



NOVEMBER 17, 1973



RAIN TRICKLED DOWN AS MEMBERS OF MT. ZION BAPTIST CHURCH IN ROCKCASTLE COUNTY GATHERED FOR A BAPTISMAL SERVICE IN RENFRO VALLEY LAKE. ABOVE, PASTOR JOE MOBLEY PRAYS BEFORE BAPTISING 56-YEAR-OLD CONVERT RAYMOND SARGENT.

Staff Changes

Representatives of Christian County Baptist Association, meeting in special session, extended a call to **J. D. Herndon** to accept the position of association superintendent of missions. He is the son of the late P. E. Herndon, pioneer Baptist pastor in Logan, Muhlenberg and Christian counties. Herndon is a graduate of Western Kentucky University and Southern Seminary in Louisville. He has served Kentucky Baptists in numerous capacities during his ministry and for the past four years has been director of development in charge of estate planning for the Kentucky convention.



Herndon

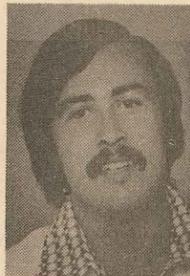
Wayne E. Oates, professor of psychology of religion, has announced his resignation from the Southern Seminary faculty to join that of Southeastern Baptist Seminary in Wake Forest, North Carolina, as distinguished professor of psychology of religion and pastoral counseling. Oates expects to begin his new responsibilities in August, 1974, when his resignation from Southern Seminary is accepted. Author of 21 books in the field of pastoral care, Oates, a native South Carolinian, has served as an instructor at Wake Forest College and visiting professor of pastoral counseling at Union Theological Seminary, New York, and Princeton (New Jersey) Theological Seminary.



Oates

James S. Harper, a student at Southern Seminary, has accepted the pastorate of Stewart's Creek Baptist Church in Lebanon. Before beginning his studies at the seminary he was pastor of Bethel Baptist Church in Tiger, Georgia. Harper and his wife, Lynette, have served the past year as house parents at Spring Meadows Children's Home in Middletown.

Lebanon Baptist Church, Lebanon,



Hale

of his first record album.

has called **Stephen Hale** to serve as assistant to the pastor and minister of music. The Roanoke, Virginia, native has a broad background of musical accomplishments to his credit, among them performing with the Pat Boone family and the completion

Seibert K. Sullivan, a first year student at Clear Creek Baptist School, Pineville, has been called as pastor of the Dewitt Baptist Church, Dewitt, Kentucky. A native of Finley, Kentucky, Sullivan is a former pastor of the Bethany Chapel Baptist Mission, Columbia, Kentucky. He is married to the former Minnie Louise Harris of Lebanon. The couple has three children.



Sullivan

of his first record album.

Church Chuckles by CARTWRIGHT



"Here are tranquilizers, aspirin, and the new budget!"

DEVOTIONAL



Leo M. Buschur
Pastor, Fairview Baptist Church, Ashland

Thank You, Lord

II Corinthians 12:9-10

Needless is it to say that we are once again at the time of year that calls for our giving thanks for our blessings. We will be listing all of our obvious blessings and extoling God for His graces. God should be praised for granting to us fine families; adequate homes; necessary foods; great churches; and a tremendous salvation in a wonderful Saviour.

Sometimes, however, what we hedge from, and what occurs in our lives that appears far from being a blessing, may be just that. Knowing what Paul endured as a preacher of the gospel should be an inspiration to every Christian. Paul was run out of town, gossiped about, beaten, stoned, left for dead along side of the road, thrown in jail—all for preaching Christ. Then to top it off, Paul had this "thorn in the flesh."

There aren't too many Christians suffering like Paul did. But, there may be some who are under heavy burdens of care, responsibility, or another stress, that would not consider any of these as worth being thankful for. But, why not look closely and see if God's hand might be in it? Should we not thank God for what we consider bad if it is His way of making us strong?

Thank you Lord—for testing through adversity, trying through heartache, and proving through your graces given to us that you are indeed Lord of all.

CONVENTION SERMON —

The Joy Of Serving Jesus

The changes that have taken place in our world in the last decade are incomprehensible. One would have never believed that man would have taken even that "first giant step" on that "lesser light to rule the night" spoken of in Genesis 1:16, but such has happened regardless of one's conviction as to whether or not God has given to man the dominion.

By *W. Schaefer*
Ezekiel 34:1-16

This changing world has no less affected the church and the servant of God especially. Where once he was esteemed, looked up to and often revered, his place in view before the community and his own church members has most often experienced radical change. Frequently, he is the subject of community gossip sometimes engendered by members of the church who speak and act disrespectfully toward their pastor. God's minister very often finds himself disapproved, openly rebuked, and sometimes scolded and even his personal integrity questioned within the public assembly. He sometimes feels like a "target duck" in a carnival side-show.

Regardless of what his members think as to his immunity to reaction the minister is human, he has feelings and he reacts. Sometimes by a "red hot" sermon that gets close to calling names. Times of withdrawal and self-pity — that awful killer of preachers' spirits, — invades his entire being. He may go on the defensive — his "dukes" are up. He feels he must defend his record, his family, his personal pride and his Lord. So, he launches for himself a personal vindictive crusade, usually not aware of what is happening to him. He becomes disorganized, defensive, insecure and maybe even irrational at times. Sooner or later he is likely to make a stand of it. He may move, under pressure, out of God's will, resign with no place to go or even quit the ministry for good.

I cannot truthfully say that we ministers are entirely guiltless from helping create such changed attitudes towards us. We have created at times a false, un-biblical position of authority and dominance. Sometimes we are determined to rule and order by virtue of our position. Occasionally Christian conduct of the minister is immoral, sensual and self-laden and cruelly the whole has been condemned by the acts of one or a few. Likewise, "Mr. Churchmember" himself is often the creator of such blame and disrespect because he is caught up in such a world of pressure and success that he carries these over into the church. He blames the minister with his own frustrations or he measures success for the church just like he is measured in his own office or business. He demands production that he can see with his own eyes, and the minister is put in this position of administrative production, if the church is not making progress — it is the preacher's or staff member's fault. It is a known fact that some churches fail because of unwise, unfaithful or lazy ministers, but often he becomes the "scapegoat" for a worldly, critical condemning church member who never turns a hand or gives a cent (or little more) to forward the real work of God, the winning of a lost world to Jesus.

However, in this message I purpose not to explore the reasons for such disrespect, abuse and persecution. I want to make known to my heart and to yours the joys of serving Jesus. In recent years I have preached them to myself again and again. I pray they'll bless your life as God has blessed mine as I've just let Him speak of these through His word.

I mention first, that "hidden joy" that is so hard to realize because we cannot apply the "yardstick" of reason, feeling or success. This is the joy spoken of about Jesus in Hebrews 12:2 "who for the joy set before Him endured the cross, despising the shame and is set down at the right hand of God." This is the same Jesus who said to His disciples "can you be baptised with the same baptism I'm being baptised with?" again, he says "I send you forth as sheep among the wolves." Or hear Him say, "happy you should be when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake, rejoice and be exceeding glad for so persecuted they the prophets before you."

