

**"The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."
(Matthew 9:37-38)**


WESTERN RECORDER
NOVEMBER 7, 1970

Missionary News

Miss Carolyn Noffsinger, missionary journeyman, left the States on October 1 for a two-year term of service as a youth director and teacher in a pastor's training school in Greenville, Liberia. She may be addressed at the Baptist Mission, Sinoe County, Greenville, Liberia. Miss Noffsinger, a native of Muhlenberg County, is a graduate of Western Kentucky University, Bowling Green. She was commissioned by the Foreign Mission Board in August.

Robert Boxley, missionary journeyman to Botswana, is now spending a two-year term of service as a recreation worker there. He may be addressed P.O. Box 59, Francistown, Botswana. A native of Hopkinsville, he was graduated from the University of Kentucky, Lexington, and also attended Golden Gate Baptist Theological Seminary, Mill Valley, California. Employed by the Foreign Mission Board in April, he recently completed journeyman training at Meredith College, Raleigh, North Carolina.

Mr. and Mrs. Kenneth R. Mullican, Jr., missionary appointees to Gaza, are attending the missionary orientation at

Callaway Gardens near Pine Mountain, Georgia. They may be addressed at P.O. Box 535, Pine Mountain, Georgia 31822. Born in Amarillo, Texas, Mullican also lived in Dimmitt, Texas, and Vitnita, Oklahoma, while growing up. The former Lenore Lindsey, daughter of Southern Baptist missionaries, Mrs. Mullican was born in Princeton, New Jersey, and reared in Israel. She lived briefly in Louisville and Wake Forest, North Carolina. They were appointed by the Foreign Mission Board last May.

Mr. and Mrs. R. H. Falwell, Jr., missionary associates who will serve in Hong Kong, are attending the missionary orientation which began September 7 at Callaway Gardens. They may be addressed at P.O. Box 535, Pine Mountain, Georgia 31822. He is a native of Murray, and she is from Sallis, Mississippi. They were employed by the Foreign Mission Board in July.

Miss Lois Calhoun, missionary associate to Jordan, is also attending the missionary orientation in Georgia. She may be addressed at P.O. Box 535, Pine Mountain, Georgia. A native of Kentucky, she was born in Lexington and also lived in Hazard while growing up. She was employed by the Foreign Mission Board in July.

service. There were five conversions and six rededications during the revival.

Ghent Baptist Church, Ghent, was led in revival October 5-11 by Dean Buchanan of Liverpool, New York. Ben A. Baird, pastor, reported seven decisions for baptism and several rededications. The music was led by Ken Massey, music director of Ghent Church.

Crestwood Baptist Church, Crestwood, recently held a revival with John C. Calhoun, Jr., missionary to Thailand, as evangelist. Pastor Richard J. Bielski reported 14 professions of faith, 5 received by letter and 1 commitment to full-time Christian service.

Evangelist Hyman Appelman from Kansas City, Missouri, has just recently completed a revival at the **Ormsby Heights Baptist Church**, Louisville. The pastor, Dallas Vincent, reports there were 66 professions of faith, 7 additions by letter and 52 other decisions.

DEVOTIONAL



William R. Beard
Lowell Avenue
Baptist Church
Campbellsville

Thank God For Youth

We do an injustice to our young people when we classify or speak of the youth as delinquents and trouble-makers. Having spent some twenty-two years in the pastorate, I have come to the following observations concerning our young people.

We have some of the finest young people in our churches today. We often talk of the "good old days." However, I can not remember a day when our young people were as interested, dedicated and involved in the Lord's work as they are today.

It is a commentary on our times that many teen-agers and young people are asking why it is that their parents are not in church, and why it is that their parents are not spiritually minded. And it is to the credit of our youth that they seek a revival that will not only involve their unchurched friends but will also reach their parents.

We thank God for youth — for the number of them; for the quality of them; for their vision, their zeal and enthusiasm. In many of our churches the youth make up the larger percentage of the membership. They are the largest group in the Sunday School and in the worship service. They are the largest group attending the revivals. They are the largest group at the business meeting of the church. We thank the Lord for them and we pray that their tribe may increase.

Perhaps this is the silent majority who will carry on the work of the Lord — who will take up the torch and carry it a little farther and more nobly than we have done.

Our teen-agers are dealt an unfair blow when they are referred to as juvenile delinquents and rebels. There is no one classification that fits our youth just as there is no one label that fits our adults.

The words of Paul to Timothy are so fitting to our Christian young people. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

However apologetically one may state the present situation, the fact is that in an increasingly large segment of Christendom, the underlying assumption is that the modern world has become completely secular and it will never be "religious" again. Organized religion no longer has its sanctuary of isolation from society; now it must come to grips with a secular society.

What exactly is secularism? To what extent has and should the church become secularized? Precisely how can the church minister to an essentially secular society without itself moving away from anything substantially religious?

What is secularism?

Langdon Gilkey has defined secularism as "the absence of the religious, transcendent or ultimate dimension or reference in all facets of life, and the consequent derivation of all standards and goals solely from the natural and social environments in which men live."

In short, a secularized society is one that disregards the concept as outmoded and seeks to derive its ethical

standards from the culture itself instead of some other "religious" norm. Harvey Cox has described the emerging "secular city" by employing two images: the switchboard (symbolizing communications) and the cloverleaf (symbolizing mobility). These depersonalizing forces — anonymity and mobility — are having obvious effects upon the population.

The church's response

In recent years the rise of secularism has fostered two rather distinct reactions within Christian ranks. One has been an obvious defense reaction and the other a creative reaction to the challenge.

On the one hand there has been renewed interest in the superficial dimensions of the faith. New buildings have been built, books written telling of the personal faith of prominent people, memberships of the various denominations have been on the upswing and the Bible has become a best seller. This kind of "religion" is bound to be popular. Why not? It certainly disturbs and challenges no one. It was bound to succeed since it employed the Madison Avenue techniques that had revolutionized the business world. It had all of the answers but none of the questions. Everyone was busily swallowing the "religious pill" without ever bothering to submit to an examination. While ambiguously addressing itself to the vague notion of "sin" this popular kind of religion avoided like the plague the crucial issues.

Such fallacious pietism has resulted in a fragmented society. One survey reveals that among people who consider religion to be something important in their lives, 54 percent conceded that their religious beliefs had no effect upon their ideas of politics and business. This radical "religiosity," divorced from practical decisions in life has produced an interesting concept of God. He is that "good guy," that really "nice fellow" who favors capitalism not socialism, whites not blacks, the workers not the welfare recipients!

A second response of the church has been as creative as the first was defensive. Namely, in response to the

context that the church must function as servant and obviously the older forms will not be sufficient. Of particular interest to Southern Baptists is the "mission action" program which is ministering to the aged, physically handicapped, the illiterate, the alcoholic, the military, the juvenile, the unwed mother, various language groups, prisoners, and others.

This new theology of "secularity" minimizes the concept of the servant church as the people of God. In the past, the institutional church has interposed a maze of organizational trivia between its members and the needs of the world. This overt concern with minutiae served only to divert the attention of well-meaning Christians from the ills of society. Now the church is being liberated so that Christians can engage actively in the world which, after all, is the stage upon which God works out His plans for redemption and reconciliation for all people.

