

Thou therefore endure
hardness, as a good sol-
dier of Jesus Christ.

II Timothy 2:3

Don Hill

 **WESTERN RECORDER**
FEBRUARY 27, 1971

People And Places

Western Recorder associate editor **Bob Terry** and his wife Eleanor announce the arrival of their second child, a girl. The baby, named Catherine Jean, arrived Friday, February 19.

Ellers Memorial Baptist Church of Harrodsburg, formerly the Ellers Chapel Mission, was duly constituted into a church on January 10, 1971. During the past year the Sunday School average attendance has increased from 20 to 60.

Presently the church is in the planning stage for the erection of a new educational building and sanctuary.

Ron Sharp, a student at Georgetown College, has served as pastor since June, 1969, and reports a steady growth in spirit, enthusiasm and outreach in the church ministry.

W. K. Wood, Ashland, former evangelist for the Kentucky Baptist Convention, is still active in the ministry and frequently supplies and conducts revivals. Wood's address is 2948 Hackworth, Ashland, Kentucky 41101.

Homer D. Carter, pastor of the Kirkwood Baptist Church, St. Louis, reports that Ernest Watson, president of the Baptist Union of New South Wales of Sydney, Australia, will be a guest evangelist in a Kirkwood Baptist revival, October 10-17, 1971.

Watson plans to be in the United States along with his wife on an extended visit from October, 1971, through January, 1972, and will be available for appointments with other churches. His address is Ernest Watson, Box 356, Haymarket N.S.W., 2000, Sydney, Australia.

Paul Sullivan, pastor of Edgewood Baptist Church in Hopkinsville, was recently awarded the Junior Chamber of Commerce Physical Fitness Award. He received the award for "outstanding leadership in providing children of his neighborhood with a place to play."

Sullivan said he accepted the award in behalf of the church he serves. Last year the Edgewood church provided a family picnic area and playground, nine holes of miniature golf, tennis, badminton, tether ball, croquet, horseshoes, volley ball and an archery range. An activities director supervised the recreation.

Marvin Byrdwell, manager of Cedarmore Baptist Assembly, was elected president of the Southern Baptist Assembly and Camp Managers Conference when the group recently convened in Lake Yale, Florida. He was also named chairman of the program committee for the organization.

James O. Gash, a Mercer County native, died of a heart attack January 24 at Pompano Beach, Florida. At the time of his death he was serving as interim pastor of Lauderdale Lakes Baptist Church. He formerly served churches in Alabama, Oklahoma, Iowa and Florida. For several years Gash was business manager of Southwest Baptist College in Bolivar, Missouri.

Baptist young people in **Grant County** have organized youth evangelistic teams to conduct revival services in area churches. The decision to form the teams came after an associational youth revival which saw many young people make commitments to Christ. Later, 30 members of the group attended the Youth Evangelism Workshops in Lexington. From there the decision to form evangelistic teams came. Larry Martin, pastor of the Sherman Baptist Church, where the young people first spoke, is serving as adviser to the teams. Any church interested in one of these groups may contact Martin at the Sherman church in Dry Ridge.

Church Chuckles by CARTWRIGHT



"Some of Fred's business deals bothered his conscience, until he started to tithe!"

DEVOTIONAL



Truman Johnson
Pastor, Cloverport Baptist Church

Salt And Light

Matthew 5:13-16

"You are the salt of the earth... you are the light of the world..." These are the words of the most authoritative person ever to speak on earth. Are they to be taken seriously and literally? I would say that they are to be taken seriously but not literally. A literal interpretation would force us to the conclusion that people are not really people at all but rather blocks of salt and light bulbs. This we know to be untrue. What is the answer? Very simple — the Bible was written in symbolic and pictorial language and if we are to receive its message we must blend our minds with the mind of the Master who seeks to communicate with us. What then does He seek to say to us in these words?

Salt and light are representative terms of what every Christian should be — a penetrating and illuminating influence — something both to be seen and felt, a power to attract and transform. His influence permeates like the salt which the farmer uses to cure his pork. The meat is never the same after the salt is applied.

But a silent influence is not enough. The Christian is also to be a light — something that can be seen. We are to shine because all the world about us is in darkness. The darkness of ignorance, error, unbelief, inconsideration and vice is to be found everywhere.

Salt in a sack or light in an unoccupied room is of no value whatsoever.

WESTERN RECORDER

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

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Baptist— Catholic Encounter

Southern Baptist pastors and Roman Catholic bishops and priests together singing Martin Luther's hymn. I never thought I'd live to see the day!

It was the first gathering of its kind at this level. The group met in Daytona Beach, February 1-3. The meeting was jointly sponsored by the National Conference of Catholic Bishop's committee for ecumenical and interreligious affairs and the Home Mission Board's department of interfaith witness. Initiators were Monsignor Bernard Law of Washington and Thomas Starke of Atlanta.

The group included a Roman Catholic archbishop, four bishops, Catholic press representatives and priests. In the Baptist group were pastors and teachers of religion from colleges (Georgetown, Cumberland, Samford, Wake Forest, Stetson, Atlanta, Charleston, Ouachita, Belmont, Campbell, Union and William Carey). The Baptist press was represented by Erwin McDonald of the *Arkansas Baptist Newsmagazine* and George Sheridan of *The Christian Index* (Georgia). The group totaled about 50

Alton H. McEachern
Pastor, St. Matthews Baptist Church,
Louisville, Kentucky

Southern Baptists and 50 Roman Catholics from ten southeastern states.

Principal addresses were brought by John L. May, bishop of Mobile, Alabama, and Cecil Sherman, pastor, First Baptist Church, Asheville, North Carolina. The subject: "Salvation, a Catholic and a Baptist view."

We then spent three sessions by two-state groups discussing salvation and evangelism, church-state relations and issues related to civic righteousness. As one might imagine, these groups could not discuss the above subjects without some sparks flying; however, it proved a stimulating encounter. We discovered areas of agreement and of divergence. We exploded myths each group had about the other. Interestingly, polarization was not between Baptists and Catholics, but between groups of activists and pietists within both denominations. We all came away with an enhanced mutual respect.

Some personal observations include: both Baptists and Catholics have a high ecclesiology. Interestingly, Roman Catholics are more closed communion than many Southern Baptist churches.

The American Catholic church is not monolithic despite its hierarchical structure. The bishop's power is limited. There is great divergence of opinion within their church. Catholic laymen are playing an increasingly formative role in their church — locally and denominationally. Pope John XXIII did not simply raise a window and let in some fresh air — it is more like a hurricane.

Bible study and a biblical emphasis within the Catholic church is refresh-

ing. Many Catholics would like to be rid of the financial burden of parochial schools. They have begun a Sunday School movement and were anxious to learn from our experience in this area.

Some Baptists felt kinship with their concern about education — especially higher education. We were asked why we opposed state aid to parochial elementary and secondary education — while pressing for state aid to higher education in the form of a voucher system or "GI bill" for all college students. We replied that a child is required by law to attend school until he is 16 but is not required to go to college. They responded that social pressures and technological advances in effect do require a youth to get higher education.

Some Baptists wonder if we have any business continuing in any education except religious education and theological education. Perhaps our schools should be set free to make their own way with government and foundation aid. Could our schools then function better as the private sector of higher education? This would free Baptist monies for chairs of Bible on private and state college faculties. It would also free funds for stronger student ministries on many campuses. Most Baptist students are in state universities.

Roman Catholics with 47.8 million members and Southern Baptists with 11.5 million are the two largest church bodies in America. If America is to be "one nation under God," we must cooperate for civic righteousness.

A special session was held for Baptist and Catholic pastors on interfaith marriage. The Catholic church recognizes the sacred nature of all marriages including those not considered sacramental.

Non-Catholic ministers may participate in the Catholic marriage service (except the mass). Catholic priests are also permitted to take part in a non-Catholic marriage service, if the service does not include an observance of the Lord's Supper.

The Catholic partner in a mixed marriage must promise to remain a Catholic and to rear their children as Catholics. The non-Catholic partner must be informed of the promise but no formal statement is required of the non-Catholic.