Many of us have done so much groaning as to how awful it is these days that we've overlooked this joy. You see you can't see this joy running around the church. You cannot plan or construct it. It is the joy derived from persecution really levelled at Jesus but falling upon you. We have too often looked for "that mirrored-lake where there are no telephones or people, only peace and quiet. We estimate joy by what we achieve. God says it is a quiet condition of the spirit of man who unconsciously suffers for Jesus' sake. We estimate success like the world and if our little self-imposed empire is attacked or tumbled, we take it personally. We become so "dead-set" upon having our own way that we forget what real love is and the joy derived therefrom. We often lose our purpose which is not to be successful but to be faithful. To suffer for Jesus' sake in the performance of His will should be our greatest non-sought after joy. Let's beware of that "martyr complex" but let's seek to so sell out ourselves to God, that our motives and principles will find lodging only in Him. If then we're serving for Jesus' sake, not ours, we will experience this inner peace in the midst of great struggle and contest. We will be like the robin who built her nest beneath the giant waterfall. The spray fell and dampened her feathers, the roar of the rushing water crowded out more joyful sounds, but she hatched out her young, fed them and saw them fly away to make homes of their own. So God has promised us not ease — not freedom of criticism — not a kingdom — but a cross. Real inner joy comes when we take up our cross and follow Him.

Now let us proceed to some more obvious joys of serving Christ. I speak of the joy of being where and at what God wills for us. I believe with all my heart and upon Bible conviction that inner joy comes to the person who knows for sure God has called him to be and to do what he is doing. God calls today as He called Abraham,

(Continued on page 14)

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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THE . . . IS
All Missions



For All The World To See

Because we have all sinned and come short of the glory of God, the church is composed of sinners. The problem is that too frequently some church members seem to go out of their way to demonstrate their sin for all the world to see.

One of the clearest places this is evident is in the relationships between church members, especially pastors and parishioners. In the years at *Western Recorder* we have heard some dillies of stories about the well-meaning deacon who takes it upon himself to call all the church members and ask if they want a new preacher; about the anonymous letters that suddenly appear in church members' mail boxes accusing the pastor of immorality and failure as a leader; about business meetings where groups have gathered for the express purpose of firing the pastor; about gossip sessions where church members seem to compete to put down the church staff members the hardest; about ministers' children driven out of groups and clubs because their parents could not get along; about minister's wife lied about because of a problem between her husband and another member.

But it is not all one way. We know of instances where pastors have campaigned for votes to excommunicate some church member or group of church members. In one case the target was the deacon leadership. When the motion to remove them from the church roll failed by one vote, the deacons then moved to fire the pastor, a motion carried by one vote.

Sometimes the problem is between laymen. Cases have been reported where church members had to get peace bonds against other church members or where brawls took place on church lawns or even inside the sanctuary during business meetings.

Each leader could add to the list from his own knowledge. And in each case, there is fault on all

Bob Terry
Acting Editor

sides. These are sad commentaries on those of us who call ourselves Christians. Jesus said, "by this shall all men know that you are my disciples, if you have loved one another," John 13:35. The Apostle Paul scolded the Corinthian Christian for taking their disputes to the civil court for arbitration. Christians should be able to settle their disputes between themselves, Paul contended.

When two people have contact with one another over a period of time, disagreements are inevitable. Jesus, in Matthew 18:15-17, outlines the purpose for settling these disputes. First, the two individuals involved should get together privately and attempt to work out their differences. If this fails, a witness should be called in. It is surprising how much harder people try to communicate when a third party is listening. If these two steps fail, the dispute should go to the congregation where the matter is to be resolved. Granted, this places a lot of responsibility on the congregation but a group of people bound together by a common love and for Jesus Christ honestly seeking God's will in a situation, is to be trusted, we believe, more than one person left alone with his hopes, fears and prejudices.

Perhaps all of this is headed toward the times when Christians can trust one another enough to allow honest disagreement. None of us is always right. That capability belongs only to God. But each Christian can accept one another with all the shortcomings involved, honestly care about each other and working together once a decision has been reached, we can fulfill the words of Jesus recorded in John 13:34, "a new commandment I give unto you, that you love one another; as I have loved you, that you also love one another." Laying down our lives for a fellow Christian is a far different testimony than trying to figuratively take the life of the one who differs with us.

The Fuel Crisis Could Make Us Stronger

C. R. Daley
Editor

Now is the time for all good men to come to the aid of their fellowmen. No matter what we might think of Mr. Nixon, we should join in sincere efforts to meet the energy crisis. If all of us sacrifice a little, none of us will suffer greatly and everyone's basic needs will be met.

We naturally think of hardships when we are told we must drive 50 miles instead of 70 miles per hour, work and shop in 66 degree offices and stores and wear coats at home in 66 degree temperature. The truth is these inconveniences could be a blessing in disguise.

We Americans today are doubtlessly the softest people who ever lived. Our greatness as a people came not out of soft and easy living but in times of hardship and struggle. Cooperating fully in Operation Independence could not only save enough fuel to meet our basic needs but it could make us stronger and more appreciative of our blessings.

The president, some governors and mayors have already used their authority to limit the use of fuel. Congress in a few days most likely will pass legislation restricting fuel use. Most of us will obey these laws whether we like it or not. What is important, however, is our voluntary cooperation because there is no way to make one turn the thermostat down or to turn out unnecessary lights.

A 50 mile speed limit makes sense with or without a fuel shortage. Experts say 25 percent less fuel is used when the speed is dropped from 70 to 50 miles per hour. Besides the fuel saved is the number of lives saved considering the large percentage of fatal accidents which are due to speed.

Let's face it! Much of our driving is unnecessary. In seminary days when we had no automobile my

wife every week lugged several bags of groceries four or five blocks with two children tagging along. We went from the seminary downtown on the bus and had to transfer often in the cold and snow. We were none the worse and remember these as some of our happiest days.

Turning the thermostat at home back to 66 degrees should not be too hard except for the younger generation. Many of us remember when central heat was only a dream. We sat by an open fire or a heater in one room and the only other heat in the house was from the kitchen stove. We went to bed in unheated rooms and slept on feather mattresses under so many quilts that we could hardly turn over. But we slept snugly and had fewer colds than we have today.

The way we use fuel resources is more than an economic and a patriotic problem. It has spiritual dimensions. All natural resources belong to God and to waste them by self indulgence is sinful.

"In the beginning God created the heavens and the earth" (Genesis 1:1). Everything else including oil and other fuel came from this original raw material. Since it came from God it is sacred and should be used according to His will.

When God came to earth in Jesus Christ he treated materials as sacred. One day he used a little lad's fishes and loaves to feed 5,000. The crowd was so excited they never noticed what Jesus did not forget. He instructed his disciples to gather up the fragments of bread and fish that nothing be lost.

Let us not complain when we have to slow down to 50. We should remember that most people in the world don't even have an ox cart. And when we turn the thermostat down, we should realize most people in the world don't even know what a thermostat is.

BAPTIST FORUM



PRAYER BREAKFAST

Dear Editor:

I think Kentucky Baptists would like to know that the Governor's Prayer Breakfast on October 16 was impressive. It was a meeting that was unapologetically religious in tone and content.

It is appropriate and encouraging that during these days of scandal, cynicism, pessimism and criticism that our Kentucky officials would conduct and participate in a religious meeting.

Senator Harold Hughes of Iowa was dynamic. His address was moving and showed great insight. The entire experience was impressive. It is easy for Americans to criticize, often with reason, our public officials. It should be just as easy for us to pray for them and support them when they pray.

