



WESTERN

RECORDER

MARCH 13, 1971



More than 200 girls and leaders gathered at Georgetown College for the first 1971 Queen's Court March 5-7. The girls, representing 31 churches, became eligible to attend by completing the level of Queen or higher in the Acteens individual achievement plan during the past year. A second Queen's Court is planned for Camp-

bellsville College March 26-28 with about 200 girls attending. March 12-14 the Acteens Houseparty will be held at Cumberland College in Williamsburg. According to state Acteens director Miss Anna Mary Hack, more than 500 girls will attend this event; many girls had to be turned down because of shortage of housing.

Child Care Offering Breaks Record, Rallies Scheduled

The 1970 Child Care Offering for the Kentucky Baptist Children's Homes has surpassed all previous records, according to general superintendent Ford Deusner.

Speaking to more than 80 persons attending a Child Care Rally at Spring Meadows Children's Home in Middletown, Deusner said that \$354,066.05 had been received when the February books were closed. This compares to the previous high of \$345,000 in 1968 and the 1969 total of \$339,500.

The child care administrator added that he is hopeful the total goal of \$360,000 will be received since the books remain open until March 25.

The Child Care Rally, one of 16 scheduled across the state during March, drew representatives from Nelson, Shelby, South District, Casey and Long Run Associations.

Most of those present hold the position of child care representative for their local church. According to J. D. Herndon, director of development for the child care board, there are approximately 700 child care representatives in churches in Kentucky. These persons help promote the child care program in the church and community.

Herndon, who is promoting the rallies, outlined specific needs of the child care program and suggested

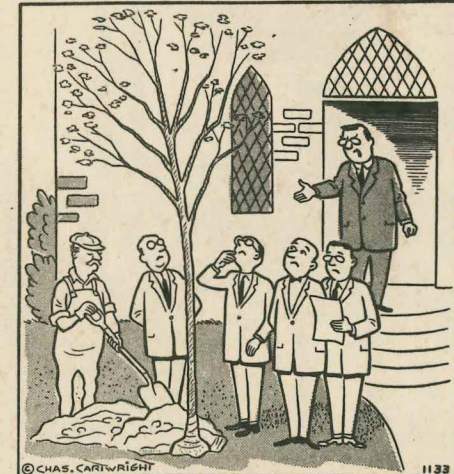
monthly projects churches could sponsor to help the children.

Additional rallies are scheduled March 15 at First Baptist Church, Princeton, and Northside Baptist Church, Mayfield; March 16 at Third Baptist Church, Owensboro, and First Baptist Church, Madisonville; March 18 at First Baptist Church, Russellville, and Munfordville Baptist Church, Munfordville; March 19 at Glen Dale Childrens Home, Glendale;

March 22 at Southside Baptist Church, Covington; and Calvary Baptist Church, Lexington; March 23 at First Baptist Church, Richmond, and Columbia Baptist Church, Columbia; March 24 at First Baptist Church, Hazard; March 25 at Barbourville Baptist Church, Barbourville; March 26 at Irene Cole Memorial Baptist Church, Prestonsburg, and First Baptist Church, Ashland.

Additional information may be received by writing to Herndon at the Child Care Board, Middletown 40243.

Church Chuckles by CARTWRIGHT



"No need to convene a special Finance Committee investigation. The tree was donated by Mrs. Gibbs!"

Mrs. R. G. Lee Dies, Services At Memphis

Mrs. R. G. Lee, wife of Bellevue Baptist Church pastor emeritus R. G. Lee, died Saturday, March 6, after a long illness.

Memorial services were held Monday, March 8, in the Memphis, Tennessee, church where her husband served for many years. Both Dr. and Mrs. Lee are widely known in the Southern Baptist Convention.

DEVOTIONAL



Dallas Sugg
Pastor, Carlisle
Baptist, Carlisle

"Forgive Us As We Forgive"

Matthew 6:12, 14-15

This is one of the most frightening petitions that anyone could ever offer to God. If we can be literal about it, as several good scholars insist, then we are asking for, and can expect, God's forgiveness in direct proportion to our forgiveness of our fellow man. Is it so difficult to imagine that an individual would have the audacity to go to God to ask for forgiveness when all the while his whole life, or at least a part of it, is filled with unforgiveness? I think not because we live with an undercurrent of unforgiveness in our lives today, and, yet, we expect God to forgive us our sins.

It is peculiarly strange how macroscopic someone else's faults are, particularly when what has been done relates to us. It is even stranger still to see how microscopic our deeds toward others are. In this idea of "forgive . . . as we forgive," we definitely need a new dimension of sight. It has been called "spiritual sight" by some, and perhaps that is what we need. We need to be able to major on our own faults especially as they relate to our fellow man. Logically, we can hardly expect someone to forgive us unless we are willing to forgive too. This principle would seem to hold true whether that "someone" is God or our fellow man. When human relations are broken, they are broken generally by more than one person so this nullifies the excuse "but I didn't do anything to cause it."

One of the best ways to get the "forgiveness spirit" is to learn to understand others, or be willing to try. Another needed thing is the empathic feeling — trying to see from another's vantage point. "How did the other person see me?" would be a good question to ask when you are trying to settle differences. Objectivity is an absolute necessity to being forgiven and for forgiving, for if we can't see from someone else's viewpoint we will likely see only the pretense, that obscures the real us.

When Competition Hurts God's Cause

Pastors and laymen, though dependent on each other, sometimes are competitors. Now and then a pastor will even consider deacons to be members of the "disloyal opposition" rather than brethren in the ministry. Likewise, some deacons, especially those who think of themselves as the "board of directors" of a church, exhibit disdain for the delicate balance that ideally should exist between a pastor and the laymen.

Generally, dedicated laymen are a pastor's best friends. In most instances, I'm sure, "sweet reasonableness" determines what each expects of the other. But some abrasive laymen cause pastors to think that with such "friends" they do not need enemies! At least, laymen are not blameless. It might help, therefore, if they'd consider what attitudes are "out of line." Most of these objectionable traits can be corrected if seen. A few may be more serious.

For one thing, some laymen's "hire and fire" hang-up smacks of a crass, unfeeling business philosophy, rather than a reverent appreciation for God having called the pastor to the church. Now and then laymen have been known to explain to a young pastor that they determine policy, that they "run the church" while the pastor preaches or that they dismiss personnel as seems best to them. Any self-respecting pastor resists this viewpoint.

Again, some laymen—especially some deacons—are annoyed by having to take their actions to the church for approval. One executive told me that my insistence that the church elect the deacons—thus nullifying their self-perpetuating process—had loaded the deacon group with inexperienced newcomers. He seriously looked upon the deacons' task as being comparable to that of a corporation's board of directors and said as much.

Still again, a seniority system, much like the one operating in Congress, often determines laymen's leadership. The ones who've been around the longest occupy the decisive places, however incompetent or dictatorial they may be.

Most pastors, therefore, pump for the congregation to elect deacons to serve in a rotating system so as to spread leadership opportunities and avoid stodgy, unimaginative men exercising "squatter's right" and blocking more progressive men from emerging as leaders.

Yet still again, some laymen imagine the pastor's life is relaxed and leisurely—duties limited, as they say, to two sermons a week. But some alert pastors take a different deacon a week with them on intensive pastoral visitation. When I used to do this the men most skeptical about the pastor's working hours wearily came back "converted." Previously, they had no idea what it was like to touch so many levels of need in such widely scattered places. Shifting emotional "gears" so many times a day saps one's energy like nothing else I know. Laymen, then, need to accompany the pastor on some of his "marathon" jaunts among the people. Perhaps afterwards they'd believe that the pastor "earns his keep!"

