



WESTERN

RECORDER

NOVEMBER 6, 1971



Kentucky Baptist music secretary Eugene Quinn leads a hymn during the final session of the Associational Officers' Briefing, Wednesday, October 27. A total of 181 persons

attended the first conference Tuesday and Wednesday. Friday and Saturday, 239 persons registered. For a report on this annual event, see next week's *Western Recorder*.

Dean of Religious Life:

Robert Fields Joins G'town Staff

Robert Fields has been named dean of religious life at Georgetown College, according to an announcement by college president Robert L. Mills.

"Fields will be responsible for student liaison and involvement in the Baptist Student Union activities. He will also work in the student ministry with the various denominations on campus," Mills said.

Planning for religious emphases and programs of religious involvement, as well as counseling with students and

Francisco To Lead January Bible Study Preview Nov. 22-23

Clyde T. Francisco, professor of Old Testament interpretation at Southern Seminary in Louisville, will lead Kentucky Baptist Convention's eighth statewide January Bible Study Preview November 22-23, 1971.

Six hours of study in the Book of Job will be held in the retreat surroundings of Boone Lodge at Cedarmore Baptist Assembly.

Wayne E. Ward, professor of Christian theology at Southern Seminary, will address the group Tuesday morning.

Earl Pike, pastor of Bloomfield Baptist Church, will speak Monday night.

Austin Bell, first vice moderator for General Association of Baptists in Kentucky, and T. H. Peoples, Jr., regional missionary for National Baptists, will bring devotionals.

The preview study this year will begin Monday noon and close Tuesday noon, November 22-23, 1971.

Reservations, with a \$3.00 registration fee, should be sent to Cedarmore Baptist Assembly, Route 1, Bagdad, Kentucky 40003.

This annual event is sponsored by the Sunday School department of the Kentucky Baptist Convention.

faculty will be major responsibilities for Fields.

Another important aspect of his work will be the maintaining of relationships and serving as liaison with the Kentucky Baptist Convention.

He will take special interest in students who express interest in religious-oriented vocations and possibly teach at least one course in the religion department.

Fields currently is serving as a missionary in Israel under the Foreign Mission Board of the Southern Baptist Convention. He will assume his new duties at the college January 1.

He and his wife Edie are graduates of Georgetown College. They have three children: Tammi, Tod and Valarie. Mrs. Fields is a native of Covington, and the new dean is a native of Hamilton, Ohio.

He served as interim director of religious activities at the college during a furlough from his missionary duties. He had been in Israel as a missionary earlier.

Church Chuckles by CARTWRIGHT



"The mortgage company wants it designed like a supermarket in case our Building Fund Drive flounders."

DEVOTIONAL



C. Welton Gaddy
Pastor, Beechwood Church, Louisville

Psalms 92 and 147

With these words of the Psalmist ringing in our ears and with the observance of Thanksgiving Day fast approaching, let us raise the question "Why?" The historical events which precipitated the establishment of a national day of thanksgiving are common knowledge, but what about the Psalmist's injunction? It is good to give thanks to the Lord... — Why?

Obviously, God merits our thanksgiving. Both who God is—creator, redeemer, sustainer—and what God has done provoke words of praise and prayers of thanksgiving. However, some significant reasons for giving thanks also exist on the basis of who man is.

Giving thanks causes man to recognize the insufficiency of the self. As a sinner, man is plagued by selfishness and haunted by illusions of self-made men. At some point this condition has to be challenged by the truth that every man needs not only other people but God! To bow in thanksgiving is to be reminded of this need for relationships with others and of the necessity of a relationship with God.

Giving thanks also helps man to develop the kind of attitude which is a prerequisite to the experience of salvation. Since no man can achieve nor deserve all that is needed to make life meaningful and since salvation comes only as a gift, it is imperative that man develop the capacity to receive. To give thanks aids this development.

Finally, giving thanks serves as an incentive for man to so give of himself to others that they, too, might know the joy of thanksgiving. Israel's sin before God was her acceptance of His blessings without the accompanying acceptance of her responsibility to become a blessing. The two are united in the man who truly fathoms the joy of thanksgiving. He not only accepts God's blessings with a thankful heart, he determines to live so as to make other men thankful.

Thus, because of both who God is and who man is, a Thanksgiving Day is in order and the words of the Psalmist are words of truth. We can join him in the affirmation: "It is good to give thanks to the Lord."

There is indeed a gap between the pulpit and the pew. It is a gap in understanding more than in distance. The gap is occasioned not so much by any basic difference in the work of ministers versus the work of laymen. Rather, it is a lack of understanding by minister and congregation of the situation in which the other works. Laymen, not being ministers, cannot comprehend the peculiar role of the minister. And ministers, few of whom have ever been adult church members before they were ordained, have difficulty understanding the attitudes of adult members. It is imperative that an effort be made toward understanding each other's sphere of service.

From the minister's viewpoint just now, consider some ideas people generally seem to have about ministers. These ideas are myths, however, and need correction.

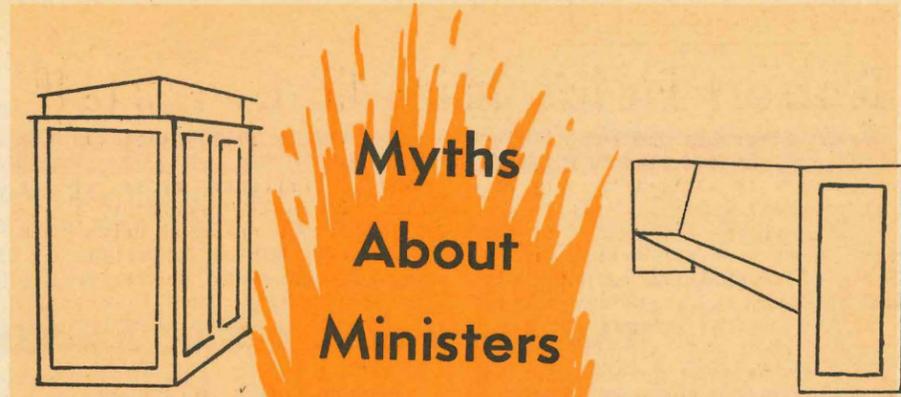
First, there is the myth that ministers do not pay income tax. Every minister has heard "but, of course, you don't have to pay taxes."

This myth stems from times when the church owned the pastor's house. The pastor lived in it tax-free and some furnishings were provided tax-free. Also, there were times when salaries were so low or payment was extended in edibles and courtesies so that there was no tax. Even then there was property tax on furnishings. Now, however, many ministers are buying their own homes and paying taxes on them. In our day of better salaries, of course, the ministers pay income taxes just as others, and as citizens they certainly should.

"Well, he doesn't work but one hour a week," expresses another myth about ministers. There may be some who deserve such a characterization but I have never known one. It is somewhat vexing for the harried pastor to have to defend whether or not he works enough. I have heard the remark so often that I answer in this fashion. "I have a stock answer for that. If you are kidding I just laugh with you about it. If you are serious I might as well laugh, because a person that ignorant wouldn't understand if I explained." People who are close to their church will know better by what is going on. There may be a few individuals who get by with one hour a week, but not for long. I suspect they will quit long before they are fired.

A third myth is the idea that ministers do not have problems of their own. Ministers spend considerable time counseling many people with a variety of problems. Living in the world as others, they have some of the same problems. There are the vexing matters of family, health, conflicts with other people, finances, and things peculiar to ministers. They need prayer and understanding like others.

