

LORD, SPEAK THROUGH ME

WEEK OF PRAYER FOR HOME MISSIONS

MARCH 1-8, 1970

ANNIE ARMSTRONG EASTER OFFERING

GOAL: \$6,000,000



WESTERN RECORDER

FEBRUARY 28, 1970

What Is Illness?

In today's space age the expression, "All systems are go," is one with which most of us have become familiar. It is part of the jargon of those who are involved in space projects. It refers to a condition in which the electrical and other systems which operate together in order to launch a missile are so functioning as to accomplish this task.

Similarly, the human body is made up of various systems. When all of these systems are go, it means that the body is functioning within the normal ranges necessary for it to carry on its life-giving activity.



John Boyle sustains an injury in a particular part of the body. Once again the entire organism, one's whole personality and being, is thrown into the battle to ward off the ill effects of the injury and to preserve the life of the total organism.

Disease and illness may have different meanings to different people in different circumstances. For some sickness may be an open door to hope in that it occasions a reevaluation of the values around which one has organized his life. This may result in decisions which enable the person to lead a life that is much more wholesome and healthy than was the case prior to his sickness.

When people become ill they seem to move through certain stages in a process of illness. In general, many people during this period tend to deny that they are sick and may try to prove that they are not by either minimizing their symptoms or becoming more physically active in an effort to prove that nothing is wrong with them.

When they finally accept the fact that they are ill they not only seek medical help but are willing to accept the terms and conditions upon which the doctor bases his therapy. Depending upon the acuteness of the illness the individual may actually have to function as a child or infant in that he is not allowed to assume certain responsibilities about his own care and well-being. He may tend to be very self-centered and his interests may be considerably narrowed, as illustrated by the following bit of verse:

When I am ill and hard to cure,
My mother takes my temperature;
And let me tell you how I hate
To have it drop to ninety-eight;
For while it stands at one-oh-three,
The attention centers all on me.

Finally, the person responds to therapy in a positive fashion and begins his move back toward a state of relative health. Convalescence is a bit like adolescence in that the individual is struggling to leave the dependency and security of one condition and move to the relative independence and freedom of a new condition.

Illness involves the total person. As such, it can be seen as a confession, a warning, a revelation of what is happening within the individual. Symptoms are the signals that something has gone wrong in one or more of the systems. This means also that there is no sharp cleavage between what happens in the emotional life of the individual and that which occurs in his body physically. Stress in its various forms may provide the fertile soil in which some kind of disease and illness may occur and overtake the individual. At times stress within the realm of an individual's interpersonal relationships has been known to contribute to certain physical illnesses. In a sense, then, illness is a confession as to how the individual is dealing with his total life situation.

Therefore, illness is not only a process and a confession or revelation but it is also a kind of judgment. As a personal crisis it causes the individual to be judged and evaluated by himself and others with reference to what is happening to him. Such a judgment can be healing and redemptive or it can be destructive. Much depends upon the reaction of the individual to this crisis of illness.

DEVOTIONAL



Chas. H. Chandler
Pastor, Baptist
Tabernacle Church
Paducah

Becoming A Light

"You are the Light of the World . . . Let your light so shine before men, that they may see your good works and give glory to your Father who is in Heaven."
(Matthew 5:14, 16)

A young college senior's father informed him that as a graduation gift he would be made a junior partner in the family business. Overjoyed, the young man requested to design his own office. The request was granted and the project was begun. It was to be a beautiful office, with the desk in the very center. There were to be no distracting cords running from the walls. All telephone wires were run under the floor and up through the desk. Finally the plans were complete and construction begun.

Filled with dreams, the young graduate settled in his new office. However, he soon realized that he had neglected to include a desk light. Procuring one, and finding no place to plug it, he attached it to the current in the telephone system buzzer. He flipped the switch, but there was no light. After going over the process again, to no avail, he called for the construction foreman and explained the problem. Immediately the foreman began to smile, explaining that the power supply for the buzzer was not sufficient for a light.

You see, it takes more power to make a light than to make a noise! This was the point that Jesus was making to those following him but whose lives had not been transformed. Throughout history, there have been many to make noise, but few with sufficient power to make light. Hitler made noise, but he left his people in darkness. Communism has boasted loudly, but has failed to provide light for fulfillment in life.

The greatest need in the world today is the same as in Jesus' day, men to let their light shine for Him. Has your life become such a light?

For Quality Baptist News
Read *Western Recorder*

Gossiping The Gospel

H. C. Brown, Jr.
Southwestern Seminary

Billy Graham, in February, 1951, in Fort Worth, Texas, used an illustration about men and women "gossiping the gospel." He suggested that telling the good news about Christ be substituted for back-fence gossip about neighbors. Graham's illustration hit a responsive chord with me. His idea, therefore, became the stimulus which has produced the title for these monthly articles. Graham's illustration dealt with the New Testament word "lalein" — meaning "to talk." One secondary meaning of the word was, he said, "to gossip." Thus "gossiping the gospel" will be the name of this series concerning more effective ways for telling the good news of Jesus Christ.

In this series, the layman sometimes will be the focus of attention, while at other times the minister will be the center of thought. And at times — as in this first article — both laymen (men and women) and ministers will be addressed.

How many ways can Christians tell the story of the gospel of Jesus Christ? No person can name all the ways, but the gospel can be proclaimed from the pulpit, in a classroom, by telephone, on the street corner, by articles, television, radio, music, personal letters, paintings, drama, poetry, in face-to-face conversations, and in other ways.

Six ingredients are needed in order to "gossip the gospel" effectively: (1) the Bible; (2) a correct understanding of the Scriptures used under the power of the Holy Spirit; (3) a correct theological perspective for the Bible verses; (4) an understanding of the person addressed; (5) a clear, appealing, and vigorous rhetoric; and (6) a warm, sincere, and moving manner of speaking.

First, oral proclamation must be Bible-based.

The Bible is the only known source you have for divine revelatory material cast in the languages of men which tells God's story as he unfolded it through

his chosen servants. You should use the Bible in all of your witnessing.

Second, the Bible must be correctly interpreted.

Study the Scripture prayerfully, being sure that you understand the historical setting of your chosen verses for witnessing. Base your "gossiping of the gospel" upon what God said "then." Make certain that you pray for the leadership of the Holy Spirit so that God can speak again through these particular words of the Bible.

Third, the content of the witnessing should be cast against the total theological perspective of the Bible.

Be sure that you have God's latest perspective as you know it in the Bible. Do not tell how to please God by talking about animal sacrifices. When talking about God's salvation, you should talk about Jesus Christ. Know, of course, that this idea is valid for any point in "gossiping the gospel."

Fourth, the "gospel gossiper" should try to understand the person to whom he gives his testimony.

Apart from a desire on your part to see a person in light of his whole personality, family background, education, occupation, and personal interest, you will have difficulty in reaching him. Philip correctly judged the character, position, and personality of the Ethiopian eunuch and therefore effectively "gossiped the gospel" to him.

Fifth, the "gospel gossiper" should be framed in attractive rhetoric (or language).

Organize your thoughts. A carefully organized presentation of the gospel which is clear, appealing, and forceful will serve you better than a rambling and disjointed conversation. The Holy Spirit seems to have an affinity for witnesses who are well prepared to "gossip the gospel."

Sixth, the witness should use effective speech in his presentation.

The clearest form of speech, the most appealing use of voice and words, and

How laymen and ministers can better share the good news of Jesus Christ with others

the most earnest and sincere approach should mark your confrontation with a person concerning his relationship with Christ.

These six items are needed for good witnessing and proclamation. Why don't you "gossip the gospel"? Why not indeed?

Sixteen Churches Join the Western Recorder Budget Plan

Sixteen Kentucky Baptist churches have added *Western Recorder* to their church budget in the last three months. These join the growing number of Baptists in Kentucky who are staying informed about the work of the Kentucky Baptist Convention, the Southern Baptist Convention and Baptists around the world.

