




WESTERN RECORDER
JANUARY 23, 1971

Baptist World Alliance President Carney Hargroves, left, goes over plans for Baptist World Alliance Sunday with Kentucky native Bob Denny, executive secretary of the BWA. February 7 is the day when Baptists throughout the world will emphasize their unity. For more information about this observance and about the BWA president, a Southern Seminary graduate, see stories, pages 10-11.

Missionary News

To the field

Mrs. Robert Amis may now be addressed at P.M.B. 4040, Sapele, Nigeria, West Africa. She is the former Joan Scaggs, born in Stanton and reared in Taylorsville. She was in the United States on emergency leave.

Miss Lois Calhoun may now be addressed at Box 2026, Beirut, Lebanon. She is a native of Lexington and also lived in Hazard. Miss Calhoun is scheduled to work in Jordan.

Mr. and Mrs. I. Grundy Janes, Jr., may now be addressed at Casilla 50-D, Temuco, Chile. Janes was born in Louisville and also lived in Lexington. Mrs. Janes is the former Jean Bell of Louisville, Shepherdsville and Owensboro.

Mr. and Mrs. William W. Marshall may now be addressed at Box 3540, Nicosia, Cyprus. They have been in the United States on emergency leave. Marshall is a native of Frankfort. Mrs. Marshall is the former Alice Lee Gardner of Owensboro and Covington.

Mr. and Mrs. J. Keith Park may now be addressed at Casilla 197, Antogasta, Chile. He is a native of Paducah. She is the former Divina Key of Nortonville.

Mr. and Mrs. James P. Kirk may now

be addressed at Caixa 1316, Salvador, Bahia, Brazil. Mrs. Kirk is the former Maxie Crawford of Louisville.

Mr. and Mrs. Hal B. Boone may now be addressed at P.O. Box 1176, Mbale, Uganda. Mrs. Boone is the former Patricia Held of Owensboro.

Furloughing

Mr. and Mrs. Franklin D. Hawkins, Brazil, may now be addressed at 2825 Lexington Road, Louisville, Kentucky 40206.

Mr. and Mrs. Bill Clark Thomas may now be addressed at Route 5, Cadiz, Kentucky 42211. They will be in Kentucky until mid-April. He is a native of Cadiz. She is the former Ruth Douglas, born in Calloway County and reared in Lone Oak.

Mr. and Mrs. A. Kent Farris, Brazil, may now be addressed at 7415 Leah Drive, Northeast, Albuquerque, New Mexico 87110. Farris was reared in Bellevue, Kentucky.

Mr. and Mrs. W. Glenn Henderson, Liberia, may now be addressed at 404 Indian Trail, Hopkinsville, Kentucky 42240. He is a native of Christian County. Mrs. Henderson is the former Margery Mathis, born in Trigg County and lived in Christian County.

Church Chuckles by CARTWRIGHT



"Lucky dog! No boards or committees breathing down your neck!"

DEVOTIONAL



Wilburn Abbott
Pastor, Lewis Lane
Church, Owensboro

The Way Before

"For ye have not passed this way heretofore." Joshua 3:4b

A new year somehow makes us think of the future. It seems like a great chunk of unknown. Perhaps, if we think about it, each day is a piece of unknown. God's people have been traveling — on the move — a mobile generation. At this point their attention is called to the unknown. You have not been in this place before. Things are not the same. God is alerting them to the possibilities and opportunities of the way. This is a positive statement. It is a point of determination about what takes place along the way.

The point of a new year presses in upon us. That we have not been this way before causes us to pause. Is there some kind of unconscious dread? Some recent happening we've taken as an omen about the future or about our individual life. At this point of beginning we have lost our joy for today because of foreboding about tomorrow or next week or this month or 1971. Paul may have been dealing with a condition of this kind when he said: "...but this one thing I do, forgetting those things which are behind." Philippians 3:13b.

There is another spirit for the new year. It is the spirit of expectancy. God has put us in the way. God is in the way before us and behind us. The Holy Spirit is real — we are resting by faith in God. We are resting everything with God: our failures, our weaknesses, our heartache, and how we have disappointed Him. There is expectancy God is going to do things. He is working in me. He is my Father. He is my God. He is the God and Father of Jesus Christ. What is God going to do in and through me this day and His tomorrow, the rest of the week, next month, and in all of 1971. Out there in the way, tomorrow the Holy Spirit bears the fruit in us of love, joy and peace. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5:22-23.

Teaching About Religion

Religion should be taught in the public schools if young people are to become "literate" about one of the most important parts of human culture, according to Edwin S. Gaustad. Gaustad is from the University of California at Riverside but is spearheading a two-year project at Florida State University. The goal is preparing materials, lessons and teachers so that course work about religion can be placed in the social studies program of grades seven to 12 in Florida, not as a separate course but as part of the social studies curriculum.

By the time they have graduated from high school, Gaustad said, students now are expected to have some acquaintance with history, economics, government, psychology, geography and sociology. He says they ought also to have a speaking and writing acquaintance with religion.

Why teach America's religious history? Gaustad replies: "While one might offer pragmatic and prudential arguments for doing so — what it might mean in personal development, social harmony, public good and the like — there is really only one basic argument for including it in the public school curriculum. And this is that an honest historical approach to the nation's past demands it. One ignores a considerable part of the American past if it is not taught."

Among the problems in American history being suggested in the Florida State University project are these: "The New World: Exploit or Convert?"; "Pennsylvania: Diversity or Conformity?"; and "America: Protestant or Pluralist?"

"But when you get into economics, there are the questions of the Protestant Ethic and the rise of capitalism and of whether church property should be tax-exempt," said Gaustad. "And in anthropology a discussion of primitive religions is appropriate in considering tribal organization."

There is still some reluctance, based on a long tradition of separation between church and state, to include religion in the school curriculum, but Gaustad said this is based on a misunderstanding. What is proposed for the schools are not religious practices but the objective study of religion within the regular academic curriculum. The U.S. Supreme Court, which has been careful in recent years to bar religious and denominational practices from the classroom, has recognized this distinction. Former Justice Tom Clark said, for instance, in a 1963 decision, that the objective study of religion as a subject was not only constitutional but was desirable.

Needed: Ten Trained Men

The postcard said, "I don't hardly know what it is you want me to do, but whatever it is, I'll try."

By the use of this simple language, a young layman agreed to help me serve the people in our community. Even though he had not understood my request to aid in the witnessing program of our church, he was willing to try.

In my student pastorate, I had become burdened by the need to use every available man and woman. Twenty-three years later, I am more than ever convinced that without adequate involvement of men, women and young people, the work of our churches will be forever doomed to

By H. C. Brown, Jr.

second-rate quality. Ministers and staffs, however large and well trained, cannot possibly perform all the necessary work and witnessing of any church.

In the rural church referred to above, about five or six dedicated men and women shared in carrying the major work load. My goal became one of doubling this number of lay-servants. My role as pastor, when I came to the church, called for me to teach the men's Bible class, to lead singing — and I can't carry a tune! Literally! — to preach the morning sermon, to visit in the afternoon, to be the leader of the high school Training Union, and to lead singing and preach for the evening service. I was exhausted each Sunday night.

As the months passed, I gradually developed the conviction that I was sinning against those people by not training them how to serve God. Thus was born the goal of doubling the number of working church members.

My biggest task was to secure a teacher for the men's Bible class. Each man approached said that he already had too much to do or that he had too little formal education to be effective. As our convention's date for Layman's Day ap-

proached, I decided to ask one particular man — a prospective teacher for the Sunday School class — to be our speaker. Even though he had politely refused my request to teach the men's class, he did agree to speak for Layman's Day.

When this tall, distinguished man stood to speak, he leaned over the pulpit, rested his elbows on the top, and said to the audience, "I have been sick! I have been taking pills — nerve pills! This service has made me sick." All of us felt a deep sense of empathy with him.

He paused for many 1-0-n-g seconds and then addressed me directly: "Brother Brown, I now know why you asked me to speak today. You just want me to teach the men's Bible class. You want me to know just how hard preaching really is."

He continued, "Brother Brown, don't you ever again ask me to preach for you. If you will just preach, I'll teach that Sunday School class!"

In joy, I raised my arm over my head and said, "My friend, you have a bargain!" He made a superb teacher.

Within one year the number of men and women willing to share major roles in the church had grown to the needed ten and more. Prayer, patience and ceaseless knocking on doors eventually produced the faithful layfolks needed for our particular church.

Recently, in a preaching class at Southwestern Seminary, I called for my students to enlist and train their laymen. I asked one young man — Moses Perales — "Moses, wouldn't you be happier in your church if your predecessor had left you ten trained men?" He replied, "Professor, I would be happy if he had even left me ten men!"

