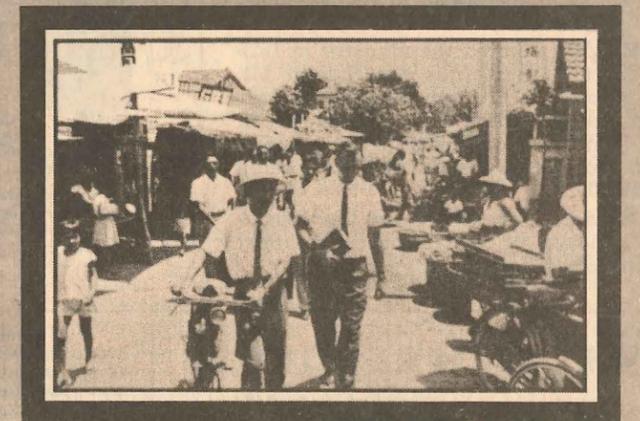
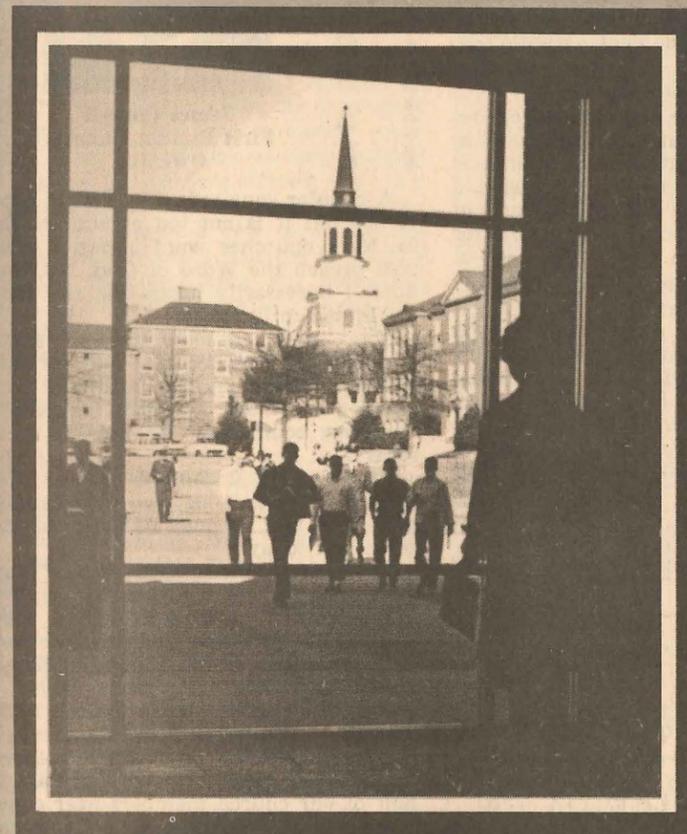


Committed to Care

through the
Cooperative
Program



October - Cooperative Program Month

 **WESTERN RECORDER**
SEPTEMBER 30, 1972

Former Kentucky Missionary Dies

Mrs. Artie Bratcher, 81, emeritus Southern Baptist missionary to Brazil died September 15 in Louisville.

A funeral service was held September 18 with burial in Caneyville. Mrs. Bratcher, who had been in declining health for several years, was a resident of Wesley Manor Methodist Home in Louisville.

She served in Brazil for 40 years before retiring in 1958. Her husband, L.

M. Bratcher, died in Rio de Janeiro in 1953.

Mrs. Bratcher is survived by three sons, all of whom are in religious work. Best known of her sons is Robert Bratcher, who did the translations work for the American Bible Society's best selling New Testament translation, Good News for Modern Man. Bratcher also is a former missionary to Brazil.

As a missionary, Mrs. Bratcher did evangelistic work at a Baptist school in Campos and taught in several schools in Rio. She also assisted her husband in his work as executive secretary of the Brazilian Home Mission Board for 28 years before his death.

The former Artie Porter of Caneyville, Mrs. Bratcher attended Georgetown College and Berea College and Woman's Missionary Union Training School, merged with Southern Seminary, Louisville. She taught school in Caneyville before she and her husband were appointed by the Southern Baptist Foreign Mission Board in 1918. (BP)

People And Places

Mrs. J. H. Dodd, mother of Mrs. C. Ford Deusner, died September 7. Funeral services were held in Owensboro. Mrs. Deusner is the wife of the general superintendent of the Kentucky Baptist Board of Child Care, C. Ford Deusner.

Green V. Durham, father of J. Chester Durham, KBC Baptist student work director, died September 14 following a long illness in Richmond, Kentucky, where burial services were held.

Correction — The Morningside Baptist Church, Louisville, was not sponsored by the Ninth and O Baptist Church as reported in the August 26 issue of the *Western Recorder*. Morningside pastor Jack Yelvington says Ninth and O has been a helpful neighbor but was not an official sponsor of Morningside, which has been on its own since its beginning as a mission.

Raymond Meadors, aged 69, passed away August 20 in a Lexington hospital as a result of injuries suffered in an automobile accident in Williamsburg on August 18.

Meadors entered the ministry in 1925 and served numerous churches in Mt. Zion and South Union associations during the succeeding 46 years. He served as moderator of South Union association for three terms, the last being 1969-70.

Meadors also served on the Executive Board of the Kentucky Baptist Convention for many years.

Church Chuckles by CARTWRIGHT



"My wife and I have a denominational split between this church and the one down the street. She likes their full choir and cushioned pews, and I like your free coffee and parking facilities."

DEVOTIONAL



James Conrad
First Baptist Church,
Owenton

A popular song today is "Tell It Like It Is," but it is not too popular to do so. Most churches want a pastor who will preach the Word of God, but this doesn't necessarily mean that the people intend to live by it.

Many preachers today have the same heart-breaking experience that Jeremiah faced in his day. He faithfully proclaimed the Word of God to his people and they completely ignored his message.

In Jeremiah 2:13 God accuses His people of committing two evils, and I am afraid that we may be guilty of the same sins today.

In the first place, God says, "They have forsaken me, the fountain of living waters." It is hard to believe they would have forsaken God after He had delivered them from bondage in Egypt and blessed them in so many ways.

But what about people today? They have been delivered from sin through faith in Christ but many of them have turned their backs on God. Only about half of our church members ever come to church and only about half of them are really actively involved in the church's ministry. They have gone out from the church as if they never knew God. Is it possible they don't know Him?

Secondly, God says that they have forsaken Him "and hewed them out cisterns, broken cisterns, that can hold no water." Can you see the foolishness of this? They have forsaken the "fountain of living waters" that will satisfy their inner thirst for broken cisterns that will not even hold water. They have forsaken their only source of life for something that offers them nothing to live on. How foolish can people be?

The sad thing is that people are still doing the same thing today. Multitudes have forsaken God for worldly pleasures and false hopes that will not satisfy their inner thirst, and they are miserable and unhappy without God. They are searching for the "living waters" but are only finding dry cisterns.