Other Baptist leaders at the conference included Claude Broach of Charlotte, Lewis Rhodes of Knoxville, R. Paul Caudill of Memphis and Barry Garrett of Washington. Kentucky Baptists were also represented by A. B. Colvin of Middletown, George Jones of Newport and myself.

Kentucky Catholics in attendance included the reverends Stanley Schmidt, Joseph Maloney and Gerald Dentinger of Louisville; Monsignor John Hegebauer of Covington; bishop Henry Soenneker of Owensboro; and Anthony Higdon of Paducah.



Amazing Charges Demand Official Answer And Christian Action

The evidence that Louisville along with Jefferson County is and has been for twenty years an open city for illegal gambling, prostitution and bootlegging as presented in two one-hour television presentations over WHAS-TV was shocking even to those who knew some of this kind of activity goes on in every city as large as Louisville. The sights and sounds of numerous illegal bookie joints, their operators and customers along with open prostitution solicitation captured on films and tapes by two reporters can scarcely leave any doubt about the truth of the accusations.

Even more alarming is the overwhelming evidence that such operations are known by at least some police and political officials and that payoffs have been accepted from operators of these illegal activities by police officials of low and high rank and that both major political parties have been recipients of campaign contributions from those who considered them as payoffs for protection.

City and county court officials of both parties have also been accused of knowing and allowing these illegal activities to continue by making only periodic arrests, imposing fines or filing away charges. The only results of the arrest and court action was the guilty parties being back in business within hours.

What is to be said about such revelations and accusations? For one thing the charges must be answered by those accused of allowing Louisville to be an "open city." To remain silent in the face of such convincing evidence is to admit the truth of the charges. Among those who must come forth with some response are the mayor, the county judge, the Louisville police chief, police court judges and the Commonwealth attorney.

It would be almost beyond belief that such high ranking officials are in on payoffs. On the other hand it is equally unbelievable that such illegal activities can go on without the knowledge of these officials and that steps will not be taken to clean house.

Another thing to be said is that the Baptist community of Louisville should be in sackcloth and ashes of repentance. With the Baptist community made up of approximately 125,000 church members in 260 Baptist churches and missions such a situation could not exist apart from the cooperation or at least apathy on the part of many of these Baptists. Indeed too many Baptists are involved as office holders or out-

right participants in placing illegal bets and other illegal activities.

It just doesn't make sense for Louisville to be one of the strongest Baptist cities in the nation and also a noteworthy open city for illegal gambling and prostitution. Such a situation becomes more unthinkable when the rest of the Christian community of Louisville is added to Baptists.

What can we do as Christians about the situation? First of all, we can realize that Christian belief and Christian conduct cannot be separated if we take the New Testament seriously. True Christians must be concerned about the moral atmosphere of the community in which we and our fellowmen live and rear our children.

Second, we can not only obey the law ourselves but we can report to the proper authorities every violation we observe or know about, especially in respect to gambling, prostitution, drug abuse and bootlegging. City police chief, C. J. Hyde, has often spoken to church and civic groups and always insists that law enforcement cannot be any better than the citizens of the community desire it to be. Apathy and lack of cooperation in law enforcement are probably our most dangerous temptations as Christians. We tend to retreat in our little church enclaves and leave the rest of the world around us to the devil and his human agents.

The citizens of Louisville, Jefferson County and all Kentucky owe a debt of gratitude to WHAS-TV and the two reporters who have pulled the curtain back on the immorality of our community. Public officials owe the citizens an answer to these charges and we all owe our Lord and our community our cooperation in abiding by and helping enforce the law. Otherwise we become accessories to the deplorable immoral atmosphere in which we live.

According to the television reports the bookie joints are now closed because of the exposure which gave names and addresses. If these names and addresses resume illegal operations now that they have been identified, it will truly be a sad day for and a reflection upon the moral forces of the community.

Readers of this editorial who live outside Louisville should not wash their hands of responsibility. This is where your children come to basketball tournaments, the state fair and numerous other activities. In a sense as Louisville goes, so goes Kentucky.

Does Seminary Extension Really Meet The Need?

The defense of Raymond Rigdon, my dear friend from college and seminary days, for the Seminary Extension work he heads is certainly understandable (see Forum, page 15). He is a very able Baptist leader who is giving this work excellent guidance as did his predecessor, Dr. Ralph Herring, one of the outstanding Southern Baptists of this era.

This editor's plea for more emphasis upon Bible Institute type of training included credit for noble efforts in Seminary Extension work but affirmed this was not getting the job done. This is still my firm conviction in spite of the impressive statistics included in Raymond's description of the present and future work of the Seminary Extension.

Statistics can be misleading as well as impressive. For example, Raymond reports more than 5,000 Extension students in 45 states and six foreign countries which is six times as many students as the four Bible schools have enrolled and only 513 short of the combined enrollments of all six Southern Baptist seminaries. A more accurate picture could be given if other statistics were included. What about a comparison of the actual hours of instruction received by the 5,000 Extension students and the hours of instruction received by the one-sixth as many students in the four Bible Institutes?

Or suppose we included in the statistics what percentage of the over five million dollars allotted to the six seminaries annually is used for Extension students which are only 513 fewer than the total enrollment of the six seminaries? Here would be an interesting statistic to reveal. How many dollars are spent for the training of each Seminary Extension student in comparison with those dollars spent on each seminary student on the seminary campuses? This could be indicative of how much we really are concerned for the training of those students who don't make it to the seminaries.

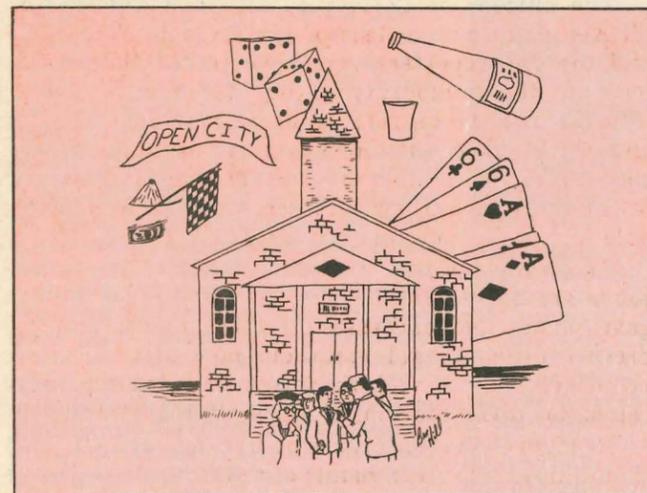
In this same issue (page 11) is the account of two major expansions of the Seminary Extension department's curriculum. According to Rigdon this action is one of "the most exciting developments in the history of the Seminary Extension department." One of the expansions is the development of special courses designed for the 6,000 Southern Baptist pastors who have only a high school education or less. Wonderful! But why have we waited until now to decide to make such provisions? We probably have had this many if not more percentagewise of these untrained pastors ever since the Extension work has been going on.

I cannot be as excited about the other new Extension development. This is a continuing education program beamed primarily for the seminary trained pastor. Here we go again providing dessert for one-third of the Southern Baptist pastors who have already had training in seminaries. Granted continuing education is a crying need for seminary graduates, it is not as urgent as some basic training for the non-seminary and non-college pastors. Besides seminary graduates are able to make provision for their own reading programs and most of them can return to the campus if they really desire to update their education.

The news release announcing these two new Extension developments has one little sentence which is extremely significant. About these new plans it says, "approvals are based on the securing of necessary financial resources." The question is where the necessary financial resources are coming from and the interesting thing to watch is how much any of the six seminaries are willing or can give up for new Extension developments in light of their own present financial plight.

This little sentence could mean these new developments for Extension work will depend upon increases for seminary education in the next Southern Baptist Convention budget. Budget hearings for the 1971-72 Southern Baptist Convention agencies were conducted earlier this week in Nashville and by now the seminaries may have received recommendation for an increase which will make possible these new Extension developments. But the outlook at the time of writing this editorial for much increase to any Southern Baptist Convention agency or institution is not bright.

