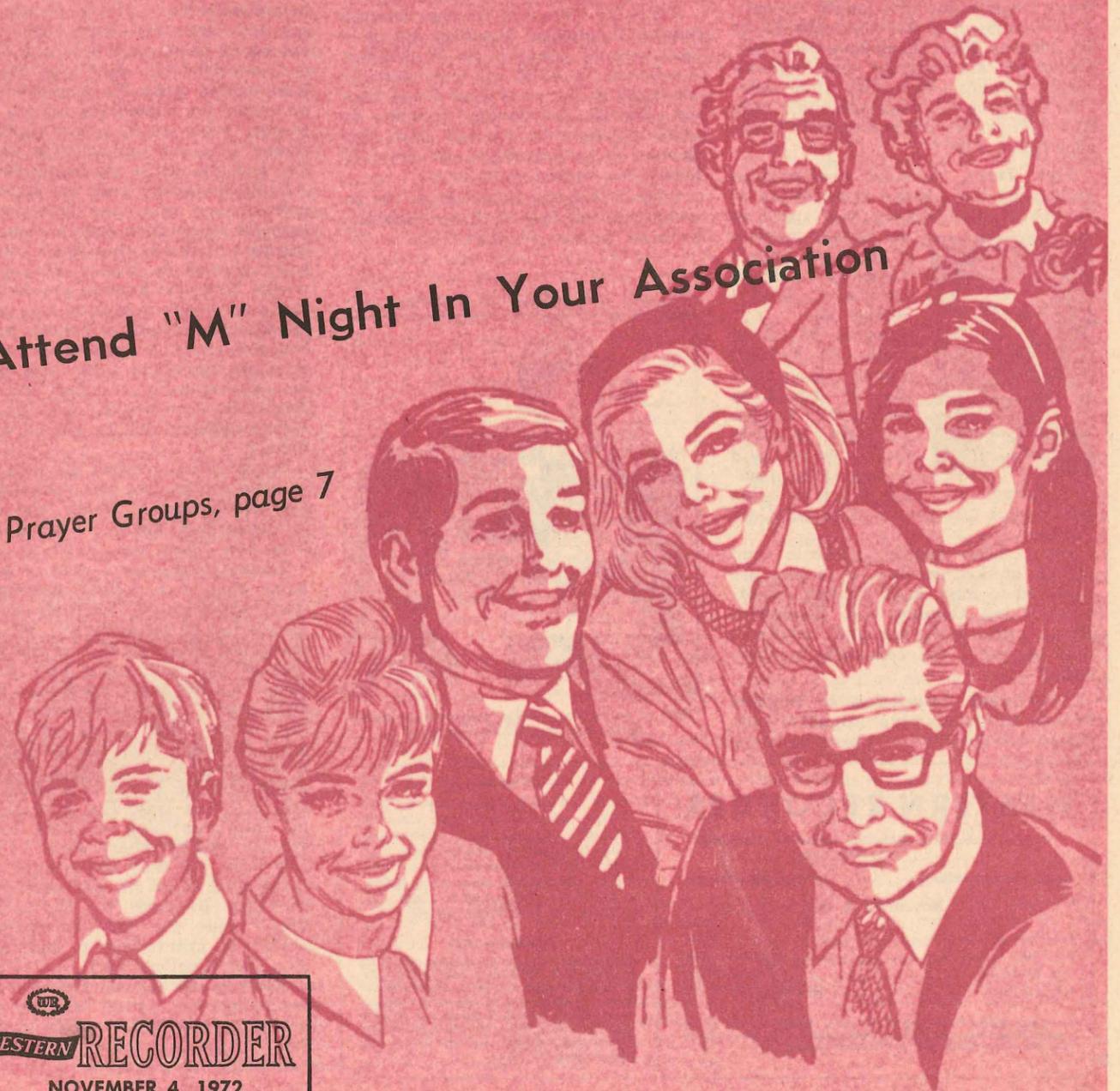


"M" NIGHT 1972

Theme: Train to Share His Word

Attend "M" Night In Your Association

Prayer Groups, page 7



 **WESTERN RECORDER**
NOVEMBER 4, 1972

William P. Thurmond, pastor of First Baptist Church, Dayton, Kentucky, died Tuesday, October 24. Thurmond had been suffering from kidney problems when he developed a blood clot which caused his death.

At the time of his death, Thurmond represented Northern Kentucky Association of the KBC Executive Board and served on the Christian life committee.

Thurmond is survived by his widow and three married children.

During the summer of 1972, five music field workers for the **KBC Church Music Department** have taught 719 children representing 213 churches in 20 associations. The classes have been conducted in associational and regional camps, including Camp Joy at Brownsville, Hudgins Hill near Ashland, Camp Howard near Harlan and Schafer Camp near Hawesville.

Jack Terry, assistant professor of philosophy and history of education at Southwestern Seminary, will speak at the annual meeting of the seminary's Kentucky alumni association on November 15.



Terry

held during the Kentucky Baptist Convention.

Over 2500 former students and friends of Southwestern Seminary are expected to meet in 31 different meetings during October and November. Twenty professors and staff members will represent the seminary at these gatherings.

The **Union Association of Baptists** in their annual meeting, August 3, 1972, passed resolutions of appreciation for

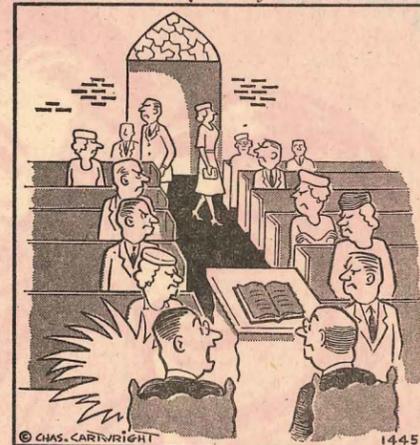
the former pastor of Berry Baptist Church, Jack M. Beck, who has moved to the First Southern Baptist Church, Dover, Delaware. He was characterized as a sincere Christian and a loyal follower. Appreciation also was expressed for his service as moderator of Union Association for two terms.

The **First Baptist Church, Richmond**, now has an all student worship service each Sunday morning. The student's service is conducted during the regular Sunday School hour and the students attend Sunday School while the regular worship service is conducted. Pastor T. L. McSwain reports the average attendance is 200 and reports that student participation in the form of testimonies and special music is a feature of the service.

Kentucky alumni of the **New Orleans Baptist Theological Seminary** will hold their annual reunion on Wednesday, November 15, 1972, at 12:00 noon in the youth lounge of Walnut Street Baptist Church, Louisville. Tickets are \$2.50 and may be secured from Guy Deane, alumni president, or Jesse B. Sebastian, alumni secretary.

Representing the seminary at the reunion will be Ray P. Rust, executive assistant to the president.

Church Chuckles by CARTWRIGHT



"This is normally a unified congregation, except during a presidential election year."

D E V O T I O N A L



Wm. D. Jagers, Pastor, Irene Cole Memorial, Prestonsburg

Ephesians 2:10

It was the first day of school for the little boy. He had left home shortly before with his notebook, pencils, erasers and birth certificate. Arriving at his school room, he discovered that he had lost his birth certificate. Soon the tears spilled down his little cheeks and he gained the immediate concern of the teacher who asked him why he was crying. The lad replied, "Oh, teacher, I've lost my excuse for being born."

In like manner, there are some children of God who have "lost their excuse for being born (again)." And the sad part of this is that God's offspring were created to live a life of good works. Now, we Baptists are certain of God's act of grace in providing for our salvation as stated in Ephesians 2:8-9. But not many of us are as eager to proclaim Ephesians 2:10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

So then, our spiritual life is to result in good works. We were created that way. God orders it. That's "our excuse for being born again" — to serve Him who has loved and saved us.

Several years ago I read of a testimony time at a revival meeting. One stood and declared, "God has saved me from a life of debauchery!" The amens resounded throughout the church for they knew of his sordid past. Another said, "God has saved me from a drunkard's grave!" Again the amens rang in the church. Then quietly an old lady stood and said, "God has not saved me from debauchery or from a drunkard's grave because I was converted while still a young lady. But God did save me from something — saved me from an easy chair!" There were no amens this time, for they all thought of the many kind deeds she had performed — the food prepared for the sick, the dress made for the underprivileged child, the faithfulness to church worship and functions and . . .