But there is hope for them. Let them repent of their sins, turn from their worldly idols, and turn back to God before it is too late. God is pleading for them to return, "for I am merciful, saith the Lord" (Jeremiah 3:12). Won't you let Him be merciful to you?

FIRST IN A SERIES —

Child Care: Where It Is; Where It's Going

By C. Ford Deusner
General Superintendent, Kentucky
Baptist Board of Child Care

In the last 25 years Kentucky Baptists have come a long way forward in their cooperative ministry to dependent children. In 1947 leaders among them had taken a hard look at their institutions and the services offered, and they had not liked what they saw. The adoption that year of a new name, Spring Meadows, for the 78 year old Louisville Baptist Orphans Home was indicative of a significant change in concept and presaged even better things to come. Almost simultaneously the trustees of the Kentucky Baptist Children's Home located at Glendale decided to replace its old, crowded dormitories with new cottage-type residences, and in the fall of that same year, 1947, ground was broken for the first of these.

For the next 20 years there was consistent progress in the child care program. Spring Meadows moved to a new and spacious location in Middletown in 1950. New buildings continued to go up on the campus at Glendale. Both homes were receiving and caring for more children. In 1953 the General Association voted to merge the boards of trustees of the two homes. A centralized administration was the logical and necessary outgrowth of this move. In 1956, Kentucky Baptist Children's Home became Glen Dale. In 1957, in response to a mandate from the General Association, Pine Crest was opened as a branch home for children at Morehead. Following the Booz, Allen, and Hamilton survey of all Kentucky Baptist agencies and institutions, and in response to a denominational groundswell for the same, a ministry to unwed mothers and infant adoption services were added to the program. This step made necessary the employment of professionally trained social workers. New licensing requirements adopted by the state for child-caring and child-placing agencies also led to the obvious conclusion that social services should become an integral part of our institutional ministry. In 1963, the Baptist Child Care Center was opened in Middletown. To this central administrative office some services previously performed by the children's homes have been transferred. These are maternity care for unwed, pregnant girls, adoption services, foster family care, family assistance (financial) and counseling. Pastors and others seeking help for needy children and their families have learned to direct their initial inquiries to "the Center."

During the last five years the program has been on a kind of plateau. Changes are occurring with increasing rapidity in the child welfare field. There has been a proliferation of tax supported programs, on both state and national levels, designed to reduce child dependency, to extend and expand public child care services, and to eliminate poverty. The greater number of children needing help beyond that which their families can provide are being served by public agencies. The shift from institutional to foster family care continues for dependent children. There

PRESIDENT NAMES OCTOBER 2 AS "CHILD HEALTH DAY, 1972"

President Richard Nixon has asked all agencies and organizations interested in child welfare to observe October 2 as Child Health Day, 1972.

This nation's children represent our greatest responsibility and our greatest hope, the President declared in a White House proclamation announcing the annual observance.

"It is a day to consider the miracle of life, and to realize that all of America's children are in a way the responsibility of every American because they represent this nation's future.

"It is, above all, a day to renew our quest for a world of peace in which all children can grow and live as brothers and sisters," the President declared. (BP)

are fewer orphan children, and poverty is no longer a decisive factor in dependency. The children needing care because of the wrecking of their homes by marital discord are usually disturbed, with deep feelings of guilt, hurt and rejection. Many of them have been unwanted, unloved and undisciplined. These have a low self-image and resent what they consider to be the interference of "outsiders." In an institution they present many negative behavior problems and, unless it is staffed to provide treatment services, the help given such children is marginal. Feeling the force of these winds of change, the Child Care Center is accepting fewer children for care. Pine Crest has been closed. The campus populations at Glen Dale and Spring Meadows have been reduced. There has also been a marked decline within the last year in the number of requests from unmarried, pregnant girls and their families for maternity care and

services. This has resulted in the Board of Child Care having to suspend temporarily the reception of infant adoption applications. Nevertheless, its total program remains stable and this year will provide care and services to more than 500 children.

Now, what about the future of Baptist child care in Kentucky? Their history in this field is a long and honored one. During the next 25 years will they write another chapter? What are the projections with reference to needs and services?

First, there will be more children needing help. Increased population, the tensions in modern living, and the further depreciation of moral and spiritual values will contribute to continued child dependency and delinquency. Marital strife, the separation of their parents and the formation of new alliances combine to produce "relationship troubled children" in need of love, understanding and discipline. Help will have to be sought and found for many of these children outside the circle of family and beyond the bound of community resources.

Second, child care will continue to be an important part of the Kentucky Baptist program of Christian ministry and benevolence. Church related agencies and institutions can better interpret and express the Christian virtues of compassion, humility, patience and hope so necessary to good child care. Their service is prompted by the highest motives. Like the One whom they represent (Acts 3:15, Moffatt) they can be "pioneers" and serve as models to others.

Third, institutions will still be necessary. Competent authorities, as Alan Keith-Lucas, of the school of social work, University of North Carolina, believe that institutions are "coming back." It is now generally agreed that good institutional care does not harm children. There are many insecure, disturbed children for whom institutional care will be no only the better, but also the only alternative.

Subsequent articles in this series will describe tomorrow's institutions and define other types of care and services which may form the shape of the Kentucky Baptist Child Care program in the years ahead.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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How Much To Pay Ministers

The preacher's pay has been a much discussed subject among Baptists ever since the beginning of a paid ministry. From the early days when some Baptist preachers in Kentucky were paid in commodities like bourbon whiskey to today there have been diverse ideas about how much a preacher should receive for his services. Too often the prevailing question on the part of churches has been not "how much can we pay him" or "how much should we pay him" but "how much do we have to pay to get him or keep him."

In recent years much progress has been made in this respect and those who serve as pastors and as staff members are better off than they have ever been. There is still room for improvement, however, and especially in the change of attitude of many Baptists toward the salaries of pastors and staff members.

Somehow there has persisted a feeling that money will ruin a preacher. We have felt there is a connection in the ministry between poverty and piety and we have made certain our pastors remained pious and poor. It is assumed the preacher and his family can live off bread from heaven and that the Heavenly Father will feed them as He does the birds and clothe them as He does the lilies.

A growing interest on the part of concerned laymen in this matter has been manifested in careful studies by lay groups in at least two states of the Southern Baptist Convention. Both Alabama and Louisiana have officially sponsored such studies recently and made recommendations on the basis of their findings. The study groups have consisted almost entirely of laymen and women. The findings and recommendations are remarkably alike though they were entirely separate studies.

In the introduction to the Alabama Committee report is a comparison of the average annual salary and years of education of several occupations as reported by the Alabama Chamber of Commerce. These were: physician, seven or eight years, \$45,000; attorney, five or six years, \$19,900; accountant, four years, \$16,200; high school teacher, four years, \$7,700; coal miner, \$9,950; computer programmer, two years, \$11,000 and pastor, seven years, \$6,600.

The Louisiana study findings are introduced by saying Baptists have "a most un-Christian attitude toward the men and women who serve them." The committee members asked congregational leadership to read the report carefully and take whatever action is necessary.

