


WESTERN RECORDER
JANUARY 2, 1971

Some of the Kentucky graduates from Southern Seminary gathered early for commencement exercises December 18. These new ministers begin 1971 with new degrees, new places of service and a new sense of dedication. For a complete story on the Kentuckians receiving degrees, see story, page 9.

Church In Revolution Will Emerge Led By Laity, Baptist Pastor Says

Observing that "we are seeing a revolution in the church today," a Kansas City Baptist pastor predicted in Fort Worth, Texas, that the church would emerge with a great spiritual awakening that will make the laymen the main thrust of Christianity.

Olan Runnels, pastor of Swope Park Baptist Church in Kansas City and president of the alumni association of Southwestern Baptist Theological Seminary, made the statements in a chapel address during the seminary's full board of trustees meeting.

"The world is going to see the greatest spiritual awakening since Pentecost; there are signs of it all around," Runnels told the seminary audience.

Citing the revolutionary nature of the church "written across the pages of the New Testament," Runnels observed that we are seeing a revolution in the church today.

He added he did not know if the emerging church would be a hybrid or a mutation, "but it is coming," he affirmed.

He claimed there are signs of "an emerging church among Baptists and others throughout America which is going to change our whole world.

"The answer to our spiritual need," he continued, "is not going back to something in the good old days but, rather, going ahead to something better."

Runnels pointed out characteristics of the emerging church and told how it had already affected his own local congregation.

The emerging church, he observed, is making yesterday's byproduct — the layman — today's main thrust. He added that laymen in his church in Kansas City are more active than ever before.

Runnels said he believed the new church would have a different center of authority, and that the layman would be at this center.

"In the beginning the church itself was the center; in later days, the Bible became the center; and for the past

few decades the preacher has been the center," he said. "Now it is time for the layman to be the center of authority."

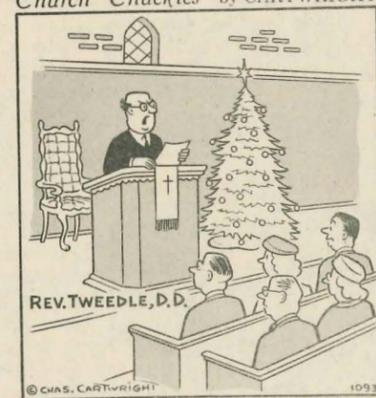
"The commercial world has learned this," he observed. "Some of the best advertising is the commercial message which has the average man-in-the-street saying, 'I tried this product and it really works. We need men and women — outside the pulpit — saying, 'I have tried Jesus Christ.'"

The Kansas City pastor said that the emerging church would also be characterized by mobility. "We need to take God outside the walls of the church."

"But we must also take advantage of a new strategy," he proposed. "We must abandon the old frontal assault and begin a program of infiltration, going into offices, stores, factories, telling people on the job with us about Jesus Christ."

He compared the church in the world to the Trojan horse used by the Greeks to carry their soldiers into the city of Troy. Just as the soldiers emerged from the hollow horse to conquer the city, so must Christians go out of the church building to reach people, Runnels said. (BP)

Church Chuckles by CARTWRIGHT



"Due to the substantial drop in offerings, I know each of you must be planning a very merry Christmas!"

DEVOTIONAL



Gene Waggoner
Pastor, Stithon
Church, Radcliff

Just recently we wished a lot of people "Happy New Year!" A lot of that was wasted breath, because for a lot of those to whom it was said 1971 is not going to be a New Year; it is going to be the same old year carried forward.

We really ought to change that "Happy New Year" business and say "Happy New You" because if you get to be a happy new you then you've really got a happy new year coming up.

Let's face it. If you are the same old person in 1971 that you were in 1970 how is it going to be a year of new and more wonderful life for you? It is just going to be more of the same. The only way to be assured that you are going to have bright new life is to become a new person.

Since my Army days, which included thirteen months in Korea in 1952-53, our government has come out with a new code of conduct for servicemen. During the Korean War, you'll recall, some of our servicemen defected. Millions of dollars were spent investigating and trying to determine the reasons for such action. The result was a new code of conduct which can be summed up in three words: resist, escape, make no deals.

Perhaps these three words could help you become a new "you."

Resist. Satan is out to defeat you but as a child of God you must and you can resist him. When old Satan gets in our way, God will give us strength that Devil to slay.

Escape. In 1971 escape from all of those things and those activities that keep you away from God's House, Bible study, worship, prayer, and that place of service. Escape from those things that are not important in God's sight.

Make no deals. Constantly in 1971 we will find ourselves faced with the problems of deals and decisions. We have a Leader — Jesus Christ. Let's look to Him for guidance, wisdom and leadership in all things.

If you want to become a new "you" then recognize the fact that Christ came to help you, not to hurt you; to bless you, not to bug you; to lift you, not to lower you. In Him as Saviour and Lord you'll find exactly what you want and need.

If all the unredeemed people in our world were lined up single file, the line would circle the world 30 times. That line would grow at a rate of 20 miles per day. If you traveled beside that line at a speed of 50 miles an hour for 10 hours a day, it would take you four years and 40 days to reach the end. And by the time you arrived there, it would have grown by 30,000 miles. The need to evangelize our generation is gigantic.

How are we to respond to such a need? The basic unit for evangelism is the local church. Therefore, Southern Baptists need a renewed emphasis on establishing new churches. The emphasis here is not on buildings, mind you, but on the church as a fellowship of regenerate believers.

The decline in church starts

The symptoms of illness on our growing edge are serious.

First, there has been a decline in the number of new churches established annually. Although our convention received reports from 34,335 churches in 1969, the increase in number of churches was 108 less than that of the previous year. Between 1948 and 1968 Southern Baptist Convention churches increased at a rate of 423 per year, but the rate of increase has declined steadily in the last few years. The increase was 148 in 1968 and only 40 in 1969.

Second, there has been a steady decrease in the ratio of Southern Baptist churches to the population. There was an SBC church for every 3,730 persons in the United States in 1889. (If that ratio had been maintained, we would now have 53,500 churches with 17,000,000 members!) By 1930 the ratio had declined till there was only one SBC church for every 5,200 persons. By 1960 there was one SBC church for every 5,570. In 1970 the ratio is 5,971 persons per SBC church. The rate of church beginnings is not keeping pace with population increase.

Finally, Southern Baptists share in the failure of the churches to reach the mobile segment of our population. It is easier to establish an institutional church where the mobility rate is lower than average. Religion has a conservative aspect and buildings are stationary. The most active members of the average church are between ages 35 to 55, who are also the least mobile segment of our population. Consequently, most new church growth has been directed toward the less mobile groups of society — Caucasians, the employed, persons over 30 years of age, parents, homeowners, suburbanites, the self-employed. If church growth is to be instrumental in evangelism, mission outreach must also be aimed at the mobile segments of our nation even though this may be more difficult and expensive. Southern Baptists must begin new churches that can reach the mobile park, the apartment house

New Churches... NOW!

By F. Russell Bennett
Home Mission Board

dweller, the single adult, the childless couple, the impoverished, among others.

Causes of the decline

What has caused the decline in the rate of establishing new churches? A major factor is the current religious recession that evidenced itself in 1958. The Gallup Poll reports a national decline of participation in religious services. Church attendance during an average week in 1968 was down nationally to 43% compared to 49% in 1955. The segment showing the greatest decline includes those between the ages of 18 and 25, the growing edge of the church and society. The proportion of people who think religion is losing its influence on American life has climbed from 14% in 1957 to 67% in 1968. The anti-institutional and a-religious attitudes of the general public make increasingly difficult the establishment of new churches.

Because Southern Baptists had such momentum, the growing indifference of the public was delayed in making an impact on us. But now, the statistics show decline in much of our organized life. This second factor contributes to the declining rate of church extension among Southern Baptists. Although total membership continues to increase, most of that is in inactive members. And although total receipts have increased, our people are giving a smaller portion of their income, which means we may be wealthier people but poorer stewards.

A third factor that has retarded church extension is a changing concept of the church. Size is related to purpose. Increasing numbers view the local congregation less as a worshipping fellowship and more as a ministering institution. As the latter, local church membership must be large in order to fund the ministries. Because of this and the urban trend toward big institutions, the average size of churches is increasing. In 1948 the average Southern Baptist church had a membership of 242. The figure has grown steadily until it was 330 in 1968. Large churches may provide more ministries but they are not essentially more effective in evangelistic outreach.

Needs for new churches

What needs are there for establishing new churches? The primary need is evangelism. One study shows that people tend to be baptized by a church

within one mile of their residence. Another reports that people tend not to drive on an average more than 20 minutes one way from home to a church house. This evidence calls for geographic dispersion of churches to win the lost.

