



WESTERN

RECORDER

JANUARY 30, 1971



The Kentucky Baptist Men's Evangelism Conference attracted record crowds. Pictured is a portion of the Monday evening crowd that jammed the Severns

Valley Baptist Church. For the complete report on the evangelism conference see the editorial on page 4 and the story and pictures on pages 8-9.



ORDAINED — The Woodstock Baptist Church, Somerset, ordained Charles Keller to the gospel ministry on Sunday afternoon, January 10. The Friendship Baptist Church, Lincoln County, where Keller serves as pastor, called for his ordination. Some 25 ordained pastors and deacons from several churches served on the ordaining council.

People And Places

Walter A. Bennett, Jr., consultant in the church administration department of the Sunday School Board, will direct a workshop for pastors and members of church councils and long range planning committees, Saturday, January 30, from 9 a.m. until 4 p.m. at First Baptist, Tompkinsville.

The material for pastors and church leaders is identical to that used in the Long Range Planning Seminars held around the nation.

Any pastor and his long range planning chairman or council members are invited to attend. Registration can be made by contacting pastor Stan Craig, Box 218, Tompkinsville, Kentucky 42167, or calling (502) 487-6538.

Lester Craft, head football coach of Georgetown College for ten years, has been named N.A.I.A. District 24 "Coach of the Year" for the second time. He first received the honor in 1965 when his team was undefeated. The 1970 Georgetown Tigers compiled a record of six wins and three losses.

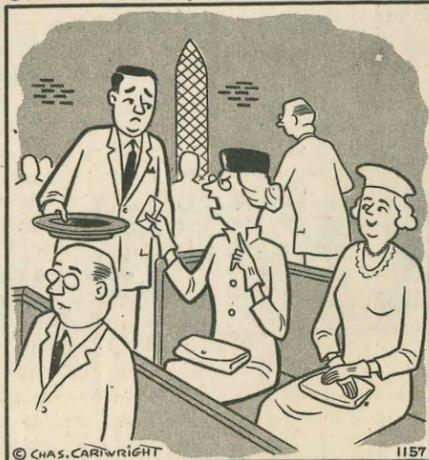
Hillview Baptist Church, Louisville, sponsored a Deacons Retreat January 8-9. Leading the Friday evening session was G. R. Pendergraph of the KBC staff and Robert Pogue, retired business manager of *Western Recorder*. Saturday morning G. Allen West, executive director of Long Run Association, spoke to the group of 15 deacons and church pastor Bob Hensley.

Trinity Baptist Church, Lexington, recently produced and presented a 30-minute television program in prime time. The program, entitled "Death," explored natural death, suicide, abortion, funeral and burial and life after death. Trinity staff member Gil Meogerle produced the program. The church also produced another prime time special television program during 1970 that was shown four times by local stations.

First Baptist Church, Princeton, recently adopted a resolution expressing appreciation for pastor J. Bill Jones, who recently resigned to accept the pastorate of Florence Baptist Church. Jones, together with his wife, were cited for "their consecrated service and spiritual leadership in the community as well as in the church."

Lee Mason, pastor of First Baptist Church, Stearns, was recently surprised when the congregation presented him and Mrs. Mason with an all expense paid tour for two to the Holy Land. The Masons are planning to make the journey in June so they can attend the Jerusalem Conference On Biblical Prophecy.

Church Chuckles by CARTWRIGHT



"Promise you won't take this and spend it on something foolish?"

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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DEVOTIONAL



Wilburn Abbott
Pastor, Lewis Lane
Church, Owensboro

For These Things

And who is sufficient for these things. 2 Corinthians 2:16b

To reflect on our society is to lose heart. There pushes in upon us realities that we don't want to believe. Realities that seem to make it impossible for the purposes and work of our Lord. The structures of the world in which we live make our living seem to have reversed themselves. Doubts and fears plague the very organized work of God. The rise of the heathen in missionary zeal has taken us by surprise. There is the economic crush. We are dizzy headed by activities in the church, in the civic area and in the pleasure area. We would share a question from the apostle Paul: "And who is sufficient for these things." (2 Corinthians 2:16b)

After Paul raises this question he takes up some other matters and then we find an answer that Paul comes up with. Paul sets forth that there is sufficiency for these things, for these times and for these people. This sufficiency is of God. "But our sufficiency is of God." (2 Corinthians 3:5)

The ministry of the Holy Spirit in our life is the sufficiency that we have. As the Holy Spirit empowers us, we are able to minister, serve and work, regardless of the things or the times. This sufficiency is a person. It is not a course of training, an effort of sheer will power and might, or a grouping or regrouping of programs, plans or procedures; but just a wonderful relationship with a Holy Person who is God the Holy Spirit, indwelling, living, controlling and empowering us for each of God's days.

Laymen know that feeding faithful Christians by positive preaching profits the pew more than whipping absentees.

Even though laymen know this, legion are those preachers who delight to criticize and verbally whip the faithful few who attend prayer meeting, Sunday evening services or any service on a cold rainy night!

In the name of common sense, the preacher who slaps, slashes and stabs the folks in attendance because others are not there ought to be "tarred and feathered"! Mentally, that is! Well, truthfully, he is "tarred and feathered" mentally by his hearers because

By H. C. Brown, Jr.
Professor, Southwestern Seminary

even the most untutored among them knows that he can't "yell" loudly enough to reach all the absentees over the noise of television and radio.

Can you imagine for one mini-second that Jesus berated the eleven because of the conduct and character of Judas? Hard to imagine, isn't it?

Verbal assaults upon the faithful few surely must rank with the most futile of human actions—checking the fire extinguisher after the house has burned; attaching the seat belt after the accident; or unloading the gun after one child has shot another. Laymen ask, "Why do ministers treat their people in such ways?" Why, indeed?

A good place to start looking for an answer is in the pride of the preacher! Often a "smaller than expected audience" hurts the pride of the preacher. When he looks at the crowd, his pride is hurt because more people did not come to hear him. A normal but unworthy reaction.

Evidence is lacking that a small crowd ever bothered Jesus! Nicodemus! The woman at the well! The centurian! And the rich young ruler! He never was bothered about a small crowd but he showed impatience several times with big crowds; didn't he?

Laymen have a right to ask if a more profitable procedure wouldn't be for the preacher to preach positive truth to the faithful few than to fight and fuss with them? What can the layman expect from his pastor as a substitute for scolding sermons?

One: that the pastor train the faithful few to use the Bible correctly. The spiritual lives of countless children and young people are held in the hands of lay-teachers. It is important that these teachers have the best possible Bible training.

Ministers spend from three to seven years in Southern Baptist seminaries learning how to interpret the Bible by the principles called the grammatical-historical-theological (the GHT) method of Bible interpretation. The majority of Bible scholars of most historical-evangelical denominations approve of, use and teach the GHT method. Since ministers are taught to interpret the Bible correctly, why can't they take the small Wednesday and Sunday night crowds and do deep penetrating Bible training and study?

Two: that the pastor train the faithful few how to witness to people who are without a saving knowledge of Jesus Christ. Can you conceive of the massive influx of new Christians that great hosts of newly trained witnesses could bring in? Thrilling to contemplate, isn't it?

Three: that pastors teach people how to pray. Is there an area where more guilt exists in the minds of laymen than about their prayer and devotional habits—or lack of them? Doubtful at the least! Right? Right!

