


WESTERN RECORDER
NOVEMBER 14, 1970

Kentucky Baptist Convention President Sidney Maddox, pastor, First Baptist Church, Hopkinsville, calls the opening session of the Kentucky Baptist Convention Executive Board to order. The Board met prior to the Kentucky Baptist Convention annual session at Walnut Street Baptist Church, Louisville. For a complete report of the Kentucky Baptist Convention see next week's issue of *Western Recorder*.

People And Places

Ben Robert Wiseman was ordained to the gospel ministry by the Ralph Avenue Baptist Church, Louisville, on October 25.

Wiseman was born in Missouri and attended grade school there. He graduated from Butler High School in Louisville. He is a graduate of Western Kentucky University and Southern Seminary.



He is married to the former Wanda Wheelless, from Dickinson, Texas. They have one son, Timothy Robert.

Wiseman has been called as pastor of the Adams Run Baptist Church, Adams Run, South Carolina. He began his ministry there on November 1.

The latest book from the pen of former Kentucky pastor **J. Guy Cothran** is entitled, *Timely Messages for Times Like These*. The book contains messages for special dates of the year in addition to other sermons.

Cothran served for fourteen years in Kentucky and now resides in Greenville, South Carolina.

Paris, Kentucky, native, **Miss Jeroline Baker**, associate professor of child education at Southwestern Seminary in



Fort Worth, Texas, has been named to appear in "Outstanding Educators in America." She is a graduate of Georgetown College and holds the masters degree from University of Kentucky. For three years Miss Baker was elementary director at Immanuel

Baptist Church, Paducah. She also taught in the Lexington public schools for five years.

First Baptist Church of Scottsville observed Homecoming October 25. Former pastors M. A. Cooper and Harry

Green were present. Cooper spoke at the morning worship hour and Green spoke and led the prayer of dedication for the new organ in the afternoon service. Samuel Shanko of the church music department of the Sunday School Board presented an organ concert in the afternoon. The church has recently refurbished the sanctuary with new pews, carpet and the Allen organ. The pastor is Bill R. Tichenor.

The **Twenty-Third and Broadway Baptist Church**, Louisville, has adopted a resolution of appreciation to the Kenwood Baptist Church and commendation to Carl Jennings. Jennings has served the Twenty-Third and Broadway Church in its inner-city ministry for the past year through the courtesy of his home church, the Kenwood Baptist Church.

The resolution states that Jennings endeared himself to the Twenty-Third and Broadway congregation through his sacrificial involvement in the Christian mission to the inner-city ministry of the congregation.

Deacon Ordinations

Beaver Baptist Church, Cynthiana, recently ordained four deacons. The candidates ordained were Marion Baldwin, Ernest Lee Duckworth, Parker Lewis and Lynn Bertram.

First Baptist Church, Madisonville, held an installation and ordination service for newly elected deacons on November 1. Those ordained were Ernest Claytor, J. P. Edwards, Freeland Harris, Jr., Kenneth Markham and Richard Young.

Baptist Tabernacle Church, Paducah, recently ordained Ronald Jarvis as deacon in the morning worship service. Four other deacons were installed at this time.

First Baptist Church, Corbin, ordained Paul Hinkle and Robert Duncan as deacons on November 1.

Severns Valley Baptist Church, Elizabethtown, recently ordained Doyle Pursifull as deacon. He joins the 22 other deacons that serve Severns Valley.

Woodland Baptist Church, Middletown, recently ordained two persons to the post of deacon. They were Bob Bard and Plummer Smithers.

DEVOTIONAL



William R. Beard
Lowell Avenue
Baptist Church
Campbellsville

Ears To Hear

The problem with the church at Laodicea was that of indifference. The church was indifferent to its strategic mission location. It was indifferent to its true purpose and divine call. It was indifferent to the challenge of opportunities for witnessing to the grace of God. It was indifferent to the doctrine and truth of God's word. It was indifferent to all-out commitment to God's will.

The spirit of indifference had led the people to become lukewarm. They had lost their ability to feel deeply. It is quite strange today that the spirit of feeling and compassion expressed by Jesus during His ministry when He was moved even to tears is taken in our day as a mark of weakness.

The coldness of indifference not only creates an atmosphere of death to feeling. It also results in the inability to hear. The charge against the Laodicean church was not only that they could not feel deeply but that they were not listening to the voice of the Spirit.

The account is given of a little boy asking his father why it is that people do not open the door and let Jesus in as He stands at the door and knocks. The father answered, "I expect that they don't want Him to come in." The little boy, giving some thought to the father's reply, answered, "I know why they don't let him in. They live at the back of the house."

This may be our problem today. The Spirit speaks. We have ears with which to hear. We do not hear because we live at the back of the house. By a false sense of values we have allowed unimportant things to take position at the front of the house and they make such demands upon our attention that we cannot hear the voice and the message of the Spirit.

There is the possibility that we have tuned to the wrong channel and that we have, through our coldness and indifference, tuned the Lord out. The admonition is two-fold: "Be zealous, therefore, and repent." "He that hath an ear, let him hear what the Spirit saith unto the churches."

Some Marks Of The Christian

By Herman E. Rowlett
Pastor, Lebanon Baptist Church

In Galatians 6:17 we read "To conclude: let no one give me any more trouble; for the scars I have on my body show that I am the slave of Jesus." Scars are eloquent. Paul said that he had in his body the marks of the Lord Jesus.

John B. Gordon was one of the best generals the South ever had. Later in life he became a candidate for the United States Senate. One of the old soldiers who had served under him had become estranged from him for political reasons and, being a member of the legislature, he had vowed he would do everything in his power to defeat him. He stormed and raved against his old commander, but when voting time came and he saw his old commander, handsome but disfigured with the scars of battle, he shouted, "It's no use, boys, I cannot do it. Here goes my vote for John B. Gordon. It was all up with me when I saw the scars."

There are several marks which I want us to consider, the first being the birth mark. During my ministry, I have seen several people disfigured with physical birth marks but I want us to consider the spiritual birth mark. We must have the spiritual birth mark. In John 3:3, Jesus said to Nicodemus, "Except a man be born again he cannot see the kingdom of God," and he persisted in John 3:5, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Patrick Henry said in his last will and testament, "I have now disposed of all my property to my family. There is one more thing I wish I could give them, and that is the Christian religion. If they had this, and I had not given them one shilling, they would be rich. And if they had not that and I had given them all the world, they would be poor." Winning men to faith in Christ and helping them to be disciples of Jesus is the greatest work any of us can do. Saving men and making them His disciples was the only thing big enough to bring Jesus from Heaven's glory place to Calvary's glory place.

The next mark is the water mark. In 1937, while a student at Georgetown College, I remember driving over to Frankfort and parking on the hill by the old hospital and looking at the high water. After the water receded they put markers up denoting where the water had been. I've also seen marks on buildings to mark how high the water was in that particular building. Baptism is the water mark of the Christian. Baptism, an ordinance ordained

by Christ, does not save sinners but it symbolizes a believer and what saves. Baptism cannot work a regeneration but it pictures the change already wrought, testifying symbolically that the believing subject is in a saved state. Baptism symbolizes the death, burial and resurrection of Christ. It also symbolizes the death, burial and resurrection of believers. "Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Romans 6:4)

After experiencing the birth mark and the water mark, we need the book mark. The Bible is the best seller in the world but one of the least read books on earth. Every home has one or more Bibles but many of them are never opened. I'm reminded of the minister who called in a home and asked for the Bible. The mother asked the child to go get the big book we use so much and the child returned with the Sears-Roebuck catalog. The study of the Bible is neglected because it takes time and too many of us are not willing to give that much time to studying God's word. When we neglect the reading of the Bible we miss the best of the world's literature and the greatest of divine wisdom.