Overall, laymen are indispensable to pastors. Furthermore, they're necessary in God's kingdom. But few of them are so well trained in church affairs as are competent pastors who've gone to school for years to learn how to function. But now and then some laymen "king-makers" think they should tell the pastor how to do everything—how to preach, how to visit, how to lead worship, how to promote programs, how to raise church budgets—as though they were specialists in church affairs. Such laymen often are frustrated by their failure to dominate elsewhere—it may be at home or in their own business—so at church they "throw their weight around." These self-assertive men bother a conscientious pastor for they can set up camps of competition among other laymen and pit their ideas against his, instead of supporting him.

An occasional layman—it may even be a woman—imagines himself to be God's corrective agent for the pastor's preaching and teaching. This person

may assume the role of biblical interpreter, sermon critic and arbiter of the pastor's life-style and that of his family. This know-it-all layman may attempt to police the pastor's doctrinal stance, classifying him as "safe" or "unsafe," "conservative" or "liberal," "orthodox" or "unorthodox." Often the pastor doesn't even know he's being appraised until many hurtful suggestions are already planted in people's minds. Then he's pushed into the difficult position of defending himself against vague, accusatory charges by these self-appointed guardians of the faith. What church is completely free of this kind of person?

Then there's that familiar layman—some refer to him derisively as "Mr. Moneybags"—who because of his wealth holds veto power over much the church tries to do. Rare is the wealthy layman who gives liberally to his church yet does not want to control policy! If your church has wealthy, generous laymen who are content to stay in the background without credit for their effort, who desire nothing but to truly serve, who are not interested in manipulating people and programs to fit their own preconceptions, then "grapple them to thy soul with hoops of steel." They are priceless and some of God's noblemen!

Of course, pastors' competence varies. Some are so inept they do not deserve to be followed. But laymen should determine in advance what kind of man they are recommending the church call. Once he comes he should lead and they should follow him until it becomes apparent that he is incapable of leading. No fair-minded pastor wants "rubber stamp" laymen. Disagreeing on issues or processes often provokes discussions that produce better ideas. But laymen and pastors should disagree without being disagreeable. Both laymen and pastors are necessary for the best operation of a church and should, therefore, respect one another and follow Paul's admonition, "in honor preferring one another." In such a context, harmony prevails and God's work goes forward amid great joy.

By C. DeWitt Matthews, Professor of Preaching, Midwest Baptist Seminary

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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The Byrdwells And Cedarmore Seem Inseparable

In Baptist life certain personalities and ministries become so linked that it is almost unthinkable that the link can be broken. Thus it is with the Marvin Byrdwells and Cedarmore Baptist Assembly. To many of us Cedarmore has been the Byrdwells and the Byrdwells have been Cedarmore ever since we can remember and so the announcement last week of his newly accepted ministry of superintendent of missions for Christian County Baptist Association seems more like a dream than a reality.

It is almost impossible to believe what Cedarmore was when Marvin came in 1949 and what it now is. No man could have done as much so well and marks of his genius will be discernible at Cedarmore as long as there is a Cedarmore.

The traits of this man combined to make him as perfectly fitted for the Cedarmore task as any man has ever been fitted for a ministry. His ability, humility, selflessness and complete dedication to his task have not been exceeded by any servant of Kentucky Baptists in the opinion of this writer.

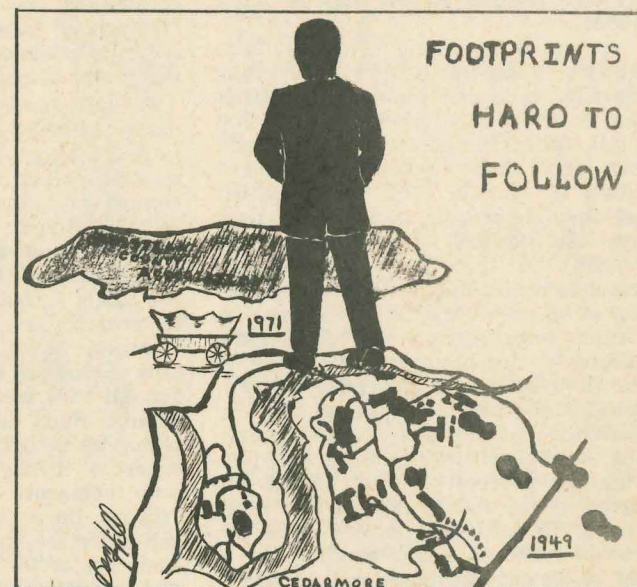
If he has ever been called upon to execute an assignment or render an accommodation which he has not executed and rendered beyond any reasonable expectation, I have not known it. And in it all it has been the glory of the Lord and not the accomplishments of a man that has motivated him.

Everything that can be said of Marvin can be said of Mrs. Byrdwell. Somehow, somehow she has managed to provide every reasonable convenience and accommodation requested and this has required adjustments and skills which few people possess. Together they have come as near making a perfect team as could be imagined.

As hard as it is to accept the thought of Cedarmore without the Byrdwells, it is understandable that they

felt the Lord's leadership in entering the door, opened to them for further service in the Kingdom. Facing mandatory retirement within a few months as an employee of the Kentucky Baptist Executive Board and with good health, boundless energy and a desire to continue an active ministry, the opportunity to lead Christian County Baptists offers a worthy challenge to the Byrdwells. And the same spiritual qualities which have been demonstrated in their ministry at Cedarmore will mark their new ministry.

There is some consolation in the realization that the Byrdwells will still be a vital part of the Kentucky Baptist fellowship and ministry. The most highly deserved thanks of Kentucky Baptists are due them and congratulations are in order to Christian County Baptists for the good fortune of having their services.



The National Mood Is Right For A Police State

By coincidence the powerful explosion which did extensive damage to a section of the Senate wing of the United States Capitol took place the same day of the convening of the semi-annual meeting of the Baptist Joint Committee on Public Affairs in Washington. Since the Baptist Joint Committee offices are only two blocks from the Capitol it was impossible not to

feel the tensions and be impressed with the tightened security measures resulting from the bombing of what is in many ways the most significant symbol of American democracy.

The one-fourth or more mile route from the Continental Hotel where Baptist Joint Committee members were housed to the offices of the committee leads close

by the Capitol and right alongside the two Senate office buildings. As several Joint Committee members walked from the hotel to the offices of the committee on that Monday evening it was hard for us to realize we were in the America we have considered as a land of law and order, loved by its citizens and we were passing by national shrines of which we are proud and which we have considered safe except from the possible acts of some lunatic. Police and security guards some of which held police dogs on leash seemed to be standing every few yards and appeared to be scrutinizing carefully every person who passed by.

The next day a veteran Washington observer and reporter, Warner Ragsdale, also a Joint Committee member, said the number of police protecting the Capitol, the Supreme Court Building and other nearby government buildings was the greatest he remembered since the first bonus march in 1932. It was hard for anyone to walk into any government building in the area of the Capitol with a package much larger than a match box and even the brief cases of some unrecognized Senators and Representatives were checked by security guards.

Another coincidence was that among the discussions on the Baptist Joint Committee agenda for this meeting was dissent and protest which were the theme of last year's Religious Liberty Conference sponsored by the Committee. No group of American Christians prizes and guards more highly the inherent right of an individual to dissent than Baptists. In fact Baptists not only believe in the right but in the responsibility to express dissent against what they

consider injustice and to speak their conscience without fear of repression.

At the same time no group more than Baptists realize that there are established channels through which dissent can be expressed and this is the proper approach for those wishing to bring about change and to correct what they consider injustices. To plant a destructive bomb in the National Capitol can in no way be regarded as a proper mode of dissent. This is pure violence, a dastardly criminal act and is injurious to the cause of legitimate dissent.