Why can't preachers teach layfolks how to pray rather than scolding them because they don't? Why can't preachers stop holding up as classic examples the great men of prayer who have spent two to three and four and more hours each day in prayer? Most of us—and I honestly include myself—do not have the capacity for this type of devotional life. Why can't preachers stop creating guilt in layfolks and instead teach their people how they as laymen can pray? The pastor can teach his people that prayer is many things—attitude, desire, purpose, communication with God, posture, biblical perspectives, praise, intercession. Isn't time only one facet of prayer? Paul called for Christians to pray without ceasing—to maintain an "open hot line" with God. The Christian can pray any place, any time, in any manner, about anything. Most of us can learn to do this, if we are helped in the endeavor.

Four: that the pastor train the faithful few how to be New Testament stewards. The New Testament, going beyond the Old Testament, calls for 100 percent of all that a Christian has, does and is. All we possess—time, ability, resources and personality—belongs to God. As New Testament Christians we are to give as much of all of these as God leads us to give.



A New And Hopeful Kind Of Evangelism Conference

The putting together of an outstanding program is to the credit of Evangelism Secretary Hicks Shelton and Brotherhood Secretary Forrest Sawyer but the impact of the 1971 Kentucky Baptist Evangelism Conference can only be credited to the Holy Spirit. It was not only the best attended Evangelism Conference in several years but, in this writer's opinion, stands to be the most effective in spiritual impact of any of these annual conferences in many years.

This conviction does not grow out of the witnessing of any outward demonstration in any of the sessions but out of a strong impression that every session was marked by a seriousness of purpose, a hunger to lay hold on the power of the Holy Spirit and a determination to get on with the primary calling of the redeemed, to be redeeming agents in the corner where the Lord has placed each of us.

The one big difference in this year's meeting was the presence of a relatively large number of Baptist laymen who took two days from their regular occupations and professions to give to their Master, two days in trying to learn how to do His work. It was most unusual to see pastor after pastor sitting side by side with one or more of his laymen in every session. And this will make the big difference back in the local churches when the pastor tries to warm up fellow church members to their God given task. And those pastors who came without one or more of their laymen surely must have seen that laymen can be enlisted and challenged to give time for training in personal witnessing.

The emphasis in all the sessions was on personal witnessing, and especially on lay witnessing. This emphasis was presented by Southern Baptist Evangelism Secretary Ken Chafin like no one else among us can do it. Ken has the remarkable ability not only to come up with insights that make sense but to communicate with his listeners in a way that make them hang on every word.

It's a new day also when Kentucky Baptists send for a Presbyterian minister of evangelism to teach them something about personal witnessing and before Archie B. Parrish had finished his first presentation, we knew he had something we needed.

There's no way to describe in words the preaching of Manuel Scott. The preaching of this five foot three inch, 135 pound Negro Baptist preacher is not only something to hear and watch but something to experience. With his distinctive gifts, brilliant mind, inimitable style and insights into the New Testament message, he makes one wonder if God has not only given to Negroes the ability to be the most outstanding professional athletes but also the most outstanding preachers of the gospel.

Elizabethtown proved to be better than Louisville for such a meeting. The abundance of quality motels, the excellent facilities and friendliness of the Severns Valley Baptist Church left nothing to be desired as a meeting place.

The brief but well put words of welcome from Pastor Verlin Kruschwitz left an unforgettable impression. We all knew we were on sacred soil in Elizabethtown where in 1781 eighteen hardy and faithful souls met under a large sugar tree to start the first Baptist church in the west. The first pastor, John Gerrard, reportedly was scalped in 1782 by Indians when after a hunting trip he took his horse to a spring for watering.

It's a very different world in 1971 from 1781. The scenes of Elizabethtown and the Severns Valley Baptist Church would be unbelievable to those early heroes of the faith.

At the same time many pastors and laymen in 1971 in the Elizabethtown Evangelism Conference have the feeling of being scalped not by Indians but by modern materialism, secularism and downright indifference of modern men to the good news of God in Jesus Christ. But we take hope, courage and faith in the realization that the scalping of the first Baptist pastor in Kentucky did not deter the work of God nor will the enemies of our faith today prevent progress and final victory through Jesus Christ.

This was the spirit of the 1971 Kentucky Baptist Evangelism Conference and we praise the Lord for it and what its ultimate effects can be for His cause among us.

God's Truth Is Marching On In Georgia

As a former Georgian I have always loved the state though I have not always been proud of the behavior of its political leaders and some of the attitudes of my Baptist brethren there including some Baptist pastors.

But I could never be prouder of my native state than I was when I saw and heard by means of television the inauguration of the new Georgia Governor, Jimmy Carter. In the very opening part of his inauguration speech was the most courageous and forthright declaration I ever heard from the lips of a Georgia governor. In tracing his long journey from the farm to the governor's mansion, this Baptist deacon described his pilgrimage in other ways than political by saying, "I say to you quite frankly that the time for racial discrimination is over. . . . No poor, rural, weak or black person should ever have to bear the additional burden of being deprived of the opportunity of an education, a job or simple justice."

Such a statement by a Kentucky governor or a governor in many other states would not be unusual, but for Georgia it's never been said before and only a few years ago such words would have been branded as traitorous talk of a "nigger lover" or a Communist.

And how encouraging that such words came not from a university professor, a minister or even an urban dweller from Atlanta which is known for its progress in racial justice, but from a peanut farmer in South Georgia where in past years some Baptist pastors couldn't say as much without being run out of town.

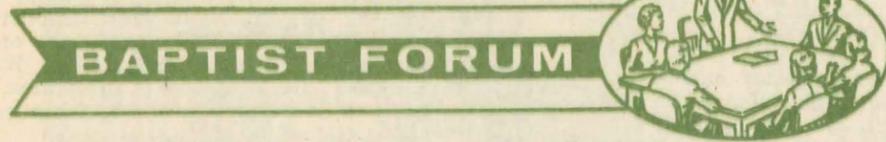
Governor Carter has not always spoken this way nor likely felt this way. Let us hope we see in this

that men can be changed not by the edicts of courts but by the grace of God as they listen to and reflect upon the gospel proclaimed and its ethical imperatives pointed out. Let us pray that Governor Carter's declaration is not mere words but will bring matching deeds to usher in a new era of the brotherhood of man in a state where Baptists have a major responsibility for the spiritual atmosphere and for social justice.

To assume racial prejudice is gone and racial justice is assured from now on in Georgia would be premature. There is a long way to go in Georgia, and in Kentucky for that matter, but a new day has dawned in Georgia. And it is time all God's children, including public officials, ministers, church members, community leaders and the man on the street, join in bringing this dawn to high noon.

While admiring a courageous Baptist deacon who as Georgia's governor has taken such a stand in 1971, we cannot but remember and praise God for some ministers and laymen in Georgia. They said as much in past years, paid for their witness by losing their pulpits and community approval but paved the way for such a stand by Governor Carter. Nor can we forget to thank God for the pastors who quietly but courageously have brought many Georgians to agree with Governor Carter.

At his inauguration the Governor requested the playing of "The Battle Hymn of the Republic," which is said to be his favorite. It was appropriate for the occasion for truly God's truth is marching on in Georgia. As much may be said for some other states in the deep south but praise the Lord for the leadership of Georgia.



SUNDAY SHOPPING

Dear Editor:

I appreciate your recent comments on the ethical problems posed by the Blue Laws (November 28).

Many say the enforcement of these laws is a violation of merchants' rights and a violation of the constitutional safeguards separating church and state.

The point, as you note, is not the benefit of religion, but of man. I know more than one person who's job depended on his working on Sunday, as his employer defied the statute. I recently heard a man say, in condemning the laws, "I work six days and

have one (Sunday) to shop." Little does this man realize that his constitutional rights are threatened. If and when the laws are repealed, business will be as usual, the demand for the product he helps produce will rise, likely forcing him to work on Sunday also. Then he will have no day to do what he pleases!