At every level — the need for ten men or the need for ten or more trained men — manpower needs are serious. Until laymen and laywomen become involved in working and witnessing, our churches will be doomed to second-rate work. The challenges facing our churches today demand active witnessing by every available Christian.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

Vol. 145 January 23, 1971 No. 4

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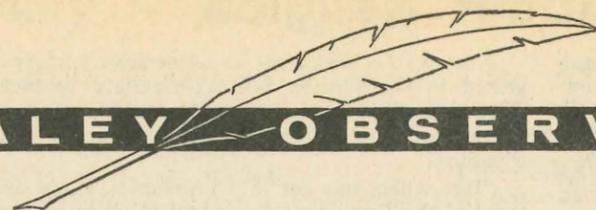
Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

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Baptist Unity Within Some Doctrinal Diversity

There is no doubt that the number one Southern Baptist story of 1970 was doctrinal polarization as indicated by a poll of the 30 state Baptist editors. Anyone reading Baptist publications lately or who was in Denver for the 1970 Southern Baptist Convention could not but be convinced and concerned about this polarization. Incidentally, polarization is but a big word meaning Southern Baptists are becoming more and more divided over doctrinal issues.

A persistent question for several years now has been will Southern Baptists split over some of these differences. It's a serious question because in many ways a major split would be disastrous for Southern Baptists. It would play havoc with our world wide missionary ministry as well as injure if not actually put an end to some of our valuable agencies and institutions.

There is no need for Southern Baptists to split, at least at this time over doctrinal differences. Our differences are not that great. We should stop talking about it and quit accusing one another. We should major on accepting one another with our minor differences, loving one another and getting on with our God given assignment of sharing Jesus Christ with all the world.

We don't have to be peas in the same pod to live together and to work together as Baptists. We can be agreed on the essentials of the divine revelation without signing one another's personal doctrinal statement. There is room for differences in interpretation without name calling and without divorce.

Let's look at one illustration. One of the chief current doctrinal debates among Southern Baptists today is over how to interpret the Bible. The biggest disagreement is over literal and non-literal interpretations. The truth is that both the literalists and the non-literalists can accept the Bible as divinely inspired as the sole authority for our faith and practice.

For example, what does the Hebrew word for day in Genesis 1 really mean? Is it a 24 hour day or is it an indefinite period of time? The Hebrew word can mean either and is used some places in the Old Testament to mean a literal 24 hour day and elsewhere to mean an unlimited period.

Yet some Baptists insist that Genesis 1 says God created everything in its present form in six 24 hour days. By further calculation they conclude the work is about 6,000 years old.

Other Baptists considering what appears to them

to be valid scientific evidence conclude that Genesis 1 is speaking of six eras of time and conclude that the world may be millions of years old.

What difference does it make? To debate how old the world is and to accept or reject each over a literal or non-literal view of Genesis 1 is foolish and plays into the hands of Satan who would like nothing more than see Southern Baptists split and lose the strength of their world wide witness.

Let those who believe in a six 24 hour day interpretation of Genesis 1 have it that way. On the other hand, let those who can take Genesis 1 into a geology or science class and show there is no basic conflict between the Biblical account of creation and the most valid scientific views do so. Both interpreters can still agree on the most important message of Genesis 1. This is that no matter how or how long it was, all that was created was created by God including man made in His image.

This does not mean that any interpretation of the Bible goes and that whatever one believes as a Baptist is all right. The Letters of John which we are using for our 1971 special Bible study make this clear. The beloved apostle was concerned over false though apparently sincere teachers in the churches and proceeded to set them straight.

John insisted there was an authentic witness to the true revelation of God and that one can deny the truth by trying to make the revelation of God acceptable to the current philosophical and scientific views.

For Baptists this revelation of God's truth has been reliably put in writing by men inspired by God. This makes the Holy Scriptures trustworthy for us whether we are literalists or non-literalists. This puts us in the same fellowship and upon the same mountain. One Baptist may live on one side of the mountain while another lives on the other side but both can live on the mountain without trying to throw each other off.

After all, it is doubtful if any Baptist has attained the peak of the mountain or has a direct pipeline to God's infallibility. Therefore humility and respect for one who differs with us are becoming for all who share the basic distinctions which have characterized Baptists through the centuries. Two of these distinctives are freedom and the belief that the Holy Spirit is available to every child of God to interpret the Bible.

The Joy Of Teaching And Reminiscing In Georgia

Last week marked the fourth consecutive year for me in a teaching and learning experience in a Bible Conference with Pastor John Burch and the First Baptist Church in Fitzgerald, Georgia. Each year has been more delightful than the last as I have watched this church and pastor grow in love for one another, in unity of fellowship, in successful grappling with the problems of a changing society and in the pursuit of the dream of greatly needed new facilities for worship and Christian education.

This community with the moral and spiritual leadership of ministers like John Burch and consecrated laymen and laywomen has wisely adjusted to extremely difficult times for areas with large black population. So far no private schools have sprung up in Ben Hill County to circumvent school desegregation because these good people have determined to stick by the public schools which they know are one of America's greatest assets.

A spirit of excitement is high among the church members as they anxiously await this week the opening of bids for completely new facilities on a beautiful 12 acre plot in a residential section of the city. No church needs new facilities more since the old downtown buildings have long since outlived their usefulness and the maintenance costs are high and wasteful.

The new building plans are in keeping with the latest educational methods for Southern Baptists. The plans call for a campus type construction with a sanctuary surrounded by separate educational buildings for all levels of instruction.

Pastor Burch has wisely led the congregation not to rush headlong into building and a large binding indebtedness but to be patient while gathering a major portion of the construction costs before building. The architect's estimate is approximately \$750,000 but daily rising construction costs have the pastor and building committee anxious as they prepare to open the bids.

A special bonus in addition to the Fitzgerald experience and a brief visit with my parents came with this year's visit to my home state. It was part of a day spent on the campus of my alma mater, Mercer University, in Macon. Here I found President Rufus Harris, Assistant President Harris Anderson, Dean Garland Taylor and an able faculty working hard to

provide the quality education for which Mercer has been known since 1833.

No leaders who serve Baptists have a more difficult task today than Baptist college administrators. To find the necessary funds to provide quality education today is enough to keep Baptist college administrators sleepless. An even more difficult task is to try to be the bridge for the gap between what must be offered students if true liberal arts education is provided and what many Baptists who help support Baptist colleges expect of these schools.

It's a sentimental journey to return to the lovely Mercer campus where more than 30 years ago a farm lad had the opportunity to meet some of the great ideas that enrich life and some of the great teachers who molded his life. Many of the old landmarks are gone but enough remain to set aglow happy memories.

The heart of the campus is still the administration building, an architectural gem and President Harris presides over Mercer from the same stately office where the beloved Dr. Spright Dowell labored during my Mercer days. Across the hall from President Harris is Assistant President Harris Anderson who is remembered with appreciation in Kentucky for his valiant and difficult days as president of Bethel College in its last years. Dr. Anderson, a warm personal friend, was my host and personal guide for the day.

But the most meaningful landmarks that remain at Mercer for me are the lovely magnolias and brick walks that are the same today as then. And old Sherwood Hall with rocking chairs on the front porch still stands. Here I lived, studied, waited on tables, washed dishes and played pranks which I expect my sons not to play in college today.

As I walked along the same walks under the same trees and paused in front of Sherwood Hall, I was overwhelmed with how much one's love for his alma mater grows with passing years and how much one owes parents who sacrificed in hard depression days to send him to college and to teachers who in spite of starvation pay taught for the love of teaching.

Kentucky is my chosen home and serving Kentucky Baptists is my first love, but a sentimental journey to Georgia where the sun is warm and spring flowers bloom in January is soul medicine.

IF YOU REALLY CARE—



SHARE

Church-State Confab Set In Feb.

The 23rd National Conference on Church and State will be held in the Washington suburb of Silver Spring, Maryland, at the Sheraton Hotel on February 2 and 3, 1971. The annual conference is sponsored by Americans United for Separation of Church and State. This year's conference theme will be "The Turning Tide in Church and State."

The keynote address will be given by Kenneth W. Carman on "How We Won in Michigan." Carman, who will receive Americans United's annual religious liberty award at the conference, was one of the key figures in the recent successful campaign to amend the Michigan Constitution to bar all forms of tax aid to parochial schools.

A panel on the Nixon administration's "voucher plan" for aiding parochial and private schools will feature Walter McCann of the Harvard graduate school of education, Stanley J. McFarland of the National Education Association, Carl J. Megel of the American Federation of Teachers, and professor Hugh Wamble of Midwestern Baptist Theological Seminary.