Lexington, Ky. **Bob W. Brown**

ELECTION FINANCING

Dear Editor:

As a result of serving on the campaign fund committee for my county in the current local election I believe I have discovered the principal reason for corruption at all levels of government.

We were deeply disturbed to discover citizens have shirked the responsibility for underwriting the party of their choice. We have no right to complain about scandals on the national or state level as long as we permit special interest groups to pay our fair

share to support the party of our choice.

To those who oppose the federal government paying for elections, you may rest assured that government will do for us those things that we fail to do for ourselves. It has been my experience that those putting up the money want to call the plays. "Close to the heart of any enterprise is the money that keeps it afloat." (Robert Hudnut)

Every Christian should ask himself how much religious freedom under a republic form of government means to him. Have you let special interest groups pay your fair share?

Greenville **Mrs. Howard Cornette**

Western Recorder —

A Lifeline Of Kentucky Baptists

Clear Creek President Honored

D. M. Aldridge was honored at the Clear Creek Baptist School in Pineville, October 30, when a new administration-class room facility was named the "D. M. Aldridge Building." President of Pineville's theological school for adults since 1954, Aldridge was surprised by the unanimous action of the school's board of trustees whose fall meeting was held in conjunction with special dedication rites of the new building.

A native of Eldorado, Illinois, and a graduate of Southern Illinois University, Carbondale, Illinois, and the Southern Baptist Theological Seminary, Louisville, Aldridge served as professor at Clear Creek and as president of Magoffin Baptist Institute, Mountain Valley, Kentucky, before becoming president of the Pineville school.

During the dedication ceremonies Aldridge stated, "People often ask why Clear Creek is experiencing increased enrollment and unparalleled prosperity. I suggest five reasons: the Bible school movement, now 75 years old, has arrived in time, place, and importance;

our school has maintained its original purpose, training adults for full-time Christian service; the school's 700 alumni are unusually strong Baptist pastors, evangelists, and missionaries; we have a highly qualified and dedicated faculty whose influence reaches to the ends of the earth; and, we live within our means. As an example of the last conclusion, we have paid for the extensive remodeling and enlarging of this building (a former church furniture plant) as the work has been done."

Workmen are now putting finishing touches on the new building which contains class rooms, chapel, library, offices for faculty and staff, and the school's printing department.

John Dunaway, pastor, First Baptist Church, Corbin, and speaker for the dedication, exclaimed that the occasion marked not just the occupancy of a new facility, but the building was dedicated to a threefold principle: that men are called of God to be ministers, that men still respond to God's call, and that God blesses the ministry such men render in his name.



HONORED — The D. M. Aldridge Building, new nerve center for the Clear Creek Baptist School, Pineville, was named in honor of D. M. Aldridge, president, in surprise action by the school's trustees during a day of dedication activities on October 30. Aldridge has led the Bible school for adults in numerous building projects during his 19 years as head of the school. Kelly Hall, Clear Creek's former headquarters building, now serves as a student complex and dining hall.

Thanks
Lord



FRANKLIN OWEN
Executive Secretary, Kentucky Baptist Convention

Many of the churches are conducting their Commitment Programs, or Pledge Campaigns, whatever you call it in your church. Don't forget the mission side of your giving.

Christians are people who recognize, as did the ancient Psalmist, that "the earth is the Lord's and the fullness thereof..." (Psalms 24:1). The longer I live, the more I am impressed that the Christian life is a life of thankfulness and thanksgiving.

Christians are people who know that God gives it all and our life is that of living and giving thanks to the God we know in Jesus Christ. We are a people who study and practice the art of public worship, which, among other things, is an assembly for praise and thanksgiving. We feel grateful for what God has done for us, for the use of His good things, and we try to devise ways to declare this gratitude.

I'm sure all of us frequently have the same beautiful thought that we attribute to the Psalmist when he said, "Surely goodness and mercy will follow me all the days of my life, and I will dwell in the house of the Lord forever" (Psalms 23:6). We dream of coming to the end of the trail in life, and out there in the great beyond to dwell in the Lord's House.

We need to realize that we are dwelling in the house of the Lord now. This world is His, just as much as the next one. There are many heavenly things and heavenly relationships possible here in this training-camp-world. It is all His. We don't own these things. We have the use of them.

It behooves good guests in God's house to behave thankfully toward him who is the host. It is fitting that we learn and improve the art of worship by which we declare to Him, and before our fellows, our thankfulness to the Host in whose world (house) we are privileged to live.

We cannot pay for these things that are His, but we can bring our thank-you notes to His altar. (How very rude to live without any expression of gratitude to one's host!)

Christians are thankful people who gather to declare their appreciation. They pass offering plates in which worshippers drop their notes of gratitude. Beautiful!

—Frank Owen

WESTERN RECORDER

\$5 Million Offer Withdrawn

In the wake of opposition from Baptists in west Tennessee, Memphis dentist, William B. Cockroft, has withdrawn his offer to give \$5 million to Union University if it would move to the Memphis area and meet certain stipulations.

The Baptist layman's decision to withdraw his contribution has, in effect, staved off an expected controversial debate at the Tennessee Baptist Convention meeting in Memphis, November 13-15. A university spokesman predicted the issue might not even come before the convention at all.

Trustees of the Baptist school scheduled a called meeting on November 8 to consider the effects of the withdrawal of Cockroft's gift.

As reported in the *Western Recorder*, the \$5 million offer was part of a package plan submitted by Dr. and Mrs. Cockroft and Mr. and Mrs. Wallace E. Johnson, also of Memphis, proposing that Union move to Shelby County (Memphis). Mr. and Mrs. Johnson pledged \$1 million in the proposal.

A Memphis investment firm, Investor's Mortgage Inc., had offered to sell the university a 177-acre tract of land in the northeast section of Memphis for about \$250,000. Estimated value of the property was set at about \$1.5 million.

Now that Cockroft has withdrawn his offer, the university is left with its

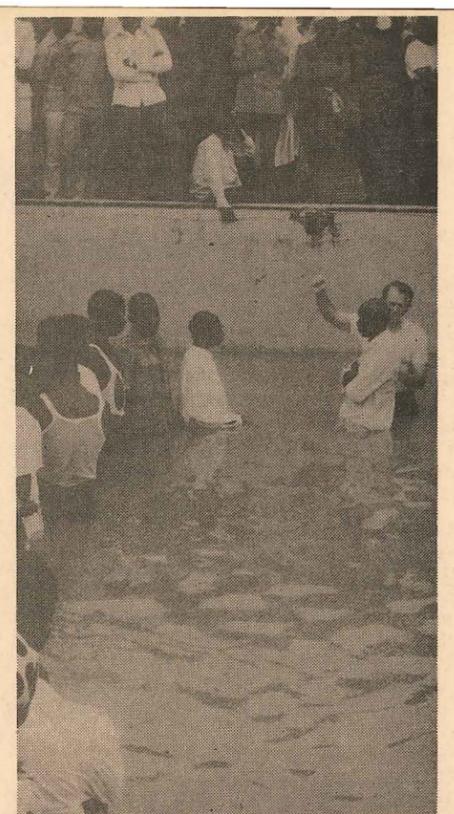
previous plan to build a new campus on property the university already owns on Highway 45 Bypass in north Jackson, Tennessee.

The proposal to move the 148-year-old school from Jackson drew stiff opposition not only from Jackson area Baptists who did not want to see the university move from their city, but also from some Baptists elsewhere who were opposed to the strings attached to the gift. The trustees approved the proposal by a vote of 23-17 in September.

