

# Ask of me...

Week of Prayer for Foreign Missions  
December 3 - 10, 1972  
Lottie Moon Christmas Offering Goal  
**\$18,000,000**

  
DECEMBER 9, 1972

## Revival Reports

**Edgewood Baptist Church, Hopkinsville,** reports a fall revival held October 22-29. John P. S. Humphrey, Clarksville, Tennessee, was the evangelist and Paul Griz of Knoxville, Tennessee, served as music leader. Both men are full-time evangelists. Sixty-two decisions were made: nine added to the church by letter and 53 professions of faith. James E. Rennell is the church pastor.

**Bethel Baptist Church, Frankfort,** reports an informal revival under the leadership of Ted C. Wigglesworth, the new pastor. In nine weeks they have gained 26 members: three of whom made professions of faith. Approx-

## NBC Christmas Show Features 'Centurymen'

The National Broadcasting Co. will broadcast a special Christmas program on its radio network December 13, featuring the music of The Centurymen, composed of 100 ministers of music from Southern Baptist churches throughout the nation.

The program, "Voices of Christmas," will be carried on the radio network at 9:36 p.m. (Eastern Time), December 13. It will be carried by about 225 NBC radio affiliates across the country.

The Centurymen were organized by the Southern Baptist Radio-Television Commission and are directed by Beryl Red of New York City.

"While the Centurymen have made two NBC television network appearances, this is the first time they have sung on the radio network," said Paul M. Stevens, president of the Radio-TV Commission.

A highlight of the special holiday music show will be a new arrangement of "Angels We Have Heard On High," and "The Hallelujah Chorus" from Handel's "Messiah." (BP)

mately 80 percent of the membership have made rededications, Wigglesworth reports.

**Corydon Missionary Baptist Church** of Corydon was led in revival by E. Keevil Judy as evangelist and Robert Greene as song leader. Pastor Roy M. Tippet reports 13 professions of faith, 10 for baptism, two by letter and many other decisions.

J. Altus Newell, pastor of **Crestwood Baptist Church,** reports a fall revival held October 29 - November 5. Southern Seminary professor Peter Rhea Jones was the evangelist. Results included 25 professions of faith, 13 additions by letter and 27 rededications.

Revival at the **Cardinal Hill Baptist Church,** located in southwest Jefferson County, was held September 13-17. J. Alvin Hardy, director of admissions of Campbellsville College, Campbellsville, was the evangelist. Bobby Carson, minister of music and youth at Cardinal Hill, led the singing. Results reported were five conversions, three rededications and one who surrendered to Christian church-related work. E. P. Howerton is pastor of the Cardinal Hill church.

## Church Chuckles by CARTWRIGHT



"I thought I was suffering from weakness of faith, but my doctor says it's a vitamin deficiency!"

## DEVOTIONAL



Calvin C. Wilkins  
Pastor, Briensburg  
Baptist, Benton

## Hearing

Revelation 2:7

Ears are odd looking things. Did you ever sit behind a person and look at his ears? The longer you look at them, the more grotesque they appear. It seems that they are never the right size, either too large or too small. But a person does not look well without ears. The women have an advantage of men in that they can hide their ears, but there is no way in which a man with normal length of hair can hide his ears. If he pulls his hat down over his ears his wife refuses to go out with him. If he wears ear muffs he looks more comical than ever.

Evidently our ears were intended for utility rather than beauty. But more important than size and shape of our ears is what we hear with them. Several times in the Bible we come across these words, "He that hath ears let him hear." Of course the Bible is not talking about these things we have on the sides of our head. Jesus, in speaking about ears, meant something more than physical ears. All the people to whom He spoke had ears. These ears of ours, if they are normal, will take care of acoustic vibrations translating them into terms of personal consciousness. It is always a tragic thing to be deaf.

While it is a terrible thing to be physically deaf, it is far more serious to be morally and spiritually deaf. Those who are deaf may to some degree overcome their handicap by training and mechanical aids. But there is no compensation for the morally and spiritually deaf.

Jesus was talking about hearing in a deeper sense of the word when He said, "Let him hear." He meant a full well-rounded sense of hearing which is quite another thing from hearing mere noise. The majority of us hear these things whether or not we want to hear them. Our problem is to keep from hearing so much of the noise of the world. But there are other sounds that are more important than all the irritating noise. There are voices that speak to us that we ought to hear but are too often lost in the noise and confusion of the world.

# Quit Passing The Buck!

By Homer Brewer  
Pastor, North Benson Baptist  
Church, Frankfort

as buck passer. That is to say that if man is free, then he is responsible for his actions done freely and so is prevented from passing that responsibility to others, including Adam and the Lord Himself. Only those actions not done freely fall outside the sphere of individual responsibility. Man stands, thus, at the Y in the road. Either his acts are free in which case he is responsible for his acts; or his acts are not free in which case he may legitimately pass the buck. Whether man is free in the relevant sense has been and is being debated by the interested parties. What is not debatable is the certain truth that no one can have it both ways.

It seems, however, that many are trying to have it both ways. Many who take a heated stand on the freedom of man pass the buck to Adam or to God in almost the same breath. Not only is this a logically indefensible posture but it makes the justification of punishment most difficult. Ordinarily we justify punishment on the basis of responsibility. The punishment of one who is not believed to be responsible offends the moral sensitivity of human beings and is a morally reprehensible act. God punished the serpent, Adam and Eve because He held them morally responsible for their action. Any other justification of their punishment reflects on the moral character of God.

It is unfortunate, I believe, that many sincere and well-intentioned people unwittingly pass the buck to God for the evil that befalls mankind, thus casting a shadow of doubt on our concept of God's all-goodness. I make reference to of attributing every event that occurs to God's will. We may deny that we do such things, but it is particularly noticeable during periods of sickness, sorrow and death. As well-intentioned as they may be, the words, "We must accept God's will," or "We can't question

the wisdom of God in this," or something similar, spoken to a sorrowing person grieving the death of a loved one brings little comfort; and after the shock and initial sorrow have passed, these words bounce back to raise serious doubts in the minds of troubled souls. Man has always asked the question, "Why?", when confronted with the traumatic mysteries of life. To deal with that question by appealing for unquestioned obedience to God's will as though what happened is God's will is not only unfortunate but an extremely hazardous venture. It is unfortunate because only in a naive and trivial sense can everything that occurs be attributed to God's will. It is hazardous because the effect produced may be the opposite of the effect desired. Most people in sorrow want the comfort of being assured that God is with them as a friend and helper in their sorrow, and will strengthen them so they may endure. They want least of all to be told either directly or indirectly that God is actually the one responsible for their calamity. We may believe, and I think rightly, that God works in every experience for good with those who love Him and are called according to His purpose (Romans 8:28 RSV). But this is a pole away from suggesting that every event is inherently good.

What God made and what God does are good (Genesis 1:31). This must be the fundamental principle on which Christian thought rests. Any subordinate concept or saying incompatible with this fundamental principle must be in error. If a careless highway accident which snuffs out the lives of innocent victims is a "tragic" happening, a "terrible" thing, a "bad" thing, an evil and not a good, then what kind of nonsense enables one to attribute this to God's will! Do we worship a beneficent being or some demon who delights in man's suffering? It seems that we must, at the very least, change our ways of talking; at the very most, change our ways of thinking, and by all means, quit passing the buck to God for man's failures.

## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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## A Day From The Diary Of A Preacher

Today has been anything but a drab early winter day. Actually, it has been so downright delightful that I want to record it so I can recall it on some future day when the world seems to be on top of me instead of the other way round.

There was reason to expect it to be a happy day. After all, I spent it with long-time friends in Paris. I regard that day more than 20 years ago when, as a Bible teacher at Georgetown College, I was invited to serve as interim pastor of the Paris First Baptist Church as one of the most blessed days of my life. There are no dearer friends in this world, though a number of the saints of those early years have since joined fellow saints on the other side.

Last night was more than usually restful. Retiring rather early following an enjoyable conversation with Robert and Mary Van Meter, my hosts, sleep came soon and soundly. Awake with the dawn, the warm, snug inside was a marked contrast to the gray threatening late November morn outside.

As if to pile beauty upon beauty, soon after dawn large snowflakes began to drift from the heavens seeking resting places on the blades of bluegrass, the shrubbery and the naked tree limbs. What a beautiful world and glorious morn from the hand and heart of God!

After a leisurely breakfast was the brief visit with Mary's mother, Mrs. Spears, a 98 year old saint of the Lord. Still alert with most of her faculties except hearing, she was seated in the same chair beside the same table with the same large-print open Bible as when last we were together nearly a year ago. In response to my remark that God was good to leave her in this world for these many years, she nodded agreement and said, "But I have been ready to go on for some time now." What faith and assurance!

By then Pastor Bob Wallace had come to take me for a visit with a mutual friend who is recovering from a near fatal heart attack. We found him resting with his beautiful Irish setter keeping watch by the side of his bed. Earlier he had put the coffee on since he was expecting us and the kitchen table around which we sat became the dwelling place of the Lord as he recalled the love and kindness of nurses, family members and friends and the miracle of God in bringing him back from the door of death. Defying description with words, it was one of those times when

preachers depart with far more blessings than they tried to bring.

Noon time brought renewal of the rewarding friendship with the Logan English family who still lives in the classic old home in the loveliest of Bluegrass rolling country between Paris and Millersburg. I could but recall my first visit there and Logan, Sr., a princely scholarly preacher and tender soul, who has been gone some years. Now it's Mrs. English, Logan, Jr. and Woody who carry on. The open fire in the stately, spacious front room invited the most stimulating conversation before and after a typical English lunch that more resembles a banquet.

After some study and preparation for the evening Galatians study came the feast of feasts in fellowship and food with Mrs. William Kenny, two of her three daughters, one of their friends and the Wallaces. Bill's job unfortunately keeps him away from home this time of year and the other daughter is at Georgetown College. Everything said about preachers making pigs of themselves was demonstrated by Bob Wallace and me. But what's a fellow to do when faced with steaming hot spoon bread, old ham of Bourbon County fame, chicken and rice, mouth melting cushaw and other specialties which would do grace to Boone Tavern, Old South Inn, Beaumont Inn, Shakertown and other famous Kentucky eating spots.

For such a day of delights it's not easy to find a fitting climax but Paris Baptists afford one. This is Bible study and especially Paul's Galatians letter with people who love the Lord and the Holy Scriptures.

I feel a little guilty as I recall this day made so memorable by so many physical blessings like delectable food. On the other hand why should I feel guilty for enjoying what the Lord has created and loving hands have prepared? Who can really separate the purely physical and the purely spiritual? As my body was being nourished my soul was being filled and my mind stimulated. Maybe this is part of what it means to be the whole person God made us to be.

Lord, as I praise you for the joys of today, help me to remember that with all the heartaches of the ministry, preachers are accorded more favors than they could ever deserve. And let me not forget that even in this present evil age there are countless saints who show their love for God with goodness to anyone who bears the title, "the man of God." Forgive me for ever complaining.

## The Problem Of Hearing With Ears To Hear

The instruction of our Lord, "He that hath ears to hear, let him hear," has always been an intriguing one to me. Whichever of the acceptable interpretations of this saying one takes is not of concern here. What is of concern is that many of us who have ears do not hear. Granted in some instances it matters little whether we hear or not. Sometimes we would be better off if we didn't hear.

This reminds me of the story of the man given to the habit of drinking heavily. He was told by his doctor he would surely lose his hearing if he continued to drink. He agreed to stop but a few days later was seen intoxicated again by the doctor. When asked why he had broken his pledge, he said, "Doc, I have been thinking and have decided the things I tasted were so much better than the things I heard that I decided to go on drinking."

Speaking from experience (not the experience of the paragraph above) one of the most difficult places to have hearing ears is in a Sunday morning worship service. There are several reasons for this. For one thing from 11 a.m. to 12 noon is an ungodly hour to try to worship. Only one other time of the day is more conducive for taking a nap and that's in the early afternoon right after a big lunch. There is something about sitting down in a warm auditorium at 11 a.m. which is like taking a sleeping pill. The soothing voice of the preacher seems further and further away until it becomes a part of a restful but embarrassing dream.

Another robber of hearing in a worship service is mental preoccupation or mind drifting. Many of us know little or nothing about being in the Spirit on the Lord's day. We struggle with the same problems

on Sunday which command our attention on weekdays and so the quietness of the worship service is used to concentrate on solutions to these problems. Or we use this time to plan our activities the week ahead. The result is we hear little of what the preacher says and we leave the house of God with no change from when we entered.

Better hearing in a worship service is the responsibility of the hearer and the speaker. Attentive hearing comes from discipline of the hearer. We train ourselves to hear and clearing our minds of distractions is the reward of determined effort and prayerful preparation.

The speaker also has a grave responsibility. Considering he is given 30 minutes of several hundred worshipers, he has been given many hours with which to confront people with God. This time should not be treated lightly with poorly prepared messages. Neither should it be used to parade his theological training with long, unfamiliar words nor involved, technical doctrinal dissertations. Above all, this time dedicated to listening for a word from God is not to be used to parade oratorical skill and draw attention to the preacher rather than to God for whom he speaks.

It is to be remembered that while a few in the worship service didn't intend to listen when they came, the very presence of most worshipers is an indication of their hunger and longing to hear a word from heaven.

And so with the admonition to those with ears to hear is the companion instruction of God to those being heard. Make the message worth staying awake to hear.

## How Baptists Know

Recently a leading secular journalist said that Southern Baptists are the best informed denomination in America. He said that Baptists can know more about what is going on in their denomination than can people in any other group. The reason he cited is the news network provided through the state Baptist papers.

There are 30 of these state Baptist papers, most of them published weekly. They are distributed to more than 1,600,000 homes, usually at a cost of less than one-half the price of a postage stamp. These papers provide an indispensable communications link between the individual Baptist and his fellow Baptists in his state convention, the Southern Baptist Convention and the numerous mission fields where Southern Baptists are at work.

These state Baptist papers provide an essential key to understanding how a loose-knit organization of 34,000 independent churches can cooperate so effec-

J. Terry Young  
Baptist Bulletin Service

tively in a strong denominational program which places 2600 missionaries in 76 foreign nations, 2300 missionaries in the homeland and operates six seminaries to train young men and women to meet the leadership needs of the churches and the mission fields. And that does not even mention the dozens of other facets of Baptist work supported by Cooperative Program gifts.