Challenge toward mod mission

In face of the tremendous changes which are taking place (as well as the rapidity of these innovations) how is

Secularism: The Church In The World?

by Watson E. Mills

crisis posed by mounting secularism, the church has sought to invent, define and actualize new forms of ministry.

Local congregations as well as denominations and various interfaith groups have begun an intensive search for new forms of ministry. Following the assumption that the genuine role of the church is that of servant, after the example of Jesus, some great ideas are being tested in the rapidly changing world: small group discussions, innovative art forms in public worship, professional counsellors on the church staff, many varieties of weekday ministries, modern techniques in religious education, education in the areas of sex and drugs, talk-back sessions in which the congregation can inquire about the content of the sermon are indicative of some of the changes being made. The church's decision to join forces with those secular agencies which seek to combat poverty, racism and religious bigotry is commendable. More and more the churches and the denominations are coming to view the government as an ally instead of an enemy.

The secular revolution has forced the local church to realize that it is not an island unto itself but that it exists in the context of various "publics," the nearby college, military base, ghetto, resort area or the like. It is in this

the Christian to react? There follows some general suggestions and observations which hopefully will stimulate individual thought and group discussion.

1) Recognize that the 20th century is basically "secular" and do not assume that this means "God is dead." Some suggest that the Christian should welcome the swing to the secular since it may represent a shift of locus of concern from things that are insignificant to important and crucial matters.

2) Be willing to experiment with new forms of ministry in order to make the church relevant to the world. Experimentation implies that some wrong choices will be made. Recover from these and move to another kind of ministry, realizing that pioneer work always involves certain risks.

3) Don't seek relevancy for relevancy's sake. Take time to reflect upon the message that we seek to make relevant. To put it another way, strive to be certain that what the renewed church has to say to contemporary man (in many new forms) is worthwhile.

This is no day and age for the passive Christian. Rather it seems that today the church must speak with prophetic vigor and insight if she is to survive. This is the challenge of the 70's: to find the means through which this crucial message can reach the man in the pew and then move quickly to actualize these new ideas. With God's help, we who are Christians can do that; for man's sake, we must!

WESTERN RECORDER

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

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A Shameful And Disturbing Report

The report of the Presidential Commission on Pornography is more than a month old by now but it is still making news. And it should be considering its disturbing majority recommendations.

Thank the Lord for President Nixon's total rejection in a speech on October 24 of the Commission's report. The President called the conclusions of the Commission "morally bankrupt" and charged that the Commission had performed a disservice to the nation. He further promised that as long as he is in the White House there will be no relaxation of the national effort to control and eliminate smut from our national life.

Coming in a time when the President was in an all out effort to gain votes for his chosen candidates for Congress and other offices, his statement on the report could be branded as politically motivated. I do not believe this, however, for while I do not personally approve of all his political activities, I have confidence in the moral integrity and sincerity of Mr. Nixon and admire him for this forthright rejection of the Commission's report.

Let us renew our minds on the conclusions of the Commission which used three years and two million dollars to come up with its report. Briefly put, the majority of the Commission members (12 out of 18) said that its study has "found no evidence to date that exposure to explicit sexual material plays a significant role in the causation of delinquent or criminal behaviour among youth or adults." Furthermore the majority report recommends the repeal of all 114 federal and state laws against importing, showing or selling erotica to adults. Still another recommendation is that laws against public display of obscene pictures should not try to ban dirty words because such words are so commonly used now that they have lost their power to shock.

These recommendations come in the same report that admits a 55% increase in adult rape arrests and 86% rise in juvenile rape arrests since 1960. The great increase in pornographic materials in the United States has come since 1960. These statistics and the Commission's conclusions seem to constitute an inconsistency.

A minority of the Commission members disagreed with the majority report and these are to be commended. Altogether six of the 18 would not go along

with the majority recommendations. Three of these six accused the majority of recommending moral anarchy and slanting its report in favor of the pornographic business. They called the majority report "a Magna Carta for the pornographer" and one of the three, Charles H. Keating, Jr., said repeal of the present laws against pornography would lead to an American "society pagan, animalistic and base."

Mr. Keating and his minority colleagues are so right and are to be admired for their courage in dissenting from the majority report. Right also is Washington columnist, James J. Kilpatrick, who said the report is "one of the most curious — and most repellent — documents ever to come from the government's press."

The conclusion of the majority report appears to refute all that Scripture teaches and experience verifies. What goes into one's mind affects his conduct just as what one eats affects his body. "For as he thinketh in his heart, so is he..." (Proverbs 23:7)

What a shameful, disappointing and reprehensible report from a supposedly responsible and intelligent group of experts! What a waste of three years and two million dollars! What a way to sabotage the convictions of millions of morally minded Americans whose taxes paid a large proportion of the two million dollars!

Such reports of Americans in leadership roles give credence to the belief of many that morally and spiritually it is five minutes to midnight for America. To go in the direction of the recommendations of the majority of this study group and to follow other immoral trends in America today can but mean disaster. Either there must be a reaction to and reversal of present moral trends or national downfall is inevitable.

Communism and its sympathizers in our land do not constitute our greatest danger as some radio and television preachers insist while fattening their bank accounts from contributions, many of which should be going through local churches. While Communism should not be ignored as a constant peril in the world and in America, the United States is more likely to fall from internal moral degeneracy without the help of Communism. And such recommendations as have come from the Commission on Obscenity and Morality constitute a major step toward the brink.

The Main Business Of The Convention Is Business

The annual meeting of the Kentucky Baptist Convention is many things. It is a time of reports, evaluation of past programs and projections and promotion of new plans. It is a time of inspiration and worship in which state and convention-wide leaders lift messengers to new spiritual heights. The best known and often most enjoyed part of the convention is the fellowship and reunion of old friends and fellow laborers of the Master. A trip through the exhibition area or a look at the hotel lobbies between or even during sessions of the convention proves this.

But the most important part of the annual convention is the business of the convention. Why shouldn't this be? We claim to be a democratically conducted organization but actually spend three days a year for messengers from the churches to express their views and the views of the churches from which they come.

The committees which arrange the order of business each year fully realize this and conscientiously try to provide more and more time for the conducting of business and the hearing of messengers. Yet every year the Committee on Order is faced with requests which amount to actual pressure to use more and more speakers and give more and more time to agencies to push their programs. Consequently the main purpose of the convention, the conducting of business, tends to be subordinated to inspirational addresses, horn tooting and promotion of one kind or another.

The Committee on Order this year has apparently tried to give generous time for business though only two miscellaneous business periods are scheduled during the seven sessions.

On the first afternoon there is a business period scheduled from 3:05 to 5 p.m. On Wednesday afternoon another business period is scheduled between 3:30 and 5 p.m. At first sight this sounds very generous but closer observation reveals this may be deceiving. The first business period on Tuesday includes reports of special committees of which there are several this year. These special committee reports will receive priority during the allotted time and any amount of debate on one or several reports of these special committees could completely exhaust this first miscellaneous business period.

The only other business period scheduled is Wednesday afternoon and the first item of priority during this period is the election of officers. This could take a few minutes but, as experience has proven, it could take an hour or more. Furthermore, the resolution report is scheduled also in this period and resolutions which speak to today's issues could evoke extended debate.