Louisville, Ky.

Mike Harton

OF SATAN

Dear Editor:

God, the Creator of man, has set forth the distinction of races and nations with their diverse features, colors,

languages, etc. It is Satan, in my estimation, who has launched the campaign of amalgamation of the races and bringing all nations under one centralized head.

Now we are seeing the ecumenical movement in religion, not to say that God is the author of all religions but to say that that which belongs to God He has given certain distinctive marks. Satan's aim is to erase or obscure these marks that designate "a chosen generation, a royal priesthood, a holy nation, a peculiar people." Think of the shame and reproach it brings upon those who consort to such a scheme.

The Holy Spirit, in Jude 3, felt it needful to exhort that ye should earnestly contend for the faith. Now Protestantism has no doctrine of its own to compromise. The truth it holds has been preached by Baptists from the days of Jesus Christ; the heresy it holds is not its own, but has been adopted from its parent organization. So Prot-

(Continued on page 15)

Staff Changes

The new director of missions for Little Bethel Association is **Hughlan P. Richey**. He assumed this office January 1 of this year.

Richey, a native of Central City resigned as pastor of the Adairville Baptist Church to accept the new post. He was serving his second term as pastor of the church at the time. He has also served as pastor of the Keck Avenue Baptist Church, Evansville, Indiana, and First Baptist Church of Earlington. While in Indiana, he served as associational moderator and trustee of Golden Gate Baptist Theological Seminary in San Francisco.

In Kentucky he has been moderator of Little Bethel association, moderator of Bethel association, a teacher in seminary extension centers in Russellville and Evansville.

In 1963 he participated in a Home Mission Board sponsored crusade in Jamaica. He has also toured Greece and the Holy Land.

The Richeys have two daughters, Becky, now working in Washington, D.C., and Kathy, living at home.



Richey

L. C. Gray is now pastor of the Parrish Avenue Baptist Church in Owensboro. He resigned as pastor of Glenville Baptist Church, Daviess-McLean Association, to accept the new position.

A native of Lyon County, Gray has been in the ministry since 1957. During that time he has served churches in Logan county, where he was moderator, clerk and evangelism chairman, in addition to the Glenville church.

Currently Gray serves as a member of the executive board from Daviess-McLean Association. He has also served the association as Training Union director and as a member of the Baptist Student Union committee.

Gray is married and the father of two daughters. He began his ministry at the Parrish Avenue church, January 3.

Orville D. Hickey began his ministry as pastor of Poole Baptist Church in Green Valley Association on January 3, 1971. He came to this position from the pastorate of Madison Heights Baptist Church, Madison Heights, Michigan.



Hickey

Bells Run, Poole, Central City and the Michigan congregation.

He may now be addressed at Box 91, Poole, Kentucky 42444.

Richard D. Delleney has resigned as minister of education of Highland Baptist Church, Louisville, to become pastor of Kenwood Baptist Church of the same city. He will assume his new role January 31.

The new Kenwood pastor came to Highland church in 1969 after completing a term as chaplain in the United States Navy. Prior to his service experience he was pastor of Ridgeway Baptist Church, Sapulpa, Oklahoma, and Utica Baptist Church in Kentucky. Delleney was pastor of the Rockport Baptist Church, Rockport, Kentucky, while a student at Southern Seminary. He holds the bachelor of divinity degree from that institution and the bachelor of arts degree from University of Tulsa.

He is married to the former Shirley Ann Pratt of Tulsa. The couple has four children.



Delleney



February emphases

Pastors and churches of the convention have three important "Sunday" emphases during the month of February which are quite significant in the life of our people and the purposes of our Lord in the churches — February 7, Baptist World Alliance Sunday; February 14, Race Relations Sunday; February 21, Christian Education Sunday. Many pastors will be preaching special sermons, while Sunday School, Church Training, WMU and Brotherhood directors will observe these in the assemblies and meetings in the churches.

BWA — February 7

The first Sunday is designated as "Baptist World Alliance Sunday" and offers a wonderful opportunity to remind our people that Baptists have a world fellowship and a global mission. Last year the BWA met in its five-year congress in Tokyo, Japan — the world's largest city. This is an opportunity to preach on missions and the Cooperative Program as well.

Race Relations — February 14

Exchange of pulpits between pastors of the convention and pastors of the General Association of Baptists in Kentucky is growing in incidence and importance. On every hand pastors and church leaders are "building bridges of understanding" through pulpit exchanges, dialogue groups of white and negro leaders, visiting choirs, joint meetings and other expressions of Christian concern and friendship. Kentucky churches are in many ways leading the way among Southern Baptist churches. E. M. Elmore, moderator of the General Association and John R. Claypool, president of our convention, are two fine examples of leadership in this emphasis.

Pastor, look around you and find ways of clasping hands with your black brothers in the churches.

J. B. Porterfield, superintendent of missions for the General Association, cordially invites our people to the 27th Annual Baptist Pastors' Conference February 23-25 at the Shiloh Baptist Church, 237 East Fifth St., Lexington, Kentucky. An outstanding program is planned.

Christian Education — February 21

Plan now to observe "Baptist College and Seminary Day" in your church on the third Sunday. More next week on this. But invite one of our Baptist college leaders or choirs to your church.

—Harold G. Sanders

WESTERN RECORDER

Child Care Board Decides To Suspend Services At Pine Crest

Pine Crest Baptist Children's Home in Morehead will suspend its services at the close of the current school year. This decision was reached at the January 12 session of the Baptist Board of Child Care meeting on the Spring Meadows campus in Middletown.

The unanimously adopted motion stipulates that the home will close as soon as possible after the closing of the spring semester, that children living at Pine Crest be transferred to other phases of the Child Care program and that the Spring Meadows and Glen Dale homes each increase its maximum capacity by 16 children within existing facilities.

Currently 20 children live on the Pine Crest campus. Four additional children are under the care of the home, three in foster homes and one at Morehead State University.

"This was not an easy decision," said Kenneth Crawford, who was re-elected president of the Child Care Board. "But after the convention turned down the home for the aged proposal, neither the staff nor the executive committee could come up with a plan to use this excellent facility that was financially feasible."

The Child Care program expects a \$70,000-\$80,000 deficit for the current year.

"The per child cost of care at Pine Crest is much higher than at the other

homes because of the few children there," commented Crawford. "It just seems the logical place to cut."

General child care superintendent Ford Deusner pointed out that the home's limited size made it possible for the other campuses to absorb the children where this would not be feasible if another home were closed.

In an effort to keep all parties informed of the Board's action, Deusner and Crawford met with the Kentucky Baptist Convention's administrative committee Monday, January 18. After

By Bob Terry
Associate Editor

discussion, the administrative committee adopted a motion affirming that in light of the Claypool resolution, adopted at the November convention, the Child Care Board had the authority to suspend services at Pine Crest and to transfer the children to other care programs.

The Claypool amendment stated that the Kentucky Baptist Convention "give the Board of Child Care the right to use their best judgment as to how best to utilize the Pine Crest property and report back to the 1971 session of the Kentucky Baptist Convention through the executive board."

Speaking to the administrative committee, Crawford said that suspending services at Pine Crest did not mean



NEW MEMBER — Charles F. Jones, left, pastor of First Baptist Church, Pineville, and second vice president of the Kentucky Baptist Convention, is oriented to the child care program by president Kenneth Crawford, center, and general superintendent Ford Deusner.

that children of eastern Kentucky would not be provided care. "We will provide care for our Pine Crest children and other children who need our help in eastern Kentucky," he assured the committee.