The next mark is the knee mark. When I was a senior in Bedford High School, I was called to be pastor of Poplar Ridge Baptist Church in Sulphur Fork Association. The church had previously secured W. O. Beaty, pastor of the Weaver Memorial Baptist Church in Louisville, to be the preacher during a revival. Being a young pastor and a country boy, I was frightened by a big city preacher coming to help me in a revival. I was to meet him at the train station in LaGrange. I wondered how I would recognize him. When I saw a man, having on a black suit, which looked like silk, and having on a hat, get off the train, I knew that was the man.

We got in my old Model T Ford and I drove as fast as I could in that car on that road. Bro. Beaty reached over and put his hand on my knee and asked me to slow down! He realized I was frightened. He then related a story to me that changed my attitude toward a big city preacher.

He said he had gone the week before on his vacation to his old home place in North Carolina. When he reached the place, it was hardly recognizable. It had been about 25 years since he and his family had left the old place. The roof had fallen, the window panes were broken, the weeds were so tall he could hardly walk through them. He said there was one thing he especially wanted to see and that was the old spring down at the bottom of the hill. There they had kept an old gourd to use for a dipper. In his youth he had

(Continued on page 15)

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

Vol. 144 November 14, 1970 No. 45

C. R. DALEY, Jr. Editor
G. A. FRICK, Jr. Business and Circulation Manager
BOB TERRY Assistant Editor
MARION O. REED Superintendent of Printing

Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

BOARD OF DIRECTORS

JOHN C. HUFFMAN, Mayfield, Chairman; J. WILLIAM JONES, Princeton, Vice-chairman; HENRY SCHAFER, Louisville, Secretary; LYMAN SMITH ALLEN, Henderson; EARL HOHMAN, Frankfort; RAYMOND LAWRENCE, Corbin; WENDELL ARNETT, Louisville; KENNETH KELLY, Covington; BILLY VAUGHT, Danville; WILLIAM D. JAGGERS, Prestonsburg.

SUBSCRIPTION RATES

INDIVIDUAL, \$2.50, plus 5% sales tax, total \$2.63 FOREIGN, \$2.75. CHURCH BUDGET RATE, \$1.75 per year. All subscriptions except church accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 5% sales tax. When making change of address, please send a recent label from your paper and the new address, including ZIP code.



Reflections On The Criswell Bible Institute

Two interesting Baptist news stories from other states appearing in this week's issue of the *Western Recorder* provide editorial topics this week. These stories provide a striking example of the wide divergence of doctrinal positions held by Southern Baptists in different sections of the Convention.

The first is the account of the beginning of the Criswell Bible Institute by the First Baptist Church of Dallas. (Page 11) The purpose of the following observations is not to criticize Dr. Criswell for leading the church he serves to sponsor such a project but to try to offer some insights into why he is doing it and to raise some questions about such a project. Every Baptist church is completely free to begin any project it feels will glorify the Lord and this church has the financial and other resources to begin almost any project it chooses. The wisdom of such a project is another matter.

There's nothing new about a church and a pastor beginning a school to perpetuate the distinctive doctrinal positions of the pastor and this is clearly the case in this project. Over 100 such Baptist schools have been started and discontinued through the years in Kentucky alone. This is not to suggest the Criswell Bible Institute will start and not continue indefinitely. The truth is the First Baptist Church of Dallas probably has more financial potential to support a school than some states which are trying to sponsor a Baptist college.

Dr. Criswell is known and outspoken for two great concerns. One is for the Southern Baptist Convention which he loves dearly and which he has never indicated any signs of breaking with. He won the plaudits of any doubters of his love and loyalty to the convention with his performance as Convention president in Denver last June. He was even accused openly by some of siding with the "convention establishment" and suppressing contrary views.

An equally great concern of Dr. Criswell is what he regards as the drift toward liberalism among Southern Baptists and especially in our seminaries. He speaks freely and strongly of this concern and his new project is clearly an effort to help offset this trend which he sincerely believes is disastrous for Southern Baptists.

Now for some questions about the project. Is it, as the news release indicates, to be mostly a local project designed for lay church members and non-college graduates? If so, it is to be commended because of the great need for more understanding of

the Bible by Sunday School teachers and preachers without the advantage of training on the college or seminary level. The one reservation, however, about this project is that it stands to be more of a Criswell indoctrination station than an educational institution.

One disturbing note in the description of the school is that it will offer classes on a college or seminary level. Does this mean the Criswell Bible Institute stands ultimately to become another Baptist seminary to compete for students with our existing Southern Baptist seminaries? If so, this would indeed be unfortunate. Because of the wide popularity of Dr. Criswell and his theological positions, some Baptist ministerial students including college graduates from all over the convention would be attracted to the Criswell Bible Institute. This would be unfortunate because the description of the school gives no indication that it will meet the requirements of an accredited theological seminary. Classes will be offered only on Tuesday nights according to the report and certificates awarded after three years of study. This seems to indicate clearly that Dr. Criswell is not planning another seminary to compete with our convention sponsored seminaries but what direction it ultimately takes is unpredictable.

A popular sounding but hardly realistic description of any worthy teaching approach is included in the statement of James Bryant, an associate pastor of the church who will serve as academic dean of the school. "We will not study about the Bible," said Bryant, "we will study the Bible itself. We will not study what some theologian or some book says about the Bible, . . ."

This is hardly Dr. Criswell's approach to the study of the Bible. He has an earned doctoral degree from Southern Baptist Theological Seminary and is considered by many a scholar. He has read and still likely reads many books about the Bible and what theologians say about the Bible.

Bryant's statement would seem to rule out all Sunday School helps from Nashville or elsewhere for Sunday School teachers. What it sounds like he is saying is that we will not study what other theologians and books say about the Bible but what Dr. Criswell says about the Bible.

Let this editor express appreciation for Dr. Criswell's concern about the preservation of Baptist fundamentals while raising questions about some of the pitfalls in beginning a school perpetuating his own doctrinal interpretations and his name.

Non-Immersion Is Clear Compromise For Baptists

The news story out of North Carolina which appears on page 10 of this issue tends to substantiate the concern of some for compromise on basic Baptist doctrines in some areas of the Southern Baptist Convention. Three district Baptist associations in North Carolina in one way or another have upheld local churches which have accepted non-immersed members. Such action by local churches and by district associations would have been unthinkable even a few years ago.

A big debate among Southern Baptists for many years has been whether or not to accept members immersed by other denominations. Indeed, in most sections of the convention and in the vast majority of Southern Baptist churches today a member of another faith seeking membership in a Baptist church would be asked to be immersed even though he or she had already been immersed by the church of another faith.

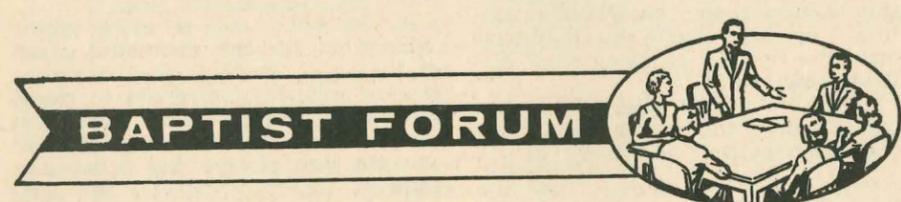
Baptism by immersion is one of the basic Baptist beliefs in almost every list of Baptist distinctives. Among Baptists there has been little, if any, debate but that the only valid mode of baptism taught in the New Testament is immersion. It seems then that

the acceptance of non-immersed members by Baptist churches is either a flagrant disregard for New Testament teaching or an assertion that spiritual and not physical baptism is what really matters.