In announcing his decision to withdraw the offer, Cockroft issued a prepared statement to the Memphis news media, saying he made the decision "with no malice to those who have been opposed to this offer, but because we believe it is in the best interest of the Tennessee Baptist Convention."

He said that some persons who were opposed to his offer "misunderstood and misinterpreted our intentions and actions. Our desire," he said, "was to help the college, not to hurt or hinder it."

It is not known if the Johnsons will withdraw their \$1 million portion of the \$6 million package. In September, a university spokesman quoted Johnson as saying he would not give \$1 million but would give \$1.00 to the school for every \$7.00 it raises if the move from Jackson was not approved. (BP)



MORE THAN EXPECTED—When missionary Emogene Harris asked former Kentucky pastor Connie M. Bowers to baptize 35 candidates, little did they know that a local chaplain would hear of the baptismal service. But when the day of the service arrived, Bowers found nearly 200 Nigerian soldiers and civilians at the officer's swimming pool awaiting baptism. It was a two-hour service. Bowers was pastor of Bardstown Junction Baptist Church in 1954-1956.

A. M. D.'s: Who Are They?

A. M. D.'s — there they were, ten of them, seated around a table. One was a pastor; another was a minister of music; another, a high school student; two housewives; a school teacher; two piano teachers; a state health department worker; and a hospital PBX board operator. They had come from 50, 100, and one even 150 miles from home for this meeting. What did they have in common?

Each one had been elected by their associations as Associational Music Director for 1973-74. They had gathered at the invitation of Kentucky state music director Eugene Quinn to initiate plans for helping the churches in their association to develop better music programs. Some were newly elected to the office and had no idea what their responsibilities were. Others had served as long as 10 years, one 16 years, as as-

sociational music director.

As the meeting began, Quinn explained that their office gave them the opportunity and responsibility of "going the second mile"—that is, doing much more for their churches than the association had expected of them when they were elected.

In the course of the meeting, the A.M.D.'s prepared for such association projects as hymn sings, music festivals, music schools, and music conferences to help the leaders, choir members and congregations to worship, witness, minister, exhort one another, and grow spiritually through music.

After about four hours of briefing and discussion, these 10 A.M.D.'s departed to inspire and train the local leaders and members of the churches to use music more fully to the glory of God during the coming year.

October Coop. Program Receipts Drop

The Southern Baptist Convention's unified Cooperative Program Receipts for October, the first month of the 1973-74 fiscal year, totaled \$2,708,088, some \$6,968, or .26 percent, lower than the same month last year.

Designated gifts from Southern Baptist churches were \$241,719 for October, according to John H. Williams, finance planning director and assistant to the treasurer of the SBC Executive Committee. That represents \$100,674, or 29.4 percent, less than designated gifts of \$342,393 at this point last year.

Williams said combined world missions contributions, including both designations and undesignated Cooperative Program gifts, are running 3.52 percent, or \$107,641, lower than 1972 receipts for October.

The overall figures totaled \$3,057,448 through October, 1972, but \$2,949,807 through October of this year.

Georgetown College Ups Tuition, Fees

The Georgetown College board of trustees approved a \$100 per year increase in tuition. Currently, tuition is \$1,550. In 1974-75, it will be increased to \$1,650.

Room fees for Knight and Anderson Halls were increased \$5 per semester. Rooms in Dorms 1-4 were increased \$10 per semester and in Dorms 5-12 \$5 per semester.

Minimum increases in board were also made. The seven-day meal plan was increased from \$294 to \$295 per semester, while the five-day plan went from \$272 to \$275.

President Robert L. Mills said the increases were necessary in order to meet rising costs of building operation, maintenance and food. The continually rising economy has forced colleges and universities to make upward adjustments in their tuition and fees, he said.

Heston Hatcher, Called To Be A Builder

Some men are privileged enough to be called of God to specific tasks. Some may be missionaries, some pastors, some ministers of education, and a few may even be called to a more specific ministry.



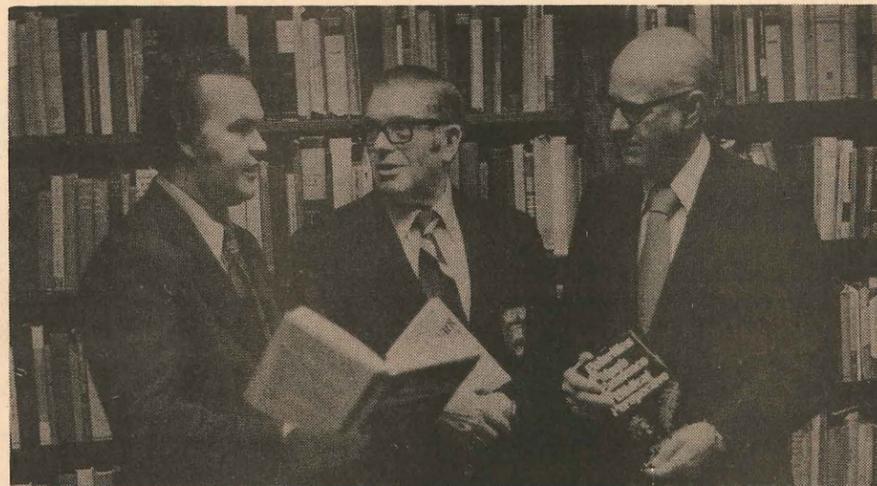
Such a man is Heston Hatcher, pastor of Friendship Baptist Church in the Boones Creek Association. Congregations served by Hatcher in the past speak of his special calling and ability. Hatcher is a builder.

Most pastors like Hatcher to think of themselves as builders, be it building of membership rolls or dozens of other programs within the church framework. But Hatcher is also a builder of buildings.

His record of construction while pastor of a church or mission is one of almost outstanding proportions. Before beginning his duties at Friendship, Hatcher was pastor of Silver Creek Baptist Church in Berea.

When Hatcher was called to that church the treasurer reported a grand total of \$41 in the treasury. When Hatcher left to go to Friendship after seven years at Silver Creek there was a new \$135,000 building adjoining the original structure. The congregation owes less than \$8,000 on the new building and equipment.

While Hatcher provided the necessary leadership for the new building it is clear that members of Silver Creek



PRESENTING NEW BOOKS — Three faculty members of Southern Seminary recently announced the publishing of their latest books. From left, they are Frank Tupper, assistant professor of theology, *The Theology of Wolfhart Pannenberg*; Eric Rust, professor of Christian philosophy, *Covenant and Hope*; and Frank Stagg, professor of New Testament interpretation, *Polarities of Man's Existence in Biblical Perspective*.

By Larry High
Western Recorder Intern

did much to aid in its final completion. Many of them donated their time to doing jobs in the construction process while others were busy collecting the funds necessary to see the operation through.