In addition to destruction of property and lives, one of the greatest dangers of such acts of violence is public panic and over-reaction to the point of establishing a police state which is the last thing we want in America. It is encouraging that the United States President and other national leaders are determined not to be intimidated by such violent tactics and that as soon as the rubble and available evidence were removed from the scene of the explosion, the Senate wing of the Capitol was reopened for business as usual and to the thousands of loyal Americans who come each day to visit the Capitol.

Let us not panic and in the face of such irresponsible dissent and violence give up our basic rights of individual freedoms guaranteed by the Bill of Rights in the Constitution and thus become in essence a police state. At the same time let us not confuse freedom of expression and dissent with cowardly acts of violence and let us insist on every measure to apprehend and properly punish such criminals.

BAPTIST FORUM



BAPTIST-CATHOLIC REACTION

Dear Editor:

"I never thought that I'd live to see the day!", said Alton H. McEachern in his article "Baptist-Catholic Encounter," in the February 27, 1971, issue of the *Western Recorder*. He was, of course, referring to the meeting of Southern Baptists and Roman Catholics in Daytona Beach on February 1-3.

Well, I never thought that I'd live to see the day either. I had much more confidence in our Home Mission Board than to believe they would resort to anything so foolish as this. I'm very disappointed and discouraged that such a meeting was sponsored by one of our Southern Baptist agencies.

How can pastors continue to encourage their people to support the Cooperative Program and the Annie Arm-

strong Offering when a part of it is being used for ecumenical efforts? How can we expect people to support something which they vigorously oppose? How long will Bible believing Baptists allow such things? Can't we see the direction that a hand-full of ecumenical-minded liberals are trying to lead us?

Call me what you will, but I simply cannot see any good coming out of compromising Bible doctrines and seeking to bring together two groups whose history, teachings and practices are totally different. Surely, we are not so foolish to believe that Roman Catholics are going to compromise their teachings and practices. If they do not compromise, it seems as if the only way to expect any kind of results from such meetings is for Southern Baptists to compromise. I pray God this will not happen. We have permitted a few lib-

eral-minded Baptists to compromise too much already.

As a pastor of a Southern Baptist church, I want to say that I believe a sad, dark day was born for Southern Baptists in Daytona Beach. I hope and pray that our Home Mission Board will see to it that such a thing will not happen again.

Smithland, Kentucky John M. Ahart

REDEDICATION REACTION

Dear Editor:

The article in the *Western Recorder* by Donald Cassidy is a disturbing sort of thing to read in one of our Southern Baptist publications. It is disturbing for the following reasons:

1. Perhaps most disturbing is the position the worship service is relegated to. Cassidy would limit the worship service to decisions to accept Christ only. Any basic reading of the scripture will reveal that before every great harvest of souls there has been a dedication of Christians. Acts 1:13-14 reveals that when they truly dedicated

(Continued on page 23)

Church Keeps Pastor Despite 'Tongues'

The Fern Creek Baptist Church in a business meeting on February 28 turned down a motion seeking to vacate the pulpit. The secret ballot vote was 276 against and 132 for the motion calling for vacating the pulpit.

The group supporting the motion explained in a letter to the church membership prior to the vote that their opposition to pastor Roy Lamberth was not on personal grounds but on the grounds that under his leadership the church had been undergoing change contrary to Baptist practices. Specific

By C. R. Daley
Editor

practices mentioned were fasting and speaking in tongues practiced by some members. The main concern expressed was over an admission by pastor Lamberth that he had recently been given a new "prayer language" which he was now using in his personal and private devotions.

The letter also stated that the use of tongues was divisive among Baptists and was not in keeping with the practices of Southern Baptist churches. W. A. Criswell, pastor of the First Baptist Church, Dallas, was quoted extensively in the letter in opposition to speaking in tongues.

Pastor Roy Lamberth also sent a letter to the church membership prior to the vote on February 28. In the letter he recounted his conversion experience in an Assembly of God revival in 1949 at the age of 21 and his call to the ministry several months later. Lam-



PRESIDENT MEETS PRESIDENT — Southern Seminary president Duke K. McCall, left, welcomes Kentucky Alumni president W. Louis Walters of Louisville to the campus for the 1971 meeting of the seminary's alumni advisory council. Walters and 23 other alumni presidents participated in a two-day evaluation and planning session during which the council established a \$50,000 goal for the 1971 Alumni Fund.

berth said in the letter he was reared in a Methodist home and that after his call to the ministry he served for two years as a Methodist minister of two small congregations.

He says he discovered a group of believers called Southern Baptists in the latter part of 1953 and 1954 while a student at Murray State University. After studying their doctrine he says he felt God was leading him to become a member of a Southern Baptist church. He joined the First Baptist Church of Princeton, Kentucky, in 1954 and was licensed and ordained by the Princeton congregation.

Since 1954 Lamberth has served as pastor of the Second Baptist Church, Marion, for seven and a half years; Dyer Hill Baptist Church for one and a half years; the First Baptist Church, Earlington, for five years and is in his third year as pastor at Fern Creek. He is a graduate of Murray State University and Southern Baptist Theological Seminary.

Lamberth says he has endeavored to cooperate with the Kentucky Baptist Convention, the Southern Baptist Convention and the local associations where he has served. He says he wishes to remain in cooperation with Southern Baptists and that he subscribes to the Southern Baptist Faith and Message.

He admits in the letter he has had an experience which is not traditionally Southern Baptist but he feels it makes him no less a Southern Baptist. He describes what he calls the "baptism with the Holy Spirit" in 1966 in the pursuit of deepening his own spiritual life and the gift of a new "prayer language" within the past two months which he uses in his own personal and private devotions. He says that experience is very precious to him and he cannot deny his experience of the charismatic any more than he can deny his conversion experience or his call to the ministry. In the letter he also expressed a desire to remain as pastor of the Fern Creek congregation.

After the announcement of the vote rejecting the motion declaring the pulpit vacate, it was announced that a meeting would be held on March 7 in a local school building for those desiring to attend who had supported the pulpit vacating motion.

Approximately 50 persons attended the March 7 meeting. In discussion following the worship hour, the group decided to continue to support the Sunday School program of the Fern Creek church. Many are leaders in the program.

However, for the next four weeks, the group will gather at the elementary school for a separate worship service following the Bible study hour.



Youth choirs and missions

The youth choirs of the churches of the convention and general association are cordially invited to sing in another combined Youth Choir for the Foreign Mission Board's Appointment Service for new missionaries on Tuesday, April 20, 7:15 p.m., Louisville, Freedom Hall, at the Fair Grounds.

Already scores of youth choirs have registered to sing, representing more than 2,000 youth. Scores more of the youth choirs in the churches should plan at once to share in this great missionary meeting for youth and all church leadership.

College-seminary choirs, too

Also, a combined choir composed of college, seminary and BSU choirs of the state are invited to sing for this great missionary occasion.

Write Eugene F. Quinn, Kentucky Baptist Building, Middletown 40243 or phone 502/245-4101 for details and music for the occasion — both choirs.

Missionary speakers

The program, aside from the choirs, will be missionary in nature. Young people selected for foreign missions will be formally appointed. Baker James Cauthen, beloved secretary of the Foreign Mission Board, will be the principal speaker. The president of Southern Baptist Convention, Carl E. Bates, will appear. Local leaders will bring greetings. The program is built around the appointment for foreign missions of selected missionaries from over the southland.

Leaders of all churches, members of Brotherhood and Woman's Missionary Union and their organizations will be urging attendance and praying for a great experience in missionary endeavor.