Another myth surfaces often by implication and direct statement. It says



that ministers lead a sheltered life, free of temptation and removed from reality. Someone will say, "but pastor, you don't live out in the world like we do and you don't have to put up with what we face."

There is a measure of truth here because people often wear a mask around a pastor. They restrain themselves somewhat in actions and language. But ask any pastor and he can relate from experience some base confrontations and hair-curling conversations. True, few ministers are steeple jacks, bar-

By Ray K. Hodge
Pastor, Yates Baptist Church
Durham, North Carolina

tenders, cab drivers, corporation executives, construction foremen or union leaders. But they do meet raw life in multiple situations daily. They too live in the midst of compromise and temptation. They too must work constantly with "the public."

If the pastor stayed in his study and never went among the people, the charge might be true. Instead, the pastor may be closer than anyone to the pulse of his community.

Would you believe it's only a myth that most ministers have two left hands? This is the idea that all ministers are non-athletic, awkward and bookish. This suggests that ministers can't tell a carburetor from a cow or a golf swing from a porch swing.

Actually, ministers seem to have aptitudes along various lines in keeping with all people. Some are left-handed and some right-handed. Some like outdoor sports, while others do not. Some excel at golf, while most do not, which is true of all people. Some are mechanics and masters of the do-it-yourself, while others can't change a fuse plug. Some know how to repair cars, while others can't even start them.

Another possible myth is the impression sometimes given that ministers are paid for funerals. Some couples do give a gift for a wedding but it is often returned or too small to be of any consequence. But funerals? In my own experience of nearly two hundred and

fifty, I have been offered money only eight times. In four instances when I drove long distances for people not in my congregation, I accepted money, totaling forty dollars. Hardly lucrative, to say the least!

When some pastor is asked to assist in a funeral, especially from some distant place, I remind the family of their responsibility for his expenses. This usually ends the matter.

A last myth which some seem to have is the idea that ministers can live without money. Talk of money, especially with some pulpit committees, is taboo. If a pastor discusses his financial needs with deacons or a finance committee he is open to the charge of "preaching for money." Some ministers have contributed to this "zone of silence." They have intimated that a mark of spiritual achievement is to so depend on God for one's needs as to never speak of personal need for money. While others tell of their wages, inheritance, expenditures, and their drive for more, the minister must not. Others tell of their children's starting salaries and fringe benefits, but somehow the minister should not ask for or discuss these things. In remaining timidly silent, the minister's family has often suffered deprivation and embarrassment. The minister's successor will continue to suffer because a former minister was silent.

Recent years have seen churches doing far better in supporting their ministers. Silence is no longer so much expected. The Israelites received manna from heaven. All of us have experienced God's gracious provisions for our needs. But a church should sense a pastor's need and provide them. After all, bread, milk, meat, clothes, cars and college cost his family as much as anyone else. He certainly cannot live without money. He cannot be the minister he needs to be if anxiety over these necessities subdues him.

There are other myths to be sure. And there are errors ministers make because they do not understand the real needs of their people. Since we need to work together, we should welcome all the understanding we can get. And understanding will dispel myth.

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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Who Shall Choose The Executive Board

There is one point of Baptist polity which is correct in theory but in practice doesn't quite please all Baptists. This is that every Baptist body from the local church to the Southern Baptist Convention is autonomous in itself and has complete control over the selection of its organization, its officers, committees, etc.

The classic illustration is the local church which is completely autonomous and proceeds without instructions from any other level of Baptist organization to select its pastor, deacons, committees and to devise its methods for carrying out the Great Commission.

Another example of Baptist autonomy is the Southern Baptist Convention which organizes itself with messengers from local churches and then proceeds to do its business without help from any human authority other than the majority sentiment of the messengers present.

Indications of its complete autonomy is that the Southern Baptist Convention has its own nominating committee selected by the convention to submit nominees for all its committees. In short, the state conventions and district associations exercise no authority over the Southern Baptist Convention. They submit no committee nominations to the convention including the Southern Baptist Executive Committee, the most powerful group in Southern Baptist Convention life.

But the place of the autonomy of each level of Baptist organization life is not used on the associational level where the churches name the members of the associational executive board. This is also true to a limited extent on the state convention level, at least in Kentucky, and this, so far as the state convention is concerned, will be up for consideration in Lexington next week.

The issue is simply this. Will the state convention choose its own Executive Board members as it does its other committees and boards or will the district associations say who represents them on the state Executive Board? For many years a compromise plan has been used. The district associations have submitted two nominees for each place on the Executive Board and the convention has chosen which name it

would accept.

A constitutional amendment proposed by a special committee, now a permanent committee by Convention action last year, for "continued study for needy revisions" of the constitution is ready for consideration this year. The amendment would change the plan of nomination and selection of the Convention Executive Board giving the authority to the Convention with the understanding that individual Kentucky Baptists could make suggestions to the state convention Nominating Committee.

Though such a plan would be in keeping with Baptist polity, it has never been very popular among Kentucky Baptists who zealously have held to the district associations' right to nominate their own representatives on the state Executive Board. And so the Convention this year will have another constitutional amendment to consider on the same issue. This one, of which Harold Barnes gave notice last year, would maintain the present method of allowing the associations to send two names for each committee membership with one serving as the member and the other the alternate.

This writer can see advantages and disadvantages to both plans and, for the time at least, is not advocating either plan. Rather, it seems a more careful study should be made concerning the makeup of the state Executive Board. For one thing it's entirely too large and thus unwieldy and expensive. It now has 151 members and the possibility of unlimited increase in members with growth in church membership and the formation of new associations.

But neither the new plan recommended nor the old plan for the Executive Board is the answer. If eleven and one-half million Southern Baptists can trust their business, including more than 25 million dollars annual income, to about 64 persons which is the membership of the Southern Baptist Convention Executive Committee, it seems Kentucky Baptists with about 650,000 members could get along with fewer than 151 which is the present Executive Board membership or even 116 which is the number we are asked to approve next week under the new plan. Maybe the permanent constitutional revision committee should do more study in search of a more ideal plan to recommend.

The Most Delightful Way Home From Nashville

Ordinarily the best way from Nashville to Louisville is straight up Interstate 65. But there's a much better return trip, especially when Gallatin, Tennessee, and Old Hickory Lake is but a few miles further by way of 31E and when two friends have been talking for several years about but never getting around to a fishing trip with a third mutual friend.

And so it came about following the last trip to Nashville for the Southern Baptist Convention Executive Committee meeting. Foy Valentine, of Christian Life Commission fame, had been threatening for years to join Mr. Paul Massey, a Franklin, Kentucky, Baptist layman and the best fishing host this side of heaven, and me for an experience of fellowship while trying to lure some of the finny tribe.

When Foy and I arrived at the dock about 10:30 a.m., Mr. Massey already had the bait, the boat, the tackle and all the other fishing gear ready. It was croppie (I know it's crappie everywhere except in Kentucky) we were after and Mr. Paul knows every stick up and brush in this area of the lake where a croppie has ever been caught.

Like fishermen are prone to do, Foy and I had already consoled ourselves if the fish didn't cooperate by talking of the beauty of a day with the first faint fall colors, the sheer joy and invigoration of being under the blue skies near the marvelous natural creation and wild creatures of God and on the bosom of a beautiful man-made lake. But Mr. Massey had confidence it would be more than an esthetic experience with the beauties of nature and the joys of friendship.