It must not be overlooked that another basic Baptist tenet is local church autonomy and so a Baptist church can do whatever the majority believes is the will of God. But to believe that a church would consider the will of God is to disregard clear New Testament teaching on the form of baptism is disturbing. At this rate it is difficult to see in the future anything distinctive about such Baptist churches.

At this point Paul's warning to the Galatians is appropriate. While blasting the Judaizers who would have robbed the Galatians of their freedom in Christ by imposing Jewish legalism and ceremonialism upon them, he warned the Galatians not to use their freedom as a license to disregard the clear teachings of Jesus Christ.

While Baptists should never confuse the physical act of baptism by immersion with the actual experience of regeneration, we dare not disregard the command of Jesus concerning baptism and the clear New Testament teaching concerning the mode of baptism.



"ATONEMENT" NEEDED

Dear Editor:

Your editorial, "A Baptist Day of Atonement Is Desperately Needed" is bound to be a message from God and very timely. I know that we (Baptist) here in Graves County are in great need of the message in your editorial. Baptists are more interested in easy-chairs, deep rugs, new cars, expensive clothes, new church buildings, high salaries, love offerings for tax payments, a bonus for social security tax, sheltering pastors, deacons and regular church attenders from unpleasant things which go on here, preparing to preach and teach in a way which will not bring discomfort to those assembled together and to the students than we are in preaching the Gospel of Christ.

One can buy a magazine with pictures of naked people in it for \$2 in the main part of Mayfield or if some young boy doesn't have more than 25¢, he can buy a small book in which he can see and read about naked people and sex.

I fully believe that pastors and other Christians should get out among the

business places and people and see for themselves what the situation is. Since it is being said that pastors are being sheltered to the extent they don't realize how serious the situation is, it seems urgent for them to make an investigation and see for themselves whether they are aware of the needs.

Your editorial should be sufficient to all of us concerned. I will join you in "such a cleansing" and do what I can to get others to. I have used your editorial in my church page, Friday, October 23, 1970, and I am urging other newspapers and magazines to use it and help open the eyes of our people.

Thank the Lord and thank you for "A Baptist Day of Atonement Is Desperately Needed."

Mayfield, Ky. Avery Courtney

ATTACK ALCOHOL

Dear Editor:

It looks as if the ministers of the gospel, or I should say all Christians, have their work cut out for them.

We all know how the doctors of medicine went after the cigarettes and tobacco products after they found out

there was a great possibility they were injurious to health and could cause physical death. Even though some of the physicians probably don't believe there is danger in tobacco products and thousands of them still smoke, the few that worked at their project did get results.

I think the Christian leaders of this country should try with all the energy and wisdom that God will give them to fight the beer and liquor industry in every way possible and every time it can be fought.

The cigarettes can only cause physical death, while the liquor and beer causes physical death by the thousands and probably spiritual death by the millions. How can we compare the two?

Louisville, Kentucky Garland Haynes

What Are Baptists Thinking?
Western Recorder
Readers Know

Ky. Joins New Appalachian Group

Southern Baptist mission leaders from 11 of the 13 Appalachian states have agreed to organize a Fellowship of Appalachian Baptists to coordinate Southern Baptist mission work in Appalachia.

The group, meeting in Montreat, North Carolina, formed a loose-knit organization which will seek to keep the needs of Appalachia before Southern Baptists.

A. B. Colvin, secretary of direct missions for the Kentucky Baptist Convention, and Robert Jones, director of KBC's Mountain Mission Program, said that Kentucky Baptists were not represented at the organizational meeting but that Kentucky will cooperate with the new organization.

"We talked about this last summer at Ridgecrest Baptist Assembly," Colvin said. "We told the group that we could not attend the fall meeting because of schedule conflicts but we were interested and would cooperate."

"After all," Colvin continued, "we are involved in Appalachia as much, if not more, than any other state."

John McBride, assistant secretary of the Home Mission Board's department of rural-urban missions, was chosen as coordinator for the project.

The meeting was sponsored by the Commission on Religion in Appalachia (CORA), a body of 17 religious denominations seeking to cooperate in

missions in this area.

The state leaders from most of the 17 denominations heard presentations by a rural sociologist from Atlanta's Emory University and a representative of the Ford Foundation which is helping fund the commission. There were also talk-back sessions between participants and residents of Appalachia.

"This was the second of a three-phased development of strategy," explained McBride, who is also vice-chairman of CORA. "At the first meeting we decided our directions. At this meeting we sought to expose state religious leaders to CORA and enlist their support." The next step will be a meeting to which national denominational agency heads will be invited.

McBride calls CORA "the brightest star on the horizon as far as what the church is doing in Appalachia." CORA's two fold goal is the alleviation of poverty and the creation of community," McBride said.

"The church in Appalachia has been a fragmenting influence with every denomination going its own way. Churches have competed fiercely for membership to survive; they have been so consumed by this struggle that they have had little time for anything else," McBride observed.

"We have finally accepted the fact that the problems are too big for any one denomination," he stated. (BP)

FMB Appoints Louisville Couple

Mr. and Mrs. Robert S. Erwin of Concord, Tennessee, were among eight persons appointed missionaries November 5 by the Foreign Mission Board in a chapel service at board headquarters in Richmond, Virginia. Erwin expects to help develop Baptist churches through an agricultural ministry in Zambia.

Mr. and Mrs. Erwin are former Southern Baptist missionary journeymen. He left the United States in 1965 with the first group of journeymen, serving as an agronomist on a dairy farm in Brazil for two years. Mrs. Erwin, the former Veronica (Ronnie) Wheeler, left a year later and spent two years in Nigeria as a secretary at the Baptist seminary in Ogbomosho.

"Most thrilling" and "most rewarding" are the words the Erwins use to describe their two years as missionary journeymen.

Born in Florence, Alabama, Erwin grew up in Tennessee, living in Oak Ridge and Knox County. He received the bachelor of science in agriculture and master of science degrees from the University of Tennessee, Knoxville, and he attended Southern Seminary, Louisville.

Mrs. Erwin, a native of Sandersville, Mississippi, also attended Southern Seminary where she and her husband met. While at the seminary, Mrs. Erwin was music assistant at Beechwood Baptist Church in Louisville.



Mr. and Mrs. Robert S. Erwin



Removing distances

Annual state convention meetings provide another hopeful opportunity to renew fellowships between Baptists and their denominational leaders, as well as with fellow pastors, staff and friends. It is a time for "drawing near," for understanding, for removing distances, for joining hands in the holy work God has committed to the people called Baptists.

So much is "going for us" in making us one — our common Saviour and Head, our common Bible and commission, our conferences and correspondence and our *Western Recorder*; our hopes, our aims, our prayers, our sharing "our mutual woes, our mutual burdens bear and often for each other flows the sympathizing tear."

At the same time, so much "going against us" — the distrustful mood of our times, the lack of communication in spite of our efforts to share, the darker side of human nature yet unredeemed in the Christian pilgrimage, the lack of love that believes in spite of anything, the evil one himself who loves to separate, to divide, to destroy love that binds. So, let us major on God, on love, on understanding, on truth, on concern for each other, for Christ, for the churches, for our agencies through which our people extend their concern in Christ to others. Have fellowship. Have faith. Have trust. In the church — between pastor and people. In the association — between people of the churches and their leaders. In the convention — between our people and their chosen and dedicated leaders. Let there be love.

75 associations at Briefing

Of the 80 associations in Kentucky 75 were represented at the 4th Annual Associational Officers' Briefing at Cedarmore Assembly October 30-31! A total of 466 persons attended, including faculty. It was a great demonstration of leadership planning for the benefit of more than 2,100 of our churches! In addition to the general sessions, 12 conferences were held for the various associational officers and committee chairmen. WMU directors were high in attendance (58), Sunday School (49) and Moderators next (45) — and so on.