The steady flow of reliable information through state Baptist papers about Baptist programs, Baptist events, and Baptist needs wherever Southern Baptists are at work accounts for the ability of the members of these 34,000 churches to develop an ever increasing degree of interest and involvement in our common Baptist endeavors.

Many churches believe the state Baptist paper is so important, both to the individual church and to the denomination, that they send the paper to each member family as part of their regular education ministry.

# J. Chester Durham Elected Assistant To Exec. Secretary

J. Chester Durham, director of student work for the Kentucky Baptist Convention, has been elected assistant to the convention's executive secretary. This action came during a closed session of the KBC Executive Board at Cedarmore Baptist Assembly November 30.

According to convention president T. L. McSwain, the election was unanimous and came after a revised job description had been adopted.

Speaking to the board the next day, Durham said his main job would be "to keep this man (pointing to executive secretary Frank Owen) from killing himself. 'No man,' he continued, 'can travel the state as he does and then do a full day's work handling the paper that goes with the executive secretary's job.'"

The new assistant later said that no date had been set for assuming the new responsibilities. "This will be worked out according to the demand of the student work program and the tasks of the new office," Durham stated.

In his new post, the former student work head will relate directly to the



J. Chester Durham, right, is presented to the Executive Board members by board chairman T. L. McSwain, pastor of First Baptist Church, Richmond. The event transpired after Durham's election as assistant to the executive secretary of the Kentucky Baptist Convention.

executive secretary. His main task will be "acting as liaison in helping the executive secretary to keep better contact with the staff and other personnel and things pertaining to the broad scope of convention programs and activities." Other tasks will include development of promotional activities and representing the executive secretary at various meetings.

Executive secretary Owen, in an address to the board earlier, reminded the group that the committee which nominated him as executive secretary and the board which elected him understood that an assistant position would be needed even though such a post was not budgeted.

Owen told the board members that the salary could be handled currently by switching funds from unfilled professional level positions. The next budget could then include the item, he said.

Durham has served as student work director since 1942. Prior to that time he was director of Baptist student work at Murray State University for two years.

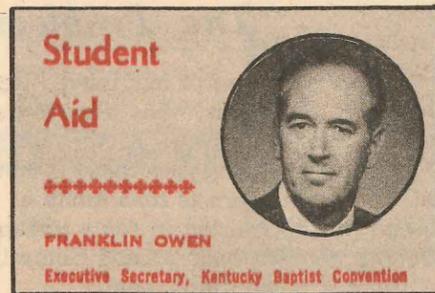
Under his leadership the Baptist Student Union summer mission program was initiated in 1947. Among the first appointees were three Kentuckians who served in Hawaii.

The International Student Conference was another innovation developed by Durham. In 1955, the Kentucky and Tennessee conventions sponsored the first such meeting among Southern Baptists. Today, most states hold International Student Conferences for Christian witness.

From a total budget of 4,300 in 1942, the department's work has grown to a budget figure of \$239,318 and a work force of 16 full-time campus ministers plus the state staff. Also, in 1942 there were no Baptist student centers on Kentucky college campuses. Today there are seven.

A native of Madison County, Durham holds the AB and BS degrees from Eastern Kentucky University. He also earned the masters degree in business administration from University of Kentucky. In 1962, Georgetown College awarded him the doctor of human letters degree.

Durham is listed in *Who's Who in the South and Southwest* and is a widely published author of student work materials. Before going into student work in 1940, he had been assigned by Swift and Company as plant manager in Tulsa, Oklahoma. He also taught commerce and history for one year in Johnson County, Kentucky.



Questions are being raised that make me need to talk with Baptists further about our Kentucky Baptist Matching Funds Scholarships. You will recall that this is a joint plan whereby a first-time Kentucky Baptist student church member, whose church will endorse his character and need to the extent of \$100 per semester for his first year in a Kentucky Baptist College, may gain a like amount (\$100) from the Baptist college in which he matriculates; and the Kentucky Baptist Convention will in turn match funds (\$100) for each of the two semesters of his first year.

Thus \$300 per semester or \$600 for his first year as a Kentucky Baptist college student would be available to be applied to his tuition at the college. Applications and notice of one's church support should be directed to the college in which one wishes to matriculate. The Convention will respond to the favorable action of the church and the college in like manner. My office must have a record of the fact of the applications on file at the colleges. Our own records will be the basis of our applying the first come, first served principle to the limited funds available—currently only \$6,300 (31 students). Add to that a \$200 designated gift that I know about and a \$400 one from one of our noblest pastors—does anyone else want to increase this fund?

Now the question arises, will such scholarships be available for the same students in subsequent college years, or will they be available to the first-time Baptist student in his first year only? Obviously, with the funds now foreseen, it would have to be the first year only.

We're open for gifts to this fund which will have their effect on the answers we must give to the above. We remind you again of the observance of a special offering among the churches February 18, whose proceeds are to go to this cause.

—Frank Owen



WESTERN RECORDER

## EXECUTIVE BOARD CONSIDERS —

# New Baptist Student Center, Coed Dorm And Lawsuits

By Bob Terry  
Associate Editor

The Executive Board of the Kentucky Baptist Convention, meeting in session at Cedarmore Baptist Assembly December 1, asked the architectural firm of A. B. Ryan and Associates, to prepare detailed drawings for a Baptist Student Center for the University of Louisville campus.

In other action the board:

- ▶ elected J. Chester Durham assistant to the executive secretary (see story page 6);

- ▶ adopted a resolution opposing a coeducational dorm experiment at University of Kentucky;

- ▶ asked the convention's order of business committee to plan a joint convention session with the General Association of Baptists in Kentucky;

- ▶ received reports about the Kentucky Southern law suit and the Cedarmore Baptist Assembly tax suit.

The student center recommendation was brought to the board by student work committee chairman James Highland, pastor of First Baptist Church, Williamsburg.

The proposed building is to cost about \$250,000 and contain approximately 10,000 square feet of floor space. The detailed plans are to be presented at the May meeting of the Executive Board for final approval, according to the recommendation.

Highland reminded the board members that according to a lease arrangement signed December 1, 1971, the convention agreed to begin construction within two years or be forced to renegotiate the lease.

"That means that if we don't have ground broken by December 1, 1973, we may lose the location and terms of the agreement," Highland said.

Stipulations already approved by the board call for the convention to construct a building on a site owned by the state of Kentucky. The building will then be leased to the convention for 40 years for one dollar per year. During that time the state will furnish all maintenance and utilities but the building will become the property of the state when the lease expires.

Most of these arrangements were worked out in negotiation with the University of Louisville in 1967 when the area of the former Baptist student center was condemned by Urban Renewal.

The resolution concerning the University of Kentucky was brought by Walter Bryant, pastor of Kings Baptist Church in Louisville.

Bryant told the board that according to a newspaper story appearing in the November 28 issue of *The Courier-Journal*, the University of Kentucky president was planning an experimental dormitory where boys and girls

would be housed together. He asked the board's officers to communicate with the UK president and with the trustees asking that consideration to this proposal "be dropped immediately."

The motion was adopted without discussion and with one dissenting vote.

The Baptist Joint Committee, a group of black and white convention leaders brought the recommendation for a joint convention session. Representing the group was Wesley Shipp, pastor of 23rd and Broadway Baptist Church in Louisville.

