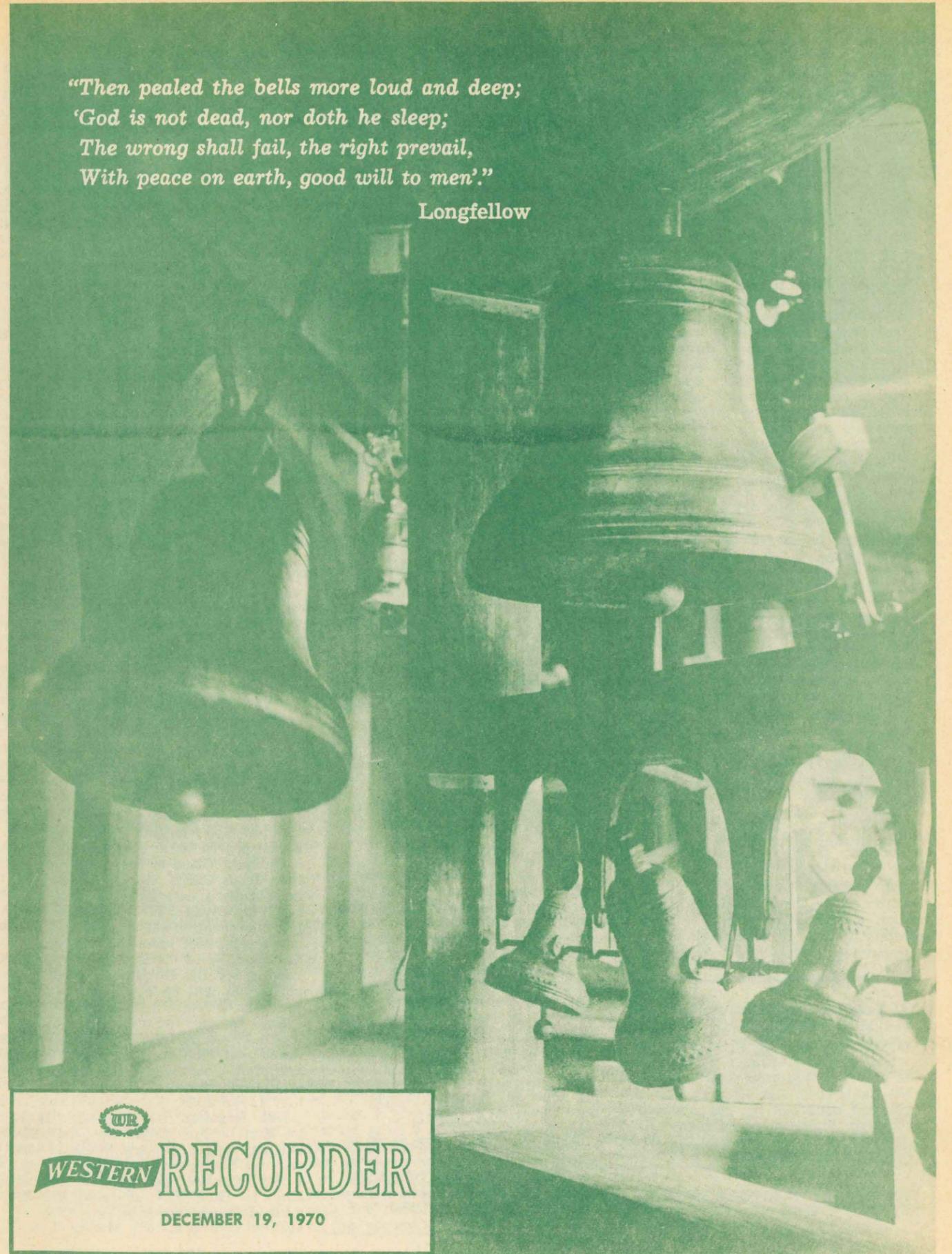


*"Then pealed the bells more loud and deep;
'God is not dead, nor doth he sleep;
The wrong shall fail, the right prevail,
With peace on earth, good will to men'."*

Longfellow




WESTERN RECORDER
DECEMBER 19, 1970

Staff Changes

Wilbur B. Webb began his ministry as pastor of Marion Baptist Church, Marion, November 29. He came to this position from Oak Cliff Baptist Church, Fort Smith, Arkansas. A graduate of Mississippi College and Southern Seminary, with a year of graduate study in psychology of religion and pastoral care, Webb has served as pastor in Mississippi, Kentucky and Arkansas. While in Kentucky he served New Salem, Youngers Creek and First Baptist, Sebree. He served on the state executive board for three years and was moderator of Green Valley Association.



Webb

Mrs. Webb is a graduate of Mississippi College and was named in *Outstanding Young Women of America, 1968*. The Webbs have three Kentucky born sons, Doug, Robin and Larry.

Beechwood Baptist Church of Louisville will honor its retiring pastor, James B. Sawyer, at the regular 11:00 a.m. worship hour on January 10, 1971, with a reception to follow.



Sawyer

Sawyer has served the church since it was constituted in February, 1953, with 26 members to the present time and a membership of over 900. His retirement will be effective on December 31, 1970. Among those appearing on the program will be Duke McCall, president of Southern Seminary; Robert Mills, president of Georgetown College; Harold G. Sanders, executive secretary-treasurer of the Kentucky Baptist Convention, and G. Allen West, executive secretary of Long Run Association.

Beechwood is extending a special in-

itation to friends to join in this tribute to Sawyer. All communications should be addressed to the church office, 201 Biltmore Road, Louisville, Kentucky 40207.

Harold D. Tallant, former pastor of Farmdale Baptist Church, Louisville, has accepted the position of church evangelist with the Highview Baptist Church, Louisville.

In this capacity Tallant will organize and train persons in the church's outreach program. According to church pastor Bill Hancock, Tallant will focus his effort on homes not reached by the church's present program.

Hancock emphasized that the church position would not interfere with Tallant's revivals or supply preaching. "We view these as an extension of our church's ministry," Hancock said. "Most of the demands of the church will be during his free time."

Tallant formerly was pastor of First Baptist Church, London, and First Baptist Church, Madisonville, before moving to Florida where he served as pastor of the First Baptist Church of Daytona Beach.

Locust Grove Holds Note Burning Service

Locust Grove Baptist Church, Blood River Association, held a special note burning and building dedication service on Sunday, November 29.

Returning for the special day's activities were Harold Lassiter, pastor from 1960-63, and Burene Richerson, pastor of the church between 1950-54. Lassiter spoke at the regular Sunday morning worship service. Richerson delivered the dedicatory message that afternoon.

Current pastor Jack Jones led the congregation in a special dedicatory liturgy following the burning of the note, indicating that the church is totally free of financial debt.

In honor of the dedication ceremony, a special booklet including a history of the Locust Grove church was prepared by pastor Jones. Lunch was also served following the Sunday morning service.

DEVOTIONAL



Gene Waggoner
Pastor, Stithton
Church, Radcliff

Christmas greetings to you from the Fort Knox town of Radcliff, Kentucky! When most people hear of Fort Knox they almost automatically think of "The Gold Vault." Servicemen began their holiday leaves on December 19 but don't worry there are still enough soldiers here to guard the gold!

The Depository itself was completed in December of 1936 and within the building is a two-level steel and concrete vault, divided into compartments. The vault door weighs more than 20 tons. No one person is entrusted with the combination. Various members of the Depository staff must dial separately combinations known only to them. Gold is contained within the vault valued at more than \$11,000,000,000 in the form of gold bars, each weighing 27½ pounds and each worth \$14,000.

If I had the whole combination to the gold vault and gave it to you during these days preceding Christmas 1970 and told you to go in and carry out all the gold you wanted — it would not begin to compare with the riches you'll have when you receive Jesus as your personal Saviour and when you turn your life over to Him.

You see, Christians are more concerned about the God-standard than they are about the gold-standard and to know God's forgiving grace in Jesus Christ is wealth far greater than gold.

If Santa Claus is more real to you than Jesus Christ, then Christmas has been sadly secularized for you. If in receiving cards, your chief concern is to count them, to see if there are more or less than last year, you have missed the meaning of Christmas. If you are looking for the Christmas spirit in a bottle you will be disappointed for it can only be found in a Babe.

John gives us the meaning of Christmas in 25 words: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

Not "forgotten" but "begotten." Don't let Him be the "forgotten" Christmas Gift any longer. God gave us a Saviour and this Saviour is mine. Is He yours? I wouldn't take all the gold at Fort Knox for Him! "Love so amazing, so divine, demands my soul, my life, my all."

"How Far Is It To Bethlehem"

"How far is it to Bethlehem?" This question is the title and first line of a children's Christmas poem written by Frances Chesterton, the wife of the famous English poet and essayist, G. K. Chesterton. For her young audience she then replies with an answer — "not very far." "How far is it to Bethlehem?" "Not very far." However, one may very well wonder about the accuracy of the answer, for our world seems very far from Bethlehem.

For a great part of the modern world, Bethlehem seems very remote, insignificant and, perhaps to many, irrelevant. It is easy to support and document this by a review of any week's events, as reported by newspapers, news magazines, television and radio. On the international scene there is diplomatic confusion and haggling; far-off conflicts which nevertheless make their demands upon our attention and purses; international hypocrisy and blackmail, and threats by diabolically clever men who are well suited to be the agents of the chief of adversaries. Daily one is made aware of the com-

By W. Morgan Patterson
Professor, Southern Seminary

unist conspiracy fighting to subjugate the whole human race. There is also the threat of unbelievably destructive nuclear war and global vandalism. Against this kind of foreboding and perilous background, one writer entitled his Christmas sermon, "Megaton or Manger?" One Baptist editor, surveying such a scene with great anxiety, headlined his editorial, "Stop the World, I Want to Get Off." In this kind of world Bethlehem seems too far away to matter.

How far is it to Bethlehem? It seems very far, too far to make much difference. On the national scene things are not much better. Here we see a commitment of faith to materialism and an offensive commercialization of the very event here commemorated; an obsession with conveniences and gadgets; a fixation on sex and a morbid curiosity about the unnatural, in movies, books, television and theater; an upward-spiraling crime rate; deep-seated, un-Christian prejudices of men against men; widespread inequities and inequalities; unhappy frustration over inadequate efforts to put down or cope with the communist menace; and lavish spending programs to lengthen our armreach into space. It was this that prompted a contemporary poet to say: *Along the pathways of the stars We toil toward the Moon and Mars. Good God! It seems we've lost our mind In leaving Bethlehem behind.*

(Johnstone C. Patrick)

Even to us who are Christians, Bethlehem too often seems far away and perhaps almost unreal. The reason for this is not far to find. It's because we've eaten at the tables of sin and drunk from the cups of temptation; because we've strayed from the Master's side and been intent on doing things our way; Bethlehem seems far away because the Light of our souls has been eclipsed by selfish desire; and the light from Bethlehem has grown faint because of the darkness of our deeds and words. The warmth and assurance and light that we once knew in Jesus' presence has been replaced by coldness and fear and darkness. The poet wrote:

*But now the road to Bethlehem
Seems cold and steep and far;
It wanders through a wilderness
Unlit by any star.*

*The air is tense with moans of pain
And cries of bitter hate.
Where bloodstained hills and shattered
stones
Lie black and desolate.*

*How can the sacred heart of God
Heal all this guilt and grief?
Lord, I believe. And Yet, this night,
Help Thou mine unbelief!*

*Now in the darkness guide my feet,
Give holy strength to them
To walk with childlike faith once more
The road to Bethlehem!*

("The Road to Bethlehem" by
Watson Kirkconnell, in *Master-
pieces of Religious Verse*, p. 157)

How far is it to Bethlehem? In our frail and fevered condition it often seems very far, especially so for those who stray and fall; for those who doubt and despair; and, sometimes, for those who suffer pain and grief. For those, Bethlehem has lost the nearness and the meaning it ought to have.

What then is the meaning of Bethlehem? Of course, the word in the ancient language means "house of bread," probably because Bethlehem is in the center of a relatively fertile region; and thereby stands in contrast to much that is barren in that part of the world. There wheat and figs and olives grow. And, of course, the word designates a town with roots deep in Hebrew history, hallowed in its association with Naomi and Ruth and Boaz. But, Bethlehem means much more than this.

To the Christian, Bethlehem means love. Though the heart of its character be summed up in this one word, its message is manifold. Bethlehem is the eternal symbol of God's love to man. Bethlehem means God cares. Bethlehem is where heaven met earth; where God stooped to save his lost creation. It means faithfulness, God's faithfulness, for Bethlehem is the fulfillment of the ancient prophecy: women had

now brought forth the seed that would bruise the adversary's head. Bethlehem means peace and hope for man: "Only where He was homeless are you and I at home."

Bethlehem means sharing. God has shared himself with us in his Son. We are to share our knowledge of him with others. And we are to share that which we have with those who are in need.