And so in spite of the high sounding statistics of the present Seminary Extension work plus the two recently announced possible new developments, the thousands of non-college and non-seminary trained SBC pastors are not being provided the training opportunities they deserve and greatly need. And some plan for Bible Institute type training still seems to be the best answer. This does not mean to say that they should replace the Seminary Extension work. More reactions to the February 13 editorial will be dealt with in another editorial next week.



Ignore it - maybe it will go away!

Some Assembly Property To Be Taxed

Glorieta Baptist Assembly will pay taxes on three areas of property as the result of a compromise finalized between the Southern Baptist Sunday School Board and Santa Fe County, New Mexico.

The settlement came as the result of a complaint filed by the board in 1969 against the tax assessor, the board of commissions and the treasurer of Santa Fe County in the district court of Santa Fe County after the assembly was placed on the county assessment list at a value of \$10 million. The complaint called for a judgment acknowledging that the assembly property and all its buildings are Southern Baptist church property used for religious, charitable and educational purposes and thus exempt from taxation under the New Mexico constitution.

The three areas of property involved

in the compromise are the gift and camera shop, the washateria and the service station. New Mexico officials have not yet notified the assembly of the amount of taxes to be assessed on these properties.

Witnesses in behalf of the Sunday School Board at a hearing last August were Harry Stagg, former executive secretary of the Baptist Convention of New Mexico, and James L. Sullivan, executive secretary-treasurer of the board.

Stagg discussed the establishment of the assembly and efforts on the part of New Mexico Baptists to have it built in New Mexico.

Sullivan explained the purpose and use of the assembly and the relationships of the assembly, the Sunday School Board and the Southern Baptist Convention.

Americans United Submits Policy Statement To President's Commission

A definitive statement on the subject of federal aid to church schools by Americans United for Separation of Church and State has been submitted to President Nixon's Commission on School Finance, chaired by Neil H. McElroy. The statement was prepared by C. Stanley Lowell, the organization's associate director.

In an introduction, the statement argues the necessity of "accurate terminology" pointing out that proposals to aid "nonpublic schools" should more accurately be termed proposals to aid "church schools" since churches operate 90 percent of the institutions involved. Of these church schools, the statement pointed out, 90 percent are owned and operated by one religious denomination, the Roman Catholic Church.

The 15-page statement asserted that there was no difference between government subsidy to church schools and subsidy to the church itself. "The school is a part of the church. . . . The teachers, the facilities, grounds, equipment, textbooks are all parts of the school. . . . equally necessary components of one totality — the school, which is part of the church."

The statement declared that federal subsidies to church schools are unconstitutional and that "it is not the proper business of a Presidential Commission to seek ways of evading constitutional strictures that were provided for sound reasons. . . ."

The church-state problem is raised by any government subsidy to church institutions, it was asserted. "There is no better way to establish a church than

to pay for its schools. The injustice of imposing this burden on citizens of all faiths and none is clear."



ABE LINCOLN AWARD — Hank Lindsey, left, news director for radio station WHOP in Hopkinsville, received an Award of Merit during the annual Abe Lincoln Awards program sponsored by the Radio and Television Commission of the Southern Baptist Convention. Commission official Robert E. Lee is at right. Lindsey was cited for "ingenious use of small-market radio station's resources to serve public interest." The Awards were established to honor broadcasters for outstanding contributions to the moral and spiritual life of the nation and to improvement in the broadcast industry.



Off to a Baptist college?

Our high school seniors planning to go to college next fall are right now in contact with one or more colleges with the hope of being accepted by the school of their choice — or convenience.

There are more and more community colleges. Certain large universities appeal to some, particularly to star athletes or those seeking some particular subject in which a given school excels.

Many Baptist students want to attend a Baptist college or university — and they should be encouraged in every possible way to work it out. While the tuition is sometimes higher than some state schools, this is by no means proof that it costs more to go to Georgetown, Cumberland or Campbellsville. In fact, it is overall cheaper in some of our Baptist colleges when the whole cost is figured. In fact, Baptist colleges are lower in total cost than most private colleges and those of other denominations. But, suppose it does cost a little more to attend a fine Baptist college? *It's worth more.*

But, have you checked with the admissions and finance officers about scholarships, work grants, loans which are available in our Baptist colleges? There are many "assists" for our Baptist students. One who sincerely desires to attend can get many, many helps in so doing. Check on this today.

Is the Baptist college better?

Yes, we think so. This is not to disparage any college and certainly not to lack appreciation for Christian teachers in state and other private colleges.

The Christian atmosphere is better. Few would question this. The Christian student body "level" is much higher.

The facilities are excellent. Have you actually visited Georgetown, Cumberland and Campbellsville colleges recently? New dormitories, science buildings, student buildings, libraries are everywhere. This is our finest facility-hour. Students are proud of their surroundings and classrooms. Take them over for a visit this week.

The presidents are outstanding educators, all laymen, all dedicated Baptists! Robert L. Mills of Georgetown, James M. Boswell of Cumberland (Williamsburg), and Wm. R. Davenport of Campbellsville: these are three tall men, three tall Christian educators, three tall Baptist leaders. How about your senior?

Staff Changes

R. G. Shelton, for 13 years pastor of the First Baptist Church of Eddyville, has resigned to become superintendent of missions for the Green Valley Baptist Association.



Shelton

Currently serving as president of the Kentucky Baptist Pastors' Conference, Shelton has been active in all phases of Kentucky Baptist life. He has served as chairman of the executive board's finance committee and as a member of the executive board's administrative committee. He has also served as trustee for both Bethel College and Campbellsville College.

During Shelton's pastorate the Eddyville church more than doubled in membership, increased its budget and mission giving by 500 percent and built a completely new church complex.

Shelton's resignation becomes effective March 7.

Bill Bailey is now pastor of Central Baptist Chapel, Elizabethtown. Bailey began his ministry there February 7.

A native of Missouri, Bailey is a graduate of Clear Creek Baptist School and has been pastor of Pulaski Baptist Church near Somerset.

The Baileys have three children — a daughter, Terrie, and two sons, Bill, Jr. and La Verne.

Beechwood Baptist Church in Louisville has called C. Welton Gaddy as its new pastor. He succeeds James B. Sawyer who resigned effective December 31.



Gaddy

Gaddy, a recent ThD graduate from Southern Seminary, had served for a year and a half as instructor in preaching at alma mater from which he also received the bachelor of divinity degree and the master of theology degree.

During his student years, the new Beechwood pastor served the First Marion Baptist Church, near Seymour, Indiana, as pastor for a total of six and a half years.

Gaddy also served as pastor of three churches in Tennessee while a student at Union (Baptist) University in Jackson, Tennessee. Other positions held by Gaddy include dean of Simmons University for two years and a Southern Seminary preaching fellow for three years.

Gaddy, the son of Mr. and Mrs. George D. Gaddy of 201 W. Collins Court, Louisville, is married and the couple has two children. He began his new work February 1.

First Baptist Church, Eddyville, ordained Steve Elliott Thompson to the gospel ministry on January 3. He is the son of Mr. and Mrs. Henry Thompson of Fredonia. Thompson is a graduate of Murray State University and is attending Southern Seminary. He is married to the former Joyce Drennan and they have one son.

James B. Sawyer, recently retired pastor of Beechwood Baptist Church, Louisville, has been added to the staff of Highland Baptist Church of the same city.

His new position is entitled "Minister of Visitation." In this part-time role he will coordinate the church's visitation program in addition to doing extensive visitation personally.

Lon D. Shoopman, a December graduate of the Southern Baptist Theological Seminary, assumed the pastorate of First Baptist Church, Sebree, on February 2.



A graduate of the University of Tennessee, Shoopman served as pastor of Jordan Baptist Church, Sanders, while a student at Southern Seminary.

He also served two churches in Tennessee before coming to Kentucky.

Shoopman is married to the former Pat Shoemaker of Knoxville, Tennessee. The Shoopmans have a daughter, Jennifer, age 1.