And it didn't take long to prove it. Foy, posing as a strict amateur who didn't know anything about how to go about the business of catching a croppie, had me trying to instruct him as I would a child. Mr. Massey, as always, operated the motor and carefully approached every stick up and brush pile. I skulled

the boat but not near so expertly from the front seat to give Foy a good position from which to drop the minnows into the brushy water where the fish make their home.

Mr. Massey, always insisting upon his guests having the first and best place to fish, and I started out by pointing Foy to the most likely spots to drop the bait and how to gently pull the croppie when the float disappears.

But, lo and behold, we had a quick lesson. Foy demonstrated very quickly that extra sense or experience that somehow tells a fisherman where to drop his bait to find the fish while still insisting he was a novice. (You know, there's something about the ethics of a man whose field is ethics.) What Foy really meant was he had never fished in this particular lake and this particular style but he didn't have to admit he knew something about fishing.

Nor did he have to admit the best part of the day was about 12 noon when Mr. Massey unpacked the lunch Mrs. Massey had sent along. Man alive, think of it, homemade sausage between homemade biscuits, the fisherman standby, cheese and crackers, German chocolate cake and other delicacies. It was almost enough to make a man forget his fishing. Foy also proved no lack of knowledge of what to do at lunch time, performing strictly like a professional.

By 4 p.m., the deadline we had set, we were back at the dock with a cooler half-full of fish which, as usual, Mr. Massey made his guests divide. With that wonderful feeling that it was a day the Lord had made and that we would seek another like it in days ahead, we were off, Foy to Nashville for an evening church appointment, Mr. Massey to Franklin and his business and I to Louisville for a reunion with loved ones and the editor's chores.

But what memories of a day that makes life such a delightful experience! And what sacrifices are involved in being in the ministry!

LAYMAN EMPHASIS

Dear Editor:

Thank you so much for sending the issue of the *Western Recorder* carrying pictures of Bob Pogue and the articles concerning his life, service and his death.

It is my judgment that editors render a broad and lasting service by accenting as often as possible the services rendered by laymen in the churches, etc. Too long the heavy accent has been (in most religious publications) placed on ministers and their achievements. We need in our Southern Baptist groups more and more emphasis placed on our laymen in the churches. There are many, many great stories that could



be written.

I do not say this to downgrade the great work of ministers. News about their achievements is challenging and needed. But news of laymen reaches toward our great need now. "When you see a church that's empty, though its doors are open wide, it's not the church that's dying; it's the laymen who have died. For it's not by song nor sermon that the church's work is done; it's the laymen of the country, who for God must carry on." We need the "songs" and the "sermons"; but oh how we need

to enlist our laymen in full, rich, spiritual, rewarding Christian service!

Tampa, Florida R. T. Skinner

PRAYER AMENDMENT

Dear Editor:

I have been a reader of the *Western Recorder* for 45 years and I have read each and every one of your editorials and I agree and am in accord with your views and thinking completely.

I have never read truer words than you have written on the subjects of separation of church and state and the Prayer Amendment.

We must preserve the First Amendment. Count on me.

Bowling Green, Ky. J. Palmer Brown

Race Relation Articles Cause Sullivan To Withdraw Quarterly

James L. Sullivan, executive secretary-treasurer of the Southern Baptist Sunday School Board, reported to the trustees' executive committee in their regular October meeting that he directed the revision of a unit on race relations in a church training quarterly for 14-15 year old youth, as well as the corresponding leadership quarterly, after the pieces had been printed but not yet distributed.

"I took the action in my role as editor-in-chief of all board materials," stated Sullivan. "The printed material was brought to my attention by Allen B. Comish, director of the church services and materials division, with his recommendation that it not be released."

The material in question, the second session of a two-session unit in the quarterly *Becoming* on the subject of a New Testament attitude concerning acceptance of other races, was written by Twyla Wright of Casa Grande, Arizona.

"A review of materials in the publishing process dealing with sensitive issues led us to observe that misunderstandings could result from release of this issue in its original form," stated Comish, who assumed responsibility for his division on October 1 of this year.

"One of the photographs which depicted a black boy and two white girls in conversation was subject to misinterpretation, as was some of the text-

ual material," Comish said. "It could have been construed as improper promotion on the part of the Sunday School Board of integration in churches, which is an individual church matter under Baptist polity." The photograph was selected by the board's art department.

Sullivan agreed with Comish's evaluation of the material, adding, "We feel that we ought to be forthright in dealing with reconciliation among races and with Biblical teachings concerning harmonious race relationships. We shall continue to deal with these topics but in a manner that is in itself conciliatory rather than potentially inflammatory."

David P. Turner, leader of the central support group, which has responsibility for both art work and church literature publishing, stated that 140,000 of the pupils' quarterlies have been reprinted in order to insert the substituted section, plus 18,000 of the leaders' quarterlies, with revision of leadership suggestions. Cost to the board to make the revisions was estimated by Turner to be about \$8,000.

Two other publications have been withheld from distribution previously. *Context*, a quarterly for college age Sunday School students, and *The Collegiate Teacher*, the accompanying guide for teachers of the material, were not made available for the October-December, 1970, quarter. (BP)



American Bible Society Sunday Sunday, November 14, is American Bible Sunday and all our churches are encouraged to observe it. Materials have been sent to churches to help them.

Southern Baptists are the strongest supporters of this work because it provides God's Word in 150 countries and territories of the world, in many languages. Each church is encouraged to take an offering or place the American Bible Society in its budget. All gifts should be sent to Treasurer, Kentucky Baptist Convention, Middletown 40243, and designated for "American Bible Society".

J. Edward Cunningham, former director of mountain missions for our convention, is program and promotion secretary for the society.

Your new church budget

Many churches are making new budgets to begin January 1. The budget is a direct reflection of the faith of the church leaders who prepare it and present it to the church for consideration. Let it be bold in faith.

With the lifting of the 90 day freeze on salaries November 14 it would appear that churches would have no difficulty in setting up a modest cost of living increase for pastors and church staff of approximately 5 percent. Keep up with the actions of the Wage Board. Do not let anything keep you from doing as much for your pastor and staff as possible under the law. Surely no church would use the economy as an excuse to neglect the servants of God among them.

Remember the Cooperative Program in your new church budget. Inflation affects our mission work, too. And, the world task is vast and getting more vast each year. Determine to give a larger percentage of your anticipated offerings for next year. The missionary church is the New Testament church.

"For nearly a half century the Cooperative Program has proven to be an effective channel for the demonstration of Christian love and concern in obedient response to Christ....

"The Cooperative Program is the greatest step forward in Kingdom finance Southern Baptists have ever taken."

How big a step will your church take in your next budget?

Harold G. Sanders

John I. Snedden Named Leader Of West Virginia Convention

John I. Snedden, director of missions and evangelism for the West Virginia Convention of Southern Baptists, was elected executive secretary of the state Baptist body during its annual convention in Williamson, West Virginia.

Snedden, who pioneered in establishing Southern Baptist mission work in West Virginia, was elected the convention's executive leader by the executive board of the convention, and the election was later ratified by the full convention.

It was the highlight of the two-day meeting of the convention at East Williamson Baptist Church.