Moreover, evangelistic outreach requires enthusiasm and diligent effort. Such qualities are not always found in the established church. Research indicates that new churches are the most effective means of enlisting the unchurched and the inactive member.

An evangelistic concern for people of other cultures and ethnic backgrounds calls for the establishment of new churches. Southern Baptists tend to reach only one of the many sub-cultures of our nation. The Gospel is for all people. Yet, it is difficult for the fellowship of one congregation to encompass much more than two contiguous socio-economic classes within one sub-culture. People are known to drive past several Baptist churches to join a congregation in which they feel at home. To reach the multiple cultures in our cities, Baptists must have multiple churches, varied types of congregations.

New churches are also needed for the spiritual nurture of our people. The inactive are more effectively involved in the fellowship of a young church than in that of a well-established congregation. Also, the more timid or less talented person is more aware of being needed in the young church. Likewise, the recent convert is more readily brought into a responsible position of service.

Finally, new churches are needed for creativity. The rate of change in our technological society is rapidly accelerating. The established institution does not easily change. Structures tend to become rigid to preserve the attainments of the past. Consequently a denomination of old, established churches may quickly lose touch with a rapidly changing society. New churches, on the other hand, are a product of their times. They tend to be contemporaneous. Without hallowed traditions to preserve, the new church can more easily experiment with new forms as she tries to establish her fellowship and routines. A denomination that hopes to communicate with this generation needs many new churches that can speak to the changing scene and serve as leaven in the conventions and associations.

Conclusion

Evangelism, nurture and creativity are three vital issues that call for the establishment of new churches. Southern Baptists have a witness too important to hide under a basket. Our testimony must not lose its savor. A great need for this lost world is new and renewed churches to glorify God the Father of our Lord Jesus Christ.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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C. R. DALEY, JR. Editor
G. A. PRICE, JR. Business and Circulation Manager
BOB TERRY Associate Editor
MARION O. REED Superintendent of Printing

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The Religious Outlook For 1971

What is the religious outlook in Kentucky and America for Baptists and others as we enter 1971? Will churches and denominations be successful or unsuccessful in halting the lag or decline in most religious statistics? Can we reverse the trend for several years and bring about a resurgence in religious interest and church attendance?

It is doubtful if we will in 1971. It is certain we cannot with our present attitude while it is just as certain the Lord can if we would let Him have His way. But we are not showing much indication we are desperate enough to turn from ourselves to the Lord yet.

The financial affluence of this era in spite of the present economic recession doesn't encourage us to depend upon God for much. Religion seems always to fare better in times of economic adversity. In the meantime our present love for things including many luxuries, and our preoccupation with recreation, pleasure of all sorts and vacations in spite of the economic pinch for some will make it harder and harder to be honest and faithful stewards when it comes to church contributions.

So churches will find it harder and harder to keep members in town for Bible school and worship services on Sunday and more and more difficult to enlist workers who will be faithful in their church responsibilities Sunday after Sunday. And in most instances, churches will find it harder and harder to maintain or to increase budget contributions in 1971. In short, it will be rougher in 1971 than it has been in 1970.

To be sure there will be exceptions where there are especially dynamic pastors or sensational meth-

ods and plans employed and where spiritually hungry people are truly fed by pastors who regularly share with these hungry souls the true message from the Lord in language which communicates.

Some religious observers say we are in the "know how" age because of modern scientific marvels and thus God will have little place in man's thinking for several decades to come. These same observers predict in time we will realize the inadequacy of all of man's marvelous achievements and return to the "know why" stage thus turning to God for ultimate answers.

This insight makes sense but to this observer there are already signs of a feeling of emptiness on the part of many who have drunk deeply of all that this world and man can provide and are truly hungry and ready to return to spiritual resources for their emptiness.

The whole confused and complex picture of modern youth with its frantic search for meaning in life and experimentation with drugs and exploitation of sex seems to be saying the same thing. More young people than most of us realize have already become fed up with the spirit of permissiveness and the pseudo answers of materials, uninhibited sex, drugs and other means of escape. It would not be surprising if young people do not turn out to be the leaders out of our bondage and through the present wilderness.

But not quite yet. And not without following "the pillar of cloud by day and the pillar of fire by night" which the Lord provides. The least thing we can pray for is that, if the Lord puts up with us for another year, things will look brighter for the Lord's cause at the beginning of 1972 than they do at the beginning of 1971.

Catholic Office Holders Are On The Spot

Roman Catholics in Louisville and Jefferson County are on the spot so far as the use of political power is concerned. A recent check made by a *Louisville Times* reporter reveals that Roman Catholics now have a stranglehold on local political offices.

Here are some of the surprising facts on the disproportionate number of Catholics in office. Two of the three United States representatives and senators in Washington from the Louisville area, Congressman Romano Mazzoli and Senator Marlow Cook, are Rom-

an Catholics. Both the mayor of Louisville, Frank Burke, and the judge of Jefferson County, Todd Holenbach, are Roman Catholics.

The Commonwealth attorney for Jefferson County, Edwin Schroering, Jr.; the Jefferson County Sheriff, Allen F. Hamilton; the Jefferson County clerk, James P. Callahan; and the Circuit Court clerk, Paulie Miller, are all Roman Catholics. And so are Louisville's comptroller, Bernard F. Veith; the Police Court prosecutor, John S. Milliken, Jr.; and three of the twelve

members of the Board of Aldermen. The mayors of the two largest suburban cities, St. Matthews and Shively, are likewise Roman Catholics.

Furthermore eight of the county's 24 state representatives and senators are Catholics as are four of the 13 circuit judges and one of the three magistrates.

Such a predominance of Roman Catholics in public office in Louisville and Jefferson County has led to the facetious question, "do you have to be a Roman Catholic to be elected to public office in Louisville and Jefferson County?"

Of course the answer is no. A sizable number of Baptists could also be counted in top or near top positions in the Louisville and Jefferson County area.

But how do you explain this situation which finds so many Roman Catholics in high office in this area? One simple answer is that there is a lot of Catholics in Louisville and Jefferson County — about 150,000 according to a Roman Catholic spokesman for the Louisville archdiocese. But this is not the principal reason because there is also a lot of Baptists in the area — 98,000, if you use the statistics which always include several thousands that are still listed but are no longer living in the area.

Another reason held by some is that the Catholics resort to bloc voting which means Catholics vote almost unanimously for Catholic candidates. This explanation is valid in some instances but not to the extent it once was. It is likely true that Catholics come nearer being loyal to Catholic candidates in the voting booth than Baptists are to Baptist candidates.

In the recent election Catholic priests were reported to be seen at voting precincts soliciting votes for a Catholic candidate who was known to be a champion of public funds for parochial education and other pro-Catholic legislation. But such is the right of every citizen and Baptist preachers could have been doing the same thing if they had been so disposed and had a candidate who was committed to Baptist principles on legislative proposals. Whether to exercise such a right is proper conduct for a minister is debatable, however.

A more plausible explanation for the Roman Catholic dominance in political office in the Louisville

area lies in two places. One is the swing from Republican control to Democratic control in local political power and the known fact that the Louisville Democratic machine has a long history of control by Roman Catholic personalities. The other is that Catholics in their long struggle to attain political power locally and nationally encourage their constituents to prepare for and run for political office while Baptists generally have talked loud and long about not mixing religion and politics while voting for friends or party nominees regardless of principle or position of the candidate.

Now to return to the original thesis of this editorial. The fact that Catholics dominate local government puts a heavy responsibility on their shoulders. The situation related to gambling, prostitution, drug abuse and other law violations as well as the efficiency of government and progress of the community will bring blame or praise for Roman Catholics in the Louisville area.

But we must remember what is true of Catholics in the Louisville area is and has been true through the years of Baptists in many rural areas of Kentucky. I remember serving as pastor in a county seat town where every important office except one in the county court house was occupied by a Baptist. I remarked from the pulpit that the moral atmosphere and the law enforcement situation for the entire county rested upon Baptist shoulders. And so Baptists are on the spot in some areas as Catholics are in the Louisville area. How they perform will reflect upon the moral fiber of the two religions.

One thing is certain. The time is far past and never should have been for bloc voting on the basis of religious affiliation. Furthermore, as far as this observer is concerned, there is no place for blind allegiance to candidates on the basis of political party affiliation though this is not to discount the principles and philosophies of political parties.

A candidate deserves support or opposition on the basis of his character, his honest convictions and his performance whether he is a Baptist deacon, a Catholic layman or a loyal member of any other religious faith he chooses.