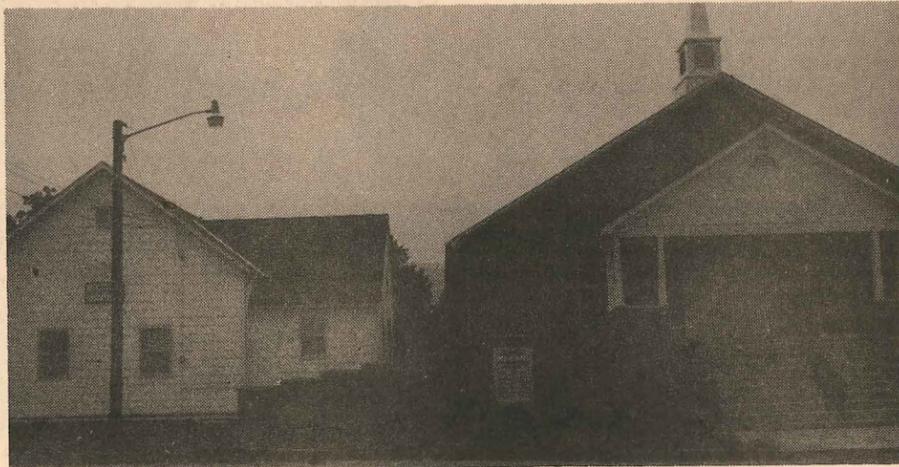
It took Hatcher less than six months after his arrival in Berea to lead the church in burning a mortgage note on the church's parsonage.

But the building initiated by Hatcher does not stop with the addition of brick and mortar. During his service at Silver Creek over 190 new members joined the congregation. Sunday School

attendance rose from 125 to over 280 during the same period.

Before being called as pastor at Silver Creek, Hatcher was pastor at Pleasant Run Baptist Mission. While there he led the 60 member congregation in constructing a new building with a full basement, sanctuary, ten classrooms and kitchen.

Forrest Sawyer, KBC Brotherhood director, said of Hatcher, "He is a man who does great things and doesn't want any recognition for his work. He is also the kind of pastor that shows the value of the long term pastorate. A church can't expect to do anything if it changes horses every fifteen minutes."



Standing beside the original structure built in 1800 and remodeled in 1883 the new \$135,000 structure is a symbol of the past and present coming together. Heston Hatcher was pastor of Silver Creek Baptist Church for over seven years. It was under his leadership and guidance that this building was constructed.

Broadman Releases Revised Commentary

The final volume of the 12-volume set of the Broadman Bible Commentary, a revision of Volume I, has been released by Broadman Press through Baptist and general book stores throughout the country.

This revision was published in response to actions of the 1970 and 1971 Southern Baptist Convention messengers as these actions were interpreted by the elected trustees of the Sunday School Board and implemented by the administrative officers of the board.

The 1970 action called for rewriting of Volume I "with due consideration of the conservative viewpoint." The following year, convention messengers

asked the board to "obtain another writer" to rewrite the volume.

Clyde T. Francisco, professor of Old Testament interpretation at Southern Baptist Theological Seminary, Louisville, was enlisted to replace British Baptist scholar G. Henton Davies as writer of a new commentary on the book of Genesis for Volume I.

Barclay M. Newman, Jr., a translator for the American Bible Society, was invited to write a new article on "The Scriptures in Translation." The first writer of that article, Robert G. Bratcher, translator of the Today's English Version (Good News) of the New Testament for the American Bible

Society, requested that his work not be used in the revised volume.

The commentary on the book of Exodus by Roy L. Honeycutt, Jr., academic dean and professor of Old Testament and Hebrew at Midwestern Baptist Theological Seminary, Kansas City, Missouri, and all other general articles are identical with those in the volume published in 1969.

"We have made an earnest effort to publish the volume as directed by Convention action, recognizing that no book can be written that will be satisfactory to everyone," said James W. Clark, director of the board's Broadman division. (BP)

Gheens Lecturer Asks Relevancy Question

The Lord intends His church to be a mighty spiritual force establishing its claims upon the society in which it exists. Churches are intended to be on the cutting edge of society, pressing the redemptive claims of Christ.

For 21 years Dale Cowling has preached this belief to the congregation at Second Baptist Church in Little Rock, Arkansas, where he has been pastor since 1952. He shared the message with students at The Southern Baptist Theological Seminary during the fall Gheens Lecture in Religious Education.

"How well have we done in America" in presenting the claims of Christ? "In early America the vital functions of the community took place in that (church) building. But now we have a phoney separation of church and community."

"It seems inconceivable that a church composed of redeemed persons would not feel obligated to redeem the community in which she exists."

"Is it easier to divert people's attention with such matters as demons, demons, demons or satanism than to do battle with the demons of racism, social injustice, or the demonism of 'prophet at any price'?"

"How long has it been since your church attempted anything she could not do?"

"Does seeing the ministry of your church ever inspire a lost world to accept Jesus Christ?"

"Is it our job to protect the church, or will we protect our church to death?"

"The only reason why Second Baptist still exists in downtown Little Rock is because she has a miracle-working

Heavenly Father who keeps his promise."

Cowling outlined three needs of the church today:

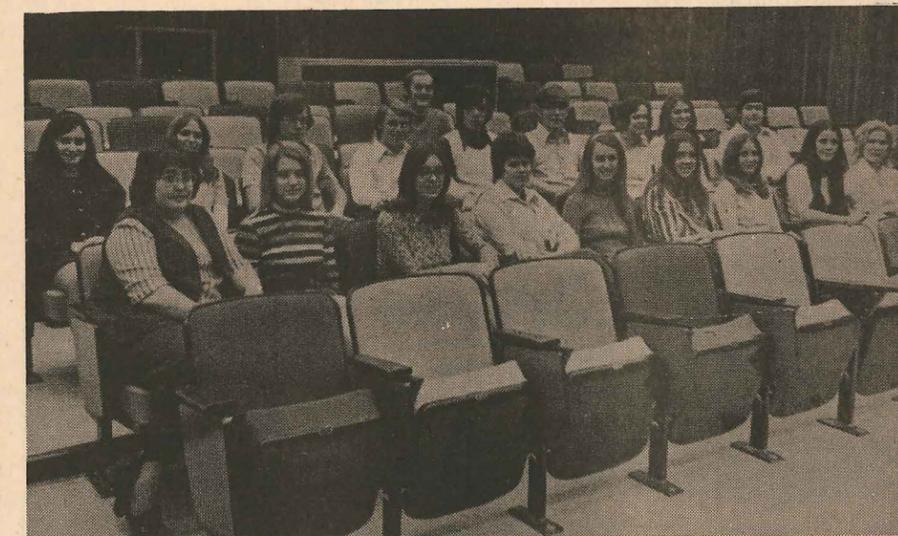
"Ministers must become real men. A bland role-playing person can never be an effective Christian minister."

Also, we "must lead our church members to understand to whom the church belongs. We've been preaching the heresy that the church belongs to

the people for so long that our people believe it. The church belongs only to the Lord."

"We must help our people to understand the mission of the church. Our mission is to minister to the needs of the whole man in the name of Jesus."

Cowling said the church will effectively minister to the needs of men when she stops being obsessed with herself.



WHO'S WHO STUDENTS — Named to Who's Who Among Students in American Universities and Colleges are these Georgetown College students. First row, from left: Ginger Senter, Georgetown; Mary Whitehead, Centertown; Elese Sizemore, Greenville, Ohio; Ruth Burge, Shelbyville; Barbara Seeley, London; Ann Bowman, Amboy, Indiana; Deborah Schwarberg, Fort Thomas; Beverly Lord, Scottsburg, Indiana; and Linda Lou McDaniel, Louisville. Second row, from left: Brenda Coakley, Paducah; Cindy Boultinghouse, Evansville, Indiana; James Gardner, Frankfort; Greg Jenkins, Gallatin, Tennessee; Pete DeLott, Lexington; Gary Melton, Dry Ridge; Connie Woolums, Bellvue; Joyce Rutledge, Georgetown; Jim Dickey, Miamisburgh, Ohio; and Ken Jones, Felicity, Ohio. Also named, but not in the picture was Van Phillips, Monticello.