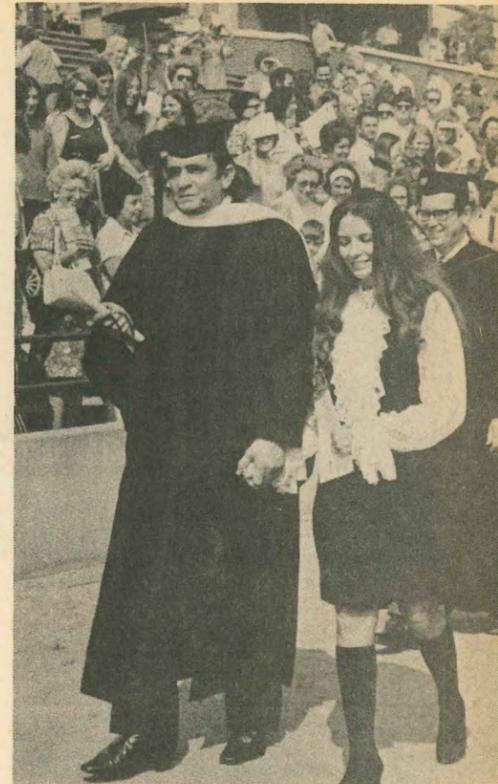
In other actions, the convention adopted a budget of \$205,200, an increase of about \$35,000. The budget allocates 20 percent to Southern Baptist world mission causes.

The convention organized a state Woman's Missionary Union Convention, electing Mrs. Robert Gillespie of Bluefield, West Virginia, as president. Mrs. Ola Cox of St. Albans, West Virginia, is executive secretary of the WMU.

Elected president of the state convention was Herbert Slaughter, pastor of Highland Avenue Baptist Church, South Charleston, West Virginia.

For the past two years, Snedden has been director of missions and evangelism for the convention, which has not had an executive secretary until now.

Serving with Snedden is Francis R. Tallant, director of religious education for the convention. Snedden and Tallant have been "co-directors" of the convention. Tallant will continue to serve as director of religious education. (BP)



HONORED — "Dr." Johnny Cash walks with his wife, June Carter, out of Spangler Stadium at Gardner-Webb (Baptist) College, Boiling Springs, North Carolina, after receiving an honorary doctor of humanities degree. Cash was given the degree by the college for his efforts in prison reform, drug addict rehabilitation and other humanitarian acts.

James Sullivan Warns Baptists Of Future Church Taxation

Calling taxation of churches "inevitable," the executive secretary of the Southern Baptist Sunday School Board told students and faculty members at Golden Gate Baptist Theological Seminary in Mill Valley, California, that the churches might as well get ready to pay taxes.

"Brace yourselves," said James L. Sullivan of Nashville. The time is coming "in the foreseeable future" when churches will have to pay taxes.

Sullivan added that along with taxation, churches will face in the near future the trauma of urbanization and a stripping away of traditional worship and methods, unless they plan "for the foreseeable future."

He predicted that churches will be compacted among business and will have to be built several stories tall, instead of the traditional building of a church plant at ground level.

Taxation and urbanization will be just two manifestations of a rapidly changing, heavily populated and complex USA, Sullivan said.

The day will come when there will be one long city from Seattle, Washington, to San Diego, California, he continued. This pattern of urbanization will be repeated throughout major portions of the United States, Sullivan added.

Population increases, changes in industry and segmentation among age groups will contribute greatly to the need for churches to change or be left

behind the rest of society. The changes must come about in terms of methods of presenting the gospel, scheduling times of worship to meet the needs and working schedules of the community, he said. (BP)

POWERLINE LIFELIGHT FOR TEENS

SICK OF SOMEONE? THERE'S A CURE

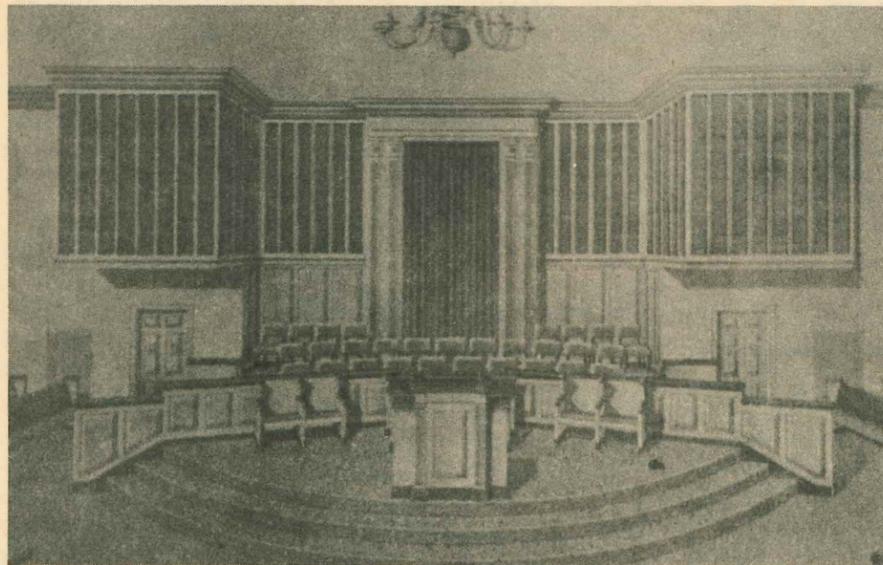
Dear Powerline:

I had a best friend who really meant a lot to me, but right now we really dislike each other. It's not really dislike. We're just plain sick of each other. What can I do about her?

■ ■ ■

You've made a brilliant diagnosis of the problem. You shouldn't have much trouble nailing down the solution. If you're just plain sick of each other, then just plain avoid each other for a while. Don't stop being friends. Keep the door open and you may get back together later. What's happened to you is pretty common among young people. When kids are younger, they want a friend — one they can call their very own. Later, they want to branch out socially and form a wider circle of friendships. When they do, they sometimes turn off to that "best friend" they were once so fond of.

You can go ahead and make new friends now, and encourage her to do the same. But do it the Jesus way. That means keeping her happiness in mind as well as your own, and responding with forgiveness and gentleness if you get your feelings hurt. One word of warning, though. This Jesus program doesn't click unless the real Jesus is in it. You'll be spotted as a phony if you try to act syrupy sweet when you feel hateful inside. So get to know Jesus by reading about Him in the Bible and talking about Him with the sincere Christians you know. Then you can let Him be the foundation for all of your relations with others.



SANCTUARY DEDICATED — The First Baptist Church of Leitchfield, Kentucky, dedicated their newly renovated sanctuary Sunday, October 17, 1971, at 11:00 a.m. The sanctuary was completely redone by L. L. Sams and Sons of Waco, Texas, with everything new: walls, ceiling, windows, wall to wall carpet, pews, sound system and lighting. Renovation of the sanctuary was done at a cost of \$128,600.00. George W. Smith is pastor of the Leitchfield church.



Figures help illustrate relationships to God.

Newspapers help participants understand others.

In WIN Schools:

A New Program, A New Method, A New Enthusiasm

"The first night I came out of church loyalty," wrote one lady as she evaluated the WIN school she had just completed, "But I could hardly wait to get back the other four nights," she continued.

Reactions like this are rather typical of the responses Kentuckians are making to the (W)itness (I)nvolve(men)t (N)ow schools, according to Hicks Shelton, evangelism secretary for the Kentucky Baptist Convention and co-director of the schools.

"We have completed two schools thus far," Shelton said, and "both have been outstanding." At Corbin, 28 lay persons participated in the WIN school along with 14 persons who were in a leadership training program learning to conduct schools themselves. At the other end of the state 183 persons enrolled in the school at Henderson with more than 160 attending all five sessions.

Both schools have resulted in persons being led to Christ, Shelton commented. Fourteen professions were recorded at Henderson and several more at Corbin.