For whatever it is worth here is a summary of the recommendations made in each state by these study groups. Both groups suggest a basic salary plus such fringe benefits as medical and disability insurance, retirement and house or housing allowance. In the case of Louisiana the total figure does not include automobile allowance and convention expense. In the Alabama recommendation the figures do not include convention expense though payment of the "actual amount required" for conventions is recommended.

LOUISIANA			
Resident Church Membership	Basic Salary	Fringe Benefits	Total
Up to 150	\$ 6,000	\$3,544	\$ 9,544
150-300	7,500	4,158	11,678
300-750	9,000	4,738	13,738
750-1250	11,000	5,673	16,673
1250-2000	14,000	7,042	21,042
2000-3000	17,000	7,913	24,913
Over 3000	20,000	8,784	28,784

ALABAMA			
Resident Church Membership	Basic Salary	Fringe Benefits	Total
Up to 200	\$ 6,000	\$3,058	\$ 9,058
201-500	8,000	4,318	12,318
501-1000	10,500	5,466	15,966
More than 1000	15,000	6,910	21,910

Publishing these salary recommendations from Louisiana and Alabama is not intended to instruct any Baptist church in Kentucky what it should do. Everyone knows a Baptist church does as it pleases. However, to those Kentucky Baptist laymen concerned about fair consideration of pastors and staff members, these conclusions of lay committees from states similar to Kentucky in economy and with comparable per capita income should be helpful.

Problems, Problems, Problems

Hudson Baggett, the Alabama Baptist editor, wrote an editorial recently entitled, "Editors Have Problems, Too." The acute problem for Baggett was the spiraling costs of producing and mailing the state paper each week. The specific cost bringing about a crisis was the 50% increase in postage rates which went into effect in July of this year.

Other state editors identified easily with Baggett. Nearly every Baptist paper has had at least one editorial since July on this matter. Now we come to share with *Western Recorder* readers the financial squeeze we are experiencing. We are not complaining because Kentucky Baptists and the Lord have been very gracious. The *Western Recorder*, however, belongs to Kentucky Baptists and they should know some of the behind-the-scene facts related to its production.

The *Western Recorder* is the only Southern Baptist paper which has a print shop in connection with its operation. The print shop has been kept through the years because it is more economical to print the *Western Recorder* in our own shop than to contract its printing by someone else. But as anyone knows who is in business the costs of everything connected with a business operation has steadily risen for several years.

For example, consider the costs of taking proper care of our employees. We are determined to be as fair and generous with our workers as we recommend to churches to be with their staff members. For all our employees in the offices and shop we pay the premiums on hospitalization, surgical, major medical and disability insurance. As recommended to churches we also pay both parts of the basic annuity plan of the Southern Baptist Convention. We provide paid vacations and holidays in line with the practice of most business organizations. Of course we also pay the employer's part of Social Security for our workers.

The costs of all these continue to rise every year. The insurance premiums rose approximately 35% last year bringing our annual cost to nearly \$15,000 for insurance. The annuity payments amount to another \$14,000 a year and, as all who work know, social security payments are rising every year.

The back breaker was the postal increase of 50% in July which increased our mailing cost of the paper to about \$10,000 a year. Putting the insurance, retirement and postage costs together we have to come up with nearly \$50,000 a year before we consider the cost

of materials such as paper and ink and labor which steadily rises. This is to say nothing of the purchase and replacement and maintenance of print shop machinery.

We have four sources of income: subscription sales, advertising, Cooperative Program and print shop profits. The profits from our printing are extremely meager. Our modest share in the Cooperative Program funds is a life saver. We could justify a request for a larger share but we realize all other Baptist work looking to the Cooperative Program is in dire need. We limit the amount of advertising we use in the paper by not using questionable ads and reserving as much space as possible of every issue for news and other features. We have a constant struggle keeping our subscription income up due to the large number of Kentucky Baptist churches which do not include the paper in their literature budget for church families.

We have shown an operational deficit for the past two years. We are not blessed with reserve funds to absorb such losses. We have reduced expenditures wherever we could and have postponed deserved pay raises in some instances. We have no increased income to take care of the 35% increase in medical care insurance and the 50% increase in second class postage rates. Therefore we are looking for necessary additional income.

We face the possibility of an increase in subscription prices. At least three state papers: the Religious Herald (Virginia), the Biblical Recorder (North Carolina) and the Christian Index (Georgia) have announced subscription rate increases since the July postage hike. Their rates were already as high or higher than ours. Our directors will have to take a hard look at this in their coming meetings.

Preferred to a raise in subscription rates would be additional income from a circulation increase. At little extra cost we could print 10,000 more papers each week. We are setting this increase as a goal by January 1, 1973. The profit from these additional subscribers wouldn't solve all problems an editor has but surely would be a wonderful way to enter 1973. To have that many more Baptists receiving the paper would be worth more than the additional income.

Thank you for listening to a little shop talk about your paper.

Informed Baptists make the best church members—

Send *Western Recorder* to every church family

Mission Celebration Planned

A missions celebration featuring foreign, home and state missions will highlight the Baptist Young Women Conference scheduled for October 13-14 at Cedarmore Baptist Assembly. The personalities, sights and sounds of world missions will all be a part of the festive celebration of Southern Baptist missions, challenges and successes around the world, according to Miss Wanda Carpenter, Kentucky BYW director.



Mr. and Mrs. David Long

Missionaries involved in the Friday evening celebration include James and Betty McKinley, Bangladesh; David and Sue Long, Uganda and Nassau; and A. B. and Irene Colvin, missionaries who worked in Hawaii this summer. Samuel and Comfort Akande, a Nigerian pastor and his wife, will also be featured in the celebration.

The conference will continue until Saturday at 2:30 p.m. Opportunities for short term mission service will be discussed Saturday by the McKinleys and Longs.

Miss Carpenter said the event has been designed to also be of interest to husbands "so the wives should bring along their mates for this weekend affair."

Registration begins Friday afternoon at 3:00, supper at 6:30 p.m. Reservations should be made by sending \$3.00 per person to Cedarmore Baptist Assembly, Route 1, Bagdad, Kentucky 40003. The total cost (room, meals and registration fee) is \$9.50 per person in a room for four, \$10.50 per person in a room for three, and \$11.50 per person in a room for two.

More information can be obtained by contacting Miss Carpenter at the Kentucky Baptist Building, Middletown.

Pleasant Hill—A Missionary Church

The Pleasant Hill Baptist Church, on the edge of Somerset, must be one of the most mission minded congregations in Kentucky. With a resident membership of less than 400, Pleasant Hill is now supporting three missions, all in Southern Baptist pioneer areas.

The Hasson Heights Baptist Chapel in Oil City, Pennsylvania, has received support from Pleasant Hill for three

and a-half years. The Hasson Heights congregation has met in several buildings but on December 3 of this year they moved into a new church auditorium.

Pleasant Hill began helping Hasson Heights with monthly contributions of \$50. Later this was raised to \$150 per month and the congregation also gave \$1,000 on the new church auditorium for Hasson Heights. In addition to this the church has sent eight or ten people each year to Oil City to help in Vacation Bible School and revival.