Plans for the new year and for the Leadership Readiness Conferences and Clinics were laid. Good things are ahead for the churches and our people.

HAROLD G. SANDERS

WESTERN RECORDER

Briefing Draws Large Attendance, Termed "Success"

The fourth annual Associational Officers Briefing held October 30-31 at Cedarmore Baptist Assembly was termed "a huge success" by KBC executive secretary Harold Sanders.

A total of 466 persons registered for this vital meeting in which associational officers are "briefed" on the responsibilities of their office, the materials available to help them perform their assigned tasks and new programs which will affect their work.

Bringing the closing address to the associational workers was Gordon Clinard, recently elected Billy Graham professor of evangelism at Southern Seminary.

Clinard paralleled the days of Jonah with today. "The world is in need of God's message," he told the group, "just as Ninevah was in the days of Jonah. And God is ready for his message to be proclaimed," he said. "But the world is waiting on man to deliver the message."

Most of the two days was spent in conferences divided according to positions. Below is a brief description of conference activities.

Woman's Missionary Union

The major purpose of the WMU conference was to familiarize directors with the new 1970-71 organizational plan for associational WMU. Much of the time was spent teaching the *Association WMU Manual* which was delayed in printing until the week before the conference. WMU directors will now lead their age group workers in forming more effective WMU's.

Future meetings were also discussed as was common problems and successes. WMU state secretary Miss Kathryn Jasper said the meeting also afforded an opportunity to clear up some mistaken ideas.

Evangelism

Associational evangelism chairmen heard KBC evangelism secretary Hicks Shelton report that Kentucky would report a severe loss in baptisms for 1970. In 1969 a total of 19,447 baptisms were reported by Kentucky Baptist churches. However, the reports from 71 associations show a drop of 2,111 from the previous year.

"Unless the remaining associations reverse the trend," Shelton said, "Kentucky will report the lowest number of baptisms since 1966."

Associational evangelism chairmen also heard Home Mission Board evangelism worker Euel Lawson describe a new lay witnessing program entitled "WINN." Currently this program is in the field testing stage. It should be available for Kentucky churches by this time next year.

Brotherhood

Brotherhood officers turned their attention to events coming in the next year. Events discussed and planned for

include the Kentucky Baptist Men's Evangelism Conference in Elizabethtown, January 18-19, 1971; RA track meet; associational mission rallies; associational brotherhood workshops; and organizing new units of work in local churches.

Larry Bryson of the Brotherhood Commission led a special study session outlining the importance and functions of an associational brotherhood program, including age group work.

Stewardship

The stewardship conference had its largest number of participants in the history of the Officers' Briefing. These workers heard the Forward Program of Church Finance and The Growth in Christian Stewardship programs presented. Other stewardship programs discussed were Tithers Enrolment Week, Weekend Stewardship Revivals, A Family Program of Stewardship and the new Youth in Stewardship materials.

James V. Lackey, recently elected Stewardship Commission head, presented the new Associational Stewardship Development Program to be used in developing and subscribing associational budgets. He also addressed the entire group in the opening session.

Moderators

Executive secretary Harold Sanders presided over the conferences attended by moderators. He presented helps available from the state office for moderators. Loyd Corder, Home Mission Board, was present to offer suggestions and introduce resource materials prepared by his sponsoring Board. Harold Marsh of the Sunday School Board made a similar presentation.

The moderators also heard state workers present their programs and the role played by the moderator in each one.

Training Union

Association Training Union directors spent two and a half hours discussing Associational Church Leadership Readiness Clinics. These pertain to the new church programs in the 1970's.

The remaining time was spent in "how-to-do-it" conferences. "Judging from responses," said James Whaley, state Training Union secretary, "the conferences were helpful." Whaley read one letter which stated, "... This type of practical, workable presentation is something we can sink our teeth into and I would recommend that you do more of this sort of thing."

Jimmy Dunn, Training Union department, Baptist Sunday School Board, served on the faculty along with Whaley and associates Miss Mickey Martin, Mic Morrow and Vernon Cole.

Associational Missionaries

This group heard Irwin Dawson of the Home Mission Board describe the responsibilities of associational mis-

sionaries. Later, Clovis Brantley, also of the Home Mission Board, described a new program entitled "Extend Now." This program focuses on methods of starting new Christian fellowships. The men also met with association mission committee chairmen.

Saturday was spent discussing budgetary problems and upcoming events in which missionaries will play an important role.

Missions Committee Chairmen

In addition to their meetings with associational missionaries, this group discussed ways of meeting special needs such as helping weak churches, reaching ethnic groups, ministering to handicapped persons, institutionalized



KBC music secretary Gene Quinn, left, and John Chandler of BSSB, center, talk with Gordon Clinard after "Briefing."

persons or special occupation groups. Ministering to people in leisure situations and persons in crises were also discussed.

The group also participated in a discussion of a new statement pertaining to the work of a missions committee.

Sunday School

James Chatham of the Baptist Sunday School Board, Nashville, led the Associational Sunday School conference at the Fourth Annual Associational Officers' Briefing.

Fifty-two associational Sunday School directors participated in the survey of the 1970-71 associational Sunday School program.

Five and one-half hours were spent in the study of the 1970-71 associational Sunday School materials, Planning and Organization for 1970-71, Methods of Assisting Churches and Kentucky's 1970-71 Sunday School Program.

Church Music

Sunday School Board worker John Chandler and state music secretary Eugene Quinn composed the faculty for the 25 music directors attending the Briefing. Most of the time was utilized in presenting helps for local church music programs.

Kansas Convention Board Of Managers Dissolved, Work Done

The board of managers for the Kansas Convention of Southern Baptists, a five-man group appointed at the request of the state securities commissioner, has been dissolved and dismissed.

Officers and directors of the Kansas Convention and its Church Loan Association have now, once again, assumed operational control of their organizations.

The board of managers, headed by state senator Lester C. Arvin of Wichita, an attorney and Baptist layman, outlined plans and procedures for helping to pull the convention out of its financial problems and these programs were adopted by the full state convention and its executive board.

Pat McDaniel, who was elected executive secretary of the convention during the troubled times, said that the "signed documents releasing the board of managers from their managerial responsibilities have been received in his office.

McDaniel said that although the convention is not yet financially out of the woods, the financial picture is bright and hopeful, and victory is in sight if pledges made in fund campaigns are fulfilled.

McDaniel said that a total of \$672,108 has been pledged by Baptist churches in Kansas and Nebraska in a "Strengthen Our Witness" fund campaign and that \$141,916 has been received through September toward that goal.

In addition, 10 Baptist state conventions, including Kentucky, have pledged to come to the aid of the Kansas convention, providing written commitments totalling \$435,000 over a five year period.

In 1968, loans underwritten by these bonds were in arrears by 40 percent but this has been reduced to 14 percent by the fall of 1970, McDaniel said.

In announcing the return of operational control from the board of managers to the respective officers and directors of the convention, Arvin paid tribute to the Baptist people of Kansas and Nebraska for their support, the Stewardship Commission of the Southern Baptist Convention for their aid in the fund campaign, the Southern Baptist Convention executive officers and especially the Home Mission Board for its help, the sister state conventions for their pledges and to members of the board of managers. (BP)



IN TEXAS — George S. Munro, right, Radio and Television Commission member representing Kentucky, poses with Paul M. Stevens, executive director of the agency, during the 36-member Commission's annual meeting in Fort Worth, Texas, recently. Munro, pastor of First Baptist Church, Fort Thomas, serves on the Commission's audience services committee.