The end result could conceivably be that as generous as the time allotted for these two business peri-

ods appears, priority reports already scheduled for them could consume every minute leaving messengers which came especially to bring up a business item without an opportunity to be heard. If this sounds inconceivable or even unlikely, remember it has happened sometimes in the last several conventions.

We need some plan for every messenger who has something burning in his heart and mind to have an opportunity to voice it. Not to do this is to deny our claims as Baptists who believe every child of God has equal access to the Holy Spirit and has equal right to share any revelation he has received.

This is not to suggest that the convention be turned into a pandemonium affair or merely a gripe session. There are controls which can be exercised which would give messengers the privilege of being heard but deny them the right to abuse this privilege.

Here are two suggestions. The first is to adopt for the Kentucky Baptist Convention By-Laws the essence of By-Law 12 of the Southern Baptist Convention which has proven successful for many years. This By-Law requires the Committee on Order to provide periods of time during the early sessions of the convention for the introduction of miscellaneous business and, when introduced, (unless the Convention then gives its unanimous consent for its immediate consideration) shall fix time later on the program for the consideration of these motions.

This would at least allow any messenger who has what he thinks is important for the consideration of the convention to present it. The messengers then could give it as much or as little consideration as they thought it deserved. At least no messenger could go home feeling he was denied the privilege of presenting what he was sent to present or felt led to present. And this has happened too often and has led to charges that "THEY" run things and manipulate things without regard for us little fellows.

Another suggestion for future Committees on Order is to set aside at least two hours somewhere on the convention program for any messenger to speak his piece on any matter related to the Kentucky Baptist Convention, its institutions, agencies and other ministries. This kind of feature would require a firm presiding officer to keep speakers on valid convention issues and away from dealing with personalities or other inappropriate remarks. Also a definite time limit would have to be set for each speaker. What about three minutes for a speaker? At this rate 30 or 40 messengers could be heard. This kind of ventilation is wholesome when properly handled and removes the too often made charge of suppression. Wouldn't it be worth at least a try?

Church-State Turning Point Reached

Glenn L. Archer, executive director of Americans United for Separation of Church and State, has declared that recent court victories in Louisiana, Connecticut and Rhode Island marked the "turning point" in the struggle against state financing of church schools. The Archer statement follows:

"The decision of the Louisiana Supreme Court on October 19 is another powerful blow for church-state separation. The Court ruled that citizens of Louisiana are protected by their constitution from being forced to pay a tax for religious schools. The decision follows an earlier decision this month [October] by a federal court in Hartford, Connecticut, which struck down a state law providing \$6 million for church schools there. Yet another deci-

sion by a federal court in Providence, Rhode Island, went the same way. The court held that a law providing state aid to church schools constituted aid to religion and was therefore barred by the First Amendment.

"The pattern of these decisions is happily clear. Neither the courts nor the American people themselves will permit 'establishment' of any church or churches via a strategy of public subsidy to religious schools. The ruse by which this is being undertaken — aid to so-called 'secular subjects' — is so transparent as to be ridiculous. The courts have discerned the truth of the matter and once again the people can thank them for protecting their religious liberty."

Evangelistic Results Termed "Good"

An estimated 500-600 persons responded to invitations during three evangelistic rallies in a public stadium in Blantyre, Malawi, recently. Some were church members renewing Christian commitments "but the majority were first-time decisions to follow Christ as Saviour and Lord," reported Joseph B. Underwood, consultant in evangelism and church development for the Foreign Mission Board.

Baptist church members in Blantyre immediately began an effort to visit and counsel with everyone who had registered a decision during the rallies, which were held in connection with the 1970 Africa Evangelistic Campaigns.

Among Baptist leaders from the

United States who helped conduct the rallies were Gardner Taylor, pastor of Concord Baptist Church in New York City, rally speaker, and Mr. and Mrs. Ron Owens of Newnan, Georgia, musicians.

Underwood also reported that 198 persons made decisions during four rallies in townships around Salisbury, Rhodesia, and that more than 100 made decisions in Lusaka, Zambia.

Taylor also preached in the Lusaka rallies and Charles E. Boddie, president of the American Baptist Theological Seminary, Nashville, was a principal speaker in Rhodesia.

Meetings were also being held in Kenya and Tanzania and began in Uganda November 1.



Newcomers at convention

Newcomers to Kentucky leadership positions and their spouses will receive a warm welcome to the 133rd Annual Meeting of the Kentucky Baptist Convention, November 10-12.

A **Newcomer's Breakfast** is planned prior to the opening of the convention — Tuesday morning, 7:45 a.m., in the new Activities Building of Walnut Street Church, Second and St. Catherine Streets, Louisville. On hand to greet newcomers/spouses will be convention and board officers and secretarial staff, heads of our institutions and agencies, and others. Orientation into the way Kentucky Baptists seek to do the work of the Lord will be shared.

Who are newcomers?

Pastors, church staff, administrative officers and teachers in colleges, schools and seminary, officers of hospitals and children's homes, WMU and other agencies, missionaries and executive board staff officers who have come into (or back to) Kentucky within the last year, AND their spouses, if married.

Reservations should be made

Drop a line to Harold G. Sanders, Kentucky Baptist Building, Middletown 40243; or phone (502) 245-4104 to make one or more breakfast reservations.

Newcomers/spouses will be recognized and presented to the messengers of the convention at 11:05 a.m., Tuesday, by Harold G. Sanders, executive secretary

Pray for, stay through

Remember to make your plans to stay through the entire convention which ends Thursday, November 12, at noon with a sermon by John R. Claypool, pastor of Crescent Hill Baptist Church, Louisville. In fact, Thursday morning is filled with good things and great messages including one on evangelism by Wayne Dehoney, host pastor and interim professor of evangelism at Southern Seminary.

Pray that the Holy Spirit will preside over the entire convention and make this, as the president and officers hope, a time of lifted horizons and deepened dedication to Christ and His mission through the churches in the world. Especially, be on time each session to hear the Bible studies by William E. Hull of the seminary. Tuesday night is youth emphasis and Wednesday night is missions emphasis. Every minute is God's business through us.

HAROLD G. SANDERS

WESTERN RECORDER

People And Places

Mrs. Dwight F. (Nellie) Reinhardt is retiring after 35 years as church secretary at First Baptist Church, Frankfort. She has served in this position under three different pastors.

In honor of her retirement, the Frankfort church recently took a Sunday morning worship hour to reminisce about Mrs. Reinhardt's service.

That evening she and her husband, a deacon in the church, were the guests of honor at a church sponsored reception. A resolution of appreciation was also adopted by the church commending the retiring secretary.

The Frankfort church voted to allow Mrs. Reinhardt's retirement effective December 31. However, she was given the last three months off with pay as a special thank you gift.

Herman Bowers is the current church pastor.

The sixty foot spire that tops the **Glasgow Baptist Church**, Glasgow, is now lighted. The lighting was provided by Mrs. Jean Freeman Jordan as a memorial to her husband, Earl Ellis Jordan.

E. Ray Griffin, manager of the Campbellsville Sears-Roebuck office, presented the sixth annual check of \$1,000 to **William R. Davenport**, president of

West Virginia Fellowship Becomes Convention

The West Virginia Convention of Southern Baptists was organized in Bell, West Virginia, Thursday, October 29. The constitution service for this new state convention took place during the



November 7, 1970

Campbellsville College, and A. Joe Asher, the college's director of financial development. The check was presented to the college on behalf of Sears-Roebuck Foundation of Atlanta, Georgia.