Deusner added that no one should interpret this action as a death knell for Pine Crest. "At this time we have no intention of selling the property," he said. "We hope to find some way of using the property, preferably for the care of children." He cited a home for exceptional children, such as the retarded or handicapped child, as one of many possibilities to be explored.

During the interim period, Deusner said some of the Pine Crest equipment will be transferred to the other homes. A caretaker will be responsible for upkeep of the property.

In other Child Care Board action, a report was received indicating that last year the Baptist board provided care or services for 669 children and young people. Also, prospects of reaching the \$360,000 Thanksgiving offering were termed "encouraging" by Board officials. A final report will be available in a few weeks.

In addition to Crawford's re-election as Board president, Paul Robinson of Lexington was chosen vice president with Miss Ann Davis of Louisville and Charles Westray, also of Louisville, being tapped as secretary and treasurer respectively.



CHILD CARE BOARD MEETS — Attending the Child Care Board meeting were, sitting left to right, Mrs. Dan Corman, Charles Chandler, Ira McMillan, Frank Rhodus, Charles F. Jones, Charles Westray, Larry Dauenhauer, Kenneth Cole, Kenneth Crawford, Don Randolph, Mrs. Nancy Whiddon, Ford Deusner, Archie Allison, Paul Robinson, Miss Ann Davis and William Maloy. Standing, left to right, are George Gray, Robert Elliott, J. D. Herndon, Ralph McConnel, Claud Turpin and John Peterson. Bryan S. McCoy, Jr., arrived after the picture was made.

January 30, 1971

Role Of Holy Spirit Highlights Evang. Conf.

"When I began to accept the gifts that God gave me and the tasks involved in my own calling, then I became free to enjoy the gifts and talents God has given you (laymen) in your calling," declared Ken Chafin in the opening session of the 1971 Kentucky Baptist Men's Evangelism Conference, meeting at Severns Valley Baptist Church.

Speaking to approximately 1,000 persons at the afternoon session, the evangelism director for the Home Mission Board confessed that he had formerly been intimidated by laymen whom he often viewed as a threat instead of a help.



Ronald Wells, formerly of Walnut Street in Louisville, leads opening song.

"Now I know that God has called us all into the same tasks, spreading the good news of Jesus Christ, and if its going to get done, the laymen will have to do it," Chafin said.

Citing discoveries he made since going to the HMB a year ago, the former Southern Seminary evangelism professor stated that the average Baptist church doesn't know any lost people. Chafin shared plans for an upcoming evangelism training clinic in Houston, Texas, site of the largest SBC association.

"They don't even have enough prospects for the Thursday night visitation," he stated. "We are just going to assign people to blocks and let them go door to door trying to find people to witness to."

"But the abominable thing," Chafin continued, "is that the average church doesn't care. As long as it reaches enough people to sustain its growth, the church generally is satisfied."

A second discovery cited by Chafin is that Southern Baptists are basically

a "hand to mouth" people. "In spite of all our kicking of Nashville, Atlanta and Richmond, we still are looking for a new gimmick that will bring in the people."

"The question most asked me after I accepted the HMB post," recalled the evangelism leader, "was 'what have you got?'. Everybody wanted another gimmick."

"We simply are not willing to pay the price of an on-going program of evangelism."

Earlier in the opening session, W. J. Isbell of the Brotherhood Commission sounded a similar note when he said "Baptists pay lip service to the priesthood of the believer concept, but all

By Bob Terry
Associate Editor

we mean is that we don't have to confess to a priest. We haven't taken seriously that all men are ministers, living sacrifices to God, according to Romans 12."

Isbell told the group that laymen express the ministry of Christ better than one, two or three professional ministers because laymen penetrate all the world; politics, business, law, medicine, etc.

The doctor of veterinary medicine cited Royal Ambassador camps as proof of his contention.

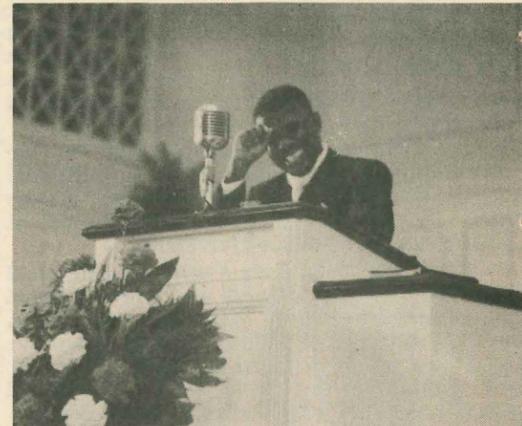
"At camp we try to live Christianity around a boy 24 hours a day. We teach him how to fish, how to hike, how to swim and all the time we are teaching him about the Christ we serve."

"This is more than sitting the boy down for an hour or two each week and trying to pour Christianity into him," Isbell continued, "and as a result

we have more professions of faith in a week's camp than many churches do in a year."

Archie Parrish, minister of evangelism of Coral Ridge Presbyterian Church in Fort Lauderdale, Florida, outlined the church's program that resulted in over 1,000 professions of faith in Jesus Christ.

The Presbyterian outlined a program calling for a four month commitment on the part of laymen. During this time specific training is given in making



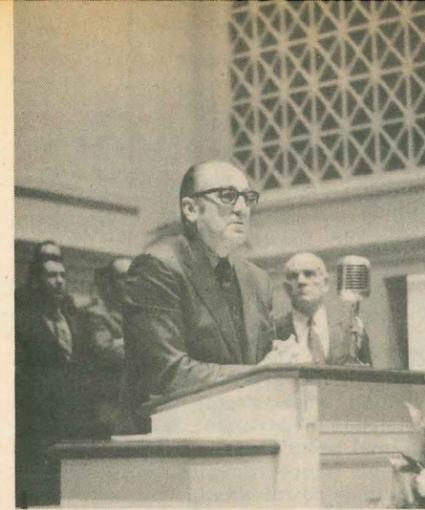
The camera caught Manuel Scott in one of his many gestures.

various types of visits. Near the end of the program, laymen make evangelistic visits on their own and then try to recruit other laymen to visit with them.

"You have to expect some fluctuation in your participation," Parrish confessed. "Some of the men drop out when they realize the depth of study or when the time to make the visits



Ken Chafin, right, W. J. Isbell, center, and Archie Parrish answer questions from the audience. In background is state brotherhood secretary Sawyer.



Evangelism secretary Shelton welcomes the Tuesday evening group. James L. Sullivan is pictured at right.

nears. The good thing is that the four months normally ends after the layman has led at least one person to Christ and his enthusiasm is at its highest. This enthusiasm will spread to the others in the church."

Later, Isbell told the men that things began to "pop" around his church in Memphis when the men decided to do things according to the book. "We had some fellows who always knew better than the suggested plans so we did everything half-way and got half-way results. Finally, we were told that until we could prove it wrong, we were going to do things by the book and now we have an active RA program and Baptist Men's program."

Throughout the two-day affair, various laymen from across Kentucky shared their personal testimonies about faith in Christ, their work in the church and the difference God makes in their lives and vocations.

But overriding the "how-we-did-it" sessions was an emphasis on the role of the Holy Spirit.

"Evangelism is a spiritual work requiring a spiritual people," declared Chafin. "The quality of a Christian life is more important than any technique."

Negro preacher Manuel Scott, pastor of Calvary Baptist Church, Los Angeles, California, told the congregation that "an idea is abroad that unless we have revival, we shall not have survival and a revival can only come with the help of the Holy Spirit of God," he declared.