The other two missions Pleasant Hill is supporting are Barnett Road Baptist Chapel in Columbus, Ohio, and the South Monmouth Baptist Chapel in Neptune, New Jersey. Pleasant Hill sends \$100 per month to the Barnett Road Baptist Chapel and \$50 per month to the South Monmouth work.

C. E. Jacobs, Pleasant Hill's pastor, says the Pleasant Hill members were afraid at first that they might not be able to keep up their level of Cooperative Program and associational giving with such major help going to these three projects. However, the pastor reports, the offerings have increased all along and mission gifts through the Cooperative Program and the local association have also increased.



Hasson Heights Baptist Chapel, Oil City, Pennsylvania, supported by Pleasant Hill Baptist Church, Somerset.

Let Your Preacher Preach!



FRANKLIN OWEN
Executive Secretary, Kentucky Baptist Convention

There is no substitute for consistent, good preaching. Social ministries, strong visitation programs, good management, fine music, vigorous auxiliary life—these are all very important but no other activity will have quite as much effect on the success or failure of a church as sound Gospel preaching.

Several things are required for good preaching. A man must study; he must come to his pulpit well prepared. But there is more to study than the preparation of Sunday's sermons.

The greatest preaching is apt to come from the buoyant overflow of thought accumulated through a meditative way of life, rather than from the study of the exhausted "parson" who says to himself, "Now I must get up a sermon." It takes habitual reading, study, prayer, meditation. Prophetic preaching boils out of a smoldering conviction, an idea that has fermented in the long term reservoir of a man's spiritual life and thought.

Your tired pastor can't get up great sermons just because Sunday is coming no matter how hard he tries.

Someone will say, in light of my argument, that the pastor, then, ought to do the pastoral ministry and another man ought to preach, a man who spends all his time studying. I don't believe this. A man cannot hibernate and get it all from books, leaving his ivory tower only to preach. He must visit, too. He must live with the folk—like Ezekiel who said, "I sat where they sat..." (Ezekiel 3:15) But let your pastor have more control over the balance of the two. He knows when he becomes hurried and haunted by more chores than he can see after and still keep in touch with the thought world. Let's face it. There are those in the fold, well-meaning, who are rather dedicated to keeping the pastor on the ball with regard to errands of visitation and service which they think are more important than preaching. Don't use up too much of his time and strength in such a way.

I fear great preaching is fading a bit in this hurried world on wheels. You, the laity, can (must) help save it. Encourage your pastor's preaching ministry. Uphold it, support it, help him to give it priority. Let your preacher preach. He'll be great; your church will grow, you'll be glad.

—Frank Owen

WESTERN RECORDER

PREVIEWING

the

CHURCH

TRAINING

LEADERSHIP

CONFERENCES

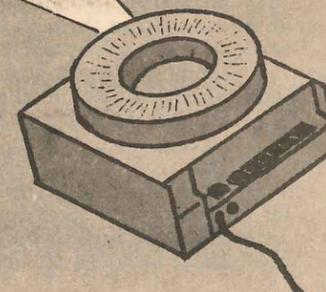
General Officers will learn how to enlist Adults in Church Training.

Conference leaders will use the October, November, December literature to help age group workers effectively plan Sunday night sessions.

Ministering to and with the aging will be a special conference.

6:45 - 9:00 p.m.

- OCTOBER 2 Paducah, Trinity
- OCTOBER 3 Madisonville, First
- OCTOBER 4 Louisville, Carlisle Ave.
- OCTOBER 5 Lexington, Immanuel
- OCTOBER 6 Somerset, Calvary



New Mission Paper, Aid To Pastors Considered

In one of its shortest sessions in recent years, the Executive Committee of the Southern Baptist Convention delayed final action on several major items on its agenda, devoting most of its September meeting to internal affairs.

The 63 member committee, in its major decisions, granted new titles to three of its executive staff members, approved a preliminary report on a study of a proposal to provide a counseling program for Baptist ministers and approved a \$365,000 1973 operating budget.

The Executive Committee delayed, however, final decisions on several items that prompted lengthy debate in subcommittee sessions.

Postponed for final disposition were proposals by the SBC Brotherhood Commission to take over a tabloid newspaper and an independent lay movement organization as a subsidiary corporation, a decision on program assignment for SBC-wide bus ministry promotion, and a change in use of income from a trust fund now going to provide scholarship aid for graduate students planning to teach in Baptist colleges.

New titles were granted to three executive staff members.

Albert McClellan, formerly program planning secretary, was named associate executive secretary and director of program planning.

W. C. Fields, formerly public relations secretary, was appointed assistant to the executive secretary and director of public relations.

John H. Williams, formerly financial planning secretary, was given the title, assistant to the treasurer and director of financial planning.

All three relate directly to Porter W. Routh, executive secretary-treasurer of the Executive Committee.

Routh named McClellan editor of the *Baptist Program* magazine effective January 1, 1973. Leonard Hill is managing editor of the publication. Fields will assume additional duties as assistant to the executive secretary October 1.

Responding to a motion introduced to the 1971 Southern Baptist Convention in St. Louis asking the Executive Committee to study providing a counseling service for ministers, either through its Annuity Board or some other agency, the Executive Committee recommended that no additional SBC commission or agency be established at this time to provide such a service.

Furthermore, the committee commended actions taken in recent months and years by at least seven state conventions to establish some type of counseling or information services to help



Porter Routh, rt., talks with (l. to r.) John Williams, Albert McClellan, W. C. Fields.

pastorless churches and churchless pastors get together.

Two resolutions were adopted, praising the contributions of a retiring executive secretary, and the role of a Baptist leader who recently died.

Study Of Associations Planned For 1974

Southern Baptist Home Mission Board staffer Loyd Corder announced plans for a national convocation on the Baptist association in late spring 1974 at Ridgecrest, North Carolina, the only meeting of its kind to be held in this decade.

Corder, director of the board's division of associational services, said the purpose of the convocation is to arrive at common understandings on how associations can work better in the Southern Baptist framework of church and denominational relationships.

Invited to attend the convocation, set for May 6 through 10, 1974, will be laymen, pastors, associational workers and state and national convention leaders concerned with the association in Southern Baptist life.

"In pursuit of the convocation's purposes and aims, there will be 50 study groups, messages by prominent Baptist leaders on the work of the association, a series of simulated experiences designed to demonstrate the problems and problem-solving methods, training sessions and a few promotional conferences, all relating to the association," he said. (BP)

A resolution paid tribute to the late T. L. Holcomb, who died six days earlier at the age of 89. For 18 years Holcomb was executive secretary of the SBC Sunday School Board. He also had been pastor of numerous churches and executive secretary of both the Southern Baptist Foundation and the Baptist General Convention of Texas.

Another resolution honored W. Fred Kendall, who retires this year as executive secretary of the Tennessee Baptist Convention.