Bethlehem means that God is with us. The prophecy from Isaiah declared: "they shall call his name Emmanuel," (Matthew 1:23) God with us.

Bethlehem means that "God sent forth his Son," (Galatians 4:4). And it also means, "God was in Christ..." Herein is the meaning of Bethlehem and the meaning of Christmas.

"In Nashville, Tennessee, in the home of an Army chaplain, on the first Christmas eve after the war, the telephone rang. His wife answered. She was thrilled to hear the voice of her husband who after many months overseas had just returned to American shores. You can imagine her joy when she learned he would be home for Christmas. He would be able to get home sometime during the night. They decided to keep his home-coming a secret from the children that he might surprise them on Christmas morning. The next morning, Christmas morning, when the children gathered around the tree to open their presents lying beneath the tree, suddenly the white sheet on which the presents had been placed stirred, and up from among the packages arose their father. It is easy to imagine the joy of that home when the little ones who had expected only presents found their father himself.

"This is a parable of the real meaning of Christmas. Up from the manger... no ordinary baby... but the Christ, the love of God Himself incarnate..."

Conclusion

"How far is it to Bethlehem?" Another wrote:

*It isn't far to Bethlehem Town!
It's anywhere that Christ comes down
And finds in people's friendly face
A welcome and abiding place.
The road to Bethlehem runs right
through
The homes of folks like me and you.
(Madeleine Sweeny Miller)*

How far is it? It is only as far as repentance and faith. It is only as far as worship and adoration. It is only as far as decision and dedication. At Bethlehem we can exchange fear for faith, weakness for strength, hate for love, aimlessness for purpose. Yes, there we may even exchange death for life.

May we with haste and resoluteness receive him into our hearts and homes, who is the Lord of all.

WESTERN RECORDER

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

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Executive Board Has A New And Hopeful Spirit

If this editor can read the spirit of a Baptist meeting, the Kentucky Baptist Executive Board sessions on December 3 and 4 were characterized by a spirit of unity and commitment not felt in some time. This does not mean the reports and statistics heard were the kind to start a Hallelujah Chorus. It means that there was a realistic appraisal of the multiplicity of problems and challenges facing us as Kentucky Baptists today and a determination to face them with honesty, loyalty, love and respect for one another and dependence upon the resources of the Lord.

The first surprise to greet the members of the Board was the makeup of the Administrative Committee of the board. This committee is in many ways the most influential and powerful committee of the convention. It is composed of the chairmen of the several committees of the Executive Board plus the convention officers. These committee chairmen are appointed by the president of the convention. There was not a single holdover on this Administrative Committee from last year's committee and so several new faces and personalities were seen and heard in leadership roles.

This is no reflection upon the members of last year's Administrative Committee. Indeed, it speaks well of last year's committee that their work was so well done as to be ready to be handed over to new hands.

Any concern for the lack of experience or ability of some of the new committee chairmen was dispelled by the first performance of these men. All the com-

Relief Of Economic Injustices Is Past Due

This editor obviously is no economist and makes no claims to have the answer to the present economic conditions that present many inequities and are making it so hard for so many of us today to pay our bills. This writer does believe there are moral dimensions to the economic conditions prevailing today that see some workers demanding and getting wage increases of up to 40 cents an hour plus automatic cost of living adjustments while others, including Kentucky school teachers, are fighting for a \$200 to \$300 a year raise in pay.

Where does it all end? To settle for \$1 an hour

mittees have veteran Executive Board members on them and these will be ready to provide background information and other assistance to the new chairman. Also an Executive Board staff member from the Baptist Building is assigned to each committee for counsel and resource help.

Of course no substantial work beyond organization was done by these new committees at this meeting, but their reports indicated they were ready to face up with seriousness to their tasks. Statements from several committee chairmen gave indication there would be depth evaluation of present programs with the prospect of some reassessment of priorities. This is the kind of leadership these days demand.

Maybe this observer is doing more wishful thinking than true assessing but there surely appears to be a new and hopeful spirit among the leadership of Kentucky Baptists as represented on the Executive Board. At least here's one Kentucky Baptist who feels much better about our meeting God's expectations after than before the December 3 and 4 sessions of the Executive Board. And here's an urgent invitation to every reader to join in this optimism and trust in the Lord.

The world is moving rapidly and will not wait for Kentucky Baptists to fret and fuss over incidentals. Our Lord has the answers for this as he has had for all generations. And He will use Kentucky Baptists redemptively in this generation if we will sincerely seek His will and His truth and not merely ask His sanctions upon our own traditions and plans.

raise plus cost of living adjustment over the next three years for auto workers and then have one auto company to announce the third raise within four months in their price of its 1971 model, making an average raise for the 1971 model of \$187 sounds like a vicious evil. Another auto company announced its second raise for the new model making an average raise of \$208 for the 1971 model.

And at the same time we are told by authorities we are now in the 17th month of an economic recession and the unemployment rate is nearing six percent and will get worse before it gets better. The

cost of living continually rises as every housewife can attest to when she rolls the grocery cart down the store aisles every week.

The rise in the cost of some 1971 model automobiles will equal or exceed the salary raise of many who do not have the bargaining power of the auto workers. The increased cost of groceries and other necessities over the past year will exceed the wage and salary raises of many other Americans.

Reports indicate that every year the farmer spends more and more to make his crops and with rare exceptions has less and less profit left when he sells them.

It just doesn't make sense and it is high time that those in places of power exercise the power to relieve the conditions. Jawboning and persuasion are not enough and the expression by economic advisers of concern and even alarm is not enough.

No one believes more strongly in free enterprise, the power of bargaining and fair wages than this writer. At the same time it has been proven since the time of Cain that voluntary self-restraint cannot be counted on from those who are only concerned for self.

Organized labor has been one of the great humanitarian blessings of America but without responsibility and self-restraint it can cease to be a blessing and become a curse.

Why does a religious editor get worked up over such things and not stick to the gospel and denominational matters? The answer is simply because a sense of justice and fairness has always been a part of the Christian proclamation. From a practical standpoint I am also worked up because I have to have an automobile for my work and my family pays the

same prices for groceries which the families of those who demand and get inflated pay raises. We all shop at the same car dealers and grocery stores.

Let me be a little more specific. We produce the *Western Recorder* and do some printing for churches, religious and denominational organizations in a small non-profit print shop. By non-profit is meant we have no stockholders who expect dividends nor executives who are trying to make a fortune in the printing business. The slight margin of profit made in printing in our shop is not put away someplace but goes to help keep the *Western Recorder* cost to a Baptist family down to three and a half cents a week.

We have just been through the agonizing experience of trying to make wage adjustments for our shop and office employees for next year. The problem was made more agonizing because our financial report for last year shows a net loss of \$7,000. Yet our workers read the papers which report the auto workers contract settlement and the railroad workers demands.

This sound off was delayed until after the November election to avoid any appearance of partisan politics. Whether the Republican controlled White House is to blame more or less than the Democratically controlled Congress is not for this writer to say. With the President's income and the unreasonable inflationary salary increases voted for themselves by the Congressmen a year or so ago, neither of these has to worry about grocery bills. But as those entrusted with the power to do something about the economy, they have an obligation to those of us electing them and it's past time we had some relief.

If you agree, write the President and your Congressman. If you disagree, I'll expect to hear from you and will welcome your viewpoints.



May the Wonder of Christmas abide with you throughout the Coming Year

The Western Recorder Staff

Leadership Readiness Conferences Scheduled For January, February

Eight Leadership Readiness Conferences will be conducted throughout Kentucky during January and February, 1971.

These are January 25, Walnut Street Baptist Church, Louisville; January 26, First Church, Florence; January 28, First Church, Paintsville; January 29, First Church, Manchester; February 15, First Church, Mayfield; February 16, Owensboro; February 18, Eastwood Baptist Church, Bowling Green; and February 19, First Church, Somerset.

The planning and conducting of 187 regional conferences in 28 state conventions is an effort by state and Southern Baptist Convention workers to help associational and church leaders bring men to God through Christ more successfully in 1971-72, according to D. Lewis White, coordinator of the conferences.

Using the Southern Baptist Convention theme, "Living the Spirit of Christ in Expectancy and Creativity," the conferences will interpret materials and plans for planning, training

personnel and launching the 1971-72 church program. Associational leaders will be given assistance in planning and conducting associational leadership readiness clinics and associational launch night, September 14, 1971.

An emphasis on areas of concern noted in numerous study groups of pastors and laymen across the Southern Baptist Convention will be included in the program. Among the topics for discussion are the Cooperative Program, evangelism, moral issues, family ministries and vocational guidance.

Afternoon programs are designed for church staff members and associational leaders. Essential conference materials and related program resources will be available at special Baptist Book Store facilities at most conferences.

There will be no registration costs for attending any of the conferences. For information concerning specific conferences in your area, contact your associational missionary or the state convention office.

BAPTIST VIEWpoll

MARTIN B. BRADLEY, Director

Baptists Speak Out On Pollution

Local Southern Baptist churches should lead their members to involve themselves in attempts to solve the problems of air and water pollution, according to a poll taken among a representative panel of Southern Baptist pastors and Sunday School teachers.

The Baptist VIEWpoll asked this question: "How should a local Southern Baptist church be involved in attempts to solve the problems of air and water pollution?" Panelists were asked to select one of four alternate responses.

The overwhelming majority of pastors (81.7 percent) and Sunday School teachers (76.3 percent) indicated that a local Southern Baptist church should "lead church members to involve themselves and cooperate actively with the authorities" in attempts to solve air and water pollution problems.

A small proportion of the representative panel (4.4 percent of the pastors and 3.6 percent of the teachers) feel that a local church should "preach and teach on the subject; but refrain from encouraging active involvement."

There are those on the panel who feel that attempts to solve the problems of air and water pollution "is none of the church's business" (7.0 percent of the pastors and 13.5 percent of the teachers).

Of the 13.5 percent of the teachers who feel that air and water pollution "is none of the church's business," over one-half (53.3 percent) are classed as politically conservative and one-fifth, conservative in religious matters. It would appear from the findings that there is some relationship between a conservative life style and this position.

Some of the panel (6.9 percent of the pastors and 6.6 percent of the teachers) had "no opinion" on the local church's role in dealing with air and water pollution problems.

The findings for the current poll are based upon a 92 percent response from the Baptist VIEWpoll panel members, composed of 312 pastors and 375 Sunday School teachers selected to represent a cross section of leadership in the Southern Baptist Convention. (BP)



Gift for the world

Jesus Christ, God's "unspeakable gift," is for every man in the world. He is the Saviour for the world and no man has life without Him. But someone must take the Gift of Life to every man, everywhere, now. That means personal witnessing at every personal opportunity; that means collective church witnessing through its preaching, teaching, training ministries and perhaps the use of radio, television and literature in your community; it means more, much more — it means that every Christian, through his church, should join other churches in the Cooperative Program of world missions through money, prayer and study of what the denomination is doing for world redemption in His name. How? That is the rub.

Paul said it well in Romans 10:13-15: "... 'Everyone who calls on the name of the Lord will be saved.' But how can they call on him, if they have not believed? And how can they believe, if they have not heard the message? And how can they hear, if the message is not preached? And how can the message be preached (to all), if the messengers are not sent out?"

Then he adds: "How wonderful is the coming of those who bring good news!"

Year end extra

This time of year we give much — it's Christmas. We should include the "unspeakable Gift" to men by giving through the church to missions. We, doubtless, individually gave to the Lottie Moon Foreign Mission Offering. God be thanked. Now, as a church, why not make a year-end, Christmas gift to the Cooperative Program for world missions? Give "THE" Gift — give Jesus Christ to the world, now. Send this year-end gift over and above your regular commitment to the Cooperative Program. The time of treading water in missions must end. The unsaved, have-not millions will tread upon the people of God who have so much and share so little. God is calling us to greatness in concern, in love, in sharing the Gift of His Son to the world. In the long run, for the Christian, what else really matters? The criteria of the Judgment will focus right here — "inasmuch as you did... or did not..." and will determine our identity with God. How can I say *Merry Christmas* to a fellow Christian if I do not bring "Good News" to the hopeless?

HAROLD G. SANDERS

WESTERN RECORDER

Baptists To Teach University Bible Class

Baptists will teach a credit Bible course at Murray State University beginning the second semester of the current school year.

This decision was reached during the December 3-4 meeting of the KBC executive board at Cedarmore Baptist Assembly.

Student ministries secretary J. Chester Durham explained that the Murray president had invited Baptists to teach the course on an experimental basis for the coming semester. The course, entitled Biblical Literature, will be listed along with other electives offered by the university. Students choosing to enroll in the three hour course will receive regular credit for their study.

Teaching the Biblical literature course will be Jerald White, pastor of Memorial Baptist Church, Murray. The

material studied will include an introduction to the New Testament and the life of Christ.