You see, she had not lost her "excuse for being born again." Let us do the works of the Father while it is day, for "... the night cometh when no man can work." (John 9:4)

What has happened to Southern Baptists since the spectacular days of the Fabulous Fifties?

Our growth record then was the envy of other denominations. We were featured in *Time* magazine. Methodist bishop G. Bromley Oxnam is reported to have quipped before the National Council of Churches, "According to Southern Baptist statisticians, if their present rate of growth is maintained, by the year 2000 A.D. there will be more Southern Baptists than people. And so the millenium."

Though we can now boast that we are the number one Protestant denomination in America, it is common knowledge that we have lost our former vigor. Until this past year, we have been floundering along with fewer baptisms, reduced registrations for ministerial training and, most embarrassing of all, successive annual declines in the enrollments of Sunday School, Training Union, Woman's Missionary Union and Brotherhood. What has gone wrong?

My own experience with Southern Baptists covers both eras. After one year as a student at Southern Seminary, I was called in 1951 as pastor of a 1200 member church in a declining neighborhood. The church itself had been on the downgrade for several years. As a newcomer to Southern Baptist life, I knew nothing better than to master available programs and use them. The results were spectacular.

The Sunday School conducted numerous study courses. We took census. We enlarged the organization. We provided space. We visited enthusiastically, reaching many people for Bible study and for Christ. The "Million More in '54" Campaign particularly gripped our people. Religiously, we followed J. N. Barnette's *Laws of Sunday School Growth* as outlined in *The Pull of the People*. Our Sunday School enrollment climbed nearly 25 per cent.

Training Union showed similar vigor. Some of the young people surrendered to the ministry. Many adults caught the vision of service for Christ. Some men credited Training Union for the rapid spiritual growth that saw them mature sufficiently to become deacons.

Stewardship and missionary concern also mounted. Within five years, budget giving rose from \$34,000 to \$54,000 annually. For three of those years, we gave 50 percent of undesignated re-



By **J. Kenneth Allaby**
Pastor, Reynoldsburg Baptist Church
Reynoldsburg, Ohio

ceipts to missionary causes. Many men became tithers. We redecored the auditorium, remodeled a complete floor of the educational building and started a new mission.

Needless to say, I became one of the most enthusiastic public relations men the Southern Baptist program ever had. For three years as an area missionary in Ohio and later as a pastor in Canada, I extolled the virtues of Sunday School, Training Union, church-sponsored missions and simultaneous evangelism. Two things I rated especially high: the stimulating Training Union program that effectively developed spiritual members and the Sunday School emphasis upon training workers through the church study course.

In 1966, when I came to my present pastorate, I was amazed to discover that things were not the same. Training was a fading concept among Sunday School workers. The Training Union was relegated to the last place in church council planning, like an unwanted stepchild. I tried to resurrect the old ways but soon discovered that concepts and approaches had changed. I battled hard. As church training director for my association, I set up conferences; I promoted new church member orientation, a splendid development of recent years; I fought for new concepts in church leader training; I pled the merits of the on-going program; but all to little avail. Though we kept the program going, in my own church for two years we could not even enlist a church training director.

Baffled and dispirited, I asked why. I talked with my workers. I rapped with fellow pastors and denominational leaders. I compared the past with the present. Gradually, I came to a conclusion. I believe I know the villain. His name is **CORRELATION**.

Back in the fifties, I had cried for correlation along with the others. I meant correlation within the denominational calendar. I objected to the close proximity of competing program emphases, such as an enlargement campaign for Sunday School one month, followed within three or four weeks by a church-wide, week-long Training Union study course. Could not there be

What Has Gone Wrong?

some spacing, some correlating of programs in advance so that the total calendar year would be workable? I was not prepared for the answer we were given.

Hardest hit by correlation was Training Union. Stripped of Bible study, missions and music, and the many stimulating programs built around those emphases, we were given an unpalatable weekly diet of church polity and organization, Christian history, theology and ethics. The members longed for spiritual growth, not just mental enlightenment. Even the youth have cried out for Bible-based studies that would help them grow in the Christian life.

Correlation has also weakened the Sunday School. With the training of workers turned over to another organization, valuable motivation has been lost so that our Sunday School is increasingly being staffed with workers who have never had a study course. No wonder enrollments are dropping or barely holding their own even while the population is growing. The missionary spirit of the church has also suffered. With the Sunday School and Training Union both silent in this important area, fewer and fewer of our members are stimulated to have any part in Woman's Missionary Union or Brotherhood or missions involvement.

Certainly, I believe in the concept of a total curriculum for the whole church but must we not be practical also? We know that the majority of our members will attend Sunday School. Even in its best day, a much smaller group attended Training Union, while many churches did not even have a Brotherhood and some were lacking in women's work. Let's maintain the common goal of the total spiritual growth of the Christian but why not recognize that various organizations are different ways to accomplish that goal? Why must I sit down to five tables in order to get a balanced meal?

I grant that changing times need changing concepts. I know that we cannot turn back the clock to the good old days. I am not advocating that; but, if new concepts fail to accomplish desired goals, should they not be revised or even rejected? Surely the Holy Spirit can lead us into effective programs for evangelism and Christian growth in these Stimulating Seventies.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

Vol. 146 November 4, 1972 No. 43

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Owned and published weekly, except one issue in January and July, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

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A Glorious Past And A Bright Future

Cured ham and another product for which the state is famous are not the only things in Kentucky that improve with age. Though it is not a worthy comparison, some Baptist churches in Kentucky have grown stronger and more vigorous with age. This is somewhat unusual because in many states the earliest established Baptist churches have long since passed away or lost their vitality.

The Severns Valley congregation in Elizabethtown, dating from June 18, 1781, is recognized as the first Baptist church in Kentucky though two others, Cedar Creek and Gilbert's Creek, record their organization later in the same year. Severns Valley began under a sugar maple tree in the vast uncleared forests still claimed as a hunting ground by the Indians. After only 11 months of service the first Severns Valley pastor was captured in an Indian attack and was never heard of again. Undaunted by many hardships, this congregation not only survived but today, 191 years later, is by all standards one of the leading churches in Kentucky and by some standards is the most outstanding Kentucky Baptist church.

Only a year later a few miles away another Baptist church was organized on a bluff overlooking the South Fork of Nolin River near what is now Hodgenville and only a stone's throw from the traditional birthplace of Abraham Lincoln. The South Fork congregation used the boughs of a giant oak for a roof and its shade for a sanctuary until a log church was erected. Benjamin Lynn, the first pastor, was famous as a hunter preacher, an Indian expert and fearless explorer. The seven persons baptized by Lynn in the Nolin River while others stood guard against Indians were probably the first Baptist converts baptized in Kentucky.

All these and many more thrilling stories of the trials and triumphs of South Fork were recalled in 190th anniversary services on October 22. It was a

The Abuse Of A High Privilege

In this world there seems to be nothing completely good nor wholly bad. The good is always tinged with some evil and the bad is tempered with some good. Nowhere is this more evident than in American politics. The national election in the next few days

thrilling sight to see. The church yard was overflowing with automobiles but one section was reserved for wagons and buggies. The first sound I heard upon arriving was the neighing of horses hitched to oak trees and buggies with fringes on top were something to behold. The atmosphere of bygone days was enhanced by many of the ladies and girls dressed in long calico dresses with old fashioned bonnets and men in overalls.

The morning sermon preached by Pastor Lonnie Turner would have been fitting for any year since 1782 and surely must have drawn "Amens" from the cloud of South Fork heavenly witnesses. The beautiful air conditioned sanctuary was overflowing with chairs in the aisles and a specially prepared historical room with furniture, documents, coal oil lamps and other relics from the past drew the interest of members and visitors.

As usual the happiest part of the celebration was at noontime. One long row of tables overflowed with ham, chicken, beef and every imaginable vegetable and salad. Another row of tables was filled with cakes, pies and other elegant desserts. The 300 or more who passed by the tables (some with the editor more than once) hardly made a dent in the food. The festivities ended with an afternoon service which went well considering an editor's message, the drowsiness from overstuffed stomachs and the seventh game of the World Series.