IN JAPAN — Mr. and Mrs. Robert M. Holland, native Kentuckians, listen as Kobe Baptist Church pastor Takashi Togawa explains Japanese customs about house building. The occasion was a recent ground breaking ceremony. Holland is a Shelby County native. He graduated from Georgetown College and taught school in Harrodsburg before appointment by the FMB. Mrs. Holland is the former Kathleen Gail Thompson of Louisville. Like her husband, she also taught school in Harrodsburg and Louisville. Currently the Hollands are engaged in language study at Kobe. After completing this study, they will move to Fukuoka, Japan, where he will teach science in the Baptist University.



FRIENDSHIP RENEWED — KBC executive secretary Harold Sanders, right, chats with Morehead University psychology professor Miss Adele Berrian during the recent Baptist Student Center dedication there. Miss Berrian and Sanders were high school classmates in Webb City, Missouri, graduating together in 1925. This was the first time they had seen each other since graduation night. Miss Berrian was valedictorian of their class, an honor she gained by edging out Sanders. Miss Berrian saw the executive secretary's name on the dedication program and came to see if it was the same Harold Sanders she graduated with.

Evangelism Workshop Sparks Student Concerns

"I thought I was doing pretty good by coming here," said one young man during the closing session of the Youth Evangelistic Workshop held in Madisonville, November 6-7. "But I see now that I'm not doing much at all compared to what some of you are doing."

Later a young, attractive, blond headed girl stood. "I'm glad that God can love the unlovely," she said. With a voice cracking with emotion the girl related how she had found Christ at age 18 but had not followed Him. A marriage shortly after that ended in

By Bob Terry
Assistant Editor

divorce. She was working as a bar maid when a Christian friend took an interest in her. That friend came to the bar and talked with her and witnessed to her. Through this friendship she was able to dedicate her life to Christ's service.

"Sometimes Christians give up on the people who need Christ the most. I'm glad God didn't give up on me," she concluded.

A Murray University student related how fellow students and friends had made up over \$600 for him to attend college this fall. He had spent the summer working in New Mexico as a summer missionary for the Home Mission Board. "It is wonderful to know that somebody cares about you," he declared.

The closing testimony session went on for an hour with numbers of high school juniors and seniors, along with college students and other young people sharing what Christ meant to them and how He had blessed their lives.

Approximately 90 students gathered in Madisonville for this first in a series of area training sessions sponsored by the state evangelistic department and the state student work department.

A series of testimonies by Murray State students began the two day program, followed by a panel discussion on problems faced when witnessing. Saturday morning was given to group training sessions. A dedication service led by Sid Maddox, pastor of First Baptist Church, Hopkinsville, and president of the Kentucky Baptist Convention, concluded the workshop that afternoon.

Maddox told the young people that God's word is alive. "You read God's word 15 minutes each day for two weeks," he said, "and God's word will reach up and grab you. It will change you!"

God's word is also powerful enough to reach to the deepest needs of man, declared the Hopkinsville pastor.

Maddox cautioned the group about thinking that they could "save" anyone. Reading Romans 10:17, the speaker said, "faith cometh by hearing and hearing by the word of God."

"We have to depend on God to deal with that person as we present God's word the Bible to them," he explained.

Maddox closed the service by asking anyone concerned about a lost person to come and share that person's name with him privately. The group then covenanted together to pray for one another as they departed to their homes.

Group leaders for the youth evangelism workshop were John Havelick, evangelism department, Home Mission Board; Tony Romeo, Baptist campus minister, Western Kentucky University; and Tom Henry, pastor of Bashford Manor Baptist Church, Louisville.

one perishes because of the way Christians live. Second, it meant that Christians must verbally present their faith."

Romeo said "one can live a good life before another person and that person still perish" because he has never been called to make a commitment of his own life to Christ.

A different approach was taken by the Bashford Manor pastor. The high school group subdivided itself and considered problems faced by high school students in witnessing. The whole group then discussed the needs raised by the students. Henry concluded by sharing ways of witnessing used by young people in the church he serves or groups with which he has been associated.

The Madisonville workshop was the first in a series of four to be held in Kentucky. November 13-14 a similar



Students attending the Evangelism Workshop in Madisonville gathered for this group picture prior to the closing Saturday afternoon session.

Havelick used his conference time for an in depth analysis of the scripture passage, Luke 24:45-48. When asked for highlights of his conference, Havelick answered, "It would take three hours to tell you." His conference was three hours in length. He did say that the group considered three questions: 1) How do we become witnesses; 2) How do we witness; 3) What helps are available for witnessing?

Romeo centered his approach around "the will of God." "It is not God's will that any should perish," he told the group. "Therefore, it is necessary for Christians to make sure that no one perishes because of us.

"This meant two things," the campus minister outlined. "First, it meant that Christians should make sure that no

conference will be held at First Baptist Church, Corbin. The following week Calvary Baptist Church, Lexington, will host a workshop. The final evangelistic workshop will be held the first weekend in December in Louisville. The meetings are designed for junior and senior high school students, college students and single young adults through age 25.

Persons desiring to attend should contact evangelism secretary Hicks Shelton or student work secretary J. Chester Durham. Those desiring to attend the Corbin meeting should notify the First Baptist Church of their desire to attend. Each person is responsible for his food and lodging. A \$5 registration fee includes the Friday evening meal and Saturday lunch.

THE . . .  IS
All Missions

Churches Accepting Non-Immersed Members Upheld

Three North Carolina Baptist associations on successive days during the last week of October broke with precedent and refused to act against churches that now accept members who have not been immersed.

Two of the associations — Yates Baptist Association in the Durham area and North Roanoke in the Rocky Mount area — turned down amendments to their constitutions which would have required affiliated churches to have only members who have been baptized by immersion.

In each case a simple majority favored the amendments but each failed to get the two-thirds majority required for passage.

In the third association, West Chowan Baptist Association in eastern North Carolina, unanimous approval was given to a membership committee report that asked Aulander Baptist Church, Aulander, North Carolina, to designate on membership letters whether or not a person has been baptized by immersion.

The Aulander church adopted a new membership policy in 1968 in which they will accept members who were baptized as believers, though not by immersion, in other churches.

North Roanoke Baptist Association voted 123-81, after two hours of debate, for an amendment that would have limited membership in the association to the churches that use the New Testament "as a statement of their faith" and immerse all candidates for membership "on the basis of belief in

Jesus Christ as Saviour and Lord."

The amendment would have required 136 votes for passage but only received 123 favorable ballots.

Two churches in the association — Lakeside Baptist Church in Rocky Mount, North Carolina, and First Baptist Church in Nashville, North Carolina — received members from other denominations on statement of Christian experience without requiring immersion.

Yates Baptist Association turned down a similar constitutional amendment which read as follows: "All churches affiliated with the association . . . shall be churches that use the New Testament as their sole authority for faith and practice and which receive

into membership only those persons who have been baptized by immersion in water as their profession of faith in Jesus Christ as Saviour and Lord."

The amendment was favored by vote of 135-94 but failed to get the necessary two-thirds ballot requiring 152 votes.

The issue has been a recurring one in North Carolina Baptist associational meetings, as well as in several other states in the Southern Baptist Convention.

In 1967 Mecklenburg Baptist Association — consisting of churches in the Charlotte, North Carolina, area — approved a constitutional amendment requiring its churches to have only members who had been baptized by immersion. (BP)

"Company Of Committed" Splits Away From Birmingham Church

Members of the First Baptist Church of Birmingham, Alabama, who walked out in "moral protest" because of the church's refusing membership to two Negro applicants have voted to "divorce" themselves from the parent group and form a new church.

Calling themselves the "Company of the Committed," the group met at the Baptist Student Center located near the University of Alabama Medical School on the South Side of Birmingham when they took the action.

About 375 persons, including a number of Negroes and visitors, attended the session and about an equal number, but no Negroes, attended the services of First Baptist Church.