Panther Creek Baptist Church, Owensboro; Russell Cave Baptist Church, Lexington; Mt. Elmira Baptist Church, Brooks; Alton Baptist Church, Lawrenceburg; Lusby's Mill Baptist Church, Owenton; Cane Valley Baptist Church, Greensburg; Jeffersonville Baptist Church, Jeffersonville; Dry Run Baptist Church, Georgetown; Dawson Memorial Baptist Church, Lewisport;

Liberty Baptist Church, Fountain Run; Rough Creek Baptist Church, Scottsville; West Cumberland Baptist Church, Ewing, Virginia; Monterey Baptist Church, Monterey; Grace Baptist Church, Murray; Blackford Baptist Church, Hawesville; White Plains Baptist Church, Scottsville.

For three cents an issue per family, every member in your church can receive the information, inspiration and Baptist doctrine of *Western Recorder*.

Contact Business Manager, *Western Recorder*, Kentucky Baptist Building, Middletown, Kentucky 40243.

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WESTERN RECORDER

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

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A Word Of Appreciation Worth Hearing

The letter from Vernon Johnson in this week's Baptist Forum is commendable. It reveals an attitude of appreciation shared by many graduates of Baptist colleges and seminaries but expressed by too few. It also is a testimony to the quality of education and the dedication of teachers in Baptist colleges and seminaries.

Baptist institutions, especially seminaries, come in for a considerable amount of criticism. Some of this criticism is doubtlessly justified but most of it is not justified and some of it is downright irresponsible.

Some of the harshest criticism of our seminaries comes from those least informed. They have not taken the trouble to go to the campus or the teachers to check out the charges but are satisfied to believe and to pass on second or third hand reports. In some instances there seems to be a tendency to condemn without a trial, to think the worse or even hope the worse about our schools. With this kind of attitude a person is safer to make charges without investigation and thus not be bothered by the truth. With fair investigation he might have to change his mind.

The most oft heard charges against Baptist seminaries is that they are teaching theological liberalism and the social gospel. The trouble with such a charge is that guilt is according to the beholder's eye. That is, it is according to whose definition of liberalism or the social gospel is accepted whether or not the charge is valid. It must be admitted that judged by the doctrinal position of some Baptists, our seminaries generally do present a liberal view.

Let's be specific and take one example. The majority of Baptists in our part of the Southern Baptist Convention territory have believed, at least since the middle of the nineteenth century and the days of J. M. Pendleton and J. R. Graves, that New Testa-

ment baptism can be properly administered only upon the authority of a local Baptist church because only Baptist churches are New Testament churches. Such a view is not taught at a school like the Southern Baptist Theological Seminary though some professors might hold this view. Most professors at Southern would not accept such a view of baptism and thus would be regarded as liberal by those holding to this position.

The truth is no specific view on this or other debatable Baptist doctrine is taught as "the Baptist position" at most Southern Baptist seminaries. This gives us a clue to the educational approach at our seminaries. All the known views on a doctrine are presented fairly and the student is left to decide which appears to be the proper interpretation of the Bible which is the only sourcebook for Baptist doctrine. This does not mean seminary teachers do not sometimes say which view they regard as correct but they never try to force acceptance of their position upon others.

Fair minded Baptists should not listen to uninformed critics or those who prematurely condemn seminaries for liberalism and then look for supporting evidence. It would be far better to consider the testimony of a man like Vernon Johnson. At least he has seen and heard first hand what goes on in a seminary classroom.

Through the years Southern Baptists in their seminaries have provided the finest theological education available for their young people who have responded to God's call to the ministry. If this is the case in the future, it will be because of the continued confidence and support of our seminaries which is stimulated by student testimonies like that of Vernon Johnson.

Just Why Do The Immoral Rebels Criticize?

This is the day of rebellion. Part of the rebellion, especially by youth, is a vigorous attack upon the church, a rejection of the Bible and a disdain of ministers.

How can we account for the attack upon these which through most of history have been highly

revered? Here are some of the reasons given. The ministers are out of touch with reality. They are "invisible during the week and incomprehensible on Sunday" and therefore intelligent young people are not about to waste their time listening to spiritual Mother Goose rhymes. The church is accused of be-

ing the guardian of the superficial values of the establishment and the defender of outmoded 19th century morality, while the Bible is made to be a human production trying to give divine sanction to an archaic code of conduct wholly unrealistic for modern times.

These charges are not without some basis. It is true some preachers are out of touch with reality and out of touch with truth also. They cannot or will not pay the price of finding and communicating the truth to this generation. The church too often has been guilty of perpetuating cultural values instead of confronting man with God's truth. And the way some handle the Bible, it is more of a fetish than a fountain for those searching for truth.

But are these the real reasons for the attack on the ministry, the church and the Bible by many today? Does the explanation not lie elsewhere? Indeed, is not the truth just the opposite from what the critics claim?

Is it not just because preachers are dealing with the truth, the church is confronting man with God, and the Bible does speak forthrightly to today's issues that these are under attack?

Many of today's youth, and adults for that matter,

have decided upon a way of life that defies the moral standards taught by the Bible and upheld by the church. They appear certain about their decisions to go their way but deep down they are not so sure they are right. The bone in their throats is what they have always heard from the minister, the church and the Bible. They resort to criticism and rationalization to defend their ways. If they can succeed in discrediting and undermining the ministry, the church, and the Bible, they can feel much freer to go their sinful ways.

If there be any truth in this analysis, it says something to those of us who try to communicate the teachings of the Bible. While we must ever be full of understanding and compassion and while we must ever be open to reason and ready to adjust our views on the basis of new light, we must never compromise the truth of God's revelation and the moral standards of His word for every generation. We must let the church and the Bible serve as a moral conscience until this generation comes to see the errors of its ways and turns to the truth.

It's not because the ministry, the church and the Bible are so irrelevant that they are criticized today. It's because they are so relevant.

BAPTIST FORUM



CRITICAL OF "TELL IT"

Dear Editor:

I watched and listened to the production "Tell It Like It Is" Sunday, February 1, 1970, and could hardly believe my ears when I heard the announcer say, "The National Broadcasting Company in conjunction with the Southern Baptist Radio and Television Commission has produced 'Tell It Like It Is'." The announcer called it a folk musical. It is true some folk music was involved, but it also was just plain "rock and roll." I was ashamed, for the first time in my life, that I was a Southern Baptist.

I notice also from the "Capitol Baptist" that the Broadway-style musical, "Hello World" used at the Mission 70 Conference in Atlanta, Georgia, was said to have been couched in psychedelic lights and ran the scale of music from rock, jazz, blues swing to country, soul and melodic hymns. I realize there are those who would say of this atrocity called "Hello World," "but a member of the WMU staff helped write the lyrics." Others would say, "but a staff member of Southern Seminary School of Music wrote 'Purpose'." Does this make the productions called worship and communion with God right? If rock and roll, jazz, the blues and dancing is worship and communion with God, what kind of a God do we worship? Is this all that staff workers, paid with money from the Cooperative Program dollars

(continued on page 15)

APPRECIATION EXPRESSED

Dear Editor:

For eight years I have been preparing for the pastoral ministry. One phase of that preparation drew to a close last week when I received my degree from the seminary.

My academic training has been provided through the unselfish gifts of many Southern Baptists. Adequate appreciation can not be expressed, but it would be inadequate not to try.

When my wife and I, along with our young son, moved from Florida in 1962 we knew we were acting on faith. We have come to realize that that faith was not ours alone but also the faith of a people whose holy vision incorporated the building and sustaining of colleges and seminaries. The labor of others has made it possible for me to follow Paul's exhortation in 2 Timothy 2:15, "Study to show thyself approved."

In my opinion, Baptists can take a 'humble pride' in both their college and seminary professors. They are second to none. Even more important than academic ability is their genuine love for our Lord, and the sincere desire to witness to the truth that Jesus came to seek and to save.

A large portion of credit must be shared with the church I have been serving since 1966. The Liberty Baptist Church has provided a quality of experience for which there is no classroom substitute.