Shipp told the group that the idea grew out of discussions held for over a year on ways the two groups could relate to each other.

"This idea," he said, "calls for Kentucky Baptists to participate in the planning of a session of the General Association with the black Baptists. Then the General Association representatives will participate in planning a session of the KBC with the order of business committee."

Board members expressed concern instructing the order of business committee on a particular type of session. Shipp assured the group that the proposed recommendation was a "suggestion" to be implemented "as soon as possible." He pointed out that if the KBC approved the idea, it would then go to the General Association for approval before it could be implemented.

At the time of voting, no opposition was expressed.

The status of the two lawsuits currently involving the Kentucky Baptist Convention was also shared.

With the adoption of the minutes of the November 13 meeting of the administrative committee, board members learned that the Kentucky Southern lawsuit had been heard. This took place the first full week of November in private hearings.

On November 13 Owen told the then existing administrative committee that 30 days would be needed for typing and another 30 days for the lawyers to file briefs. Then a verdict can be expected.

The status of the suit involving Cedarmore Baptist Assembly was brought by Cedarmore manager Arlis Hinson. The suit involves an attempt by the state tax board to place the Baptist assembly property on the state tax rolls. The case will be heard December 12 at 1:30 p.m. at the Shelby County Courthouse. It is a public hearing.

Hinson told the board that no matter what the outcome of this hearing, the case will probably be appealed. "If we win, I am sure the tax board will appeal and if we lose we are going to appeal, so you will be hearing more about this matter," he assured the board members.

The manager did tell the group that the convention's lawyers are hopeful of winning the case on the basis that most everything done at Cedarmore is educational in nature.

The convention referred matter of establishing a minister-church relations service was sent to the board's program committee. This group was instructed to form guidelines and policies for such a service and to report at the May meeting of the Executive Board. Curtis Erwin of Glasgow is heading this study.



Henry Huff, center, is congratulated by KBC president T. L. McSwain on his appointment as chairman of the Executive Board's administrative committee. Look on is Sam Gash, pastor of Harrodsburg Baptist Church and second vice president of the convention. McSwain, pastor of FBC, Richmond, is also chairman of the Executive Board. Huff, a Louisville lawyer, is first vice president of the KBC.

## Mission Work In Tension Spots Top Prayer Lists

For Southern Baptists, during the annual Week of Prayer for Foreign Missions, world tensions and personnel needs take priority on the list of prayer requests.

Safety of missionaries and progress of work hang in uncertainty in Uganda, where the government has ordered all Asians out of the country, and in South Vietnam, war settlement is apparently pending.

H. Cornell Goerner, the Foreign Mission Board area secretary for Africa, said, "We must pray that missionaries who have temporarily had to leave Uganda may soon be able to return and resume their ministries."

According to incomplete reports, nine Southern Baptist missionaries in Uganda have temporarily crossed the border into Kenya waiting for the outcome of the Asian exodus. Goerner urged Baptists to pray that the missionaries may continue to bear a clear witness in spite of trying conditions.

Apparently four missionaries remain in Uganda, while eight are on furlough.

Meanwhile, missionaries in South Vietnam face an uncertain future, according to R. Keith Parks, area secretary for Southeast Asia.

Parks asked Baptists to pray for the continuing courage and safety of the 39 missionary personnel under appointment to South Vietnam.

"In periods of transition there is a danger of irresponsible groups committing acts of indiscriminate violence and terror. Only the God of Peace can protect and sustain the missionaries when such a time comes," Parks said.

Parks praised the mission force for persevering victoriously under constant pressure. "In the 13 years we have been in South Vietnam we have not known a day of peace. But in all likelihood we are now approaching the most dangerous time of all," he said.

FMB leaders also put personnel needs toward the top of the prayer priority list for the Week of Prayer.

Area secretaries recently gave their stamp of approval to requests from the field for more than 800 new missionaries. This validation means that the requests will be filled as rapidly as qualified personnel can be appointed and can be supported financially.

Personnel needs on the critical list are for evangelistic workers in Japan and Korea; for student workers in Peru

and Korea; and for a publication worker in Malawi.

Baker J. Cauthen, executive secretary of the FMB, recently told the board that he hopes the season of prayer will result in more missionary volunteers.

"We hope there will be a great spirit of intercession for the response of people to the call of God to worldwide witness," Cauthen said.

In his report to the Foreign Mission Board, Cauthen pointed out that an increase in volunteers would necessitate greater financial resources.

"In order to make possible their going out, we earnestly pray that the Lottie Moon Christmas Offering for Foreign Missions will go beyond the \$18,000,000 goal," he said.

Up-to-date prayer requests can be secured from the Foreign Mission Board by calling the Missions Hot Line. By dialing area code 703, 355-6581, a person or organization can hear a recently recorded message about foreign missions. More than 550 people plugged into the Hot Line during its first month of operation. The service will continue through December 31, on a 24 hours a day basis.

## 'God' and 'Man' Are Topics At International Confab

Representatives from 26 countries participated in discussions about God, man and cultures during the annual International Student Conference, November 24-26, at the Ken-Bar Resort in Gilbertsville. There were 153 persons registered for the event.

Ruford Hodges, Baptist campus minister in the Huntsville, Alabama, area and a former missionary associate in Korea, listed four impressions gath-

ered from other cultures during one of the discussions: a sense of togetherness and community; a basic kindness of peoples; a capacity of different peoples for brotherhood; and an awareness of God.

Asking participants why animosity exists between peoples, John Westbrook of the National Student Ministries, Nashville, elicited such responses as a lack of understanding, greed, ignorance, sociological backgrounds, apathy and jealousy. Westbrook pointed out that art, especially the movies, has helped raise animosities in people. He cited the traditional portrayals of the Black as maid or bus boy and the Oriental's role as servant or laundryman. But even as change occurs, Westbrook said "It is wrong to generalize about persons."

During a Christian worship service, led by Dwight K. Lyons of Louisville on Sunday morning, those attending were asked to write the one thing for which they were most thankful. Some of these expressions of thanksgiving were then shared with the entire group. Included were thankfulness for life, health and the feeling of love and unity between peoples as shown throughout the conference. One respondent said: "Thank God for show-

ing me that there are many people from different places of the world and that He loves everyone. We should be open-minded and have tolerance to understand others."

Don Blaylock, Baptist campus minister in the western area of Kentucky, directed the conference music. On Saturday evening he led a Talent Hour where 17 groups presented music and skits representative of their countries. Typical was a musical setting of a South Vietnam prayer for peace which was sung by two South Vietnamese students.

Also included in the talent presentation were two young Malaysian ladies who performed a candlelight folk dance. A Hong Kong student demonstrated the traditional sword art, and a group from India sang a native song of brotherhood.

Another such conference for internationals is scheduled during February at Cumberland Falls State Park. These conferences are sponsored jointly by the National Student Ministries and the departments of student work of the Kentucky and the Tennessee Baptist Conventions.

J. Chester Durham serves as director of student work of the Kentucky Baptist Convention and coordinates the annual conference.

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## Home Mission Gifts Top \$6 Million Goal

Thanksgiving was especially significant for the Southern Baptist Home Mission Board.

For the first time since 1966, contributions to the Annie Armstrong Easter Offering for Home Missions exceeded the goal.