Robert H. Alston, an ordained minister for 37 years, retired December 31 as pastor of Hazelwood Baptist Church. He has served Hazelwood for the past 18 years. Alston is a graduate of Georgetown College and Southern Seminary. Active in all phases of Baptist life, he is a former member of the executive board of the Kentucky Baptist Convention and past president of the Louisville Baptist Pastors' Conference.

Frederick P. Loman is now serving as senior chaplain at Kentucky State Penitentiary, Eddyville. Loman recently resigned as chaplain of the Welborn Memorial Baptist Hospital in Evansville, Indiana.

Loman is also an instructor in a Russian language class in Evansville and will divide his time between serving at the Kentucky State Penitentiary and his teaching in Evansville.

Bob Phillips has entered the field of full-time evangelism. He will work out of Ninth and O Baptist Church, Louis-

ville, where he formerly served as youth director. Phillips has named his organization "Jesus for the '70's."

Harold Lee Jones, pastor of the First Baptist Church, Liberty, for more than six years, has resigned to become pastor of the Dry Ridge Baptist Church, Dry Ridge. His first services at Dry Ridge will be on March 7.

Jones is a native of Louisville, a graduate of Georgetown College and Southern Seminary. Prior to serving at Liberty, he was pastor of the Irvington Baptist Church for eight years and prior to that served the Lockport Baptist Church. He is married to the former Betty Jo Taylor of Madison County. The couple has four children: Mrs. Lester Kincaid; Jeanetta, 17; Judy, 12; and Jonathan, 8.

Jones has served on a number of associational committees and has served as moderator of the Breckinridge Association and the Casey County Association.

E. O. Edwards, former pastor of the First Baptist Church, Corbin, and also a pastor in the Ohio Southern Baptist Convention, is now pastor of the Holston Creek Baptist Church in Inman, South Carolina. He began his new duties on January 1, 1971.

John Turpin, pastor of Beth Haven Baptist Church in Louisville, has resigned after eight years service there. He now works for the state department of mental health with an emphasis in the area of drug abuse. Turpin, former pastor of Penile Baptist Church in Louisville, has been a leader in Kentucky and the SBC in evangelism for several years. Under his leadership the Beth Haven church has also been a leader in church bus ministries.

Jerry Cowin has recently been called as associate pastor of the First Baptist Church, Bellevue. Cowin is a graduate of Oklahoma Baptist University and is completing his final year at Southern Seminary. Last year Cowin served as director of activities at Spring Meadows (Baptist) Children's Home and he and his wife served as house parents for a cottage of boys.

Cowin is married to the former Karen Louise Brady and they are both from Jefferson County, Missouri. The couple has three sons: Timothy, Scot and Jeremy.

Cowin

Cowin

Cowin



Cowin

BSU Appoints Seventeen Summer Missionaries

Foreign Countries



Miss Webb



Roberts



Light



Caldwell



Miss Bender

Five Kentucky Baptist students will be serving as Baptist Student Union missionaries during the 1971 summer months. The five will serve in Israel, Colombia, Bahamas and Canada. Joyce Webb, a graduate student in

mathematics at University of Kentucky, and Phil Roberts, a junior at Georgetown College, will both serve in Israel.

Miss Webb, a Virginia native, is the vice-chairman elect of the UK Baptist

Student Union. In church activities she has served as Church Training leader for 10 year olds, a Vacation Bible School worker for three years, active in choir work both as a choir member and as pianist and served in camps as counselor and Bible Study leader.

Miss Webb holds the bachelor of arts degree from Old Dominion University in Norfolk and is currently completing her masters degree in mathematics. She currently works as a teaching assistant in the UK math department.

Roberts is a ministerial student at Georgetown College, where he is majoring in American studies. He is a student government representative and a former member of the Baptist Student Union executive council.

In his home church, Whitchall Baptist Church in Columbus, Ohio, Roberts has served as president of the youth choir, Royal Ambassador chapter president, in addition to directing a coffee house ministry. Since coming to Georgetown the appointee to Israel has preached numerous youth revivals and served as supply pastor for Lyle Road Baptist Mission, now a church.

A native of Danville, Roberts is the son of Ray Roberts, executive secretary of the State Convention of Baptists in Ohio.

Gary Light will serve in Colombia, South America. He is a student at Morehead University and a member of the First Baptist Church, Morehead.

Currently serving as BSU president at Morehead, Light was formerly enlistment and evangelism chairman for the organization. He has served in various capacities in the Sunday School, Church Training and church choir programs in addition to serving as preacher of revival teams and in neighboring churches.

Ashland native Joe Caldwell will spend the summer in the Bahamas.

Caldwell is a student at the University of Louisville and formerly attended Ashland Community College. At U of L, he is BSU president and athletic chairman and president of Students Affiliated with the American Chemical Society.

In local church work he has taught

Sunday School classes, led youth revivals, worked in weekday programs and participated in choir programs. His present church membership is at Fourth Avenue Baptist Church, Louisville.

Angela Fay Bender will serve in Canada. She is the daughter of Mr. and Mrs. William D. Bender, missionaries to Nigeria.

A sophomore student at Eastern Kentucky University, Miss Bender is planning a career in church recreation. She is a member of the Baptist Student Union and the student council.

Her present church membership is at First Baptist Church, Richmond, where she is active in the choir program and student prayer groups. Miss Bender has also done church sponsored community center work.

Mountain Youth Team



Pinson



Carney



Miss Perkins

Three members of the Kentucky Baptist Mountain Youth Team have been selected.

Heading the list is Don Pinson of Zebulon who will serve as preacher. A former student at Pikeville College

Pinson now attends Carson-Newman (Baptist) College in Tennessee. He was appointed to the preacher position by the direct missions department because he is an out-of-state student.

Last summer (1970) Pinson also served with the direct missions department, working in Pike Association.

Pinson is a member of Mouth Card Baptist Church.

Serving as advance man for the youth team will be Monty Dale Carney, a student at Eastern Kentucky University.

Carney, a native of Louisville, is a former member of Beechmont Baptist Church, Louisville. Currently he is a member of First Baptist Church, Richmond.

At Eastern Kentucky, Carney has served as summer mission chairman of the Baptist Student Union and as president of the Inter-Varsity Christian Fellowship.

Miss Jo Ann Perkins of Georgetown was appointed to do personal witnessing and play the piano for the team. A student at Morehead University, she has served on the BSU executive council and as missions coordinator for the BSU. Miss Perkins is also president of the French club and a member of "Cwens," a sophomore girl's honorary society.

She is currently a member of First Baptist Church, Morehead. Her home church is Gano Avenue Baptist Church where she sang in the church choir and taught Sunday School classes.

A fourth team member, to direct the revival music, has not been appointed. This vacancy will be filled shortly.

For story on appointees to Hawaii, see page 10.

Inner-City Work



Miss Barrett



Miss Samples



Miss Harber



Miss Ray

Four Kentucky Baptist college students will spend their 1971 summer working in inner-city projects in New Orleans, Detroit and Pennsylvania.

Serving in New Orleans will be Sheryl Diane Barrett, a student at Paducah Community College.

Miss Barrett is a member of Harmony Baptist Church in West Paducah, her home city. She has been a GA leader for three years, church pianist for five years and a Sunday School teacher and Vacation Bible School teacher. She is program chairman for the Baptist Student Union at her college and a member of the student nurse's association. Her assignment in New Orleans will be the Sellers Home for unwed mothers.

Two young ladies will serve in Detroit. They are Miss Wanda Faye Samples of Clinton and Miss Carol Sue Harber of Loyall.

Miss Samples is a University of Kentucky student majoring in elementary education. Her present church membership is at Calvary Baptist Church in Lexington. Her home church is First Baptist Church, Clinton, where she played the piano and occasionally spoke at church functions.

At UK she is chairman of the summer missions committee of the Baptist Student Union, a member of KIDS (Kids Interested in Disadvantaged Youths) and a member of Links, a junior honorary society.

Miss Harber is a senior at George-

town College majoring in elementary education. She has been active in BSU choir and is prayer room chairman for BSU.

In her home church, First church, Loyall, she was church pianist, primary choir director and Vacation Bible School teacher. At Georgetown Baptist Church, her college church, Miss Harber has worked with GA's.