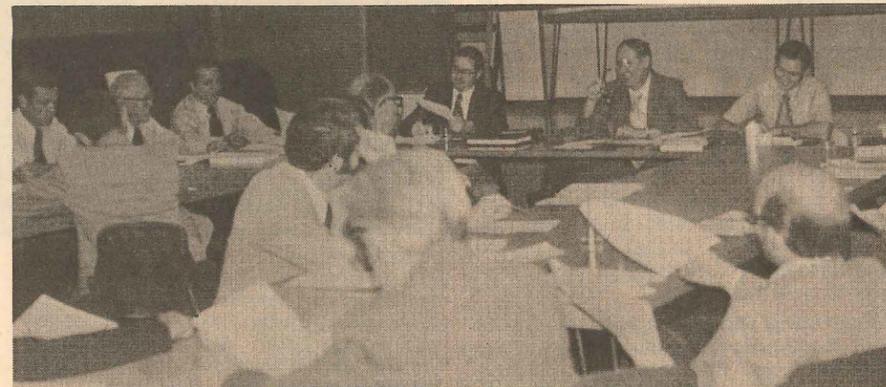
The committee also extended to 1974 a \$2 million fund drive for the Radio-TV Commission, authorized the SBC Home Mission Board to borrow \$740,000 to purchase additional property, authorized a study of borrowing procedures for the SBC Home Mission Board church loans division; and designated a \$24,292 estate bequeathed to the SBC by Marie F. Spears of Siloam Springs, Arkansas, to Cooperative Program capital funds.

Approval was granted to transfer the responsibility for promoting World Missions Conferences (formerly called Schools of Missions) from the SBC Home Mission Board to the SBC Brotherhood Commission.

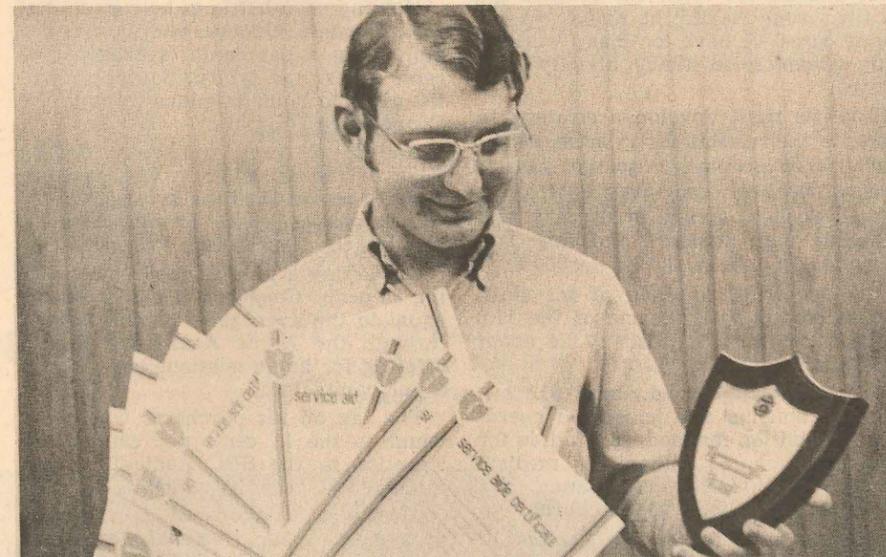
Two motions referred to the Executive Committee by the SBC in Philadelphia were assigned to subcommittees for study and later report. One asked that dates of future conventions be changed to permit more laymen to attend, and the other asked a committee to study SBC organizational structure to consider giving the evangelism division of the SBC Home Mission Board the status of a commission. (BP)



PLANNING PROGRAM — Taylor County associational moderator Landon Hadley, left, talks with host pastors Paul Prather of Palestine church, left center, and Charles Harris, right center, of Friendship church about the two day associational program. Hardin Hosey, right, pastor of Elkhorn church, delivered the annual sermon. Hadley is pastor of Green River Memorial church. Associate editor Bob Terry represented the state Baptist paper.



CAMPBELLSVILLE TRUSTEES — Forest Shely, right center, presided over the fall quarterly meeting of the Campbellsville College trustees September 12. At the meeting, college president Randy Davenport, seated at right, told the trustees that "a new spirit of optimism is on the campus." "This year," he said, "we have reached the type student that will help us build a base of support for the college."



HIGHEST RA ACHIEVEMENT — Tommy Mayhood, 18, a member of the First Baptist Church of Sugar Land, Texas, recently earned his ninth Service Aide Award for a total of 1,350 hours of volunteer missions service, more than any other Royal Ambassador has ever completed. Each award represents 150 hours of missions service in the advancement program for older Pioneers. The plaque at right is a national award presented by the SBC Brotherhood Commission for completion of the fifth Service Aide Award. Mayhood is a freshman at Houston Baptist College and is now serving as a Royal Ambassador counselor.

Church Training Meets Scheduled For October

The Kentucky Church Training Department has scheduled five leadership conferences during the first week in October. The conferences are designed to help Church Training leaders and adult members to better their leadership roles in the church.

The evening sessions begin at 6:45. During these sessions adult leaders and members, youth leaders, children's leaders and preschool leaders will learn effective ways to plan Sunday night sessions. Actual exercises will relate to the October, November and December curriculum.

General officers will be offered new, practical ideas on enlisting adults in Church Training. This group will also receive suggestions on how the Church Training director can train his age-group workers.

A special conference will be offered for those interested in developing a program of ministering to the aging. William Rogers, director of the interracial department, will guide this group in knowing how to identify unmet needs of the aging, locate available resources and train the aging for ministry in the church.

Church Training leaders are urged to attend the Leadership Conference nearest them. Places and dates are:

- Oct. 2—Paducah, Trinity
- Oct. 3—Madisonville, First
- Oct. 4—Louisville, Carlisle Ave.
- Oct. 5—Lexington, Immanuel
- Oct. 6—Somerset, Calvary

Illinois Votes Church Staff Info. Service

At their semi-annual session, the Illinois Baptist State Association board of directors adopted guidelines for a Church Staff Information Service and asked that it become operative as soon as practical.

The biographical form will be limited to objective information such as education, experience, salary and other requirements, and type of church desired.

The form will not include questions of a doctrinal nature, as this is considered a responsibility of the church in interviewing a prospective employee.

In adopting the guidelines, the board spelled out that churches only may use the file, and that names will be sent to churches without official endorsement or recommendation, one way or another. The file will be confidential, and no individuals will be allowed the use of it. Information furnished to churches must be returned within 30 days. (BP)

Cooper Challenges SBC To Raise \$1.5 Billion; Reach New Prospects

Drawing on his business acumen as a fertilizer executive, the president of the Southern Baptist Convention challenged Southern Baptists to think big and raise \$1.5 billion for world missions in five years and to send pastors "where the prospects are" instead of oversaturating the deep South with their churches.

Owen Cooper, president of the 11.8 million member convention and president of two chemical companies in Yazoo City, Mississippi, issued the challenge during an address to the Southern Baptist Convention's Executive Committee meeting in Nashville, Tennessee.