Faith Baptist Church, Georgetown, has gone on record as being opposed to the employing of a doctrinal reader for the Sunday School Board. The church expressed its concern in a letter to the executive secretary of the board, James L. Sullivan.

Calvary Baptist Church, Covington, commemorated the 50th anniversary of the founding of the church in a special anniversary service held November 1.

Mrs. **Tommie Marshall**, director of reader services at Campbellsville College, was selected to serve as one of the hostesses for the Kentucky Library Association. She served in the huge Flag Room of the Kentucky Hotel, Louisville, welcoming the many exhibitors of library products and also the 1,000 guests who attended the Kentucky Library Association.

Fred R. Yoder, professor of economics, political science, sociology and chairman of the department at Campbellsville College, has been listed in the sixth edition of the *Dictionary of International Biography*.

This work is a biographical record of contemporary achievement. *Dictionary of International Biography* was founded in 1961. This issue contains some 16,000 biographical sketches of men and women of achievement in 123 countries of the world.

The **King's Baptist Church**, Mount Washington, has voted to build a new educational building at a cost of \$130,000.00. The new building is part of

a long range plan for the church. The first unit in the plan was the building of a new parsonage in 1964.

The church voted to give the contract for the new building to the W. H. Rye Construction Company of Jefferson-town. It has also voted to sell church bonds, underwritten by Guaranty Bond and Securities, to finance the project.

The King's Baptist Church was organized in 1800, and is one of the oldest churches in Kentucky.

Alton H. McEachern, pastor of the St. Matthews Church, Louisville, is writing for the Sunday School Board. He has completed a week's devotionals for *Open Windows* and is writing expositions for *Youth Teacher* for a quarter.

Approximately 100 men from **North-Kentucky Association** attended a Deacon's and Laymen's Retreat held at Bethel Baptist Encampment, Visalia, October 23 and 24. The meeting began Friday evening with a ham supper, prepared by Mrs. R. G. Livingood and her staff, and concluded Saturday noon with a "plate licking" chicken dinner.

Appearing on the program during the two days were Ralph Tesseneer, vice president of North Kentucky State College; R. L. Pogue, former business manager for the *Western Recorder*; Calvin Fields, Kentucky Baptist brotherhood department; G. R. Pendergraph, church administration consultant, and Harold G. Sanders, KBC executive secretary. Special music was rendered by ministers of music from that area.

Dick Moeller, pastor of the Union Baptist Church, was in charge of the program. George Jones is superintendent of missions for the Northern Kentucky Association.

Accident Claims Missionary's Life

Mrs. Billy O. Kite, Southern Baptist missionary to Zambia was killed October 13 in an automobile accident about 10 miles from her home in Kitwe. Her husband and two daughters, who were riding in the same car, were not seriously injured.

Russian Baptists Observe Twenty-fifth Anniversary

The Union of Evangelical Christians-Baptists in Russia has observed two 25-year anniversaries.

It was a quarter century ago that Pentecostals became part of the union. It was also in that year that *Bratskii Vestnik (Fraternal Messenger)*, publication of the union, was born.

The silver anniversary number of the magazine carried greetings from many well-wishers. (EBPS)

A funeral service was scheduled for October 20 in the Redding (Iowa) Methodist Church.

Mr. and Mrs. Kite, after arriving in Zambia in January, 1969, spent a year in language study in the town of Mufira. Early this year they moved to nearby Kitwe, where they began teaching and doing evangelistic work.

The former Thelma Olney of Redding, Mrs. Kite was graduated from St. Joseph (Missouri) Hospital School of Nursing and attended Ouachita Baptist University, Arkadelphia, Arkansas, where she was school nurse. Later she nursed at Clark County Memorial Hospital, Arkadelphia, and All Saints Episcopal Hospital, Fort Worth.

Mr. Kite and their daughters, Deborah, 9, and Darla, 6, may be addressed in care of Mrs. Kite's mother, Mrs. Bertha Olney, Redding, Iowa 50860. (BP)

the mission program for West Virginia Baptists is John Snedden. Mrs. Elmo Cox is the Woman's Missionary Union director.



President **Thomas Lang** poses with religious education director **Francis Tallant**, missions director **John Snedden**, and WMU director **Mrs. Elmo Cox**.

The 43rd Annual Kentucky Baptist Student Convention was held at Sevens Valley Baptist Church, Elizabethtown, Kentucky, on October 16-18, 1970.

About 1,000 college and university students converged on Elizabethtown for this convention. The students were representatives of the Baptist Student Union work at 27 colleges and universities of Kentucky.

The program theme was "A Time For Openness." The headline speakers were Kenneth Chafin, secretary of evangelism, Home Mission Board, Atlanta, Georgia; William Pinson, professor of Christian ethics, Southwestern Seminary, Fort Worth, Texas; and Gene Bolin, director of new work, student department, BSSB, Nashville, Tennessee.

The Friday evening session featured students from Western Kentucky University and Chafin. Chafin enlarged upon the theme and gave a meaningful interpretation of openness.

Saturday morning was devoted to an emphasis on Christian morality. The session started with a poignant message by Pinson on "Responsibility and Christian Morality." This was followed by discussion groups and concluded as Pinson and Chafin dialogued with students in the audience.

Saturday evening was a rather full evening. Miss Donna Sue Scott, student at the University of Louisville, told of her experience as a BSU summer missionary in inner-city Detroit. Bill Kruschwitz, student at Southern Seminary, told of his experience as a missionary journeyman for two years in Nigeria. A panel of five students from Murray State University were directed in a period of sharing by J. Chester Durham, state secretary of student work, Middletown, and Lloyd Cornell, Baptist campus minister, Murray State University.

This sharing was very personal but not emotional. At this point in the program Sabra Romeo sang "I Have Decided To Follow Jesus." Gene Bolin walked to the podium, opened his Bible, but never started his message. There was a spontaneous moving and working of the Holy Spirit in an unusual and powerful way. Student conventions in Kentucky have experienced many spirit filled hours but never anything like this. From here on you do not explain the convention — you experience it.

An evaluation

Before the story is told I want to give an evaluation of this 43rd Annual Kentucky Baptist Student Convention. This is the 30th student convention the writer has planned and he has been a participant in at least 75 student conventions in other states. This was in no way the usual convention. Never before have I experienced anything like the Saturday evening and Sunday

ON HIGH!

By J. Chester Durham

morning services. I have no doubt that the Holy Spirit took complete control of the Saturday evening and Sunday morning sessions. This was not just an emotional experience — though there were deep feelings on the part of students after an unusual and spontaneous movement of decision making. There was no manipulation of emotions.

There were conversions, there were reconciliations, there were commitments to vocational Christian service such as missions, minister, etc., there were many who dedicated lives to Christ. I am convinced that these decisions were real. Each person seemed to know very clearly what his decision was.

Since the convention we have heard from campus after campus of the won-

derful things that are continuing to happen on campuses and in communities.

This has been an authentic manifestation of the power of God at work among those who are willing to be used by Him. Now is the time to move ahead with all haste in our ministry to the academic community.

Now is the time to move with all speed into the heart of university campuses. The students are now ready to break out of the ordinary.

An attempt to help "break out of the ordinary" is a series of youth evangelism workshops jointly sponsored by the KBC student work department and the evangelism department.