EXEC. BOARD MEETING

Dear Editor:

I would like to give a personal testimony as to what attending the executive board can mean to a pastor. On December 3-4 I had the opportunity of meeting with the board for the first time since 1959. I will confess there was a time when I had a pretty poor regard for this group. Somehow, I had the notion that the executive board was no more than a rubber stamp for the administration. Don't ask me where I got this notion for I couldn't tell you.

After seeing what happens and being a part of it I must confess I was wrong. It was a refreshing experience to come in contact with these men who are willing to assume the responsibility that



goes with leadership. It was refreshing to hear these men express themselves freely on certain issues, and they do. It was refreshing to watch and hear our new president, John Claypool, lead us through each business session. It was revealing to find the sincerity among our pastors and laymen for the welfare of our churches and convention. I have found out that we have a lot of Baptist leaders who have their feet planted squarely on the ground but their faces are turned heavenward.

I feel much better about the future

of Kentucky Baptists, now that I have seen the kind of men we have in places of leadership. It's good to know that we have men who speak their convictions and on behalf of our people and for the glory of God.

I believe that Kentucky Baptists are going to have a very fruitful and glorious year under the leadership of our young president and the direction of the Holy Spirit.

Every pastor I talked with realizes that we have some momentous problems to deal with but each was also optimistic about solving them. I believe if we can get our churches as optimistic as our pastors are, things will be good in 1971.

Paris, Kentucky Bob Wallace

New Building Helps Available

State building consultant Roy Boatwright announces the completion of the current series of church architectural program help materials. These materials, published by the church architecture department of the Sunday School Board, give the latest suggestions and recommendations available regarding church architecture.

Two 24-page brochures and one 40-page brochure are included in the present series. The materials have been prepared by the church architecture department and reflect designs that speak to the current needs of Southern Baptist churches. Included in the present series are: "Church Building Designs — Capacity 100-400"; "Church Building Designs — Capacity 500-up"; and "Church Buildings—Photographs." Another brochure, "Church Building Designs — First Units," is scheduled for release in August, 1971.

The "Church Building Designs" series are 24-page, two-color brochures, showing drawings and sketches of buildings of varying capacities. They reflect the

new grouping/grading patterns. Many churches have used these designs for ideas as they enter the preliminary planning stage of their building program. The brochures are priced at 29¢ each.

"Church Buildings — Photographs" is designed to be used in connection with the "Church Building Designs" series. This 40-page brochure shows 117 photographs of Southern Baptist church buildings throughout the United States. Interiors, educational buildings, recreation buildings, first units, libraries, offices and kitchens are shown.

Program helps series brochures may be ordered from the Church Literature Department, 127 Ninth Avenue, North, Nashville, Tennessee 37203. Remittance should be enclosed with your order.

For further information contact Roy Boatwright, State Building Consultant, at Kentucky Baptist Building, Middletown, Kentucky 40243, or the church architecture department at the Sunday School Board.



Kentuckian Pastors Mission Church

On November 28, 1970, the Castelo Forte Baptista Church (Strong Fort Baptist Church) of Aracaju, Sergipe-Brazil, was organized. The church had been a mission of the Second Baptist Church for about two years. The new church was organized with 45 members. Sunday School attendance is between 80 and 90 each week.

Darrell Cruse, missionary and former Kentucky pastor, is pastor of the new church. He began the work at that particular location by preaching under a street light near the home of a Christian family. As the congregation began

to grow a small building was erected. The money for the building was supplied by Southern Baptists through the Foreign Mission Board.

The future for this new Baptist church looks very promising. It is located in a government housing project where there are over 800 houses. Other such housing projects are being built in the near vicinity of the church. Soon this new church plans to begin mission points in these other projects. Thus a new Baptist church is born and begins its missionary task in other needy areas where the Gospel is not being preached.



A new beginning

The old year is gone, let it go; the New Year is here, take hold and command it to do your bidding in the Lord. It is a new beginning, a fresh start, a new date on the calendar, a time to begin over again with a fresh heart to the tasks old and new. It is a time for resolutions geared to the deep longing of the heart for fuller victory in Christ; it is a time for renewal of loyalties to the things that endure in Christ; it is time to set sails to exploit the breath of the Holy Spirit in directing the craft of our life toward desired harbors.

Recommitment to the task

It is a time for church members and churches to recommit themselves to the primary task of the churches — the extension of the Kingdom of God on earth. That means to do the will of Christ expressed so explicitly in the several expressions of the Great Commission to share the Good News of Christ with every creature on this fast-populating earth.

Baptists find a place to take hold on this great first-task through the Cooperative Program. It is our primary channel, our best way, our most effective approach to the world task. We do together the things we cannot do alone, but which must be done in obedience to His command.

The strikes are past

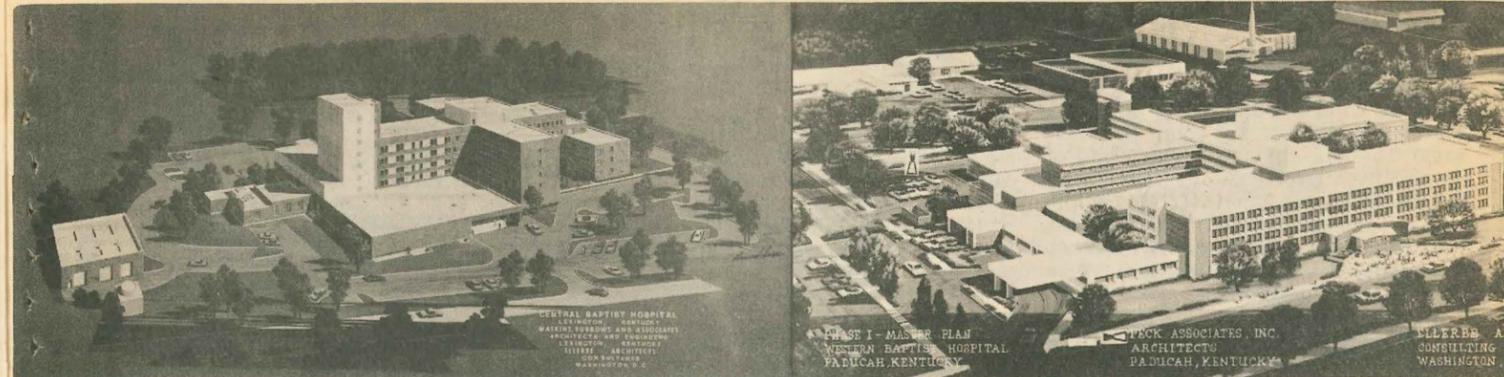
Many individuals in Kentucky have found giving their tithe through their church difficult because of the General Motors strike which now is past and fuller income has resumed. The threatening railroad strike lasted but a day. The future is brighter for the laborer. Those faithful to the Lord in stewardship will increase sharply the funds available to the churches for the local-world tasks thereof. There will be handicaps during the year but a commitment to the Lord's work will keep us moving onward and outward in our witness.

Convention goal \$4.1 million

Our Kentucky Baptist goal for the Cooperative Program for year ending August 31 is \$4.1 million. Every church giving its maximum for work beyond the sound of its voice will make this goal possible — and more. "Forgetting the things that are behind — let us press toward the mark."

Harold G. Sanders

WESTERN RECORDER



Central Baptist, Lexington

Western Baptist, Paducah

Baptist Hospitals Building At Three Cities

Construction is underway or planned at all three Baptist hospitals in Kentucky.

New facility in St. Matthews

In Louisville, a completely new facility is planned for the St. Matthews area. The 230-bed hospital will contain a self-care unit for diagnostic or other patients who are ambulatory and do not require bedside care, standard-care medical and surgical nursing units, a full obstetrics and gynecology department, an intensive care unit and a cardiac care unit. Because of adequate pediatrics facilities available in other hospitals, no plans are being made for a pediatrics department.

The hospital will also include fully equipped laboratories, radiology and physical therapy.

Estimated cost of construction is \$12 million. It is expected that the new facility will be completed in mid-1974. Construction will not start until 1972.

Central Baptist — Lexington

In Lexington, the major features of the additions to Central Baptist Hospital include 70 beds for general medical-surgical patients and coronary care and intensive care, bringing their total to 300 beds. Also, new and larger x-ray and laboratory departments, expanded electrocardiographic and electroencephalographic units and a new physical medicine department.

Plans also call for a relocated and expanded pharmacy, respiratory therapy department, central services, materials management and storage area. Changes in the existing building will provide space to institute a central patient registry and expand the department of surgery by using an area being vacated by x-ray.

Combating air pollution, gas fired boilers will completely replace the present coal fired units. In this same vein, the incinerator was recently replaced by a trash compactor which

squeezes disposables into small squares for removal.