The head of the Mississippi and Coastal Chemical Corps., spouting denomination and population statistics like a computer, compared the num-

ber of Southern Baptist churches and members to the number of unchurched people estimated in the total populations in two associations, one in Ohio and the other in the deep south.

With a total population of 1.1 million and only 34 churches and chapels in the Ohio association, Cooper estimated there were 12,600 adult, unchurched prospects for each church and chapel.

But in the deep south association, there are 48 churches, saturating the area to the extent that there are only seven adult, unchurched prospects for each church.

"I am convinced that there is something wrong with the situation I have outlined to you," Cooper said. "We aren't putting our salesmen where our prospects are."

He compared the denomination to his fertilizer company, saying they would never be successful if they kept an oversupply of salesmen in an area already saturated. Rather, they build new markets and sent their best salesmen to new territories.

Projecting slides that show Southern Baptist membership concentrated in the deep south and the major national population concentrated in the northeast, Cooper told the denominational leaders that "we must go where the people are."

"Many fields are white unto the harvest and all too often the reapers are in the wrong fields," he noted. "In too many cases we have too many workers only gleaning in fields already harvested."

Baptists must develop a strategy to allocate their resources to areas where unchurched people live so that pastors and missionaries can invest their lives there "without living in poverty and reducing their standard of living... to near subsistence level," he declared.

Cooper, with the help of his staff, estimated the total income of the 11.8 million Southern Baptists to be about \$41.3 billion.

Thus, Baptists spend about \$12 billion for housing and household operation, \$11 billion for food, \$6.5 billion for transportation, \$3 billion for medical service, \$3 billion for recreation, and less than \$1 billion for the church.

Baptists give about two percent of their income to the church, obviously far less than the 10 percent tithe taught by the Bible, he said.

Dramatically illustrating individual per capita giving trends among Southern Baptists, Cooper held up some purchases he made earlier at a discount store and compared their costs to what



CONGRATULATIONS — Paul Godsey, left, is congratulated on his election as moderator of Northern Kentucky Baptist Association by KBC executive secretary Frank Owen. Godsey is pastor of the Burlington Baptist Church. Western Recorder editor C. R. Daley represented the state paper at the associational meeting and made this picture.

the average Baptist gives to specific SBC causes.

Holding up a bottle of hair tonic that cost 77 cents, Cooper said it was far more than a per capita average of 53 cents a year the typical Southern Baptist gives to home missions through the Cooperative Program.

Adding a spray antiseptic costing \$1.28 to the illustration, Cooper compared it to the \$1.33 the average Southern Baptist gives to foreign missions through the Cooperative Program.

Displaying a tube of toothpaste costing 55 cents, Cooper said it was almost equal to the average of 52 cents given through the Annie Armstrong special offering for home missions last year on a per capita basis.

The tax on his purchases was about equal to the 11 cents per capita contribution to the SBC Radio-TV Commission last year, he added.

"There are so many of us now, that in aggregate our financial goals look large," he pointed out. "But broken down on an individual basis and compared with our ability to give, our financial goals do not even challenge our members," he charged.

"But I am convinced the best days are ahead for Southern Baptists," Cooper said. (BP)



A CELEBRATION — Woodland Baptist Church in Middletown recently paid off a \$35,000 balloon balance incurred when new facilities were constructed five years ago. Above, Mrs. Carolyn Swan, representing Liberty National Bank, accepts the \$35,000 check from former church treasurer Don Kelly. In connection with the debt payment, the church held a "Homecoming." KBC evangelism director T. Hicks Shelton brought the morning message and Thurman Coleman of FBC, Jeffersonton, spoke at the afternoon service. The balloon balance payment was raised in addition to regular debt retirement payments.

FACTS about the Kentucky Baptist Foundation

PURPOSE: The Kentucky Baptist Foundation, Inc. was established in 1945 to serve as a trust agency of the (then) General Association of Baptist in Kentucky. The Foundation receives and manages funds for all the institutions, agencies and mission causes in Kentucky and the Southern Baptist Convention. In addition, the Foundation renders a personal service to individuals and to churches.

BOARD OF DIRECTORS: The administration of the Foundation is the responsibility of the Board of Directors who are elected by the Kentucky Baptist Convention. The present Board is made up of:

William A. Lamkin, Jr., Attorney, Louisville, President of the Board
J. T. Miller, Minister-Farmer, Whitesville, Vice-president of the Board
Neilan Thurman, First Security National Bank and Trust Company, Lexington, Secretary of the Board
Cleve Iler, III, Businessman, Louisville
Charles Baird, Banker, Adairville
George Trout, Minister (retired), Lexington
Guy Billington, Insurance, Murray
Richard Newell, Attorney, Louisville

RESOURCES: The assets of the Foundation total approximately \$5,000,000 with over \$206,000 being added this year. Income distributed to Baptist causes and individuals exceeds \$220,000.

PROGRAM: The Foundation promotes the making of wills, establishing trust agreements, annuity agreements and memorial gifts for Christian causes. Estate Stewardship on the part of God's people provides an ever increasing support to all phases of Christian endeavor through the ministry of the Foundation.

STAFF: The staff of the Foundation consists of Grady L. Randolph, Executive Secretary, and Mrs. Eunice Pierce, Secretary-Bookkeeper. They stand ready to serve you in any way possible.

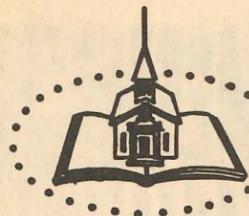
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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For October 8, 1972)

LIFE AND WORK SERIES

Inasmuch as God has promised Abraham that he would be given a country for himself and his posterity, the patriarch may have expected it to be vacant and ready for his possession. But this was not the case. It was inhabited by a thriving people, the Canaanites. To Abraham God said: "Unto thy seed will I give this land."

At Shechem Abraham pitched his tent and built an altar. The former signified that he was a stranger and a pilgrim and the latter that he was a worshiper. After erecting the altar, Abraham held sweet communion with God and yielded his will to Him. From Shechem Abraham proceeded to a place between Bethel and Hai where he erected a second altar and engaged in prayer. From there he journeyed to a dry land in southern Palestine.

According to this lesson Abraham's faith was subjected to three tests:

Genesis 12:8-10

Adversity: Abraham entered the land where he expected to find great prosperity, but discovered that he was in the midst of barrenness and desolation. When he recalled what he had left behind and realized how little the barren land offered, not having any basis for thinking that the situation would get better, Abraham was on the verge of panicking. At the point of desperation, he experienced a lapse of faith and decided to go into Egypt which he thought was a land of plenty. He yielded to the temptation to which many of God's children are subjected and to which many of them yield, to go where he would have a life of ease.

Genesis 13:3-6, 8-9, 11

Friction within a family: While in Egypt Abraham had become a very wealthy man and Lot shared in his riches. As in many other cases, wealth proved to be a source of trouble and vexation among relatives.

After some sad and tragic experiences in Egypt, Abraham and his party returned to the Land of Promise. It was not long ere the herdsmen of Abraham and Lot were quarreling over the insufficient pasture and water for their herds of cattle and flocks of sheep.