A report from Maryland, received the day before Thanksgiving, boosted the 1972 gifts through the special home missions offering to \$6,031,349.

Surpassing the \$6 million goal will aid the evangelistic television program, "Spring Street, USA," which the board expects to launch next February, as well as support for new areas of work.

"We are grateful for this outstanding offering which will pave the way for entering new fields of unusual opportunity in Christian social ministries and in partial support for churches in younger areas of the convention," said Arthur B. Rutledge, executive secretary of the Home Mission Board.

"Our thanks go to Woman's Missionary Union, which sponsors and supports the offering," said Rutledge, "and to the Brotherhood Commission which provides helpful support, and certainly to pastors and devoted church members across the convention." (BP)

## High Schoolers Offered Faith Sharing Helps At Christmas Challenge

Faith-sharing will be the subject of a week-long conference in Atlanta, December 27 - January 1, for high school students. The conference will be hosted by the Southern Baptist Home Mission Board's office of youth evangelism.

Called Christmas Challenge and held at Stouffer's Atlanta Inn the conference for students in the 9th-12th grades is designed to train young people to share Christ with others.

A shortened version of Super Summer '72 held at Furman University in Greenville, South Carolina, earlier this year, the conference will feature intensive training in faith sharing, witnessing and leadership in sharing groups.

Ken Medima, blind singer, pianist and music therapist from Upper Montclair, New Jersey, will highlight the music for Christmas Challenge.

Special seminars and sharing groups are designed for youth leaders to help their ministries. Advanced training will be given to those students who attended Super Summer '72.

For registration information, write Barry St. Clair, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309. Deadline is December 10.

## BSSB Plans Spring Conference For High Schoolers, Workers

The first Spring Youth Bible Conference, sponsored by the youth section, Sunday School department of the Southern Baptist Sunday School Board, will be held at Ridgecrest Baptist Conference Center, April 16-20, 1973.

The conference is open to high school youth in the sophomore, junior or senior year and for adults who work with youth. A special leadership conference is planned for adults who attend but no provisions will be made for any other age-group.

Young people can look forward to in-depth Bible study, fun, fellowship and music for the entire week. Bible study will focus on certain books of the Bible, doctrinal subjects and topical points of interest. There also will be a major emphasis on creative worship, with a great deal of congregational participation.

"We will establish content for the Bible study areas in advance," said Franklin Farmer, supervisor, youth section, Sunday School department, "but small discussion groups will be encouraged to pursue questions that arise from these discussions."

Cost for the conference will be \$40. This fee includes registration, insurance, lodging, meals, full use of facilities, and a packet of Bible study materials.

For additional information about the conference, contact Franklin Farmer, 127 Ninth Avenue, North, Nashville, Tennessee 37234.



BSU — Pictured above is the 1972-73 Baptist Student Union executive council of Cumberland College. They are, left to right, sitting: Paula Asher, Baxton; Billie Mallory, Covington; Jolly Kay Sharp, Williamsburg; Kay Adams, New Lebanon, Ohio; Brenda Cox, Corbin; Judy Hensley, Steger, Illinois; Jennifer Collings, Morning View. Standing: I. W. Cotton, Jellico, Tennessee; Charlie Cox, Evarts; Leda Coffman, Clinton, Tennessee; Patty Jones, Norwood, Ohio; Donna Williams, Covington; Evelyn Sumner, Williamsburg; Chuck Fletcher, Jeffersonville; Terry Henderson, Pineville; Richard Holden, Concord, Tennessee; Glen Tony, Toledo, Ohio; Mark Johnson, Oak Ridge; David Hughes, Pennington Gap, Virginia; Elwyn Wilkinson, sponsor; and Charles Rice, Oak Ridge, Tennessee.

## Plane Crash Kills Three Evangelists

Two Baptist evangelists were killed and another fatally burned in a fiery plane crash near Nashville after returning from a Southern Baptist bus evangelism conference in Atlanta.

In critical condition, suffering first and third degree burns on 80 percent of his body, was Ray Sadler, head of Total Evangelistic Concepts, a Nashville-based evangelistic organization which consults with churches on their total evangelism outreach.

Three days after the crash, Sadler died at the burn treatment center of Brook Army Medical Center in San Antonio, Texas.

The crash claimed the lives of two evangelists on Sadler's team, Henry Bruce French, an associate evangelist and pilot; and Barton Barrett, music director for the team. French is a former Southern Baptist pastor from Pensacola, Florida, and Barrett is a former evangelist from Galena Park, Texas.

The three were returning from an engagement at the Briarlake Baptist Church in Atlanta where the Southern Baptist Home Mission Board was sponsoring a bus evangelism clinic.

Cause of the crash was not immediately determined. Officials of the Federal Aviation Agency said the Beechcraft Bonanza plane had been cleared for an instrument approach landing when the plane suddenly left the radar screen.

The plane crashed and burned several miles from the Nashville airport, in heavy fog and rain. (BP)

arially by the different plans administered," Morgan said.

"Good experience credit" is added to the accounts of those still in active service. By contrast, the "13th check" is a bonus paid to retired ministers and other retired church workers who contributed to the board's retirement plans. It is called the "13th check" because it is paid in addition to the regular 12 monthly retirement benefits.

Morgan said this is the fourth straight year the board has been able to offer "good experience credit," and the percentage is five times greater than provided at any previous time.

The credit will be given to Southern Baptist Protection Plans A-10, A-11 and A-25, Morgan indicated. (BP)

## Annuity Board Ups Dividends

The Southern Baptist Convention's Annuity Board will wish 20,000 participants in its retirement plans a "Happy New Year" by granting them a record 10 percent "good experience credit."

"This means about 20,000 participants will have their retirement credits accumulated as of January 1, 1973, increased by 10 percent," said Darold H. Morgan, Annuity Board president.

"Good experience credit" refers to the board's "good experience" or income from investments of the retirement contributions it holds in trust, Morgan added.

"Good experience credit," like the so-called "13th check," became possible "because interest earnings of the board have exceeded those required actu-

## HMB ADDS STAFF, ADOPTS BUDGET—

## Rutledge Optimistic About Future U.S. Mission Goals

The directors of the Southern Baptist Home Mission Board approved a detailed budget of \$16 million, named two new staff members and heard their chief executive express a new optimism for national missions and the nation.

"I feel more optimistic about the work of this agency and of Christianity in America and the world than I have in many years," executive secretary-treasurer Arthur B. Rutledge said. "Some of the tensions we experienced a few years ago are practically non-existent now."

Rutledge said although progress in race relations leaves room for continuing improvement, there have been great changes for good since 1968, when the Southern Baptist Convention approved the significant "Statement Concerning the Crisis in Our Nation."

"The polarization between those believing in Christian social ministries and those strongly committed to evangelism has largely dissolved," he continued, "as it has become clear that social ministries are not antithetical to Christian evangelism but furnish another avenue for sharing our faith."

Although national election years have traditionally been considered to be difficult years for churches and spiritual concerns, Rutledge said 1972 seems to have been a year of spiritual progress nationally.

"The national mood seems to be changing toward a sense of need to return to values which have their root in the religious foundation of our nation. There seems to be, indeed, a hunger for meaning, for purpose, for peace, which adds up to a hunger for God. There is a widespread and growing openness to the gospel and to Jesus Christ."