White said that Murray's Baptist campus minister Lloyd Cornell alerted him in the early fall about the possibility of teaching such a course. At the time the Christian church offered a similar course with approximately 20 students enrolled.

However, the official invitation from the president did not come until a few weeks ago, according to Durham.

"I thought the day of Baptists teaching Bible courses on the university campus had passed us by in Kentucky," the student work secretary told the board members. "Most of the schools are beginning their own departments of religion instead of letting denominations offer courses."

Sex Education Kit Commended By CLC

The SBC Christian Life Commission, in its annual meeting, commended its staff and the Sunday School Board for producing a sex education resource packet, just off the press, and elected a Knoxville, Tennessee, pastor as its chairman.

The commission named Charles A. Trentham, pastor of First Baptist Church, Knoxville, as chairman; Lloyd Crawford, president of Sterling Industries, Denver, as vice chairman; and Posey Belcher, pastor of First Baptist Church in Barnwell, South Carolina, as secretary. Kentucky's commission member is G. Allen West, executive director of Long Run Association.

The sex education kit, entitled, "Christian Sex Education: A Resource Packet," was produced jointly by the commission staff and the family ministry program in the church training department of the SBC Sunday School Board.

The resource packet will be available to Southern Baptist churches which desire it through Baptist Book Stores, for \$2.50 after January 1, 1971. The kit includes 21 different resource guides and study materials designed to help Southern Baptist churches and individuals to provide sex education in the home and church.

In another major action, the commission voted to distribute, if financially possible, a similar resource packet on alcohol-drug education for use by pastors and church leaders in the SBC.

The commission also voted to insert six different resource papers in *Home*

Mission magazine, which goes to SBC pastors and lay leaders, if the necessary \$14,200 is available to finance the distribution.

The resource papers to be inserted in the missions magazine cover the topics of problems relating to the aging, drugs, pollution, sex education, the generation gap, and law, order and justice.

After considerable discussion, the commission also voted to authorize preparation of manuscripts for a fourth set of pamphlets in its "Issues and Answers" series.

Possible subjects were listed as: health care, national defense, leisure, prison reform, student unrest, inflation, consumer protection, housing, public education, modern medicine and life control, court reform, and "such other subjects as may be suggested."

In other actions, the commission adopted a 1971 budget of \$235,000, an increase of \$8,100 over the 1970 budget, and voted to hold a national seminar in St. Louis during March of 1972 on the general theme of the local church and applied Christianity.

The commission also voted to hold four regional conferences in 1971 on the same general theme. Two such conferences would be in the spring and two in the fall. Suggested meeting places for the two-day regional seminars were listed as Baptist assemblies in Cedarmore, Kentucky; Windemere, Missouri; Ridgecrest, North Carolina; and at Golden Gate Baptist Theological Seminary, Mill Valley, California.

"Needless to say, we are surprised and pleased to be offered this opportunity," declared Durham.

He related that when a similar idea was presented to the Murray administration a few years ago, it met with little acceptance. Now, with a new president, the school's board of trustees have approved the plan.

Executive board members were careful to note that the course is only a one semester commitment on a trial basis. There is no indication that the university would invite Baptists to teach a second course or that Baptists would consider doing such at this time.

White, a Lyon county native, said his church prayed about his involvement at the university, teaching an hour and 15 minute class two days a week, and then voted to approve the plan.

"We see this as an expansion of our ministry to the university," the pastor said. "And the extra time I have to spend studying ought to help my preaching."

A graduate of Union University in Jackson, Tennessee, White attended Bethel College and holds the bachelor of divinity degree from Southern Seminary.



ACTEN DIRECTOR HONORED — Following a recent associational wide GA coronation in Ohio River Association, Mrs. F. P. Taylor was honored with a "this is your life" type program. Former Sunday School pupils and GA's were present to recall their experiences with the 85 year old Mrs. Taylor. Some not able to be present sent cards recounting their times together. A map was prepared showing the present location of many of Mrs. Taylor's former GA's and pastors. She also received a pin and earring set from her current pastor, Ken Hoots of Salem Baptist Church. Mrs. Taylor is still active in youth work, now serving as Acteens director for her church.

Ministry To Handicapped Explored, Program Study Begun

The executive board of the Kentucky Baptist Convention asked its program committee to investigate the possibilities of beginning a special ministry to the handicapped persons in Kentucky. The action came at the December 3-4 meeting of the state executive board at Cedarmore Baptist Assembly.

The board also requested that "deliberate effort" be made in securing a successor for the late Herman Ihley, former secretary of the department of interracial cooperation for the KBC, announced that a survey of the convention's programs would be made along with an evaluation of the programs in light of their goals, and voted to send a telegram to Governor Louie B. Nunn expressing gratitude for the recent Louisville drug seminar and pledging Baptists' continued support in this program.

Christian life committee chairman Winn T. Barr, Cynthiana, pointed out that the committee's report to the November convention in Louisville cited the urgency of ministering to the handicapped, "... an almost forgotten segment of our society..." according to the report.

By Bob Terry
Associate Editor

Barr then moved that the program committee study the possibilities of beginning special ministries to these persons. There was no opposition.

The denominational cooperation committee — Joe P. Williams, Louisville, chairman — expressed its desire that deliberate effort be made in securing a staff worker for the interracial cooperation department. He then moved that special human relations conferences be discontinued. In lieu of these, the eight regional conferences planned for the spring will have an interracial emphasis in the program. The motion carried.

Perhaps the most far reaching action came in a report from the board's program committee. Chairman Jimmy Jones, Louisville, announced that Midway pastor Byrd Ison would chair a subcommittee study of all the convention's programs. These would be evaluated in light of their goals and their effectiveness in reaching these goals. Possible new programs will be consid-

ered in terms of priorities with existing programs, Jones announced. Such a study could produce a total restructuring of Kentucky Baptists' work, according to some observers.

Earlier, in related comments, Tom Pearce, Louisville, chairman of the Christian education committee, told the board that Baptists had to come to grips "with the fact that more and more of our students are going to state colleges and universities."

"If this trend continues," Pearce said, "We have to determine if supporting our Baptist schools is the best stewardship we can practice."

Kentucky Baptist Convention president John Claypool, also chairman of the executive board, commented, "If we don't evaluate and strategize at this point, it will be done for us by events, always more destructively."

Middlesboro pastor Truett Miller called the group's attention to the Louisville drug seminar which he attended. Miller asked that the executive board express its appreciation to the Governor for his leadership in this area. In light of convention action in November, it was determined that a telegram to Nunn would be sufficient. In November the KBC adopted a resolution pledging support to the Governor in his drug seminars.

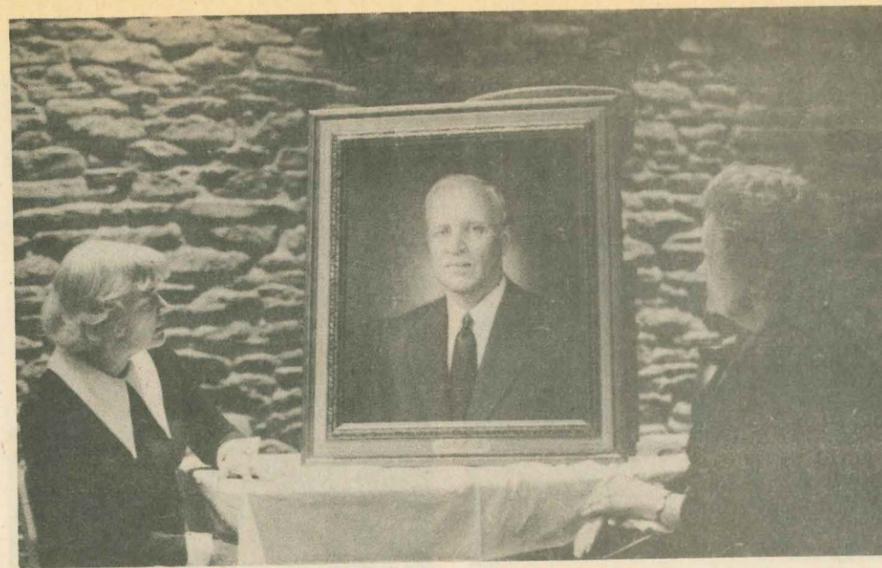
Finance committee chairman Henry Huff, a Louisville lawyer, told the group that in compliance with a request made at the last executive board meeting, a special investment subcommittee had been appointed. Members of the subcommittee are Herman Rowlett, Lebanon; Scott Detrick, Louisville; and chairman Huff.

The finance committee chairman added that with much of the expected Cooperative Program income increase tabbed for cost of living adjustments for state staff members, the study of priorities is "absolutely necessary."

"One of the reasons Kentucky Baptists are not supporting our work more is because they don't like what's being done," Huff declared. "If Kentucky Baptists believed in what's being done we would support it more and you (executive board members) would go home and lead your churches to give more." His comments drew applause and shouts of "amen."

Al McEachern, Louisville, offered a special motion asking that a study be made concerning rotation of administrative committee members to assure continuity. The motion was referred to committee.

Attending the executive board meeting were 120 of the 148 members. Twenty staff persons were present along with four representatives of the SBC Inter-Agency Council, two Historical Commission members and two guests.



Mrs. Ethel Black (right) of Covington, daughter, and Mrs. Harold Black of La-Grange, daughter-in-law, are shown with the portrait of J. W. Black. A son, Harold Black, was detained by last minute developments from attending the presentation.

Historical Portraits Presented

Portraits of three former state secretaries of the Kentucky Baptist Convention were presented to the convention by the Kentucky Baptist Historical Society in a special presentation service at Boone Lodge, Cedarmore, on December 3. The three former secretaries were A. D. Sears, who served as general agent for the old General Association of Baptists in Kentucky for one year, 1849-50; J. W. Black, who was general secretary-treasurer from 1939 to 1945; and W. C. Boone, who served the office from 1946 to 1961.

Wendell H. Rone, chairman of the Kentucky Baptist Historical Commission, presided over the presentation ceremonies. He was assisted by Leo T. Crismon, vice-chairman of the commission, who read the monograph on W. C. Boone, and by George Raleigh Jewell, secretary of the commission, who presented the monograph on A. D. Sears. Other participants included Eugene Quinn, who presented a solo and led the hymns used in the service; convention president John Claypool, who accepted the portraits for the convention; descendants of J. W. Black and W. C. Boone who were present for the occasion; Lewis C. Ray, secretary of the Kentucky Baptist Convention, who recalled his experiences with the state secretaries during his 56 years as a Kentucky Baptist minister; and Harold G. Sanders, executive secretary-treasurer of the convention.

The Historical Commission is committed to the preparing and presentation of portraits of all those who have served the convention as general agent,

corresponding secretary, executive secretary-treasurer or any other titles used through the years for this office. The portraits will be displayed in the Baptist Building in Middletown.

Executive board member William L. McQuary of Brandenburg is making arrangements with the painters for the portraits and doing other valuable work in connection with the project.

The portraits of A. D. Sears and W. C. Boone were done in California and the one of J. W. Black was done in Italy.



W. C. Boone, Jr., a Louisville attorney, is pictured with the portrait of his father, W. C. Boone, which was presented to the convention by the Kentucky Baptist Historical Society along with portraits of A. D. Sears and J. W. Black.

Committee Files First Report

By David A. Nelson, Chairman
Committee to Nominate New Executive Secretary

The committee to nominate a successor as executive secretary in time to effect an orderly transition held its first meeting at the Baptist Building in Middletown on Wednesday, December 2, 1970.

The following general plan of procedure was adopted for the future:

In view of the fact that Harold G. Sanders' retirement will be in August, 1972, no discussion of personalities will be held at this time. The executive group, composed of Edwin Perry, Franklin Owen, W. D. Jagers, Eldred Taylor, John Dunaway, Allen Baugh, David McClure and David Nelson will make preliminary studies and recommendations to the entire committee before passing these on to the executive board. Earnest effort will be made to keep our constituency informed at each significant step.

The first item for study is the writing of a job description for the position of the new executive secretary. This is to be prepared by the executive group, recommended to the total committee and then on to the executive board in May. Our plan is to place a copy of this in the *Western Recorder* and in the board member's hands prior to the May meeting.

The next item following this job description will be a questionnaire to pastors and others seeking advice as to the type of qualities desired in the new man.

We recognize that the staff at Middletown has a vital concern as to the man who will head the staff and the committee will seek to establish lines of communication with the staff while recognizing that the committee, while seeking help from all sources, is entrusted with the responsibility of recommendation.

It is not envisioned that discussions will be held at all by the Committee in the next few months about particular people. At the appropriate time, consideration will be given. No doubt, the committee will at that time welcome suggestions. However, it is the prayer of the committee that the motives, the methods chosen and the manner in which names are presented will reflect dignity upon the office.