The evening session of the conference on February 2, to be held at First

Baptist Church, Silver Spring, will be addressed by Glenn L. Archer, executive director of Americans United, on "The Turning Tide in Church and State."

Other highlights of the conference: Joseph L. O'Donoghue, executive director of the National Association of (Catholic) Laymen, will speak on "Church Wealth, Parochial Schools, and Catholic Laymen." Baltimore attorney Melvin J. Sykes will speak on "Parochial and the Law" and two attorneys, Henry C. Clausen, Jr., of San Francisco and Lawrence Speiser of the Washington, D.C., office of the American Civil Liberties Union will participate in a panel discussion of the topic.

Gioele Settembrini will speak on "Religion in the Public Schools" and Gaston D. Cogdell will discuss "President Nixon's Special Link with the Vatican." Both are members of the Americans United national staff. Elvin L. Benton of the Seventh-day Adventist religious liberty department will discuss "Sunday Laws."

The conference will be open to the public. Information may be obtained from Americans United, 8120 Fenton Street, Silver Spring, Maryland 20910.

Baptist Arabic Language Programs Penetrate All Middle East Air Waves

Baptist radio programs in the Arabic language are now being heard throughout the Middle East, in the Mediterranean areas of North Africa, and as far east as Saudi Arabia, a Southern Baptist missionary reported.

The programs are being broadcast from the Cyprus Broadcasting Corp., in Nicosia, Cyprus, according to SBC missionary William T. (Pete) Dunn, director of the Baptist recording studio in Beirut, Lebanon.

Dunn said that new air time has been secured through cooperation with several evangelical groups who joined together to buy 15 minutes every evening this year on the medium wave station.

Baptists are supplying materials for the first 52 broadcasts, which began in late December.

The 52 programs are composed of two series. The first, "Word Pictures of Jesus," includes 26 personality studies of Christ, written by Mrs. J. Wayne Fuller, SBC missionary to Lebanon. The second, "The Man Called Jesus," is a series of 26 plays by J. B. Phillips, famed Bible translator and author of best-selling books.

The programs are broadcast each evening at 10:30 between two sessions of secular music. They were arranged by the efforts of the Middle East Communicators Fellowship, an organization

created by several evangelical broadcasters for the purpose of obtaining cheaper rates, sharing research materials and solving problems.

Dunn reported that because of lack of funds, plans have been canceled for Arabic broadcasts over Trans-World Radio, located in Monte Carlo, Monaco and Far East Broadcasting Company transmitters in the Seychelles Islands. (BP)

Lexington Ministry Featured In Magazine

The Baptist Community Center in Lexington is featured in an article on weekday ministries in the Elkhorn Baptist Association appearing in the February issue of *Royal Service*, the Woman's Missionary Union magazine for adults.

Suthell Walker, Baptist center worker and writer of the article, explains areas of social ministry including a family counseling service, student placement, and work among poverty pockets of the city.

Speak up in Baptist Forum



Leadership Readiness Conferences

Well, the exciting first round of the nine church Leadership Readiness Conferences sponsored by the state and Southern Baptist Convention leaders for our church leaders starts next Monday — that is, January 25.

The most imposing group of SBC leaders ever brought to Kentucky for such a series of area conferences will be meeting face-to-face with you and other church leaders in these day-long conferences! All your state staff in church programs will also be there.

Monday, January 25 —

Louisville, Walnut Street

Tuesday, January 26 —

Florence Baptist Church

Wednesday, January 27 —

Lexington, Calvary Church

Thursday, January 28 —

Paintsville Church

Friday, January 29 —

Prestonsburg Church

Target groups for sessions

You may not come to every part of all sessions but you will profit from all. So, check into the program sent your pastor and church leaders for details. And, this may help remind you:

12:30-1:45 1) Personal talks with SBC or KBC leaders on problems in your church; 2) Associational leaders planning for associational LRC clinics later.

2:00-5:00 Total church planning — Primarily for pastors and staff, yet all leaders will profit from the exciting program.

6:45-9:30 Church organization leaders' conferences — Main group: the leaders of the various church organizations and pastors: General assembly, followed by nine group conferences for 1) WMU directors, 2) Sunday School directors, 3) Training Union — Church Training — directors, 4) Missions chairmen, 5) Church Music directors, 6) Brotherhood directors, 7) Church Recreation directors, 8) Church Library directors, 9) Pastors, staff and others in church administration and evangelism. SBC and KBC leaders in each conference.

My column last week

My column last week contained a two-column poem about our world tour to the Baptist World Alliance last July. "Bill" is Bill Holladay, Centertown pastor. "Willie" is Willie Joiner, Moultrie, Georgia. There were 35 Kentuckians on the tour. Hope you enjoyed the poem.

—Harold G. Sanders

Staff Changes

Charles Chandler, pastor of Baptist Tabernacle Church, Paducah, since May of 1965, has resigned to become pastor of First Baptist Church of Metropolis, Illinois. He will assume this new post February 1.

A native of Georgia, Chandler grew up in Alabama where he graduated from Samford University. He holds both the bachelor of divinity degree and the master of religious education degree from Southern Seminary.



Chandler

Previous pastorates include Fellowship Baptist Church, Harrodsburg, and three years as associate pastor of Deer Park Baptist Church, Louisville. He has also served as interim chaplain for Western Baptist Hospital, Paducah, and as a member of the Kentucky Baptist Board of Child Care.

Since moving to Paducah, Chandler has been president, vice president and secretary of the Paducah Area Ministerial Fellowship. He has also been extremely active in West Union Baptist Association.

During the Christmas season he was chairman of the Christmas Inn project (see *Western Recorder*, December 19, 1970, page 12).

John Mount has been called as associate pastor of Plum Creek Baptist Church at Taylorsville. His duties will be primarily in the areas of music and youth leadership, although he will share in preaching and other ministries. Curtis Forman is the Plum Creek pastor.



Mount

A student at Southern Seminary, Mount is a graduate of Samford University Birmingham, Alabama. He has served as youth director for the Ensley Baptist Church, Birmingham, and as music director for the Birmingham Baptist Youth Rally. He has also done special missions work in the Birmingham Baptist Association and has had extensive experience in church drama.

Mount is the son of Mr. and Mrs. John P. Mount of Ensley. He is married to Patricia Greene, also of Ensley.

Ronald L. Burdon has joined the staff of Trinity Baptist Church, Lex-

ington, as an associate pastor. A Henderson, Kentucky, native, Burdon has served the Lexington church since May in a part-time role. In his new full-time capacity, he will direct the church's outreach ministry.

Euin E. Hall is now pastor of the Elk Lick Baptist Church in Logan Association. To accept this position, he resigned as pastor of the New Bethel Baptist Church at Eddyville.

The Trigg county native has also served as pastor of Dunmore Baptist Church, Muhlenberg Association, and Cumberland Baptist Church in Trigg County.

Hall is married to the former Rebecca Miller of Gracey. The couple has two sons.

Herman Green, Jr., has been named consultant in family ministries in the program of family ministry, church

training department of the Southern Baptist Sunday School Board.

"As a consultant in family ministries, Green will channel family ministry emphases through field services and participate in family life conferences, seminars, and other interpretation and training activities," B. A. Clendinning, director, program of family ministries, said.

Green holds a bachelor of arts degree from Union University, Jackson, Tennessee. He also holds a master of divinity degree and just earned the master of theology degree from Southern Seminary, Louisville.

He has been pastor of Middleburg Baptist Church near Bolivar, Tennessee, and Calvary Baptist Church, New Salisbury, Indiana.

Green has most recently been chaplain, Masonic Widows and Orphans Home in St. Matthews.

'Mission Outlook Encouraging' - Cauthen

Calls from all mission fields around the world are "far beyond our resources," the top executive of the Southern Baptist Foreign Mission Board told trustees of the agency, but the outlook for missionary appointments in 1971 is encouraging.

Baker J. Cauthen, executive secretary of the board, told the trustees that the need for missionaries to be appointed on a long-range career basis must be stressed in the Southern Baptist Convention.

Cauthen said that the need calls for a fresh emphasis in addressing persons 25 to 35 years of age. This age group is expected to comprise the major population increase — more than 11 million — in the United States in this decade, he added.

More attention must be given to theological seminary students nearing completion of their work, Cauthen continued, so that many of them can move from seminary to mission field after graduating. However, adequate educational preparation, work experience and commitment to mission service will remain as important as ever, he said.

"The critical matter as we face the future," Cauthen told the board, "is the financial undergirding." A minimum of \$2 million of new money every year is needed to sustain the agency's current rate of growth, he said.

Concerning the 1970 Lottie Moon Christmas Offering, which was taken in Southern Baptist churches for the support of foreign missions, Cauthen said that it is too early to project total results "but the words we hear from individual places are better than we have ever heard before."

