of Winston-Salem, North Carolina.

Mr. and Mrs. Harry Moratto will continue to direct youth and family services in Wichita, Kansas, as full missionaries, and **Roddy Lee Kersey** will become a pastoral missionary in Rock Island, Illinois.

Don E. Dillow, pastor of the Pennsylvania Avenue Baptist Church in Urbana, Illinois, for the past 14 years, has been named secretary of the church training department for the Illinois Baptist State Association.

He will succeed Bluford M. Sloan, who resigned in September.

A native of Dongola, Illinois, Dillow planned to enter the field of physical education and was offered a contract to play professional baseball by the Chicago Cubs, but he declined the offer to enter the ministry. (BP)

Oklahoma Baptist University in Shawnee, Oklahoma, has received a \$200,000 challenge grant from the Mabee Foundation of Tulsa for completion of its Fine Arts Center.

Grady C. Cothen, president of the school, said the grant was made with the stipulation that the school raise about \$250,000 in matching funds by August 31, 1970, for the construction of studio and classroom facilities in the lower level of Raley Chapel.

Total cost of the project is estimated at \$600,000. Cothen said pledges totaling \$150,000 had already been received. (BP)

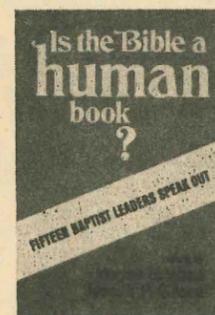
Former Southern Baptist Convention president **Brooks Hays** of Winston-Salem, North Carolina, has been appointed chairman of the North Carolina Good Neighbor Council, an interracial organization dealing with race relations, by Governor Bob Scott.

Hays is director of the Ecumenical Institute at Wake Forest University, Winston-Salem, and former United States Congressman from Arkansas. He was president of the SBC from 1958-60.

It was Hays' strong stand on the Little Rock school desegregation issue that prompted his defeat for re-election to Congress in 1958 while serving as SBC president. Hays is a long-time advocate of racial integration.

He will head the committee comprised of 10 whites and 10 blacks, and led by the staff direction of a Baptist layman, Fred Cooper of Raleigh. J. Marse Grant, editor of the *Biblical Recorder*, the North Carolina Baptist state paper, is a member of the council.

Kentucky Baptists Contribute to:



Among the book's 15 writers are John R. Claypool, pastor, Crescent Hill Baptist Church, Louisville; and Wayne E. Ward, professor of theology at Southern Seminary. These say what they really believe about biblical questions, not necessarily agreeing. Attention is focused on the Bible's human aspects. (26b) \$3.50

Available at your Baptist Book Store

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REGISTRATION—Keeping warm was a bigger task than registering for the "Spring" semester at Georgetown College. Pre-registration kept problems to a minimum as 1400 students completed the final transactions in less than 6 hours. Comparing class cards and keeping their ears warm in the 0 degree weather are, left to right, Axie Bonza, Louisville, Rana Runnerstrom, Bellevue, Ohio, and Anna Jo Wilhoite, Georgetown.



HIS KIDS — The youth choir of Calvert City's First Baptist Church is known as "His Kids." The choir began with 23 young people who spent a week at Cedarmore last summer. The group now has 45 members and has presented "Purpose" by J. Philip Landgrave for the past three months in several civic groups and churches. The choir is under the direction of Michael G. Allen. Jerome F. Browne is the pastor.

Baptist Missionaries Save 1,000 Nigerian Refugee Lives

Southern Baptist missionaries have been credited with saving more than 1,000 lives in the Port Harcourt area of eastern Nigeria.

A spokesman for the Amegi community in eastern Nigeria disclosed this in a letter expressing gratitude for the missionaries' work to H. Cornell Goerner, secretary for Africa for the Southern Baptist Foreign Mission Board.

Goerner, in response, has issued a plea for Southern Baptists to observe a special day of prayer "for the building of bridges of understanding in Nigeria" on Sunday, February 8, the date set for Race Relations Sunday throughout the Southern Baptist Convention.