Western Baptist — Paducah

Construction at Western Baptist Hospital in Paducah will provide 72 additional beds plus a wide range of expanded and improved ancillary facilities. Bed capacity will be increased from 214 to 286. "Shells" for 36 more beds, when needed, will be part of the total construction program at Western Baptist, saving higher future construction costs when that time comes.

Like Central, Paducah's Baptist Hospital must emphasize the expansion of supporting services. Included in its plans are the expansion of surgery, x-ray, physical therapy, out-patient facilities, inhalation therapy, clinical and pathological laboratories.

Other areas to be enlarged are Central services and supply, electrocardiology and electroencephalography, plus emergency and trauma departments.

Such supporting services as purchasing and storeroom, medical records, laundry, housekeeping, cafeteria, business office, central patient registration, accounting and data processing and administration offices will be enlarged.

There will be a new chapel adjacent to the first floor lobby with the chaplain's office next door. Educational facilities, personnel facilities and elevator service will be made larger.

To support the expanded plant, mechanical, boiler, electrical, heating and air-conditioning capacity will also be enlarged.

Completion of construction is scheduled for 1972.

Financial plans underway

In each case, financial assistance is being sought from the local communities. Fund raising drives are underway in Lexington and Paducah. A similar campaign is now in the planning stage for the St. Matthews area.

Churches Add 'Recorder' To Budget

Seventeen additional churches have joined the Western Recorder church budget plan of providing the state Baptist paper to each family in their respective memberships.

Under this plan each church family receives 50 issues of Western Recorder for three and a half cents a week or \$1.75 per year.

In return these Baptists receive information about the program of their state convention and Southern Baptist Convention as well as information about fellow Baptist and sister churches in the state.

Anyone interested in finding out more about Western Recorder may contact George Price, Business Man-

ager, Western Recorder, Middletown, Kentucky 40243.

Churches added during the last two months are —

Added in October: Big Leatherwood, Daisy; Mt. Olivet, Daisy; Fairview, McKee; Floyd Switch, Eubank; Finchville, Finchville; Highland Hills, Fort Thomas; Sulphur Springs, Sturgis; and Good Hope, Grand Rivers.

Churches added in November: Camp Ground, Somerset; Providence, Russell Springs; Crab Orchard, Crab Orchard; Mt. Zion, Cromwell; Sinking Valley, Somerset; Wallaceton, Broadhead; Immanuel, Harrodsburg; Saloma, Campbellsville; and Hyatts-ville, Lancaster.

Stewardship Commission Observes 10th Birthday

Some people count their birthdays thankfully. Others quit counting after reaching certain years. How should a Southern Baptist agency count its birthdays? The Stewardship Commission of the Southern Baptist Convention is now ten years old and Merrill D. Moore, the only executive director this agency has ever had, says that Southern Baptists have every reason to count these years joyfully and thankfully.

What has happened during this decade to bring about a celebration of thanksgiving? The Stewardship Commission and state stewardship secretaries, working in conjunction, have created various stewardship development programs which have been implemented in thousands of churches. These include the Forward Program of Christian Stewardship, the hallmark of such programs. The Growth Program, designed with the small church in mind, was created and is in wide use. Tithers Enrolment Week was conceived and is still a standard program used by thousands of churches. The Week-

end Stewardship Revival placed a unique and different emphasis in a unique and different way on a basic idea — revival of biblically-oriented stewardship concepts and commitments. Money management materials for the Christian family were written and their worth proved. The Stewardship Commission, along with state convention stewardship secretaries, attempt to write materials for specific age groups was successful. The result is that we now have such programs as YIS — Youth In Stewardship materials; we have materials for the single adult; we have materials for children. We now have a program called "Together We Build" which successfully helps churches raise large sums of money over a short period of time for capital needs, thus saving the church thousand of dollars in interest money.

How successful has the Stewardship Commission been? Not all the answers to that question can be secured by statistics but the following surely say something:

Statistical Highlights	Increase
Total Gifts	68%
1961*	\$501,301,714
1969**	842,707,390
Increase	\$341,405,676
Missions and Benevolence	58%
1961	\$ 84,434,006
1969	133,224,335
Increase	\$ 48,790,329
Cooperative Program total	54%
1961	\$ 50,813,067
1969	78,220,474
Increase	\$ 27,407,407
Cooperative Program — State	53%
1961	\$ 33,097,927
1969	50,787,034
Increase	\$ 17,689,107
Cooperative Program — SBC	55%
1961	\$ 17,715,140
1969	27,433,440
Increase	\$ 9,718,300
Annie Armstrong Offering	102%
1961	\$ 2,480,309
1969	5,018,332
Increase	\$ 2,538,023
Lottie Moon Offering	84%
1961	\$ 8,218,352
1969	15,130,676
Increase	\$ 6,912,324
*Taken from SBC Annual — 1962	
**Taken from SBC Annual — 1970	

More important than reminiscing about past years is to answer the question, "What is yet to be done?" James V. Lackey, newly elected executive director-treasurer of the Stewardship Commission says, "Our primary objective is to develop great Christian stewards — distinctive stewards. Christians and churchmen who can be described as people who have made Jesus Christ the Lord of their lives; a people who are determined to practice biblical concepts of stewardship in earning, spending, saving, investing and estate planning." Lackey observed, "When we have accomplished this, we have gone a long way toward carrying out our task as an agency of the Southern Baptist Convention."

PR Director Resigns

David K. Morris, director of public relations for the Alabama Baptist Convention's state executive board since 1958, has resigned effective January 1, 1971, to enter private business.

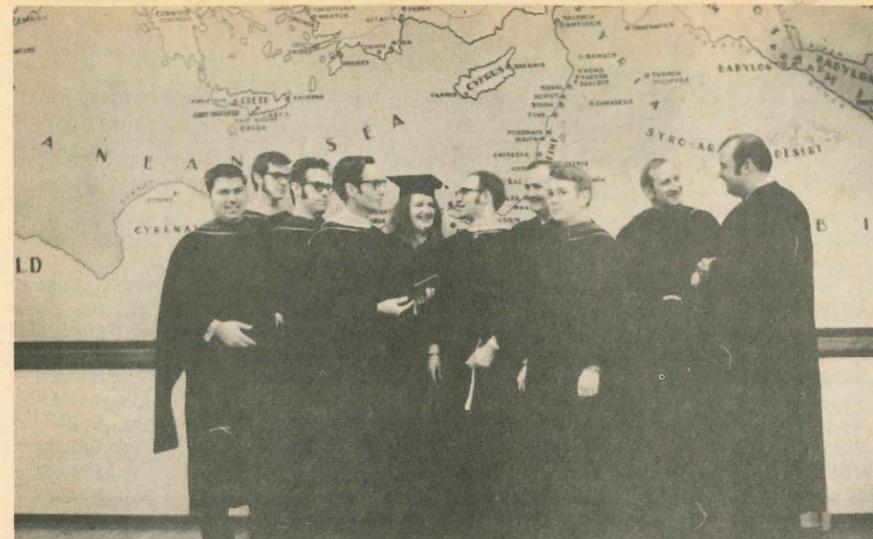
Morris will become president of a newly formed Montgomery, Alabama, public relations agency, Advertising/Communications, Inc., which will offer broad communications services to commercial and non-profit, service-type organizations.

He is former director of public relations for Mississippi College, Clinton, Mississippi, and former news and information director at Southwestern Baptist Theological Seminary. (BP)

WESTERN RECORDER



ON THE AIR — A new ham radio installation installed recently at the Radio and Television Commission's headquarters in Fort Worth, Texas, has now been officially licensed with the call letters WB5DCN. The station is part of the "Halo Net," a ham radio network serving as an emergency link between Southern Baptist missionaries in various countries and their home bases. In its first month in operation, the station handled messages for missionaries in Argentina, Honduras, Uruguay, Mexico, Peru, the Canal Zone and Central American countries.



Some of the Kentucky graduates chat before graduation services December 18.

Eleven Kentuckians Among 111 Seminary Grads

The Southern Baptist Theological Seminary, Louisville, awarded 111 degrees, including 12 to Kentuckians, during its December, 1970, graduation.

Also during the December 18 ceremony held in Alumni Memorial Chapel on the campus the first doctorate was awarded to a woman. Mrs. Charles (Fay) Leach, who was expecting the couple's first child at the time, received the doctor of education degree.

Five Kentucky graduates received the master of divinity degree, five earned the master of religious education degree, one received the diploma in theology and one was awarded the master of theology degree.

Those receiving the master of divinity degrees were Albert M. Archer of Corbin, Barry Wayne Broyles of Fishersville, Donald H. Gowin of Bardstown, Floyd D. Price of Independence and Rodney H. Travis of Marion.

John N. Meadows of Mt. Vernon was awarded the master of theology degree.