Abraham took Lot out on a hilltop from whence they could get a wide view of the surrounding country and

Faith Under Fire

talk things over. Abraham suggested to Lot that the wise thing for them to do was for them to part company and each go to his own domain.

Free of any spirit of strife, Abraham generously waived his rights and cheerfully conceded to Lot whatever portion of the land he chose to take. With a magnanimity that is very captivating, he left the whole decision with Lot. There was not a trace of selfishness exemplified in his attitude.

Lot thought of the financial advantages in the Jordan valley and the social advantages that his family would have in adjacent Sodom and decided to pitch his tent toward Sodom. His selfishness was reprehensible. His procedure was in conflict with the will of God.

Genesis 14:19-20

Prosperity: Displeased with Lot, God proceeded to recover him. He permitted Chedorlaomer and other kings to go down and sack Sodom and Gomorrah. Lot was taken captive, which fact

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Man's Program — Genesis 11:1-8

God divided the earth among the sons of Noah and commanded them to "go forth and replenish it." In obedience to His command they journeyed toward the west and settled on the plains of Shinar.

Purpose: God's purpose was to scatter the people for enlargement and for the replenishment of the earth, but His purpose was not acceptable to the people. It was their purpose to thwart the will of God by staying together. Conse-

quently, the people exalted their wills above God's will.

Program: Their program called for a united effort (Genesis 11:3-4). Their desire to build a tower had its origin in their deliberate, determined and enthusiastic hostility to the divine purpose. They made the tragic mistake of leaving God out of their reckoning. They wanted to build something in their own honor. In proposing to build a tower to heaven they were attempting the impossible. With them ambition had gone wild.

Principle: The principle underlying the purpose of unity and the program of unification was that of the glorification of man. Because of their inordinate desire for fame, they said, "Let us make us a name." God was highly displeased with their work which was done independent of and in disobedience to Him.

WESTERN RECORDER



God declared His determination to frustrate the design of the disobedient people and to accomplish His own purpose by confounding their language.

Another reason for their miserable failure was that they defied the will of God. No one has ever truly succeeded who deliberately refused to do the will of God.

God's promise — Zechariah 8:3-5

Jerusalem has been destroyed many times on account of the sinfulness of men. Zechariah predicted that the time would come when Jerusalem will be a city of peace, purity and prosperity. In contrast with the conditions which prevail in many cities today, where assault, robbery and murder have become commonplace, the prophet tells us that when Christ shall reign in Jerusalem the aged can appear on the streets without fear of harm and the children can play there without being in danger. God has not relinquished His claim upon the lives of the multitudes who reside in the cities. During the reign of Christ in Jerusalem, sin will be banished from the city, men will not be self-willed and displeasing to God as they were at Babel, but the citizens will live in unbroken fellowship with Him and enjoy complete security.

Christ's prayer — John 17:15-18

In His great intercessory prayer Christ prayed that His followers might be preserved from contamination by the world. He was anxious for them to be delivered from the evil one who was a strong and bitter opponent of God. Instead of asking for their escape from temptation, suffering and sorrow, Christ prayed that His own might be preserved while passing through these experiences. He besought God to prevent the adversary from corrupting the lives and destroying the influence of Christians.

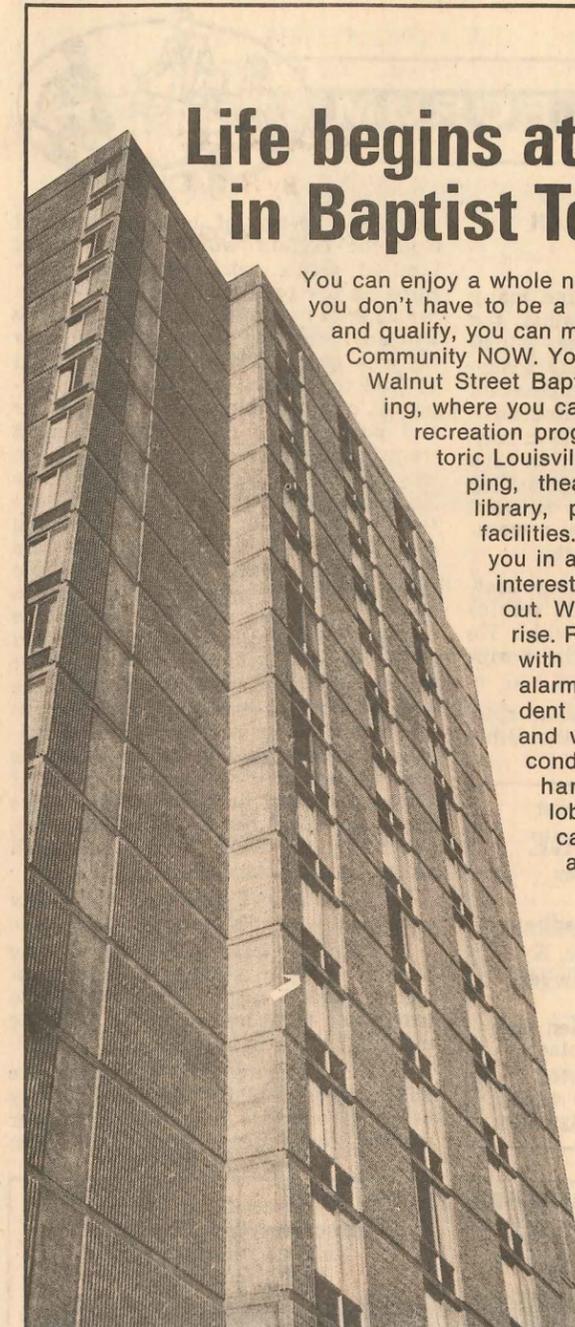
Christ did not pray for His Father to remove His disciples from this world and thereby impoverish the world by depriving it of their testimony. Neither did He pray for their satisfaction or honor, but for their sanctification. He prayed that His disciples might be set apart to do the specific work of representing Him effectively. God's truth constituted the means through which they were to be sanctified. Christ's representatives needed special cleansing grace to make them vessels fit for the use of the Master. Governed by the truth of God's Word, they possessed the ability to conform to His will for them.

As the Father had sent His Son into the world, Christ was sending forth His disciples as His representatives and messengers. He wanted them to hold forth the Word of life to the unsaved. ■

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WOMEN IN THE CHURCH

Dear Editor:

In this day and time, we find many bold ones speaking out against the word of God and the teachings which have been set forth. Especially today, with the so-called women's liberation in swing much has been said and done contradictory to the word of God concerning the woman's place in the church. I feel that it is way past time for someone to call attention to what God has said on the subject of a woman's rightful place in the church.

I thank the Lord for dedicated, zealous and surrendered women in service of the Lord in the capacity which He has led them according to the Scriptures.