"The church must have more than a great history, real estate, financial resources and members," Scott said. "That is power from around. The church must have more than hope and expectancy. That is power of the future. The church must have a movement of the Holy Spirit to achieve its functions. That is the power of God."

"But the Holy Spirit can sometimes get in our ways," Scott warned. He cited the Biblical accounts of Jonah and Paul as evidence. "When the Holy

Spirit gets in our way, He is trying to do something that He can't do by helping us on our way."

New emphasis needs to be placed on the role of the Holy Spirit as "teacher," asserted the California pastor. "In this time of social change it is easy to become an 'ethical Christian,' having no doctrine, just doing what seems right. Some preachers even say that doctrines are not important. That's not so," he shouted. "If one is not right doctrinally, then one is not right departmentally."

Scott warned against judging a movement of the Holy Spirit by the amount of noise raised or tears shed. "But," he added, "the Holy Spirit will take hold of your whole being and when that happens He not only helps you talk loudly, He helps you live lofty and you can't have revival without that."

Capping the conference was Sunday School Board executive secretary James L. Sullivan. In his closing address Sullivan outlined six methods of evangelism found in New Testament scriptures.

Pentecost was cited as the first evidence of mass evangelism, a practice often used by Southern Baptists. A not so often practice listed was personal interview. Sullivan drew on the account of Jesus talking with the woman at the well to illustrate the necessity of dealing with individuals alone.

Systematic witnessing was the title given by the Sunday School Board executive to Jesus sending His disciples out two by two. "This demonstrates the need to know where we are going and how we are going to get there," he said.

The value of the printed page was also listed as a method of evangelism as Sullivan read the words of the apostle John, "This is written that you might have life."

Other evangelistic methods described were the spontaneous reactions of men to the claims of the gospel and the dia-



Wells and son David sing one of many gospel songs rendered during the conference. Mrs. Wells also joined her family for several songs.

logue method of witnessing.

Evaluating the conference, co-sponsors Hicks Shelton, KBC evangelism secretary, and Forrest Sawyer, KBC brotherhood secretary, agreed that a spiritual climax occurred Tuesday afternoon when Shelton had the audience bow in prayer following a message by Scott.

Sullivan, they said, gave the men direction for evangelistic efforts as they left Elizabethtown and returned home.

Approximately 1,500 different persons attended the two-day conference. Shelton and Sawyer both said that laymen outnumbered pastors about two to one. Both expressed pleasant surprise at the large number of ladies who attended the sessions.

The largest attended session was Monday evening when extra chairs were placed in the aisles, the balcony along both sides and still people were left standing.



Herbert Jukes, Fairview Baptist Church, Ashland, and John Dunaway, First Baptist Church, Corbin, talk with Jim Highland, First Baptist Church, Williamsburg.

Former Kentucky Pastor

Historian Davis C. Woolley Dies Of Cancer

Davis C. Woolley, executive secretary of the Southern Baptist Convention's Historical Commission in Nashville, died January 15 of cancer of the bone marrow. He was 62.

Woolley, a former Kentucky pastor, had been hospitalized for the past four months. Up until the first of the year, he continued to work in the hospital, using dictating equipment at his bedside.

No public funeral services were held, at Woolley's request, but rather a memorial service was scheduled on Sunday afternoon, January 17, at Glendale Baptist Church where he was a member.

Porter W. Routh, executive secretary of the SBC executive committee, pointed out that Woolley's death marked the first time in more than a decade that the executive of a Southern Baptist agency had died while in office.

Routh praised Woolley's contribution to the total denomination, especially through the SBC's inter-agency council of which he was chairman.



Woolley

"Davis Woolley was not only an able Baptist historian, he was a successful pastor, teacher, administrator and a devoted father," Routh said. "Above all, Davis Woolley was a Christian man."

Unfortunately, Woolley was unable to see to completion one of his biggest projects as head of the SBC Historical Commission. He died five months before publication and release of Volume III of the *Encyclopedia of Southern Baptists* which he edited.

Before he died, however, Woolley was able to see all the galley proofs on the 608-page Encyclopedia volume handed over to the printer with final approval given for printing.

W. Morgan Patterson, professor of church history at Southern Seminary, Louisville, and chairman of the historical commission, praised Woolley's work on the encyclopedia and other significant contributions Woolley made to the SBC.

Patterson noted as specific contributions Woolley's publishing project, including a revision of the book, *Champions of Religious Freedom*; editing *Baptist Advance*, which marked the 150th anniversary of organized Baptist work in North America; writing the book, *Guide for Writing the History of*

a Church; plus editing the journal, *History and Heritage*, published beginning in 1965 by the commission. He also led in sponsoring "Great Moments in Baptist History," composed of a number of paintings depicting Baptist history, as done by artist Erwin Hearne, Jr., of Dallas.

Before moving to Nashville in 1959, Woolley was director of the Howard Extension Department Service, an educational program sponsored by Howard College (since renamed Samford University), Birmingham. He served in that position from 1953-59. Previously, he was pastor of First Baptist Church, Palatka, Florida.

He was a graduate of Draughton Business College, Montgomery, Alabama, and Howard College, Birmingham. He earned the master and doctor of theology degrees from Southern Seminary, Louisville.

While in Kentucky, he was pastor of Baptist churches in Waddy, Smith Mills and Henderson.

Active in Baptist camp work, Woolley was director of recreation for the Alabama State Training Union Assembly, director of the Shelby Association Camp in Kentucky and director of the St. John's River Association Camp in Florida. (BP)

Church Giving Goals Urged By Commission

The Stewardship Commission of the Southern Baptist Convention adopted more than a dozen recommendations, paid tribute to its retiring executive director-treasurer and adopted specific goals urging an increase in church contributions throughout the SBC.

The commission members adopted a recommendation praising the contribu-

tions of Merrill D. Moore, who retires January 31 as executive director-treasurer, and held a special banquet in Moore's honor.

In major business actions, the commission adopted two specific recommendations outlining stewardship goals for the period, 1972-75, and urging Southern Baptist churches to follow a plan for increasing support of world missions through the Cooperative Program.

The plan calls for churches which now give less than 20 percent of their total church budget through the Cooperative Program to increase the percentage to the Cooperative Program by two percent each year until reaching 20 percent; for churches now giving 20 percent but under 30 percent to advance one percent annually up to 30 percent; and for churches now giving 30 percent to increase one-half percent each year "until the objective set by the church is reached."

Stewardship goals approved by the commission for the years 1972-75 included the following:

- ▶ An annual increase of 100,000 tithers in the SBC (currently there are about 1.4 million tithers in the SBC);

- ▶ An annual increase of 1,000 churches conducting an intensive stew-

ardship and budget subscription emphasis (currently there are an estimated 4,000 to 6,000 churches which conduct such emphases);

- ▶ \$1 billion given annually through the churches by 1975 (compared to the current \$850 million given to SBC churches);

- ▶ \$100 million given annually through the Cooperative Program by 1975 (compared to \$80 million last year).

Other goals called for an annual increase of 1,000 churches reporting a stewardship chairman or committee, 99 percent of all SBC churches giving through the Cooperative Program by 1975; \$25 million raised annually with the assistance of the Stewardship Commission for church buildings by 1975; and one million Baptists with a current Christian will by 1975.