The 1973 budget, Rutledge said, calls for an increase of \$895,000 over 1972.

The various departments in the board's mission division were allotted: \$1.4 million to Christian social ministries; \$1.9 million to church extension; \$2.9 million to language missions; \$170,000 to interfaith witness; \$446,000 to special mission ministries; and \$545,000 for work with National Baptists.

Other budgeted divisions include \$1.2 million to associational services; \$220,000 to chaplaincy; \$1.9 million to church loans; \$702,000 to evangelism; \$2.2 million, business services; \$770,000, communication; and \$287,000, personnel.

The tightened budgetary situation of recent years has kept the board's missionary force, which now stands at 2,208, at approximately the same level for the past four years. Rutledge said

that "improved financial support through the 1972 Annie Armstrong Easter Offering and the brighter outlook for 1973 give promise of some increase just ahead."

The work of the 2,208 missionaries was reinforced by a student summer mission force of 1,002 including 350 who were sponsored by Baptist Student Unions. The special mission ministries department also assisted in bringing together more than 100 youth mission groups, mostly choirs, and fields needing their service.

A new Home Mission Board musical, "Joy," based on one such choir tour, will be released in January. With lyrics by board staffer Ed Seabough and music by Bill Cates of Nashville, the musical was premiered during Home Mission weeks at Glorieta and Ridgecrest Baptist Conference Centers.

The position of director of evangelism remained unfilled. A successor to the position vacated by Kenneth Chaffin who left the board to become pastor of South Main Baptist Church, Houston, will be named in March at the next meeting of the entire board.

New staffers named at the fall meeting were Orrin D. Morris, formerly secretary of the board's department of planning service, as coordinator of region III of the planning and coordination section; and Jack H. Grisham of Mississippi as assistant secretary in the Christian social ministries department.

In an evangelistic thrust, Rutledge said more than 75,000 people across the nation had participated in lay witness schools, in addition to such schools in Europe. More than 3,000 have been qualified as teachers for such schools.

The chaplaincy division is emphasizing "operation denomination," an effort to strengthen communication between both military and civilian chaplains, church, association and state convention leaders. A total of 848 full-time chaplains serve around the world.

"There are signs of revival within the churches," Rutledge said. "There are increasing resources in sight with which to move forward in missionary and evangelistic endeavors. God is at work in the world and will work through all of us who will give Him right of way." (BP)

## Shively Heights Tops In Bible Courses

The Shively Heights Baptist Church of Louisville led the state during the last church year in receiving course credits. Course credits are awarded for the completion of prescribed study. The basis of the study is usually some type of book.

Shively Heights members earned 1,455 course credits between October, 1971, and September, 1972. Al Gisler is pastor of the church and Bob Hollifield is the minister of education.

Listed below are the top 25 churches in Kentucky earning course credits last year.

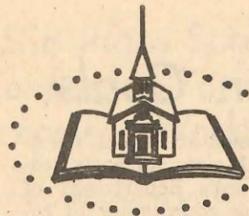
1. Shively Heights, Louisville	1,455
2. First, Frankfort	748
3. Central, Corbin	616
4. South Elkhorn, Lexington	529
5. Severns Valley, Elizabethtown	512
6. Crestwood, Frankfort	490
7. Grace, Lexington	488
8. Green Acres, Louisville	480
9. Walnut Street, Louisville	468
10. First, Hopkinsville	465
11. Lynn Acres, Louisville	459
12. Hall Street, Owensboro	422
13. Second, Hopkinsville	417

14. Mackville, Mackville	412
15. First, Russellville	406
16. Pollard, Ashland	393
17. Buck Run, Frankfort	343
18. Gethsemane, Danville	330
19. Boone's Creek, Lexington	320
20. Campbellsville, Campbellsville	317
21. Central City, Central City	280
22. Highview, Louisville	277
23. South Jefferson, Louisville	272
24. Thorn Hill, Frankfort	270
25. First, Arlington	265

The top 10 associations whose churches earned Study Course credits are:

1. Long Run	7225
2. Elkhorn	2315
3. Northern Kentucky	2310
4. Franklin	2276
5. South District	1674
6. Daviess-McLean	1392
7. Muhlenberg	1198
8. Severns Valley	1153
9. Christian	1076
10. Greenup	973

Six hundred and sixty-two churches in Kentucky were granted course credits during the 1971-72 church year. Course credits numbered 41,117.



## SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For December 17, 1972)



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Two of the most severe tests of faith and character are prosperity and adversity. Frequently prosperity is a more severe test than adversity. Prosperity often contributes to self-sufficiency, whereas adversity tends to cause people to become more dependent on God. Joseph's faith in God enabled him to maintain his composure through prosperity and adversity.

### Joseph's position Genesis 41:38-43

A turn in the fortune of Joseph came when Pharaoh had two disturbing dreams. Even kings have their troubles. In the first dream he saw seven fat cattle and seven lean ones come out of the Nile River, and the latter destroyed the former. In the second dream he saw seven well-developed heads of grain on one stalk and seven thin heads destroy them. Perplexed about the meaning of these visions, he summoned the magicians and requested them to interpret them. Not knowing God, they could not interpret visions which came from Him. The butler told him about Joseph who had interpreted his dream so accurately. Pharaoh sent for Joseph, anxious to ascertain if this prisoner could do what the Egyptian wise men were unable to do.

When interrogated by the king as to his ability to interpret dreams, Joseph insisted that it was God! Who gave the interpretation and expressed his readiness to seize this golden opportunity to be a faithful witness for God. As soon as the king recounted his strange dreams, Joseph informed him that his dreams were God's way of revealing to him what was about to take place. He told him that the fat cattle and the full heads of grain represented seven years of plenty in Egypt, whereas the lean cattle and thin heads of grain represented seven years of famine, and that the latter would follow the former immediately.

Joseph's recommendation as to what procedure to follow demonstrated his practical wisdom. He advised the king to select a competent administrator to organize the forces to gather and store the grain during the oncoming years of plenty, and to supervise its distribution during the years of famine. Joseph's advice sounded prudent and wise. In view of his ability to interpret dreams

and to give wise counsel, Pharaoh decided that Joseph was the logical man to lead in that effort.

When Pharaoh installed Joseph as second in command, he gave him a ring from his hand, as a symbol of authority; distinctive wearing apparel, appropriate for an official of high rank; a gold chain, as evidence of the high esteem in which he held him; and a royal chariot for his personal use. He commanded his people to obey Joseph and to render homage to him.

### Joseph's vindication Genesis 41:53-54

In his new capacity as prime minister, Joseph made a tour of the country, noting especially the agricultural prospects of the various regions surveyed, making a rough estimate of the amount of grain he might expect to be produced and observing closely the sites and sizes of the granaries in which the yield might be stored. By his example he taught the importance and wisdom of saving all the surplus of the years of plentiful fruitfulness for the seven lean years, the latter of which he knew were as certain as the former because God had told him so. It is not just the

### INTERNATIONAL SERIES

## Costly Loyalty

### Jeremiah 38:2-13

Knowing that Jerusalem was going to fall into the hands of the enemy, due to the fact that her people had forsaken God and plunged into idolatry and immorality, Jeremiah urged the inhabitants to surrender in order that their lives might be spared and their city left intact. With Jeremiah preaching capitulation, it was very difficult for the patriotic princes to arouse the people of their city to strong resistance.