Miss Esabella Gray Ray, a sophomore student at Murray State University, will work in Pennsylvania. She is a Murray native and a member of Cherry Corner Baptist Church of that city.

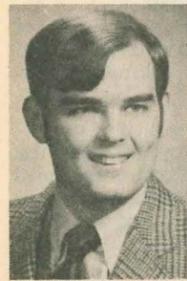
In her home church she has been active in the Church Training program, Baptist Young Women and a teacher in Vacation Bible School.

In Baptist Student Union she is editor of *Link*, a BSU publication, was program chairman for the summer BSU council and international chairman on the freshman council.

Composing the Baptist Student Union summer missions selection committee were Lloyd Cornell, campus minister, Murray; Cynthia Ann Hullette, Georgetown; Nancy Hatter, Western; Chip Lockwood, campus minister, Eastern Kentucky area; John Aldridge, Cumberland; David Hess, Berea; state BSU president David Hazelwood, Southern Seminary; state student work secretary J. Chester Durham and associate Dennis Hamm; and David Wright, UK.

The student mission program is supported by funds contributed by Baptist students throughout Kentucky. Each campus establishes a summer mission offering goal and conducts fund raising activities throughout the calendar year.

Northwestern United States



Gravett



Miss Olsen



Miss Hopkins



Gray

The Baptist Student Union recently appointed four Kentucky students to work in the northwestern part of the United States during the 1971 summer months.

Tommy Gale Gravett, a sophomore at Campbellsville College, will work in Colorado. Since coming to Campbellsville from Ridgeway, Illinois, Gravett has served as freshman editor on the yearbook staff and as summer school senator for the student government association. He is also active in the ministerial association and the Baptist Student Union programs.

In his home church the new appointee was Royal Ambassador leader, assistant Church Training director and church bus driver. He is currently a member of the Campbellsville Baptist Church.

Working in Alaska will be Miss Linda Margaret Olsen, also a student at Campbellsville College. She is currently serving as president of the Baptist Student Union and has been an active member of the organization for over three years. She has also served as study chairman and prayer chairman of the Baptist Young Women's organization.

A member of Palestine Baptist Church in Campbellsville, Miss Olsen

has been a helper or leader in Sunbeams, Girl's Auxiliary, Girls in Action, preschool Church Training department and choir programs.

Cumberland College student Miss Patricia Sue Hopkins will serve in the Oregon-Washington convention. A native of Newport, Miss Hopkins is a member of the First Baptist Church of Williamsburg where she is active in the Sunday School and Church Training programs.

At Cumberland College, where she is a junior majoring in elementary education, Miss Hopkins has participated in the Baptist Student Union choir and other programs, as well as in Woman's Student Government.

Also working in the Oregon-Washington convention will be Larry Wayne Gray of Utica. A sophomore at Murray State University, Gray is a member of Mt. Carmel Baptist Church in Utica. He served as preacher for a church sponsored youth team for two years and as assistant Sunday School teacher for juniors for one year. Gray was also active in Sunday School, Church Training and Royal Ambassadors.

At Murray State he was president of the freshman Baptist Student Union council and a member of the youth team's committee.

A Good Way To Begin A Sunday

Each Sunday morning, during the months of September to June, a group of men of the First Baptist Church in Paris gather for breakfast. Prayer Breakfast at First Baptist began back in October, 1967. It is now in its fourth year and presently averaging about 20 men each Sunday morning.

The Men's Prayer Breakfast has become a very important part of our church life. It affords our men a time together and men like to be together for "manly fellowship." It gives them an opportunity to pray together as they share with one another, not only personal needs but community and world needs.

The cooking needs are taken care of by the men themselves. We have five cooking teams with five men on each team and one being designated as the captain, with the responsibility of making the menu, securing necessary food

By Bob Wallace, Pastor

for cooking and notifying each man on the cooking team. The cooks arrive, one or two, as early as 6:00 a.m. and by 7:30 a.m. the breakfast is ready. The men not only do the cooking but they also serve the breakfast and receive either praise or rebuke from the others, depending on what they might be serving. Most of these men have been doing this for four years and some without missing a Sunday.

We find the key to our Prayer Breakfast is loyalty and organization. Our men have been most faithful to this part of our church life and they have been found in their place on Sunday morning. The Prayer Breakfast has been a blessing to our men and, to those who have made it work, it has met a need in their lives and they know that it is a good way to begin a Sunday — at least this is true at First Baptist in Paris.



Prayer breakfast at First, Paris

Hawaii



Miss Milby



Rudd

Serving as Baptist Student Union missionaries in Hawaii this summer will be Miss Roanna Rae Milby and Terry Allen Rudd.

Miss Milby, a junior at Georgetown College, is the daughter of Mr. and Mrs. Gene Milby, missionaries to Rhodesia.

At Georgetown College she serves as president of MENC (Music Educators National Conference), vice president of Delta Omicron (a professional music fraternity) and mission study program chairman of Baptist Young Women. She is also devotional chairman of her dormitory.

Currently she is a member of Woodland Avenue Baptist Church in Lexington where she plays the organ and piano and works in the choir program.

Terry Allen Rudd is a native of Benton and attends Murray State University. He is a member of Hardin Olive Baptist Church in Hardin where he serves in various capacities. Presently he is Sunday School superintendent. He has also served as assistant Sunday School superintendent, director of the recreation committee, assistant teacher for juniors and intermediates, Vacation Bible School helper and an usher.

726 Member Florida Church Reports 1,500 Revival Decisions

The First Baptist Church of Niceville, Florida, with 726 resident members, reported more than 1,500 decisions during an eight-day revival sparked by the church's youth.

Of the 1,500 persons making decisions, 461 were on "professions of faith in Jesus Christ" and most of these were teenagers with no prior church affiliation, according to the pastor Fred Steelman. Steelman is the former pastor of Cave City Baptist Church in Kentucky.

On the fourth night of the revival, led by Houston evangelist Freddie Gage, services were moved from the 600-seat church auditorium to the 1,000 capacity high school auditorium and people were still turned away, Steelman said.

The pastor gave credit for the results to God at work among the church's teenagers.

The youth had numerous ways of sharing their witness with other teenagers and a steering committee composed entirely of junior and senior high school students coordinated the revival.

A "witness committee" distributed 250 copies of the Gage's book, *Pulpit In the Shadows*, to church youth, asking each person to read the book, sign it and pass it on until 10 friends had finished it, making a total of 2,500 persons to read the book.

For two nights, about 75 of the youth visited teen hangouts in the twin cities of Niceville and Valparaiso, handing out crusade literature, gospel tracts and

"rapping" with any kid who would listen.

They played "crash"—a game whereby church youth would go to a friend's house, invite him to the revival that night and then stay with the friend until time for the meeting. Steelman said many of the decisions were made by "crashed" young people.

Attendance was so great that one night Steelman said he had to ask adult church members to give up their seats to non-members and assemble in an adjacent room. Over 200 went out, the auditorium filled again, and still more than 300 had to mill around outside, Steelman said.

Steelman said that trained personal workers from the church are now in the process of visiting each of the 461 persons who made professions of faith during the revival and making personal contacts with all non-affiliated decision workers. (BP)

What Are Baptists Thinking?
Western Recorder Readers Know

What's in an overdraft? Whether incurred by an individual or by an institution, it usually represents lack of foresight, lack of budgetary discipline, or the advent of circumstances impossible to foresee.

In the case of the Southern Baptist Hospital in Ajloun, Jordan, an \$11,000 overdraft for 1970 was definitely attributed to circumstances impossible to foresee, and therein lies a tale.

Who could have foreseen the course of the internal military strife between Jordanian soldiers and Palestinian guerrillas during 1970? When budgets were planned and fees projected, it was assumed that a certain minimum fee would be charged for medical services. But in the heat of battle, when soldiers from both sides of the issue are being brought in sick and wounded, it is very hard to secure even minimum fees.