The group mapped plans to meet the following Sunday (November 8) to organize the new church, select a name for it, elect trustees and staff members, and file incorporation papers.

In previous meetings, the "Company of the Committed," as they first called themselves, had voted to support financially the church's staff, continue a downtown ministry and maintain an open door policy for membership without regard to race or color.

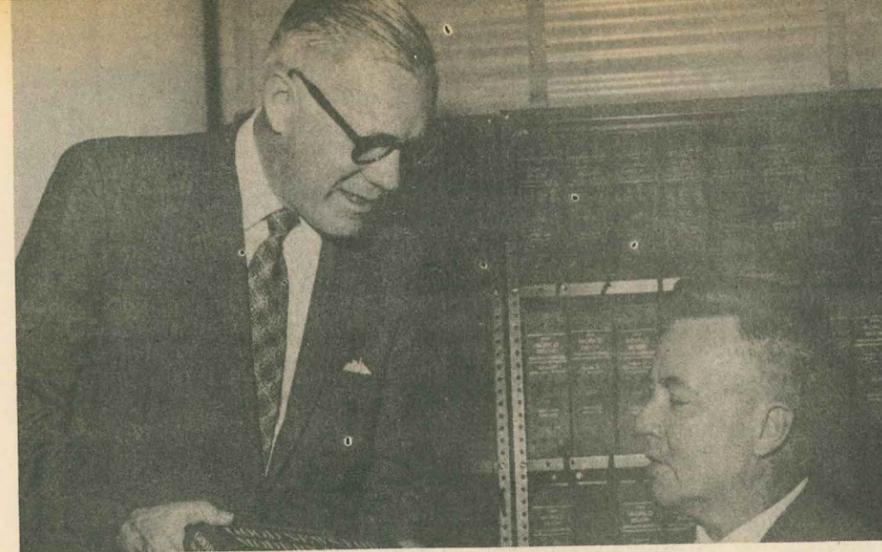
A controversy over the race issue had literally split the parent First Baptist Church into the two camps.

Since July, the church has narrowly defeated an effort to fire the pastor and staff, refused to adopt an open door racial policy on membership, rejected the two Negro membership applicants, accepted the resignations of 11 staff members and watched as 300 walked out in "moral protest."

J. Herbert Gilmore, pastor the First Baptist Church who resigned effective October 31, is serving as temporary spiritual advisor to the group.

In his first sermon to the "Company of the Committed," Gilmore urged the group to have optimistic hopes for the future but that their hopes should go beyond human optimism to the fact that God is for us.

Gilmore said he believed that, from the group, something of "eternal impact will be made, not just in Birmingham, not just in the South, but in the entire nation." (BP)



BIBLE FOR BLIND — Dale C. Recker (left), secretary for blind work of the American Bible Society, presents to Robert S. Bray, chief of the division for the blind and physically handicapped, Library of Congress, an album of the first scripture recorded on cassette tapes, the entire New Testament in Today's English Version.

First Baptist, Dallas, Begins W. A. Criswell Bible Institute

First Baptist Church of Dallas, largest congregation in the Southern Baptist Convention, has announced the establishment of the Criswell Bible Institute, named for its pastor, W. A. Criswell.

Classes will begin in January at the institute with instruction on the college or seminary level, said James Bryant, an associate pastor of the church.

"This will be a Bible institute encompassing Christian training of a conservative and evangelical flavor on a high academic level," said Bryant.

Simultaneously, the church announced that a conservatory of music will be established "within the framework of the Criswell Bible Institute, teaching our people and church musicians from across the city and state how to build a music program which will glorify God."

Criswell, immediate past president of the Southern Baptist Convention, will be president of the institute in addition to his duties as pastor of the 15,000-member Dallas church.

Bryant will serve as academic dean. Chairman of the institute's trustees will be W. C. McCord, who is president of Lone Star Gas Co.

The institute, as outlined by Bryant will offer classes on Tuesday nights, with certificates to be awarded at the end of the completion of three years of study.

Faculty members will be from the faculties of Southwestern Baptist Theological Seminary, Fort Worth; Dallas Baptist College and Dallas Theological Seminary, both in Dallas.

Classes will be conducted on a college or seminary level but enrollment will

be available to Sunday school teachers and interested laymen from all over north Texas.

The textbook will be the Bible. "We will not study about the Bible," said Bryant, "we will study the Bible itself. We will not study what some theologian or some book says about the Bible, but we will study the unfolding drama of redemption in its own language, in its own words, in its own setting." (BP)

October SBC Mission Gifts Up

An increase of 6.5 percent in missions giving during the month of October boosted Southern Baptist contributions through the Cooperative Program unified budget for the first 10 months of 1970 to a total of \$23,567,467.

The total for the year represents an increase of \$609,824 or 2.66 percent for Cooperative Program contributions thus far in 1970, compared to gifts for the same period in 1969.

Porter W. Routh, executive secretary of the SBC executive committee which prepares the monthly financial report, said that the 6.5 percent increase during the month of October "is an encouraging demonstration of continued concern of Baptists for missionary outreach, theological education and other SBC programs.

"If this rate of growth continues for November and December," Routh continued, "the convention will be able to meet its commitment to the agencies

VIEWpoll

Dallas Preferred For SBC Annual Sessions

Baptist VIEWpoll results reveal that a representative panel of Southern Baptist pastors and Sunday School teachers prefer Dallas, Texas, over 11 other cities suggested as possible Southern Baptist Convention sites.

The poll involved choosing any three of the 12 cities listed. It revealed that 53.9 percent of the pastors and 52.8 percent of the Sunday School teachers selected Dallas as one of their choices for location of annual convention sessions.

Ranking second as a choice was St. Louis, Missouri. This preference was indicated by 53.1 percent of the pastors and 48.7 percent of the teachers.

Third and fourth places go to Miami Beach, Florida, and Houston, Texas, but the leaders were not agreed on the order of these choices.

Pastors made Miami Beach their third choice (50.8 percent) and Houston their fourth (48.7 percent); while teachers rated Houston third (42.2 percent) and Miami Beach fourth (36.4 percent).

The other eight suggested cities — Atlantic City, Chicago, Phoenix, Philadelphia, Los Angeles, Cleveland, Minneapolis and Portland — appealed to less than one-fourth of the representative panel as most suitable annual SBC sites.

VIEWpoll findings were based on 92 percent response of the panel members.

for operations and pay some on the 1970 capital commitment."

The Cooperative Program unified budget distributes operating and capital needs funds to 20 different national agencies in the denomination on a convention-adopted formula.

For the first 10 months of 1970, Southern Baptists gave \$23.5 million to the programs of these agencies through the Cooperative Program, compared to \$22.9 million for the same period during 1969.

During the month of October, Cooperative Program contributions totalled \$2,516,171, an increase of \$154,986 or 6.56 percent over gifts during October of 1969.

In addition to undesignated funds through the Cooperative Program, Southern Baptists gave a total of \$21.7 million to designated specific mission causes during the first 10 months of the year. (BP)



**COOPERATIVE PROGRAM
CARD-O-GRAM**

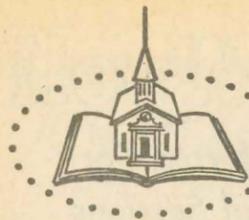
November, 1970



Committed
to give . . . as God has given

A Report of What Kentucky Baptists Shared through October 25, 1970:

| | |
|--------------------------|-----------|
| Cooperative Program | \$303,802 |
| To date this year | 528,245 |
| Goal to date | 683,333 |
| Under goal to date | 155,087 |
| Increase (over last yr.) | 10,338 |
| Percentage increase | 1.9% |
| CEA | 937 |
| Total CEA to date | 1,497 |



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for November 22, 1970)

LIFE AND WORK SERIES

Growing Toward Tomorrow

Paul not only preached the death, burial and resurrection of Christ but various other doctrines, including the return of Christ. His listeners waited, watched and expected Christ to return within their lifetime. Some of the believers "fell asleep" or died and their fellow Christians were disturbed and distressed by the fear that their loved ones who had passed away would have to occupy a position secondary to those who would be living when Christ returned.