South Fork sets the heart to singing not only because of its perseverance and faithfulness through difficult days of the past but its attitude and outlook for the present and future. An unusual high percentage of the congregation is composed of committed young and middle age families. Children are in abundance and enthusiasm abounds. Far from being weary at the age of 190, South Fork has found new life with the most glorious outlook in the coming years.

is the occasion for the baring of this writer's soul on this matter.

No possession of Americans is more precious than the privilege of the free ballot. Yet no possession is more abused by office seekers and voters. The tactics

of candidates and the response of voters are not only ridiculous but shameful.

Running for office has a way of making little men out of supposedly big men. It is called political realism or mud slinging but it's far more than this. Too often it is outright falsification of facts and deliberate assassination of character. It is assumed a candidate has to picture himself as a saint and his opponent a devil if he is to be elected.

Such behavior is unbecoming for one considered worthy to be a leader whether it is a local official or the president of the United States. Candidates who claim to be Christians make a mockery of their profession when they stoop to misrepresentation of facts or outright lies about themselves or their opponents. No one can love his brother as himself and treat him the way politicians treat each other. Disregarding Christian standards, not even decency and respectability allow for much prevalent political behavior.

Such behavior is not only a sad reflection upon the candidates but is an insult to the voters and appeals to the baser nature of mankind. Any person who regards himself as having average intelligence and capable of making his own decisions when given the truth must strongly resent being treated as one who can be manipulated with half-truths and distorted facts. Candidates using such tactics are saying their hearers are so ignorant as to be manipulated and can be herded like dumb animals. Such office seekers deserve to be slapped down without a single vote from self-respecting citizens.

Candidates also reveal their low estimate of the integrity of voters by appealing to their selfishness and self-concern. It's always an appeal to what the voter can get for himself and not what he can do for

the welfare of all citizens. For example, in the Kentucky senatorial race the two major party candidates outclaim each other daily as to who was responsible for higher taxes and who can be counted on most to reduce taxes. As anxious as we are for fiscal responsibility and economical government, a candidate who majors on an appeal to our selfish interest hardly deserves to sit in high places in Washington. More than this the candidate knows when he promises otherwise that the benefits now demanded by Americans mean we will be milked more and more to pay for the ever rising costs of these public services and the bureaucracy which goes with them.

Is there any hope for American politics on a respectable level? Will the time ever come when a candidate can be honest about himself, his opponents and his promises and be elected? The above observations surely sound like cynicism and utter despair but I am not about to abandon hope and effort.

The answer really does not depend upon the reform of candidates but upon the resolution of voters. Most candidates will do what it takes to be elected so long as it is legal and some are not too careful always even to obey the law. The often heard rationalization is, "After all, you have to get elected before you can do any good." This is a dangerous attitude because it can be used to justify all kinds of unethical methods to attain desired ends.

Too long we have abused the privilege of the free ballot by being manipulated by crafty office seekers. Let us not forever treat such a privilege so shabbily. We are not to expect candidates to be saints but we must not tolerate unethical and immoral tactics in the name of political realism. America needs a moral and spiritual revival in many areas of national life but nowhere more than in politics.

BAPTIST FORUM



A TRUSTEE WRITES

Dear Editor:

Confession is in order! I hereby admit being guilty, because of ignorance, of the duties of a trustee to an agency of the Kentucky Baptist Convention.

In 1965 I was elected to serve on a certain board of trustees without realizing the extent of the duties and without being properly oriented to the task. It was not until April of this year at a special meeting at Cedarmore for school and college trustees that I grasped more fully the scope of the position. At that meeting Ben C. Fisher, executive director of the Education Commission of the Southern Baptist

Convention, reviewed for us his book, *An Orientation Manual for College Trustees*.

This book, which I heartily recommend, should be read and studied by all trustees of not only our schools and colleges but also our other agencies because principles and practices outlined therein apply to a broad segment of responsibilities.

Important elections are coming up in November, not only national elections but also elections at the Kentucky Baptist Convention. At that time we will be electing trustees to our schools, colleges and other agencies. It strikes me as vitally important that all men and women who are elected to the above offices should regard their positions as

not only an honor but also a sacred responsibility. Those elected should not assume office without a sincere commitment to give time, energy and special effort to become informed and to continue to learn what is involved in this stewardship.

I suggest that all trustees, new and old, be supplied with the aforementioned book by our Stewardship Department and that they be urged to study it carefully.

Lexington Mrs. Catherine R. Kuhnle

What Are Baptists Thinking?
Western Recorder
Readers Know

From Scandal To Integrity

The presidential election year campaigns of 1972 are rapidly drawing to a close. Election day is upon us.

Thoughtful persons of both parties and of all political persuasions are troubled by the great moral issues that confront the American voter and by the situations that have clouded the issues, some of which now have become issues themselves. These situations have been called "scandals" by some observers of the American political system. Scandals they are; and they are clearly bi-partisan, for while the White House is occupied by a Republican, Congress is controlled by Democrats.

There is the thoroughly bi-partisan scandal of shameful support for parochialism in violation of the clear and unambiguous church-state separation clause of the First Amendment to the Constitution. There is the International Telephone and Telegraph scandal with Dita Beard's shredded papers. There is the Watergate scandal. There is the Russian wheat deal scandal. There is the scandal of General Lavelle who, for disobeying orders that would have meant court martial in less morally loose times, has been retired on full pension as his "adequate punishment," to use the words of General John D. Ryan. There is the scandal of the Presi-

By Foy Valentine,
Executive Secretary, SBC
Christian Life Commission

dential commutation of prison sentence for convicted jury tamperer, Jimmy Hoffa. There is the scandal of Congressional submission in the face of Executive aggression.

There are the scandals, with the involvement of both political parties, of cost overruns, unchecked racism, incredibly expensive health costs, inadequate health care, grossly poor public education programs, unchecked pollution, undernourished children, and the crisis of spirit that besets both the nation and its institutions. There is the continuing scandal of inflation with its tragic deterioration of the economic position of the poor on small fixed incomes. There is the scandal of pornography and of increasing vulgarity, crudeness, coarseness and gross immorality in the movies and on television.

There is the scandal, with bi-partisan support, of this country's continued involvement in the war in Southeast Asia, where the security of the United States of America is no more threatened in any shape, form or fashion than was that of France in the same tragic situation decades ago.

What can Christians do with the mor-

al outrage that boils up with such a cataloging of morally scandalous affairs?

At least these things can be done:

1. Refuse to be traumatized into inaction by the magnitude of these monstrous scandals.
2. Recognize that no Christian can solve all of these problems, or, for that matter, even any one of them in its entirety, but that every Christian can find some way to be God's salt and light in this kind of needy world.
3. Realize that involvement as a Christian citizen once every four years during a presidential election is good and necessary but is still a kind of leap-year citizenship that is comparable to being an Easter Sunday Christian.
4. Work for small victories while keeping in mind the big ones that are needed, getting involved in causes, programs and campaigns that represent goals desired by Christians.
5. Remember that righteousness exalts a nation, but sin is a reproach to any people (Proverbs 14:34). A nation that permits the continuation of these kinds of scandals will precipitate its own doom.

Involved Christian citizens can lead the way from scandal to integrity, justice, peace and righteousness.

1973. Applications may be made from now until February 1, 1973. We regret that available funds will not permit us to go back and include those already enrolled in our Baptist colleges.

Another limitation made by the Executive Board was that "no individual church may be allowed more than one such scholarship until all applications be received and it is determined that further funds are available."

Be sure to write our Middletown office as soon as you apply to the college. Our first come, first served policy will have to be based on the dates of our correspondence.

This plan could greatly influence matriculation in our Baptist colleges. At this moment we foresee only \$6,300 on the state level. A Christian Education Day observance in the churches is being projected for February 18, 1973 at which time Baptists will have an opportunity to increase this fund. Meanwhile, I'd be glad to hear from any donors who would like to increase it immediately.

Frank Owen

WESTERN RECORDER

A White House aide and ordained Baptist minister told students and faculty members at Southwestern Baptist Theological Seminary in Fort Worth, Texas, that a lay ministry that crosses national political and religious lines lies hidden beneath the surface in the vast federal government complex.

Wallace Hensley, a special assistant to President Nixon, said that as a part of this hidden religious movement in government, a group of White House staffers meet every other week for prayer and fellowship.

Hensley said that at the meeting someone speaks, the group talks about prayer concerns for the nation, and then they pray.