Home Missions Week

All over the Southern Baptist Convention the March Week of Prayer and Offering for Home Missions has been calling our people to study what God is doing through Southern Baptists in the nation, praying for our missionaries and making a personal offering for Home Missions. No greater time for a worthy gift than now. Every Baptist should share and pray.

Harold G. Sanders

WESTERN RECORDER

G'ment Leaders Outline Priorities At Baptist Meet

Three top government leaders, including a cabinet member, the mayor of New York City and the United States ambassador to the United Nations outlined their views of the government's priorities before a Southern Baptist audience in New York.

Mayor John Lindsay of New York described the problems plaguing the nation's cities. Housing and urban development secretary George Romney outlined the Nixon administration priorities and United Nations delegate George Bush described the government priorities internationally.

Speaking at a seminar on "National Priorities and Christian Responsibility," sponsored by the Southern Baptist Christian Life Commission, mayor Lindsay said that too often "Washington has chosen profits over people" and provided more money to the war in Indochina and defense spending than

it has to help solve the problems of cities and neighborhoods blighted by poverty and distress.

"But money is not the only issue," the mayor said. "America could end up a prosperous nation but still be poor in spirit."

"We must make fundamental choices about the soul of America — about race, liberty, youth, and about ourselves," Lindsay declared.

Asked to comment on the role of the church in the face of such problems in the cities, Lindsay said he was encouraged by increasing numbers of youth entering church work and by increasing social involvement of church work "in the streets." He called this a "very welcome sign," adding, "the more we have the better off we will be."

Differing views were expressed by Romney, who countered Lindsay's views on where Washington's priori-

ties are, and Bush, who said the nation was spending more on human resources than on defense.

Romney said President Nixon's national priorities were peace, curbing inflation and returning power to the people.

He spent much of his speech advocating the government's attempt to shift power from the federal to local levels, outlining President Nixon's Revenue Sharing Plan to provide \$5 billion in general funds and \$10 billion in special assistance areas.

On the Vietnam war, Romney said that the United States would not be involved in "the tragic war in Southeast Asia" had the President been forced to secure a declaration of war from Congress in the first place.

He said a fundamental lesson of Vietnam should be that the American people will not let a future president make war without such a declaration.

Bush, in his first public address after being installed as the new U.S. ambassador to the United Nations, told the 400 participants that "one of the things that appalled me at the time of the agonized outcry on Cambodia was the fact that many of our young people were so upset over Cambodia that they were unwilling to see the reordering of all priorities that have taken place in our domestic program."

Although he gave no figures on amount of expenditures, Bush said that "for the first time in a long time we are spending more on human resources than on defense."

He told the groups of the international concern of the United Nations, detailing the assembly's work in the area of narcotics, population control, environment and airplane hijacking. (BP)

Baptist Consumer Advocate Urged

One of consumer advocate Ralph Nader's "Raiders" challenged the Southern Baptist Convention to establish its own consumer advocate office to "extend the church's ministry beyond the victim to the causes of misery."

Miss Kate Blackwell, research assistant to Nader, Washington, D.C., told a seminar on National Priorities and Christian Responsibility, sponsored by the Christian Life Commission, that "it is significant lawyers, like Nader, rather than churchmen who are articulating human and ethical values that hold corporations accountable for adverse action affecting consumers and denouncing policies that place profits before people."

"So long as the church fails to demand responsible behavior from institutions or those who lead them, so long as the church continues to condone violation of human rights by corporations and agencies, it destroys the basis of its demands for Christian behavior from individuals," said Miss Blackwell, whose father is a Baptist deacon in Winston-Salem, North Carolina.

In another speech, John Gaventa, 21-year-old Vanderbilt University student from Nashville, warned that current inactivity on college campuses did not signal compliance with existing structures.

A Rhodes scholar and member of the President's Commission on Campus Unrest, Gaventa suggested that the "unexplainable quietness on today's campuses comes from inability to effectively influence the system and that new modes of social action are necessary."



NEWSGRAM

March, 1971

KENTUCKY'S 1970-71 COOPERATIVE PROGRAM GOAL: \$4,100,000.00

NEEDED EACH MONTH TO REACH ANNUAL GOAL: \$341,666.67

THIS IS THE RECORD FOR SIX MONTHS

September 1970	\$ 224,443.18
October 1970	303,802.19
November 1970	304,586.32
December 1970	347,104.92
January 1971	386,795.96
February 1971	369,764.39
Total for Six Months	\$1,936,496.96

UNDER OUR 1970-71 GOAL --- \$113,503.04
OVER LAST YEAR THIS DATE 51,804.51 - 2.74%

STEWARDSHIP - PROMOTION DEPARTMENT • KENTUCKY BAPTIST CONVENTION
Kentucky Baptist Building • Middletown, Kentucky 40243

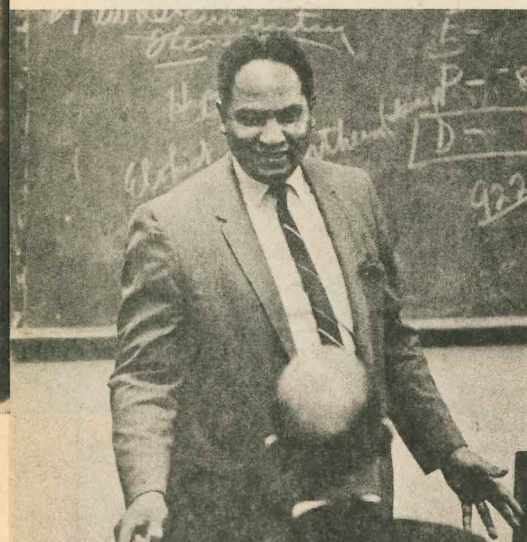




Take the United States, a mass of people requiring many special approaches of evangelism. Add Kenneth Chafin, Home Mission Board evangelism director (center) to plan massive evangelistic penetration. Evangelism projects allocation: \$200,000.



Take ranchers isolated on vast spreads in Nebraska. Add Dewey Hickey (left) to minister to them and form a church. Annie Armstrong allocation for pioneer, metropolitan and urban missions: \$865,000.



Take National Baptists desiring more training for leadership of black churches. Add missionary teachers to work with them in colleges and universities, such as J. Z. Alexander at Shaw University. National Baptist allocation: \$375,000.



Take a bustling resort area such as Silverton, Colorado. Add mission pastor Glen Allen (center) to start a chapel in a trailer. Annie Armstrong allocation for establishing new churches: \$900,000.

What Makes Home Missions?

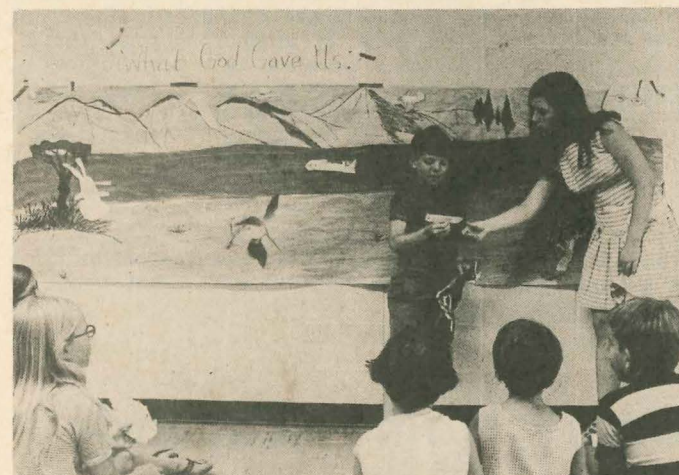
To get home missions you need three kinds of people. First, take people who are separated from the message of Christ by culture, situation or habit. Add one versatile, dedicated, equipped missionary.