I Thessalonians 4:13-18

Under the direction of the Holy Spirit, Paul wrote this epistle to give the confused and perplexed Christians proper instruction and set their hearts at rest. The Lord did not want them to remain in ignorance of His plan and to experience unnecessary sorrow. While many church members consider the second coming of Christ merely incidental, the first century Christians considered it important and so should we.

When Christ returns, He will descend personally, visibly, suddenly and unexpectedly into the atmospheric heaven with a shout. It will be a shout of command, somewhat like that of a military officer. As His commanding voice reached Lazarus in his grave and he arose from the dead and walked out of his tomb, so those who have died in the Lord will respond en masse to Christ's authoritative voice when He returns for His own. The archangel will rejoice and exult in the tremendous victory which will be occasioned by the resurrection of the saved from the dead, when the blast of the trumpet calls them to their heavenly glory.

Paul taught the Thessalonian Christians not to worry about their saved, departed relatives not sharing in the glory of Christ's kingdom. When Christ comes again the first thing that will take place will be the resurrection of the bodies of the saved. The living Christians will then be changed from mortals to immortals and together they will be snatched away from danger and caught up to meet the Lord in the atmospheric heaven. From there they will be taken into the immediate presence of the Father. What a day that will be when the saved will be called up to meet their Lord! It will be won-

derful to be reunited with our Christian loved ones and friends whom we have "loved long since and lost awhile." We shall recognize, know and remain with them forever. What a joy that will be! "Wherefore comfort one another with these words."

I Thessalonians 5:1-2, 8-11, 14

On the part of the Thessalonians there was a restless curiosity and an eager longing with reference to "the times and the seasons" in connection with the tremendously important event of the second coming of Christ. To them Paul made it perfectly clear that the return of Christ is an absolute certainty. And he taught them that they should exercise vigilance with reference to His return.

Paul was constantly looking forward with great anticipation to the day when Christ would come again. What a glorious hope and what a blessed prospect! He knew full well that Christ's return would be personal, visible, sudden and unexpected. The time of His coming was an uncertainty. The exact time of His return can never be known by any man. That being the case, Paul was anxious for the fact of His return to serve as a challenge to preparedness, as an incentive to watchfulness, holiness and sacrificial service, and as a source of great comfort when sorrow comes.

INTERNATIONAL SERIES

Training For Service

It is the desire of Christ that each of His followers have a part in the work of the Lord and the advancement of His cause. For this reason church members are to be instructed, indoctrinated and trained for service.

Mark 1:16-20

Having won a complete victory over Satan, who had assailed Him with all the seductive temptations of the physical senses, such as appetite, adventure and ambition, and having begun His public ministry, our Lord was ready to call some helpers to work with Him in behalf of others. In this paragraph we have a brief account of Christ's call of four men to work with and assist

God does not want people to be the objects of wrath and retribution but He does want them to believe on His Son and be saved by Him. It is His purpose that they receive life from Christ and eventually live together with Him in heaven.

Christian living is the conformity of a life to the will of Christ. The Bible stresses the importance of those bearing the name of Christian really living as Christ would have them. Instead of conforming to the ways of the world, the believers were challenged to test things according to Christian standards and to do that which was right in each instance. In our relationships with others we are to practice fair and kind treatment.

Various kinds of people constitute the Christian fellowship. Some are lacking in love for Christ and are disobedient to His commandments. Others are unwilling to work for Him and to help those who need it. Still others are so weak and vacillating that they yield to the temptations which come from those who live in an immoral society. All of these need the admonitions, encouragement and prayers of the devoted Christians. Many need comfort and Christians can help them. Some try the patience of the most Christlike but we are exhorted to be patient with them.

Him during His personal ministry on the earth and then to carry on His work after He should leave them.

As Christ walked by the Sea of Galilee, He saw two pairs of brothers, one pair of whom was fishing and the other was mending nets. To them He said, "Come ye after me." This was not a call to salvation, for they had already believed on Christ, but to service. He challenged them to leave their places, the business in which they were engaged, the loved ones with whom they were associated and the interests with which they were surrounded in order that they might follow Him and work in partnership with Him. This call held



tremendous issues, for they were to be with Him, to learn from Him and to obey Him.

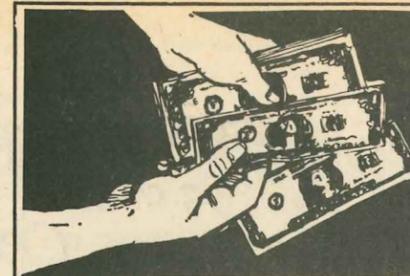
Without hesitating or attempting to excuse themselves, these men gave up their gainful employment, severed home ties, put their trust in Christ Who called them to assist Him and went with Him believing that He was able and willing to supply all their needs. Because of their obedience to Him, Christ trained them, led them and blessed them in a great way.

Christ's call to follow Him is extended to all Christians, regardless of age, race, talent, position or temperament. Linked to His call is His glorious promise: "I will make you to become fishers of men." If a believer follows Christ, he will be a fisher of men. If he is not a fisher of men, he cannot be following Christ closely.

Christ makes numerous and various gifts to His disciples. His gifts are bestowments of grace and are never measured by the merits of the recipients. In verse 11 we have an enumeration of Christ's gifts to His churches. Apostles are those who are called, separated, endowed, ordained and sent forth as ambassadors for Christ. Prophets are men who have had a peculiar insight into the will of God and have received a definite commission to speak for Him. Evangelists are those itinerant preachers who go into regions where churches have not been established and proclaim the gospel to those who have never heard it, introduce them to Christ and then establish churches. Pastors and teachers (two functions of the same office) have the oversight of churches and seek to give spiritual guidance and instruction. Each of these is given a responsibility which he should regard as a sacred trust.

According to verse 12 these gifts are for a specific purpose. They are not just for our personal enjoyment or for the glorification of man but they are to equip the saved to introduce the lost to Christ, to edify the believers and to serve the Lord effectively. It is His desire that through the lips of Christians unbelievers may learn of His death in their stead and that in their lives others may see such a clear manifestation of His love that they may be constrained to receive Him as their Saviour and to live for His glory. Believers in Christ are to be instructed, equipped and trained for Christian service in order that the body of Christ may be enlarged and strengthened.

It is obvious that the ideal of attaining the measure of full stature in Christ, set forth in verse 13, will not be fully realized until we enter the presence of our Lord in glory but too much stress cannot be laid on the fact that every child of God has a definite work to do for Him on earth. Have you discovered what He wants you to do? Are you doing it? Strive to do your best for Him Who gave Himself for you.



If You Have Money To INVEST or REINVEST...

Consider Religious Institutional Bonds. These bonds:

- Pay up to 7½% annually on your initial investment.
- Are backed by a first mortgage on the property of the church or institution, by a pledge of the first revenue, and by the people who support the church or institution.
- Continue to pay this good yield for the life of the bond, which is from six months to 12½ years.

This announcement is neither an offer to sell nor a solicitation to buy securities. For copy of a prospectus offering securities, clip coupon below or call 615-327-1671.

Guaranty BOND

AND SECURITIES CORPORATION
2312 West End Avenue Nashville, Tenn. 37203
Exclusive Underwriters of
Religious Institutional Finance

Guaranty Bond and Securities Corp. **WR**
P.O. Box 603, Nashville, Tenn. 37203
Please send information about bonds that pay up to 7½% without obligation! I am interested in investing \$_____ for _____ years.