Hensley noted that both houses of Congress have prayer fellowship, as do most federal agencies. "The largest prayer fellowship in Washington is at the Pentagon," he said.

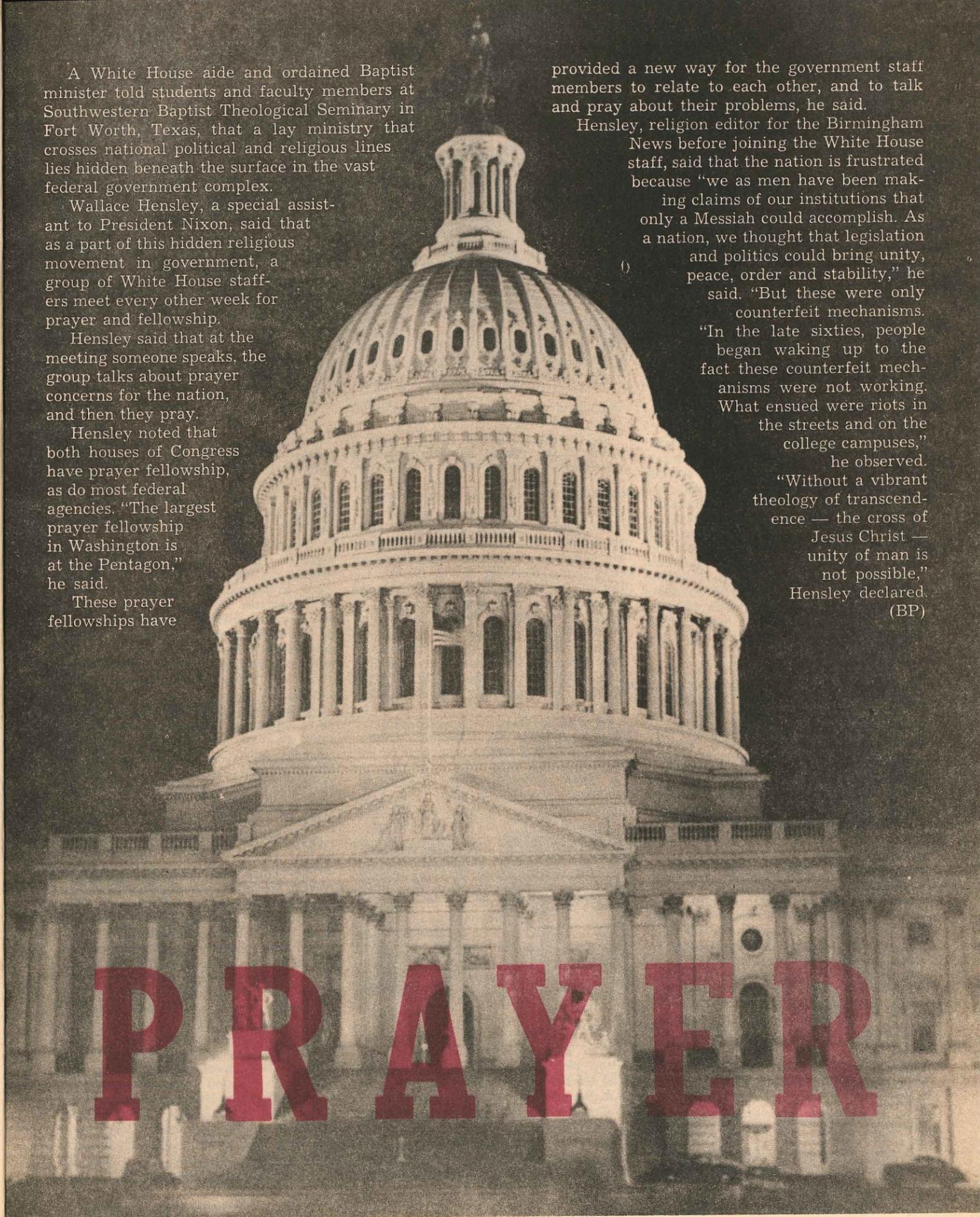
These prayer fellowships have

provided a new way for the government staff members to relate to each other, and to talk and pray about their problems, he said.

Hensley, religion editor for the Birmingham News before joining the White House staff, said that the nation is frustrated because "we as men have been making claims of our institutions that only a Messiah could accomplish. As a nation, we thought that legislation and politics could bring unity, peace, order and stability," he said. "But these were only counterfeit mechanisms.

"In the late sixties, people began waking up to the fact these counterfeit mechanisms were not working. What ensued were riots in the streets and on the college campuses," he observed.

"Without a vibrant theology of transcendence — the cross of Jesus Christ — unity of man is not possible," Hensley declared. (BP)



PRAYER

Baptist Scholarships

FRANKLIN OWEN

EXECUTIVE SECRETARY-TREASURER, KENTUCKY BAPTIST CONVENTION



Let me try to explain the convention's matching funds scholarship plan for Baptist students at Georgetown, Campbellsville and Cumberland colleges.

The purpose of this scholarship is to find ways for Kentucky Baptists to subsidize the Baptist student's tuition in somewhat the same manner that tax funds subsidize the state college student's expenses, thus making our college tuition more attainable to more Baptist students.

The church of which a Baptist student is a member may put up \$100 per semester toward the student's enrollment. The school, in turn, will match this \$100 with a like amount, and the state convention will do the same. Thus there would be available for such stu-

dent \$300 per semester of \$600 per school year.

Interested students need to gain the church's endorsement and assurance of financial support. The state convention will match the amount as long as funds are available — first come, first served. Of course, all must be on condition of the student's acceptance and matriculation at the college. A \$50 matching funds scholarship may be offered in the same manner, where it does not seem feasible for the full amount to be levied.

The endorsement of the local church will be our basis for assuming the moral integrity and the needs of the student in question.

The plan presently must be limited to new, full-time Baptist students and will begin functioning in September,

Friends — God's Gift

The Troy Bennetts returned from their regular furlough. This was the best thing that could have happened to us at that time. They were rested; we and the Thurmans had grown physically tired. We were in our last year of a four-year term. Emotionally, we had been thoroughly involved in all that was happening. A vacation was impossible since once we were out of the country, we would have no visa for returning. The Bennett's coming seemed to give a burst of new life to all.

One evening, we three families, along with a family of another missionary organization, were watching a television interview of President General Yahya Khan of Pakistan. He was being interviewed by foreign correspondents in West Pakistan.

As the interview progressed, darkness fell. Betty went into the yard to call the children. Just as they entered the house, bursts of gunfire broke out. It seemed that the entire area was under attack. Bullets whizzed across the yard. We had no idea what was happening. Wade, who was five years old, cried and said, "Daddy, let's go to America." Fear had become real to him. Later, we learned that Freedom Fighters had been caught in a roadblock by the side of our house. However, they had apparently all been able to escape.

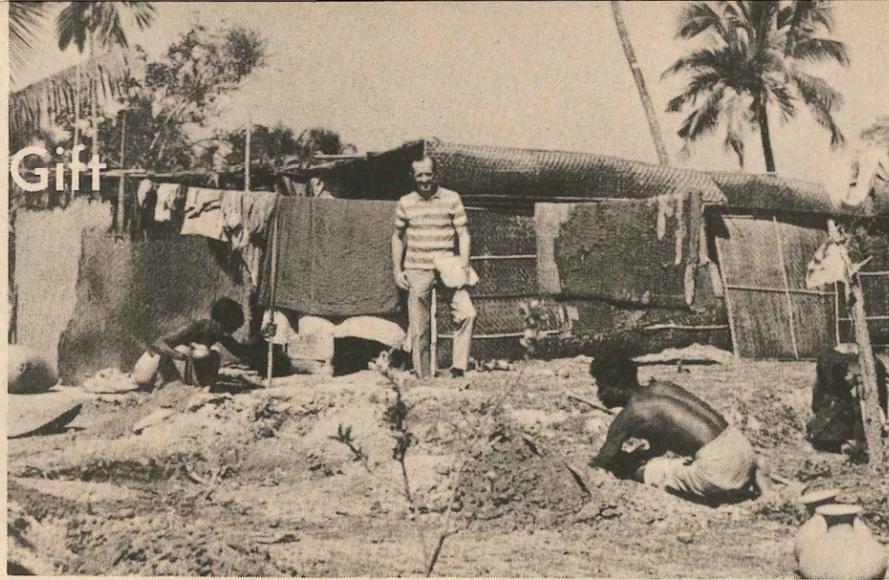
We were encouraged again; this time, by the return of the Howard Teels from the States. Though Howard remained, his family had to leave after about a month and disappointment struck again.