The first in this series of meetings takes place at Madisonville First Baptist Church November 6-7. It will be followed by a second workshop in Corbin, November 13-14. Lexington and Louisville will also host workshop.

Let's move back to this tremendous experience at the convention and let students and Baptist campus ministers tell their own story.

Perhaps one of the persons most immediately in the "Happenings" was Otto Spangler, Baptist campus minister for six of the smaller campuses of western Kentucky. We have asked that he relate his own experience.

By Otto Spangler

wanted answered. When he left the building many students befriended him and told him how glad they were to have him there and invited him to come back. He was so excited at having somebody respond to him, somebody invite him to come and be part of their group, somebody who cared, that he said he ran all the way home.

The next day he came back to BSU and again Lloyd talked to him about God. Mike said this time it didn't seem so bad and when he went back out of

the room he met the same three students he had met the day before. He did not remember their names but they remembered his name, and he said they told him how glad they were to see him, they had some fellowship together and again he ran all the way home. In a period of time Mike came to accept Christ as his Saviour.

What impressed the young people the most was his honesty in saying, "I'm not going to give you a real glamorous testimony, because he said I still flunked out of Murray and Tuesday I leave for Vietnam, but now I have Christ in my heart and that's what makes the difference. And the students applauded his testimony. I've never heard applause for a testimony before in my life, but these students were carried away with enthusiasm for what he had said.

Univ. of Ky.

PSYCHOLOGY GRAD STUDENT:

"It was Saturday night, all of a sudden this guy Luther took up the song that Sabra had finished, "I Have Decided To Follow Jesus" and this switch got hold, and lots of people started singing. I was kind of touched but I thought, I don't go for this emotional kind of holy roller display.

"I can account for what happened psychologically, the fact that we were tired and our defenses were down and were vulnerable for an emotional appeal, the fact we had been challenged by many subjects, the fact we had found a sense of unity, we had just been exposed to a very persuasive communication. But there was something there that I just can't explain psychologically or economically or historically. Looking at it from a spiritual point of view there was something there, something spiritual."

DAVID WRIGHT:

"I would like to sum up a little bit of the weekend in the lives of a thousand people. They shared one another and they shared Christ and they will never be the same for it, its real — you best believe — its real."

Sabra Romeo then sang the special music, before Gene Bolin was to speak. She sang, "I Have Decided To Follow Jesus," and I could hear the young people humming as they wanted to sing it with her. Then she sat down and Gene Bolin stood to bring the main address of the evening.

Before he could say a word, Luther Ellis, one of my Negro students from Paducah Community College, began to sing. He was singing the song Sabra had just finished. The whole congregation began to sing with him. Then Luther stood up and they all stood with him. Luther began to move out toward the aisle, singing all the time. When he got to the end of the aisle, he grabbed my elbow and said, "Pray for me, Otto." Then he pulled me out into the aisle and we began to walk toward the front of the church. We reached the front of the church and he put his head on my shoulder and began to cry out the need of his heart. There we stood with our arms around each other, and I prayed for him.

Even as I prayed, with all the students still singing, I began to realize that something extraordinary was happening.

Decisions were being made all over that sanctuary, young people were sharing, were witnessing to other young people, were talking to their own campus minister, were going to the back of the auditorium and crossing the auditorium to share and be reconciled with

Student Reactions

Morehead

LIBBY GALLAHERN:

"I almost didn't go to the convention because I didn't feel like it was going to do anything for me and is was just going to give me more problems, but now that I've come back, and I think about it, and I try to tell someone else about it is is very difficult because I've not yet decided how you can tell someone how it is to speak with God, to talk with Him and feel Him right beside you. The greatest part of the convention for me was Saturday night but not the service in the auditorium, it was the prayer group that was afterwards. I guess it just does something to you to see people walk up to each other who have held grudges or been hurt, to walk up to that one person

other students.

It was one of the most beautiful moments I have ever seen and one in which I was keenly aware of the presence of God as I never had been before. As Luther and I knelt among those students who were first coming down and as we prayed I tried to pray my own prayer and tried to gain some understanding of what was going on, the only prayer that would come to my lips was, "My God, what is happening, what is happening." I was completely bewildered at such a tremendous outpouring of God's spirit. It was something that I shall never forget.

For 45 minutes they came and prayed and shared. It was soon so crowded at the front of the church that you had to tiptoe to make your way through the people.

The spontaneity of the whole thing was the key. The fact that it was not planned, it was not programmed, that this was not the proper time for a movement according to our outlined schedule — but it could not be stopped.

After 45 minutes we quit singing and went to our campus prayer meetings where the witnessing continued. One of our girls from Kentucky Wesleyan was saved even while we were trying to share what had just happened to us! We dismissed from the church at 11:30 that night and went to our motels where the prayer meetings continued until the early hours of the morning.

This was the single greatest event

that they have not been able to speak to before and say, "I'm sorry, I've been wrong and I want to do better," and with tears in their eyes and happiness just glowing around them you can just see them coming together."

JERRI MURPHY:

"I guess the one thing that was so important to me concerning this weekend was the fact that even though I've known most of the kids that were at the convention for a long time; on Saturday night and on Sunday morning and even more so on Sunday night when we got back to Morehead I began to see all the kids that I had been with in a new light, possibly the reason for this was because I had begun to see myself in a new light because God had overpowered me and is still overpowering me to where what I want isn't so important but it is what God wants."

GARY LIGHT:

"The convention was something that was great and meaningful. I'll never be able to play down its importance in my life. I knew that God was real but Saturday He became something more than real, He became present."

I have ever witnessed in my years in the ministry. The effects are continuing back on the campuses to which the students are returning.

Let me share with you what has taken place in the three days that I have been home, and back on the other campuses serving them. As we had a meeting at Kentucky Wesleyan yesterday (Tuesday, October 20), we had nothing but a period of sharing from those students who had gone to the convention and there each one of them began to open up and tell how they had been blessed, how they had found God in a new way, as this one told how she had accepted Jesus Christ as her Saviour. There in the meeting of our regular BSU noon day program one of the girls came under such conviction that right there she broke down and she began to cry and rededicated her life to God. So powerful was the moving of the Spirit, even these days afterwards in just sharing what had happened, and I see this all over the campuses as I share this with students, as I share this experience with pastors I see tears come to their eyes and a real sense of "I wish I had been there." I feel that it is making a tremendous difference on our college campuses. My students are much more concerned about reaching others, they are much more concerned about sharing now the Christian faith that they have.

Suburbs Need New Preaching, Evangelism Patterns

"The electronic age has produced an empty, cold, isolated and alienated society. We now have proximity but no intimacy," declared William L. Self of Atlanta to participants at the National Consultation of the Suburban Church meeting at Cedarmore Baptist Assembly recently.

Self, pastor of the Wieuca Road Baptist Church, Atlanta, was the first major speaker of the three-day National Consultation on Suburban Churches, sponsored by the metropolitan missions department of the Home Mission Board.

The consultation, limited to 150 participants, was designed to produce insights on suburban ministry, especially for Southern Baptists, consultation leader Russell Bennett told those at-

ply judgment and condemnation, they ignore us."

"When this atmosphere of affirmation, acceptance and wholeness permeates the church, its life begins to flourish. For too long we have created church programs with actions and shamed people in taking part in them," he added.