And now to you who read this letter I acknowledge my gratitude and indebtedness for your many expressions of faith.

Louisville, Ky. Vernon E. Johnson

SHARE OLD VBS MATERIAL

Dear Editor:

I have just received the November and December copy of *The Baptist Program*. I notice that there will be a new set of Vacation Bible School materials for 1970.

Will I be selfish in asking churches that will be getting new V.B.S. books and will be doing away with their old books to share them with us? They will be most helpful and will meet a great need here. In fact, the books we are now using are books some of our churches sent to us when they got a new set of materials.

Baptist Building Ethel Harmon
P.M.B. 5113
Ibadan, Nigeria

Week Of Prayer And Annie Armstrong Offering For Home Missions

Home missionaries — 2,235 in number — and a country in need are the objects of Southern Baptist concern March 1-8 — the Week of Prayer with its Annie Armstrong Easter Offering for Home Missions.

Theme for the week is "Lord, Speak Through Me." Churches will dip into 125 years of the Home Mission Board's history, ferret out missions needs the ordinary church member can take care of in his own backyard, and inject financial and prayer support into the Board's work.

Goal for the Annie Armstrong Easter Offering is \$6,000,000. Southern Baptists provide almost half the Home Mission Board's funds through the special offering, giving slightly more than half through the Cooperative Program.

The goal is almost a million-dollar increase over the offering given in 1969, which amounted to \$5,045,782.78.

Of the \$6,000,000, the first \$4,900,000 to come in is earmarked for support of ongoing home missions programs. Language missions work will receive \$1,500,000; Christian social ministries, \$825,000; pioneer missions, \$800,000; metropolitan missions, \$610,000; rural-urban missions, \$500,000; work with National Baptists, \$375,000; evangelism projects, \$200,000; work with nonevangelicals, \$65,000; and chaplaincy ministries, \$25,000.

The second priority in offering allocations is special missions projects. A \$600,000 block of the offering will help to support 675 student summer missionaries; to support 65 US-2 missionaries; to provide mission buildings; to relieve disaster-stricken churches; to provide scholarships for children of missionaries; and to provide scholarships for young Negroes entering church vocations.

Continued aid to pastors of churches started in Project 500 is dependent upon the \$350,000 allocation. The final \$150,000 of the offering will pay for Christian social ministries in communities with critical needs.

This is the seventy-fifth year of the special home missions offering, and it is the one hundred twenty-fifth year of the Home Mission Board. Had it not been for the offering, the Board's history might have terminated in its fiftieth year.

In 1895 the Board was sunk deeply in debt. Without immediate cash, the Board would have had to curtail support of its four hundred missionaries.

Its secretary, I. T. Tichenor, asked Miss Annie Armstrong, secretary of Woman's Missionary Union if women of the Convention could contribute

\$5,000. With this urgent appeal WMU set a date in March for a week of self-denial for home missions.

The effort brought more than \$5,000 into the Board's empty treasury. And the women sent boxes of supplies valued at almost \$13,000 to missionaries that year. Thus the Home Mission Board observed its fiftieth anniversary saved from disaster.

Through the years the offering has continued a mainstay of home missions. While WMU still leads in promoting the offering and week of prayer, it has become a churchwide concern. Brotherhood shares in promoting the observance. The Sunday School will give support through Home Missions Day in the Sunday School March 8.

Suggested churchwide activities include prayer breakfasts, mission sermons, missionaries' testimonies, missions banquets, dramas, visuals, home missions field trips.

Family prayer for home missions may be guided by a dinner table prayer reminder available free for churches to distribute.

Mrs. Gates Expires

Mrs. J. A. Gates, mother of Mrs. Newman F. Nunnelley, Southern Baptist missionary associate to Nigeria, died January 25 in a nursing home in Marion, Alabama. Mrs. Nunnelley, formerly of Tuscaloosa and Talladega, Alabama, may be addressed at Newton Memorial School, Oshogbo, Nigeria, West Africa.

Brazilians Honor 125th Anniversary Of FMB

During its January meeting the Brazilian Baptist Convention unveiled a plaque in tribute to the Southern Baptist Foreign Mission Board which is observing its 125th anniversary this year. The plaque, in the shape of the country of Brazil, is cut from jacaranda wood from the state of Bahia. A smaller plaque of silver from the state of Rio Grande do Sul is superimposed with the following inscription in Portuguese:

Honoring the missionaries that established the Baptist work in Brazil beginning in 1882, the Brazilian Baptist Convention offers this symbol of gratitude to the Foreign Mission Board of the Southern Baptist Convention for the 125 years of their blessed labor. "Jesus Christ, Our Hope" (I Tim. 1:1). (FMN)

Four Missionary Couples Go West

The Southern Baptist Home Mission Board has approved the appointment of four missionary couples to serve in three western states.

Mr. and Mrs. Augustine Salazar, missionaries since 1966, were transferred to California to work with migrants.

In addition the board sent Mr. and Mrs. Richard B. Ackler to the Oregon-Washington Baptist Convention; Mr. and Mrs. George O. Beckett to the Oklahoma Baptist Center; and Mr. and Mrs. James E. Forrest to Long Beach, California.

The Salazars will direct Southern Baptist ministries to California's 125,000 migrant workers. This is a new position for the California convention.

Salazar is a native of Cameron, Nuevo Leon, Mexico. He was pastor of the Primera Mission Bautista del Sur in Newark, California, and was pastor of several Mexican-American congregations in Texas.

He is a graduate of Wayland Baptist College, Plainview, Texas, and Golden Gate Baptist Theological Seminary, Mill Valley, California.

Mr. and Mrs. Ackler will serve the Coulee and Yakima Valley Baptist Association of the Oregon-Washington Convention. Ackler will be superintendent of missions for the area, serving under the board's department of rural-urban missions.

He comes to the post from the New Hope Baptist Church in Citrus Heights, California, his most recent pastorate. He has also served churches in Mississippi, Tennessee and California.

The Becketts move to Oklahoma after serving at the Baptist Good Neighbor Center in Wichita, Kansas, since 1968.

Beckett was also pastor of King's Highway Baptist Church. He will direct the ministries of the Oklahoma center.

He is a native of Oklahoma City and a graduate of Oklahoma Baptist University, Shawnee, and Southwestern Baptist Theological Seminary, Fort Worth.

He has been a pastor since 1953, serving churches in Texas and Kansas.

Mr. and Mrs. Forrest will move from Colorado to the Long Beach Harbor Association of the Southern Baptist General Convention of California. Forrest will be superintendent of missions.

A native of Texarkana, Arkansas, Forrest graduated from Baylor University, Waco, Texas, and Southwestern Seminary. He has been pastor of churches in Texas and Colorado. He has resigned as pastor of the First Southern Baptist Church of Pueblo, Colorado, to assume his new position. (BP)

Speak up in Baptist Forum

Forty-two Countries Represented In International Student Retreat

by Emery Smith, Associate Baptist Student Department

The Kentucky-Tennessee International Student Conference was held February 13-15 at Mammoth Cave, Kentucky. International and American students from the colleges and universities throughout Kentucky and Tennessee take part in this annual conference to promote brotherhood and understanding as well as an occasion to let students of other religious background examine the Christian faith in an atmosphere of complete understanding and respect for each individual. This conference is jointly sponsored by the student departments of Kentucky Baptist Convention and Tennessee Baptist Convention.

One hundred and ninety-three attended this conference, of whom one hundred and twenty-one were internationals representing 42 different countries and many of the world religions. Some of the religions represented were Hindu, Moslem, Christian, Jain and Buddhist.

Program personalities included Lewis Salter, academic dean at Knox College, Galesburg, Illinois; Emmanuel McCall, associate secretary in the department of work with National Baptists for the Home Mission Board; Bill Sherman, pastor at Woodmont Baptist Church in Nashville, Tennessee; Don Blaylock, campus minister at Morehead State University, Morehead, Kentucky; and Mrs. Glenn Yarbrough of Nashville, Tennessee, who presented a musical concert for the students.