These were days of "up and down" feelings. Friends did not come by as often as in earlier months. Most of them had settled down to the long struggle and were busy trying to somehow earn a living in the midst of the conflict.

However, a few foreign Christian families, who had left in April, began returning and sharing life with them was most helpful. Missionaries of all denominations were gracious in their concern for our children. Relationships took on new meaning. The genuineness of their faith was apparent. We made a new discovery of the need for and value of friends.

One of the depressing things was the collaboration of some of the Bengalis with the Army. It seemed that this was done only for monetary gain and those who collaborated were hated by the people.

These collaborators were also active in the destruction of our Bible Reading Libraries (evangelistic centers). One of these fanatical Muslims, who found an



McKinley is shown on one of his many visits with Bengali refugees in Bangladesh.

opportunity to strike at the missionaries, took over a center of ours.

A Bengali Christian friend and I went to the center but were ordered out immediately by the collaborators. Our Bibles and other books had been replaced by rifles used for killing Bengalis. It hurt but we were helpless.

Muslim soldiers laughed when I told them the books on which they walked were Bibles. Everytime I went to Feni they were sleeping in our Bible Library. On the other hand, they were desperate for love. Many of them were illiterate tribesmen from the hills of West Pakistan. They had grown up with a rifle in their hands. Enroute to East Pakistan they had been told that their work would be to kill Indian Hindus who were trying to destroy Pakistan.

Most of the East Pakistan Hindus had gone into India early in the struggle. These men had really been sent to kill Muslim young men who were fighting for their freedom. They seemed to gradually understand what was really happening. Many of them were deeply depressed. This appeared to drive them to the position of "eat, drink and be merry." They were absolutely ruthless in their treatment of the Bengalis.

On the 60 mile stretch of road from Feni to Comilla I was often searched by the Army. They trusted no one. Really, I seemed to be pleased at being classified with the Bengalis. I wanted no favor from the Army.

Often the soldiers asked to ride in my vehicle. I refused them on the grounds that they were armed. On one occasion my refusal was not accepted. The soldier forced his way into the vehicle. I was glad the event had not taken place in a remote area for he was terribly angry with me.

A Bengali pastor friend and I went to Comilla to visit with the Christians. On our return I got down from our vehicle and paid the ferry toll. As I walked away a strong soldier seized me trying to take the rest of my money.

I pulled away from him shaking in fear. I was not about to let him take the money so easily. We struggled until other soldiers took him away. When I got back into the vehicle my pastor friend said, "I was really afraid, but glad that you resisted him. If we do not resist them, their oppression of us will be even greater."

While I was in Feni on a trip four bridges were blown out. This meant I would not be able to get my vehicle back to Dacca. But it also meant another excuse for traveling across the countryside with the Bengalis. Though it was often fearful, it did give me an opportunity to learn better what life was really like for them. It seemed that my presence was always welcomed.

After walking 10 miles on one occasion, darkness caught me out in the open country. Two Bengali young men walking with me were also in trouble. They offered me a place to sleep in their village if I would help them get past the military check-points. We were able to make the 12 mile journey after waiting a long time for a cycle rickshaw. This time, I was too tired to walk.

The white face at night seemed to startle those at the check-points. We were usually quickly motioned on. The village people welcomed me though there was some apprehension. I overheard them discussing whether or not it was dangerous to keep me that night. The conclusion was pleasing to me. They had said, "If the Freedom Fighters come there will be no difficulty, and if the Army comes maybe he can help us."

I slept on the best bed in the village with my two traveling companions. The bed was a wooden frame covered with a piece of cloth. I was cold during the night, but was happy. I cried and prayed. I prayed and cried. These people were cold every night. They were living in fear. God had given me the

(Continued on page 15)



ANNIVERSARY NOTED — The 50th anniversary of the Weekday School of Religion, sponsored by the Covington-Kenton County Community Council of Religious Education, was recently celebrated. Pictured are pupils representative of every era. Presently, 2,300 fourth, fifth and sixth grade pupils from 14 schools are released for nondenominational Bible study in 17 church centers. Miss Lula Jane Lee, the principal, is assisted by five teachers and one substitute.

Tennessee Taps New Exec. Sec.

Former Kentuckian Ralph E. Norton, pastor of Red Bank Baptist Church of Chattanooga, Tennessee, for the past 24 years, was unanimously elected executive secretary-treasurer of the Tennessee Baptist Convention in a called session of its executive board.

Norton, 59, will begin work with the convention December 1 and assume full responsibility of January 1, 1973, following the retirement of W. Fred Kendall, who has served 16 years as executive secretary-treasurer.

Kendall said he would spend much of his time after retirement writing a history of the Tennessee Baptist Convention.

Norton, a native of Chattanooga, has been pastor of the Red Bank church in his hometown since 1948. He previously had been minister of education and youth for Central Baptist Church of Chattanooga, which ordained him to the ministry.

For six years he was pastor of Union Baptist Church, Cynthiana, Kentucky. He is a graduate of Carson-Newman College, Jefferson City, Tennessee, and Southern Baptist Theological Seminary, Louisville.

Active in denominational affairs, he was president of the Tennessee Baptist Convention in 1956 and has also been chairman of the state executive board. He has been a trustee for Carson-Newman College and Southeastern Baptist Theological Seminary, and has served on numerous denominational committees.

In accepting the position, Norton told the executive board, "I commit to you, as I serve with you, all that I have, to the glory of God."

Norton is married to the former Louise Wilson of Chattanooga. They have

three children: Ralph, a medical doctor in Houston; David, a law student at Memphis State University; and Linda, a student at University of Tennessee at Chattanooga.

Norton's brother, Charles, is director of the church training department for the Tennessee Baptist Convention. (BP)

Bible Study Previews Planned

Two January Bible Study Previews will be held during November, according to Roy Boatwright, director of the sponsoring KBC Sunday School department. Sites for the studies are Cedarmore Baptist Assembly and Jonathan Creek Baptist Assembly.



Ward



Arnold

Stuart Arnold of the Baptist Sunday School Board, Nashville, will lead the study of Galatians at Cedarmore Baptist Assembly, November 20-21, 1972.

Lunch will be served at 12:30, registration begins at 1:00 with the program starting at 2 p.m. Monday and will close with lunch at 12:15 Tuesday. Please indicate if you plan to arrive in time for lunch Monday.

David Gardner, Former Texas Editor, Dies

David M. Gardner, editor of the *Baptist Standard* of Texas from 1944 through 1954, died in his sleep October 25 at his home in Dallas, Texas. He would have been 86 on November 12.

He had suffered a series of strokes more than a year earlier and spent most of his time asleep. He could not speak and was losing his eyesight.

Funeral services were held at 2:00 p.m., Friday, October 27, at First Baptist Church of Dallas where he was a member.

Officiating was W. A. Criswell, pastor of the church, assisted by E. S. James who succeeded Gardner as editor of the *Standard*, and John J. Hurt, the current editor. Both Gardner and James are listed as editor emeritus on the *Standard* masthead.

"Gardner was strong in his editorial expressions and as quick to criticize Texas Baptist leadership as he was to speak against those outside the state," Hurt said. "He never evaded an issue."

Inheriting a circulation of 100,000 Gardner had almost tripled the circulation by the time he retired.

Born in Milan, Tennessee, in 1866, he and his family moved to Texas in 1894. He was a graduate of Baylor University, Waco, Texas, and Southwestern Baptist Theological Seminary. (BP)

Persons interested in this study should send \$3.00 registration fee to Arlis Hinson, Cedarmore Baptist Assembly, Route 1, Bagdad, Kentucky 40003. Cost per day, including room, meals and linens: 1 person in the room, \$12.00; 2 persons in room, \$9.50; 3 persons in room, \$8.50; 4 persons in room, \$7.50.

Wayne Ward of the Southern Baptist Theological Seminary, Louisville, will lead the study of Galatians at Jonathan Creek Baptist Assembly, November 10-11.

Supper will be served at 6 p.m. The program will begin at 7 p.m. on Friday and close at 11:45 a.m. Saturday.