During major actions, the board appointed three missionaries and elected a field representative for the board's work in the Caribbean area.

Mr. and Mrs. John B. Hines were employed by the board as missionary associates for an evangelistic ministry in Trinidad. Mrs. Jerry P. Bedsole was appointed for career service in Ethiopia. William W. Graves, missionary in Argentina, was elected as field representative for the Caribbean area, effective March 1.

Mr. and Mrs. Clyde R. Campbell of Big Spring, Texas, were invited by the board to go to Athens, Greece, for a one-year pastorate beginning in February. Campbell recently retired as pastor of Hillcrest Baptist Church, Big Spring. (BP)

National Bus Clinic Planned For February

A National Church Bus Clinic is scheduled to be held in Atlanta, Georgia, February 15-17, 1971, to share the "how-to" of this new approach. The uses of buses to increase Sunday School attendance has been found successful by many churches in the Southern Baptist Convention and some of the pastors who have used the plan most successfully will be leaders in this clinic. Those interested in attending should contact Fred H. Wolfe, Woodlawn Baptist Church, 1772 Columbia Drive, Decatur, Georgia 30032, phone (404) 289-2949.

For Quality Baptist News
Read Western Recorder

Criswell, Bates Warn Of Paganism, Atheism, Materialism

The president and immediate past president of the 11.6 million member Southern Baptist Convention joined forces in Fort Worth, Texas, to warn that Christians are passively allowing themselves to be engulfed by a world tide of paganism, atheism and materialism.

Former Kentuckian Carl E. Bates, current SBC president and pastor of First Baptist Church, Charlotte, North Carolina, said the problem is the failure of Christians to "come clean with God," to appropriate God's 7,000 promises in the Bible and to share their faith with all people, without discrimination.

Bates and W. A. Criswell, pastor of the 15,500-member First Baptist Church, Dallas, immediate past president of the SBC, spoke to 13,000 people

at the annual Texas Baptist Evangelism Conference.

Criswell, a fiery conservative among Baptists, said floodtides threaten to engulf churches around the world at a time when many of them have become tools of left-wingers who deny the doctrines of faith.

He said that whereas 25 percent of the world's people knew Christ a century ago, the number will drop to less than 2 percent by the year 2000 at the current rate of population growth contrasted to the winning of converts.

"If we are to survive and live," Criswell said, "the church must become authentic authoritarian, absolute and apocalyptic."

Decrying the less than literal interpretation of the Bible, Criswell said, "Our message must be genuine and

real. We can't face the modern world with legends, fancies, fables and fairytales."

Bates said Christians must abandon their idols and must make up their minds to "come clean with God."

Calling on Christians to accept all the promises of God if they expect to have spiritual power, the SBC president said: "There is enough stored-up energy in this auditorium to literally obliterate anything that stands in the way of Christianity." (BP)

Three Home Mission Board Staffers Accept New Positions

Three staff members of the Southern Baptist Home Mission Board, George Torney, Eddie Rickenbaker, and Billy Hargrove, has resigned to accept positions as pastors and as a state denominational worker.

Torney, associate secretary of the board's department of metropolitan missions, has been named pastor of First Southern Baptist Church, San Francisco.

Rickenbaker, associate in the board's department of missionary personnel, resigned to become pastor of Kathwood Baptist Church, Columbia, South Carolina, on February 1.

Hargrove, field representative in the board's Division of Church Loans for three years, will become director of stewardship promotion for the Missouri Baptist Convention, effective March 1.

Torney, before joining the Home Mission Board staff in 1967, was pastor of Winstanley Baptist Church, East St. Louis, Illinois, and Hopewell Baptist Church, Madison, Indiana. He is a graduate of William Carey College, Hattiesburg, Mississippi, and Southern Baptist Theological Seminary, Louisville.

Rickenbaker, who returns to his hometown to lead the Kathwood church, was pastor of First Baptist Church, Denmark, South Carolina, before joining the board staff in 1967. He has also been pastor of churches in Texas and chairman of the South Carolina Baptist Convention's Christian Life Commission. He is a graduate of Baylor University, Waco, Texas, and Southwestern Baptist Theological Seminary, Fort Worth, with a doctor of theology degree.

Hargrove's service in home missions stretches over 20 years since he was a pioneer missionary in northwest Missouri. He has been field representative in stewardship and missions, and director of surveys for the Missouri Baptist Convention.

Spanish Priest Hits Baptist Scouts

A Roman Catholic parish newspaper has attacked the right of the Baptist church in La Corunna, Spain, to sponsor a Boy Scout troop.

It charged that there are not enough Protestant youth in the city to make such a Scout troop possible. It claimed, therefore, that this was just a Baptist effort to "proselytize." It warned parishioners that only a Catholic Scout troop has the right to exist.

Baptist pastor Vicente Tafalla said the parish paper was wrong. There are at least 100 Protestant youth in La Corunna who are of Scouting age. The group established by the Baptist church is non-denominational, although several Scouts belong to the Baptist congregation.

Tafalla said no pressure has been or is being put on Scout boys to take part in any purely Baptist activity. The troop uses part of the Baptist church building for its meetings, where it has access to several indoor games.

Some Baptist observers said the parish paper was engaging in another round in the long battle by ardent Catholics in Spain to stifle any undertaking by a non-Catholic church.

The Baptist scout unit has applied to national Scout headquarters for formal recognition. (EBPS)

Mother Of State Music Secretary Dies Jan. 13

Miss Chloris Woodall Quinn, mother of KBC music secretary Eugene Quinn, died Wednesday, January 13, at Baptist Hospital in Louisville. She was 76.

A native of Portland, Tennessee, Mrs. Quinn had lived with her son for the past year. Her death came following a lengthy illness.

Funeral services were held Friday, January 15, in Marion, Illinois.

Dedication Set Feb. 7

The First Baptist Church of Sturgis will dedicate their new sanctuary on February 7, 1971, at the 11:00 A.M. worship service. The pastor, Bill Whitaker, will preach the dedication sermon. Cornerstone ceremonies, a service of thanksgiving and open house will be held on the same day, beginning at 2:30 P.M. Former members and friends of the church are invited to attend.



NEW PARSONAGE — New Hope Baptist Church of Adairville recently constructed a new parsonage near the church. The old parsonage, which was in Adairville, was sold to start this new brick ranch-type structure. The church had a fund of \$7,000 and plenty of faith which has paid the total price of \$16,000. The lot was given by Maynard Harris, a member of the church. This project was completed in less than four months. Pastor of the New Hope church is Franklin Wright, 1970 graduate of Clear Creek Baptist School, Pineville.



NOTE BURNING — Southside Baptist Church, Middlesboro, burned the note of their church indebtedness Sunday, January 10. At the same service the church raised \$2,000 toward the cost of a new auditorium. Helping the church celebrate this occasion was state evangelism secretary Hicks Shelton. Burning the note are Sherman Moody, left, and Chester Marsee. Others pictured are, left to right, Vernon Crawford, Ben Hickman, John Bull, Kenneth Hayes, Albert Bentley, church pastor, Mack Johnson, Marion Laws and Shelton. The Southside church is a product of the associational mission program of Kentucky Baptists.

Awards Program Begun By TV Commission

The annual Abe Lincoln Awards, a Southern Baptists' Radio and Television Commission program honoring broadcasters, will be accompanied this year by a benefit entertainment program featuring folk balladeer Burl Ives and The Centurymen choir.

Scheduled for the night of February 12, Lincoln's birthday, the event will draw top men in broadcasting from across the nation to Fort Worth, Texas, home of the Radio-TV Commission.

Vincent Wasilewski, president of the National Association of Broadcasters, the industry's leading trade organization, will attend as a special guest. Also present will be Willard Walbridge, chairman of the board of the NAB, and commissioner Robert E. Lee, a member of the Federal Communications Commission, the government agency that regulates broadcasting.

Ten presentations will be made at the Abe Lincoln Awards Dinner prior to the entertainment program. The awards honor broadcasters for their role in advancing the moral and spiritual life of their local communities and the nation.

Winners are selected by the Radio and Television Commission's Lincoln Awards committee, with the advice and assistance of a committee of broadcasters.

In the entertainment program, which will be held in Fort Worth's new 3,000-seat Tarrant County Convention Cen-

ter Theater, the famed Burl Ives will share top billing with The Centurymen, a 100-voice all-male choir, composed of Southern Baptist ministers of music from churches in 22 states. Also on the program will be the world-renowned Texas Boys Choir and the North Texas Lab Band, a national award-winning university stage band.

Buryl Red of Generic Music, a New York production company, will head up a team of professionals who will weld the various elements of the show into 90 minutes of musical entertainment.