International students hold informal discussion at Mammoth Cave, February 13-15

One of the finest opportunities for understanding other national cultures was found in the international talent hour, directed by Don Blaylock. Native folk songs, humorous monologues, karate demonstrations and many colorful native costumes from Nigeria, Korea, United Arab Republic, India, Japan, Brazil, Philippines, and the United States, made up the unique talent parade.

A major highlight of the conference for the internationals was a 2 hour hike through one of the caves in the park.

The sessions were highlighted by questions and comments from the inter-

nationals following major addresses brought by the program personnel. These sessions dealt mainly with religion, world politics, poverty, race, brotherhood, science and technology.

A comment from an international student sums up the feelings of most of those who attended, "It was very interesting to meet people from different parts of the world. I wish the conference could have lasted for two to three more days to get to know more about people. I wish more people could become conscious of what we have to do to make this world a better place to live in."

Senator Carroll Hubbard, Jr. Is Popular Layman Day Speaker In Baptist Churches

Carroll Hubbard, Jr., Democratic State Senator from Mayfield, has proved to be a popular Laymen's Day speaker in Baptist churches.

On January 18, he was a guest speaker at the Oak Hill Baptist Church, Evansville, Indiana; on January 24, at Campbellsville Baptist Church, Camp-

bellsville, Kentucky, and on February 1, at the Farmdale Baptist Church in Louisville.

He is scheduled to be the Laymen's Day speaker at the Lawrenceburg Baptist Church, Lawrenceburg, on March 1.

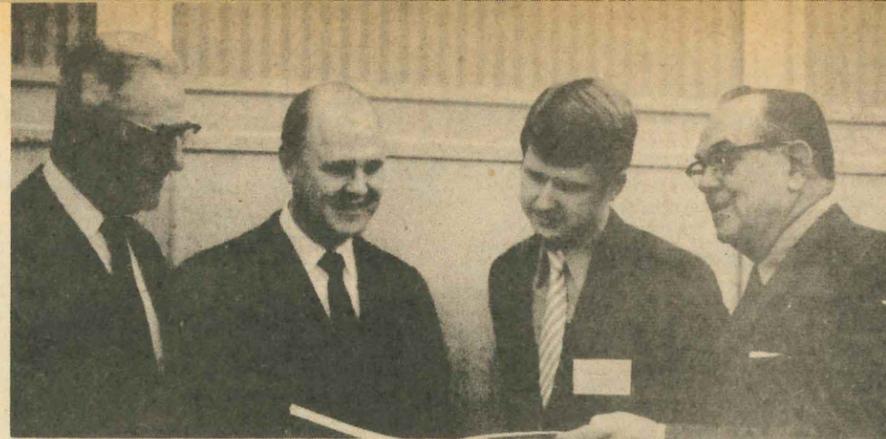
Hubbard is a graduate of Georgetown College and has been very active in Baptist work throughout Kentucky.



Student participants included Miss Tayo Adebite, a Nigerian pre-medicine student at Georgetown College.



Don Whitehead, Georgetown College junior, was one of the students invited to participate in the sessions.



Left to right, H. B. Kuhnle and Harold J. Purdy, Executive Committee members from Kentucky, examine materials with Georgetown student Don Whitehead and the Kentucky Baptist Executive Secretary Harold G. Sanders.



Four Southern Baptist Seminary leaders confer with Southern Baptist Convention President Sid Maddox. Left to right, Allen Graves, Willis Bennett, Badgett Dillard, Maddox and Paul Kirkland.



Left to right, Sid Maddox, Kentucky Baptist Convention President, Bob Denny, Executive Secretary Southern Baptist Alliance, and Alton Reed, Executive Secretary of the Southern Baptist Annuity Board.

S.B.C. Executive Committee Scenes Nashville—Feb. 16-18



R. Gene Puckett, left, editor of the Maryland Baptist and former associate editor of the Western Recorder, greets Bob Terry, assistant editor of the Western Recorder.



Kentucky Baptist Executive Secretary Harold G. Sanders listens intently to deliberations of the executive committee.

Emery Smith Resigns Student Work for HMB Post; Mic R. Morrow Joins the Training Union Staff



Emery Smith

Emery Smith, associate secretary of the department of student work, Kentucky Baptist Convention, for the last two years has resigned to become assistant secretary in the department of special mission ministries at the Home Mission Board, Atlanta. Smith served as campus minister at Morehead State University for a number of years before coming to his present position. State student secretary Chester Durham says, "We regret to have the Smith family leave our state. They have added much to our ministry to students."

Smith is a native of Bogalusa, Louisiana, a graduate of Louisiana College and the New Orleans Baptist Theological Seminary. He served as director of religious activities in Louisiana College for two years before becoming Baptist Campus Minister at Morehead State University in 1964. As associate in the department of student work his major responsibilities have been work with the Community College System and assisting the state director in other areas of student work.

With the Home Mission Board his major responsibility will be administering the Student Mission Program for the Board. Mr. and Mrs. Smith have one child, Kimberly.

Mic Morrow, minister of education at Ralph Avenue Baptist Church, Louisville, has been elected an associate in the state Training Union department. Morrow will include various training projects, helping churches develop Training Union leadership and also developing leadership for the entire church. His services begin on March 2.

Morrow is a native of Shelby, North Carolina, a graduate of Gardner-Webb College, Carson-Newman College and Southern Baptist Theological Seminary. While at the seminary he served at the Boyce Baptist Church in Louisville before going to Ralph Avenue in 1964 on a part-time basis. In 1965 he became full-time minister of education at Ralph Avenue.

He is married to the former Shirley Jean Garrison of Kingsport, Tennessee. The couple has one son, Todd Garrison, one year old.

Loyed Simmons Resigns At California College

Loyed R. Simmons has resigned as president of California Baptist College in Riverside, a post he had held since 1958.

His resignation was presented to a called meeting of the school's Board of Trustees, meeting just six weeks after another called session during which charges of tension between the faculty and the administration, and between the administration and the board, has been discussed.

Simmons' resignation is to be effective May 31, 1970, but the board approved Simmons' request that he be relieved from all duties by November 30, 1969.

Simmons has made no announcement concerning future plans.

Simmons has been president of the school for 11 years, coming to the post after previously serving as president of Grand Canyon College, a Baptist school in Phoenix, Arizona. He is a former pastor of Baptist churches in Texas, Illinois, and Arizona.

A graduate of Howard Payne College, Brownwood, Texas, and Southwestern Baptist Theological Seminary, Fort Worth, where he earned the doctor of theology degree, Simmons has gained wide recognition as a vigorous opponent of federal aid to church related institutions. (BP)

Baptist Colleges Report More Christian Service Volunteers

Baptist students volunteering for Christian service are seeking training from Baptist colleges more often than from non-Baptist institutions, according to a recent survey.

Figures released by the program of vocational guidance of the Southern Baptist Sunday School Board indicate that of 104 schools responding to a survey for the 1969-70 school year, the 33 Baptist schools included have approximately four-fifths of the reported volunteers.

Survey forms were mailed to 41 Baptist colleges and 263 non-Baptist colleges. Responses from non-Baptist institutions were prepared by directors of Baptist Student Unions on each of the campuses.

Of the total students reported as volunteers, 1,544 are classified in pastoral ministry, 215 in religious education, 411 in church music, 271 in home and foreign missions and 325 in miscellaneous church vocations.

Students from Baptist colleges numbered 1,289 preparing for pastoral ministry, 154 for religious education, 312 for church music, 218 for home and foreign missions and 229 for miscellaneous church vocations. (BP)

Kentuckians On Stage In Kentucky

Dr. Eugene Hall, chairman of the speech and drama department of Georgetown College, announced that three Kentuckians will appear in the production of Tennessee Williams' *The Glass Menagerie*.

The four characters in the play include the mother, the son, the daughter, and a gentleman caller. Sally Jo Hart, a junior at Georgetown from Sturgis, will play the part of the mother. David Scarce, a freshman from Shelbyville, is the gentleman caller.