G. Jackson Wren of Berea received the diploma in theology.

The five who were awarded the master of religious education degrees were William B. Ficks of Louisville, William Carey Moxley of Liberty, Mary Dell Warford of Murray, David Wells of Nicholasville and Leslie Harold Woodson of Elizabethtown.

The seminary also granted 12 updated degrees to Kentuckians. Forty-four updating degrees were awarded by the seminary this semester. Eleven of the Kentucky degrees were updating the bachelor of divinity to the master of divinity degree. One was updating the doctor of church music to the doctor of musical arts degree.

Those receiving the updated master of divinity were Ernest C. Anderson, James Louis Benson, Elbert Carpenter, Pusey Clay Carter, James H. Clark, William Alfred George, William Lycan Hancock, Charles Kenneth Hayes, Roy Lee Head, Truman Earl Johnson and Herbert N. Reynolds. J. Phillip Landgrave, assistant professor of church music at the seminary, received the updated doctor of musical arts degree.

Baptists Show Interest In Bible Teaching

Baptists of Kentucky are showing the most interest in teaching the Biblical revelation and reaching people for Christ and church membership since the "Million More in '54" campaign of nearly two decades ago.

The response to Central Training Schools for Sunday School workers has been tremendous as teachers and officers attend in record numbers. One such school was in West Union Association, Paducah. Mr. George Warren, Associational Sunday School Director there writes:

"The West Union Associational Sunday School Training School was the best attended in the history of the Association. A total of 343 persons were enrolled for the three day school August 24-26, with 26 churches represented.

Speaker for the graduation exercises was James L. Monroe, pastor of the First Baptist Church of Fort Walton Beach, Florida. He is also a member of the executive committee of the Southern Baptist Convention.

Also among the graduates was Marlon Lastinger, recently called as pastor of Edgewood Baptist Church in Nicholasville.



FOUNDATION OFFICERS — The newly elected officers of the Kentucky Baptist Foundation are, left to right, Richard Newell, secretary; J. T. Miller, vice-president; and William Lamkin, president. The December 14 meeting of the Foundation directors was marked by the first perfect attendance in several years, according to executive secretary Grady Randolph. Reports from the Foundation investment counselors to the directors revealed that the earnings from the Foundation funds in recent months were above the average earnings for such funds. "An optimistic spirit characterized the meeting," says Randolph.

January 2, 1971

THERE has been considerable interest in various phenomena such as spiritualism, mysticism, mental telepathy and the like throughout the ranks of those committed to the Christian faith. To many these emphases are to be sought after and cannot but redeem a fossilized and often sterile faith; to others, these are signs of decay and smack of encroaching humanism and signal a repudiation of external forms and rules. Within this general framework of the "occult" lurks the phenomenon often referred to as "speaking in tongues" or simply "glossolalia."

Much has been written about glossolalia, both by the spectator and the participant. Obviously, much of the literature tends to cast the phenomenon either in a favorable light or to discredit it as a hoax.

There is no need for another article which is aimed at "proving" whether or not glossolalia is biblical; indeed, the question of the validity of the glossolalian position is a moot question. Like it or not, these folks are with us. The need that does remain, however, is this: what is the basis for a Christian reaction to the movement? That is, could there be a spirited reaction instead of simply a fiery rejection?

To put it another way, is it possible for the non-participating Christian to

by Watson E. Mills

"get inside" his glossolalian brother and see first hand what's going on? How does the world look? The church? If the movement is to be understood, it seems that we must first listen to him — not to his often loud and random speech sounds — but to him. We must listen to him in order to discover what all this "noise" really signifies.

Looking at the glossolalian

One individual who spoke in tongues described the experience this way:

"I heard of a group of people... who had had a dynamic experience of the Spirit and manifested the gifts of tongues. I was filled with question being a rather conservative person, and of a rather intellectual bent, but I was more filled with an awareness that these people really had something vital in their Christian living that I needed and wanted. So I took the leap and joined their group... earnestly seeking the Holy Spirit and whatever gifts he might want to give me. [The] willingness to receive the gift of tongues was a real turning point, because that willingness — to be a fool for Christ — involved a new degree of surrender, which made it possible for the Spirit to come. Needless to say, he did come in great overwhelming power and joy..." (*The Christian Advocate*, July 4, 1963).

George Cutten has compiled (*Speaking with Tongues*, Yale University Press, 1927) examples of the actual sounds

Listening To The Glossolalian: Going Beyond Words

made by the glossolalian:

Prou pray praddy
Pa palassate pa pau pu pe
Heli terratte taw
Terrei te te-te-te
Vole virte vum
Elee lete leele luto
Sine sirge singe
Imba imba imba

The above case history and sample tonguing are not uncommon. To be sure, the details vary tremendously, but the basic characteristics remain constant. Some researchers estimate that there may be over two million Americans having this experience in the 20th century alone! Something over 40 denominations are involved in tongues according to one researcher from the University of California. These estimates indicate that the phenomenon must be reckoned with, not simply explained away.

Listening to the glossolalian

Beyond the sometimes repugnant external form of glossolalia are questions of abiding significance being raised? Beyond the "sound and fury" of tongue speech what's at the core? As non-glossolalian Christians are we not obligated to listen? Underneath the veneer which is so ugly and chaotic to the detached critic is there something worth noting? Perhaps so.

Beneath the external furor the genuine glossolalian is deeply committed to the reality of the presence of God in his life. He is desperately searching for a symbol which will adequately express his sincerity. But alas, much of Christendom rejects both him and his symbol, and he may become withdrawn, defensive and hostile. Yet he makes his point: every Christian is obligated to give a significant place to the concept of the Holy Spirit in his life. The non-speaking brother may denounce the symbol, but how can he attack the reality?

Thus the glossolalian forces the remainder of Christendom to elaborate upon its concept of the Holy Spirit since tongue-speech is rejected. At present many of those both pro and con glossolalia need to think through the question of the relevancy for the Holy Spirit in the Christian life. What does it mean morally and socially to talk about God's presence through his spirit?

Also, the resurgence of glossolalia may divulge a need in man to "talk about God." The 20th century "man

come of age" is taught by his culture to suppress such "unscientific" or "illogical" speech. Glossolalians have chosen to vent this basic need, apparently disregarding the culturally imposed consequences. Again, how many "orthodox" Christians are willing to go this far in some other area to demonstrate that "the old creature has passed away"?

The question being raised is this: is man basically a religious being? If he is, to deprive him of the chance for expression of feelings about God is to deny a basic need of human life. And such a denial will ultimately end in revolution and finally restoration. That is, man will have his thoughts and feelings about God whether or not a given culture allows them.

Glossolalia may be, in fact, a loud protest to the often cold, impersonal form which institutional worship sometimes acquires. Some regard the movement as basically a rebellion against over-intellectualized and over-organized Christianity. Regardless of how the non-participants respond, glossolalians are saying that there must be more room for spontaneity in worship — more opportunity for the worshippers themselves to get involved. John Sherrill believes that every Christian needs a measure of order and freedom in worship, and he thinks that here the glossolalian and the non-glossolalian in dialogue can make a significant contribution to Christian life. Out of constructive debate can come a resolution of differences which would be profitable for all of Christendom.

What needs to be debated is not what tongues mean so much as the form in which this meaning is couched. Many non-participants in the tongues movement would not hesitate to posit a meaningful role for the Holy Spirit in the Christian life. The real point of their stumbling is the actual manner in which glossolalia is practiced: it is both repulsive and repugnant.

It is obvious that mainstream Christians can learn much from their brother who speaks in tongues. Coming to accept him as he is may be itself a sign of approaching Christian maturity. Every effort must be made to understand the deepest needs of those persons involved — an effort to hear them and understand. This will require a sustained sympathetic, non-judgmental effort on the part of the total Christian community.

Gibberish Is Not A Gift!

PEACE and tranquility are shattered when somebody in the church cuts loose with an outburst of ecstatic speech. He claims to be the recipient of the "gift of tongues" and "prophecy" as a result of "being baptized of the Holy Spirit."

The pastor panics! The disrupted membership casts a censorious frown toward the offenders and becomes extremely uncomfortable. They don't know what to do with a movement that has some similarity to first century Christianity as recorded in the Scriptures.

Church members learn for the first time that glossolalia means "gift of tongues," and refers to an unintelligible utterance. The majority of church peo-

by Jack Gullledge
Chaplain Director, Baptist Hospital
of Scottsdale, Arizona

ple try to ignore the disrupters of the status quo out of existence, or at least out the front doors. If that doesn't work, labels of "fanatic" and "holy rollers" usually freeze them out and the congregation returns to "normal," but not without suffering some casualties and a fractured fellowship.