The princes approached the king, told him that Jeremiah was a dangerous man, one who was unfriendly to his government and people, charged him with treason and urged that he be put to death, whereupon Zedekiah gave them permission to do with the prophet whatever they pleased, no matter how unjust or cruel it might be.

In all probability, when the princes seized Jeremiah, they intended to kill

withholding of God but the shortsightedness of people that causes times of famine. As a result of Joseph's sane and wise administration, the people were enabled to live without suffering when the famine actually came.

When the years of famine came, Joseph had plenty of grain to sell to those who needed it. Hoping to purchase grain in Egypt, Joseph's brethren approached him and did obeisance to him.

### Joseph's magnanimity — 45:4-8

Joseph's heart overflowed with compassion toward his brothers who had despitefully used him. Unwilling to make himself known to his brothers in the presence of those outside the family, Joseph had the banquet hall cleared of all except the sons of Jacob. He did not want to embarrass his brothers by letting others know about their sin against him. He revealed himself to them and told them not to be angry with themselves, for he had no intention of taking vengeance on them. What they had intended for evil God had overruled and used for a good purpose, Joseph recognized God's hand in all that had taken place. He invited his brothers and his father to reside in Egypt. ■

him. But when he stood before them strong in the Lord, they shrank from the thought of instant murder. One of them suggested that they "cast him into the dungeon of Malchiah, the son of Hammelech, that was in the court of the prison," and they did. This dungeon was a bottle-shaped hole in which there was a lot of thick, sticky mud. It was deep, dark and damp. It was a miserable place in which neither rest nor comfort were possible. With cords the princes lowered Jeremiah into that miry dungeon, thinking that he would soon die from neglect, exposure and starvation. Their treatment of Jeremiah shows the enmity of the natural man toward a Spirit-filled, faithful servant of the living God who was proclaiming the truth and pointing out their shortcomings.

Because God had other plans for Jeremiah, He refused to permit his

martyrdom. As is ever the case in every emergency, God had someone ready to rescue His faithful servant.

### A saving person

God provided a deliverer for Jeremiah, whose name was Ebed-melech. Who was he? He was an Ethiopian, a black man from the South. This eunuch was the servant of the king, performing his duties in connection with the king's harem.

It should be remembered that Jeremiah was not in the hands of the king nor those of the wicked conspirators but in the hands of God. God raised up and had ready for Jeremiah in his hour of need a true friend. God always has somebody ready for every emergency.

Realizing that he could not be true to God without being loyal to God's prophet, Ebed-melech promptly and courageously went to his monarch and called his attention to the cruelty of his princes. At the risk of his own life, he sought the welfare of God's prophet. Permission was given him by the king to take Jeremiah out of the dungeon. This kind man was chosen to be the human instrument to effect the deliverance of the prophet.

### A simple provision

Sunk down in the mud within the dungeon, Jeremiah could not climb out or deliver himself therefrom. Even so, there just isn't anything that an unsaved person can do to deliver himself from his lost condition. While the majority of unsaved people realize they cannot save themselves, they believe that somehow salvation is a mixture of grace and works and that, if one does the best he can he shall be saved. Let me remind you that salvation is not such a mixture. Salvation is by grace through faith, plus nothing and minus nothing (Ephesians 2:8-9). God's plan of salvation through the ages has been one of simplicity.

When Ebed-melech got permission from the king to rescue Jeremiah, he went into the palace and got a supply of rags, and took with him thirty men from the king's household and proceeded to the dungeon.

Notice his tender solicitude in instructing Jeremiah to put the old, soft rags and worn-out garments, which he was about to let down to him, under his armpits, so that when they began to pull the ropes he would not be cut by them and subjected to torturing pain.

God's way of salvation or deliverance has always been a matter of utmost simplicity. How was Jeremiah going to get out of that dungeon? Not by climbing out, for that was beyond the realm of possibility. Certainly not by complaining about the ropes and the rags because he did not like them. It was either by means of the ropes and rags or not at all. So, the only prospect of salvation for the unsaved is by receiving the Lord Jesus Christ as personal Saviour (John 1:12). ■

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# Gleanings

Bob Sessoms, minister of recreation at First Baptist Church, Greensboro, North Carolina, has been named a consultant in the church recreation department of the Sunday School Board.



A native of Raleigh, North Carolina, Sessoms attended Mars Hill (North Carolina) College and earned the bachelor of arts degree in recreation administration from the University of North Carolina, Chapel Hill. He also holds the master of religious education degree from Southern Baptist Theological Seminary, Louisville.

Prior to serving the First Baptist Church, Greensboro, Sessoms was minister of recreation at First Baptist Church, Memphis. Earlier, he was youth director at Calvary Baptist Church, Kansas City, Missouri. (BP)

Lon G. Amick, assistant to the president of William Jewell College in Liberty, Missouri, was killed in an automobile accident on the Kansas turnpike. Funeral services for Amick were led by William Jewell president Thomas S. Field and W. C. Link, pastor of Second Baptist Church, Liberty, Missouri. Burial was in Kansas City.

Edwin S. Coates, a Raleigh businessman, has been named executive secretary of North Carolina Baptist Foundation, Inc., when E. Gordon Maddrey retires December 31.

Charles D. Tandy, chairman of the board and chief executive officer for the Tandy Corporation in Fort Worth, Texas, has been named national chairman of the Southern Baptist Radio and Television Commission's Second Step Enlargement Program to raise \$2 million. The Southern Baptist Radio and Television Commission also has changed the title of Paul M. Stevens from executive director to president.

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## People And Places

Mt. Carmel Baptist Church in Ohio County recently celebrated a Homecoming and Note Burning Service. Included in the day's festivities were historical remarks about the church's history by former pastor Richard Shields; a morning message by Robert Lashbrook, pastor of the church when the building program began; a dedicatory message by Clyde Voyles and a final address by Wallace Morris of Bowling Green. Other activities included a dinner on the grounds and a note burning of the indebtedness of the parsonium and church building. Robert Haire is the current church pastor.

W. M. Averett is retiring as pastor of the Petrey Memorial Baptist Church, Hazard, and will make his retirement home in Lexington. His address will be 327 Duke Road, Apartment 2, Lexington, and he reports he will be available for interim and supply work. Averett formerly served on the faculty of Golden Gate Seminary in California and also taught at Clear Creek School in Pineville.

Mrs. Ella Lewis Cruse died on October 4 at the Kentucky Baptist Hospital at the age of 76. Mrs. Cruse had an intimate relationship with the hos-

pital since its founding days. While still a teenager she accompanied M. P. Hunt on fund raising campaigns in the Hodgenville area for the construction of the hospital. Throughout her life she also made contributions to the hospital including furnishing a room in memory of her parents, Mr. and Mrs. David S. Lewis.

Melbourne Heights Baptist Church, Louisville, observed its 15th anniversary on Sunday, November 19, with a Thanksgiving and Stewardship Victory Dinner. Speaker for the occasion was former pastor, William H. Rogers, who is now secretary of the department of interracial cooperation of the Kentucky Baptist Convention. Melbourne Heights was constituted in 1957 with 134 charter members. Sponsored by the Walnut Street Baptist Church, the church now has a membership of 785. Frank Hawkins is the pastor.