Bob Daniels, a sophomore from Louisville, has been named as student assistant director. Joe Ferrell, director of theatre arts at Georgetown, will assist Dr. Hall as technical director.

Other Georgetown students in the cast are Phil Cortts from Pennsylvania and Barbara Van Tresse from Ohio.

The five evening performances of *The Glass Menagerie* will be held February 26-28 and March 2 and 3 at 8:00 p.m. in Lewis Auditorium in Georgetown.

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

Polarization In SBC Predicted By Profs

Two professors from Southwestern Baptist Theological Seminary predicted increased polarization within the Southern Baptist Convention during the decade of the 1970's.

William H. Pinson and Clyde Fant, both of the Fort Worth-based seminary, made the prediction in an examination of the issues within the denomination for the seventies during a meeting of the Southern Baptist Press Association in San Antonio, Texas.

Pinson told the editors that they could expect more polarization between youth and their elders, and between denominational leaders and the people in the pews during the next decade.

Fant questioned whether in the next decade Baptists would develop a climate of freedom and openness permitting dialogue and discussion necessary to share differing opinions without shouting at one another and attacking the character of someone who differs.

One of the key issues, predicted Pinson, is the question of what is a Baptist.

"Are we going to draw up a catechism, a set of articles of faith and demand adherence to it?" he questioned.

Historically, there has been no consistency on doctrine, practice, and belief among Baptists, Pinson said. He added, however, that several doctrinal and theological positions uniquely characterize Baptists.

He observed there is a "growing concern" that the agencies of the Southern Baptist Convention are "getting top heavy" and have grown too fast in comparison with the rest of the denomination.

There is a "gathering storm in the churches" because of the gap between the professional leadership in the denomination and the people in the pew, Pinson said. While those in executive positions generally are highly educated and cosmopolitan, the reverse is true of the majority of the members," he said.

Pinson observed there is still conflict within the SBC over the relationship between evangelism and social action,

even though Baptists now glibly say, "it is not either-or; it is both-and." That has become a cliché, he observed.

He added in a later speech, however, that he doubts a major controversy will arise on this issue because "Baptists have always mirrored society" and "society has now become social-action oriented."

Another major question for the seventies is whether Baptist churches will contribute to continued segregation by operating private schools in competition with public schools. "If we cop out on this one, we will never contribute to solving the problem of racial segregation," Pinson said.

Fant said that one solution is to provide more and better information on all sides of the issues. This is one of the contributions Baptist editors can best make, he said.

Pinson urged the editors to deal with change and controversy creatively and responsibly. "Change can come about without controversy, but it almost never does," Pinson said.

Though controversy can be a creative force, it is often uncontrollable and leaves deep scars on the people involved, he said.

The press can help by keeping controversy issue centered rather than personality centered, and by holding down emotional factors, he added. (BP)

Assemblies Open During Off-Season

Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, and Glorieta Baptist Assembly, Glorieta, New Mexico, both owned and operated by the Sunday School Board of the Southern Baptist Convention, have opened their facilities for off-season use by Southern Baptist groups.

"The assemblies have been used primarily during the twelve weeks of summer. But with heated facilities, we are now able to make facilities available year around for religious programs," Hubert Smothers, director of the service division, Sunday School Board, said.

Interested persons may contact Smothers; Mark Short, manager, Glorieta Baptist Assembly; or Ken McAnear, manager, Ridgecrest Baptist Assembly for information.

"Glorieta can accommodate up to 1,000 persons weekly during the off-season, while Ridgecrest has a weekly capacity of 1,500.

"The facilities can be used for Baptist student conventions, church retreats, mission conferences, drama festivals, choir festivals, or any agency program," Smothers said. (BP)

"The Shepherd of the Hills" Dies after 65 Year Ministry

By A. B. Colvin
Director,
Direct Missions Department

The earthly life of Francis Russell Walters ended on February 11, but "his works do follow" him.

"The Shepherd of the Hills," "Mr. Kentucky Baptist of the Mountains" and other appellations have been employed in futile efforts to describe the ministry of F. R. Walters, pastor-emeritus of the Manchester Baptist Church.

For 54 years he was shepherd of the flock at Manchester. During these years he was pastor of at least 18 other churches in the Jackson-Clay-Estill County area. He was pastor at Oak Grove for more than 35 years. When a church needed pastoral leadership but found itself unable to provide financial support for such leadership it could turn to F. R. Walters and get help.

It all began at his birth in LaFollette, Tennessee, on May 22, 1879. As a lad of 16, he attended revival services in which he heard the preacher declare that God can save a boy. He walked out into a dark, rainy night with those words ringing in his ears. That same night he repented of his sin and trusted the Lord to save him. On a snowy day in December, he was baptized in Indian River by John Roach and became a member of the First Baptist Church, LaFollette.

In the spring of 1896, he felt the call to preach and "was definitely settled on the call before that year closed." Fifty years later, he wrote, "I have had no doubts of my call since and have given my best efforts to that end with joy."

Although preaching in the meantime, Brother Walters was not ordained until April 9, 1905. He began his pastoral ministry at the Caryville Baptist Church, Caryville, Tennessee, on January 1, 1905. Later in the year he was called to the Jacksboro, Tennessee, Baptist Church.

During this same year he became keenly aware of a young lady whose family had moved from Huntsville, Tennessee, to LaFollette five years earlier. He had met her at church and was determined that she should be his partner for life. On Christmas eve, 1906, he and Lettie Newport were married in her home.

Thus began a partnership which carried them together through the next 64 years. They taught school in Scott County, Tennessee, organized Sunday Schools, Vacation Bible Schools, Woman's Missionary Unions, missions, and churches through the years.

Mrs. Walters studied music at Carson-Newman and Cumberland College and under private teachers. She taught scores of young people to play the piano and organ, always on condition that they would be willing to play the instrument in their home church.

Brother and Mrs. Walters rejoiced in seeing a son become a preacher, two other sons become deacons and a daughter become the mother of a family of Christian children. At the time of his death, Brother and Mrs. Walters had thirteen grandchildren and thirteen great-grandchildren.

On October 1, 1908, he became pastor of the First Baptist Church, Corbin, Kentucky. At this early period in his ministry, both the Home Mission Board and the State Mission Board were seeking his services for enlistment work. Thus began on September 1, 1909, a working relationship which continued until his retirement from "Board work" on December 1, 1949.

His main interests were evangelism, organization of new churches and stewardship. During his ministry at Corbin, he spent five months at one time in the state of Ohio developing stewardship programs for the churches. He spent much time organizing Sunday Schools and led in building or doing major repairs to eleven church buildings.

In July, 1914, Brother Walters began commuting from Corbin to Manchester. This pastoral ministry was performed under the direction of the State Mission Board and Home Mission Board.

On November 1, 1916, the Walters family moved to Manchester to begin a full time active ministry which continued to May 1, 1967, when due to an extended illness, the church asked Brother Walters to become pastor-emeritus and to continue to serve as he was able.

During these 51 years, F. R. Walters served in about every capacity known to Baptists. He was moderator of the Booneville Association 13 different times. He was moderator of the Goose Creek Association and served in many other offices in these associations as well as in the Irvine and Jackson County Associations.

At one time he was rendering pastoral ministries to seven churches besides the Manchester church.

For many years he led in a Pastors' Fellowship, which moved from church to church in Jackson County and featured special Bible study and preaching sessions. Each local church provided a meal and other fellowship opportunities. Brother Walters was always in demand to teach and preach at these meetings.

Coming to a part of the state which was largely anti-missionary, F. R. Walters rendered a tremendous influence for world missions through the years. In addition to his own efforts, he became the bridge across which many denominational workers were able to gain access to the minds and hearts of the people.



A. B. Colvin, left, presents award to Walters

For most of his ministry, he averaged preaching once a day. For many years he preached from 6 to 8 times each week-end, in addition to 2 or 3 times during the week. He preached revivals and other meetings in every church in the two county area — some numerous times.