Unfortunately there are groups in some churches that follow every religious fad that comes along. However, some believe that sincere groups of seekers of special gifts can evidence deep spiritual needs that are not usually being met in churches. If so, instead of shooting them down, why not channel them into productive avenues of Christian fulfillment? It could be that a deeper and more meaningful life is the object of their search.

That's what happened in the Clairmont Hills Baptist Church in Decatur, Georgia. When some private prayer groups within the church membership begin "speaking in tongues" and exercising the "gifts of prophecy," pastor Bryan Robinson faced the matter squarely, sanely and scripturally. No panic button for him!

"It drove me to my knees in prayer," Robinson said. "And it buried me for about three months in my study, searching for everything the Bible had to say about the subject."

After reaching some conclusions that he believed were guided by the Holy Spirit and in accord with the teachings of the Bible, Robinson invited the leaders of the tongue-movement to

join him in his study for several soul-searching sessions. Met with resistance, argument and misinterpretation of Scripture, the burdened pastor slowly led the group to realize that:

1) Unintelligible gibberish is not the New Testament gift of tongues. Glossolalia is a form of Spirit-inspired language which is unintelligible apart from the Spirit-given capacity of interpretation. Any other form is a fake.

2) Baptism of the Holy Spirit in the Book of Acts was a phenomenon that was completed in this early and unusual period of church history. The Holy Spirit continues His work of guidance, empowering and other ministries. It is never for personal display, but for the ongoing of Christ's Kingdom.

3) Prophecy, soothsaying and witchcraft can be distinguished by the fruits borne. True prophecy is the work of the Holy Spirit and produces an abundant harvest. False attempts produce disunity of fellowship and distortion of understanding.

Most of the group, searching with the pastor, caught the basic truth: if it is of God's Spirit it is constructive and finds expression in productive Christian service; if it is of a spurious spirit, it is destructive and finds expression in exhibitionism and disunity.

Instead of private meetings in futile attempts to reproduce first century phenomena, today these same people are producing 20th century phenomena by conducting Bible schools, leading conferences and other helpful projects in minority areas of the city. So outstanding have been their efforts, that recently an editorial in *The Christian Index* called attention to the year-long perpetual spiritual surge in the Clairmont Hills Baptist Church.

"The compassion and desire to help others which our young people have demonstrated has been one of the richest blessings of my entire ministry," says pastor Bryan Robinson.

What Are Baptists
Thinking?
Western Recorder
Readers Know

People And Places

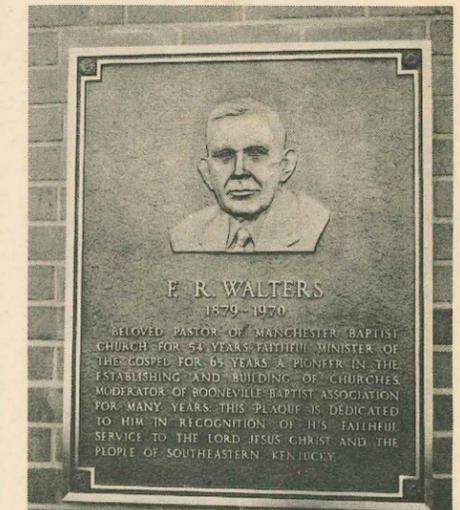
George S. Brown, Sr., long-time Baptist deacon, died November 24 at his home in Chaplin, Nelson County, Kentucky. During his 80 years he served four Kentucky Baptist churches as a deacon.

Born and reared in Coldsburg, he was ordained and served as a deacon at the Baptist church there. He also served at Severns Valley Church, Elizabethtown; Bardstown Baptist Church, Bardstown; and Wickland Baptist Church, Bardstown.

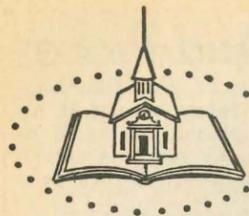
The Wing Avenue Baptist Church of Owensboro honored their pastor, Hobart Reynolds, with a reception and a gift at the church on October 18, 1970. This marked his 20th year in the gospel ministry. On the third Sunday of October in 1950, he preached his first sermon at Lonoke Baptist Church in Hart County, near Munfordville.

The First Baptist Church, Richmond, voted to spend nearly \$400,000 on a major renovation and enlargement program. The renovation will include doubling the seating capacity to over 800 seats plus a complete renovation of the basement to convert it into six departments for Sunday School. A new pipe organ will be installed, new pews, lighting and sound system, and wall to wall carpeting throughout. The church will be colonial in design and decoration. Also included is landscaping, restoring and cleaning the exterior, and provision for additional parking.

The Aberdeen Baptist Church, Aberdeen, Ohio, is planning a special dedication and homecoming service on January 17, 1971. Pastor Lloyd Senters extends an invitation to all friends of the church to attend the special service.



DEDICATED — Manchester Baptist Church recently dedicated a plaque to the memory of F. R. Walters, pastor of the Manchester church for 54 years. The late minister was honored for his 65 years as a minister and his outstanding service to eastern Kentucky.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for January 10, 1971)



INTERNATIONAL SERIES

The Nature Of The Kingdom

Christ, the greatest teacher the world has ever known, by His words and His life, taught people about God and His way of life for them. Multitudes enjoyed hearing Him. In today's lesson we find Him dealing with situations which were quite familiar to His hearers and teaching in parables taking an earthly story of some well-known event or some fact true to daily life, Christ presented a profound spiritual truth in the most simple and attractive form.

Matthew 9:14-17

Apparently Christ was feasting in Matthew's house on a day of fasting. Trained under Pharisaic influences, the disciples of John asked Him, "Why do we and the Pharisees fast oft, but thy disciples fast not?" Christ's reply was in the form of three illustrations — a marriage, a garment and wine-skins.

A wedding is not a time to fast but to feast. Christ suggested that fasting, like all religious rites, may be appropriate if it is a true expression of religious feeling. But if it is a supposed basis of merit, it is an absurdity and an impertinence.

In verse 16 Christ made it plain that He had not come to piece out Judaism by adding a few new rules and requirements. He had something new to impart but it was not His purpose to patch an old system or to increase for His followers the minute regulations and oppressive observances which the Pharisees were trying to bind on the consciences of men. Such an attempt would be as foolish and disastrous as to put an unshrunk patch on an old garment. When the new cloth got damp it would shrink and draw to itself a margin of the old garment and, in that way, the hole would be enlarged. Christ taught that Christianity could not be sewed on to the old garment of Judaism.

The bottles referred to in verse 17 were made of goat-skins. When they were new they were elastic but the old skins were dry and hard and sometimes worn thin. Hence one could readily see the folly of putting wine which would ferment into skins which could not expand. Naturally they would burst and the wine would be lost. So, as Christ suggested, it was impossible for

the old forms and ceremonies of Judaism to contain the spirit of Christianity. He wanted everybody to know that Christianity is not a patched-up Judaism and that the new life which He had brought could not be tacked on to the old law.

Matthew 13:31-33

A grain of mustard was the smallest seed husbandmen were accustomed to sowing. Normally it did not grow into a very large plant. However, in this case Christ said that its growth was so remarkable that what should have been an herb developed into a tree, which was large enough to attract the birds and they came and lodged on its branches.

This phenomenal growth of mustard from such a small beginning is a picture of the tremendous growth of Christianity. In the light of this fact, the birds represent the agents of Satan. They find lodgment in the tree but are unchanged by it; instead, the tree is defiled by them. It is thus when unsaved people unite with our churches; they do them injury and impede their growth.

In both the Old and the New Testaments the word "leaven" is used uni-

formly as a symbol of evil. However, there are commentators who claim that in this passage there is an exception and that here it is a symbol of good.

Matthew 13:51-52

At the close of His teaching session, during which He had delivered a series of parables, Christ asked His disciples the awesome question, "Have you understood all these things?" Unhesitatingly, and to our amazement, they answered in the affirmative. Accepting their answer at face value, Christ indicated clearly that it was their responsibility to declare unto others God's truth. What a glorious opportunity! What a tremendous obligation!

Mark 4:26-29

Fully conscious of how insignificant His cause and kingdom must have appeared to the multitudes who listened to His words, Christ reminded them that His cause would yet attain proportions far beyond what they could imagine.

Our task as Christians is to sow the Word of God in good soil, leaving the results in the hands of Him Who thoroughly understands the secrets of growth.

LIFE AND WORK SERIES

Mother And Son

This lesson portrays Jesus in His home and particularly in relationship with His mother. From it we derive valuable instruction as to the proper relationships which should prevail in our homes today.

Luke 2:51-52

In His childhood, youth and young manhood Christ Jesus exhibited the utmost respect for Mary and Joseph, whom He loved devotedly.