"When this spirit of affirmation begins to move within the congregation, a natural sense of mission to all of the disadvantages—both up and out as well as down and out will naturally flow," he said.

America's suburbs were created by the desire to escape threatening developments in the city and the desire to preserve traditional values. Thus Colin

for its missions strategy 1) this tendency toward escape which is now being counterbalanced by a trend toward acceptance of responsibility and 2) the seeking to preserve personal values that probably was essential to provide the security to turn back to the problems of the city.

But he added, "the suburbs are heavily implicated in the sin of de facto racism and the sin of locking out poverty. It is the result of using the superior wealth, status and control of legal processes such as zoning ordinances to institutionalize a preferred way of life and thereby contribute to the decay and despair of the city."

Martin E. Marty, University of Chicago historian, declared, suburban families and churches as now structured cannot "house" the products of their evangelization.

"The church as it now stands is dependent upon the economically solvent and the politically cautious. Inevitably the gospel is compromised by expedience. Creative ministries are starved out," he said.

He called for an evangelism characterized by "intentionality," when those joining the church take on covenants expressing specific intention, conscious of a specific role or vision which would alter the order of their existence.

Marty explained that intentionality would follow the lines of people's interests: worship, the expanded in foster care, housing foreign students, adoption, or concentrating on youth culture.

Earlier the speaker characterized suburban man as multi-class, family oriented, white and the majority of society. He is seeking an alternative ordering of the arrangements of his life toward homogeneity, purity and simplicity. Marty said suburban man attempts to leave behind, in his flight from the city, disorder, anarchy, heterogeneity, chaos and undependability. His is a search for order and "it may be perfectly natural." But he soon discovers that "hell is portable."

"When the congregation and the family simply take on the conditions of suburban life they are characterized by drift, inversion, inauthenticity, anomie, irrelevance. Such people cannot be considered to be evangelized, if the evangel implies saving health, wholeness and the quality of external life in Jesus Christ," Marty said.

In a larger definition, he said, "To evangelize means to proclaim faith in Christ, to give witness by word or action that it is determinative in one's own choices of life; it implies a communication of this vision to others who begin to understand and let it become a part of their lives—a conscious alteration of existence." (BP)



DISCUSSING THE CHURCH — Western Recorder editor C. R. Daley, second from left, talks with Kentuckians during the recent HMB sponsored Conference on the Suburban Church. With Daley are, left to right, former Kentuckian Russell Bennett, associate in the metropolitan missions division of the HMB; Edwin Perry pastor of Broadway Baptist Church, Louisville, also serving as an HMB director; and Finley B. Edge, Southern Seminary professor active in church renewal.

tending the opening session. Bennett is the former pastor of Latonia Baptist Church, Covington.

Self, whose fast-growing congregation in Atlanta has attracted national attention, said that new directions for preaching are necessitated by the fact that "traditional language appears to have grown impotent as a tool for theological speaking."

He defined preaching as "one man standing before a congregation and loving them."

"When the church by word, deed and atmosphere says to people 'you are loved and affirmed as you are' wholeness will come," he suggested.

Self indicated that at the Wieuca Road church when he speaks affirmatively and understandingly to the painful areas of man's struggle, "people respond overwhelmingly; when we im-

W. Williams, dean of the Yale Divinity School at New Haven, Connecticut, said.

However, he pointed to three significant developments which, he said, hold promise for the future:

1. There is now a sizable group of second generation suburbanites, ignorant of the city, bred in the suburbs, who are viewing the troubles of the city in a new, often unfocused, guilty light.

2. There are emerging suburbanites seeking to develop new forms of responsibility for metropolitan problems.

3. The clear break between the private life of the suburb and the public life of the city to which the suburbanites commute is beginning to be overcome.

Williams pointed out that the church especially must take into consideration



RELIEF — Southern Baptist missionaries Dean T. Fitzgerald, Jr., center, and James F. Kirkendall, wearing tie, secure food and medical supplies for air shipment from Beirut, Lebanon, to Amman, Jordan. Food and medicine were procured by the missionaries in Beirut for distribution to victims of the recent Jordanian civil war. This was the first stage of Baptist sponsored relief aimed at meeting the immediate needs of the hungry. The plane load of supplies was met in Amman by the Jordanian central committee for relief. (FMB photo)

'Unlimited' Communion Fellowship Urged

The Association of Protestant Free Churches in West Germany supports 'unlimited' open communion between church members in denominations belonging to the association. One of these denominations is Baptist.

This was announced after leaders in the free churches met for a conference in seclusion at Schloss Craheim, a religious conference center.

The Lord's Supper, in the opinion of these free church leaders, should have a wide encompassing fellowship "despite differences in our understanding and traditions."

Free churches belonging to the association are Methodist, Baptist and a Union of Free Churches.

Others participating as non-members were a Brethren group, Mennonites and the Salvation Army.

Also recommended as ways to stimulate more interdenominational fellowship were pulpit exchanges, more joint publications, coordinated educational activity, reciprocal transfer of individual church membership wherever possible, and a pooling of resources and talent.

The basis for this cooperation, the conferees said, is "in the first place, common ecclesiology." The free churches have this concept of what is meant by the word "church—the fellowship

of those who believe in Jesus Christ."

They see this fellowship realized "whenever people, in the power of the Holy Spirit, are gathered together to study the word of God." These people, "through the death and resurrection of Jesus Christ, are given a new way of life, which they try to pursue as committed disciples of Christ."

Missionary witness must go hand in hand with Christian social concern, the group at Schloss Craheim also said. However, nothing of "biblical substance" is to be forfeited in doing so. (EBPS)

CAMPBELLVILLE COLLEGE ALUMNI AND FRIENDS BREAKFAST

The second annual convention breakfast for the Alumni and Friends of Campbellville College will be held November 11, 1970, at 7:45 A.M. at the Holiday Inn Downtown, Louisville, Kentucky.

Reservations are not required. However, those interested in attending the breakfast are urged to come by the Campbellville College exhibit prior to the 11th and let us know so that we will have a good idea as to how many to expect.

Price of breakfast is \$2.70 inclusive.

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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for November 15, 1970)

LIFE AND WORK SERIES

Secrets Of Christian Growth

I Thessalonians 3:1-8; 4:9-12

Paul and Silas visited Thessalonica, preached the gospel of Christ and gave their personal testimony as to what Christ had done for them. Their faithful witnessing resulted in some receiving Christ as their Saviour, whereupon a church was organized, but ere long it became advisable for Paul and his associates to go elsewhere.

I Thessalonians 3:1-8

As soon as the church at Thessalonica prospered sufficiently to attract the attention of many, strong opposition arose from other entrenched religious groups and the latter began an intensive campaign of persecution of the young Christians. Upon hearing about the hardships which the Thessalonians were suffering, Paul immediately sent Timothy to them for the purpose of encouraging them to remain true to Christ in spite of their afflictions. Instead of them forsaking the Christian faith because of their hardships, they continued steadfast in the faith and grew to be strong Christians. Christian commitment brings problems, hardships and afflictions but those who remain loyal to Christ and do His bidding will always find that His grace is sufficient for them. Because one is afflicted or suffers persecution is no reason for him to lose courage and to be overcome. Rather, it is his privilege to experience an increase in faith in Christ, in love for Him and in devotion to Him. Growth in grace and in knowledge are entirely possible in times of distress and affliction. Persecution for loyalty to Christ can result in one becoming more like Christ and bringing great glory to God Who enables the Christian to be strong enough to overcome all adverse circumstances. Faithfulness in spite of persecution affords comfort to other observers who are Christians and challenges them to be courageous when they are called upon to face hardships and persecutions because of their obedience to Christ.