Name _____
Address _____
City _____
State _____
Zip _____ Phone _____

Speak up in Baptist Forum

An Impressive,
Comforting Service
that meets the requirements
of every family calling us

Kerr Brothers
FUNERAL HOME

Lexington, Ky.
463 E. Main St. • Dial 2-3345

MOVING

LOCAL AND LONG DISTANCE
Day's City Transfer Co.
Richmond, Kentucky

Authorized Agents
NORTH AMERICAN
VAN LINES
Over 20 years experience
Free estimates

Call collect 606-623-3090

HERBERT C. CRALLE
FUNERAL HOME

Edwin R. Hillock, President

Wallace C. Hatler

Phone 893-5223

Frankfort and Peterson Avenue

Louisville, Kentucky

Whitehall Funeral Chapel

312 NO. LIMESTONE

LEXINGTON, KY.

PHONE 252-5515



CHESTER L. HAGER



The season's most enduring gift... a Bible from OXFORD

THE NEW SCOFIELD REFERENCE BIBLE WITH CONCORDANCE

Today's leading evangelical study Bible is a timely and significant Christmas gift selection for friends and family alike.

Offering thousands of additional cross references, more comprehensive footnotes, and other improved helps, THE NEW SCOFIELD includes the complete text of the King James Version, Concise Concordance, New Oxford Bible Maps with Index, and all the well-known study features.

Large Size Edition (5³/₄ x 8⁵/₈")
French Morocco, gold edges. BLACK, BLUE, or RED. 09173. \$16.50
Cowhide, leather lined, gold edges, gold fillet. With Family Record. Ultrathin Oxford India paper (only 1/8" thick). BLACK, BLUE, or RED. 09178x. \$25.00

Ask to see the complete selection of NEW SCOFIELD styles.

09178x



01039x

DE LUXE POCKET TEXT BIBLE

King James Version

The smallest and thinnest available, this superb gift Bible is especially appropriate for the student, the teacher, and the serviceman.

Luxuriously bound in Pin Seal Grain Morocco, leather lined, it contains the complete text of the King James Version, printed in easy-to-read type on Ultrathin Oxford India paper. Gold edges. Size: 3¹/₈ x 4³/₄, only 9/16" thick.

BLACK, BLUE, or RED. 01039x. \$9.95

Oxford—America's Gift Bible Since 1675



Order from Your Baptist Book Store
OXFORD UNIVERSITY PRESS
New York

CHURCH FURNITURE
PEWS - PULPITS - TABLES - CHAIRS
BAPTISTRIES - SPIRES - LIGHTS

London Church Furniture
Box 281 - Dept. WR London, Ky.
Tel. 864-2230

WRITERS

N. Y. publisher wants books on all subjects, fiction, nonfiction. No fee for professional opinion. FREE: Brochures that show how your book can be published, promoted, sold; tips on writing, contracts. Write Dept. 12

EXPOSITION PRESS INC.
50 Jericho Turnpike, Jericho, N.Y. 11753

BAPTISTRIES — SPIRES

Unit-Molded Fiberglass Accessories

Wiedemann Industries, Inc.
Box 672 Dept. J5, Muscatine, Iowa



Singspiration

presents "Sound" evangelism

Music for today's youth:

FOLK HYMNAL

Eloquent "thought poems" set to a musical style that is decidedly folk... including guitar chords and string bass parts. 121 selections, featuring: Let the Whole World Know • Surely, Goodness and Mercy • Yesterday, Today and Tomorrow. \$1.00/copy



NOW SOUNDS

Exciting musical arrangements and messages, tuned to the language of the young. Complete scores, including guitar parts. Such titles as: A Heart of Love • Bread • City Smoke. \$1.95/copy



SING FOLK!

The "Pure" folk sound — gracefully poetic, powerfully arranged. Stirring, straight-from-the-heart messages about a real God in a real society. Features guitar chords and string bass parts. Includes: New Wine • Like the Wind • A New Day! \$1.25/copy



at your Baptist Bookstore

Some Marks

(Continued from page 3)

gone there each morning to get two buckets of water for his mother. When he would get to the spring he would set his buckets down and go up on the hill where there was a thicket of small oak trees. He had picked out one about the size of a hoe handle and he had prayed many times there, on his knees, with his hands clutched around the small tree. It was here he had surrendered to preach the gospel. After searching for a long time, he finally located the tree but it was no longer the size of a hoe handle. It was now so large he could not even reach around it. It had grown to be a giant oak. He had paused, thinking back on his life — had his prayer life grown like the little oak?

How big is your prayer life? A pulpit committee was putting down qualifications for a pastor and someone asked, "How tall do you want him to be?" and they replied, "When he's on his knees, we want him to reach Heaven!"

The last mark is the collar mark. I was reared on a farm and my father had several teams of mules. They didn't have tractors like we have today. I can remember very well when my dad would work the teams all day and bring them in at night time and remove the collar and there would be the mark where the collar had been. Do you have the collar mark of Christian service?

I once heard of a man in church who didn't like the pastor, didn't like the deacons, didn't like the way the money was being spent so he came to the pastor and asked him to have his name taken off the roll. The pastor said he would, under one condition,

and that was that he do something for him first. The man agreed. The pastor asked him to make a call for him. When the man reached the house, he found the mother ill, the father had deserted the family, they needed fuel, clothing and food. The man went to town and bought the things they needed. He read the Bible to them and had prayer with them. When he went to the church to give the pastor the report, he said, "Don't take my name off the roll — just give me something else to do."

I read about a pastor who called on a fine old Christian man who was celebrating his 77th birthday. The pastor asked him what incident in his life had given him the most happiness. The gentleman said that years ago he had helped a drunkard out of a life of disgrace and worthlessness and had led him to Christ. Later the man came humbly and asked to use his credit to get started in the profession of optometry. He told him he could use his credit and he would also loan him some money. The young man wept a little but declined the loan. He only wanted him to underwrite his light, telephone, water and gas deposits. "He has paid me back a hundred times in gratitude and gifts."

In the October Outreach, Kenneth Chafin says, "We are playing a holding game. We have the gout from studying the riches of Christian life. And while we are feeding ourselves, people are starving for the assurance that there is somebody else in the world who knows what a mess they are in and who cares."

As we go from this building today to all parts of this city and as we leave this convention to go to all parts of our state, let us go witnessing and showing forth the marks of Christ.

MOTHER FLETCHER'S RESTAURANT
OPEN 7:00 A.M. - 8:30 P.M.
Closed Sunday — Gone To Church
SERVING BREAKFAST — LUNCH — DINNER
— SPECIALIZING IN —
● FILET MIGNON ● STRIP STEAKS
● COUNTRY HAM DINNERS
RESERVATIONS ACCEPTED — 459-5844
1951 BISHOP LANE — Watterson City — LOUISVILLE
OWNED BY GARLAND HAYNES

Lee E. Cralle Co.
Funeral Home
LEE E. CRALLE, JR., President
PHONE
634-3646 ● 634-3647
1330 South Third Street
Louisville, Ky.

SERVING ALL RELIGIONS
Prices to satisfy every preference and need

AIR CONDITIONED PARKING AREAS

PEARSON FUNERAL SERVICE
Since 1848
1310 S. THIRD Phone 634-3628 149 BRECKINRIDGE LANE Phone 896-0349
Louisville, Kentucky
Members: Kentucky Funeral Directors Burial Association
Members: National Selected Morticians by Invitation

Eyeball to Eyeball!

We have nothing to hide.

If you have questions, ask us.

**If you believe in what we are
doing, support us.**

We need your help.

**The Thanksgiving Offering
supplies the major part of our
income for a whole year.**