All performers are donating their talents. Proceeds from ticket sales will go to Chamber of Commerce projects in Fort Worth and Dallas.

The Abe Lincoln Awards were initiated last year on a local basis. This year they have been expanded to national scope.

They represent the philosophy of Paul M. Stevens, executive director of the Radio-TV Commission, which holds that the best way to encourage broadcasters to improve their public service efforts is to show proper recognition to those who already have performed outstandingly in this regard.

"I think it most appropriate that Baptists should make a significant show of appreciation for the constructive role that broadcasters play in the life of our country," Stevens said, in explaining the purpose of the awards,

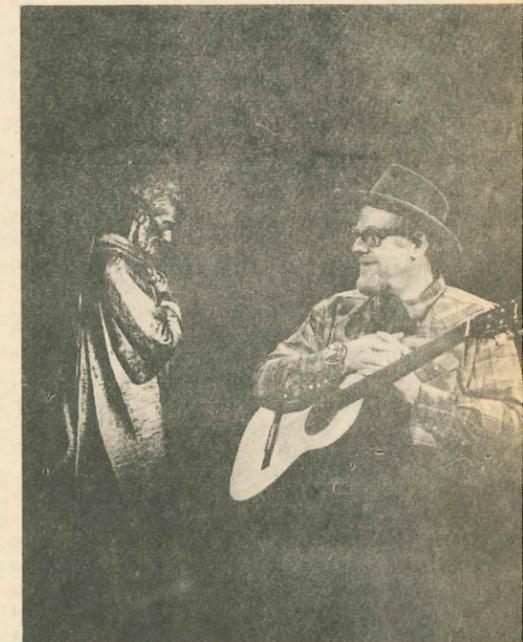
Hungarian Baptists Accept G'ment Aid For Damaged Churches

The Hungarian government has "granted a significant subsidy" and a long-term, interest-free loan to help Baptists rebuild flood-damaged churches, the president of the Baptist Union of Hungary reported.

President Janos Laczkovszki of Budapest estimated damage to total 850,000 forints. (One forint equals 8½ cents, US currency, by one exchange rate. There are varying exchange rates.)

The Baptist official said the government subsidy amounts to 225,000 forints. The loan is "several hundred thousand forints." "I beg to express the most sincere thanks of our church to our government," Laczkovszki told delegates at the annual meeting of the union.

"Without doubt" the damage wrought by severe flooding last year will be repaired, Laczkovszki said. (EBPS)



Burl Ives examines Lincoln Awards presented by SBC Radio-TV Commission.

31 Million Baptists Celebrate World Unity Feb. 7

The president of the Baptist World Alliance says that the strength of the organization lies "in both the unity and the diversity" of the world's more than 31 million Baptists.

"No caricaturist could picture a greater variety of human beings," the president, V. Carney Hargroves of Philadelphia said. "We are of a variety of skin colors, living and working in 129 countries, speaking a variety of languages, saluting a variety of flags, wearing a variety of clothing styles, and eating a variety of foods."

"But despite our differences," says Hargroves, "we have in common our own individual and personal profession of Jesus Christ as Lord."

Hargroves, pastor of the Second Baptist Church of Germantown (Philadelphia) for 38 years, reflected on these attributes of the worldwide Baptist family as world Baptists look to observance of Baptist World Alliance Sunday, February 7.

The BWA headquarters office in Washington, where Robert S. Denny is general secretary, has issued a new statistical summary of Baptist membership by countries, reporting a grand total of 31,041,337 in 129 countries. The great majority of them are in North America where the United States reports a total of 27,238,826. The second largest group from any one country is — surprising to many — a total of 570,000 in USSR.

"Each unit in these tables," says an editorial note, "represents a man or woman who has personally professed faith in Jesus Christ as Saviour and Lord and has followed him in believer's baptism. As a follower of Christ he is dedicated to the fellowship and service of his church and to the witness of his Lord to the uttermost part of the earth."

Baptists like to sing an old hymn "Blest be the tie that binds our hearts in Christian love." (The hymn was written by a Baptist, John Fawcett.) Hargroves says that this tie has been able to achieve Baptist fellowship despite the divisions of national, racial and political barriers. He cites as an example the fact that despite Europe's East-West political differences Michael Zhidkov of Moscow has recently completed a term as president of the European Baptist Federation, an association of Baptists from all of Europe.

The Baptist World Alliance is a voluntary and fraternal association founded in London in 1905 and now has headquarters in Washington, D.C. Some leaders prefer the term "fellowship" to the name "alliance," but others say that the association or fellowship is really a banding together of "allies" in a world battle for propagation of the Christian gospel.

Hargroves was elected president of the Baptist alliance when the congress met in Tokyo and will serve until 1975. His immediate predecessor is William R. Tolbert, Jr., of Monrovia, Liberia, vice president of the Republic of Liberia.

Twelve vice presidents, three secretaries, two treasurers and an executive committee of 200 members make up the "governing" board of the Alliance. Each of 89 member conventions and unions in 71 countries is represented.

Hargroves said that the observance of Baptist World Alliance Sunday will vary from country to country and from church to church. Their services ranging in worship style from cathedral type buildings with massive organs to grass tabernacles with bongo drums, these Baptists will talk about their brothers in other parts of the world and will pray to the one Lord they worship for guidance and strength for all their brothers.

They will also talk of the 12th Baptist Congress held last July in Budokan sports palace at Tokyo, Japan — with 8,559 registered delegates from 76 countries participating.

Most of the diverse congregations observing Baptist World Alliance Sunday will include "Blest be the tie" in their worship program, each singing of course in the language of its own country. Likely too they will sing "All Hail the Power of Jesus' Name," an international favorite first published by John Rippon, the London Baptist

editor who suggested as early as 1790 that Baptists of the world should come together for a fellowship meeting. This incidentally was two years before Baptist William Carey set sail to begin the modern missionary movement.

Pastors are likely to preach from any of several texts. Many prefer Ephesians 4:5, 6, "One Lord, one faith, one baptism; one God and Father of all." Others like Philippians 2:11, "That every tongue shall confess that Jesus Christ is Lord to the glory of the Father," or others will choose Galatians 6:2, "Bear ye one another's burdens and so fulfill the law of Christ." The theme of the 1970 congress in Tokyo is also appropriate, "God was in Christ reconciling the world unto himself" (2 Corinthians 5:19).

Denny said that many churches will take special offerings to forward to the Baptist World Alliance offices "to preach the good news to the poor, to proclaim liberty to the captives and recovery of sight to the blind, to set free the oppressed, and to announce the year when the Lord will save his people" (Luke 4:18-19).

But whatever pattern of service the churches follow, the people will be led to think of their brethren who live and work in a variety of circumstances — some under severe restrictions or even persecution. And in their meditation they will sense a brotherhood that the hymn writer Fawcett called "the fellowship of kindred minds...like that above."

New BWA President Approaches Work Like Long-Distance Runner

Vernon Carney Hargroves, the new president of the Baptist World Alliance, goes quietly about his work like a long-distance runner — with a fantastic capacity for endurance.

His endurance was tested almost immediately after he returned from Tokyo where he was elected in July as the president of the organization including 31 million Baptists in more than 125 countries.

The sanctuary of the 104-year-old Second Baptist Church of Germantown, Pennsylvania, was gutted by fire just a few hours before Hargroves was scheduled to report to his congregation on the 12th Baptist World Congress and his election as president.

Despite travel fatigue, he and Mrs. Hargroves led a group of 25 members all the next week in cleaning the smoked, but otherwise undamaged, educational annex for Sunday services the next week.

Sitting in the congregation that particular Sunday, I expected to see both

the pastor and the congregation upset by the loss of their building but saw no sign of discouragement. "This tragedy will bind us closer together and give us strength," Hargroves said. "It will challenge our generosity."