"But," the evangelism leader pointed out, "the best thing about the schools is the enthusiasm generated in the people. It is amazing to see a person who on Monday night can barely stand up and relate his or her experience with the Lord, go out on Thursday night and lead a friend to faith in Jesus Christ.

"And even those who are unable to lead a person to the Lord come back excited and encouraged because they actually shared their faith with another person, many for the first time," Shelton added.

But what makes a person change so drastically? What produces the enthusiasm? Can the passing of four days alter persons so greatly?

By Bob Terry
Associate Editor

The answer is both "yes" and "no", according to Shelton and James Whaley, state church training director and co-director of the schools.

"WIN schools are more than a series of meetings for five days," they emphasized. It takes at least 18 weeks to get a church ready for a school, according to the program outline. Six weeks before the school actually starts, the participants are in discussion groups during the church training hour discussing specifically designed material.

Four weeks before the school begins, Sunday school classes begin a series of lessons written by Ken Chafin. The topics are: The Depth of Our Lostness, Our Reconciling God, The Experience



Young people practice reading the WIN tracts to each other.

of Reconciliation and Speaking in His Name.

"We can't just get a group of people together and give them five lessons on soul winning and expect them to be changed," Shelton declared. "WIN schools without the proper preparation will not produce the quality of change we are working for."

At the same time both Shelton and Whaley pointed out that it is the schools themselves that take the preparation and bring it all together. There must be more than preparation.

The school is divided into three general areas, Bible study, creative activities and practical witnessing activities.

According to the directors, it is in the creative activities section that break-throughs really begin to happen.

"We begin," Whaley said, "by having each person tell where he was born and how his home was heated. This helps break down the tension and relaxes everybody. The second question for the small group is, 'What was the center of warmth?' People really begin to let others know about themselves and things start coming into focus in their own minds.

"Also on the first night we ask everyone to write out their experience with the Lord on a sheet of paper and reduce it to the place that it can be shared with someone else in two minutes. These experiences are shared in the groups."

Another night the participants take pipe stems and twist them into shapes that express their relationship with God. "Frankly, I was amazed," said Shelton, "at what came out of these sessions. People looked deeply at themselves. Some of the most thrilling testimonies I have ever heard came from this activity."

A third night the students take a

newspaper and tear out everything in it that reminds them of a person to whom they would like to witness. A word, a story, a headline, a picture, an ad; all of these are pasted on a sheet of paper with the hope that the student will better understand the person to whom he would like to witness.

The participants also practice reading the special WIN tract entitled *A Full and Meaningful Life*. They read it to themselves and read it to each other until they are thoroughly familiar with the tract and able to use it in a witnessing situation.

And then comes Thursday.

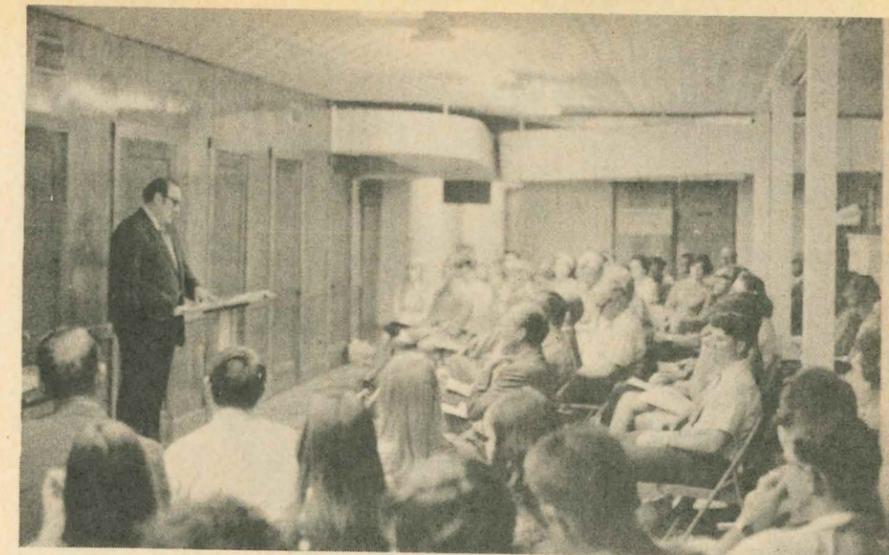
"This is the day we have pointed to all week," Shelton commented. "We have tried to teach the people how to witness. Now we go and do it. Every person is sent in a team to talk to a lost person. This means that churches really have to do their homework. We don't want names of people. We need cultivated prospects, people who will let the people talk to them about Jesus."

At Henderson and Corbin, each person found a folder containing a visit assignment, directions to the home and visitation report form. After prayer, they were on their way.

"Some people are surprised by the turn-out on Thursday evenings," the evangelism secretary said. "But we have found that if a person comes back on Tuesday, he will generally be back for the other sessions, including Thursday. They may be scared but they come."

Shelton said that everybody doesn't have what is called a "successful" visit. At Henderson one boy told the group, "I really blew it tonight. I went to the house and asked to see the person whose card I had. I was told he wasn't home so I turned and left. It wasn't until I got back in the car that it dawned on me that I should have tried to talk to the boy's mother who answered the door."

Several others said they had similar



R. G. Shelton, Henderson area missionary, leads a Bible study group.

experiences but vowed not to let it happen again. "They learned from their experiences," Shelton added, "and they learned that you don't win someone to Jesus every time you knock on a door."

But some people do win others to Jesus. One young woman told the school directors that she had a person she wanted to visit. That afternoon she called the house and told the prospect she would be coming and what she wanted to talk about. That evening, after sharing her faith with the friend, she saw him make a profession of faith in Jesus Christ.

The woman's pastor, who was along on the visit, told the reassembled group that this was one of the highest points of his spiritual life, seeing a person who had not previously shared her faith with this good friend, invite him to accept Jesus and to see him accept.

"It is because of experiences like this that I believe things are changing for Kentucky Baptists," declared Shelton.

"We are getting a new group of people, of all ages who will share Christ on a one to one basis. I have great hope that God is at work in these schools. I am glad to be a part of them."

Five more area training schools are planned for Kentucky. During the winter quarter, January, February and March, WIN schools will be held in Paducah, Erlanger, Louisville, Campbellsville and Ashland. Anyone interested in more information about these schools or the possibility of a WIN school in a local church may contact Hicks Shelton at the Baptist Building in Middletown.

Southern Seminary Alumni To Meet

Kentucky alumni of Southern Seminary will meet in Lexington in conjunction with the Kentucky Baptist Convention.