Persons interested in this study should send \$1.00 registration fee to George Gray, Jonathan Creek Baptist Assembly, Route 1, Hardin, Kentucky 42048. Please indicate if you plan to arrive in time for supper on November 10. The cost will be \$1.75 per meal. If you plan to stay overnight, please bring personal linens and bedding (sheets, blankets, towels, wash cloths, pillows). Lodging is included in the price of the meals.

Boards Unite For Lay Evangelism Projects

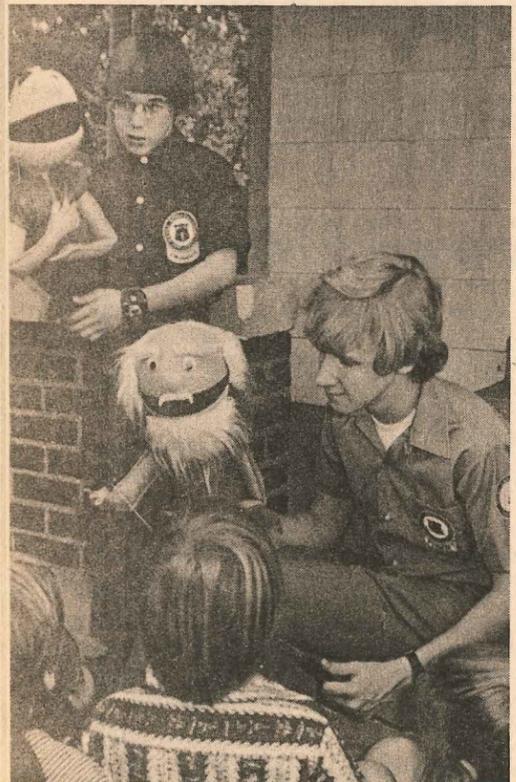
Two Southern Baptist Convention agencies have joined forces to offer churches opportunities for spiritual experiences in lay renewal.

Terms of the arrangement call for the Southern Baptist Home Mission Board in Atlanta to emphasize renewal evangelism, including a renewal evangelism weekend and a continuing spiritual growth process.

Under the plan, the Southern Baptist Brotherhood Commission will specialize in lay witness missions as an initial renewal experience. Mission action projects will serve as the main avenue of response for persons who have been spiritually motivated.

The cooperative arrangement in lay renewal was announced jointly by Arthur Rutledge, executive secretary of the mission board in Atlanta, and Glendon McCullough, executive director of the commission in Memphis.

The two agencies plan to work together to provide churches with coordinators for lay renewal and in the training of these specialists.



RA WEEK — Royal Ambassador chapters throughout the Southern Baptist Convention will celebrate Royal Ambassador Week November 5-11 by participating in special mission activity projects like this puppet show for children. Most of the 250,000 Royal Ambassadors will help in worship services and participate in campouts, father-son outings and Royal Ambassador recognition services during the week.

In a memorandum on the cooperative effort, the agency leaders defined lay witness mission as a weekend renewal experience where a group of lay persons visit a church to share their faith in small and large group experiences.

Renewal evangelism was described

as the process of intensive care given to a church which has had an initial renewal event. Through renewal evangelism, a church participates in an itinerary of activity designed to develop a life-style of evangelism. These activities run at least one year. (BP)

New Record Set In Per Capita Giving

A new record was set during the 1971-72 Kentucky Baptist Convention budget year. Severns Valley Baptist Church contributed \$41.65 for each of its 2,584 members into the Cooperative Program for world missions. This is the highest per capita total ever recorded among Kentucky Baptist churches.

Other churches also showed an increase in their per capita giving. In fact, the \$16.37 contributed by last year's church in the 50th position, would rank only 65th in this year's total. The \$17.26 given by Moscow church in West Kentucky Association in this year's list would have ranked 38th in per capita contributions last year.

Below is a list of the top 50 churches in per capita giving, as supplied by the state stewardship department.

Church; Association; Pastor	C.P. Per Cap.
1. Severns Valley; Severns Valley; Verlin C. Kruschwitz	41.65
2. Mt. Pisgah; Muhlenberg; Leslie Baker	32.30
3. Spring Bayou; West Union; Wayne C. Newby	27.21
4. First, Somerset; Pulaski; Eldred M. Taylor	26.08
5. Beechwood; Long Run; C. Welton Gaddy	25.11
6. Hurstbourne; Long Run; Wallace Deloach	24.52
7. Beacon Hill; Pulaski; Ansel Kay Gambrell	24.43
8. Cecilia; Severns Valley; G. Truett Cocanougher	24.21
9. Bethel; Mercer; Raymond Long	23.15
10. Third, Owensboro; Daviess-McLean; Harold Wainscott	22.65
11. First, Mt. Sterling; Elkhorn; Bill A. Curl	22.05
12. Immanuel; Franklin; Malcolm G. Luceford	22.02
13. First, Hodgenville; Severns Valley; Charles Kenneth Hayes	21.90
14. Mt. Gilboa; Taylor; L. D. Kennedy	20.05
15. Broadway; Long Run; Edwin F. Perry	19.95
16. Roland Memorial; Muhlenberg; Fred E. Richardson	19.78
17. Lewis Lane; Daviess-McLean; W. J. Abbott	19.74
18. Pleasant Hill; Taylor; Isadore Childers	19.68
19. Second, Greenville; Muhlenberg; John W. Brandon	19.64
20. Barren Run; Severns Valley; Fred Miller	19.54
21. Mt. Pleasant; Logan; Roy Sears	19.53
22. Briensburg; Blood River; Calvin C. Wilkins	19.53
23. First, Benton; West Union; William J. Sullivan	19.46
24. Eaton Memorial; Daviess-McLean; Wilson L. Lofland	19.42
25. Munfordville; Lynn;	19.35
26. Second, Madisonville; Little Bethel; Gerald Adamson	19.32
27. Burgin; Mercer; Harold A. Dann	19.26
28. Oaklawn; West Union; Jack C. Naylor	19.20
29. Hardinsburg; Breckenridge; Raymond W. Farrar	19.07
30. First, Franklin; Simpson; Eugene M. Fleming	18.94
31. First, Russellville; Bethel; Glenn Sullivan	18.94
32. Olivet; West Union; David McMichael	18.91
33. First, Madisonville; Little Bethel; Harold J. Purdy	18.85
34. Macedonia; Daviess-McLean; R. Louis Rideout, Jr.	18.76
35. Locust Grove; Blood River; Jack Jones	18.67
36. Pleasant Home; Ten Mile; Emery Gullian	18.61
37. Henderson Memorial; Christian; Norris E. Smith	18.57
38. Fordsville; Ohio County; Guy M. Deane, Jr.	18.45
39. First, Owensboro; Daviess-McLean; David A. Nelson	18.43
40. Versailles; Elkhorn; Henry D. Johns	17.96
41. Buffalo; Severns Valley; Delmer Rice	17.95
42. Liberty; Caldwell; Kenneth R. Gamblin	17.73
43. First, Winchester; Elkhorn; W. Wayne Price	17.65
44. Highland Hills; Northern Kentucky; John W. Kruschwitz	17.60
45. First, Central City; Muhlenberg; W. R. Cook	17.55
46. Campbellsville; Taylor; Chester Badgett	17.46
47. First, Greenville; Muhlenberg;	17.45
48. Lamasco; Little River; Wallis Gray	17.38
49. Fairlane; Northern Kentucky; Hayward Yeary	17.32
50. Moscow; West Kentucky; Charles Wiley	17.26

Drama-Vocations Conference Set November 24-25

On Friday and Saturday after Thanksgiving, youth from all over Kentucky will assemble at Cedarmore for the annual Drama-Vocations Conference. Sponsored by the Church Training Department, the conference will afford opportunities to look at drama in Christian worship.

Sarah Walton Miller, Christian dramatist, will lead conferences on the basics of drama. Mrs. Miller has authored

Acting Out the Truth, Devotional Dramas for the Christian Life, Devotional Dramas for a Mission Witness, Devotional Dramas for Stewardship Programs, Devotional Dramas for Easter and other plays. She led drama conferences at Ridgecrest, Glorieta, state assemblies and churches throughout the Southern Baptist Convention in past years.

Vocational guidance conferences will

be led by Bill Estes, specialist in vocational guidance. Estes will guide thinking in the area of career choices. He teaches psychology at Belmont College in Nashville.