John 2:1-5

When Christ and His disciples arrived in Cana of Galilee a wedding feast had been in progress for some time.

When a wedding took place in an Oriental home, regardless of how humble it happened to be, the members of the household found ways and means of having the choicest wine. For some unexplained reason, enough wine had not been provided for the occasion. Discerning that the exposure of this fact would cause embarrassment to all concerned, Mary promptly told Christ of the predicament, saying, "They do not have any wine." Her words were meant as an appeal to Him for help. When an emergency arises people frequently call upon the Lord for help.

Since His life was regulated by the will of God, Christ did not grant His

mother's wishes at that moment. With no thought of disrespect, He simply sought to remind Mary that now, since His public ministry had begun, His orders were to come from His heavenly Father rather than from His earthly mother. Moreover, Christ made it clear that He did not use His miraculous powers merely for the advantage of others but would gladly use them for the glory of God.

Mary meekly accepted Christ's rebuke, recognized His right to do as He pleased, submitted to His will, left the matter in His hands and proved her faith in Him by saying unto the servants, "Whatever he saith unto you, do it." Christ is entitled to absolute obedience from all of us but we are prone to tell Him what to do. The obedience which Mary advised was prompt, personal, literal and complete. Unconditional obedience to Christ will be for our best interests and abiding happiness.

Luke 8:19-21

Concerned about Him, Mary, the mother of the Lord Jesus, along with her younger sons, the half-brothers of the Saviour, arrived on the scene but they were not able to reach Him because of the immense crowd that had assembled.

Upon being told that the members of His family were in the area and seeking an audience with Him, without any thought or intention of being disrespectful to them, Christ declared that the members of His earthly family could not exercise any authority over Him any longer but that He was going to do the perfect will of His Heavenly Father. Moreover, He announced that He had enlarged His family circle so as to include all who "hear the word of God and do it."

John 19:25-27

It is beautiful to note the tender care which Christ manifested for His mother while He was hanging on the cross. We are deeply impressed by His thoughtfulness while He was racked by the most agonizing pain of body, mind and spirit. His thoughts were not centered upon His torn body, tortured mind or darkened spirit but rather upon those who were standing near the cross and particularly His mother and John. At that time of His greatest anguish, in an act of the most tender thoughtfulness, Christ Jesus provided for His mother the best of care in the home of one whom He could trust to do his very best for her.

Acts 1:14

In obedience to Christ the followers of our Lord returned to Jerusalem after His ascension from Mount Olivet. Their return was a demonstration of their obedience, faith and courage. Eleven apostles, certain women, "Mary, the mother of Jesus," our Lord's half-brothers and enough others to total 120 went up into the "upper room," which was a place of many hallowed memories. There they gave themselves with the same mind or spirit to prayer and supplication.

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St. Louis, Missouri—June 1-3, 1971

Please fill out form completely and mail to:

SBC Housing Bureau
911 Locust Street, Room 401
St. Louis, Missouri 63101

ALL RESERVATIONS MUST BE CLEARED THROUGH THE SBC HOUSING BUREAU. Each request must give definite date and approximate hour of arrival, and include names and addresses of all persons who will occupy the rooms requested. If it should become neces-

sary to cancel a reservation, please notify the SBC Housing Bureau promptly. At least four choices of hotels or motels are desirable. Reservations will be filled in order of date of receipt. Processing of reservations to begin December 1, 1970.

If accommodations at the hotel/motel of your choice are not available, the Housing Bureau will make a reservation elsewhere as near your request as possible, and you will receive confirmation direct from the hotel/motel.

NO MINIMUM RATES can be guaranteed when your reservation is confirmed, as this is governed by prior check-outs and availability of such rooms on the date of your arrival.

HOTEL OR MOTEL PREFERENCES

1st Choice _____
2nd Choice _____
3rd Choice _____
4th Choice _____
ARRIVAL DATE _____ at _____

Mode of Travel Automobile Plane Bus Other

NAMES OF ALL OCCUPANTS:

(Please bracket those sharing room)

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ADDRESS: _____

CITY: _____

STATE: _____

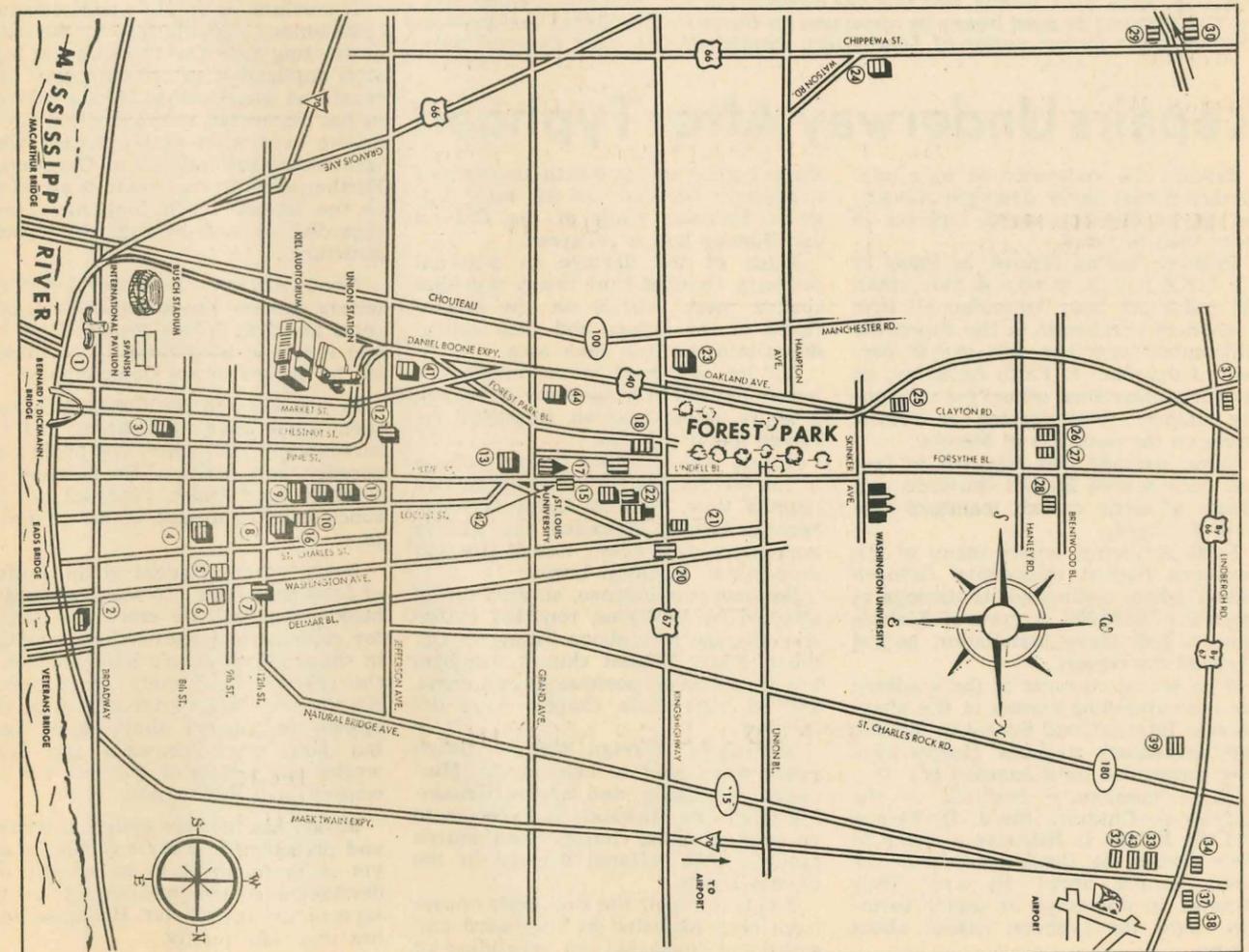
SCHEDULE OF MEETINGS

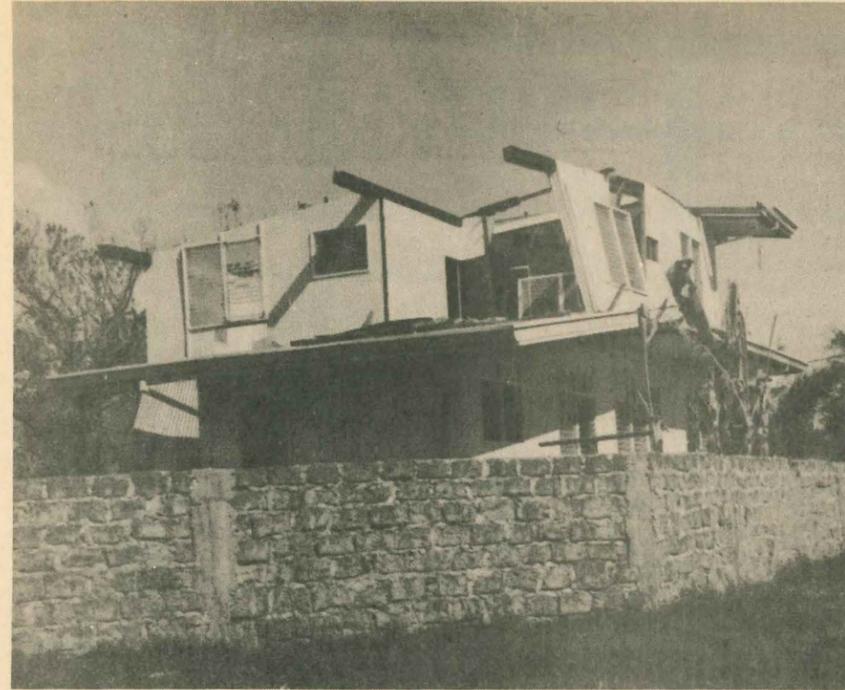
Southern Baptist Convention	June 1-3
Woman's Missionary Union	May 31
Pastors' Conference	May 31