On the other hand it would be impossible to buy that kind of opportunity to witness to the love of Jesus Christ. In the midst of building an operating deficit the hospital was also building an image of an institution representing

What's In An Overdraft?

By Jesse C. Fletcher
Home Mission Board,
Richmond, Virginia

the reconciling work of God in Jesus Christ.

For days, even weeks, the sick could not reach the hospital, reports Mrs. Alta Lee Lovegren, wife of physician L. August Lovegren. The normal patient load, which brought in some income, markedly decreased. Dismissed patients who ordinarily would leave the

hospital had to be cared for at hospital expense because roads were not safe for travel.

Who could have foreseen that? Or that some people would get an exposure to the gospel of Jesus Christ that they might not have got, had they returned home at the end of their normal convalescence?

Or how do you charge a 20-day-old starving baby whose mother has been shot in the fighting? Or a one-year-old child who has not received proper feeding since its mother died? How do you charge a young mother, delivered of her sixth baby, whose husband has just been killed in the battle? Or who pays for a whole family severely burned in an explosion?

What's in an overdraft? If it happens to have been incurred by the Southern Baptist Hospital in Ajloun, Jordan, during 1970, there is a remarkable story of courage, compassion and unique witness to the love of Jesus Christ in it.

But then that's what Southern Baptists had in mind when they gave the gifts and offerings from which the overdraft was covered.

Programs For Undereducated, Seminary Grads Set

The administrative committee of the Seminary Extension department of the six Southern Baptist seminaries has approved two major expansions of the department's curriculum.

The committee authorized the department, headed by Raymond M. Rigdon, to offer special courses designed for Baptist pastors with less than a high school education and approved general plans for new kinds of continuing education materials, such as reading programs and cassette tapes, designed to help seminary-trained pastors face practical problems in their work. Approvals are based on the securing of necessary financial resources.

Rigdon recommended that the department begin a special series of courses for Baptist pastors with less than a complete high school education after surveys conducted by the department of research and statistics disclosed that about 6,000 pastors of Southern Baptist churches have only a high school education or less.

The surveys revealed that less than half of the pastors of Southern Baptist churches have seminary training. Approximately 2,000 pastors have less than a ninth grade education and 4,000 pastors have from nine to 12 years of formal schooling.

In addition, 5,000 pastors have had some college work but do not have a degree. Approximately 5,000 pastors have completed college but have had no seminary training and about 4,000 have had some training beyond college but do not have a seminary degree. Ap-

proximately 10,000 pastors of Southern Baptist churches have three years or more of training beyond college.

The action by the administrative committee, said Rigdon, is one of "the most exciting developments in the history of the Seminary Extension department." He added it will better enable the department to meet the different needs of students with varying backgrounds.

The "Basic Curriculum" courses will be offered in Spanish as well as English and will be available both in the United States and internationally.

In the second major area of expansion, continuing education, the department is now offering cassette tapes and hopes to begin offering independent reading programs with specific, practical problems that ministers face, Rigdon said.

"Dramatic changes in American life

make it imperative for the seminary-trained minister to continue his studies," Rigdon told the department's administrative committee. "A continuing education program, focusing on the relevance of the Christian faith to the critical issues and problems today, can help to revitalize the ministry of scores of pastors all over the convention."

He added that several crises in national life have emerged since most of the SBC's seminary-trained pastors completed their formal training. He cited as examples the crises in sexual behavior, the use of drugs by growing numbers, campus unrest, ecology, the hippie movement and riots.

Last year, more than 5,000 persons from 45 states and eight foreign countries were enrolled in the department's 192 extension centers scattered across the country and in its school of correspondence. (BP)

Radio-TV Commission Honored

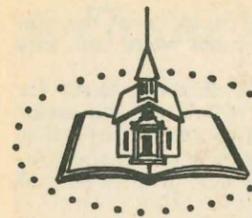
The Southern Baptists' Radio and Television Commission received two George Washington Honor Medals recently at the Freedom Foundation's award presentation ceremony in Valley Forge, Pennsylvania.

The award for the film, titled "A Time of Waking," was shared with the Walsh Foundation of Fort Worth, Texas. The production explored the philosophy back of the Texas Boys Choir, a world-traveled singing group founded and directed by George Bragg and sup-

ported by the Walsh Foundation and other philanthropies. ABC carried the program as a television special.

The commission's other award was for a "MasterControl" program aired June 14, 1970. Presented as a Flag Day special, it blended interviews, recitations and music in developing a strong patriotic theme.

Both productions were cited as "outstanding accomplishments in helping to achieve a better understanding of the American Way of Life."



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for March 7, 1971)

LIFE AND WORK SERIES

The Man Who Died Twice

Christ promptly inquired as to where they had buried Lazarus. Observing Mary weeping, His great heart of compassion was so touched that He burst into tears, even though He knew that ere long He would change her sorrow to joy. How marvelously this reveals to us the tender concern and compassion with which Christ now intercedes for us!

Those who saw how Christ sympathized with the bereaved immediately began to criticize Him. They thought that He could have kept Lazarus from dying and, therefore, because He did not, they inferred that His delayed action was wrong and demonstrated a lack of love, and they questioned His ability and willingness to help Lazarus. How natural! Whatever the Lord does, if it is not in accordance with what people think He should do, is immediately the subject of criticism.

The restoration of Lazarus John 11:37-44

Christ, the sorrowing relatives and some friends moved out to the tomb where Lazarus was buried. Taking charge of the situation, He at once requested the friends to remove the stone from the entrance to the tomb. This seemed to be a request which they wondered if it should be granted. Martha remonstrated with Him, reminding the Lord that Lazarus had been dead for four days and that, by this time, the body would be decomposing; therefore, to remove the stone would be to pollute the very air.

In spite of Martha's sensitive protest the men removed the stone. There lay the body of Lazarus in full and open view. Those who stood by and witnessed the scene must have had strange feelings. The Saviour lifted His voice in thanksgiving to God, expressing appreciation for answered prayer. Then, He called forth Lazarus from the grave. He restored him to natural life. Still bound in the garments of the grave, Christ commanded them to "loose him, and let him go." This was something that human hands could not do by themselves. What people can do for themselves Christ will not do for them, but what they cannot do for themselves He will do for them.

This mighty miracle of the raising of Lazarus was a splendid demonstration of Christ's power to give life to souls that are dead in trespasses and sins.

The response of the sisters John 12:1-3

As the time for the crucifixion was drawing near, our Lord went to Bethany to spend the night with His friends—Martha, Mary and Lazarus, in whose home He had frequently found relaxation and encouragement. That evening a feast was given in His honor in the house of "Simon the leper" who, in all probability, had been miraculously cleansed of his terrible disease by Christ and therefore wanted to show his appreciation to the Great Physician by having Him as an honored guest in his home. Among those present were Christ, the apostles, Martha (who served), Mary, Lazarus and others.

Martha took great delight in serving the meal to her Lord out of gratitude to Him for restoring to life her devoted brother.

Realizing that her Lord was about to be taken from them, Mary thought that this was perhaps her last chance to express her great love for Christ. While the meal progressed she decided to pay her grateful homage to her Lord. Entirely disregarding what others might think or say, Mary went to the Lord Jesus, Who was reclining at the table,

INTERNATIONAL SERIES

Living By The Law Of Love

Luke 10:25-37

Jesus Christ, Who was the incarnation of love, related the familiar parable of the Good Samaritan, which sets forth in marvelous fashion the way to live by the law of love. On various occasions people asked Christ questions for the purpose of ensnaring Him and this lesson is one of them.

The lawyer's questions Luke 10:25-29

A certain man who was versed in the law of Moses and an exponent of it pre-

and broke the seal of an alabaster box of precious ointment of spikenard and with its contents anointed His feet and wiped them with her hair, as an act of adoration and devotion. She wanted to express her grateful love to her Saviour because of what He had done for her and her family.

The reaction of the people John 12:10-11

This mighty miracle of restoring Lazarus to life caused a division of sentiment among the people. Some believed on Christ because of the miracle. Some were characterized by genuine gratitude for what He had done for one whom they had known, admired and appreciated. Others rushed away to report to the enemies of the Lord what He had done. These enemies united in their determination and plot to put Him to death. They interpreted Christ's action in restoring life to Lazarus as an open challenge to their position and leadership.