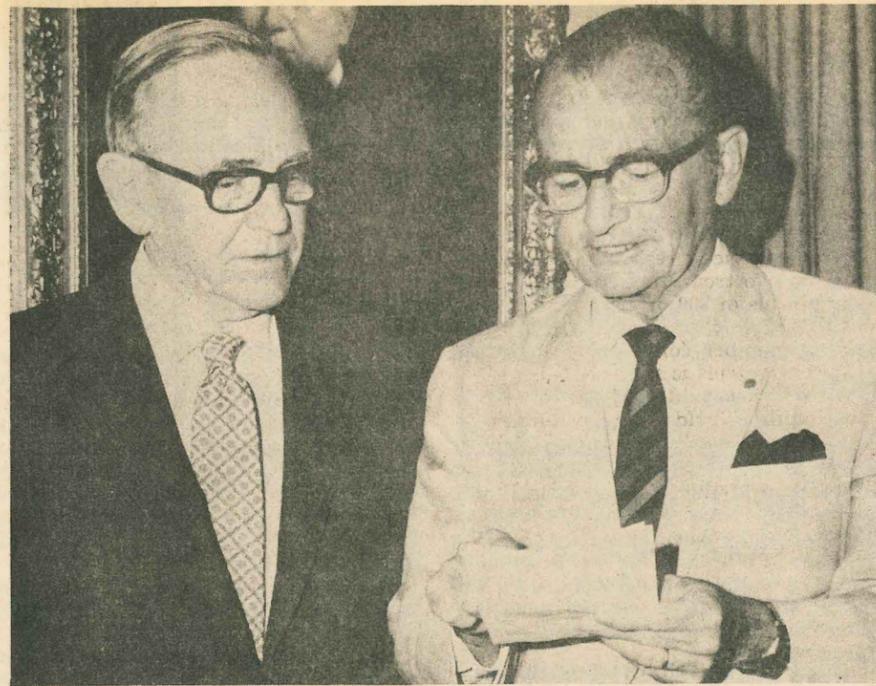
"We count our losses in the hundreds of thousands of dollars," he told the congregation. "But let us look at what the fire did not destroy. We have our

By C. E. Bryant

people — and they are the church even more than a building. Most of all, we have our faith that enables us to face the future with courage and confidence."

Like a long-distance runner, Hargroves sets a goal and paces himself toward it with a determination and confidence based on his highly optimistic Christian faith.

This life style has characterized his 38-year ministry at the Second Baptist Church of Germantown, a suburb of Philadelphia.



BWA president Hargroves, left, and executive secretary Denny, a Kentuckian, chat.

Although he has asked the congregation some months to let him retire, they have taken their time looking for a new pastor.

He was 70 years old on September 4, 1970, but Hargroves works with the confidence and stamina of a man many years younger. He is of slight build (5 feet, 8 inches and 148 pounds) and seemingly possesses tireless energy.

His name was presented to the Baptist World Congress in Tokyo as the choice of the nominating committee. A Southern Baptist pastor, Herschel Hobbs of Oklahoma City, was nominated from the floor but Hargroves was not perturbed.

"I am not seeking the job," he said, "but will serve if elected." He won by a margin of 841-636 votes.

Hargroves has a long-standing background of seeking to draw Baptist groups within the Alliance closer together. He was a founder and the first president of the North American Baptist Fellowship, which drew nine major Baptist bodies into a closer fellowship and working cooperation.

He has been a member of the Baptist World Alliance executive committee since 1955 and was vice president of BWA from 1960-65. He was president of the American Baptist Convention 1954-55 and chairman of the editorial committee of the highly respected devotional magazine, *The Secret Place*, 1950-54.

One of his deacons is Harold Stassen, one of the signers of the charter for the United Nations and an American political leader who served as "Secretary of Peace" in President Eisenhower's administration. Stassen and his pastor together share an idealism

for human dignity and world peace.

After his election, Hargroves told the 8,556 delegates to the international Baptist meeting in Tokyo of his concerns for opening new areas of Baptist outreach during his five years as the Alliance's president.

He said he hopes, for example, to lead a Baptist delegation into the China mainland, visiting Baptists there with whom there has been almost no contact since the Communist takeover of that country in the 1940's.

It is not a fantastic dream. His heart has been in China since he taught in the American school at Kuling, China, 1922-23.

In 1955, Hargroves was a member of the first Christian group from America to enter the USSR after Stalin's death and that trip was just as unique then as a trip to the China mainland would be today. An article he wrote about the Russian trip was published in the mass-circulation magazine, *Saturday Evening Post*.

He has also made subsequent trips as a people-to-people visitor to Czechoslovakia, Hungary, Romania and Yugoslavia in the Communist bloc of eastern Europe.

One top BWA official credits Hargroves' people-to-people visits to eastern Europe and his understanding of the problems facing Christian believers under Communist governments as a factor in the increasing ability of east European Baptists to participate in the Alliance.

Representatives from eight east European Baptist countries were present at the congress in Tokyo. It was the first time in history a Baptist from Bulgaria had attended the congress and the

first time in more than 30 years for a Romanian to attend.

In his characteristic optimism, Hargroves said he believes that God is beginning to work miracles in today's world, even in Communist lands with atheistic governments.

Writing recently of Christians he has met in the Soviet Union, he observed: "many of them are young, strong and vigorous. It may be that through their religious convictions they shall release in their society the forces of moral judgment and social action."

In his address to the congress following his election, Hargroves also cited concerns for world peace, evangelism, human rights and involvement of youth in the Alliance.

The new BWA leader is staunchly supported in his pastorate and his travels by his wife, the former Narcissa Bruce Daniel of North Carolina. They have three daughters and five grandchildren.

Having anticipated retirement from the pastorate several months ago, they purchased a home on a quiet street in suburban Philadelphia, planning to keep active in their varied responsibilities in the life of their city.

Though he has been pastor in Philadelphia most of his life, Hargroves is a southerner, born in Nansemond County, Virginia, and reared in nearby Churchland, Virginia. Graduating from Virginia public schools, he took advanced degrees from Princeton University and the Southern Baptist Theological Seminary, Louisville. He was ordained to the ministry by the Churchland Baptist Church of Portsmouth, Virginia. Both the University of Richmond and Temple University have given him honorary doctorates.

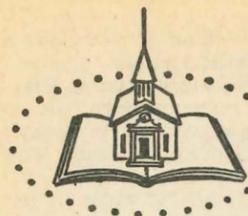
His first job was teaching school in Kuling, China — between his Princeton undergraduate and his seminary training. He was pastor of the Princeton, New Jersey, Baptist Church during his graduate years at Princeton, 1926-27. For four years, 1928-32, he was pastor of the Weatherford Baptist Church at Richmond, Virginia. He has been at the Germantown church since 1932.

In Philadelphia he has worked with both civic and religious organizations. He has been president of the Philadelphia Baptist Association and chairman of the Philadelphia Medal of Honor Award Committee.

One of his childhood memories is a raging fire, fanned by a wind that threatened his family home. His father told the two sons, 3 and 7, to select the one thing in the house most precious to them and carry it to safety.

Carney ran to his room, grabbed a Bible given him as a Christmas gift, and protectively held the scriptures close to his chest.

"I reflect on it now as something prophetic," he said. "Certainly, since that day when I was 7, the Bible has been central in my life." (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for January 31, 1971)



LIFE AND WORK SERIES

Healing From A Stranger

John 5:2-15

Knowing that the occasion would afford Him numerous opportunities for doing much good to many in attendance, Christ went to Jerusalem at the time when a feast of the Jews was to be held. He fully intended to meet the needs of people, even though some who would be helped would not express their gratitude and others would criticize Him for doing good.

The pool

In Jerusalem by the sheep market was a pool called Bethesda, meaning "the house of mercy." When the waters bubbled up intermittently, they were reputed to contain elements of a medicinal and curative nature. The impression was widespread that the healing virtues of the disturbed waters were applicable only to the one who succeeded in getting down into the pool first after the troubling of the waters.

The patients

Around this pool five porches had been erected for the comfort of those who were waiting for a cure. Because of the far-famed virtue of the waters in this pool, people resorted thither from various places.

In the assembly were as many broken hearts as there were infirm bodies. Many of them had been waiting for years for something which had not happened. While they waited, they gazed at the still waters of the pool with frenzied anxiety that when the waters began to move there would be some friend to assist them down into the water.

Among those who thronged the porches, awaiting a periodical disturbance of the waters, was a man who had suffered from a disabling infirmity for 38 years. For at least half a lifetime he had waited for a blessing which had never come. He was a pathetic figure indeed. And it appears that his infirmity had been caused by dissipation. Perhaps in his youth he had indulged in some sin which had left him in this condition. Lying there within sight of the pool, he suffered the twofold agony of being unable to reach it in time and of seeing others, far less needy than he, snatch the boon of healing from before his very eyes. To him life did not have any enjoyment. He had waited in vain for so long that

he was almost in the grip of utter despair.

The Physician

As Christ, the Great Physician, walked along in the midst of the sick and afflicted, He was unrecognized and unwelcomed. Christ singled out this poor man from among his fellow-sufferers and asked him the specific question, "Wilt thou be made whole?" In other words, "Would you really like to get well?" Christ did not have any intention of healing the man against his will.

When the man signified his willingness and desire to be healed, Christ challenged his faith by saying, "Rise, take up thy bed and walk." Some may have contended that such a procedure was utterly impossible, not realizing that when Christ commands anything He always gives one the ability to do what He requires. His commands are His enablements.