It goes without saying that the committee solicits your prayers in nominating the new secretary. No office among us more vitally affects the total effort of our churches to fulfill Christ's mission. It is our prayer that our work will be better than any individual or group could do on its own and, thus, will be of God.

December 19, 1970

WESTERN RECORDER



Mr. and Mrs. Florence



Mr. and Mrs. McEntire



Mr. and Mrs. Tye

Three Kentucky Couples Appointed Foreign Missionaries

Three Kentucky couples were among 23 persons appointed by the Foreign Mission Board as missionaries during commissioning services at the FMB headquarters in Richmond, Virginia, December 10.

The three couples were Mr. and Mrs. Frank T. Florence of Louisville, Mr. and Mrs. Dennis P. McEntire of Lebanon Junction, and Mr. and Mrs. James E. Tye of Louisville.

Captured with five other survivors whose army outfit was wiped out, Frank T. Florence Jr. "acquiesced" to serve as pastor for some 2,000 fellow prisoners in a German camp.

"I scrawled my first sermon notes on cigarette papers and 'preached' every Sunday morning," recalls the former machine gun sergeant. "I attempted to counsel those who were overcome with depression and held the funerals of comrades who died."

He did not know that back home in northern Kentucky a funeral service had been conducted for him and his young bride mourned him as dead.

In December of 1944, as searchlights glared through the window of his barrack, the young prisoner of war "accepted a call from God to become a 'real' preacher" after his release.

Florence has been pastor of Lynn Acres Baptist Church, Louisville, for the past 12½ years. Previously he was pastor of Ormsby Avenue Church, Louisville for two years and of Willisburg (Kentucky) Baptist Church for a year.

Upon his discharge from the army he attended Georgetown College, where he received the bachelor of arts degree, and he holds the bachelor and master of divinity degrees from Southern Seminary.

During his seminary years he was

part-time pastor of Kento-Boo Baptist Church, Florence, while he taught school in Falmouth and Alexandria, then worked as a chemist in Louisville.

Mr. and Mrs. Florence both grew up in northern Kentucky. He relates that the most important event of his eighth grade year was "falling for a little fifth-grader named Betty Vater." They were married soon after he was drafted.

After receiving a telegram that her husband was missing in action and presumed dead, Mrs. Florence entered Georgetown College. The following January she learned that he was alive and well in a German POW camp.

Mrs. Florence was graduated with the bachelor of science degree from the University of Louisville. She has taught school in Louisville for the past 14 years, having previously taught for one year in Anderson County.

Florence says that no single incident has had greater impact upon his life than one which happened in France during the war. His squad came upon a dead German soldier whose Bible was marked at Luke 12:4: "And I say unto you my friends, be not afraid of them that kill the body, and after that have no more that they can do."

He wrote a book, *Feet of Clay* (Exposition Press, Inc., 1958), based upon his war experiences. He has filled over 200 speaking engagements as a result of the book.

The Florences have three children, a son and two daughters, all married.

Mr. and Mrs. Dennis P. McEntire of Lebanon Junction expects to teach in a Baptist school in Paraguay. Currently McEntire is pastor of Belmont (Kentucky) Baptist Church where he has served for the past two years.

His ministry at Belmont Church has coincided with two years of study at

Southern Seminary, where he received the master of theology degree last June. Earlier he received the master of divinity degree from Southwestern Seminary, Fort Worth, Texas, and the bachelor of arts degree from the University of Richmond at Richmond, Virginia.

During his last two years at the university, McEntire was assistant pastor for a Baptist goodwill center in Richmond. He spent one summer as a missionary in Venezuela for the Baptist Student Union (BSU) and another as pastor of the Baptist mission on the Zuni Indian reservation in New Mexico.

Mr. and Mrs. McEntire are both native Virginians. They were married following her graduation with the bachelor of science in music education degree from Westhampton College of the University of Richmond, where they met as students.

She directed the BSU choir at Westhampton College for two years and during the summer of 1965 she was a BSU summer missionary to Hawaii. She taught music in the schools of Itasca, Texas, and Jefferson County, Kentucky, for 3½ years.

Mrs. McEntire says she "heard God's call to foreign mission service" during a memorial service for her great-grandmother, Nannie Bland David, who died in 1885 after spending six years as a missionary in Nigeria. "Since then, this has been my life's goal," she adds.

The McEntires have a six-month-old daughter, Ann-Janette.

Mr. and Mrs. James E. Tye of Louisville expect to promote music in Baptist churches in Ecuador. Tye has been minister of music and education at Harmony Baptist Church, Louisville, for over three years.

(Continued top of next page)

(Continued from page 10)

Before moving to Louisville, he was minister of music and education at Red Fork Baptist Church, Tulsa, Oklahoma, for a year and director of music at College Avenue Baptist Church, Fort Worth, Texas, for almost three years.

Besides his pastoral duties Tye is carrying a full academic load this year at Southern Seminary. Earlier he received the bachelor of music degree from Oklahoma Baptist University, Shawnee, and the master of church music degree from Southwestern Baptist Theological Seminary, Fort Worth.

Prior to his appointment, Tye told the Foreign Mission Board that his decision to enter vocational Christian service grew out of a revival service he attended as a teen-ager. Soon afterward, he wrote to the board expressing his interest in serving as a foreign missionary in the field of church music.

At that time the agency was not appointing music missionaries but it advised him to continue with his preparation. Tye said, "In retrospect I can see that the Lord has been preparing me for missionary service in many different ways, even the delays, which became quite frustrating at times."

The Tyes were appointed four days before their wedding anniversary. They have three children, all of whom have October birthdays: Jeana Lynne, 8, Mark Edward, 6, and James Scott, 1.

Chafin To Preach On National TV Christmas Eve

The Manhattan Baptist Church Christmas Eve service, featuring a message by Kenneth Chafin, director of the Home Mission Board's division of evangelism, will be telecast live from the chapel of the United Nations Church Center in New York as a CBS Christmas Eve "special."

The program, an hour-long cooperative production of CBS and the Southern Baptists' Radio and Television Commission, will begin at 12:00 midnight, Eastern Standard Time.

Traditional and informal elements will be combined in the service, which will celebrate the birth of Christ. Mel Hawthorne, pastor of the Manhattan Baptist Church, will preside.

Chafin, former Southern Seminary evangelism professor, will present an interpretation of the Christmas message. Simultaneous translations will be provided for the multi-national, multi-racial congregation.

Christmas carols, hymns and other music performed by the choir will be arranged and directed by Buryl Red, music director of the church and consultant for the Radio-TV Commission.

Kentuckian Assumes HMB Post

Kentucky native Paul Adkins has been elected secretary of the department of Christian social ministries for the Home Mission Board. He will assume his new post January 1.

Adkins' background in social ministries is extensive. He was director of the department of aging, Buckner Baptist Benevolences, Dallas, Texas, for three years and case work supervisor at Buckner Baptist Children's Home for 18 months.

He holds a master's degree in social work from the Carver school of missions and social work, Louisville, and attended the University of Louisville's Kent school of social work.

The Dundee, Kentucky, native has also been a pastor, school principal and

superintendent of public schools in California. Adkins is a graduate of Los Angeles Baptist College, Whittier College, Whittier, California, and Claremont Men's Graduate School, Claremont, California. He attended Southern Seminary, Louisville, and the University of Michigan.

Others elected to the SBC Home Mission Board staff include E. W. Hunke, regional coordinator for the board's work in western United States; Miss Beverly Hammack, assistant secretary of the department of Christian social ministries; and Mrs. Otis P. Johnson, secretary, payroll and employee benefits service. Each appointment becomes effective January 1, 1971.

HMB Adopts \$51 Million Budget

The SBC Home Mission Board has approved a budget of \$15,065,000 for 1971. The budget was accepted by the board of directors, meeting in Atlanta for its fall meeting.

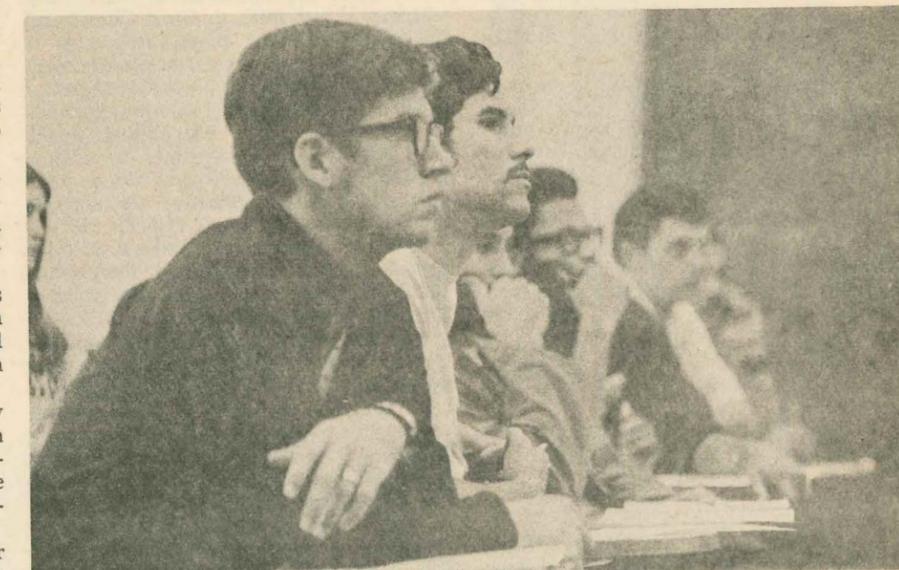
The funds, to be used in planning, implementing and communication of home missions, will come largely from the Cooperative Program and the Annie Armstrong Easter Offering for Home Missions. Although contributions from both sources were lower this year than has been anticipated, the budget still represents an increase over last year's budget.

"Both of the board's chief avenues of support are experiencing a slowdown this year and as a result the agency likely will close 1970 with a

lower contributions' income than last year," executive secretary Arthur B. Rutledge told the directors.

The bulk of the budget—almost \$8 million—has been allocated to the division of missions, under whose sponsorship 2,223 missionaries serve. About one-third of these are supported entirely by the board. The other two-thirds are supported jointly with state conventions and other Baptist groups.

The remainder of the budget will be divided between administration (\$150,000) and the board's other five divisions: business services (\$2,100,000), church loans (\$1,850,000), communication (\$803,000), evangelism (\$530,000) and chaplaincy (\$214,000). (BP)



Student Night at Christmas will provide an opportunity for students to communicate with their home churches about their faith and campus activities. Programs will include testimonies on student-related topics, on the theme "Freedom to Be."

Man Aiding Journeyman Influenced To Commit Life To Christ

By Orville Scott

Circumstances in the case of a critically-injured missionary journeyman brought to Baylor Hospital in Dallas, Texas, from Africa have contributed to a young technician's committing his life to Christ as Savior.

The hospital chaplain sees the incident as just one of a chain of miracles that have occurred since Larry Hughes of Tulsa, Oklahoma, fractured three vertebrae and dislocated his spinal column in a swimming accident in Malawi, November 21.

To the new Christian, Jim Howard, "it's just miraculous that he (Hughes) even made it."

It did not seem possible to Howard, an inhalation therapist, that anyone as critically injured as the journeyman could survive a 50-mile trip by Land Rover, a 38-hour flight, an eight-hour layover in London, while dodging fog on two sides of the Atlantic.

Howard's personal commitment began the night the missionary journeyman arrived in the Baylor University Medical Center's intensive care unit.

Earlier that night, Howard had dated a Baptist girl who explained to him "how the Lord runs her life."

"As I left her house and started home, I felt a compulsion to return to the hospital," Howard recalled.

As he entered the hospital, two attendants met Howard and told him he was needed to operate the volume respirator.

Howard was inspired by the attitudes of the journeyman struggling for life and the missionary nurse, Mrs. Vicki Hickey, who had been brought into the case from Sanyanti Baptist Hospital, Rhodesia.

The inhalation therapist was impressed to learn that the Hickeys had left what he considered "big money" as medical personnel in Illinois to serve in Africa for a fraction of their original salaries.

Afterward, Howard said his spiritual condition weighed on his mind so much that he decided to talk with Mark Baker, one of the hospital's chaplains.

Baker listened as Howard explained that he couldn't recall any experiences he'd had with Christ. Then the chaplain asked, "Have you asked God into your life?"

Howard did ask Christ into his life and he said, "It seemed someone had taken a 5,000-pound weight off my shoulders. I felt great and I still do."

Howard said that "right now I'm a very immature Christian but I have decided to go back and get my degree as an inhalation therapist. Then I want to go overseas with a church group and broaden my potential as a Christian."



Participating in ceremonies opening The Christmas Inn were Ralph Bill, Bellview Baptist pastor; Mayor Robert Cherry; Charles Chandler; H. Joseph Franklin, Washington Street Baptist pastor; and Wayne Newby, associational moderator.