He wielded a tremendous influence in the political life of the area. Though he never entered the arena to gain office for himself, he would spend weeks in an effort to see the best men elected to responsible places.

On July 25, 1963, the Direct Missions Department honored him at the Mountain Missions Conference and presented him with a Certificate of Merit "In recognition of faithful service in the mountains of Kentucky for over half a century."

April 3, 1966, was "F. R. Walters Day" at Manchester Baptist Church. The Pastor shared some of his experiences of the years and the people gave many evidences of their esteem and affection.

In many other ways, various groups have attempted to express their appreciation for this most unusual man.

Funeral services were conducted at the Manchester Baptist Church in the midst of a snow and ice storm on Saturday, February 14. The body was returned to LaFollette, Tennessee, for burial.

Words contained in a telegram received on the sixty-first anniversary of his ordination assess well his life's work — "Your ministry has been a high watermark for Kentucky Baptists. Few will ever attain and none will ever surpass your record."

SBC Executive Committee Proposes Hospital Divesture

The Executive Committee of the Southern Baptist Convention voted unanimously in Nashville, Tennessee, to request a joint committee to come up with a specific proposal that would allow the Southern Baptist Convention to get out of the hospital business.

If the final recommendation is approved by the full convention, the SBC would sever ties with two hospitals operated by Southern Baptist Hospitals, Inc., — one in New Orleans and the other in Jacksonville, Florida.

No specific plan or procedure to accomplish this, however, was either proposed or approved by the Executive Committee.

Rather, the Executive Committee requested a subcommittee named to study the matter last September to meet jointly with a committee from the hospitals, and to work out a specific plan for recommendation to the Executive Committee in its pre-convention session in Denver, and to the full convention, June 1-4, in Denver.

The joint committee was requested "to develop recommendations . . . whereby the Southern Baptist Convention would divest itself of its hospitals, and they would be passed on to one or more corporations based on mutually agreed upon contract or charter, or charters, which will assure the continuation of the hospitals as Baptist-oriented Christian institutions of mercy."

Owen Cooper, industrialist from Yazoo City, Mississippi, and chairman

of the Executive Committee's subcommittee named to study the matter, told the 58-member body there were numerous reasons his committee felt this would be a wise move.

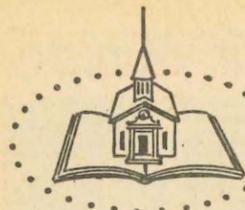
The main reason was financial, he indicated. Because the SBC Executive Committee must approve all long-term loan requests and meets only twice annually in regular session, the hospitals work under these restrictions, Cooper said.

He also pointed out that of the \$29 million indebtedness projected for 1970 in the Southern Baptist Convention, \$20.5 million of that amount was indebtedness of the hospitals.

Cooper said, however, that only about \$1½ million of the hospital's \$50 million assets in 1970 has been provided by the SBC for the hospital's capital funds through the years, and the bulk of financial support for the institutions must come from local or area sources and fund campaigns.

The committee did not recommend selling the hospitals since most of the money they have received has come from local sources, not the SBC, Cooper said.

He also observed that Southern Baptists would not be "going out of the hospital business" completely, since the SBC Foreign Mission Board operates 21 hospitals and 92 clinics and dispensaries abroad. In addition, there are 13 state conventions that operate a total of 41 Baptist hospitals. (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for March 8, 1970)

LIFE AND WORK SERIES

Living By Love

Christian love is not to be limited to love for fellow Christians, but it is to be demonstrated to non-Christians also. In this lesson we shall learn what the attitude of Christians should be toward others who are not Christians.

Romans 12:14-21

In their relationships with others, Christians should be characterized by unfeigned and fervent love. It is to be expected that God's children will be subjected to unjust treatment at the hands of others. Such treatment is not easy to take. When it comes, the most natural thing to do is to resent it and to retaliate. The Christlike thing to do is to bear the persecution graciously, to forgive, to love, and to pray for the persecutor, asking God to bless him with those things which will be to his advantage. Only the grace of God can enable one to do these things for the one who is treating him unjustly.

To love and bless an enemy in this fashion regardless of his attitude and actions is to comply with Christ's teaching and to follow His example, and frequently to change that antagonist into a friend. Such love will triumph when all else fails. No other method will be as successful as compliance with God's will. This procedure may be very displeasing to you, because it is the very opposite of the natural human impulse, but it is right and best. The best-known and most effective method of dealing with those who have an ill will toward us is that of showing a genuine sympathy for them.

We need to be reminded that there are those who have great joys and those who have their sorrows. It is both our privilege and our duty to share these with them. By so doing we give them a tremendous boost and, at the same time, enrich our own lives.

Many have the tendency to quarrel and fight, but this manner of life is never satisfactory or profitable. Moreover, it is so unnecessary. Paul appealed to all Christians to cultivate a spirit of unity. Love for others is the secret of harmonious living.

Unsaved people usually return evil for evil, but the saved are expected to return good for evil. Love will return good for evil.

As far as your part is concerned "live peaceably with all men." If there is any quarreling, be sure that none of it comes from you and react to it in the spirit of Christ, which is love.

It is natural for people to seek vengeance when they have been mistreated. Doubtless you have heard others say, and perhaps you have said, something like this, "I will get even with him if it is the last thing I ever do." No Christian has any right to avenge himself for any wrong done to him. To yield to the temptation to get even with an opponent is to lower yourself to the level of the one who has injured you. That method is not the one which Christ exemplified and taught. When a Christian suffers an injustice at the hands of another person, he should leave his case in the hands of the Lord and never seek vengeance. "Vengeance is mine; I will repay, saith the Lord." Just when and how He will repay is none of our business, but it is enough to know that He will do so. God's way of righting wrongs will prove to be the best in every case.

Love returns good for evil, endeavors to bring about peaceful relationships, never seeks vengeance, always shows kindness to enemies, and constantly strives to dispel evil with goodness. Love always shows kindness to enemies. Love is the most effective weapon that a Christian can use. Active assistance to those who persecute us will be exceedingly beneficial to them in an area where their needs are great. By actively helping those who do not deserve

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The Cost Of Following Jesus

After one has received the forgiveness of sins and become the recipient of salvation as a free gift, he discovers that it is very costly to follow Christ as a loyal disciple. It is very important that each Christian take seriously his discipleship.

Mark 8:34-38

In this passage our Lord set forth the meaning and the price of discipleship. *Self-denial* — "Whosoever will come after Me, let him deny himself." This

your helpfulness you can honor Christ and advance His cause.

Romans 13:8-10

These verses deal directly with our duties and obligations to our fellowmen. If we love them as we ought, we shall observe these commandments with reference to them.

A Christian must meet his obligations to others. We do not think that Paul here meant to brand all credit-buying as un-Christian, for he, himself, ran a "charge account" with Philemon. Instead of teaching that one should never go in debt, he was saying, "Do not leave a debt unpaid." Do not be like the man who was called "a human dynamo" because everything he was wearing was charged. A debtor must never defraud his creditor.

A Christian should live within his means and pay his bills promptly. It is not wrong to borrow, but it is a sin if one fails to pay back that which is borrowed. If we treat others as we would like to be treated, then we shall not defraud them of those things which rightfully belong to them.

Paul enumerated the last five of the Ten Commandments, which deal with our relationship to others. They can easily be summed up in the admonition to love our fellowmen. We owe a debt of love to all men, and it is a continuing thing. If we love them as we should, we shall have respect for their persons and possessions. Christian love has a wonderfully transforming effect in human life.

does not refer to little acts of so-called "self-denial," but rather to a continuous attitude. Self-denial is a renunciation, a disowning of self, a declaration that self shall not rule. It is the complete setting aside of self-will for full obedience to Christ's will. The more we are absorbed in the service of Christ, the more self will fade out of the picture. The Christian is to give up anything which draws his heart away from Christ.



Self-renunciation — "Take up his cross." To take up one's cross does not mean to bear some of life's little disagreeable experiences. "Cross" here does not mean various afflictions which commonly are called crosses and which we cannot avoid even if we could. On the contrary, it means something to be taken up voluntarily and not merely endured because it is laid upon him.