In the letter to Goerner, the Nigerian spokesman, L. O. Obireke, commended especially the work of a team of Southern Baptist missionaries led by Urban L. Green.

"Through his cooperation and assistance, the lives of over 1,000 of our displaced persons have been saved," Obireke wrote.

"During the past 12 months we have been receiving from the Baptist mission and the Nigerian Baptist Convention what the Bible would call manna from heaven," he wrote.

"We received money, household materials, clothing, medical aid and food-stuffs to sustain the lives of our displaced persons both in Port Harcourt and at Okordia," the Nigerian continued.

"We very much appreciate the gen-

erosity of the Baptists and we sincerely thank you all for your humanitarian gestures," he concluded.

The letter was dated one week before the end of the civil war in Nigeria.

Goerner noted that the relief team which has worked for months at Port Harcourt may now be able to move into areas formerly unsafe because of military activity.

He speculated that other missionaries from western Nigeria may soon be able to join in the relief work.

"We do not yet know," Goerner added, "to what extent Baptist missionaries will be able to take part in these direct relief activities in territory recently captured by federal troops.

"It is certain," he continued, "that there will be a continuing need for aid to displaced persons, assistance in resettlement of families and the reopening of churches closed during the emergency.

"We pray that our missionaries and the national Baptist pastors and leaders may play a worthy part in the new day now dawning," Goerner said.

In calling for Southern Baptists throughout the nation to pray for the refugees of the war in Nigeria, Goerner said:

"Churches across America are urged to join in earnest prayer that the wounds of war may soon be healed, and that full reconciliation, cooperation and a spirit of unity may be accomplished." (BF)

Missionary News

Furloughing

Mr. and Mrs. Robert W. Fields, Israel, may now be addressed at 33 Silver Avenue, Fort Mitchell, Kentucky. Fields is a native of Covington. Mrs. Fields is the former Edwina Wehrmeyer, also of Covington.

Miss Madeline Arnold, missionary journeyman to Paraguay, may now be addressed c/o E. H. Arnold, 4438 Cordova Road, Louisville, Kentucky 40207.

Dr. and Mrs. David L. Jester, Nigeria, are on emergency leave. They may be addressed at 3319 Noe Way, Louisville, Kentucky 40220.

Miss Dorothea Lane, Japan, is now on emergency leave. She may be addressed at 825 Johnson, Sturgis, Kentucky 42459. Miss Lane is a native of Sturgis.

Mr. and Mrs. I. Dean Denmark, Nigeria, are now on emergency leave. They may be addressed c/o Business Manager, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky 40206.

Mr. and Mrs. J. Kenneth Park, Chile, began their furlough December 1. Park's new address was not given by the Foreign Mission Board. Park is a native of Paducah. Mrs. Park, the former Divina Key, was born in Nortonville, Kentucky.

To the fields

Mr. and Mrs. Roy A. Fowler may now be addressed at Caixa 262, Natal, Rio Grande do Norte, Brazil. Mrs. Fowler is the former Patricia Ross of McCracken County, Kentucky.

Mr. and Mrs. Robert M. Holland may now be addressed at 350, 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan. He is a native of Shelbyville, Kentucky. She is the former Kathleen Thompson of Louisville.

Melvin J. Bradshaw may now be addressed at 939 Waseda-ku, Ushitamachi, Hiroshima, Japan. He recently received the master of divinity degree from Southern Seminary.

Mr. and Mrs. E. V. May, Jr., may now be addressed at Apartado 2240, San Jose, Costa Rica. May is a native of Glendale, Kentucky.

Dr. and Mrs. Robert A. Amis may now be addressed at P.M.B. 4040, Sapele, Nigeria, West Africa. A native of Corbin, he lived in Barbourville and Lexington. Mrs. Amis is the former Joan Scaggs who was born in Stanton and reared in Taylorsville.

Other news

Mr. and Mrs. Dewey E. Merritt have temporarily been stationed in Ibandan, Nigeria. They may now be addressed at Box 48, Kaduna, Nigeria, West Africa. Mrs. Merritt is the former Elizabeth Cooper of Louisville.