Youth groups will present plays, skits, readings and other dramatic presentations during the conference.

Praise and celebration will also be a part of the conference, according to Mic Morrow, conference coordinator. Dick Ham, consultant in the music department of the Sunday School Board, will lead in this aspect of the conference.

Reservations for the November 24-25 meeting can be made by contacting Cedarmore. The conference will begin with lunch on Friday and conclude Saturday afternoon.

Severns Valley Tops State In Giving

Severns Valley Baptist Church in Elizabethtown topped the list in Cooperative Program giving for the third straight year. This year's total of \$107,639.44 marked the first time a Kentucky church has gone over the \$100,000 mark in Cooperative Program contributions.

Second among the 2,200 Kentucky Baptist churches in total giving was First church, Somerset. Below is a complete list of the top 50 churches in total Cooperative Program giving, according to the KBC Stewardship department.

Church; Association; Pastor	1971-72
1. Severns Valley; Severns Valley; Verlin C. Kruschwitz	\$107,639.44
2. First, Somerset; Pulaski; Eldred M. Taylor	55,602.85
3. First, Madisonville; Little Bethel; Harold J. Purdy	54,541.75
4. First, Owensboro; Daviess-McLean; David A. Nelson	45,601.65
5. Crescent Hill; Long Run;	43,584.00
6. Third, Owensboro; Daviess-McLean; Harold Wainscott	39,641.25
7. Calvary, Lexington; Elkhorn;	38,500.00
8. Immanuel; Elkhorn; Ted R. Sisk, Jr.	34,300.00
9. Campbellsville; Taylor; Chester Badgett	31,035.90
10. First, Murray; Blood River; Richard Walker	30,883.33
11. First, Ashland; Greenup; John M. Sykes	28,325.47
12. Unity; Greenup; Ira McMillen	27,876.75
13. Harrodsburg; Mercer; Samuel Clelland Cash	27,871.05
14. First, Bowling Green; Warren; Rollin S. Burhans	27,312.65
15. Second, Hopkinsville; Christian; John R. Christian	25,275.10
16. First, Central City; Muhlenberg; W. R. Cook	25,206.62
17. First, Hopkinsville; Christian; Sidney M. Maddox	25,097.69
18. Latonia; Northern Kentucky;	24,542.50
19. First, Franklin; Simpson; Eugene M. Fleming	24,514.42
20. First, Mayfield; Graves; John Huffman	23,867.07
21. Beechmont; Long Run; John M. Carter (int.)	23,802.63
22. St. Matthews; Long Run; Alton H. McEachern	23,411.96
23. Beechwood; Long Run; C. Welton Gaddy	22,825.93
24. Central; Boones Creek; Ron Stone	22,525.15
25. Valley View; Long Run; James E. Jones	22,306.25
26. Broadway; Long Run; Edwin F. Perry	21,287.00
27. Georgetown; Elkhorn; Dan C. Moore	21,064.82
28. First, Russellville; Bethel; Glenn Sullivan	20,895.59
29. Versailles; Elkhorn; Henry D. Johns	20,789.96
30. Rockford Lane; Long Run; David G. Askins	19,977.51
31. First, Greenville; Muhlenberg; W. C. Campbell	19,931.10
32. First, Winchester; Elkhorn; W. Wayne Price	19,878.80
33. First, Hodgenville; Severns Valley; Charles Kenneth Hayes	19,337.80
34. Harlan; Upper Cumberland; Earl S. Bell	19,222.98
35. First, Shelbyville; Shelby; Fred T. Moffatt, Jr.	18,814.16
36. Eaton Memorial; Daviess-McLean; Wilson L. Lofland	17,655.39
37. First, Pikeville; Pike; Curtis H. Warf	16,656.52
38. Florence; Northern Kentucky; J. William Jones	16,232.00
39. First, Frankfort; Franklin; Herman M. Bowers	15,788.84
40. Erlanger; Northern Kentucky; Keith D. LaGessee	15,639.38
41. Walnut Street; Long Run; Wayne Dehoney	15,563.38
42. First, Mt. Washington; Nelson; Wendell Romans	15,213.32
43. Immanuel; West Union; Billy G. Hurt	15,072.21
44. Buena Vista; Daviess-McLean; Archie Allison	14,811.88
45. First, Mt. Sterling; Elkhorn; Bill A. Curl	14,669.00
46. Mt. Pisgah; Muhlenberg; Leslie Baker	14,633.10
47. Victory Memorial; Long Run; H. W. Schafer	14,624.40
48. East Paducah; West Union; Harold Atney	14,439.48
49. Beaver Dam; Ohio County; Glenn Armstrong	14,414.08
50. Ninth and O; Long Run; LaVerne Butler	14,367.65

Atlanta Baptists Approve Admission Of Black Church

One of Atlanta's largest black congregations, plus a small integrated mission on Atlanta's South Side, have been welcomed into the fellowship of the Atlanta Baptist Association.

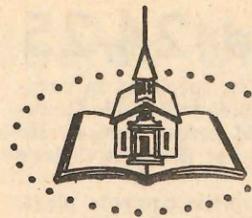
Union Baptist Church, a 1,300 member predominantly black church, and Baptist Chapel, an integrated mission, both were accepted into "watchcare" membership of the previously all-white association.

Union Baptist Church is believed to be the first predominantly black fellowship to affiliate with the Georgia Baptist Convention, although several hundred other black churches are affiliated with other state conventions of the Southern Baptist Convention.

Pastor James Wilburn and several leaders of the Union church were present when the association voted on the membership request. Although the vote was not unanimous, there were only seven negative votes cast.

The credentials committee which recommended the church's acceptance quoted Wilburn's letter of application, stating that the church subscribes to the Southern Baptist Statement of Faith and Message, that the church has used SBC literature for years, that the church had studied the SBC's Cooperative Program and missions efforts and wanted to participate in them, and that the church felt they might reach some white people if they were in the association.

The committee also recommended acceptance of Baptist Chapel, a mission in southwest Atlanta, with about 35 members, one-fourth of them black. The pastor, N. M. Williamson, is white and the chairman of deacons, M. C. Bryant, is black. (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons For November 12, 1972)

LIFE AND WORK SERIES

The Transforming Power Of Faith

Jacob fell in love with Rachel, the beautiful daughter of Laban. Their first meeting was the beginning of a romance which terminated only with the untimely death of Rachel on their journey to Hebron.

Jacob readily agreed to serve Laban for seven years for the hand of Rachel in marriage. When he fulfilled his part of the contract, Laban deceived him by giving him Leah instead. The man who had deceived his father and defrauded his brother was in due time deceived and defrauded by Laban. After reaping what he had sown, Jacob accepted the offer of Laban to give Rachel to him on the condition that he would serve him faithfully for seven additional years.

Jacob prospered and became wealthy. Eventually the oppressive tactics of Laban became intolerable. God used that unjust treatment to create in the heart of Jacob a desire to return to his home and kindred. He and his family took their livestock and valuable possessions and started back to Canaan.

Jacob's situation Genesis 32:3, 6-11

Jacob heard the frightening news that Esau was bringing 400 armed men and coming to meet him. Terrified at the thought that Esau's wrath had never abated, Jacob divided the people who were with him into two groups and each group was placed in charge of half of his possessions in the hope that at least one group would eventually reach Canaan. He arranged for a series of generous gifts to be presented to Esau in the hope of effecting a reconciliation. He arranged matters to the best of his ability before he resorted to prayer and asked God for protection from his brother whom he had wronged. Evidently he did not have much faith in the efficacy of prayer, for immediately after he prayed he began planning again.

Jacob's struggle Genesis 32:24-25

Upon his arrival at the Jabbok, Jacob saw that his family got across and then he tarried behind in solitude. Jacob wanted the assurance of the presence, protection, power and blessing of God, but he still insisted on doing as he pleased.

Jacob's surrender Genesis 32:26-28

Taking the initiative, as is His custom, God commissioned one of His messengers to take hold of Jacob for the purpose of subduing him and proving to him that he was his own worst enemy. God had him to wrestle with Jacob. The wrestling was an endeavor on God's part to break down Jacob's opposition to His will.