Under a reorganization plan adopted, three staff members assigned new responsibilities by the commission including Michael L. Speer, director of Cooperative Program promotion; F. Paul Allison, director of stewardship development, and Ben G. Gill, director of endowment and capital giving service. Speer is a former KBC stewardship secretary. (BP)



BIBLE CONFERENCE SPEAKERS — The Nationwide Bible Conference will feature numerous well-known biblical scholars. The five principal speakers will be (top left) Culbert Rutenber, professor, American Baptist Seminary of the West, Covina, California; Billy Graham, world-famous evangelist; W. A. Criswell, pastor of First Baptist Church, Dallas, Texas; Dale Moody (lower left), professor, Southern Baptist Theological Seminary, Louisville; and George Beasley-Murray, principal, Spurgeon's College, London, England. The conference dates are March 15-18.

NOBTS Schedules Credit Tours

Three faculty members of the New Orleans Baptist Theological Seminary will direct unique travel programs through Europe and the Near East beginning May 31, 1971. Two 40-day programs provide four hours of post-graduate credit for college students who have completed their junior year and alumni and laymen who have an accredited bachelor's degree. The third program, a first-class 22-day adventure through Europe and Israel, is provided for those who cannot be away for 40 days and are not interested in credit.

James D. Mosteller, dean of the school of theology and professor of church history, will direct the 40-day Church History Adventure through Europe and Israel, May 31 to July 10.

Ray F. Robbins, professor of New Testament interpretation and Greek, will direct the 40-day New Testament Adventure through Europe, Turkey and Israel, May 31 to July 10, 1971, which includes visits to London and Rome and extensive travel through Greece, Turkey and Israel.

George L. Kelm, assistant professor of biblical introduction and archaeology, will direct the 22-day International Adventure, May 31 to June 21, 1971.

Descriptive brochures and additional information are available by writing to

George L. Kelm, director of the institute of archaeological research, New Orleans Baptist Theological Seminary, 3939 Gentilly Boulevard, New Orleans, Louisiana 70126, who is coordinating the programs.



CONFERENCE FELLOWSHIP — Mealtime offered conference-goers a chance to relax and enjoy fellowship with others. Gathered around this cafeteria table are, left to right, Don Mathis, Princeton; Arlon Davis, Donaldson; Howard Sutton, Princeton; T. A. Thacker, Louisville; and R. G. Shelton, Eddyville.

Moody Children's Films Dubbed Into Spanish, To Aid Missionaries

The Southern Baptist Foreign Mission Board has recently concluded a cooperative effort with the Moody Institute of Science in dubbing into Spanish their children's film series. The production includes 15 films, seven of which are biblical in nature and eight with scientific content.

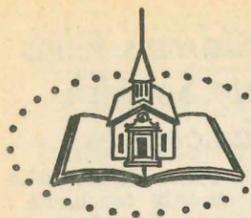
Missionary Alan W. Compton, the board's radio and television representative for Latin America, supervised the dubbing. He reported that the films will be used on television by permission of Moody and in general field evangelism.

"This is the first time specific materials have been produced for use with children and it is hoped they will give us new opportunities for target evangelism with these who constitute well over 50 percent of the population of Latin America," said Compton.

At the same time special literature is being produced in cooperation with the Baptist Spanish Publishing House, El Paso, Texas, to be used with the films. This is the second cooperative effort that the Foreign Mission Board has had with the Moody Institute of Science in Latin America, Compton said.

The organizations are presently involved in a cooperative use of the Moody science films on television. They are used in English, Spanish and Portuguese.

The Moody Institute of Science has also cooperated with the Foreign Mission Board in many areas of the world in dubbing into other languages their science films, Compton added.



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for February 7, 1971)

LIFE AND WORK SERIES

A Disciple Slow To Learn

John 6:5-7

Crowds watched Christ and His apostles enter the boat in which they departed on their journey to an undisclosed spot where they could rest and relax for a time without being disturbed. Surmising whither the Lord and His party were going, the crowds proceeded thither by land. When the former disembarked, the throng they had sought to evade was waiting for them.

Instead of being irritated by the intrusion of that vast throng, Christ was moved deeply because He knew that they were hungering for spiritual truth. Their condition and needs appealed to Him so strongly that He began to teach them. After teaching until night was approaching, Christ was not willing for the crowds to be sent away hungry.

Feeding the multitude must have been one of the hardest tasks which the disciples faced. In fact, they did not have any intention of attempting it. Feeling responsible for feeding these people who had been so interested in Him, His message and His miracles, Christ asked Philip: "Whence shall we buy bread, that these may eat?"

He did not ask this question because He was perplexed. He knew exactly what He was going to do. He asked the question to shock them and to make them think about the problem. Christ asked the question specifically to test Philip. Like some of us today, Philip thought of the needs of the people in financial terms rather than in terms of Christ's ability to supply them.

John 12:20-22

After Christ's triumphal entry into Jerusalem, certain Greeks, along with others, came to the feast. Not knowing what the religious authorities would do if they should see Him conversing with the Greeks and reluctant to assume this responsibility of introducing them to Christ, Philip consulted Andrew, a disciple who was adept at introducing others to Christ. Any Christian should be willing and able to bring inquiring souls into contact with the Saviour.

Their cry, "We would see Jesus," indicates that there was rising in their hearts the craving for a new, unselfish, holy and loving ideal. This craving met its answer and satisfaction in Christ, the world's supreme moral ideal. Their

request was also the cry for a mighty Saviour, which sprang from a felt need. In Christ alone can every need be met, be it for salvation from the penalty and power of sin, guidance in the maze of life's mysterious happenings or comfort in the hours of bitter disappointment and great loss.

There is also the cry for an immortal hope. Apart from Christ men never have had any sure hope for the life to come. As men have come to see and know Christ, He has given them hope, not only for the life that now is but also for the one which is to come. Our task is to reveal Christ as the moral Ideal, the mighty Saviour and the immortal Hope.

John 14:6-11

On the night before His crucifixion Christ calmly announced to His disciples that He was going to leave them. In consternation they looked at each other. Thomas said: "Lord, we know not whither thou goest; and how can we know the way?" Christ replied, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." From what is Christ the way? He is the way from the guilt of sin, the

INTERNATIONAL SERIES

Persistence In Prayer

The importance and value of conscious communion between the heart of the Christian and God cannot be exaggerated or overemphasized. Prayer occupied a prominent place in the life and ministry of Christ.

While our Lord was praying in a certain place, His disciples stood nearby. Silently and reverently they looked and listened. They observed in Christ a strange separation from the world, a conscious nearness to God, a delight in the Father's presence and familiarity in communion with Him which seemed to them like heaven upon earth. As they looked at and listened to their Master communing with His Father, there was something that told them He was really praying. So, they wanted to learn to pray as He prayed.

Luke 11:11-13

Christ's example emphasized the

wrath of God and the power of sin. To what is He the way? He is the way to God the Father and to heaven. No one will ever get to heaven unless he goes there through Christ.

Not understanding clearly Christ's claim as to the unity and equality of the Father and the Son, Philip said: "Lord, show us the Father and it sufficeth us." In making this bold request, Philip was acknowledging his faith in Christ's ability to reveal God to the human heart. Moreover, this request finds its echo in every believing heart, where there is a yearning for a better acquaintance with the Father.

Surely no one could ask for any clearer or stronger claim to deity than is involved in our Lord's answer to Philip: "He that hath seen me hath seen the Father."

Following His claim of oneness with the Father, the Lord Jesus gave an exhortation to faith, saying, "Believe me that I am in the Father, and the Father in me: or else believe me for the very work's sake." He requested that He be judged by His works, knowing full well that no mere human being could perform such works as He did.