Back these two parts with senders — people who actually create home missions with prayer and money which bring the people and the missionary together.

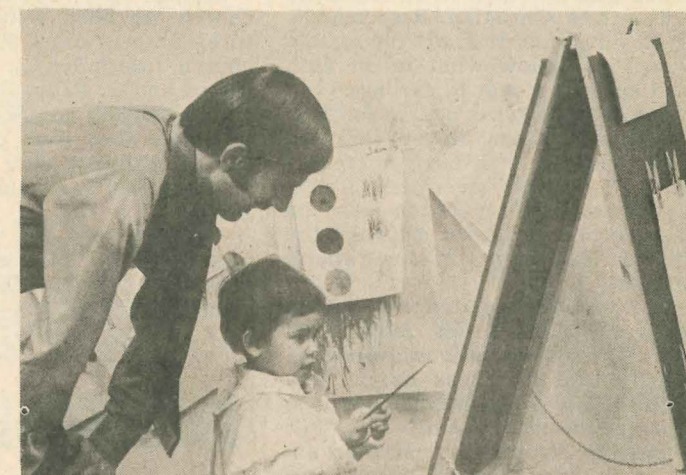
March 7-14 the senders will do their part. In addition to gifts already coming through the Co-operative Program, \$6,000,000 through the Annie Armstrong Easter Offering is needed to sustain home missions already in progress and to extend the touch of missionaries to more people.



Take children, bored, neglected, on the streets. Add a missionary in a Baptist center, such as Suthell Walker at the Baptist Community Center in Lexington, Kentucky. Allocation for Christian social ministries: \$850,000.



Take a developing church in pioneer Southern Baptist territory — Crestwood Baptist Church in Des Moines, Iowa. Add a student missionary to work with them all summer, such as Debbie Kiracofe of Denton, Texas. Allocation to help send out 700 student summer missionaries: \$250,000.



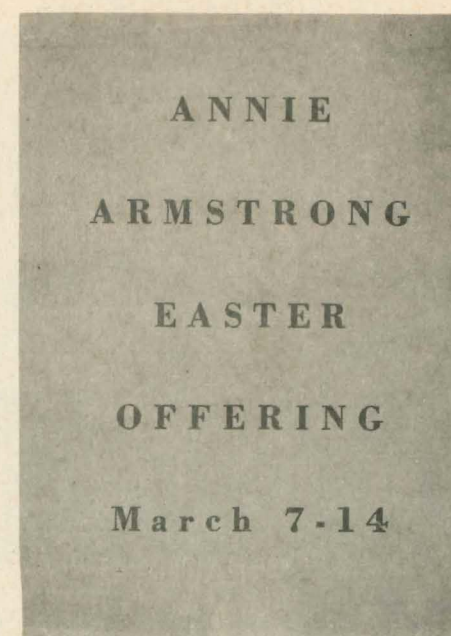
Take an embryo church in one of the nation's most densely populated areas, Utopia Parkway Chapel, Jamaica, New York. Add Jim Wright, pastor, to conduct such ministries as a week-day program for children. Allocation for additional church pastoral aid for missions started in Project 500: \$350,000.



Take people who speak a different language and practice different customs. For example, Spanish-speaking Americans in Cebolla, New Mexico. Add missionary Ernest Day (kneeling, left) to lead them to faith in Christ. \$1,500,000.



Take a group of new Christians who need a church, like Sioux Indians on the Pine Ridge Reservation in South Dakota. Add A. L. Davis (not pictured) to be their pastor and help them build a chapel. Allocation for mission buildings to be used by language groups and Baptist centers: \$200,000.



Church	Co-op.	Desig.	Total	Church	Co-op.	Desig.	Total	Church	Co-op.	Desig.	Total
NORTSIDE	42.00	156.20	198.20	MACEDONIA	273.32	191.54	465.06	EDGEWOOD	2,581.00	239.45	2,820.45
PANOLA	173.65	225.70	400.00	NEW BETHEL CHURCH	401.00	1,022.00	1,423.00	FIRST HOPKINSVILLE	11,203.39	2,123.55	13,326.94
POWELL'S VALLEY	122.05	60.00	182.05	NEW CLOVER CREEK	601.00	1,022.00	1,623.00	FRUIT HILL	11,203.39	2,123.55	13,326.94
PROVIDENCE CC	272.47	133.50	406.97	NEW CLOVER CREEK	601.00	1,022.00	1,623.00	GRACEY	1,874.54	449.02	2,323.56
PROVIDENCE E C	117.00	44.00	161.00	STEPHENSPOIT	130.19	30.74	160.93	HILLCREST	1,874.54	449.02	2,323.56
REVEREND	125.00	50.00	175.00	WALNUT GROVE	62.38	363.46	425.84	KELLYVILLE	738.68	258.18	996.86
SOUTH IRVINE	0.00	0.00	0.00	ASSA TOTAL	9,691.75	7,955.79	17,647.54	LITTLE BETHEL	521.29	105.48	626.77
SPRING STREET	60.00	97.05	157.05	CALDWELL ASSOC	0.00	0.00	0.00	LOUST GROVE	375.77	52.63	428.40
THOMAS VIEW MISSION	96.23	96.23	192.46	ADRIEL	0.00	100.00	100.00	MACEDONIA	66.00	210.51	286.51
WILLIAM MEMORIAL	202.68	204.71	407.39	BEULAH HILL	165.93	0.00	165.93	NEW BARRON SPRINGS	464.26	93.11	557.37
ASSN TOTAL	19,741.31	9,283.04	29,024.35	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
BIG CREEK	145.00	168.76	313.76	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
FIRST BODINEVILLE	299.97	221.23	521.20	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
CORINTH	50.00	0.00	50.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
CRANE CREEK	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
FLAT CREEK	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
FOUNTAIN HEAD	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
HOBARD CEMETARY	68.70	594.75	663.45	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
LITTLE CREEK	437.00	753.59	1,190.59	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
MACEDONIA	253.15	127.35	380.50	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
MANCHESTER	1,434.10	2,684.10	4,118.20	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
MUDDY GAP	188.50	0.00	188.50	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	49.00	0.00	49.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
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NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	CALDWELL ASSOC	0.00	0.00	0.00	NEW BETHEL	400.00	90.00	490.00
NEW HOPE	0.00	0.00	0.00	BEULAH HILL	165.93	0.00	165.93				

[illegible]