"Cup Of Cold Water" Is Hot Chocolate

Paducah area Christmas shoppers are finding a "cup of cold water" offered them in the form of hot chocolate or coffee when they pass by The Christmas Inn located in the heart of the city's downtown shopping area.

The Christmas Inn is a way of interpreting the real meaning of Christmas, according to Charles Chandler, pastor of Baptist Tabernacle in Paducah.

By Bob Terry
Associate Editor

cah and chairman of the sponsoring group, West Union Association's Christian Social Ministries Committee.

"We are trying to give a low key witness to our faith in Jesus Christ and an interpretation that Christmas is more than a commercial boom for merchants," the Paducah pastor declared.

To accomplish this goal the churches in West Union Association offer shoppers free hot chocolate or coffee, a place to rest and warm, along with Christmas music provided by various church choirs or taped music.

Several times during the day two-three minute Christmas devotional thoughts from the area's Baptist pastors are shared by tape.

The Christmas Inn officially opened December 3, with a ribbon cutting ceremony featuring Paducah Mayor Robert C. Cherry, a Baptist. It will remain open through December 24 between the hours of 9:00 a.m. and 8:30 p.m.

While the opening ceremony marked the beginning of service for the Inn, it also climaxed a dream shared by Chandler and other members of the Christian Social Ministries Committee.

The committee chairman indicated that he shared his idea for this new form of ministry with other committee

members several weeks ago. The concept was immediately accepted and the name "The Christmas Inn" chosen.

A vacant building was located at 308 Broadway and a check with city officials brought their approval. The project was off the ground.

Several Baptist Men's groups from West Union Association spent hours fixing and cleaning up the vacant building.

Ladies groups were contacted about staffing the Inn. Several churches assumed staffing responsibilities for a complete day. Others offered ladies to help for portions of days.

"The response was better than we anticipated," Chandler confessed. "Our people really bought the idea. We got help from city churches and country churches all over the association."

Area merchants also "bought" the idea.

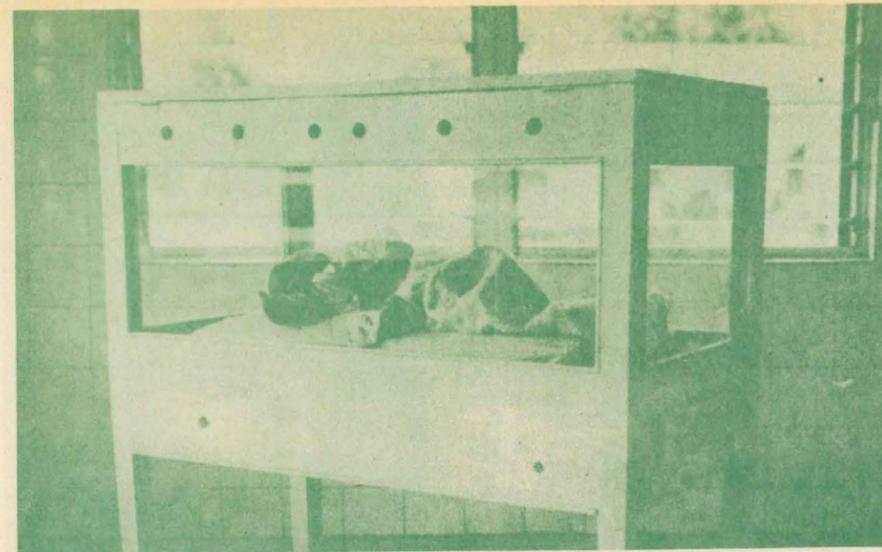
"At first many merchants thought there was a gimmick somewhere in this deal," Chandler recalled. "They didn't believe we would do something without asking for donations or something else."

"But once they saw that we were trying to illustrate that 'it is better to give than receive' they joined in and helped."

One store sent over a carpet for the floor. Another firm offered an organ for the Inn's use. All of these gifts were unsolicited. "The area merchants just wanted to help," the pastor added.

A by-product of The Christmas Inn project is the image of Baptists portrayed to Paducah shoppers. "People will know that Baptists are concerned about others," Chandler declared.

"They will see that we do more than just fuss and fight, that we are united in our desire to proclaim Christ's love for all men every way we can."



Nigerian baby sleeps in incubator designed and built by missionary Hart

Missionary Mechanic Saves Lives, Dollars In Nigeria, Need More

Three homemade incubators are saving numbers of small babies' lives at the Baptist Medical Centre in Ogbomosh, Nigeria, thanks to Sherman C. Hart, Jr., Southern Baptist missionary maintenance engineer.

The Ogbomosh hospital had incubators but there were so many premature babies born that more were needed. Even full-term babies often need to be placed in an incubator because of their size and condition.

Since incubators cannot be bought in Nigeria some were ordered from the United States, but after many months passed and the incubators had not arrived the hospital staff gave up hope of receiving them.

Dr. Margaret Richardson (Mrs. Jarrett W. H., Jr.), missionary pediatrician for the hospital and former public health worker in Louisville, asked Sherman Hart to design an incubator that could be built locally. Using his design, hospital carpenters constructed three incubators. Two small ones are used for newborn babies and a larger one can be used in the pediatrics ward for older babies who for some special reason need the extra warmth it provides.

A plywood box with extra-heavy window glass on all four sides was fitted with mahogany legs and rollers. Thermostats, which would have controlled temperature automatically, were not available. Hart ordered them but so far they have not arrived.

His solution was to equip the incubators with light bulbs, four for the larger one and three for the smaller ones. The lights, each controlled by a separate switch, can be turned on as needed to give the temperature required for each particular case. Bulbs of different wattage can be used as needed.

In the hospital's original incubators, light bulbs mounted overhead continually shone in the babies' eyes. Dr. Richardson prefers Hart's homemade ones because the lights underneath do not harm the babies. They have been in constant use for several months now, says Hart, and they continue to save lives.

Among Hart's other innovations is an emergency lamp for the operating room at the Baptist medical center. A headlight is powered by a 12-volt automobile battery when the electrical power is off — which is often.

During his first few days in Nigeria,

he repaired the water pump, a transformer and the electrical generator which had not produced electricity in five months.

Two afternoons a week Hart conducts classes in electricity, mechanics, welding and refrigeration for men on the maintenance crew. Occasionally he gets the men together for an after-hours Bible class.

Enthusiastic about the role of trained mechanics in missions, Hart cites a need for other missionaries with his type of training. "I have so often seen teachers, doctors, nurses and businessmen burdened with repair and upkeep of electrical and mechanical equipment about which they knew little," he said.

"Certainly more maintenance engineers are needed. If several men in my field could be recruited and assigned to strategic areas, much money in loss of equipment and ill-advised purchases could be saved for the mission."



Sherman C. Hart, Jr., a native of Phenix City, Alabama, was a heavy equipment operator for a copper mining firm in Weed Heights, Nevada, when he was employed by the Foreign Mission Board in mid-1967. He and his wife, who moved to Nevada in 1965 to help develop new churches, had worked with congregations in Yerington, Hawthorne, Tonopah and Smith Valley. Besides being maintenance engineer for the Baptist Medical Centre in Ogbomosh, Nigeria, he oversees maintenance of all Baptist mission property in Nigeria.



Extend a helping hand to the world —
Give through the Cooperative Program

'Get In Life's Arena' — SBC Pres.

"It is time for the Southern Baptist Convention to stand on its feet and get into the arena of life," the president of the SBC, Carl E. Bates of Charlotte, North Carolina, declared in Atlanta, Georgia.

He told staff members and the elected board of directors of the SBC Home Mission Board that he is as concerned as much about what he called "the crisis within the convention" as he is about "the crisis in the world."

Bates, pastor of Charlotte's First Baptist Church, expressed frustration that the denomination should find itself polarized over doctrinal differences at this time and that opinion polls disclose that the church has less influence on society.

N. Y. Baptists Observe First Anniversary

Celebrating the first anniversary of organized work in the populous Empire State, New York Baptists agreed to expand activities in the next year and voted to create a Christian life committee to keep the state convention apprised of current moral and social issues.

Messengers to the second annual session adopted resolutions calling for a new Presidential Commission on Obscenity and Pornography, committing itself to drug abuse prevention and rehabilitation, and imploring the government to "do nothing to prohibit or encourage the church."

In an unexpected election, Dunkirk, New York, pastor Gene Fant was chosen as new president. He succeeds Kenneth Lyle, superintendent of metropolitan missions in New York City, who declined nomination for a second term.

Agreeing that its next major step should be selection of a convention missions director, the state body authorized budget provisions for such a leader. It is expected that an appointment will be made in January.

The one-year-old convention adopted a \$510,000 mission budget. The budget calls for an 18 percent total increase in Cooperative Program and other mission giving through the state convention. (BP)

What Are Baptists Thinking?
Western Recorder
Readers Know

"All of the things that are happening happened when we had every reason to be confident that the church would have a greater influence on people than ever in its history," he explained. "Surprisingly enough, the impact of the church has become weaker and weaker."

Explaining the cause of the growing weakness, Bates cited the transition of people. "I keep hearing that people have moved from the country to the city," he said. "Somebody ought to look at our New Testament and see that this is a book about the city. Christianity began in the city," Bates said.

He called Baptists' ignorance of doctrine and procedures "abysmal."

"Many of our people don't really understand what the Christian faith is all about. There was a time when the average Baptist member knew what Baptists believed."

He added that Baptists must find new ways of communicating the gospel, saying that some of the old approaches are no longer effective.

"We can no longer preach in the death complex we used to," he said. "Evangelism based on the death complex is no more." He added that evangelism which appeals to guilt is also ineffective today.

He challenged the group to develop a deeper commitment before beginning new activities, however. "We ought to get involved but we need to come apart occasionally," he explained. He added that some have meditated too long. "It's just as true that some of us have spent enough time at the altar and ought to get involved." (BP)

Morgan Takes High Annuity Board Post

Darold H. Morgan, 46, pastor of Cliff Temple Baptist Church, Dallas, Texas, has been elected senior vice president and assistant to the president of the Southern Baptist Annuity Board. He will assume his duties on March 1, 1971.

Morgan was a unanimous choice of the executive committee of the board for the post which is expected to prepare him for a promotion to the agency's top executive position upon the retirement in March, 1972, of R. Alton Reed, president and chief executive officer. All officers are elected



Morgan



AT BREAKFAST — Approximately 50 Long Run Association ministers gathered at Executive Inn in Louisville for a breakfast meeting with Southern Baptist Convention president Carl Bates of Charlotte, North Carolina. The meeting, under the auspices of the Long Run Pastors' Conference, was held Wednesday morning, December 9, the day after Bates addressed the Louisville association's "M" Night Rally. The SBC president answered questions posed by the ministers in an off-the-record news conference type program. Approximately 900 persons attended the "M" Night program at Walnut Street Church. Representatives from 61 churches registered.

annually by the board of trustees. According to the board's bylaws, no board can elect officers for a succeeding board.

Morgan has served on just about every committee at the Annuity Board since becoming a trustee in 1967.

In addition, he participated in a 19-month long range study of the board's organization, which resulted recently in the re-organization of the agency. For the past two years, Morgan has served as chairman of the board.

Since April 1966, Morgan has served as pastor of Cliff Temple Baptist Church. Prior to this position, he served as pastor of Hunter Street Baptist Church in Birmingham, Alabama; First Baptist churches in Sherman, Sulphur Springs, Bonham and Milford, all in Texas. In addition, he served as pastor of Highland Baptist Church, Dallas.

Living The Spirit Of Christ In Openness And Freedom

During the recent Kentucky Baptist Convention a motion passed asking that each of William Hull's seven sermons interpreting the convention's theme be printed in *Western Recorder*. However, the Southern Seminary dean has asked that we print only one of the sermons, the first one. Hull stated that he will be using these in other areas of the convention and also plans to expand the sermons and publish them in booklet form.—Editor.

One of the best kept secrets among Baptists today is the official denominational emphasis for 1970-71. Proposed after years of study by the '70 Onward Advisory Planning Committee, this motto was adopted by the Southern Baptist Convention in Miami Beach, Florida, on May 31, 1967. So unfamiliar are we with this forgotten action that a brief review may be in order.

The Convention theme for 1970-71 is one segment in the '70 Onward emphasis, the first phase of which runs from 1969 through 1973 under the general theme, "Living the Spirit of Christ." The particular emphasis in 1970-71 is that of "Living the Spirit of Christ in Openness and Freedom." In the recommendation which the convention adopted, the implications of this qualifying phrase were described as follows: "The emphasis in 1970-71 will reaffirm basic Christian freedom. It will call for face-to-face discussion of Christian doctrine among ourselves and with others. The emphasis will call for an examination of our basic organizational structure and our methods of stressing the right of choice and innovation. The year will be directed toward leading the individual to live the spirit of Christ in all interpersonal relationships. Planning will provide opportunities for communication with other groups concerning our basic Christian convictions" (*Annual of the Southern Baptist Convention, 1967, p. 62*).