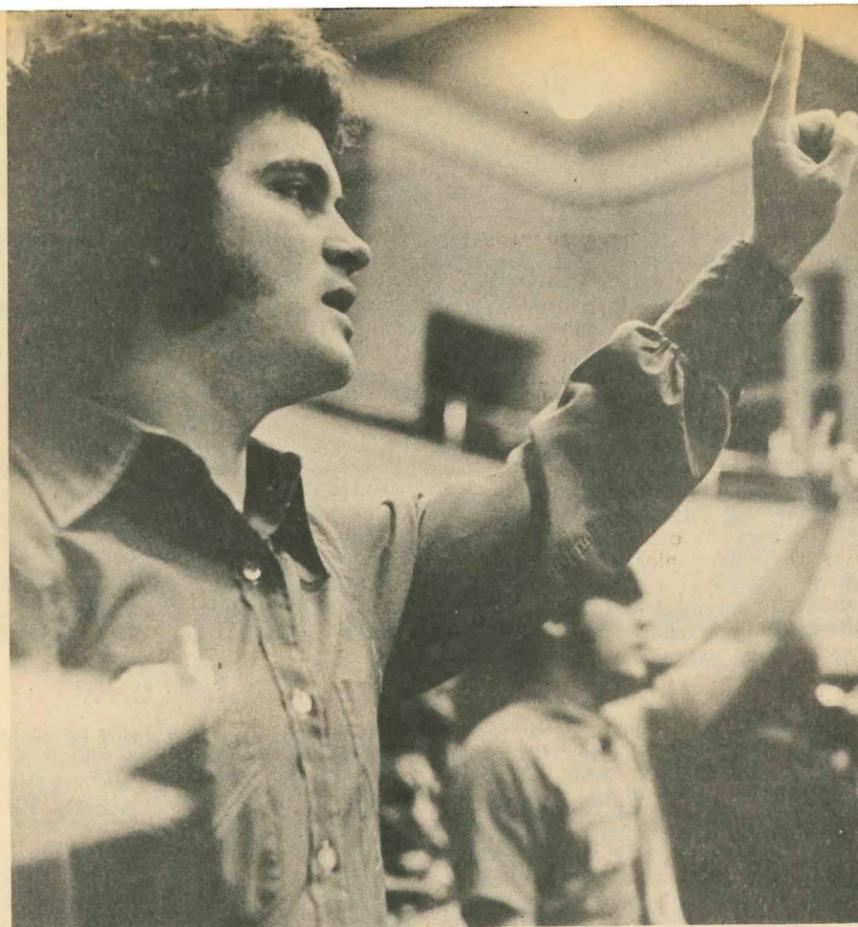
The alumni meeting is scheduled for November 10 at 12:15 p.m. at the Phoenix Hotel Ballroom in Lexington. Presiding will be W. Louis Walters of Louisville who is the current president of Southern Seminary alumni in Kentucky.

Hugo H. Culpepper, professor of Christian missions and world religions at the seminary, will be the featured speaker. He will discuss the new doctor of ministries degree offered by the school.



Corbin pastors go through afternoon leadership training session.

THE . . .  IS
All Missions



Students make "one way" sign after the benediction of opening session.

Student Conven

Over 1,100 students jammed the sanctuary of First Baptist Church, Owensboro, Friday evening, October 15, for the first session of the 44th annual Kentucky Baptist Student Convention.

Highlighting the opening evening was a message by host pastor David Nelson and a folk musical entitled "Now Hear It Again." Nelson titled his message "Pass It On" and challenged the students "to pass on the torch of God's love in Christ to other students." The folk musical was directed by Don Blaylock, former Baptist campus minister at Morehead University now serving in Cullman, Alabama. It was performed by volunteers from several college campuses.

Participants noted that the impact of the opening service was heightened by the arrival of eight Western Kentucky University students who walked the 75 miles between Bowling Green and Owensboro carrying a cross. They did this, a spokesman said, to dramatize the need of men for forgiveness symbolized in the cross of Christ.

Saturday morning began what Kentucky student work secretary J. Chester Durham hopes will culminate in 10,000 Kentucky college students studying the Bible during the next two years. Fifty groups spent Saturday

DIALOGUE — Nathan Porter, third from left, and David Nelson, second from right, talk with students following the opening session of the BSU convention. Porter, a program personality, is a student worker in the evangelism department of the HMB. Nelson is pastor of the host church, First Baptist Church of Owensboro.



STUDY — Student's faces picture the captive quality of a recently designed Bible study unit. Out of discussion groups such as this one came professions of faith in Christ and rededications. Many of these students will soon lead Bible study groups of their own on their campuses.

tion Draws 1,100 At Owensboro

morning and afternoon studying such topics as Jesus Christ, the New Birth, Man, Holy Spirit, Sin, Love, The Church, Christian Life, Devotional Life and Christian Witness. Guides for the study were new material adapted from the "WIN" evangelistic material.

The week before, the 50 students leading these groups spent a day in Lexington familiarizing themselves with the material and the suggested techniques.

"Evidently the preparation paid off," Durham commented, "for there were several students who made professions of faith right in the Bible Study Group."

"I wonder how long it has been in most churches since someone made a profession of faith in a Bible study setting?" the state executive quizzically asked.

Durham pointed out that the goal of 10,000 students in Bible study was not some figment of his imagination. "Our student evangelism committee spent hours seeing what the possibilities were and then trying to determine what we could realistically do under God's guidance. We think we can have 10,000 students enlisted in the next two years," he emphasized.

"The 1,100 at the convention will serve as stimulants to start and lead Bible study groups of their own," Durham added.

Saturday evening Kentucky native Barkley Moore told the group of his experiences during the six and a half years he served with the Peace Corp in Iran.

"To love people for what they are and for what they can become under God is the goal of Christian involvement," Moore declared. He challenged the students to be willing to meet phys-

ical and spiritual needs wherever they are.

Several rededications were made during the invitation but decisions did not stop at the close of the hymn. During campus prayer meetings, students rededicated their lives to Christ and others made professions of faith.

Reports also came to Durham, he said, of decisions being made in local restaurants where students talked about their relationship to God while drinking a coke or eating a hamburger.

Dennis Hamm, associate student work secretary for Kentucky, indicated that one of the prime reasons for response was the testimonies of students who spent their 1971 summer working as summer missionaries. At each session, these students shared how God had worked in their lives and in the lives of others.

"Students respond to honest sharing," Hamm said. "As they listened to what God had done in the lives of students like themselves, they decided to let God have His way in their lives too."

Climaxing the three day convention was an address by Charles Roselle, national student ministries division of the Baptist Sunday School Board. Roselle delivered the Sunday morning message to a joint congregation of students and First church members. The overflow crowd prevented many from finding seats.

Speaking to the convention theme, "Communicating Christ — Student to Student," Roselle said he longs for the day when Christians will share Christ on a one-to-one basis. He praised the students for their Bible study and personal witnessing plans. He warned, however, that "mechanical techniques



AT DESTINATION — The eight Western Kentucky University students who participated in the cross-carrying march from Bowling Green to Owensboro are pictured outside the First Baptist Church where the BSU convention was held. Participating in the march were Mark Hamm, Steve Smith, Tony DeMurray, Roy Mellott, Darrell Higgason, Harry Sarles, Steve Sanders and Gary Lindenberg.

must not become substitutes for loving persons into the Kingdom of God."

"We must share Christ in love and it must be done personally," he declared.

Reflecting on the three day convention, Durham commented that there was not the great outpouring of the Holy Spirit experienced at Elizabethtown last year. "But," he added, "experiences like that are once-in-a-lifetime events."

"This year the students went back to their campuses with a clear picture of a task to be done and the tools to do it with. I believe this will be a more productive convention than any in a long time," he concluded.

Former Kentuckian Announces Retirement As Arkansas Editor

Former Kentuckian Erwin L. McDonald, editor of the *Arkansas Baptist Newsmagazine* for the past 15 years, has announced his retirement effective March 1, 1972.

McDonald, who will be 65 on October 31, 1972, said he was taking early retirement "not to quit, but to shift gears." He said he was considering several part-time assignments giving more time for travel, creative writing, preaching and "a little fishing."

A native of Arkansas, McDonald is a graduate of Ouachita Baptist University, Arkadelphia, Arkansas, and Southern Baptist Theological Seminary, Louisville. He received an honorary doctorate from Georgetown College, Georgetown, Kentucky, in 1958.