They wrestled until the faint streaks of dawn. So strong was Jacob's resistance that nothing short of a special manifestation of divine power could break it down. God could have done this earlier in the struggle but He did not because He preferred that Jacob's surrender be willing. When Jacob refused to surrender, it became necessary for God to deal with him in severity and by an assertion of divine power to bring him to an end of himself, in order that He might bless him as He wanted to do.

As a final stroke of subdual, the divine wrestler pressed against the socket of Jacob's thigh and threw it out of joint. This left him powerless, so the resister became a clinger. He recog-

nized and yielded to the divine sovereignty. When the victorious wrestler asked for a release in order that he might leave, Jacob held him tightly and said, "I will not let thee go, except thou bless me." Jacob needed and wanted the power of God in his life. Because of the way in which God dealt with him, Jacob discovered that the hour of his physical prostration was the hour of his spiritual triumph.

Jacob's state Genesis 32:31

Withered now was the selfish pride that had gripped Jacob for so long. Blooming now was the new disposition which God had given him and the gracious princeliness which He had conferred upon him. Jacob was so different. He never forgot that experience or ceased to be grateful for it.

In gratitude to God for the blessing which he received there, Jacob made a memorial of his experience. In deepest reverence Jacob gave a new name to the place of his unforgettable encounter with God. He called it "Peniel," because there he had received a vision of God and obtained the blessing of God. He became a great power with God and men.

INTERNATIONAL SERIES

Nationalism And Internationalism

God works out His plans and achieves His purposes through individuals and nations.

Isaiah 45:1-6

Isaiah predicted God's anointing of Cyrus as the deliverer of the Israelites from captivity, meaning that he was appointed to and qualified for the office of king by Jehovah. Because of the disobedience of the Israelites, God had permitted their enemies to take them into a strange land and there they were very unhappy. Only by some divine intervention could they hope for deliverance from captivity.

At the proper time, God raised up Cyrus, strengthened, directed, guided and enabled him to surmount numerous obstacles, conquer various nations and establish a great empire which extend-

ed from India to Egypt. God had Cyrus to issue a proclamation in which He gave His people permission to return to Jerusalem and to rebuild the temple. God moved upon Cyrus to allow the oppressed peoples within the Babylonian empire, who desired to do so, to return to their homeland. He did not force any of the exiles to return to their homes, but he gave them the opportunity to do so.

God's selection of Cyrus to subdue the nations was based on His own sovereign will and the fact that he was eminently qualified for the task. Back of the remarkable achievements of Cyrus was the purpose of God, as well as the divine power which enabled him to do what he did. Like various other ancient conquerors, Cyrus was able to

perform great and heroic exploits because he conformed to the over-all purpose of God in history. Cyrus did not know God, but God knew him—as certainly and completely as He knows us—and directed and controlled his actions for the sake of His chosen people. God is not limited in the instrument which He uses in bestowing blessings or in inflicting judgment.

Amos 9:7-8

Through Amos God made it crystal clear that the Israelites did not have any right to expect Him to show partiality toward them by enabling them to escape judgment and punishment for their rebelliousness, disobedience and unfaithfulness.

God judges all nations, but those which enjoy special privileges are to be judged on the basis of the light they have received and, therefore, have greater responsibilities than the ones which have not been favored so highly. The judgment of Israel would be more exacting and severe than that of other nations because her people had been given a better opportunity to know and to do God's will. It was only fair that the Israelites would be punished more severely for their sins than would the heathen nations because of the greater revelations which they had received. God was determined to bring judgment upon Israel but He did not intend to destroy her completely. He gave the assurance that He would preserve a remnant of the faithful ones and through them make possible the fulfillment of His previous wonderful promise and covenant.

I Timothy 2:1-5

In his exhortation, which applies to both the private and public prayers of God's children, Paul admonished his readers to engage in four types of prayer—supplication, petition, intercession and thanksgiving.

Christ prayed about everything and we shall never be able to improve on His example. If we would only do more earnest praying, it certainly would make a tremendous difference in our lives and in our labors for the Lord. A child of God can conquer anything through prayer, but he cannot have any power without it.

We are instructed not to be selfish in our praying. While we need to pray for ourselves and for our families, we must remember that we have an obligation to pray for others also. We are admonished to pray for those who are in authority over us because they wield great power for good or evil, because they are exposed to great temptations by virtue of their positions, and on account of the fact that they need more than just an ordinary share of the wisdom and courage which God alone can bestow. It is extremely important that Christians live together in harmony and helpfulness. Let us exhibit daily a spirit of understanding, goodwill and genuine concern for others both in our nation and throughout the world.

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**C'Ville College
 Receives Local Aid**

The executive board of the Taylor County Baptist Association has adopted special plans to assist in promoting and supporting Campbellsville College. Each Baptist church in the association has been asked to elect representatives to work with the associational Christian Education Committee in promoting the college. A \$50,000 goal for the college has been set for the churches in Taylor County during the present associational year.

The board also recommended that each church provide money for a scholarship program to match the scholarship funds that are now available from the Kentucky Baptist Convention and the college. The plan calls for a total of \$600 scholarship per student per year to be divided by the local church, the convention and the college.

A dinner meeting in November is being planned for all high school seniors from the Baptist churches in the association along with their parents and pastors.

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Friends—God's Gift
 (Continued from page 8)

privilege of learning how "poor" people live and how they suffer.

The next morning it was really exciting. We sat around eating a breakfast of popped rice and tea. The village people smiled and said, "We just can't believe it, you spent the night with us." I had and it had been wonderful.

They asked me about my faith. While I was talking a Muslim religious leader who had joined the group interfered. They politely asked him to let me explain what I believed about God. Life could not have been better.

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1330 South Third Street
 Louisville, Ky.

Revival

MORNINGSIDE BAPTIST CHURCH

Louisville, Kentucky

NOVEMBER 6-12
 7:30 P.M.

Miss Carol Sue Walters
 Miss Kentucky 1972

Prayer Request

May I invite our neighbor churches across Kentucky to join us in Prayer for Revival! May I urge each Christian who reads these words to pray fervently for Morningside Baptist Church as we move toward Revival.

May God bless you one and all!
 Rev. Jack Yelvington

EVANGELIST: DR. HAROLD G. SANDERS
 MUSIC DIRECTOR: REV. DOYLE EDDINGS
 GUEST SOLOIST: MISS CAROL SUE WALTERS, MISS KENTUCKY 1972
 PASTOR: REV. JACK YELVINGTON

REVIVAL SITE: THIRD STREET AND CENTRAL AVENUE
 REGULAR WORSHIP SITE: 4516 SOUTH SIXTH STREET

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Staff Changes

Paul W. Turner, Louisville, is now professor of ministry and director of professional training at Golden Gate Baptist Theological Seminary, Mill Valley, California. Turner, a native of Arkansas, has been in the ministry more than 30 years. In 1967 he came to Louisville to do graduate work at Southern Seminary.



Turner While in Louisville he also served as chaplain at Veteran's Hospital.

The new Golden Gate faculty member and his wife, Jane, have three children: a son who is a freshman at the University of Kentucky and two daughters in high school.

Frank R. Snyder, a 1951 graduate of Georgetown College, has been named comptroller of the college. He replaces Ray Sowder who took a position at a Pikeville bank.

Snyder holds a BA from Georgetown, a BA from Kentucky Wesleyan College in business administration, an MBA in business administration from

Western Kentucky University, an MS in engineering and physics from Western Kentucky University, a BSEE in electrical engineering from the University of Kentucky, and an MEE in electrical engineering from the University of Louisville.

Doyle Fagan accepted the call of the Third Avenue Baptist Church, Louisville, to serve as minister of education and youth. A student of religious edu-

cation at Southern Seminary, Fagan was graduated from Union University, Jackson, Tennessee. He is married to the former Sandra Jones of Cedar Grove, Tennessee.



ANNIVERSARY SERVICE — At the 190th anniversary celebration of the South Fork Baptist Church, Hodgenville, some members wore clothing styles of earlier days. Lonnie Turner is pastor at South Fork church.



HAIR STYLING ?

Hair styling we can't afford, but haircuts for more than 100 boys living at Spring Meadows and Glen Dale is one of 176 specific items in our budget, nearly one-half of which is met by the Thanksgiving Offering.

"Anybody want to give \$1000 for haircuts?"

YOUR KENTUCKY BAPTIST CHILD CARE PROGRAM