Those who have made the greatest impact on the world and left the best influence behind them have been men and women of prayer. In addition to being a glorious privilege prayer is a duty which we owe to God, to others and to ourselves. We can accomplish so much more when we attach our impotence to God's omnipotence through sincere, definite, persistent and expectant prayer. Readily acknowledging that our prayer life is not all that it ought to be, by the example and instruction of Christ, we are encouraged to be steadfast and persistent in prayer.

Luke 18:1-8

In all probability, this judge was a Gentile who had been appointed by the Roman government. He did not have any fear of God or any regard for man, so he ignored both God's commandments and public opinion. Therefore, it is not surprising that he was not really concerned about the administration of justice.

In the daily routine a defenseless widow besought the unprincipled and heartless judge to protect her from an unscrupulous and designing adversary. He was not disposed to see that she received justice. In fact, he was totally unconcerned about her rights, as well as indifferent to her needs. Even though the judge did not have any interest in her case, this woman, who was convinced that right was on her side, persisted in her entreaty for help. She was so persistent that the hypocritical and selfish judge eventually decided that he would help her in order to get rid of her.

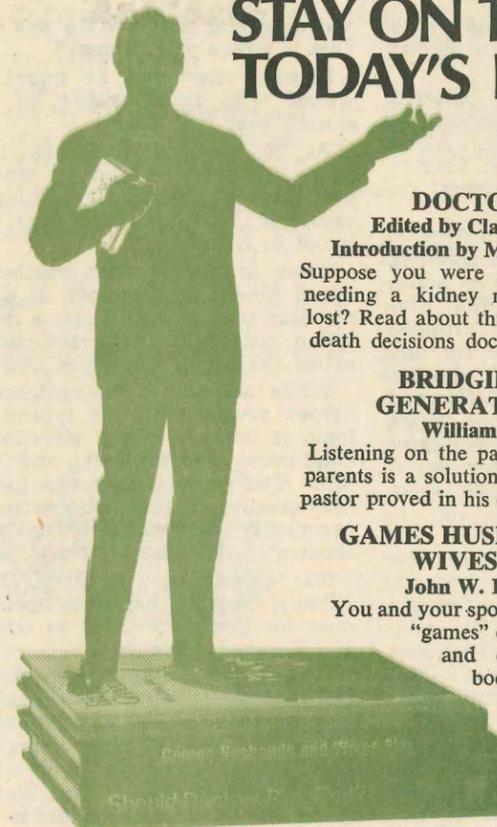
If an unethical and unfair judge finally responded to the entreaties of a persistent widow who was in desperate need of his help, how much more will our glorious and loving heavenly Father hear and answer the prayers of His importunate children and supply their needs!

We need to learn to keep on praying, instead of losing heart and ceasing to pray. Prayer is not a spiritual luxury but it is a fundamental expression of the Christian life. It is truly regrettable that so many professing Christians ignore prayer until a crisis comes, as in the case of sickness or an emergency, or death seems to be impending.

Prayer is a divinely appointed weapon which can be used most effectively against the sinister attacks of Satan. The maintenance of an effective and victorious spiritual life is dependent on perseverance in prayer.

Alertness and vigilance will make us mindful of the fact that we have been the recipients of so many blessings because we have prayed. This should result in personal expressions of gratitude to God, the Giver of these blessings. Let us cultivate a spirit of thanksgiving. Such a spirit pleases God, enriches the lives of those who hear and observe our expressions of gratitude and greatly benefits those of us who possess it.

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Drug Addict Turns Preacher

Don Conley is a seminary student with a message to tell. Conley is a former drug addict turned preacher.

The 34-year-old Conley entered Southern Seminary on September 1 to study for a diploma in theology. Along with his studies he has found time to tell his conversion story in several revivals throughout Kentucky.

Born into a Catholic home in Albany, New York, Conley went to Hollywood, California, in 1960 to become an actor. It was there that he had his first contact with drugs. "I smoked pot, dropped pills, tried LSD and all the sin and wildness there," he recalls.

During the time he was in Hollywood he worked in small acting jobs. These included parts in such television programs as "Gunsmoke." After seven years in Hollywood, he decided to get out. Conley then made his way to Georgia.

While working as a recruiter for Bauder Fashion College in Georgia, Conley met a young lady who brought him home to dinner and to her widowed mother. The mother invited Conley to church. Though he hadn't been to a Catholic church or any other church in 15 years, he accepted.

As he sat in the congregation at the Westview Baptist Church in Albany, Georgia, on January 1, 1967, Conley was converted. "I don't recall the sermon or the scriptures, I only know that what I had been searching for all my life in drugs, booze and wild parties was Jesus Christ," he said.

His life changed dramatically after that. Within two weeks of his conversion experience, Don surrendered to the ministry. About his call he says, "It

was as strong as if a voice was saying, 'this is where you belong'."

Shortly after that he married the widow who had insisted he go to church that first time.

As life changed drastically for 31-year-old Conley, so did his work. He quit his job with Bauder College and began to work in a ministry to the youth in Albany.

After counseling with another pastor in Albany, Conley took an old theater and transformed it into a rehabilitation center for drug addiction. He called the center The Open Door.

While working in the center Conley helped youths with the typical problems of today — drug addiction, suicidal intentions, loneliness, and frustrations. The venture, however, folded in 1969 because of "the indifference of the parents in the community and the influence of the mobster world."

The closing of The Open Door in Albany, Georgia, however, opened the door for Conley to come to Louisville and Southern Seminary.

Conley found a job with the Billy Graham organization that provided the necessary links between Albany and Louisville. The Graham organization hired him to be its film representative traveling in Kentucky and West Virginia, and they stationed him in Louisville.

When he moved here in March, 1969, he found out about the seminary and decided to enroll.



Don Conley examines publicity photos used during his stint in Hollywood as a bit part actor and odd jobs worker.

Since Conley has been in Kentucky he has preached at "over 200 churches" here. Though he still plans to hold as many revivals as he can, Conley says his primary reason for staying in Kentucky is to obtain a seminary education. "I came here to get a firm foundation under what I am preaching," he said.

Former Ky. Pastor, Educator, Author Dies

Chas. F. Leek, 78, former Kentucky pastor, died Sunday, January 17, in Nashville, Tennessee. He originated the Bureau of Public Relations at Southern Baptist Theological Seminary. During his six year tenure there he initiated alumni activities, student recruiting and other extra-curricular programs.

He also served as co-pastor of Crescent Hill Baptist Church, Louisville, and pastor of Buechel Baptist Church, Beuchel, Kentucky.

Since 1966 he had lived in Nashville, Tennessee, where he served part-time on the staff of the Southern Baptist Historical Commission.

Leek, a native of York County, Pennsylvania, was a graduate of the old Chatham Training School, now the

Hargrave Military Academy in Chatham, Virginia, and the University of Richmond. He received his masters degree at the Southern Baptist Theological Seminary, Louisville.

For 13 years, he wrote a column, "Watching the World" for the *Alabama Baptist*, a state church paper, and was included in *Who's Who in America*, the *International Blue Book*, the *International World Who's Who*, in *Young Men in America* and *Who's Important in Religion*.

Survivors include his widow, Mrs. Zola Hubbard Leek; two daughters, Mrs. Howard B. Foshee, Nashville, and Mrs. John Bright Hill, Jr., Alexandria, Virginia; four granddaughters and one great-granddaughter.

Leek was the father-in-law of Howard B. Foshee, secretary, church administration department, Baptist Sunday School Board.

The family requested that contributions be made to the Chas. F. Leek Memorial Fund, Southern Baptist Historical Commission, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

What Are Baptists Thinking?
Western Recorder Readers Know

BAPTIST FORUM



(Continued from page 5)

estantism has nothing to lose in unionizing. Baptist churches that participate in this movement stand to lose their distinction as a people of the Book and their peculiarity as proclaimers of the truth.