Church	Co-op.	Design.	Total	Church	Co-op.	Design.	Total	Church	Co-op.	Design.	Total	Church	Co-op.	Design.	Total
SLINKING VALLEY	-00	30.00	30.00	WALNUT STREET	13.74	-00	13.74	CALVERLY	-00	-00	-00	CLARKS COLLY	-00	-00	-00
SPRINGFIELD	426.16	145.01	572.17	ASSN TOTAL	20,195.34	10,087.44	30,282.78	CRAFTS COLLY	69.81	-00	69.81	FIRST LAMBERS	1,668.74	600.34	2,269.08
SWAN POND	40.48	26.88	67.36	ASSN TOTAL	25.00	307.50	332.50	FIRST LAMBERS	1,668.74	600.34	2,269.08	FLAT GAP	1,332.49	42.00	1,374.49
WALKER	-00	66.00	66.00	BETHANY	151.23	197.00	348.23	FLEETING	1,405.56	-00	1,405.56	FLAT ROCK	96.47	-00	96.47
WALKER	45.00	15.00	60.00	BLACK GROVE	25.00	307.50	332.50	MT OLIVE	-42.00	-00	-42.00	FREEDOM	493.52	326.10	819.62
ASSN TOTAL	5,056.32	3,317.84	8,374.16	BECKHORN	289.00	168.15	457.15	MCROBERTS	-00	-00	-00	GRANDVIEW	-00	-00	-00
OHIO COUNTY ASSOC	-00	-00	-00	OHIO VALLEY ASSOC	25.00	307.50	332.50	MCCORMICK	206.00	-00	206.00	HUNTER	-00	-00	-00
ADAMS	65.31	67.26	132.57	BETHANY	151.23	197.00	348.23	MCCORMICK	206.00	-00	206.00	MAISON	-00	-00	-00
BARNETS CREEK	4.45	195.34	200.00	FIRST CLAY	2,689.00	824.30	3,513.30	ASSN TOTAL	4,096.11	2,061.99	6,152.10	MATHEW	-00	-00	-00
BEAVER DAM	8,808.94	2,773.86	11,582.80	FIRST MORGENFIELD	4,717.71	3,409.00	8,126.71	PULASKI ASSOC	-00	-00	-00	MATHEW	-00	-00	-00
BELLS RUN	88.51	80.00	168.51	FIRST STURGIS	2,888.25	2,376.66	5,264.91	ASSN TOTAL	4,096.11	2,061.99	6,152.10	MT PLEASANT	18.03	33.25	51.28
CENTRAL	1,039.50	858.10	1,897.60	GRANDVIEW	4,059.87	3,376.66	7,436.53	ASSN TOTAL	4,096.11	2,061.99	6,152.10	MT PLEASANT	18.03	33.25	51.28
CENTRAL GROVE	154.64	-00	154.64	GRANDVIEW	4,059.87	3,376.66	7,436.53	ASSN TOTAL	4,096.11	2,061.99	6,152.10	MT PLEASANT	18.03	33.25	51.28
CLEAR RUN	576.17	128.88	705.05	MT OLIVE	2,689.00	824.30	3,513.30	ASSN TOTAL	4,096.11	2,061.99	6,152.10	MT PLEASANT	18.03	33.25	51.28
CONCORD	64.56	317.22	381.78	NEW HOPE	100.00	100.00	200.00	ASSN TOTAL	4,096.11	2,061.99	6,152.10	MT PLEASANT	18.03	33.25	51.28
CONCORDS	125.00	235.00	360.00	NEW HOPE	100.00	100.00	200.00	ASSN TOTAL	4,096.11	2,061.99	6,152.10	MT PLEASANT	18.03	33.25	51.28
DEWEY	76.75	143.75	220.50	OLD BETH	337.66	252.60	590.26	ASSN TOTAL	4,096.11	2,061.99	6,152.10	MT PLEASANT	18.03	33.25	51.28
DUNDEE	198.65	40.50	239.15	PRIDE	337.66	252.60	590.26	ASSN TOTAL	4,096.11	2,061.99	6,152.10	MT PLEASANT	18.03	33.25	51.28
EAST FORK	147.68	87.56	235.24	STURGIS	300.00	263.35	563.35	ASSN TOTAL	4,096.11	2,061.99	6,152.10	MT PLEASANT	18.03	33.25	51.28
FARVIEW	2,192.00	50.00	2,242.00	VALLEY	300.00	263.35	563.35	ASSN TOTAL	4,096.11	2,061.99	6,152.10	MT PLEASANT	18.03	33.25	51.28
FARVIEW	2,192.00	50.00	2,242.00	VALLEY	300.00	263.35	563.35	ASSN TOTAL	4,096.11	2,061.99	6,152.10	MT PLEASANT	18.03	33.25	51.28
FARVIEW	2,192.00	50.00	2,242.00	VALLEY	300.00	263.35	563.35	ASSN TOTAL	4,096.11	2,061.99	6,152.10	MT PLEASANT	18.03	33.25	51.28
FARVIEW	2,192.00	50.00	2,242.00	VALLEY	300.00	263.35	563.35	ASSN TOTAL	4,096.11	2,061.99	6,152.10	MT PLEASANT	18.03	33.25	51.28
FARVIEW	2,192.00	50.00	2,242.00	VALLEY	300.00	263.35	563.35	ASSN TOTAL	4,096.11	2,061.99	6,152.10	MT PLEASANT	18.03	33.25	51.28
FARVIEW	2,192.00	50.00	2,242.00	VALLEY	300.00	263.35	563.35	ASSN TOTAL	4,096.11	2,061.99	6,152.10	MT PLEASANT	18.03	33.25	51.28
FARVIEW	2,192.00	50.00	2,242.00	VALLEY	300.00	263.35	563.35	ASSN TOTAL	4,096.11	2,061.99	6,152.10	MT PLEASANT	18.03	33.25	51.28
FARVIEW	2,192.00	50.00	2,242.00	VALLEY	300.00	263.35	563.35	ASSN TOTAL	4,096.11	2,061.99	6,152.10	MT PLEASANT	18.03	33.25	51.28
FARVIEW	2,192.00	50.00	2,242.00	VALLEY	300.00	263.35	563.35	ASSN TOTAL	4,096.11	2,061.99	6,152.10	MT PLEASANT	18.03	33.25	51.28
FARVIEW	2,192.00	50.00	2,242.00	VALLEY	300.00	263.35	563.35	ASSN TOTAL	4,096.11	2,061.99	6,152.10	MT PLEASANT	18.03	33.25	51.28
FARVIEW	2,192.00	50.00	2,242.00	VALLEY	300.00	263.35	563.35	ASSN TOTAL	4,096.11	2,061.99	6,152.10	MT PLEASANT	18.03	33.25	51.28
FARVIEW	2,192.00	50.00	2,242.00	VALLEY	300.00	263.35	563.35	ASSN TOTAL	4,096.11	2,061.99	6,152.10	MT PLEASANT	18.03	33.25	51.28
FARVIEW	2,192.00	50.00	2,242.00	VALLEY	300.00	263.35	563.35	ASSN TOTAL	4,096.11	2,061.99	6,152.10	MT PLEASANT	18.03	33.25	51.28
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Church

[illegible]

Total

Baptist Student Center Reserve Loan	\$ 12,335.48	1,321.00	13,656.48
B.S.U., Lexington, Kentucky		\$ 2,141.24	\$ 2,141.24
Cedarmore Baptist Assembly	97,754.34	27.78	97,782.12
Church Buildings		460.00	460.00
Education in Kentucky	454,030.98	12,840.16	466,871.14
Education Special, Burney		246.98	246.98
General and Security Plans	266,365.44	303.52	266,668.96
Kentucky Baptist Bldg Loan	9,353.27		9,353.27
Kentucky Children's Homes	47,231.14	353,333.28	400,564.42
Kentucky Hospitals	18,880.84	4,068.41	22,949.25
State Mission Departments	359,026.45	99,848.59	458,875.04
Western Recorder	23,605.88		23,605.88
Woman's Missionary Union	43,726.09		43,726.09

Total Co-op and Other Statewide	\$ 1,332,309.91	\$ 474,790.96	\$ 1,807,100.87
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March 12, 1971

Louisville, Ky.

March 13, 1971

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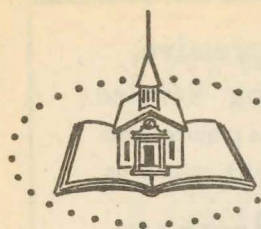
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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for March 21, 1971)



LIFE AND WORK SERIES

The Way Of Recovery

In today's lesson our major concern is not with the details connected with the tragic and sad experience of Peter in denying that Christ was his Saviour but we shall be concerned primarily with his restoration to fellowship with Christ and his additional opportunities for Christian service. Our knowledge of his fall and his restoration should assist us in restoring others to renewed fellowship and service.

John 13:36-38

After Judas had left the upper room and had gone out to culminate his dastardly act of betrayal, Christ Jesus proceeded to prepare His disciples for what was soon to take place. He informed them of His forthcoming departure and urged them to remain together in the bonds of genuine Christian love.