Despite the official sanction of this theme, it is receiving almost no attention within contemporary Southern Baptist life. One hears little or no significant discussion which attempts to define our spiritual freedoms. The most recent Southern Baptist Convention meeting in Denver served many purposes but one of them was not to create a greater climate of "openness" among our constituency. Ironically, we may be witnessing a withering of our essential freedoms as the church finds itself caught up in the public mood of our times. Freedom flourishes most easily in an atmosphere of optimism and security, whereas fearful insecurity is the dominant spirit of our day. Shrewd

political and religious "leaders," preying upon the distemper of our times, have unleashed a vocabulary of repression, intimidating whole groups by labeling them as "radical" or "reactionary." Such neo-McCarthyism is calculated to stampede those alarmed by anarchy into forfeiting the precious freedoms which our forebears fought so gallantly to achieve.

It would be tragic for Southern Baptists to capitulate to the modern mood and so refuse to face the challenge posed by our convention theme. Those planners who peered into their crystal balls four or five years ago could scarcely realize how prophetic the slogan which they coined would prove to be. Utterly crucial for our continued existence as Baptists are the answers to such questions as: How much freedom do we want? How can a sense of openness be cultivated among those who differ so sharply? How much diversity may we encourage without compromising our denominational distinctives? What are the unnecessary restrictions which we should cast off in responding to the radical changes taking place in the modern world?

By William E. Hull
Professor, Southern Seminary

In probing together the frontiers of freedom, we must recognize from the outset that there are rigid restrictions to be observed. Anyone is truly free only to be what he is meant to be. A ship is not free to fly, nor is an airplane free to swim. Even God is not free to sin. Likewise, a church or denomination is free only to fulfill its true nature and function. Here we reach our primary concern: How much freedom belongs to being a Baptist? Where do we trespass those outer limits which define our true heritage and destiny? Which alternatives are to be rejected as incompatible and which are to be held in tension as paradoxical?

To answer these questions we must determine what limits are allowed by a Christ-centered faith. I believe that this can best be done by balancing the evidence from four areas: 1) *Biblical*. How much freedom is offered to the people of God on the pages of Holy Scripture? 2) *Historical*. Toward what great freedoms has the church been guided by the Spirit of God in its long history, particularly in the pilgrimage of those called Baptists? 3) *Theological*. What freedoms root in the great doctrinal realities of the faith and are consistent with our vision of ultimate reality? 4) *Practical*. What freedoms are needed if we are to cope with the challenges that confront us in fulfilling the urgent mission of the church? That is, what freedoms must flourish if we

are to get the job done for Christ in the last third of the 20th century?

To anticipate the outcome of these studies, my key contention is that a balanced view of this fourfold evidence will show that some of the options which we have written off as irreconcilable really belong together. In other words, we have not dared to claim all of the true freedom that belongs to the gospel of Christ. Too often our attitude has been either/or when it should have been both/and. In order to substantiate this claim, I have deliberately selected for consideration some of those areas in which I believe that the "openness and freedom" which truly belongs to the Christian faith is being unduly restricted by traditions, prejudices, misunderstandings and insecurities in our contemporary Baptist life. As we move through these controversial areas, I invite you to help me write a new Baptist "Bill of Rights" that will liberate the vast spiritual potential which now lies dormant in our people.

To set the stage for this journey out of bondage, let us step back and get an overview of what the evidence from our four sources has to say on the subject of freedom. Hopefully this survey will furnish a context in which we can move forward toward a consensus on specific issues, guided by that interpreting Spirit whom God promised would "lead us into all truth" as we are able to "bear it" (cf. John 16:12-13).

1. *Biblical*. Viewed as a whole, the Scriptures tell the story of man's struggle for spiritual freedom. Following the loss of liberty in Eden and the restless wanderings of the patriarchs, the plot begins in earnest with bondage in Egypt. The exodus which brought Israel into existence was essentially a deliverance from oppression and a new birth of freedom. Once the 12 tribes had consolidated into a kingdom, the prophets took up the cry of freedom for the oppressed of the land. Later, when captive in exile, a remnant community determined to return, despite many hazards, because of an unquenchable thirst for freedom. The mission of Israel as best understood in the Old Testament is well stated by one of its greatest spokesmen: "The Spirit of the Lord God is upon me, because the Lord has anointed me . . . to proclaim liberty to the captives, and the opening of the prison to those who are bound" (Isaiah 61:1).

With the coming of Jesus, history saw its first truly free man (cf. Paul Van Buren, *The Secular Meaning of the Gospel*, pp. 121-124). To the chagrin of the pious, he associated with publicans and sinners, outcasts and harlots. In the face of a millennium of massive religious tradition, he felt free to set

(Continued on page 16)

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Hull Sermon

(Continued from page 15)

aside not only the casuistry of the rabbis but even the Law of Moses. In scandalous fashion he offered God's grace to the undeserving, providing them with the possibility of being truly free. To the demon possessed, he "led captivity captive" by binding the arch-tyrant, Satan.

No wonder his followers were bequeathed the dangerous job of implementing his freedom in their common life. The Book of Acts records the struggle for an unfettered gospel: to the Samaritan ghetto, to the Gentile God-fearer, to the secular Antioch, even to the gates of Rome. It is simply incredible that in a single generation a movement conceived within the womb of Judaism would abandon its worship in the one Temple that had stood on Zion for a thousand years, shift its observance of the immemorial Sabbath to a different day of the week, and refuse to require circumcision as the mandatory "birthmark" of the spiritually reborn. Today we take these changes for granted but originally they were as radical as if we were to do away with our local churches, with the observance of Sunday and with the performance of baptism. The book of Galatians is an explosive demand of Paul for his freedom: from the authority of even the most prestigious church leaders, from the binding observance of special days, from the rituals of an inherited religion, from any kind of activity that could subtly become a "work" undermining the gospel of free grace. The ringing message of the New Testament is, "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery" (Galatians 5:1).

Viewed as a whole, the movement described in the New Testament represents an outburst of religious freedom into a brittle and tradition-bound world. Long before the church became an institution, it lived under the glow of the Holy Spirit who gave new words to say and new deeds to do. Paul put it simply: "Where the Spirit of the Lord is, there is freedom" (2 Cor. 3:17). If Baptists are committed to being a denomination of "New Testament churches," committed to making the Bible their "sole rule of faith and order," this means that in every new generation we must reassert this great thrust of spiritual freedom for our own world.

2) *Historical.* Within the larger history of the church, Baptists began as a passionate cry for freedom against the ecclesiastical rigidities of the 17th century. In a day when the "orthodox" pattern called for an established church, small cells began to meet which owed their loyalty to no bishop. In a day when religion was benevolently supported by the state, our forebears de-

manded freedom from both the blessings and burdens of religious taxation. In a day when deviation from the creed might mean a burning at the stake, our brave pioneers declared that the conscience could not be bound to any man-made document.

Freedom was also the watchword of those who came to the American shores. Surely we have not forgotten the way in which Roger Williams was banished from the Massachusetts Bay Colony or the way in which early Baptist preachers languished in Virginia jails. Through most of the history of our nation, Baptists have championed "a free church in a free land" as their most distinctive public witness.

Descriptively, Baptists are identified as a "Free Church" group within Christendom. To minimize the reality which has given us our name would be to compromise our deepest distinctive. Baptists who have not forgotten their beginnings should realize the peril of establishmentarian religion. To be sure, it is more orderly to require conformity but the new wine of the gospel cannot ferment in old wineskins. There are other denominations much more suited than we are to live under an ecclesiastical or political power structure. Let us not yield to the so-called sectarian fringe the historical vocation of bearing witness to the conviction that God can always make a fresh beginning with his people at the grass-roots level.

3) *Theological.* Central to Baptist theology is the doctrine of individual conversion by grace through faith. In contrast to many other denominations, we do not baptize our infants so as to symbolize the primacy of family nurture in determining one's spiritual destiny. Rather, our exclusive emphasis on faith accentuates the freedom of each individual to make his own response to God whatever his heritage may have been. The deepest significance of our distinctive practice of baptism lies not in the mode but in the insistence that each person must come to the event in complete freedom.

If the individual is competent to make his own initial response to God, he is also competent to grow toward Christian maturity. Since the days of E. Y. Mullins, this has been a cardinal Baptist doctrine. Our people have always been uneasy of prescribed liturgy, preferring rather to plan a free response to that transcendence which overshadows us in worship. This includes the freedom to pray in words of our own devising, the freedom to sing hymns of our own composing and the freedom to contribute financially out of our own sense of obligation.

The primary reason why Baptists are willing to risk so much individual freedom is because they share a strong doctrinal emphasis on the role of the Holy Spirit in the Christian's life. Although

spiritual enthusiasm may easily run out of bounds, Baptists have risked its excesses in the conviction that freedom is preferable to conformity. Measured in the light of the theology held by many other denominational groups, the one place where Baptist doctrines are most distinctive is at the point of a determination to magnify the creative role of freedom in the life of the believer.

4) *Practical.* If the great growth of Baptists has any validity, it may mean that God can honor the sense of freedom which we have sought to emphasize. This was particularly apparent in the earlier years when the foundations were laid for the rapid spread of Baptists throughout our convention territory. While denominations with less flexible organization were waiting for orders from England, Baptist frontiersmen followed our migrating population with Bible and hymnbook in their saddlebags and brought the church into being under brush arbors and beside open campfires. Our freedom to innovate without waiting for a bishop to speak or an annual convention to meet was a major factor in our early successes.

Some feel that we have now grown too large and diverse to allow the freedoms of an earlier era, thus efforts are underway to secure greater conformity of thought and practice. However, in today's world of rapid population migration, do we not have conditions strikingly parallel to those in the early years of our country? So diverse has our society become that no centralized national headquarters can plan all of the adaptations which are needed to meet rapidly changing times. Our convention agencies have freely admitted that they need from five to ten years to introduce major innovations, but this timetable cannot always keep pace with the rate of change about us. Do we not need to recapture that climate of openness which encourages bold innovation so that our contemporary pioneers will not feel under suspicion when they try the untried?

At the heart of his magnificent eighth chapter of Romans, the apostle Paul pictured the freedom of the church as the crucial redemptive clue for which the whole universe was searching: "For creation waits with eager longing for the revealing of the sons of God... because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God" (Romans 8:19, 21). When the world looks at the life of Baptists in the last third of the 20th century, will it be moved to exclaim, "Here is what we have been looking for—here are people who have found out how to be truly free!"

The distinguished anthropologist, Loren Eiseley, has given us an unforgettable illustration of the sheer ecstasy that belongs to the rediscovery of

this kind of cosmic freedom. In his book, *The Immense Journey*, he tells of the time when he captured a sparrow hawk while on an expedition to secure wildlife for a zoo. As he prepared to build a cage for his captive, Eiseley scanned the sky in vain for the mate who had escaped when the nest was raided. The author then described what happened as he took the young male out of the box in which he had been confined overnight:

"He lay limp in my grasp and I could feel his heart pound under the feathers but he only looked beyond me and up. I saw him look that last look away beyond me into a sky so full of light that I could not follow his gaze... I suppose I must have had an idea then of what I was going to do, but I never let it come into consciousness. I just reached over and laid the hawk on the grass.

"He lay there a long minute without hope, unmoving, his eyes still fixed on that blue vault above him. It must have been that he was already so far away in heart that he never felt the release from my hand. He never even stood. He just lay with his breast against the grass.

"In the next second after that long minute he was gone. Like a flicker of light, he had vanished with my eyes full on him, but without actually seeing even a premonitory wing beat. He was gone straight into that towering emptiness of light and crystal that my eyes could scarcely bear to penetrate. For another long moment there was silence. I could not see him. The light was too intense. Then from far up somewhere a cry came ringing down.

"I was young then and had seen little of the world, but when I heard that cry my heart turned over. It was not the cry of the hawk I had captured; for, by shifting my position against the sun, I was now seeing further up. Straight out of the sun's eyes, where she must have been soaring restlessly above us for untold hours, hurtled his mate. And from far up, ringing from peak to peak of the summits over us, came a cry of such unutterable and ecstatic joy that it sounds down across the years and tingles among the cups on my quiet breakfast table.

"I saw them both now. He was rising fast to meet her. They met in a great soaring gyre that turned to a whirling circle and a dance of wings. Once more, just once, their two voices, joined in a harsh wild medley of question and response, struck and echoed against the pinnacles of the valley. Then they were gone forever somewhere into those upper regions beyond the eyes of men" (Loren Eiseley, *The Immense Journey*, pp. 190-192).