However, this verse does not teach that a Christian is to bear the cross that Christ bore, but that he is to bear his own cross. One cannot be a Christian and not have a cross any more than he can be a man and not have a shadow.

Self-abnegation — "And follow me." Self-abnegation means accepting Another, even the Lord Jesus Christ, as one's leader for life and doing His will rather than one's own. It means to accept obediently another Person rather than one's self as the leader of one's life and activities.

It may sound like a serious assignment to be told to die to self and to take up the cross and follow Christ, but it is the most joyous and useful life possible. There is no other way of opening the door to one's highest possibilities, fullest development, greatest happiness and largest usefulness. The safest, happiest and most abundant life is found only in the center of God's will. If we are to be Christian examples before men, we must put down self-conceit, self-assertion, and self-indulgence, and practice self-denial, self-renunciation, and self-abnegation.

Luke 14:25-33

Christ Jesus was never concerned about numbers only. He wanted followers whose hearts were right, so His appeal was to the individual. Multitudes followed Him, but He, knowing the fickleness of their hearts, faced them with the demands of real discipleship. His requirement was unmistakable. True discipleship could not be experienced without making Christ the chief object of life, worship, and service.

Those who would be Christ's followers must forsake all for Him. Love for our Lord must be above all love in the human heart. Natural affection as compared with love for Christ must be as hate compared with love. However, the word "hate," as used here, does not carry with it any thought of malice or personal dislike. Christ was simply teaching that no personal loyalty or responsibility is to stand in the way of our devotion to Him.

Our Lord asks of each of His followers a supreme love for Him, a willing acquiescence in God's will, and a complete abandonment to the doing of that will. He wants learners who will follow Him at any cost, builders who will labor and build regardless of the cost, soldiers who will battle regardless of the sacrifice involved, and witnesses who will testify for Him with their lips and lives at any cost.

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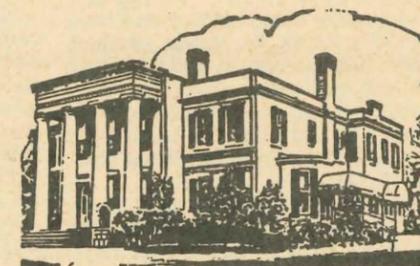
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"Guiding Preschoolers" by Florence Conner Hearn, a church kindergarten director and preschool curriculum writer, suggests methods of involving preschoolers in learning activities, values of each method and guidance to be used.

Written for workers with children 6-11, "Guiding Children" by Elsie Rives and Margaret Sharp attempts to illustrate learning processes involving art, drama, creative writing, discussion, games, music and research. Miss Rives and Miss Sharp are children's consultants in the board's Sunday School and church training departments, respectively.

"Guiding Youth" is a source book for all workers with youth (12-17). Written by Janet Burton, wife of a New Mexico pastor, the book exposes readers to the changing world's reshaping of the church's approach to youth, elements of

youth group learning, teaching-learning methods and youth involvement.

"Guiding Adults" is a volume of suggested methods and techniques for teaching and training adults in churches. The author is James D. Williams, professor of religious education, Southwestern Baptist Theological Seminary, Fort Worth.

The accompanying teaching guides for preschool, children, youth, and adult are written by Nora Padgett, Miss Rives and Miss Sharp, G. Temp Sparkman, and John Ishee, respectively.

Blaylock Resigns Morehead State U.

Don Blaylock has resigned as Baptist Campus Minister at Morehead State University, Morehead. He has accepted a position as minister of music and youth for the First Baptist Church in Cullman, Alabama.

Blaylock has been extremely popular all over Kentucky in the field of youth and music. State student secretary Chester Durham says Don has done an outstanding work in Morehead and has been meaningful in the total student program in Kentucky. The effective date of his resignation at Morehead is April 1, 1970.

Baptist Layman Urges End To South African Discrimination

by Charles M. Bunce

A Southern Baptist layman just returned from a fact-finding tour of South Africa has urged American churches to invite South African clergymen to the United States because he believes American churchmen can be instrumental in encouraging the South Africans to change their attitude toward racial problems.

Lisle M. Ramsey, a member of Lanley Road Baptist Church, St. Louis, Missouri, and former president of Religious Heritage of America, made the proposal at the end of a 20-day personally financed fact-finding tour of South Africa.

He and his son, Max, a senior in Clayton High School in St. Louis, studied racial tensions in South Africa, and came to the conclusion that it would help South African clergymen to come to America and see what has been done in many areas to eliminate racial discrimination.

The Baptist layman suggested that Americans could profit from a study of South Africa's complex racial problems, especially the matter of housing for 15 million Bantu tribesmen.

"You have to see the Bantus to understand the monumental task involved in bringing them into the twentieth century," Ramsey said. "I doubt if Americans can understand the tribal customs and life where wives are bought in exchange for cows and large families are considered the greatest of all blessings."

A group of Southern Baptists who visited South Africa several years ago created much good will among the Baptists of that nation, Ramsey said.

"That visit probably helped sow some of the seeds that are bringing about changes in South Africa today."

The group to which Ramsey referred was in South Africa for an evangelistic campaign led by Southern Baptist ministers in 1967. The Southern Baptist Home Mission Board first planned to sponsor the crusade, but cancelled its participation when Negro evangelists were not given equal treatment. About 30 Southern Baptist ministers went on the crusade anyway.

There are no Southern Baptist missionaries in South Africa. Baptists in that country are organized under the Baptist Union of South Africa. (BP)

Deaths Among Baptist Leaders

Miss Elva Goodhue, retired head of the Science Department of Lindsey Wilson College, Columbia, died on November 18, 1969. Miss Goodhue was a devout Baptist and a member of the Columbia Baptist Church. A science building at Lindsey Wilson, dedicated in 1965, was named the Goodhue Science Building in her honor.

Woodrow W. Phelps, 55-year-old dean of students and Bible professor at Belmont College, Nashville, Tennessee, died in his car of a heart attack as he was driving to visit patients at several local hospitals. Daily hospital visitation was a long-time routine for the professor, who had taught at the Baptist school for 14 years. Previously, he was a pastor in Fort Worth, Texas. (BP)

William H. Pitt, Sr., of Nashville, long-time Southern and Tennessee Baptist Convention stewardship executive, died of a sudden heart attack in his car as he was driving about 30 miles north of Baton Rouge, Louisiana.

Pitt, director of endowment and capital giving service for the Southern Baptist Stewardship Commission in Nashville, had been in Baton Rouge leading a major fund campaign for the First Baptist Church.

The Louisiana Highway Patrol found his car and body stopped on the highway right-of-way where Pitt managed to bring the car to a stop after apparently suffering heart failure.

Pitt was 52. He had been stewardship secretary for the Tennessee Baptist Convention in Nashville for nine years prior to joining the SBC Stewardship Commission. (BP)

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WESTERN RECORDER

(continued from page 5)

from our churches, have to do with their time these days? Fifteen years ago the staff at Southern Seminary and our denominational leaders would have been horrified. Does the lapse of time make these things right?

I have never had "an axe to grind"; I have always led my church to support our denominational work at the associational, state, and Southern Baptist Convention level, but I cannot lead them to support such as this and live in peace with God. Funk and Wagnalls define dancing: "to dandle, leap, quiver, flit or skip lightly." There was dancing in both "Hello World" and "Tell It Like It Is," according to this definition.

These musicals are neither worship nor communion with God, but productions, performances and entertainment. These kinds of productions will not only lessen the number of Cooperative Program dollars coming into the mission program, but they cause divisions in our local church programs that will be reflected at the denominational level. It is understandable how this would cause division when we are encouraged to substitute such as this for the preaching of the gospel.

I am aware of the fact that many people are very happy about these productions and I realize that this article, if printed, will make me unpopular. I feel, however, that it is time that we must raise our voices against such as this.