Campbellsville To Host "Baptist Student Day"

Pastors and church leaders in Ohio, Kentucky and Indiana are making plans to attend the second annual "Baptist Student Day" program being sponsored at Campbellsville College on December 1, 1973, for young people who may be attending college within the next few years.

Many groups will be planning to arrive on Friday evening, November 30,

to stay in the campus conference center. The planned activities will begin at 9:00 a.m. on Saturday and will include a time for auditions for music and athletic scholarships.

Again this year, George Gaddie, pastor of the Salem Baptist Church in Taylor County and formerly an Ohio pastor, is helping coordinate plans for the event.

J. Alvin Hardy, director of admissions and financial aid at Campbellsville College, says that this "should be an excellent opportunity for church leaders to expose their high school students to one of our Baptist institutions in Kentucky and provide them with an informal time for learning about higher education in a Christian context. They will be able to meet members of the faculty and administration as well as Campbellsville College students who can help to answer some of their questions about college."

There will be no charge made by the college for this program. The only cost to those attending "Baptist Student Day" will be for transportation to Campbellsville and back home.

All Southern Baptist pastors in these three states should be receiving reservation forms in the mail soon. Others who are interested in bringing a carload to "Baptist Student Day" should contact Mr. Hardy at the admissions office of Campbellsville College before November 26, 1973.

FMB Appoints Former Kentuckian

Miss Peggie E. Harmon was appointed as a missionary to South America, November 6, during a meeting in Richmond, Virginia, of the Southern Baptist Foreign Mission Board. She expects to be a social worker in North Brazil.

Currently she is director of weekday ministries at the Baptist Friendship Center in Albuquerque, New Mexico, under the auspices of the Southern Baptist Home Mission Board. She is also a member of Riverside Baptist Church in that city.



Miss Harmon

Miss Harmon, a native of Elkin, North Carolina, was graduated from Gardner-Webb Junior College, with the associate of arts degree; Wake Forest College, both in North Carolina, with the bachelor of arts degree; and Southern Baptist Theological Seminary, Louisville, with the master of religious education degree.

Prior to moving to Albuquerque she was director of missions at First Baptist Church, Newport, Kentucky; a staff member of Bethel Baptist Chapel, Louisville; a Southern Baptist Home Mission Board summer missionary in Louisville; and a North Carolina State Convention of Baptists summer missionary.

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Talk Back Results In Changes, Improvements

Editors of 78 Southern Baptist publications got the advice they sought and began to make changes as a result of "Operation Talk Back," a survey launched two years ago to determine viewpoints and reactions of Southern Baptists.

Questionnaires were placed in the April-May-June (1971) issues of the periodicals published by the Sunday School Board, Brotherhood Commission and Woman's Missionary Union.

The Sunday School Board reported that readers returned more than 61,000 questionnaires. A majority of the responses indicated Southern Baptists wanted changes in format, an increase in Biblical content, more helps for small churches and more emphasis on witnessing to non-believers.

Operation Talk Back recommended that the board explore ways of making leaders more aware of curriculum options a quarter in advance. Readers also wanted identification of the age group on periodical covers and improvement of the arrangement of content. They also expressed overwhelming appeal for more use of color.

The Woman's Missionary Union said that while the findings did "help shape up its programs and materials they did not reflect the need for major changes."

"We are trying to do little things all along in all our materials to make them more acceptable," said June Whitlow, director of WMU's education division. "Several extensive adjustments were made in the teaching materials in some magazines. Other than this, Talk Back assured us that we are on the right track in our programs and materials."

A Brotherhood Commission spokesman in Memphis said the questionnaire results "validated improvements the Brotherhood Commission made in its periodicals for Baptist Men and Royal Ambassador boys when it entered the 1970s."

In Nashville, a Sunday School Board spokesman said, "We have always been responsive to suggestions of users of our materials. Operation Talk Back has given us the most specific guidance yet in making improvements."

"Since findings of the survey were compiled two years ago, the Sunday School Board has made noticeable improvements in periodicals for Sunday School, church training, church administration, church library, church recreation, national student ministries and church music," the spokesman said.

Content and layout of Sunday School Board curriculum materials have received the most significant changes. All publications have been restructured to speak more clearly

to the age group for which they are intended, and periodicals contain improved layout and design, seeking especially to make them more legible for senior adults and children, according to board spokesmen.

Also, they report, illustrations will be more appropriate and realistic. A larger type-face for easier readability is being used in certain publications.

As recommended by respondents to Talk Back, Sunday School Board magazines such as *The Deacon*, *Church Recreation*, *Proclaim* and *Media: Library Services Journal* contain more "how-to-do-it" articles. These magazines will also run shorter articles.

In accordance with returned questionnaires, children's curriculum materials feature different stories for Sunday School and church training. Sunday School Board editors more carefully select Bible stories with less repetition, and stories about Biblical events have been shortened and pupil activities added. Other innovations include printed pronunciations of Biblical names and difficult words.

As for ministering to non-believers, Sunday School board publications now give more preeminence to Biblical context and more aid to teachers in guiding older children to Christ. Strong emphasis has in the past and will continue to be given to promotion of daily Bible readings.

Questionnaires returned to Birmingham indicated that WMU directors tend to be older women. Now, through Woman's Missionary Union publications, younger women are being encouraged to become directors.

Organizational manuals will be revised to a more simplified, conversational, illustrated style to encourage more wide-spread use by officers and leaders, WMU leaders report.

WMU magazines, such as *Royal Service* for Baptist Women, *Contempo* for Baptist Young Women, and *Dimension*, the overall magazine for WMU officers, are giving more attention to the small WMU organizations as a result of Operation Talk Back.

Changes in *Royal Service* include more use of the Bible in study sessions, simplified writing, more human interest and addition of learning activities suited for only a few categories of people.

Accent, the WMU's publication for girls in grades 7-12, includes a new format and more color and illustrations. Reading material has been adjusted to accommodate younger girls in that group, as well as the older ones.

Start, the WMU's magazine for preschool leaders, has become more missions-oriented. (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for November 25, 1973)



LIFE AND WORK SERIES

Concern For People

Christ's concern for people
Matthew 9:36-38, Luke 13:34

As Christ Jesus moved hither and thither in the over-populated villages and towns, His heart was filled with tenderness and deeply moved with compassionate pity. Being like sheep without a shepherd, these distressed and insecure people presented such a picture of confusion and frustration as they wandered here and there in their poverty and helplessness that the Lord Jesus was moved with compassion toward them.

Christ saw the masses as a plentiful harvest to be gathered. Listeners and loiterers were numerous, but the laborers were far too few. Knowing that if someone would witness to the crowds in love many would respond in the proper way, Christ expressed His regret that the laborers in His vineyard were so few.

Knowing that His Father was able and willing to thrust out laborers into the harvest, Christ said: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Do you ever pray fervently for God to send His unemployed children back to work for Him in the harvest fields? Do you ever ask Him to thrust out new workers into His vineyard with a real sense of divine compulsion? He has a perfect right to send whom He pleases, for it is His harvest.