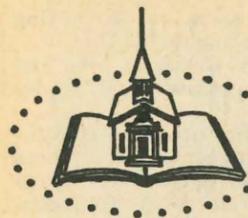
Before becoming editor of the *Arkansas Baptist Newsmagazine*, McDonald was coordinator of Kentucky Baptist schools and colleges. Previously, he was public relations director for Southern Seminary in Louisville and Furman University, Greenville, South Carolina.

Active in denominational life, he was president of the Southern Baptist Press Association and the Greater Little Rock Ministerial Association. He has also been a trustee for Southern Seminary, a board member of the Economic Opportunity Agency of Pulaski County, a member of the advisory committee of the U.S. Commission on Civil Rights, and a director of the Associated Church Press. (BP)



McDonald

SPEAK UP IN THE Baptist Forum



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for November 14, 1971)

LIFE AND WORK SERIES

Putting Human Needs First

Luke 6:1-12

God's Law said, "Remember the sabbath day, to keep it holy." To this divine law the Pharisees added thirty-nine burdensome prohibitions and requirements with reference to keeping the sabbath holy. One reason for the bitter opposition which Christ encountered at the hands of His enemies was His disregard of the silly regulations of the Pharisees with reference to the sabbath, such as forbidding tying or loosening a knot, writing two letters of the alphabet, reaping, threshing, winnowing and preparing food for consumption.

One sabbath Christ and His disciples were walking through a field of grain—perhaps wheat or barley. The hungry disciples began to pluck the heads of grain, rub them out and eat them, which was permissible (Deuteronomy 23:25). Ever watchful for something about which they could find fault, the critical Pharisees saw a chance to make a point against Christ, Whom they held responsible for what the disciples were doing. Their attempt to get at Him through His disciples is another example of the indirect approach which cowardly people so often use to injure someone whom they would not dare to face personally. These hypocritical and fanatical Pharisees sought to make it appear that plucking, shelling and masticating the grain were equivalent to reaping, threshing and grinding.

Our Lord immediately brushed aside all of their traditions and expressed His personal approval and decisive support of His disciples. He defended their right to do what they did. In contrast to the traditions of these self-appointed and self-righteous vigilantes for the strict observance of their own rabbinical regulations, Christ referred them to the Scriptures (I Samuel 21:1-6) which related how their hero, David, and his men had eaten the shewbread when they were hungry. He chided them for overlooking an important event in their Scriptures. Then, He emphasized the fact that He was the Lord of the sabbath and that He never violated the divine law concerning it. He used it for rest, worship and doing good to others, and we should use the Lord's Day in the same manner.

On another sabbath Christ entered

a synagogue in order to participate in the worship services and to teach others. In keeping with His custom, it behooves every Christian to be in attendance upon the services at the house of the Lord each Sunday. Upon his arrival in the synagogue, our Lord observed a man whose hand was withered and useless. The scribes and Pharisees watched to see if Christ would heal the afflicted man, not that they were sympathetic with the man, but in the hope that they would be able to accuse Him of violating the law with reference to the sabbath. While our Lord looked upon this afflicted man with divine compassion, the Pharisees watched hopefully to see if He would heal him, thereby making Himself liable for arrest. They were seeking to ensnare to His destruction One Who had never done anything except that which was good. Seemingly it had not dawned upon them that one of the worst ways in which to desecrate the sabbath was by malicious designs. These Pharisees, who were interested primarily in the things which they refrained from doing on the sabbath rather than in the services which they

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God was the source of moral order in the universe. He has been the sustainer of it also. In the Ten Commandments He listed the fundamental guidelines with reference to moral duty and showed that man is responsible to God and to his fellowmen.

Romans 2:12-16

The Jews were highly favored in being the recipients and possessors of a written revelation from God. The Gentiles were not as highly favored but they did have a God-implanted and instinctive knowledge of right and wrong. Instead of being humble and grateful for the high and holy privileges with which they had been divinely endowed, the Jews were extremely proud of themselves and of the fact that God had made them the custodians of His revelation. Instead of thinking that they had a monopoly on

might have rendered, saw the afflicted man as an object to be used to trap Christ, rather than as a person to be loved and helped.

Christ did not have any patience with these hardened Pharisees who were unwilling for anything to be done for the man on the sabbath. He knew that works of mercy were quite permissible on the sabbath and were by no means a violation of God's commandment. At Christ's call and command, the man whose hand was atrophied stepped forth and separated himself from the others. Turning to the Pharisees Christ asked, "Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?" This inquiry stunned the enemies into silence.

In response to the calm command of the Great Physician, "Stretch forth thy hand," the man did exactly as he was told, thus proving that a great miracle had been wrought and that he had been healed completely. His faith and obedience had brought healing from the Lord. Christ never commands anybody to do anything without giving the necessary strength to do it.

God, it would have been far better if they had recognized their tremendous responsibility. Mere possession of the law was not sufficient. Neither was the knowledge of the law enough. Their accountability was inevitable.

Both Jews and Gentiles were responsible or under obligation to do right. The Gentiles had not been favored with the Mosaic law, as had the Jews, but they had a law written in their hearts, which was known as the law of conscience. Conscience discerns between or assesses right and wrong. It prompts one to do the right and warns one against doing what is wrong.

Conscience imposes an irresistible sense of obligation. When properly enlightened, the conscience prompts one to observe the rules and regulations which God has given.

Galatians 6:7-9

Fully aware of the constant danger of self-deception, Paul seized the sowing-reaping principle and projected it with all of its inevitable certainty into the realm of the eternal and invisible as the postulate of moral responsibility. Forbidding an action which was going on, Paul wrote: "Stop deceiving yourselves," or "Stop leading yourselves astray." This command certainly applies to an individual, a family, a church, a state or a nation. Paul used the word "mocked" in the sense of "turning up the nose," "ridiculing," or "sneering at" God. Nobody can treat God with contempt and escape the consequences. It is so foolish to think that anybody can thwart the divine law and out-wit God by reaping a harvest which is different from the seed which he sows.

One cannot reap what he has not sown. "Whatsoever a man soweth," just that, exactly that, and nothing else shall he reap. Never delude yourself by thinking that, because you are a child of God who is rejoicing in freedom from the law, you are dealing with an easy-going and partial God Who will suspend His eternal laws for your special benefit. Any man is very foolish who thinks that he can ignore or break God's laws and escape the consequences. It is utterly impossible for a man to escape the harvest which springs from the seeds which his own deeds have sown. To attempt to avoid the results of one's actions is to show contempt for God.

If one sins against his body, sooner or later he will pay for it in impaired health. A good crop cannot be grown and harvested from bad seed.

Every intelligent and thoughtful person who sows expects to reap. He expects to reap the same kind of seed that he sows and more than he sows. People are sowing constantly. They are sowing physically in the care or in the abuse of their bodies. They are sowing mentally in the development and training of their minds or in their neglect of them. They are sowing morally in the thoughts that they think, in the literature from which they feed their minds, in the places which they frequent and in the things which they do. They are sowing spiritually in Bible study or the lack of it, in prayer or the neglect of it, in church attendance or the lack of it, and in their obedience or disobedience to the guiding impulses of the Holy Spirit. One cannot devote himself to the gratification of the fleshly appetites and reap high-minded character. The kind of a harvest always depends on the kind of seed sown.

Paul admonished his readers to persist in well-doing. Such weariness is so prevalent and distressing today. "Let us never grow tired of doing what is right." Let us keep on overcoming the temptations of Satan, working for the Lord, honoring Him and helping others, and we shall reap the desired results in due time.