When I saw and read about these childish productions I could not help but think of the fairy tale by Hans Christian Anderson, called "The Emperor's New Clothes." Two rogues said they could weave cloth of the most beautiful colors and that the cloth would be invisible to those who were extraordinarily simple minded or unfit for office. The king sent his Prime Minister to see the cloth and rather than seem unfit for office he gloated over cloth that was not there. The emperor sent one after another of his men in high places to view the fabric and rather than be labeled simple minded they came back praising cloth that did not exist.

The supposed clothes that the emperor was to wear in a parade through the streets of the city eventually were ready. When the emperor was supposedly dressed in these clothes he noticed that he was very cold, but rather than seem simple minded he walked naked through the streets. Everyone, rather than to seem to be ignorant, praised the clothes the emperor was supposed to be wearing. A little child suddenly said, "but the emperor has on no clothes." The people all along the route began to say one to another "but the emperor has on no clothes!"

I believe it is time we realize this nakedness in so-called worship.
Louisville, Ky. Chas. W. Holland



BAPTISTS AND PAROCHIAL AID

Dear Editor:

I think it is a bit ironic that you and Mr. Sanders ask anyone who goes under the banner of Baptist in Kentucky to speak out against some other religious group that is asking for state or federal aid.

As far as I am concerned we have lost our witness in this area.

One has to make a sacrifice before one can really speak out on such an issue. We as Baptists have not done that and instead we dipped into the till. We had an opportunity to speak out against outside help in our denomination but we did not take advantage of the opportunity except for a few individuals.

You as editor and our leaders in Middletown finally conceded to pressures brought by Dr. Mills, president of Georgetown College, and his easily persuaded board of trustees.

It is still not too late. God will forgive us of our mistake if we repent and ask — we are assured of that. We must make amends and get our own house in order. All of us may have to suffer before this is accomplished. But we are not afraid to suffer for Christ's sake. Are we?

Sincerely yours, and against state aid to religions.

Lexington, Kentucky James B. Stith

DISLIKES OPINION ARTICLE

Dear Editor

In regards to the article, "Give Them Hell Preacher" by David Hampton in the January 24th issue of the *Western Recorder*, I ask for the privilege of making a few comments.

First, let me say that I do not appreciate the title of his article. And to place such a title on the form of a cross makes it even worse. The preacher who preaches God's messages is not giving his people Hell but instead he is giving them needed help if they would only listen.

Secondly, let me say that preachers are not taking the "easy way out" by preaching on hell fire and brimstone. If Mr. Hampton understood God's called preachers, he would know that it is much more difficult to preach on this than on the social issues.

Thirdly, if Mr. Hampton understood God's called preachers, he would know that they get their messages from God after prayer and meditation, and not from a challenge of a minister of music. It is God who tells the true preacher what to preach, how long to preach and when to preach.

What Mr. Hampton's article suggests reminds me of a prophet named Amos and of the people to whom he preached. If Amos had preached what Mr. Hampton suggests, I believe he would have been called to be the pastor of these Bethel idolaters. The fact that Amos did not tickle the ears of his hearers but preached what God put in his heart is proof positive that people want to hear this "social gospel" mess and not a direct message from God.

Preacher, please give me the privilege of encouraging you to be humble, to be wise, to be fearless, to be faithful and to let your messages be, "Thus Saith The Lord."

Smithland, Kentucky John M. Ahart

THE BIBLE

Dear Editor:

"God who in sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken to us by his son" (Hebrews 1:1, 2). God has spoken to us many times and in many ways. We have many of these reports in our Bible. God wants to speak to us through the Bible.

The Bible to many people has many different meanings. Some may look upon it as a bad omen.

In 1945 my car was stolen. I kept a Bible in the car pocket. The two boys who stole my car were driving along a country road when one took the Bible out of the car pocket. One of the boys wanted to get rid of the Bible, and he threw it into a thicket. He thought it would bring them bad luck. The other boy scolded him for he thought it was wrong to throw a Bible away. Soon the driver wrecked the car and the boys were caught. This is the report when I asked them where was my Bible.

In 1919 a Baptist minister helped me to get a good Bible. It was the best in sewing, binding, paper, and print, yet convenient to carry. I have used this Bible for many years. This Book has much meaning to me. I wish that every person had a Bible that meant as much to him as this one does to me. I am proud to be seen carrying a Bible.

I often hear the remark that people know so little about the Bible. May I ask the question "WHY"?

Does it speak our Language?
Does it advise us in the way we want to go?

Do we love the light it shines upon our pathway?

Does it bring us good luck?
What does the Bible mean to you?
What would be better than to spend ten hours in one week in Bible study?

"Thy word have I hid in my heart, that I might not sin against Thee (God)." (Psalm 119:11)

"Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:105)

Columbia, Kentucky Bayard Antle

Staff Changes

Othar Smith Called To West Lafayette Indiana

Robert Fields has left his position as Interim Director of Religious Activities at Georgetown College to return to his position as a missionary in Israel.

Arnold Moon resigned the Elk Horn Baptist Church to accept the pastorate at Hustonville Baptist Church, Lincoln County Association. His first Sunday at Hustonville was December 28, 1969.

Moon was a pastor in Ohio for two years before he entered college. He is a graduate of Clear Creek Baptist School, Pineville, and a senior at Campbellsville College. He has been a pastor at West Pineville Baptist Church and Parksville Baptist Church before his pastorate at Elk Horn.

William C. Ray is the new minister of education for Severns Valley Baptist Church, Box 448, Elizabethtown, Kentucky 42701. He began his ministry with Severns Valley on February 2. His home address is 407 Wilson.

Hugh Roberts has resigned as minister of music at New Salem Baptist Church, Valley Station, and accepted the position of associate pastor and minister of music at the First Baptist Church, Ellijay, Georgia.

Othar O. Smith, former pastor of the First Baptist Church, Bowling Green, is now pastor of the Calvary Baptist Church in West Lafayette, Indiana. Calvary is a Southern Baptist Church identified with the Indiana Baptist Convention.

Smith is a graduate of the Southern Baptist Theological Seminary and served the First Baptist Church, Lebanon, Tennessee, before coming to Bowling Green.

At the time of moving to Indiana, Smith served as a director of the *Western Recorder*. He is also a former vice president of the Southern Baptist Convention.

Lester D. Snyder, minister of religious education at Second Baptist Church, Greenville, Kentucky, has resigned that position to accept a similar post at the First Baptist Church, Springfield, Illinois.

Fred Wimberly, second year music student at Southern Baptist Theological Seminary from South Carolina, has accepted the position of minister of music at New Salem Baptist Church, Valley Station, Kentucky.

E. L. Averitt Hospitalized

Erwin L. Averitt, retired minister and army chaplain, has been admitted to St. Anthony's Hospital, Louisville, with a broken hip. He will be 86 years old on April 2, 1970.

Averitt was a 1907 graduate of Georgetown College, and a graduate of Southern Seminary in 1910. In 1968 he celebrated his 50th anniversary in army life (active, reserve and retired) at Fort Knox with military chaplains and friends.

Kentucky pastorates of Averitt included the Oakdale (now Victory Memorial) Baptist Church, Hazelwood Baptist Church and Shawnee Baptist Church of Louisville. He did evangelistic work in Arkansas and Indiana. In Ohio he served as pastor of Tabernacle Church and Hildreth Avenue Church in Columbus and First Church, Portsmouth.

The Averitts are members of Deer Park Baptist Church.

Do You Really Believe ? ? ?

ROYAL AMBASSADORS

Each Begins At 4:45 P. M.

Closes At 8:30 P. M. (Local Time)

**MARCH 2: Flatwoods
and
Eddyville**

**MARCH 3: Versailles
and
Fordsville**

Each Congress Features:

Boys On Program

Guitarist (Lots Of Singing)

Associational Missionaries



**MARCH 5: Horse Cave
and
Pineville**

**MARCH 6: Lyndon (L'ville)
and
Danville**

Pioneer Area Missionaries

Overseas Missionaries

R. A. Counselors

Hot Dog Supper Served At 6:15 P. M.