Christ was grieved deeply because the people of Jerusalem, in spite of all their blessings and advantages, refused to repent toward God and yield themselves to the doing of His will. From a vantage point just outside the wall of Jerusalem, whence He could view the city at a glance, Christ sobbed out His grief over the wickedness of the inhabitants thereof.

Paul's concern for people
Romans 9:1-3, 10:1

Paul expressed and demonstrated a Christlike concern for those without Christ. In spite of all their unkindnesses to him, Paul labored, spoke, wrote, and prayed for the salvation of his countrymen, the Jews. His desire for their salvation sprang from an unceasing anguish in his heart; therefore, it was honest, sincere, and earnest. His strongest desire and greatest longing were that they might be saved and the

Lord might be glorified thereby. Nothing short of that could satisfy the Apostle.

Genuine concern and true prayer for the salvation of people always leads to some form of practical effort in the use of the means appointed for their salvation. So great was his agony of spirit that Paul declared his willingness to be separated from God if it were possible for that to bring about their salvation.

Censure of the unconcerned
Revelation 3:14-16, 19-20

So perfectly did Christ conform to the will of His Father and perform the works of God that He was honored with unusual titles such as "the Amen," which signifies divine authority and eternal certainty; "the faithful and true witness," meaning that He possessed the characteristics of faithfulness and trustworthiness, and, since there is not any inaccuracy about anything He has said, there should never be any hesitancy about accepting His statements at face value; and "the beginning of the creation of God," which means that He was the author or the moving cause of

INTERNATIONAL SERIES

Always Of Good Courage

II Corinthians 4:16-18

Written under the stress of emotion, II Corinthians 4 reveals intense feeling and far-reaching thoughts. Stirred to the very depths of his being by the false accusations of self-commendation or of "preaching himself," Paul inquired "How can this be?" He knew that he had not invented the gospel or planned his life as a missionary. Regardless of what burdens were imposed upon him, and in spite of the fact that death seemed imminent on many occasions, Paul never wavered in his devotion to Christ or in his faithfulness in proclaiming His Word. One of the secrets of his greatness was his complete abandonment to the service of Christ. His unwavering faith is certainly a challenge to all of us. He suffered uncomplainingly in order to be helpful to others. He never swerved from the pathway of Christian duty, but persevered to the end. Observing his life,

the creation (Colossians 1:16-17).

Members of the church in Laodicea were rich and self-satisfied, unconscious of any real needs. Their self-satisfied lukewarmness was extremely obnoxious to Christ. He rebuked them for their self-deception and their ignorance. In the estimation of Christ any self-satisfied Christian is in a bad plight. Christ was grieved deeply because they were depending on themselves and their possessions instead of Him.

Our Lord counseled the members of the church at Laodicea to buy from Him the true riches which could not be obtained from any other source. He pleaded with them to be clothed in white raiment, as a type of God's righteousness imparted to believers in Christ, and appealed to them to permit the Holy Spirit to anoint their spiritual eyes. He challenged them to repent, to respond properly to the expressions of God's great love, to admit into their church the waiting and pleading Christ, and to give themselves unreservedly to the working out of His perfect Will. □

people were convinced that they should live as Paul did.

Paul never attempted to ignore, deny, or minimize the hardships which he encountered in his Christian life. He never pretended that he did not have perplexities, problems, hardships, afflictions, and persecutions. He faced such things realistically and courageously, and then declared: "We faint not." And we admire him greatly because he refused to lose heart or to be discouraged.

Paul realized that the strength of his body was decreasing as he was growing older, and that he might experience death at any time, but he acknowledged that his inner strength was renewed daily through the working of the Holy Spirit. While his physical strength was ebbing away with the passage of time and its trying experiences and arduous labors, every day Paul continued to draw on the divine

resources for the inner strength which he needed. The courage which he mustered was not the result of wishful thinking, but God imparted it to him because he looked beyond the afflictions of this life to the far reaches of an eternity with God. He was convinced beyond a shadow of a doubt that the hardships of this earthly life were as nothing when compared with the blessings which were in store for him in heaven.

II Corinthians 5:1-5

Here Paul described those future expectations which enabled him to meet life's emergencies courageously. Since he had been a tent-maker by trade or vocation, it is not surprising that he compared the human body to a tent. A tent was only a temporary abode. He admitted that the tent would be taken down or removed one day, and thus he referred to physical death. Paul lived and labored for the Lord with the firm belief that Christ Jesus might return at any time. He never declared that his Lord was going to return before the Apostle died, but he thought of it as a strong possibility, and perhaps as a probability. He had a strong yearning for Christ to return while he was still living, thereby enabling him to pass into the better and eternal home without dying. Paul was not merely wanting to escape from additional unpleasant and trying experiences, but he was actually wanting to be in the immediate presence of Christ clothed with immortality. Whereas Paul described himself as then living in an earthly tent, he was grateful for the assurance that he would be living in a permanent building or home provided for him by his Creator. Until he was called to his eternal home, Paul had a longing to live and to serve in such a manner as to be pleasing to his Lord.

Like the Apostle, it should be our purpose and goal to please our Saviour and Lord, and we should strive daily to praise and to honor Him out of gratitude to Him for all that He has done for us, and because of what He has promised to do for us in the future, both in this life and in the one which is to come. Knowledge of the fact that when a Christian departs this life he is at home with the Lord should give us the courage and ability to face the suffering which precedes death and to pass through the experience itself. After all, for the Christian death is only a portal which admits us into the presence of the Lord and of the redeemed. Why should we, as Christians, fear death for ourselves, or why should we grieve unduly over the death of a loved one, when it is better to be at home with the Lord than it is to remain here? ■

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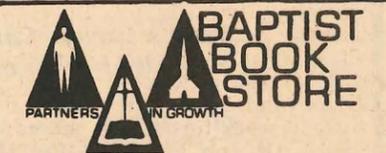
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(Continued from page 3)

Moses, Gideon, Joseph, Jonah, Paul and all the others. Paul said, "from my mother's womb God called me." Here is eternal purpose in a life.

One young preacher came to me one day after serving as a pastor for several years with apparent success and said, "Henry I know now God hasn't called me to preach, what shall I do?" I said to him, "But God's called you nevertheless. If you're certain He hasn't called you to serve Him from the pulpit, then know He has called you to serve Him with your life." He is now serving God in wonderful ways in the world of business and has found joy.

But I believe joy comes not only that you know God has called you by His Spirit to His work, but I believe God calls you to that particular corner of His vineyard. I believe God has His spot for me to "garden" in. God said to Paul, "Come over to Macedonia and help us." Paul, discussing God's will said, "I wanted to go to Bithinia but the Spirit allowed it not." The Spirit led a man away from a very successful revival when He said, "Go down into the desert and there you will find a man that I want you to help." He didn't say "Who recommended me?" or "How much do they pay? What is the size of their budget, Sunday School or church field?" God said, "Go" and he went.

What sober questions to ask myself. Who placed me where I am, a friend, an institution, fears, problems, failures, successes, or God? Believe me, my brother, your additions or salary may not depend upon it, but whether you're happy

or can endure or not depends upon it. Now, I think I've got enough sense to know that the Spirit uses human instrumentality to work His design, but there is a tremendous difference between who pushes the rock to start the landslide. One preacher said to me one day, "I'm going to change churches or had you heard?" I replied, "Where are you going?" "I don't know," he said, "but I have my application in at six different churches." I once had a well known preacher to help in a revival. The church was small compared to churches he had preached revivals in I'm sure. As he climbed into his car after that last night of revival, he said, "Now Henry I know you've had me here for a reason. What church in Kentucky do you want to pastor and I'll see that you are recommended." When I had recovered enough from shock, I said, "Please don't recommend me to man, devil, beast or God."