Matthew 16:18 and Matthew 28:19-20 make it clear that Jesus never left His mission program to the Christian community, but built His church and authorized it to carry out His Commission — to evangelize, to baptize, and to indoctrinize. Also read Luke 6:12-13; 1 Corinthians 12:28a.

Our Lord never resorted to compromise with other religious organizations or individuals to carry out His Father's plan. Why would He expect His body on earth today to link up with religions to carry out His plan? He is "the same yesterday, and today, and forever" (Hebrews 13:8). I do not believe He is leading in this movement. There is no possibility of cooperation, harmony and unity in disagreement (Amos 3:3 and 2 Corinthians 6:14, 17).

If all professing Christians are anxious to work with us, then let them get under the Headship of Jesus Christ and become a part of His local, visible body on earth. Let them subscribe to the

same baptism Jesus took and gave to His church to administer. If this plan does not appeal to them, then let them do their own work and as the Saviour said, "Forbid him not" (Luke 9:50).

But to join them I would have to become one of them, and my God-given convictions won't permit me, as a redeemed servant, to be anything but a Baptist.

Hickory, Ky. Billy Turner
Pastor, Hickory Baptist Church

INNER CITY MINISTRY

Dear Editor:

I have just read the two fine articles which were carried in the January 16 issue of the *Western Recorder*, the one titled "Wanted: A New Plan for A New Day," by J. Wesley Shipp, and your editorial which followed up on that.

First of all, we are delighted that the *Western Recorder* has taken note of the needs of the churches of the inner city. This is not the first time the paper has done this, for through the years it has been interested in the total aspect of

our church life throughout the state of Kentucky and the inner city is only one segment of the need, but a very real need.

For the last three years, the Long Run Association has been engaged in the program of SHARE. This program, under the direction of our director of Christian social ministries, Lowell Lawson, has seen a number of suburban and larger churches come to the aid of the weaker churches in the Association. Many of these churches now are receiving aid from sister churches, some have received aid through the Association itself. However the Association is limited as to what it can do.

If more of our stronger churches could help the weaker ones, even for a year, it would give the weaker churches a real boost and could possibly mean the lengthening of their life and ministry.

My prayer is that through sharing and working together we may see the true *koinonia* exhibited and manifested on the part of those receiving, as well as those giving. Thank you for your interest.

Louisville, Ky. G. Allen West, Jr.

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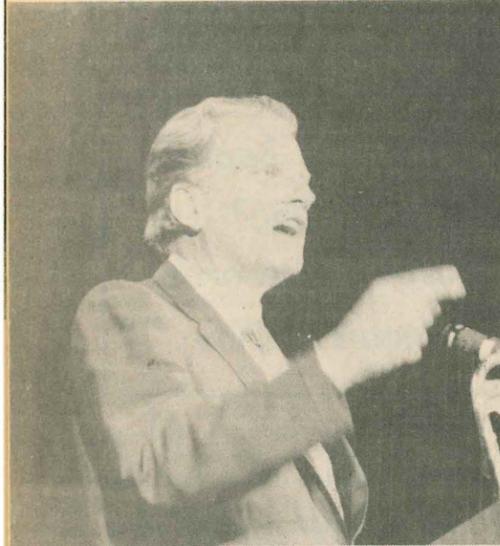


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Graham Sets Lexington Crusade

Evangelist Billy Graham will hold a special four day crusade in Lexington, April 22-25, 1971, according to a recent announcement made by the University of Kentucky.



Graham pictured at Denver

Graham's official invitation was extended by the University of Kentucky Student Center Board and was accepted with the provision that the crusade be co-sponsored by a local steering

committee chaired by Trinity Baptist Church pastor Bob Brown.

The four day crusade will meet in Memorial Coliseum on the UK campus. The Sunday afternoon service may be moved to the football field.

Brown, who together with First Baptist Church pastor Homer Nutter will be co-chairmen, stated that American Broadcasting System will televise the services nationally sometime in May.

The announcement of Graham's crusade evidently came as somewhat of a surprise.

Brown said that he and others talked with the Graham team during the Knoxville crusade last year. At the time, 1977 seemed like the earliest possible time a Lexington crusade could be scheduled.

However, when the possibility of another national televised hook-up emerged, Graham chose Lexington.

"I'm sure our 1967 Grady Wilson crusade had something to do with our being chosen," Brown commented. That crusade drew over 92,000 people. Two hundred churches from seven counties helped sponsor the evangelistic effort.

"We had thirteen months to prepare for the 1967 crusade," commented Brown. "We have 13 weeks to prepare for this one."

In November the Kentucky Baptist Convention adopted a resolution urging Graham to accept the Lexington invitation. Brown introduced the action.

Thai Baptist Gets Exec. Post

Pastor Boon Krong Pitakanon of Immanuel Baptist Church in Bangkok has been elected the first Thai executive secretary of the United Bible Societies of Thailand and Laos. He succeeds Chan Y. Choi, missionary of the Presbyterian Church of Korea to Thailand.

The 45-year-old Boon Krong has been pastor of Thailand's largest Baptist church for the past four years.

Boon Krong said he hopes to emphasize Thai Baptists' responsibility for reaching their own countrymen through increased monetary support from local churches and individuals and increased participation by voluntary colporteurs from the churches in scripture distribution.

He has appealed to the leaders of Thai churches, many of whom he knows personally, for their cooperation. He said scripture distribution is an excellent way of expressing the revival spirit evident among many groups in Thailand. "God is working here as never before," he added.

Boon Krong is the author of 10 books and a professor in the Thailand Baptist Theological Seminary. He has preached for radio programs and was featured in

two films about Thailand produced in 1967 by the Southern Baptist Radio and Television Commission. He has preached in Vietnam, and he represented Thailand Baptists at the Baptist World Congress in Tokyo in July, 1970.

A native of Uttaradit, Thailand, Boon Krong became a Christian while convalescing in a hospital. As a student in a Christian and Missionary Alliance Bible School, he spent vacations working with leprosy patients in Chonburi, where he came in contact with a Baptist church.

He and his wife were baptized into the Chonburi church on the day it was organized in March, 1959, and he became pastor there the next year, serving until he came to Immanuel Church in 1966.

Boon Krong's election is an unusual honor for work in Thailand related to Southern Baptists, said SBC missionary Ronald C. Hill. Now in its 20th year, Southern Baptist work has only 13 churches and 15 chapels with a total membership of 1,225, although it does project a program including a hospital, seminary, student center, publications department, book store and mass communications office, Hill reported. (BP)

Churches Add Western Recorder

During December seven churches added *Western Recorder* to the church budget.

Under this plan, the state Baptist paper goes into the home of each resident church family 50 times a year for the low cost of \$1.75 per family.

News of Baptist work the world over helps keep these families aware of their involvement around the world.

Churches added during December are Lothair Baptist Church, Hazard; Huff Settlement Baptist Church, Tremont; Providence Baptist Church, Kevil; Dione Baptist Church, Cumberland; Mt. Gilead Baptist Church, Mt. Sherman; Pulaski Baptist Church, Eubank; and Pilot Knob Baptist Church, Berea.



NEW BUILDING — Verlin Kruschwitz, right, shows off the new building of the Central Baptist Mission, sponsored by the Severns Valley Baptist Church, Elizabethtown. Inspecting the recently completed structure are, left to right, G. Allen West, Louisville; Jerry Oakley, Owensboro; Don Davidson and Jack Smith, both serving in Ohio.