The persecution

As soon as Christ healed this patient, the Physician glided away and con-

cealed Himself in the crowd. When the Jews saw the man carrying his pallet on the Sabbath they objected, saying, "It is the Sabbath day: it is not lawful for thee to carry thy bed." When the man told them that his Physician had commanded him to do so, these Jews sought to discover whom He was, but they failed because the Lord Jesus had conveyed Himself away.

The healed man went to the temple to thank God for the great mercy which He had bestowed on him. There Christ met him and revealed Himself to him as the Saviour, and charged him to guard against yielding to a repetition of his former sin, to which perhaps there would still be a tendency in him. Delighted at meeting again his Great Benefactor, and anxious that Christ might have the glory for his cure, the healed man returned and disclosed to the Jews that Christ was the One Whom had effected his cure. As soon as the man's Physician was identified, the Jews persecuted the Saviour and attempted to slay Him.

INTERNATIONAL SERIES

The Basis Of God's Rewards

Matthew 20:1-16

Our Lord told the disciples that it is with great difficulty that a rich man enters the kingdom. Following closely upon that frank statement of plain truth, self-centered, self-applauding and self-seeking Peter inquired, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" Instead of rebuking Peter for his obvious self-seeking, as He might well have done, He graciously spoke the parable which is recorded in our lesson for today.

Requests for laborers

Matthew 20:1-7

Time having arrived for the harvesting of the ripe fruit, the owner of the vineyard knew that the harvest season lasted only a few days and that his crop might perish unless plenty of laborers were engaged at once to gather the grapes. Due to the urgency of the situation the householder found it

necessary to go to the marketplace, where it was customary for laborers to gather to await whatever employment might become available to them, very early in the morning to be sure of recruiting laborers and to get them in time for them to do a full day's work.

Aware of the customary wages for that type of work, the laborers entered into an oral contract with their employer and, knowing exactly what to expect in wages at the close of the day, they proceeded to the vineyard and went to work.

About nine o'clock in the morning, the householder entered the marketplace again, found other laborers who were willing and anxious to be employed, instructed them to go to the vineyard and work, and assured them that he would pay them whatever would be right. Glad to get work in order to earn money to buy food for

their families, the men took the owner of the vineyard at his word and, with implicit confidence in his fairness and justice, went forth to work and performed their duties satisfactorily. About twelve and three o'clock the householder went back to the marketplace and hired additional men, making them the same promise, namely, that he would do the right thing by them.

At five o'clock the householder returned to the marketplace and observed that others were standing there idle. Even though only an hour was left for work, he told those men who desperately wanted to work to go into his vineyard and get busy. They did so without any stipulation as to the amount of their remuneration.

Remuneration of laborers
Matthew 20:8-12

When six o'clock or quitting time came, the employer instructed his steward to call in all of the workmen from the vineyard and to pay them, beginning with those who had been hired last. No doubt those who came to work late were surprised, delighted and grateful when they received a full day's wages.

When they observed that those who had worked fewer hours received a full day's wages, those who had worked all day expected to receive a bonus but they were paid the amount agreed upon; therefore, they had not been cheated. Failing to receive more than the amount for which they had bargained, they complained to the householder. They simply murmured against their master for giving an equal amount to the late comers and, as they thought, thereby discriminating against them.

Rebuke of laborers
Matthew 20:13-16

The householder selected one of the grumbling laborers, took him aside and quietly rebuked him and his fellow-laborers for their attitude. He let them know that they did not have any right to grumble because they had received the exact amount of remuneration for which they had agreed to work. If he, the owner of the vineyard, had chosen to pay the others a like amount, it was certainly not any business of the murmurers. So, having acted within his rights, he closed the case and dismissed the complainers.

In this parable the householder represents God, the vineyard represents the kingdom, and the laborers represent Christians. Our Lord needs laborers in His vineyard today and there is much work to be done for Him. His work should be done in a manner that is pleasing to Him. It is both our privilege and duty, as Christians, to labor in the vineyard of our Lord. Our work for Him will not be measured solely by the amount done, nor by the skill with which we do it, but by the motive from which and the spirit in which we do it.

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East Germans Tell Of Faith In God

Three East Germany scientists who recently escaped to the United States tell of their escape, life in East Germany and their faith in God in this edited version of an interview conducted in the First Baptist Church of Sarasota, Florida, by pastor Emmett C. Johnson.

Rev. Johnson: The purpose of this meeting is to have fellowship as fellow human beings and fellowship within the context of Christian faith in Jesus Christ. These men, like ourselves, are religious and specifically having come from the Christian faith — denominationally as Lutherans. Just give us your name please.

Manfred: Dr. Manfred Kupfer, neuro-pathologist.

Peter: Dr. Peter Rost, microbiologist.

Reinhold: Dr. Reinhold Kupfer, pathologist.

Rev. Johnson: How long have you been here in America now?

Manfred: We have been here now something more than five weeks.

Rev. Johnson: Could you tell me a little about the incident itself, as far as the jump... Which one of you gentlemen jumped first?

Manfred: The first one who jumped was Carl Bley. At this moment Reinhold cried jump... Reinhold, then Peter... I was on the other side of the ship. We were all together up front... no, no, no... I was stern and I heard my brother cry jump and I saw Reinhold and Peter jump down. I had before seen an airplane come very deep and the pilot was waving and after Peter and Reinhold had jumped, I went to their side of the ship to look for them and I saw them swim in the water but there were on the railing many people and I had the possibility to jump there too but there on the side was the little boat in the water so I had to go to the other side again and there was nobody because everybody was interested to look for them and so I had time to put off my shoes and my coat and socks too but on this side where I jumped I didn't see the little boat... only the little boat and the airplane.

Rev. Johnson: Were there other persons on the ship that perhaps in those split seconds contemplated doing as you did by jumping?

Manfred: We are sure there were several persons. We are sure they would have jumped but it was too short moments and other people couldn't decide in so short a time.

Rev. Johnson: Alright, let me change the subject just a little bit, what has impressed you about America thus far since your coming here? Peter, can you share an observation? What has impressed you about America?

Peter: We were very impressed with the great country and the beautiful country and the beautiful landscape, kindly people and we were also very

We could hear from the western countries, especially from West Germany, and radio stations and television. But what we heard by our newspapers and by East German television and radio voice that America would be war and that USA was enemy number first, and West Germany is enemy number two, number second and Israel was enemy number third toward the East German government and Communist Party.



Peter Rost, Manfred Kupfer, Pastor Johnson and Reinhold Kupfer are pictured, left to right, following the interview at First Baptist Church, Sarasota, Florida.

impressed of the freedom in all parts of the country; the technical efficiency in the hospitals that we visited.

Manfred: I think in America the opportunity to work with the hands and the head and things in our profession and if we didn't agree with the political line of the government and that was the thing we didn't agree on — many things — then it was very difficult time for us to get a better position or to advance in our profession.

Rev. Johnson: Let me talk about the economy in East Germany — how much does the average East German factory worker make?

Peter: 450 marks.

Rev. Johnson: And, there are 4 marks to an American dollar... officially, aren't there? What are some of the costs of living in East Germany, how much is a pound of coffee?

Reinhold (through Peter): 40 marks.

Rev. Johnson: 40 marks for a pound of coffee, which is what, \$10.00?

Peter: Some shirts are 60 marks.

Rev. Johnson: ... living in East Germany what are some things you heard about America?

Manfred: We had different possibilities to hear something about America.

Rev. Johnson: What age are you gentlemen, may I be so personal as to ask — I'm 29, what age are you?

Manfred: We both are 37 and Reinhold is 33.

Rev. Johnson: Do people own automobiles very much in East Germany?

Manfred: Only a little percentage own automobiles — we own one.

Rev. Johnson: Together?

Manfred: No, each one. We needed one for our professions.

Rev. Johnson: Do you make house calls in East Germany? Alright, what does an automobile cost in East Germany? And, how long do you have to wait before you get it?

Manfred: An auto — Reinhold? — 20,000 marks. (The automobiles are smaller than Volkswagens).

Rev. Johnson: How long do you have to wait for them.

Manfred: Five to seven years you have to wait for them.

Rev. Johnson: Let me just jump here roughly, what do you hope for, what are your plans now that you are in America. Peter, do you want to start that one?

Peter: As a microbiologist I hope that I can work in my special profession as a microbiologist. I think it is possible that I have good chance in this country.

Manfred: First we have to prepare and do for the Board Examinations and then to get the license, that means two examinations... maybe in two years.

Rev. Johnson: When you landed in America, were you questioned very much by the CIA?

Manfred: Yes.

Rev. Johnson: Were they kind to you?

Peter: Oh, yes.

Rev. Johnson: Were you kind to them?

All three answered: Yes, yes.

Rev. Johnson: How long were you questioned?... Several days?

Manfred: More than a week.

Rev. Johnson: Let me ask you just briefly about the churches in East Germany? Are the churches still allowed to operate in East Germany?