As in the parables of Jesus, nature has again provided a glimpse of what it is like to be free. Christianity was never intended to be a cage confining

the spirit of man. Our hearts pound within us as we chafe under human restrictions and look beyond them to the firmament of eternity. Often we lie still for "a long minute without hope," not yet realizing that we have really been set free. But then, "from far up somewhere a cry comes ringing down." It is the gospel of a God who hurtles straight out of the sun to call us to himself. And, oh, when we soar with the wings of an eagle and rise to meet him "somewhere in those upper regions beyond the eyes of men," we discover the "unutterable and ecstatic joy" that comes from being free!

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Co'op Program Gifts Stay At 1969 Level During November

Contributions to world missions through the Southern Baptist Cooperative Program (unified budget) for November stayed at virtually the same level as November, 1969, gifts, a report from the SBC executive committee indicated.

With November gifts only .52 percent higher than November, 1969, contributions, total Cooperative Program contributions for the first 11 months of 1970 increased by 2.46 percent or \$621,765 over total Cooperative Program gifts for the same period in 1969.

Porter W. Routh, executive secretary of the SBC executive committee, said that it appears that the denomination will be able to distribute to its agencies all of the 1970 operating budget, all of the 1969 capital needs not reached last year; and about \$200,000 to \$250,000 on the 1970 capital needs schedule.

The 1970 SBC budget includes \$27,158,119 for operating funds of the 19 SBC agencies receiving Cooperative Program funds; \$650,000 in capital needs to finance building projects approved for 1969 but not distributed in that year; plus \$1,050,000 in 1970 capital needs. According to convention action, the funds are to be distributed in that order of priority—operating needs, 1969 capital funds and 1970 capital needs.

It would take a total of \$2,974,802 in Cooperative Program gifts during the month of December to reach the total 1970 budget goal of \$28,858,119.

During the month of November, Cooperative Program gifts totalled \$2,315,850, an increase of \$11,941 over the contributions in November of 1969. It was an increase of .52 percent.

Designated gifts actually decreased slightly over 1969 designations. The difference was \$20,441 or .09 percent. (BP)

"Crisis" Filmstrip Released By CLC

"National Crisis: Patterns of Response," a filmstrip highlighting implementation of the 1968 Crisis Statement, is now available at Baptist Book Stores. Prepared by the Home Mission Board's audio-visuals department, the filmstrip grew out of the statement on the crisis in our nation and Baptists' response presented at the Houston convention. The board was commissioned to prepare the filmstrip informing Southern Baptists of progress made since the 1968 meeting.

Three major areas are covered: the need for community awareness; an application of the demands of faith; and steps in taking appropriate action.



Rutenber



Moody



Criswell



Graham

Bible Conference Program Announced

Ninety-five Bible scholars within Baptist ranks have been enlisted to lead in the Nationwide Bible Conference, March 15-18, 1971, at the Memorial Auditorium, Dallas, Texas.

The four men and their addresses for the evening sessions are Culbert G. Rutenber, professor at American Baptist Seminary of the West, Covina, California—"The Bible and Contemporary Man"; W. A. Criswell, pastor of First Baptist Church, Dallas, and immediate past president of the Southern Baptist Convention—"The Bible and the Inner Life"; Dale Moody, professor at Southern Seminary, Louisville—"The Bible and the Holy Spirit"; and Billy Graham, evangelist—"The Bible and the Life of Our Nation."

Each of the three morning sessions, beginning March 16, will feature a message on Christian hope by George R. Beasley-Murray, Spurgeon's College, London, England. Following, a panel will discuss the topic, "Let's Talk About Hope." Panel members will be Herschel H. Hobbs, Kenneth L. Chafin, Duke K. McCall, Theodore F. Adams and T. A. Patterson.

The last half of the morning and the entire afternoon program will be devoted to simultaneous conferences. Each participant may choose from among 45 groups that will study selected portions of the Bible. Each study will run throughout the week.

In the afternoon, however, the participant may select three of the 40 conferences on the overall theme, "The Bible Speaks to Contemporary Concerns," and attend a different one each afternoon.

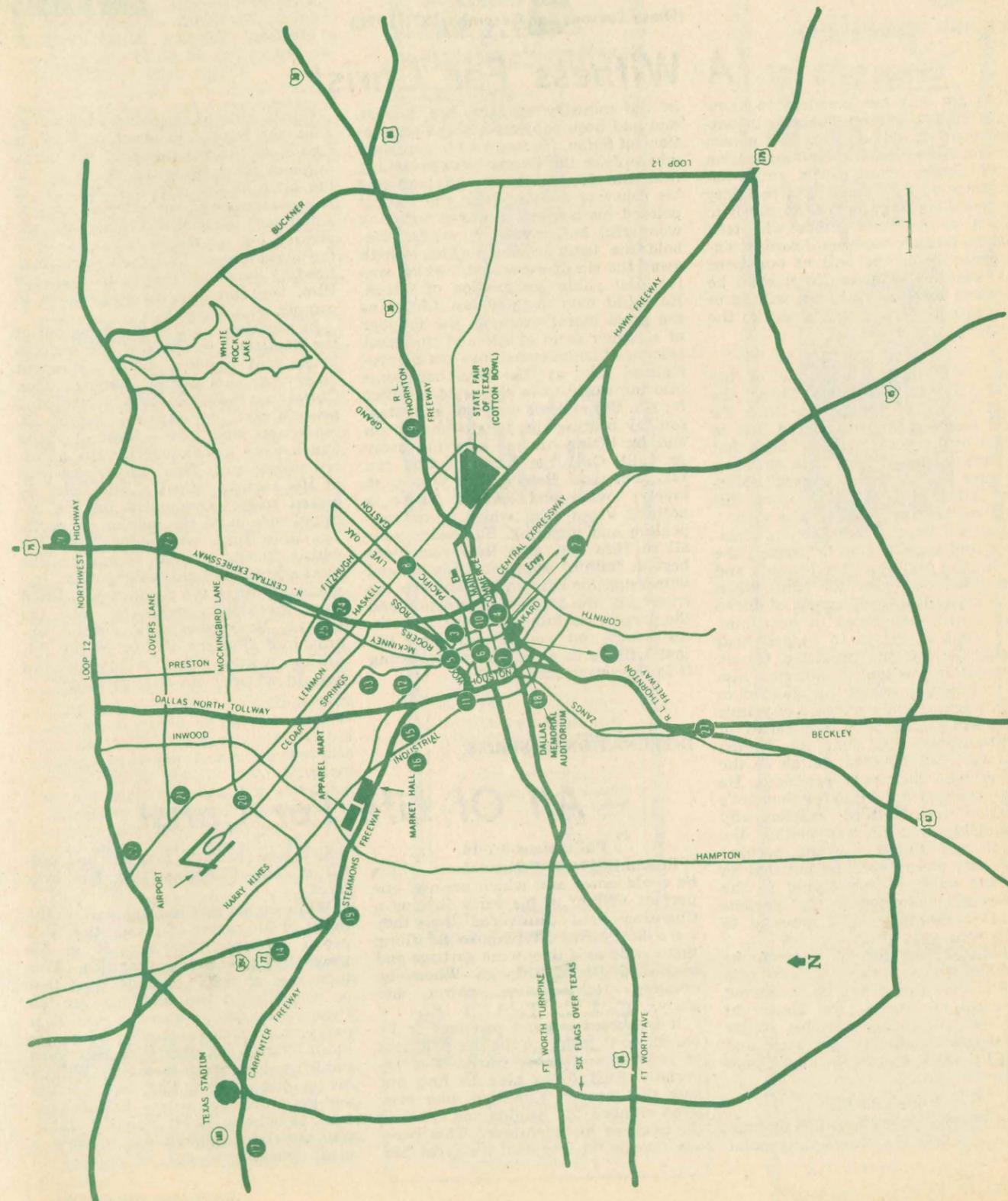
Registration is being conducted by the Sunday School department of the Southern Baptist Sunday School Board, which is cosponsoring the conference with the Baptist General Convention of Texas and the Dallas Baptist Association. A registration fee of \$10 per person covers the cost of insurance, program materials and a copy of a new book prepared for the conference by Ralph Murray—*The Biblical Shape of Hope*.

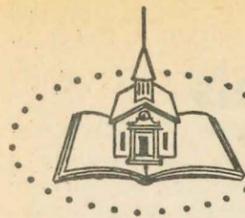
Registration forms may be requested from the Sunday School Department, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

Hotel	Single Rate	Double Bed (2 Persons)	Twin Bed (2 Persons)	Suite
1. Adolphus	\$14.00-\$20.00	\$18.00-\$26.00	\$18.00-\$26.00	\$45.00-Up
2. Baker	\$12.00-\$18.00	\$15.00-\$20.00	\$18.00-\$21.00	\$37.00-Up
3. Sheraton Dallas	\$14.00-\$24.00	\$20.00-\$30.00	\$22.00-\$30.00	\$42.00-Up
4. Statler Hilton	\$16.00-\$22.00	\$22.00-\$25.00	\$22.00-\$26.00	\$50.00-Up
5. Fairmont	\$22.00-\$36.00	\$28.00-\$42.00	\$28.00-\$42.00	\$50.00-Up
6. Holiday Inn - Downtown	\$16.50-\$19.50	\$20.75-\$24.75	\$20.75-\$24.75	\$30.00-Up
7. Southland	\$ 8.25-\$10.25	\$10.75-\$12.75	\$13.50-\$16.00	\$28.00-Up
8. Dallas Travelodge	\$10.50	\$14.00	\$18.00	
Lynn Hotel	\$ 8.00	\$10.00	\$11.00	
9. Howard Johnson - East				
10. White Plaza	\$ 9.50-\$11.00	\$12.00-\$15.50	\$14.00-\$17.00	\$23.00-Up
11. Hyatt House	\$17.00-\$22.00	\$23.00-\$28.00	\$23.00-\$28.00	\$60.00-Up
12. Stoneleigh Hotel		\$12.00-\$22.00	\$14.00-\$22.00	
Town House				
13. Melrose Hotel	\$12.00-\$16.00	\$16.00-\$20.00	\$18.00-\$24.00	\$30.00-Up
14. Holiday Inn - Regal Row				
15. Marriott Motor Hotel			\$20.00-\$26.00	\$15.00
Rodeway - Market Center	\$11.00-\$13.00	\$14.00	\$14.00	\$16.00
16. La Quinta - Market Center				
Quality Motor Inn	\$14.50-\$20.00		\$17.00-\$22.00	
17. Ramada Inn (Hacienda)				
18. Travelodge - Oak Cliff	\$10.00-\$12.00		\$14.00-\$16.00	
Alamo Plaza				
Grande Lodge	\$ 8.00	\$ 9.50	\$11.00	\$16.00-Up
19. Howard Johnson - M C				
20. Executive Inn				
Rodeway Inn - Love Field				
Ramada Inn - Love Field				
21. Holiday Inn - Love Field				
22. Royal Coach Inn			\$20.00-\$24.00	
23. Hilton Inn	\$18.00-\$23.00	\$24.00-\$29.00	\$24.00-\$29.00	\$50.00-Up
24. Holiday Inn - Central				
Rodeway Inn - Central				
Dallasite		\$11.00-\$12.00	\$12.50-\$15.00	
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Parway	\$ 9.00	\$12.50		
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Holiday Inn - North				
27. Sheraton Kiast Inn	\$12.50-\$15.00	\$16.00-\$20.00	\$17.00-\$20.00	\$31.00-Up

Nationwide Bible Conference Hotels

(See Key, Page 18)





SUNDAY SCHOOL LESSON

By H. C. Chiles



LIFE AND WORK SERIES

(These Lessons for December 27, 1970)

A Witness For Christ

It is not only our privilege to know Christ as our Saviour but also to witness to others about Him. If a person does not have the desire and inclination to tell others about Christ and what He has done for him, it is a certainty that the Lord does not mean much to him. A witness is a person who tells what he himself has seen, heard or experienced. It is the will of our Lord that every believer in Christ shall be a witness for Him. Are you willing to be a witness for Christ? If so, be the best witness possible.

John 1:19-23

John the Baptist was one of the world's greatest characters. Christ, the ablest judge of human conduct the world has ever known, placed him in a class by himself: "Among them that are born of women there hath not risen a greater than John the Baptist" (Matthew 11:11). Greater tribute than this has never been received by any man.

John the Baptist had been commissioned and sent by God to prepare the way for the coming of the Messiah and to bear his testimony for Him. When he preached in the wilderness of Judea great crowds assembled to hear him. Some went so far as to suggest that perhaps he was the predicted Christ. A deputation was sent to interview him and to ascertain whom he claimed to be. This deputation, composed of priests and Levites, who were emissaries of the Pharisees, asked John the Baptist if he were the Messiah, Elijah or the prophet who had been promised. He was on the spot but without a moment's hesitation he declared emphatically and quickly that he was neither the Messiah nor Elijah nor the prophet whom they were expecting but that he was "the voice of one crying in the wilderness," dedicated to the glorious task of delivering God's message to human hearts.