The second spring of joy I speak of, is the joy of leading God's people. Here is the basic scriptural truth of the Shepherd-Pastor. Two ideas spring into view as given in many places in the scriptures. First leading God's people, second, that of feeding them.

God's under-shepherd finds joy in leading God's people to greater heights in the service of Christ. He is their leader, not their dictator. His lasting joy comes in seeing them do what God wants them to do. He may choose to do it for them, or seek to make them, by virtue of his position, do it. I sincerely feel that much of our misery in the pastorate is created by our own desire for personal power and credit. If we don't get it

done we sometimes blame and scold our flock. If we do succeed, we boast about what has been done "since I came." Neither can bring inner joy and lasting in its inward influence. We are to lead, not command. We are shepherds, not Generals. We are servants, not masters. My concept of the proper place of the pastor before his people as laid down in the Bible is not that he is boss, but that the church is boss, under Christ as head. The church has every right to tell him what he should be doing. He is the servant of God and of His people. The earthly shepherd carried a staff. He used it to beat off or kill wild beasts and snakes; to count or guide his sheep into the fold and to lean upon. He never used it to club his sheep. He built the fold for the sheep's protection and comfort, and received his joy when they were all safely in the fold as he lay down across the threshold. His joy came in the leadership and comforts of his flock. It's easy to adapt the role of a chief-administrator or of a successful business man, "ram-rodging" and maneuvering through his own ideas and wishes, but even if he succeeds, little real joy will come until he can say "we did it together for God."

Secondly, joy comes to God's servant in the pastoral relationship as he feeds himself and his sheep upon the word of God. He leads them to green pastures and beside the still waters. Food and refreshment are indicated here. I love to see things grow. To set out a tomato plant, or a maple or an oak. It is so small at the setting and so often so one-sided and weak, but gradually you see it deepen its roots, enlarge its base, and spread its branches. And you sit beneath the comfort of its shade. Every pastor of us has had the joy as have I when my wife and I had just ordered our dinner in a restaurant when a man arose from an adjoining table and coming over to us said, "I know you don't remember me, but you baptised me twenty years ago, now I'm a deacon in my church!" You see, he had had several pastors in that time, but the joy came in knowing he had nourished upon God's word and now was a mature man in Christ.

God strongly reprimands us for our failures at this point in our ministry but happy is the minister of God who can see spiritual growth and fatness all about him. Growing secure Christians, training soulwinners, seeing mistaken and stumbling Christians now walking erectly, these are the real joys. Oh! my brothers these joys will make you say "I'd do it again. Thank you, Jesus, for calling me to be a shepherd."

Another joy of which I speak is the joy of helping a bruised, bleeding and unwanted sheep. When I was a boy preacher, I pastored a rural church where one of our deacons had a flock of sheep. Blanche and Walter had a "preacher's room" at their house where I often stayed on Saturday nights. One Saturday evening Walter said, "Henry, one of my sheep has not returned with the others, I must go find it, would you like to go along?" As we walked over the hills and gullies he said, "I don't understand this sheep, he is always straying, it never does what I want it to do. I've had to look for it many times and sometimes I'm tempted to just leave it alone." Finally we heard a bleating and coming to a steep gully saw the sheep, wedged on his back feet up, stuck fast in the gully. My deacon friend ran quickly to the ditch and jumping down to the sheep's side, gently lifted it out of the ditch and then placing it carefully on his back, we began

our journey back to the barn. Upon our arrival he very gently examined the sheep, treated its wounds and turned it loose to mingle with the others. This made a lasting impression upon me. I began and am still praying, "God help me to be a pastor like that. Help me to love that wayward and straying sheep. Give me a Pastor's heart." I'm constantly challenged, I've not yet apprehended but I'll keep on asking and trying. God says "the good shepherd lays down his life for his sheep." Oh my soul, think of the suffering humanity about us. Those in the depth of sorrow, loneliness and misery. Those bruised and beaten bodies and minds. Think of the confused, the misdirected, the wayward, the lost. The Bible says the woman rejoiced over her found coin, the shepherd over his found sheep, God over his found son. Let's make a banquet. Let's bring out the fatted calf. Let's praise God to highest heaven for the found sheep. Let's lose ourselves in loving helpfulness to others. That's where we'll find lasting joy, and our complaints, failures, and defeats will fade into oblivion.

I must speak of the joy that comes from "heralding the Good News." Think of it my friend. Let it grip your soul. Called of God to point out the way to heaven over earth's darkened path; To shine the light of God's truth to those lost in sin; to tell them of a loving Christ who died for them and to assure them of a better life. Don't you rejoice in the birth of a healthy child? then rejoice in that "new born" soul. Hear that shout of joy from God's throne "over one sinner that repenteth" and shout for joy "thank you God," and go and shout the good news of God's saving grace to the multitudes. Declare it from the pulpit, in the streets, from the house tops, out of the gutter of despair, cry with all your voice, "Jesus saves, Jesus saves, spread the joyful news wherever man is found, Jesus saves." This is your supreme joy, my brother, just a voice crying in the wilderness. Your voice will only bounce among the trees to some, but others will hear and will come to Him and you can say as did John, "behold the Lamb of God that takes away the sin of the world." A voice to shout, a heart to beat with love for a lost world; Hands to reach out; feet to walk amid earth's sorrows. Tears to flow for your Jerusalem and God's promise "He that goes forth weeping, scattering precious seed shall doubtless come again rejoicing bringing his sheaves with him." Did you catch it — rejoicing. Oh! there it is. Be happy — Go tell.

One other joy I speak of and to me the greatest of all, that is the joy that comes from just loving Jesus for what he is and for what he has done and is doing for me. He says to me as he did to Peter, "Henry do you love me with all that you are?" and I so often like Peter, say, "Lord I'm preaching ain't I? I'm building sermons, I'm visiting at least, some, I'm trying to win some people to you. Lord, you know I just live at the church and you know I've always tithed." But he says again and again, not just three times, "Henry, do you love me?" I can't escape it. It's always there. I often love self and success more than Him, and I cry "Lord you know all things, Help me."

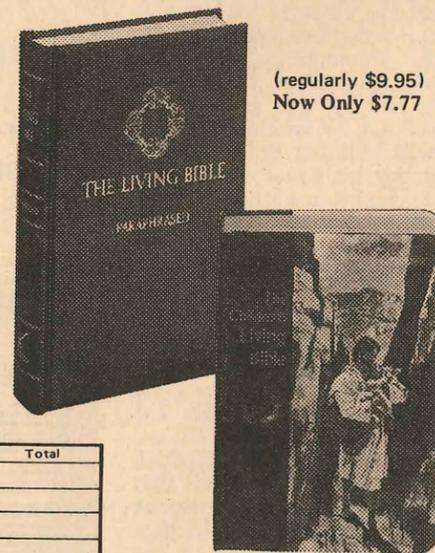
My brothers in Christ, Isn't this what it's all about? Maybe you're different, but I have to keep on making myself live and do just for His sake. I long for an existence and a body that can lay down this struggle "Oh! wretched man that I am," and I can know that complete love in Christ. Our joy, ultimate joy, satisfying joy is Jesus. What more can we ask? What more can we desire? ■

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