Previously Christ had frequently predicted His coming death but the disciples had not taken His predictions seriously. On this occasion when Christ told them that He was going away Peter inquired, "Lord, whither goest thou?" Doubtless Peter was sincere but he certainly was over confident in thinking that he could follow the Lord Jesus regardless of where He might be going. Christ knew that his intentions were better and more brave than his actions would be. He knew full well that it was easy for Peter to make rash promises that he did not keep. Peter thought that he was willing to die for Christ so he did not hesitate to declare, "I will lay down my life for thy sake." Peter did not hesitate to declare that even though all others should forsake Christ that he would remain true unto Him regardless of the consequences.

Knowing Peter so much better than the disciple knew himself, Christ exposed his self-confidence and solemnly declared unto him, "The cock shall not crow till thou has denied me thrice."

John 18:25-27

When Christ was arrested by the soldiers His disciples forsook Him and fled but Peter and John soon turned in their flight and followed Him. Peter followed Him timidly in the rear.

Left to shift for himself, Peter stealthily walked over to the center where the fire was burning. Around this fire were the servants of the household and the soldiers. They were laughing and jesting as they warmed them-

selves. The light of the fire shone in Peter's face. When asked if he were not a follower of Christ, Peter denied that he was or that he had any knowledge of the Saviour.

When the cock crew Peter realized that he had made a terrible mistake. He was sorry for his sin. He wept bitter tears of repentance. After his genuine repentance, Peter was wonderfully transformed. He was humble, compassionate toward others, zealous for Christ's glory and courageous in the hour of death.

John 21:15-17

Christ put the most pointed question of all to Peter, saying, "Simon, son of Jonas, lovest thou me more than these?" That personal question must have struck Peter with peculiar force.

In this passage of God's Word two different words are translated "love." The first is the verb "agapao," which means to love deeply and devotedly. This is the kind of love that God has for us. The second is the verb "phileo," which means to be fond of or to love

as a friend. It was as though the Lord Jesus had said, "Simon, do you love me deeply?" And Peter's response was equivalent to saying, "I have an affection for Thee," or "I am a friend of yours." His answer was an admission that he did not love Christ as he should but he could truthfully say that he had some love in his heart for Him.

Then Christ repeated His question, using the stronger word for "love," and Peter replied by using the weaker word for "love." When the Lord asked the question for the third time, He used Peter's word for "love." This probed Peter's heart to the very depths and he cried out with anguish, "Lord, Thou knowest all things; Thou knowest that I love Thee." He meant that he had a genuine affection for Him.

Peter was commissioned to "feed" the lambs and the sheep which belonged to the Lord. He was to care for them as a physician attends his patients, as a sentinel guards the sleeping soldiers, as a leader guides his followers and as a parent provides for the children.

INTERNATIONAL SERIES

Preparing For His Coming

Matthew 25:1-13

Preparation for and anticipation of the return of Christ are solemnly enjoined in the parable which we are to study today.

Christ and His disciples were on the Mount of Olives when they questioned Him about His prediction of the destruction of the Temple and about the signs of His return and of the end of the age. In reply thereto, He delivered a marvelous discourse on "Last Things," and gave His disciples some very helpful exhortations.

As Christ continued His teaching, He spoke "The Parable of the Ten Virgins," which has made an indelible impression upon the imagination and lives of multitudes of Christians. This remarkable parable has many sides and aspects. It is both prophetic and practical. It applies to all ages but especially to the last days. It was spoken for the purpose

of alerting the disciples, as well as all future Christians, to the return of Christ to the earth.

In connection with His second coming Christ sought to impress His hearers with at least the following facts: the certainty of His return, the uncertainty as to the time of it, the necessity of preparation for it, the blessedness of those who are prepared for it and the wretchedness of those who are not prepared for it. While the parable clearly recognizes the fact of Christ's return, it also accentuates and emphasizes the uncertainty as to the time of this great future event. Since the time of His coming again cannot be known, it is perfectly ridiculous for anyone to attempt to set a date for it. With reference to this greatest future events our blessed Lord enjoined preparedness and watchfulness on the part of all of us.

In this parable Christ has given us

a picture of an oriental marriage festival in the light of prevailing customs at that time. It was an occasion of tremendous importance. He portrayed 10 lovely, joyous and charming maidens who were expecting to participate in the festivities. One is led to believe that to all of the virgins the groom was known; by all of them he was highly regarded; and on the part of all of them there was a sincere desire to do him honor. During the interval of waiting for his arrival, all of the 10 virgins became drowsy, began to nod and fell into a deep sleep.

The essential difference between the virgins consisted in the fact that five of them took extra oil along with their lamps and the other five failed to do so. The wise virgins took additional oil in vessels because they anticipated the possibility that the bridegroom might tarry long enough for their lamps to consume all of the oil which they contained. With extra oil in reserve, they were ready to replenish the supply in the event of an emergency. Lacking in forethought, the foolish virgins had not made the necessary preparation by having an additional supply of oil.

At midnight, when the bridegroom was approaching, all of the virgins were startled and awakened by a crier who said, "Behold, the bridegroom cometh; go ye out to meet him." They arose, and doubtless trimmed the wicks of their lamps that had become charred as they had burned low. The wise virgins quickly replenished their lamps with oil and then went forth to meet the bridegroom. The foolish virgins realized that their lights were going out and that they had failed to bring enough additional oil to keep them burning a sufficient length of time. Embarrassed by their lack of oil, the foolish virgins went and attempted to beg or to borrow some oil from the wise virgins but they were not able to do so. Unable to beg or borrow oil from the wise virgins, the foolish ones went forth to attempt to buy some for themselves but they were unsuccessful. In their absence the bridegroom made his appearance and the bridal party entered the house and the door was closed. Upon their return the foolish virgins found that they were shut out by the fastened door. They knocked and begged for admittance but due to their neglect of preparation it had to be said to them, "Verily I say unto you, I know you not." For the wise virgins the shut door meant safety, enjoyment and intimate fellowship but for the foolish ones it meant neglected privileges and forfeited opportunities. Of course, the foolish virgins were fearfully disappointed but they could not blame anyone except themselves for the predicament in which they found themselves. They had simply neglected to make the necessary preparation so they were simply reaping the natural harvest of their neglect.

Home missions? Good idea.
I don't mind giving, preacher.
I'll just pull out whatever
I have in my pocket and . . .

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THINK BEFORE YOU GIVE!

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about the high cost of touching spiritually and socially isolated non-Christians
about whether he cares enough to do something significant about it
about his family's potential and priorities for sharing.

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BAPTIST FORUM



(Continued from page 5)

themselves to the promises of Jesus, then souls were saved. I would be afraid to say that these Christians were not defeated in their relation to Jesus, rather they were some of the most defeated Christians the world has ever known. I would be afraid to say they had really been praying, when in reality they had gone to sleep when Jesus truly needed them to pray (Mark 14: 37). This was the church, though it did not meet in a \$6 million building in the suburbs. The fourth chapter of Acts also reveals that they dedicated themselves and the Spirit came. Surely these two instances alone should convince anyone that dedication is necessary before a successful witness in the world is possible.

2. Cassidy also brings the clergy of our whole convention under suspicion by implication.

3. He seeks to portray the Christian life as easy and says a Christian does not need to make great efforts to be different. II Corinthians 6:17 speaks differently.

4. Finally, Cassidy suggests that people who believe in dedication in worship seek to prove the validity of the same from the use of statistics. Might I suggest that this is no more unethical than what he has sought to prove through the use of logic.