I do find many references about spiritual services of women in the Bible

and Paul speaks of how he thanked God for certain women who helped him in God's work. However, such thing as the public, God-called woman preacher is not found in the Bible. Any woman, no matter how zealous she may be, who goes out claiming to be called of God to preach, is either grossly ignorant of the Bible or is a willful liar and perverter of the truth. She must trample the clear-cut teachings of the word of God under her feet. Still we find them in many churches, even Baptist, in the public ministry, pastoring so-called churches. Such are imposters and false claimants because the Bible clearly forbids such. No living person can find a single passage of Scripture which even faintly indicates that God ever called a woman to preach or where the hands of ordination were ever laid on a woman. God never has nor never will go contrary to the teachings of His word. The Bible teaches us that we are to try the spirits to see if they be of God and if a woman says the spirit called her to preach then she, according to God's word, has been called by the wrong spirit.

Let's see what God's word has to say about the woman's place in the church.

I Timothy 2:11-12 says, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

In I Corinthians 14:34-35, where the public services of the church is plainly being discussed, we read, "Let your women keep silence in the churches:

for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."

God has set down the position of women in the churches and let me ask you, "Who are we to change or question what God has said about this issue?"

Greenville, Kentucky Larry Ellis

LINDA'S LETTER

Dear Editor:

I would like to make a few comments in answer to the letter written to Southern Baptists by Linda Jordan and printed in the September 2 issue of *Western Recorder*. This young lady seems to feel she has been led and encouraged to follow a life of total commitment to Christ and His teachings but now has not been treated fairly because she has not been able to find a church to ordain her to the ministry.

She speaks of the many letters which comprise the New Testament and makes reference to the Pauline phrase in regard to women being silent in church. May I remind her that this letter as well as all the others were written by men of God through the inspiration of the Holy Spirit and are given to the true follower of Christ to live by. So this reference to women being silent in church (I Corinthians 14:34, 35) is not just the opinion of any man.

Her desire to be ordained to the ministry is also contrary to spiritual teaching for Southern Baptists. In I Timothy 3:2-7 are the qualifications of a bishop or pastor and how can a woman fit these qualifications? The question is asked, "Can Southern Baptists Use Women?" The answer is yes! There are many places the woman can work for Christ, in missionary work, etc. If she has felt a call from God to work for Him, she should find her place where a woman can fit in spiritually.

Greenville, Ky. Mrs. James Jessup

Georgia Church Elects Two Women Deacons

Two women have been elected as deacons by Oakhurst Baptist Church of Decatur, Georgia, an Atlanta suburb, and are believed to be the first female deacons in a Georgia Baptist congregation.

They are Mrs. Sue Woolf and Mrs. Rachel Gill. Their ordination date has not been set. Both have staff relationships with the SBC Home Mission Board.

They are not the first in the Southern Baptist Convention, however. A number of women have been ordained deacons by several Southern Baptist churches in Virginia, North Carolina and Kentucky, but they are believed to be the first in Georgia.

Mrs. Woolf is the wife of Warren Woolf, director of the personnel division of the Southern Baptist Home Mission Board in Atlanta. Mrs. Woolf's father, W. D. Barker, was administrator of Georgia Baptist Hospital from 1931-46.

Mrs. Gill is an office secretary at the SBC Home Mission Board. She formerly worked for *The Christian Index*. Her husband, Everett Gill, is the son of a former SBC Foreign Mission Board executive. (BP)

Mission Board Ups Church Loan Ceiling

The ceiling on loans from the Southern Baptist Home Mission Board for churches throughout the denomination was raised by \$50,000, which upped the loan ceiling from \$125,000 to \$175,000.

The church loans division assists churches with loans for the purchase of new or existing property, building extension and remodeling.

Limitations set on loans remain the same, such as 20-year terms and interest rates. Interest rates change during the year and are dependent upon market conditions and what the agency has to pay for money it borrows.

In addition, the division has created a church site fund to assist churches in acquiring property for new work. Loans may be made up to \$40,000, which is interest free until the church begins to use the property or for two and one-half years, which ever comes first. (BP)

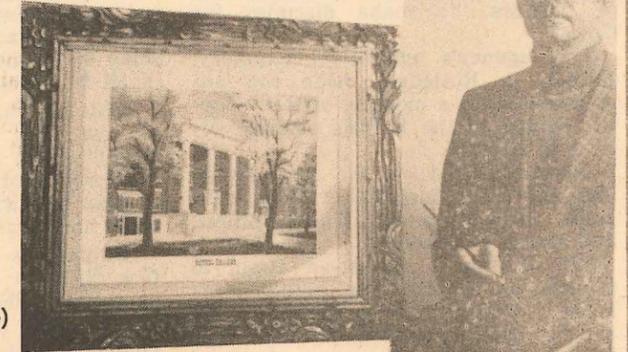


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'Crossing Barriers' Sign Of New Mission Strategy

The Southern Baptist Home Mission Board released its broad planning base for a national missions strategy in a document characterized by the crossing of barriers "to make disciples for Christ."

The agency's executive secretary, Arthur B. Rutledge, made the announcement to a meeting of state Baptist editors at the board's national offices in Atlanta.

Barriers listed in the long range planning base included cultural-religious, social-economic, geographical, and scarce resources.

The document addressed itself to ministering to people of highly secularized lifestyles, overcoming distrust and hostility, recognizing the contribution of other Christian groups, developing the promoting techniques for direct engagement in social and moral problems, as well as developing coordinated strategies and procedures in such basic areas as church extension, metropolitan missions and evangelism.

Rutledge said the Home Mission Board, which employs 2,250 missionaries and spends more than \$15 million annually, is moving toward a stronger implementation of the development and promotion of a single, uniform missions program in the nation.

Explaining the present emphasis on a national strategy, Rutledge said Southern Baptists have just now accumulated an adequate body of experience as a nationwide organization. Only since 1963 has the denomination had some of its more than 33,000 churches in all 50 states.

"This national experience has helped us see our weaknesses and our strengths," he added. "In addition, with the growth of our programs and the number of missionaries, we realized we were not correlating our own work."

"Sometimes we looked like four or five different agencies with programs operating independently."

The work of the agency includes evangelism, church extension, language missions, Christian social ministries, church loans, chaplaincy, associational administration, work with National Baptists, interfaith witness, rural-urban missions and metropolitan missions.

This need for correlation brought about a major reorganization of the agency two years ago, the first in 12 years, and "that's a long time with as much change as we have in our society," he said.

The reorganization grouped the departments and divisions of the agency

into three sections," all programs went into one section, all supporting services into another and a new section came into being for planning and coordination.

Realizing that long range planning keeps you from moving quickly, "We are building in enough flexibility that when an opportunity comes to our attention that needs action within 30 days we should be able to take advantage of it," he said.

Rutledge hopes to keep the flexibility and creativity which has characterized the agency within recent years and has given rise to new techniques and methods in missions in resort areas, inner-cities and with most of the nation's ethnic groups.

Agreeing that the new planning is basically a systematic way of establishing priorities, Rutledge said that geographically the number one priority will be the northeast because of the newness of the work, the huge population, and the responsiveness evident there to Baptist efforts. However, other areas are still close behind in priorities.

With the programs, he said top priority would be given to church extension, evangelism and social ministries. (BP)

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