I Thessalonians 4:9-12

This chapter was written for the purpose of giving practical advice about the conduct of Christians. After winning his way into the affections of the Thessalonian Christians through his sincere commendation and appreciation of them for their brotherly love, which they had already displayed, Paul ex-

horted them to increase more and more in this important virtue and great duty. Paul assured them that he appreciated the purity of their lives and the love which they manifested. They were conspicuous for the way in which they had practiced love for the brethren and Paul hastened to commend them for their obedience to God and to express his gratitude to them for it.

Even the enemies of Christ and of His followers frequently remarked, "Behold, how these Christians love one another." Due to the way that many professing Christians conduct themselves in these days, their critics do not make this observation about them. Paul honored the Thessalonians for their achievements in the realm of brotherly love and Christian fellowship, but he also urged them to strive diligently for a more perfect exemplification of the love which God had revealed in His Son. This should be the goal of every Christian in every age.

Love for our brethren in Christ is one of the evidences that we are the children of God and the followers of Christ. Without real love for one another we can never prove to others that we are genuine Christians. True faith

in God should manifest itself in self-denying and sacrificial love for others.

Some of the members of the church at Thessalonica were expecting the immediate return of Christ. As a result of their belief in the imminent return of the Saviour, they indulged in idleness and ere long began to meddle in the affairs of others. Consequently they lost the respect of unbelievers and this grieved the Apostle greatly. He firmly believed that Christians should live in such a manner as to merit the respect of those who did not make any profession of being followers of Christ.

Paul exhorted the Thessalonians to make it their ambition to be quiet. Had that been their attitude their record would have been quite different. Seemingly, some dread to be quiet. They delight in a row to such an extent that they will create one gladly, if it is necessary to do so, in order to have one in progress.

All Christians are urged to avoid inquisitiveness and to be diligent in attending strictly to their personal business. This procedure will protect them from meddlesomeness and idleness, either of which is a curse to any participant. Every Christian is obligated to engage in the service of the Lord.

INTERNATIONAL SERIES

Growing Through Giving

Romans 12:1-8

In his writings Paul laid the foundation and then built the superstructure, set forth doctrines and then emphasized duties, taught principles and then appealed for correct practices. Having finished the doctrinal portion of his letter to the Romans, he proceeded with the practical section, urging his readers to demonstrate in daily living the righteousness which they had received through faith.

Having yielded his own life to Christ, tenderly and graciously Paul made a very strong appeal to the Christians at Rome to "present their bodies a living sacrifice, holy, acceptable unto God" which, he added, was a reasonable service. God cannot use a corpse but He can and will use a living body that is

wholly dedicated to Him. "Present" is a term which means a voluntary giving.

This surrender is to be continuous — "a living sacrifice." This kind of surrender and dedication is "reasonable" in view of what Christ has done for us and wants to do in and through us. Nothing short of the complete dedication of self to God will completely satisfy Him and make life what it ought to be.

Although we present our bodies as living sacrifices to God, we must still live in a world whose spirit and practices are antagonistic to Him. It is God's will for believers to have a different way of living from that of this materialistic and sinful world.

Unless a person makes a definite presentation of his body to God, his life

will be conformed to this world. His aim is apt to be the acquiring of money, fame, pleasure or power. Conformity to the world is contrary to the will of God for His children. Conformity to the world is one of the blights on the lives of many Christians and it hampers tremendously the work of Christ. The call, then, is for nonconformity to the world and for surrender to the transforming grace of God.

God calls upon us to forsake our life plans and to seek to discover His will for our lives because it is good, acceptable and perfect. To many the will of God is something to be avoided or, at best, to be endured. But, in reality, the will of God for us is always good and best. The one who lives nearest to the center of the will of God for his life is the one who lives the happiest, the most successful and the most useful life. Nothing is as good for us as compliance with God's will.

God has distributed gifts and graces in different measures to different individuals, so it is the part of humility and wisdom to evaluate ourselves correctly, avoiding both overestimation and underestimation. Whatever our gifts may be, it is our responsibility to live according to the will of Christ, for His glory and for the benefit of others.

In these verses seven gifts are mentioned — prophecy, ministry, teaching, exhortation, giving, ruling and showing mercy. These gifts are to be used for the edification of the saints and for the winning of the lost to a saving knowledge in Christ.

As church members, all of us are obligated to exhibit certain qualities in our Christian living and service. Among them are the following: modesty, humility, sincerity, love, dedication, interdependence, dependability and Christ-likeness. Praiseworthy virtues may be summarized in obedience to God and service to men.

All that we are and all that we have belongs to God. All of our energies should be used in the service to our Lord Jesus Christ. The work of the churches is to be supported with the tithes and offerings of the members, which they have dedicated to Him for use in the furtherance of the gospel. Every member should give systematically, faithfully, generously and cheerfully, knowing that what really matters is the spirit in which and the motive for which the gift is made. God has commanded His children to bring their tithes and present them to Him, out of hearts of gratitude and love, for the support of His work in and through His churches throughout the world. When they do so, untold blessings are bestowed upon them by the heavenly Father and great good is accomplished through the use of the gifts. What a privilege it is to be a partner with God in propagating the gospel and in edifying the saved!



"most of my foreign mission gift never gets overseas"



FACT:

We're always discouraged to hear this one (it means we've done a poor job of communicating). The other day, for example, we received a letter asking why we keep 90% of our money and send only 10% overseas.

Would you believe it's the other way around? (In 1969, for example, records showed 92.05% for overseas and 7.95% for administrative/informational expenses.)

But the rumor persists. Some people overlook the fact that any mission operation requires administration. All mission groups (independent and denominational) have administrative costs. And 7.95% is among the lowest!

To state it another way: 92 cents out of every dollar we receive for overseas missions goes for missions overseas.

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BAPTIST FORUM



TOO LATE

Dear Editor:

I think the time for Baptists to begin a ministry to the aged is far past. I think we would do well to do a better job with our Child Care program and our colleges.

I believe the state and federal government emphasis on this type of care is sufficient. I think we would do well to put more emphasis on a spiritual ministry in these homes that are already caring for the aged.

The homes in Marion and Washington counties sure appreciated our ministry in the Central Association as we took turns around with the churches having services in their homes every Sunday afternoon.

Fleming, Kentucky Tommie Wright

MORE QUESTIONS

Dear Editor:

I am writing you pertaining to the report and recommendation that was in the *Western Recorder*, October 10, 1970, which will come before the Kentucky Baptist Convention at Walnut Street church November 10-12.

My first question is, what is meant by "The Aging"? Secondly, the cost per month: "The minimum rate per month will be the maximum allowed under public assistance." That simply means that no one would pay more than that, for we have set the price and a home cannot operate on that kind of pay.

The next question is, why did the committee not interview the Baptist homes that are already in operation? We have some but no mention of them was made. What is their opinion to this move by the Child Care board.