Manfred: Yes, they are allowed to operate there but they must subsidize by themselves and, therefore, they have much trouble with government.

Rev. Johnson: The churches have much trouble with the government?

Peter: Yes, they do, and different things.

Rev. Johnson: If a person is very actively involved in a church in East Germany does this cause them any difficulty from the government?

Peter: I think this person is isolated from government and from the Communist politics. He must go his isolated way. Many people do so.

Rev. Johnson: In other words, I think what you are saying when a person is actively involved in a church in East Germany they are watched carefully by the government and they are isolated from the group and observed rather closely.

Peter: Yes. (All three gentlemen nodded in the affirmative to this question) At this moment, I would like to say that the Minister or the Reverend, whatever, gets 300 to 400 marks per month.

Rev. Johnson: Let me ask you, are there Baptist churches in East Germany that you know of?

Peter: In East Germany there are Baptist churches, I know in Zwickau there is a Baptist church in a little small room and we have in Zwickau I think 26 churches.

Rev. Johnson: Do you have a school system that is operated by the government there, a public school system?

Manfred: Yes, all children must go now 10 years to school. In former times, all children had to go for eight years, now for 10 years and you go to high school and university, the percentage may be about 50 percent.

Rev. Johnson: Is this university, is their tuition paid for by the government, is it free to go to the University?

Manfred: No. It is not free to go to the University. There is needed an examination and this depends on different things: social background, political direction and if you are male or female, there are quotas in these areas.

Rev. Johnson: The people as a whole in East Germany — are they happy, are they relaxed, are they joyous, are they casual, or are they up-tight, or what?

Peter: I think the people in Germany are (long pause) are afraid to be relaxed, therefore, very few people, I think, are happy.

Rev. Johnson: Have you secured jobs as yet? Or what is the situation on that?

Peter: As we came to... As we jumped from the ship, we lived three days in Key West and then we came to Miami, a family of your church picked us up and we have possibility to stay with this family one month and this family of your church, this church, gave us the possibility to live and eat and to get the clothes as what you see and we get also some money from the

church. Now, we have to do some work for our official papers, we wait for our social security number, we have contact through hospitals and bigger companies and we look for a job and we take English courses, English classes to practice and to complete our English knowledge.

Rev. Johnson: Manfred, can you just elaborate a little bit on that in your own life, in your own mind, what does God mean to you?

Manfred: I think He has lead over the years through many difficult situations in our country and He has lead us to find another part of the world and we are sure that we can find the future here with God.

Peter: God is for me the help in my opinion and my practice daily and every time.

Rev. Johnson: Reinhold, your belief in God, do you find God meaningful in your life as a person?

Reinhold (Peter translated for him): He believes that God help him all the time and he think also that God give him help to bring him and his family together again.

Rev. Johnson: Right, this is our prayer too that God will be with these men that they might again be reunited with their families... One of the main things that Reinhold was telling Peter that God means to him at this particular point.



OTHER NEEDY SITUATIONS

Dear Editor:

Thank you for the "Challenge Worth Praying About" in the January 16th issue. The appeal by Wesley Shipp of the Twenty-Third and Broadway Baptist Church has hopefully given a challenge to many in the Louisville area to respond to the challenge of Christ who "came not to be ministered unto, but to minister."

I would like to remind Baptists of Louisville that there are other areas of real need here which you might consider as you pray about this challenge.

I am pastor of the Vine Street Baptist Church which is equal distance from downtown (Fourth and Broadway) as 23rd & Broadway. Our situation (behind Baptist Hospital) is not the same as theirs as our community is not as yet changing racially as fast as the west end. Nevertheless, we have real needs of leadership, finance, volunteers to minister.

We have not had the advantages they have of a staff, Home Mission Board support, Long Run support, money and volunteers from churches,

publicity, etc. We certainly do not begrudge them their appeal as they have needed all they've gotten and more. We just ask that some considering the challenge (for it is work) remember other West End churches plus Fourth Avenue, Baxter Avenue, Franklin Street, East, and Vine Street. Jefferson Street Chapel can use people too, even though they do receive a lot of help.

People is what we need most — people willing to minister to the needs of people. There are many capable leaders from associational and state Baptist offices in Long Run as well as thousands of dedicated lay people. These are people active in and needed by their church — usually the larger and more secure churches.

We cannot always offer advantages other churches may give, but we can offer you the joy and rewards of ministering in the name of Christ. If any are interested in temporary or longer service at Vine Street, please call me at 585-3027 or 452-1210. Just visit if you're not sure yet.

Louisville, Ky. Tim Townsend



ATTEND LAY CONFERENCE — Forrest Sawyer (left), Brotherhood director for Kentucky Baptists, goes over notes with two men from Kentucky during a break at the Lay Consultation Conference held in Nashville, December 3-5. Over 300 laymen from throughout the SBC were present to discuss lay involvement. The two men are Ira J. Porter (center), Louisville, and J. B. Crawley, Campbellsville.

Kentucky WMU Plans Bus Load Of Ladies For St. Louis Meet

A bus load of Kentucky Baptist women will be attending the annual Woman's Missionary Union meeting in St. Louis, Missouri, May 30-June 1.

According to a recent announcement by Miss Sydney Portis, state Baptist Young Women director, a chartered bus will leave Louisville May 29 and return June 2. The bus will travel via Paducah.

"Hopefully," the director stated, "we will have ladies in both Baptist Women and Baptist Young Women organizations make the trip."

The tour will include mission sites in St. Louis in addition to the WMU meetings and the Tuesday sessions of the Southern Baptist Convention.

Ladies making the trip will stay at Stouffers Riverfront Inn, headquarters hotel for the WMU convention. Cost for the tour, bus fare and hotel room, is \$75, according to Miss Portis. This does not include meals, she added.

Because of the limited number of spaces available on the bus, it is suggested that those wishing additional information about the St. Louis tour contact Miss Portis at the Kentucky Baptist Building, Middletown, Kentucky 40243.

Moral Issues Material Prepared For Readiness Conferences

Five booklets on critical issues which will serve as background materials for study in Leadership Readiness Conferences this spring have been released by church literature department.

The issues — evangelism, the Cooperative Program, moral issues, vocational guidance and family ministries — will be discussed in the conferences and definite plans of action for churches formulated.

The issues or areas of concern were voted by the Southern Baptist Convention as emphases to be stressed in 1971-72. The issues were set forth by 43 study groups of church members and leaders.

"Moral Issues 1971-72" deals with alcoholism, racism, delinquency, political corruption, poverty and church-society relationships.

"Evangelism 1971-72" covers the topics "Why A Church Must Act Now," "Getting Ready" and "Plan of Action."

Practical approaches to assist church leaders in their understanding of occupational choices as spiritual decisions will be covered in "Vocational Guidance 1971-72."

"Family Ministry 1971-72" is aimed at assisting church councils in discovering needs in the area of family ministries.

"Cooperative Program 1971-72" deals with helping churches plan and promote the Cooperative Program.

All of the booklets also contain re-

source lists, guidance materials and plans for effective use of the materials.

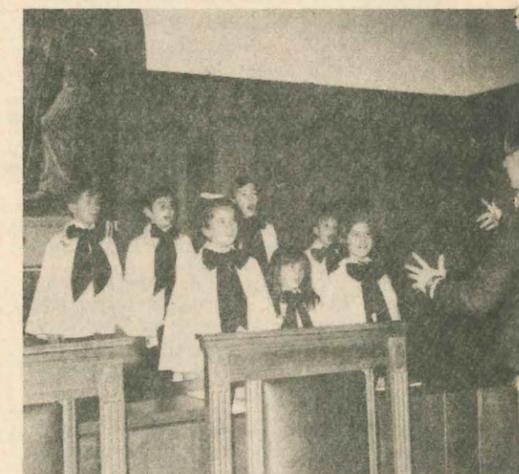
The five booklets will be available at most Leadership Readiness Conferences. They may be ordered now from Church Literature Department, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

Union Association Holds Special Christmas Carol Sing Observance

The Upper Cumberland Association of Baptists observed the convention wide carol sing emphasis with an Associational Carol Sing on December 20 in the First Baptist Church of Loyall, with Steve Boggs, associational music director, conducting the service.

The carol sing unfolded the Christmas story in scripture and music. In addition to hearty congregational singing of the carols, special music was presented by the choir of the First Baptist Church of Loyall, soloist Linda Middleton of Friendship Baptist Church, soloist Kathy Powell of Evarts Baptist Church, soloist Steve Boggs of Loyall and by the Young Musicians of the First Baptist Church, Loyall.

The congregation represented six churches in the association and five churches were represented on the program.



Young Musicians perform at Carol Sing