HOTEL/MOTEL RATES • SOUTHERN BAPTIST CONVENTION • JUNE 1-3, 1971

HOTEL	SINGLES	DOUBLES	TWINS	SUITES
(2) Bel Air East	\$17.00	\$23.00	\$23.00	\$45.00
(17) Bel Air West	17.00	23.00	23.00	45.00
(24) Breckenridge Motor Lodge	14.00	19.00	23.00	39.00
(22) Chase-Park Plaza	16.00-28.00	22.00-36.00	24.00-38.00	42.00-175.00-up
(25) Cheshire Lodge	22.00	28.00	—	—
(11) Claridge	9.00	15.00	15.00	25.00
(27) Clayton Inn	19.00-24.00	24.00-29.00	24.00-29.00	44.00-100.00
(28) Clayton-Ramada Inn	13.00	17.00	19.00	—
(26) Colony	22.00	26.00	26.00	35.00-up
(21) Diplomat	14.00	18.00	22.00	30.00
(7) Downtowner	13.00	20.00	22.00	40.00-50.00
(18) Forest Park	13.00	18.00	18.00-24.00	—
(20) George Washington	7.00-8.00	10.50-up	11.50-up	14.00-16.50
(33) Hilton Inn	19.00	—	24.00	—
(12) Holiday Inn Downtown	15.00	18.00	19.50	—
(15) Holiday Inn Midtown	14.50	17.50	19.00	38.50
(37) Holiday Inn North	11.50	16.50	16.50	—
(20) Holiday Inn South	11.50	15.00	16.50	28.50
(30) Howard Johnsons South	11.50	15.50	16.00	21.00
(31) King Brothers	12.00	16.50	17.50	25.00-up
(6) Lennox	12.00-14.00	13.00-15.00	15.00-17.00	25.00-40.00
(3) Mark Twain	9.00-11.00	15.00	16.00-18.00	28.00-35.00
(4) Mayfair Hotel	13.00	21.00	—	—
(39) Parkway House Airport	16.00	21.00	—	—
(23) Quality Midtown	** 12.50-16.50	15.50-16.50	18.50-19.50	20.50-30.50
(38) Quality Airport	** 10.50-14.00	14.50-20.00	16.00-20.00	—
(32) Ramada Inn Airport	19.50	19.50-22.50	22.50-25.50	—
(44) Ramada Inn Downtown	15.00-17.00	18.00-21.00	21.00-24.00	—
(43) Rodeway Inn Airport	14.50	18.50	18.50	25.00-40.00
(41) Rodeway Inn Downtown	18.00	23.00	24.00	46.00-up
(5) St. Louis Gateway	11.00-14.00	15.00-18.00	18.00-22.00	45.00-60.00
(13) St. Louis Travelodge	14.00	17.00	19.00	—
(8) Sheraton-Jefferson	16.00-20.00	21.00-25.00	21.00-25.00	34.00-up
(1) Stouffers Riverfront Inn	19.00	23.00	23.00	60.00-100.00
(34) Sheraton Motor Inn	** 13.00	16.00	18.00	30.00
(9) Warwick	** 7.00-11.00	9.00-15.00	11.00-16.00	20.00
(42) Windsor	10.75-up	13.75-up	—	18.75-up
(10) YMCA	** 4.00-6.75	—	—	—
(16) YWCA	2.50 (subject to change)	—	—	—

**These facilities could not be reached for rate quotation—rates shown are current.
The following have committed rooms but are not shown on the map. Have given their approximate location in the event you wish to add them.
Fairmont Hotel (located across street from No. 22 Chase-Park Plaza) \$12.00 \$16.00 \$18.00 —
Holiday Inn East St. Louis (located five minutes from downtown St. Louis, in East St. Louis, Illinois) \$11.00 \$14.50 16.00 \$27.50





TYPHOON AND TIDAL WAVE — Worst damaged of the four missionary houses in Brookside Hills, near Manila, was this one occupied by the Charles A. Chilton family. The Chiltons escaped injury by remaining on the first floor during the typhoon. Chilton is the former pastor of Lone Valley Baptist Church near Campbellsville.

Repairs Underway After Typhoon

Repairs are underway on four missionary homes badly damaged November 19 by Manila's worst typhoon in more than 80 years.

Typhoon Yoling (known as Patsy in the U.S.A.), with winds of more than 125 miles per hour, unroofed all four missionary residences in the Brookside Hills subdivision and damaged 60 percent of the plant of Faith Academy, an interdenominational school for missionary children, both located in Cainta, Rizal, on the outskirts of Manila.

Minor damage was reported to several Manila area Baptist churches, and homes of some church members also were damaged.

Faith Academy, where many of the Southern Baptist missionary children attend school, estimated its damage at more than \$150,000. A crew of Seabees from a U.S. Navy installation helped to speed the repairs.

High school students of the academy are now attending classes in the afternoon at International School in Makati, and elementary students' classes have been suspended until January 5.

Three missionary families — the Charles A. Chiltons, the J. O. Terrys, and the Robert L. Stanleys — were in their homes at Brookside when the storm struck about 10 a.m. They huddled in doorways or under furniture until the typhoon passed about 2 p.m.

The high winds blew roofs off all

three homes and a fourth unoccupied missionary residence in the area. Upstairs bedroom walls at the Chilton and Stanley homes collapsed.

Much of the damage to personal property resulted from heavy rain that soaked most articles on the second floors of the houses and then spilled down into the first floor area.

No one was hurt in the missionary homes but at Faith Academy a student, a house father and an employee received minor injuries.

Yoling was the third major typhoon to hit the Philippines in less than two months' time. The first Luzon typhoon, Sening, largely bypassed the Manila area but caused heavy loss of life and property in southern Luzon.

Baptists in Mindanao, an area rarely affected by typhoons, reported extensive damage in typhoon Titang in October. Many Baptist church members lost their homes, possessions and crops, and at least three chapels were destroyed.

Emergency Foreign Mission Board funds were used to help in the Mindanao rebuilding, and money remaining from this allocation is expected to be used in aiding churches and church families that suffered damage in the Manila region.

Funds to repair the Brookside houses have been allocated by the board and additional funds for the rebuilding of Faith Academy are being sought.

Moody's Commentary On John's Letters Is Released

One of the most valuable helps for the Southern Baptist 1971 studies in the Letters of John will be a new book by Dale Moody, Southern Seminary professor of Systematic Theology. Released only recently by Word Books, the volume is entitled, "The Letters of John." It is priced at \$3.95 and can be obtained at Baptist Book Stores and other outlets.

The volume is an alive and revealing commentary characterized by the fruits of exacting historical research and relevant application to contemporary personal and social ethics. Moody believes he has discovered an answer to the long debate over whether the letters were written against Judaism or Gnosticism. Furthermore he has found a structure in the letters which long have been regarded as not having any special structure.

Moody believes John developed the letters around the same central concepts found in John's gospel: light, life and love and used these three themes as the outline of his Commentary.

In his research for the book Moody spent some time in Ephesus and the surrounding area where the books supposedly were written. He believes his findings lend much credence to the conclusions expressed in his commentary.

Every serious student of the Letters of John must take into account Moody's book and it will be especially helpful for students and teachers participating in the study of John's letters which is the special Bible study for Southern Baptists in 1971. Originally this was known as January Bible study week but now many churches use other weeks and periods of the year for this concentrated Bible study.

Moody has the rare ability of writing and preaching in a style so simple and yet so profound as to be equally understandable and meaningful to the layman and the scholar. His latest book has this rare quality.

C. R. Daley