John E. East, a native of Earlington, Kentucky, has been elected second vice president of the State Convention of Baptists in Indiana. East is pastor of

the Western Avenue Baptist Church in Connersville, Indiana.

The Thornhill Baptist Church, Frankfort, has recently ordained three new deacons. Those ordained were Bob Shaw, Ray Hamby and Freeman Sud-duth.

James R. Hughes, a layman from Nicholasville, brought the charge to the deacons and J. Chester Badgett, pastor of the Campbellsville Baptist Church, brought the charge to the church. The Thornhill pastor is William Hartung.

The Severns Valley Baptist Association of Elizabethtown adopted resolutions commending the Child Care ministry at the Glen Dale Baptist Home and the personnel of the home. The resolution says the administrative leadership and staff at Glen Dale have given sacrificially and lovingly to provide the kind of atmosphere most conducive to Christian child care. Ralph T. McConnell and Miss Ruth Ellen Stanley were singled out for their dedicated and Christ-honoring efforts.

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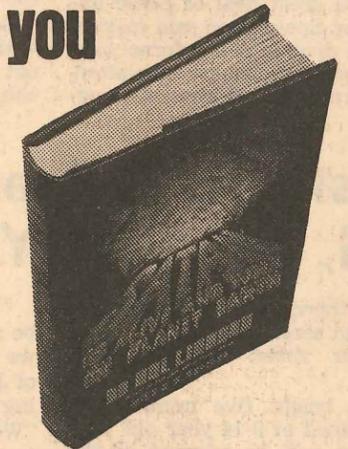
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**ZONDERVAN**

## Early Morning Fire Takes Seven Lives, Prompts Panic, Heroism

The fire that swept through the Baptist Towers retirement home in Atlanta, Georgia, took nine lives and left scores of elderly people unable to return to their apartments.

The tragedy that began on the seventh floor at 2:15 a.m., November 30, prompted both panic and despair, and heroic acts and Christian faith.

More than 18 units of the Atlanta fire department answered the seven alarms that went out during near-freezing temperature and rain.

Ten of the firemen fighting the blaze had mothers who were residents of the 11-story building.

Actions of the firemen prompted high praise by the residents. One elderly lady said she was being helped down the stairs when her request for her coat sent a fireman back into her smoke-filled apartment to keep her from the cold winds outside.

The firemen, in response to praise from the residents, spoke of the courage and calmness of the residents.

There was a great deal of panic initially, however. Spokesmen said most of the nine who died in the inferno panicked and suffered smoke inhalation. Two were burned almost beyond recog-

nition. Most of the bodies were found in the hallways.

More than 30 were injured, many of them from falls trying to escape. Most of those treated in Atlanta hospitals were victims of smoke rather than fire.

The tragedy was not without drama.

The 68-year-old widow of an Atlanta police captain, Mrs. Annie Maddox, whose apartment was on the fatal seventh floor, hung from her window for almost 40 minutes, at times by only one arm, before being lowered to the ground.

Firemen shouted encouragement to her, urging her to "hang on." She suffered severe burns along the arm as she held on to the inside of her window. The people living on both sides of her were killed.

The panic which occurred on the seventh floor was not apparent on other floors. Men and women driven from their rooms by smoke went back as soon as possible. They seemed to accept the whole episode stoically.

Some overcame physical difficulties with apparent ease. One older lady just out of the hospital after hip surgery calmly walked down six flights of stairs

to safety.

Of the nine who perished, five were members of Baptist churches.

One of those who died was a security guard answering a call for help on the seventh floor. He was trapped in one of the building's two elevators.

Atlanta's Baptist Towers opened its doors as a non-profit high-rise retirement center in April. The 11-story concrete and steel building has a capacity of 500 residents and was built at a cost of \$4.5 million.

The project was started by seven area Southern Baptist churches and was constructed with the aid of government funds. It was not an institution of the Georgia Baptist Convention and no convention funds are involved in the project.

The seven churches, which supply trustees for the corporation that runs Baptist Towers, include First Baptist Church of College Park; Ben Hill and Beecher Hills Baptist churches of Atlanta; and four churches in East Park, an Atlanta suburb — First Baptist Church of East Point, Dogwood Hills Baptist Church, Connally Drive Baptist Church and Jefferson Avenue Baptist Church. (BP)

## Baptists To Release TV Show, SASH, For 9-14 Year Old Kids

"JOT," Southern Baptists award winning television series for children, now has an older sister. Her name is "SASH."

"SASH," a bright five minute cartoon series aimed at 9-14 year old television viewers, will be released by the Southern Baptist Radio-Television Commission in January.

A "pilot" of the new program will be mailed in the "JOT" packet to the 100 stations now carrying the program for 4-8 year olds.

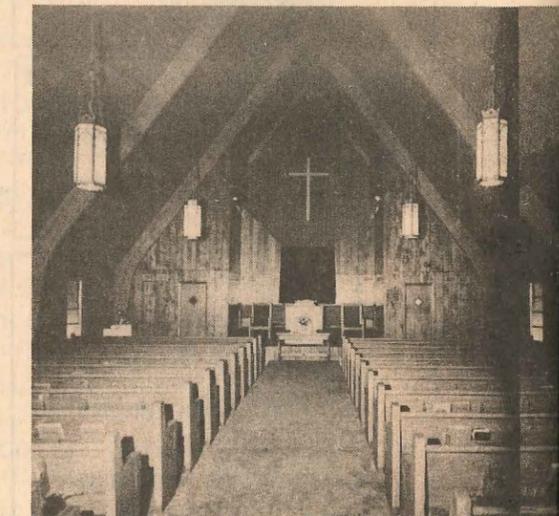
"SASH," like "JOT," is designed to help young people cope with the problems of relating to others, said Paul M. Stevens, president of the Radio-TV Commission. Each segment will serve as a vehicle for a Biblical teaching in human relationships, he added.

"SASH" was developed to reach the audience that has outgrown "JOT," Stevens pointed out. "JOT" continues to appeal to 4-8 year olds but there is little on television for those now entering the ages of 9-14, he added.

"We are asking that the SASH pilot be shown in the JOT time slot because we feel the older brothers and sisters of JOT viewers probably will be watching television then also," Stevens said. "We are encouraging station managers to tell us how they like SASH and to give us their audience reaction. As an added incentive for audience reaction, we're offering a free SASH poster to youngsters who will write asking for it."

While JOT is an animated "dot" who can assume many shapes, SASH will have a face and be limited to a more realistic form. She can be embellished, however, with abstract colors and designs to show inner thoughts.

The SASH pilot explores peer group relationships when a new girl who is "different" comes to school. Future programs will deal with problems that youth in the 9-14 age group face in getting along with parents and other children. (BP)



DEDICATED — Immanuel Baptist Mission in Pikeville dedicated a new church building on November 5. Guests for the day included Harold Wainscott, pastor of Third Avenue Baptist Church in Owensboro and former Pikeville pastor; A. B. Colvin, director of the KBC direct mission department; and E. P. Hower-ton, pastor of Cardinal Hill Baptist Church in Louisville. Jack Stephens is the mission pastor. The group is sponsored by Pikeville's First Baptist Church, Curtis Warf, pastor.