In conclusion, does it not appear strange that such an article as this would appear in the same paper where there is also listed the number of rededications in a recent revival?

Paducah, Kentucky Deryl G. Watson

SOUP, SOAP AND SALVATION

Dear Editor:

A young pastor was telling me the other day that his church was in a turmoil over "soup, soap and salvation." He said they couldn't decide whether to be "evangelistic or social gospel." He said he has the same hang-up.

A Lexington pastor told me that he couldn't support the Billy Graham Crusade in April because he was a "social action" man and didn't want to identify with mass evangelism. And another pastor couldn't support the Crusade because he believes in "Bible evangelism" and a Graham Crusade involves too many liberals.

Most of us are comfortable with labels. We like to put our own ministry and our own emphasis in a pigeonhole on our theological desk. When we classify ourselves and get into our pigeon-

hole, it is easy to pigeonhole our contemporaries.

Consequently, we make decisions, build friendships, and try to build ministry upon these preconceived ideas and labels. But this is an erroneous base of ministry or friendship. It is prejudice! It just won't stand examination. It isn't Biblical. Or practical. A church can be keenly aware of social injustice and still be effective in evangelism.

Our church has worked with mentally retarded children, retarded adults, cerebral palsied children, the deaf and the blind. We spend a lot of time and money helping the poor. We work with the alcoholics. There is a special club for single parents, most of these people are divorced. We have a weekly ministry to eight nursing homes. We have a special group for senior citizens — our Retired and Liking It (RALI) Club. Our five scout troops and kindergarten minister to the have and have nots.

The 10 buses in our bus pastors program bring in 300-400 people each week. About half of these passengers are from the most depressed areas in the city. More than 10 percent of our Sunday School attendance is black. More than 20 percent of our pupils are very poor.

We have given public and private support to many of the most significant social welfare programs in the city. At this time a group of our men are involved in providing adequate housing for the handicapped.

All of these things are labeled as "social gospel" programs. The assumption being that the "liberals" who work with the poor, who worry about the handicapped, who help the blacks, who try to improve housing are perverting the gospel. "Liberals" don't believe in prayer, Biblical inspiration, the Virgin Birth or in personal conversion. Soup and soap don't go with salvation.

This is simply not true! Men who have received Christ as Lord in per-

sonal conversion are compelled by the Holy Spirit to love their neighbors. As Jesus said in His inaugural address at Nazareth there is a compulsion to do something for the poor, the blind, the captive, the bruised.

On the other hand, the church still has the primary task of evangelizing. Men can be led to Christ in this decade. There is still no substitute for personal witnessing and evangelistic preaching. The Spirit of God cannot be confined to our existing patterns.

There is a revival in America today! It is testimony! Excitement. Conversion. Emotions. Repentance. Prayer. This evangelistic surge is being felt in many Baptist churches.

Social concern does not preclude evangelism. It compliments evangelism. It supports evangelism. It channels evangelism. And evangelism in turn stimulates social action. It gives impetus and dedication to social action. It provides disciples for social action. Evangelism brings men eternal life through Jesus Christ.

More than 125 people have made professions of faith in our social action church the past 20 weeks.

We need soup, soap and salvation. It is not a choice to be made, but a commission to follow.

Lexington, Kentucky Bob W. Brown

GRAHAM CRUSADE

Dear Editor:

The Central Kentucky Billy Graham Crusade will be held at Memorial Coliseum, April 25-28, 1971.

We hope that Kentucky Baptists will pray with us for a significant moving of the Spirit of God in this Crusade.

Information about the Crusade can be obtained from the Billy Graham Crusade office, 1076 Eastland Shopping Center, Lexington, Kentucky 40505. Phone 255-8727.

Lexington Bob W. Brown
General Chairman

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Mrs. Fling Mrs. Mathis Mrs. Bagby Tremaine Underwood

WMU Convention Program Announced

The 1971 Kentucky Woman's Missionary Union will hold its 1971 annual meeting at Walnut Street Baptist Church in Louisville March 30-April 1. The event is expected to draw more than 2,000 persons for which WMU executive secretary Miss Kathryn Jasper termed "a highlight of the WMU year."

Miss Jasper, in her first year as WMU executive secretary, will report to the convention for the first time Wednesday afternoon when she files the WMU annual report. She officially took office in October of 1970 succeeding Mrs. George R. Ferguson who retired. Mrs. Ferguson will be before the convention Wednesday morning presenting the Calendar of Prayer.

Under the theme, "Grant Us Wisdom, Grant Us Courage," the ladies will hear from both foreign and home missionaries in addition to WMU executives.

Opening the convention will be Robert Tremaine who has gained renown

for his work among young people in Worcester, Massachusetts. A native of Colorado, Tremaine serves as pastor-director of the Worcester Baptist Chapel under appointment of the department of pioneer mission of the HMB.

He will bring both the opening and closing addresses.

Foreign missionaries to speak are Mrs. A. I. Bagby, retired missionary to Brazil, and Joseph B. Underwood, consultant in evangelism and church development for the FMB.

Mrs. Bagby worked for 35 years with American Baptist College in Porto Alegre. For 10 years she was director of the institution. Mrs. Bagby will address the convention Wednesday morning.

Underwood will be the feature speaker Wednesday evening. He will speak to the topic, "That We Fail Not Man Nor Thee."

A native of Texas, Underwood served

as a missionary to Brazil for 13 years. He has also served as secretary for stewardship and evangelism for the Baptist Convention of New Mexico and as associate secretary for promotion for the Foreign Mission Board.

Mrs. R. L. Mathis, president of SBC Woman's Missionary Union, will also be on the program. She will deliver the Wednesday afternoon message.

Currently she is serving for the second time as WMU president. From 1956-63 Mrs. Mathis also filled this office. She resigned in 1963 to join the professional WMU staff as promotion division director. Mrs. Mathis also serves as president of the woman's department of the Baptist World Alliance.

Mrs. R. L. Fling, who succeeded Mrs. Mathis as WMU president in 1963, is also on the Kentucky program. She will bring the meditation thoughts at each session.

Mrs. Fling is now president of the WMU of the Baptist Convention of New York. She also works closely with her husband who is pastor-director of a Baptist mission in Westchester County, New York.

Speaking of the convention, Miss Jasper pointed out that in addition to the inspiration of an outstanding program the fellowship among the ladies is always a drawing card.

"Personally," Miss Jasper stated, "I'm looking forward to seeing WMU'ers I haven't been able to see since coming back to Kentucky. And this is the one time of the year that mission minded women can be together to share ideas and fellowship."

Co'op Giving Up Again

Contributions through the Cooperative Program for the first two months of 1971 increased by 9.4 percent over gifts for the same period in 1970, a financial report from the SBC's executive committee disclosed.

For the first two months of the year, Cooperative Program contributions totalled \$5.4 million compared to \$4.9 million in 1970, an increase of \$464,508 or 9.4 percent.

During the month of February, Cooperative Program contributions were \$2.4 million, an increase of \$123,512, or 5.3 percent. In January, the increase was about 13 percent.

The financial report includes only amounts given to national SBC mission causes and does not reflect contributions to state and local Baptist mission efforts. (BP)



TRIP AWARDED — At the close of a recent Sunday morning service, the congregation of the First Baptist Church, Shelbyville, surprised pastor and Mrs. Fred T. Moffatt, Jr., with facsimile "passports," each good for a trip from the church to the Holy Land and back. The gift, presented by pastor P. Clay Carter, was in appreciation for the Moffatts' eight years with the congregation. Leaving March 9, they will visit Vienna, participate in a Billy Graham Organization tour of Israel, then go to Geneva, London and finally Scotland, where Moffatt's father was born and grew up. The picture shows members greeting the couple after the presentation.