Since Lazarus had been brought back to life through the power of Christ, the Lord's enemies were convinced that he would be a living testimony as to the power of God and that would encourage others to forsake their cause and become followers of Christ. Therefore, they plotted the death of Lazarus, as well as that of Christ.

sumed to test Christ with a catch question, which revealed his own spiritual condition. He asked the Master, "What shall I do to inherit eternal life?" His query revealed his ignorance in supposing and assuming that eternal life could be secured by something that he could do; it demonstrated his pride by intimating that he could do whatever was necessary and it contained a fatal admission, the confession that he did not possess eternal life.

Man is so proud and conceited that



he thinks that he must work for everything he gets, including entrance into heaven. Multitudes are trying to work their way into heaven when the Scriptures plainly teach that it is an impossibility (Ephesians 2:8-9).

Even though the motive of the lawyer was unworthy, Christ did not evade his question. When he asked what he should do to inherit eternal life, the Master directed him to do what the law required. Being versed in the law, the lawyer should have known that inheritance is never by doing but always by birthright or by gift. Christ inquired, "What is written in the law." The lawyer answered by giving the summary of the law. Then Christ said, "Thou has answered right: this do, and thou shalt live." But, it was necessary that he do it and not just talk about it. It was necessary to keep the whole law, "for whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." Thus, he was brought to see that he could not get eternal life by works.

Lawyerlike, he sought to justify himself by raising a question as to the meaning of a word. "Who is my neighbor?" But, Christ did not tell him. Instead, He told him a beautiful and immortal story.

The Saviour's reply Luke 10:30-35

The scene was laid on the road from Jerusalem to Jericho. It was dangerous to travel this road because it was infested with robbers. A man was going along this road when robbers sprang out from behind the rocks and seized him. These highwaymen beat him until he was almost dead, stripped the clothes from his body, robbed him and left him wounded and suffering.

A priest was going from Jerusalem to Jericho. Interest in and sympathy for humanity had dried up in the heart of this professional religious leader. Upon seeing the wounded man, he was careful not to go near him. With an attitude of perfect indifference toward the unfortunate and helpless fellow, "he passed by on the other side" of the road. He, like multitudes today, was an expert at passing on personal obligations to others.

A Levite arrived at the place where the wounded man was lying on the roadside. With an attitude of sheer curiosity, he gazed at the wounded man and then passed on down the road. He was a type of those who want to see and know but do not want to help. All such cheerfully and voluntarily offer plenty of advice and a superabundance of criticism but refuse to provide any assistance.

Then, a Samaritan approached the wounded man on the roadside. It is to be remembered that a Jew had the same regard for a Samaritan that he did for a dog. So bitter was the hatred of a Jew toward a Samaritan that if the shadow of the latter fell upon him

he would go home immediately and take a bath. In spite of that attitude, as the Samaritan saw the poor unfortunate man, "he had compassion on him." Without any delay, he alighted from his beast and began to do what he could to help save the life of the man. He lifted the man into his own saddle and he walked until they reached an inn. During the night he looked after the patient painstakingly. After remaining with him as long as he was needed, he made provision for his future care and promised to pay for it upon his return.

When real love finds a need, it seeks to supply it. It ministers to the needy, feeds the hungry, clothes the naked, gives drink to the thirsty, visits the sick, entertains the lonely and comforts the sorrowing. Love forgets self and sacrifices for others. Loving service is not a burden. Where there is brotherly love, service becomes a source of joy.

The Lord's command Luke 10:36-37

Christ asked the lawyer which one acted like a neighbor to the wounded man—the priest, the Levite or the Samaritan. He answered correctly by saying, "He that shewed mercy on him." Then Christ said, "Go, and do thou likewise." Thus, He taught that the cultivation of this neighborly spirit is the duty of all.

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ENROLLMENT DEADLINE EXTENDED TO MARCH 10

School of the Prophets

A three-day Seminar on Church Dynamics

FRIDAY, MARCH 19 THROUGH SUNDAY, MARCH 21, 1971

Dear Fellow Pastors:

So many of you have asked if you could come with your staff to our church and look at our program through which God has blessed us. From time to time you have come in increasing numbers. We always feel that we have not given you either the time or the attention you deserve.

Therefore, we are setting aside one week a year to devote to you and your colleagues. This year, because of the Nationwide Bible Conference in Dallas, we are setting aside only three days instead of a week, for our first annual SCHOOL OF THE PROPHETS. We encourage you to come for the Bible Conference and then to stay for our three-day seminar.

Six of the twenty hours of study will be led by me, personally, outlining for you my study habits, sermon preparation, approach to staff-relationships, counseling techniques, soul-winning, sermon delivery, pastoral convictions, etc. The remaining fourteen sessions will be conducted by our staff.

A thick syllabus of printed materials outlining our church program in detail will be given to each person enrolling in the school, and only to those enrolling. Almost half of your tuition will apply towards the expense of this syllabus.

May God grant us the privilege of fellowship and study together in an enriching SCHOOL OF THE PROPHETS. We will look for you.

W. A. Criswell

W. A. Criswell, Pastor
First Baptist Church, Dallas, Texas

ENROLLMENT APPLICATION

Enclosed is a check made out to First Baptist Church, Dallas, for \$35* which covers my tuition, 300 page Syllabus, and noon luncheons. (Check must accompany application. The first 1,000 paid applications will be accepted. All others will be returned.)

*Add \$5 late registration fee if posted after March 10, 1971.

Mail immediately to: First Baptist Church
1707 San Jacinto
Dallas, Texas 75201
Attn.: SCHOOL OF THE PROPHETS

NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____
CHURCH _____
CITY _____ STATE _____
POSITION _____

SCHEDULE

★ FRIDAY, MARCH 19, 1971 ★

8:00- 9:00 a.m. Registration in Coleman Hall
9:00- 9:45 a.m. Opening address in Auditorium — Dr. W. A. Criswell
10:00-10:45 a.m. Class sessions*
11:00-11:45 a.m. Class sessions*

COMPLIMENTARY LUNCHEON

2:00- 2:45 p.m. Class sessions*
3:00- 3:45 p.m. Class sessions*
4:00- 4:45 p.m. Class sessions*

SUPPER BREAK

7:00- 7:45 p.m. Session in Auditorium
"THE PREACHER AND HIS SERMON"
(Part I) — Dr. W. A. Criswell
Class sessions*

8:00- 8:45 p.m. Class sessions*

★ SATURDAY, MARCH 20 ★

9:00- 9:45 a.m. Session in Auditorium
"THE PREACHER AND HIS SERMON"
(Part II) — Dr. W. A. Criswell
Class sessions*
10:00-10:45 a.m. Class sessions*
11:00-11:45 a.m. Class sessions*

COMPLIMENTARY LUNCHEON

2:00- 2:45 p.m. Session in Auditorium
"THE SHEPHERD SEEKING THE LOST."
— Dr. W. A. Criswell
Class sessions*
3:00- 3:45 p.m. Class sessions*
4:00- 4:45 p.m. Class sessions*

SUPPER BREAK

7:00- 7:45 p.m. Session in Auditorium
"THE PASTOR BUILDING HIS CHURCH"
— Dr. W. A. Criswell
Class sessions*
8:00- 8:45 p.m. Class sessions*

★ SUNDAY, MARCH 21 ★

8:15- 9:15 a.m. Morning Worship
9:30-10:30 a.m. Observe in Sunday School
10:50-12:15 p.m. Morning Worship

COMPLIMENTARY LUNCHEON

2:00- 2:45 p.m. Class sessions*
3:00- 3:45 p.m. Class sessions*

SUPPER BREAK

6:00- 6:45 p.m. Session in Auditorium
"TWENTIETH CENTURY EVANGELISM
IN A CHURCH" —
Dr. James W. Bryant, Staff
Baptismal Service
7:00- 7:20 p.m. Evening Worship
7:30- 9:00 p.m. Session in Auditorium
"QUESTION AND ANSWER TIME"
— Dr. W. A. Criswell and Staff

*To be taught in smaller groups
by the Staff of First Baptist Church

HOTEL ACCOMMODATIONS

The new Fairmont Hotel, located one-half block from our church, is Dallas' finest luxury hotel. They have set special rates, almost half of regular rates, for those attending the SCHOOL OF THE PROPHETS. These rates apply only for the nights of March 18-21, 1971.