He was willing for his name to be obliterated, if necessary, if only men would receive Christ and be saved and then enthrone Him as the Master of their lives. To the best of his ability John sought to proclaim by word and by deed that Christ was the One Whom his hearers needed.

John 1:29-36

After Christ had submitted to baptism, which was the culminating point

in the ministry of John the Baptist, and had been subjected to the temptations of Satan, He returned to the place where John the Baptist was preaching near the Jordan River and baptizing his converts therein. John the Baptist pointed his hearers to Christ with the wonderful and rapturous words, "Behold the lamb of God, which taketh away the sin of the world," which was the first public designation of Christ. He could have pointed out Christ as the great moral example, the founder of a higher form of life and the great teacher of holiness and love but he proclaimed Him as One Who had come into the world to be the great sacrifice for sin. Christ deals with the individual soul by bearing the penalty for its sin and by lifting up and carrying away its guilt. Only the Lamb of God can take away sin. Behold Him Who is so lovely, loving and lovable. There is nothing about Him which is not appealing and inspiring. Surrender your all to Him and give Him your very best in faithful obedience. Living and witnessing for Him will afford you the truest joy, the greatest satisfaction and the largest usefulness. There is nothing which you can do with your life that will be as satisfying as investing it in the service of Christ.

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All Of Life For Christ

Philippians 3:7-16

Recounting the things about which he could boast and which seemed important to him in his early life, as a Christian Paul discovered that they were not worth keeping so he flung them aside as if they were garbage and magnified Christ through Whom he obtained righteousness, power and glory.

It is always a great privilege to be permitted to look into the life processes of a great and noble spirit. It is especially good to be able to find out how the greatest Christian who ever lived climbed the heights and reached the peak of his usefulness. This passage reveals the secret of his great life,

Christ insisted on being baptized by John the Baptist in order to show, in figure, at the beginning of His public ministry what He would do, in fact, at the close of that ministry. Because of his awareness of his unworthiness to administer baptism to Christ, John expressed his reluctance to do so. Upon the insistence of Christ on being baptized by him, John the Baptist baptized Him, thus proving his willingness to comply with His will.

In reporting on Christ coming out of the baptismal waters and the heavens being rent asunder, John told about observing the Spirit coming upon Christ in a dove-like form, symbolizing peacefulness, meekness, gentleness, tenderness and love—those qualities which were to characterize His ministry among men. Thus, on the very eve of His earthly ministry, our Lord received special endowment for the accomplishment of His mission on earth. The Holy Spirit will endue Christians with sufficient strength to perform the tasks which the Lord assigns them. Immediately after the Saviour was lifted from the watery grave by John the Baptist, He received the audible approval of God the Father in the following words, "This is my beloved Son, in whom I am well pleased."

which was the most majestic and useful of any Christian who has ever lived.

While on his way to Damascus, in the midst of his career of persecution, this proud Pharisee was stopped in his track by a blazing apparition. This light was so bright and dazzling that he was blinded and could not see the Person Who had appeared to him. That experience changed everything for Paul. Things for which he had lived suddenly lost their meaning. With a loving grasp Christ laid hold on him and saved him for a very definite purpose, namely, to divert his great ability into the right channels and to make a great missionary out of him. Paul

yielded to that loving grasp, gave himself wholeheartedly to Christian service and had a tremendous influence on the world.

Paul had given up everything in which he had trusted in order to have Christ. After he had come to know the Saviour, Who is the only source of true and acceptable righteousness, everything else lost its importance to him. To Paul, Christ was far superior to anything that could be gained by natural birth or human efforts.

Approaching the end of his career, Paul looked back across the years and recalled his numerous accomplishments, but all of these he regarded as inconsequential in comparison with the priceless privilege of knowing Christ as Saviour and Lord. Paul was so dissatisfied with his attainments that he counted them as refuse in comparison with his experimental knowledge of Christ. His personal, life-giving and intimate knowledge of Christ was the greatest thing he ever gained.

Paul was not satisfied with what he was, what he possessed, or what he had done for Christ. He knew that he was not living as much like Christ did as he should. Realizing that he would never be perfect in this life, he resolved to keep on striving to achieve perfection. His ruling passion was to get nearer to Christ, to grow in His grace and knowledge, to be more like Him and to do more and better work for Him. Paul's achievements simply served as a stimulus to greater endeavors for Christ.

In giving us his design for living, Paul stressed the importance and value of concentration. He said: "This one thing I do." He did not permit anything to distract his attention as he devoted the remainder of his life to getting to know Christ better and making Him known to others. Success in any worthy calling or undertaking depends largely upon concentration of purpose and efforts. Not only was Paul a man with a single purpose but it was one that was worthy. Some people have purposes that are neither worthy nor elevating.

Reversing the normal tendency to live more and more in the past as one grows older, Paul dismissed the past from his mind, for the most part, saying: "forgetting those things which are behind." He knew what to forget and what to remember. He challenged all his readers to forget the things that cripple, hinder and defeat.

Paul was diligent in strenuous activity. When he wrote these verses he had the picture of a race in his mind. He knew that distractions were fatal in a race. As he was running the race of life, he did not have the time nor inclination to look back. Neither did he turn aside to look at anything. He stretched toward the object that he was so eager to reach, and strained to reach the goal and to win the prize. He sought above everything else to please the Lord.

December 19, 1970

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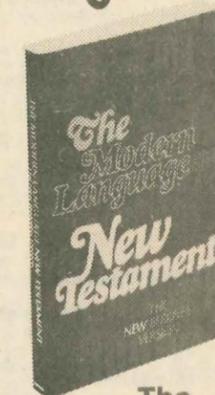
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State Attacks Church For Free Drug Distribution

A compromise solution has apparently been reached by Second Baptist Church in downtown Little Rock, Arkansas, and the State Pharmacy Board

in a dispute over the church's right to distribute free medications to the poor at a clinic the church operates in a poverty-stricken area of the city.

The dispute began after the State Pharmacy Board issued an order recently prohibiting the church from dispensing prescription drugs at its free clinic in the College Station section of Little Rock. The State Pharmacy Board also warned students at the school of pharmacy in College Station that they were endangering their chance of being licensed by working in such clinics.

The compromise solution was reached during a meeting between the attorney, Eugene R. Warren, for the State Pharmacy Board and the church pastor, Dale Cowling.

During the meeting with the board's attorney, Cowling argued that drugs in use at the clinic were the property of Dr. Jasper McPhail, the physician in charge of the clinic, and that the law allowed him to dispense the drugs.

Warren said that, legally, the drugs were not being kept in Dr. McPhail's office but in the clinic.

Cowling then proposed that the church lease the clinic building to Dr. McPhail and asked if the clinic could then be considered the physician's office. When Warren said it would be, the church almost immediately leased the building to Dr. McPhail.

The free medical help clinic at College Station is one of several ministries to the poor sponsored by the Little Rock church in four different areas of the city.

The six-room Christian Medical Clinic includes a complete laboratory and drug supply. At the clinic, Christian physicians, medical students, nurses, technicians, administrators and pharmacists give their time and skill to examine and treat the poor.

The church also has an arrangement with local hospitals, two dental clinics, orthopedic and pediatric clinics and others to take referral cases the outpatient clinic sponsored by the church is not equipped to handle. (BP)

Income Tax Guides At Annuity Board

Ministers needing help with their 1970 income tax may find their answers in the 15th annual income tax booklet available from the Southern Baptist Annuity Board.

A "Minister's Guide for 1970 Income Tax" is designed to help the minister whose income is primarily from salary and fees from ministerial activities. Because of a limited supply, they are available on a first come, first served basis.

Ordained ministers may secure a copy of the booklet by writing: "Minister's Income Tax Guide, Annuity Board, SBC, 511 North Akard Building, Dallas, Texas 75201.

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Kentuckian To Mission Post

Arizona Elects New Exec. Sec.

The executive board of the Arizona Southern Baptist Convention elected Roy F. Sutton as executive secretary-treasurer of the convention.

Sutton, who has been acting executive secretary since the resignation of Charles L. McKay in September, previously had been director of the convention's missions division. McKay resigned to become pastor of First Southern Baptist Church, Scottsdale, Arizona.

The new Arizona Baptist executive came to the state 24 years ago for health reasons after a doctor told him he had only a brief time to live. He is in good health now, however, associates reported.

During the past 24 years, Sutton has been an area missionary for the Catalina Baptist Association in Tucson, Arizona, serving two different terms in that capacity; pastor of Arizona and Colorado churches; two terms as associate executive secretary and service twice as interim executive secretary of the convention; state missions and stewardship director for the convention; first vice president of Grand Canyon College; and superintendent of missions for Central Baptist Association, Phoenix, Arizona.

In subsequent action, the board elected former Kentuckian Dan C. Stringer, Jr., previously associate in the missions division, as associate executive secretary-treasurer and director of missions.

A graduate of Baylor University, Waco, Texas, and Southern Seminary, Louisville, Stringer has been president of the Arizona Baptist Convention and has served as associate to the executive secretary, financial institutional coordinator and associate in the missions division on the Arizona convention staff. (BP)

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BEFORE MEETING — Western Recorder directors posed for a picture before the December 4 meeting at Cedarmore. Pictured left to right are Wendell Arnett, Louisville; W. D. Jagers, Prestonsburg; John Huffman, Mayfield; Bill Vaught, Danville; Western Recorder Editor C. R. Daley; Business Manager George Price; Lyman Smith Allen, Henderson; Glenn Durham, Harlan; Henry Schafer, Louisville; John Sykes, Ashland; and Temp Sparkman, Louisville. Arriving after the picture were J. Bill Jones, Princeton, and Kenneth Kelly, Covington. Rollin S. Burhans, Bowling Green, was unable to attend. Associate Editor Bob Terry made the picture.

"Recorder" Endowment Established

Western Recorder directors, meeting at Cedarmore Baptist Assembly, December 4, voted to begin an endowment fund for the state Baptist paper. Such action was recommended by C. R. Daley, editor of *Western Recorder* since 1957.

Daley reminded board members that last year it was necessary to raise the cost of the paper 25 cents per subscription. Yet, the audit completed this year indicated a \$7,000 net loss.

"Rising cost of production and limited income potential makes it imperative that we secure funds to supplement those now available," Daley said.

Commenting that *Western Recorder* does not have the emotional appeal of the care of children, Christian education or missions, the editor added, "But I believe a substantial number of Baptists in Kentucky understand and appreciate the importance of the *Western Recorder* as a reliable source of trustworthy news and views.

"And without this reliable and regular channel of communication, the needs of homeless children, Christian education and missions could not be carried to the potential givers," Daley commented.

"An endowment fund for *Western Recorder* can be one of the most hopeful developments to guarantee continued quality Baptist journalism for Kentucky Baptists," Daley declared.

To initiate the endowment fund, *Western Recorder* directors voted to

designate \$1,000 to the Kentucky Baptist Foundation which will invest the funds. Income derived from accumulated endowment will be administered by the 12 member board of directors of *Western Recorder*.

It was pointed out that endowment funds could not only guarantee the state Baptist paper at a minimum cost to subscribers but could also be used for such projects as continuing education for the editor and other staff members, enabling those producing the paper to do a better job.

In other action the directors changed assistant editor Bob Terry's title to associate editor and formed an administrative committee composed of board officers and committee chairmen.

Reelected chairman of the *Western Recorder* board of directors was John Huffman, Mayfield. Vice chairman for the year is Bill Vaught of Danville with Temp Sparkman of Louisville serving as secretary.

Extra copies of the 1970 Book of Reports are available to anyone interested in securing a copy. Those interested should write to Harold Sanders, Executive Secretary, Baptist Building, Middletown, Kentucky 40243, requesting the number of copies desired.

Admissions Deadline Nears At Campbellsville

Application for admission into Campbellsville College for the spring semester of this school year must be in no later than January 4, 1971, according to a recent announcement by J. Alvin Hardy, director of admissions for the college.

All freshmen and transfer students must report to the college on January 10, at 3:00 p.m. Registration for regular classes will begin Monday, January 11 at 8:00 a.m. Evening class registration will be held on Saturday, January 16, at 9:00 a.m.

Campbellsville College is a fully accredited, liberal arts college, located in central Kentucky. Present enrollment at Campbellsville stands at 914.



HEY! THAT'S SIX WEEKS EARLY — Willis G. Bennett (right), director of placement at Southern Seminary in Louisville, and Larry McSwain, assistant director of placement, are working against a December 18 deadline when 111 new Southern Seminary graduates will be ready for placement in churches throughout the Southern Baptist Convention. This is the first time the seminary has held graduation before Christmas, thus, moving the placement office's deadline from late January to mid-December. Though many of the graduates already have jobs, Bennett said a number of the soon-to-be graduates are still available for work in the churches. Interested churches should write Bennett or McSwain at the seminary's address: 2825 Lexington Road, Louisville, Kentucky 40206. Their phone number is (502) 897-4118.