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J. W. Colville

The Jesus Movement Shakes A Rural Community

A few days ago a call came from Hershel Luttrell, pastor of Pioneer Baptist Church, a Mercer County rural congregation just outside Harrodsburg. "We have a revival going down here which is extraordinary and I thought you might be interested in attending a service, seeing what is happening and maybe sharing your impressions with *Western Recorder* readers," said Luttrell. The more he talked the more amazing it sounded and also the more it sounded like what's been happening in a number of places in Kentucky this summer. The most unusual thing about the crowds and the responses of this meeting was it took place in a small rural church instead of in a larger church or in a county-wide or an area-wide evangelistic effort.

As it turned out it was the last service of a two week meeting, which started out to be only a one week revival, before I could get there. Arriving about

7:20 p.m. from Frankfort where I had joined in an inspiring 10th Anniversary and homecoming celebration with Malcolm Lunceford and Immanuel Baptists, I found the Pioneer church parking lot running over and the roadside also filled with automobiles. The audi-

torium was practically full and a spirit of excitement was easy to feel upon entering the vestibule. Above the din and chatter that too often characterize Baptist congregations awaiting the start of the service one lady was heard to say, "I wouldn't have missed this service for anything in the world."

Entering the auditorium a few minutes later from the educational wing

where I had a hasty but warm greeting from the pastor and the evangelist, I heard from the basement the now familiar Jesus yell, "Give me a J, give me an E..." This was the first unmistakable indication that the "Jesus Movement" had invaded Pioneer Baptist Church and as it turned out much of Mercer County and even beyond the county.

This last service of the series began like many revival services with the choir singing, "Longing for Jesus". Then the congregation joined in singing "There's Power in the Blood". The auditorium lights then were turned off, a reverent hush fell over the congregation and the baptistry was spotlighted as the pastor proceeded to baptize two young men. Most of the services had begun with baptisms, I was told.

After a ladies duet sang two gospel songs accompanied by a piano and an

electric guitar, the visiting evangelistic team took over. First, it was Randy Richardson, a former night club entertainer from Sacramento, California, singing gospel hymns as he played his electronic guitar. After two weeks he had taught the congregation to clap their hands to his tunes and sing along with him, especially on the refrains. As elsewhere with this new kind of sing along, clap along music in churches, the youth led the way with some adults joining while others listened or sang but refrained from clapping.

Randy's music was not as much rock type as much heard in churches today. Rather he used more gospel tunes and songs like, "On the Battlefield for My Lord", "How Great Thou Art", and "Just a Little Talk With Jesus Makes It Right". On this last one the floor vibrated from the rhythmic foot patting and clapping.

This set the stage for the mod dressed evangelist with moderately long hair, thick long sideburns, a turtle neck shirt under an open collar, tieless shirt, corduroy suit and boots. His sermon began with a warning to the many who had made various decisions during the two weeks. His subject was "Temptation" and he reminded his hearers the hardest days were ahead saying Jesus had had His way for two weeks but the devil was sure to try to destroy what had been done. He urged the new converts to establish a strong church

relationship and pointed those who had rededicated their lives to faithful-ness to their vows.

The message was far from the hell-fire, damnation, frightening kind that once characterized evangelism. In fact, it was low key type but full of urgency. So was the invitation which at first didn't fill the aisles but by 45 minutes later had brought 75 to 100 down front. Most of these were rededications and apparently several had already come in earlier services but now with an added dimension of feeling and with a personal testimony.

The big turning point during the invitation seemed to come with the rededication and testimony of Harrodsburg High School football coach, Bill Baldrige. Earlier in the meeting the Harrodsburg football team, number one in Kentucky in the Class A division, had attended the revival as a group with Assistant Coach Sims and every member of the first string along with Coach Sims had responded by rededicating their lives or professing their faith.

The response of these young men and other youth was characteristic of the Jesus Movement everywhere it breaks out, enthusiasm and unashamed testimony. The football team went straight from the revival to the home of their head coach for a testimony and prayer meeting. The next night they trounced their opponents 51-0 giving Jesus yells between every touchdown.

This enthusiasm took some of the Harrodsburg players to the Mercer County football team and also to near-

by Burgin where their testimonies resulted in a number of decisions by players at both places. The same enthusiasm took groups from the revival to Campbellsville College dormitories two nights where there was also a number of responses.

There's no doubt that the greatest impact of the services was upon youth though many adults were also among those responding. There is also no doubt that this small country church was not prepared to handle the large numbers who responded to the invitation in spite of the noble efforts of Pastor Luttrell who says he got the best records possible under the circumstances and will pass on to other churches the many names of those who will not be under the ministry of the Pioneer Church. No doubt the biggest problem will be a follow-up and nurture ministry to those who made decisions of one kind or another. It was hard to get an accurate tabulation but more than 500 were counted during the two weeks. About one-third of these were reported to be professions of faith though a considerable number of these were undoubtedly already church members.

What is to be said about such a demonstration and response? How much is the working of the Holy Spirit and how much is only human emotionalism? Will the results be lasting or passing? Will the lives of those responding demonstrate permanent change and produce genuine fruits of regeneration or will they be the same uncommitted and lukewarm church members after the emotion subsides? Only the Lord knows the answer to these questions but surely parents, church leaders and other adult Christians are obligated to channel their enthusiasm and nurture the experience of every person who made a response.

This reporter cannot claim objectivity. As a concerned follower of our Lord I was caught up in the experience. Emotion, yes, but whoever responded to the Lord without feeling? Sincerity, yes, in every decision so far as I could judge. High pressure and questionable techniques on the part of the evangelist? Strictly not. It was low key all the way with repeated warnings not to respond except as led by the Holy Spirit.

The evangelist was a newcomer to the field having entered full-time evangelism last January. He is 28 year old Bob Phillips who is sponsored and endorsed by Ninth and O Baptist Church, 2921 Taylor Boulevard, Louisville, which he uses as his contact base. Earlier in the year he led campaigns in the First Baptist Churches at Danville and Bellevue in Kentucky and he and Randy Richardson spent the summer as an evangelistic team in California.

The Jesus Movement definitely invaded Mercer County. It will be interesting to check its permanent effects.

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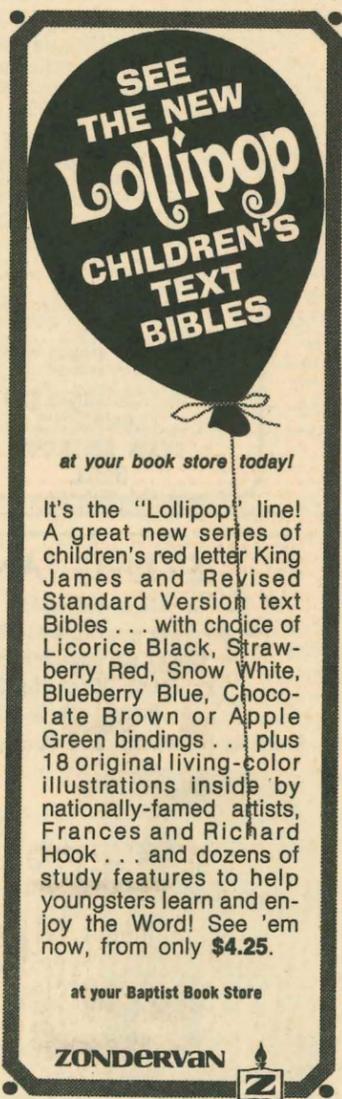
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