We have a home in Brownsville, "Joy-Wells." It was built by a Baptist family and incorporated as a non-profit corporation. They could tell you something about operating such a home. Though this is a non-profit institution they had to build, equip, provide every facility that a profit making home had to meet. They have to pay the same wage scale that an extended care institution has to pay: \$1.45 per hour and next year \$1.65 with a 40 hour week and an emergency crew, or pay time and a half for all over-time.

Another question, if the home at Pine Crest does not have children enough to operate as economically as the other homes, why not move them to the other two homes, sell the home at Pine Crest

and build a home at Glendale for the aging. We have lots of land, in fact, so much that the Board was about to sell it a few years ago. All Baptists could get to Glendale without much trouble.

Also, if it is just a trial for five years, we could still use it as a home for children, if we do not get to the place where we let the children all out to homes and pay a counsellor to visit them once a month.

The backlog of money the homes have was given by Baptists to take care of children and not to be converted into a new work.

If Baptists want a home for the aged they will fund it as well, let us not tack on the back of our Child Care board a new and different work, for you can not pay a family to take care of an old person. They have to be attended around the clock.

Our homes were built for the expressed purpose to furnish needy children a home, food, clothing and a chance to attend school regularly. The home was to maintain Christian standards and throw around the children the teaching of the word of God as Baptists believe it. You remember the reason for the building of Glendale. Are the foster homes that our children are placed in truly Christian?

I am told that there was a time when Kentucky Baptists gave through the Cooperative Program the amount that equalled one tenth of the total gifts of the churches in Kentucky but that figure has lowered. If this be correct we had better take notice for the old rock-ribbed supporters of the cooperative work are departing from this life to be with the Lord. We need to reestablish the confidence of this generation in the true worth of our cooperative work and keep faith with the principles of the origin of the birth of the Cooperative Program and work. A word to the wise is sufficient. Let us come back to the emphasis of keeping children and not just supervising them. Brownsville, Ky. R. B. Hooks, Sr.

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OTHER PROGRAMS NEEDED

Dear Editor:

I share all of your concerns about the Kentucky Baptist Convention using Pine Crest as a home for the aged.

Personally I would like to see the Child Care Commission consider two other programs. In Kentucky there are more than 100,000 mentally retarded children. So many of these children desperately need institutional care and treatment. This is a critical and urgent need. Seems to me that it would be a better use of the Pine Crest facility.

We also need this kind of place for unwed mothers. A place where pregnant girls can live under Christian love, guidance, and help until the baby is born and can be adopted. Again I think our Child Care Program and the Pine Crest facility are uniquely qualified.

With the proliferation of homes for the aging, there is a more urgent need for facilities for retarded children and/or unwed mothers.

Lexington, Kentucky Bob W. Brown

DEATH TAKES STUDENT'S SON

Dear Editor:

One group easily overlooked in the hustle and bustle at Georgetown College are the married students and their families who live in Warrendale Court. They first appeared on the campus in 1946 when veterans of World War II began to return to school. At first, they lived in old barracks buildings and trailers, then in more permanent small houses. One such family of the 1960's was the Roger Fair family.

Roger was a ten year navy veteran who had been trained as a Russian language specialist. While standing a lonely communication watch aboard ship in waters off Vietnam, he searched for reading material. He began reading the Bible and his whole life began to change. On returning to Japan, he and his wife became Christians. Then they left the service and came to Georgetown College hoping to someday return to Japan in Christian service. Roger worked at nights in Lexington; Jean worked during the day at the Farmer's Bank. They were faithful members of Faith Baptist Church when Roger was not preaching somewhere else. Then as Roger was about to graduate, the Fairs received the crushing news that their nine year old had leukemia. Tommy was soon moved to St. Jude's Hospital in Memphis where he could be treated by specialists in children's diseases. Somehow Roger finished his degree and his family moved to Memphis. Tommy died this past week after much suffering. All their friends felt a deep inspiration in sharing both their aspirations and their sorrow.

Georgetown, Ky. Bob Snyder
Clerk, Faith Baptist Church

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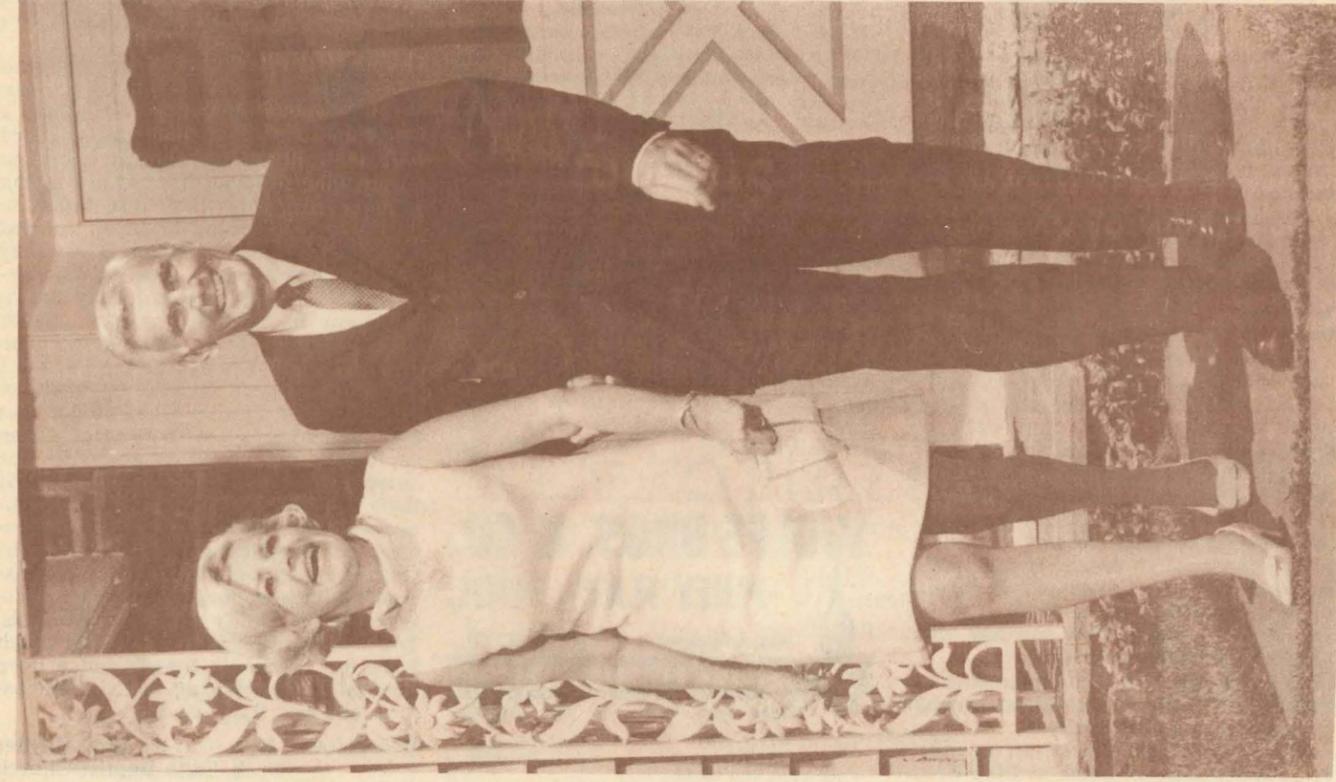
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