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March 19-21, 1971

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EXTENSION HEAD RESPONDS

Dear Editor:

I have read with deep interest your editorial entitled "An Unmet Denominational Responsibility." I would like to commend you on your genuine concern for the training of men who pastor our churches. In my opinion, the training of ministers is perhaps the most crucial work in denominational life today. The work in our churches will never rise above the level of the pastoral leadership. Our colleges and seminaries are doing excellent work in training ministers and Southern Baptists are deeply indebted to them for their valuable services. However, as you point out with such clarity, an astounding number of pastors of Southern Baptist churches are unable to attend a seminary or even to receive a college education. I agree with you completely that we have an inescapable responsibility for helping these men of God in every way we can.

I am forced to disagree with you, however, in your proposed strategy and, especially, in your evaluation of the extension ministry of the six Southern Baptist seminaries. You refer to our work as "a seminary extension program where pastors and others teach watered down courses wherever enough students can be enlisted."

Are you aware of the fact that Seminary Extension has over 5,000 students in 45 states and six foreign countries? According to the latest enrollment figures released by the education commission, Seminary Extension has more than six times as many students as the four Bible schools combined and an enrollment of only 513 short of the combined enrollments of all six Southern Baptist seminaries.

You mentioned some statistics from the great state of Texas. Last year we had 752 students and 33 centers in Texas. This was second only to North Carolina, where 937 students enrolled in 35 Seminary Extension centers and in our school of correspondence. Incidentally, last year 128 of your own Kentucky pastors and other church leaders received the benefits of Seminary Extension training.

As one who had appreciated your friendship for more than 30 years, I challenge you to get the opinions of some of your Kentucky pastors involved in Seminary Extension study of what you call our "watered down courses." The forty-two courses in our regular curriculum are developed on a

college level. Almost all of our textbooks are used in accredited colleges or seminaries. For each course, we also have a *Student's Guide*, prepared by a competent seminary professor, which gives the student further resources, practical assistance in study and helpful learning exercises. One requirement for certification as a teacher in a Seminary Extension is that the person have a master's degree or its equivalent. Several accredited colleges accept credit transferred from the Seminary Extension department.

I share your concern for the minister who does not have the academic background to benefit from study even on a college level. The Seminary Extension department is currently developing a new line of courses, written on approximately a sixth grade level, for these men, both white and black. The courses will be offered in both English and Spanish. One superintendent of missions in Appalachia, after seeing the first of these courses, responded enthusiastically, "These courses can be the greatest thing that ever happened to most of the pastors in my association." A pastor of an inner-city church, after taking the first course in our new basic curriculum, asked for and received permission to duplicate large segments of the course material to share with his people.

You commented on the value of a pastor enrolling for residence work at a Bible school. I have no desire to speak against Bible schools as such but I do raise a serious question regarding your proposed Southern Baptist strategy of expanding the number of Bible schools. Even if we had the necessary financial resources, it is highly unlikely that we could get a much larger number of our undertrained colleagues to give up their churches, and many times their livelihood in secular em-

ployment, and enroll for full-time work in a Bible school.

Seminary Extension, on the other hand, has flexibility to take the training where the preachers are. Without tying up large investments in buildings and faculty, Seminary Extension is demonstrating a facility in setting up and maintaining effective training centers in churches and other Baptist buildings all over the country.

The late Frank Lauback popularized the expression, "Each one teach one." In this concept we have, in my opinion, the key to the training of undertrained pastors of our churches. Our colleges and seminaries have done good work in training men now scattered over the entire United States and world. We must mobilize these men in training their undertrained brethren in their own communities and associations.

This is the approach Seminary Extension is making. The words of gratitude we receive from our students indicate that the approach has considerable merit.

Sincerely,
Nashville, Tenn. Raymond M. Rigdon

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Literature Evaluation Effort Begun By Sunday School Board

Users of Southern Baptist Sunday School Board literature this spring will have a chance to evaluate the materials and express opinions on it as the board begins one of the largest research projects ever undertaken by a religious denomination.

"Operation Talk Back" is an effort by the board to encourage expressions of opinion from every literature user from youth-age on through adult.

"This has the potential — if they (the users) respond to it — of being one of the largest research projects ever undertaken by a religious denomination," said W. L. Howse, director of the board's Education Division.

Major changes were made in age grading and other educational approaches beginning last October. As a result, new publications were created as well as substantial changes made in already existing pieces of literature.

The major changes were made in an effort to provide what churches need and want. "Operation Talk Back" will help evaluate the changes.

The research project is aimed at finding out what literature users think about such things as content, approach of the materials, doctrinal soundness, readability, size, usefulness and many other things which might help improve literature for the next several years.

To provide for the initial input of information and opinions, all of the literature for the April-May-June quarter will contain questionnaires which should be completed and mailed back to the board.

When the questionnaires are received at the board, they will be compiled and evaluated by the board's research and statistics department.

"The results will be used in the lit-

erature development process," said the division head.

"Responding with the questionnaires is each user's opportunity to voice his criticism — whether good or bad. And comments on any topic related to literature will be considered," he added.

Howse said planners of the research project know it will be difficult and, occasionally, time consuming to fill out the questionnaires — especially for those persons who receive many publications.

He stressed, however, that it is important that the questionnaires be completed and returned in order to get a true evaluation of what churches want and need.

The project, which will continue through January, 1973, later will include studies and interviews in individual local church situations. (BP)



Buckner and Miss Henson, front row center, with some class members and friends

Deaf Workers Receive Honor

During the Sunday morning, February 14, worship service at Fourth Avenue Baptist Church, Louisville, "Talking Hands" pins were presented to Miss Sue Henson and Joe L. Buckner.

Miss Henson has been a member of Fourth Avenue church for approximately 1½ years and has been active in work with the deaf there during all that time. She had previously had five years of experience as a church worker with the deaf in Texas, her home state.

Buckner has been minister to the deaf at Fourth Avenue church since 1966 and missionary to the deaf for the Kentucky Baptist Convention since 1968. Direct missions director A. B.

Colvin participated in the presentation service along with Fourth Avenue church's pastor Herman Rowlett.

The "Talking Hands" pin is a gold lapel pin depicting hands forming the sign for "Jesus." To be eligible for a "Talking Hands" pin one must be a member of a Baptist church and have at least two years of service and interpreting experience in cooperation with the church and the local convention's deaf missions program. Primarily the "Talking Hands" pin recognizes interpreting skill, leadership and dedication to God as expressed in service to deaf people. The "Talking Hands" pin is the highest honor that can come to a Southern Baptist interpreter.

Baptist Students Plan Nationwide Bible Confab Trip

More than 40 Baptist students from Western Kentucky University will spend their spring break at the Nationwide Bible Conference in Dallas, March 15-18, to study under the leadership of 95 biblical scholars.

Tony Romeo, Baptist campus minister at the university, said the group had decided to undertake the trip because "students all over America have a renewed interest in the Scriptures and the conference will have 95 of the greatest Bible scholars in the world."

Although the students must pay their own hotel expenses and help earn approximately \$2,000 for a chartered bus, a waiting list continues to grow in case cancellations occur.

Some churches in the Bowling Green area are sponsoring students who otherwise could not afford the trip and the BSU will aid others through its scholarship fund.

BSU choir members, who were first to sign up in order to make a choir tour of the trip, have earned \$300 toward expenses during a "work day" already. Singing engagements in Dallas and Fort Worth churches will be a part of the itinerary, as well as a visit with the University of Oklahoma BSU on the return route.

Romeo said the main purpose of the trip will be for the students to meet Bible scholars and gain from the studies provided at the Nationwide Bible Conference.