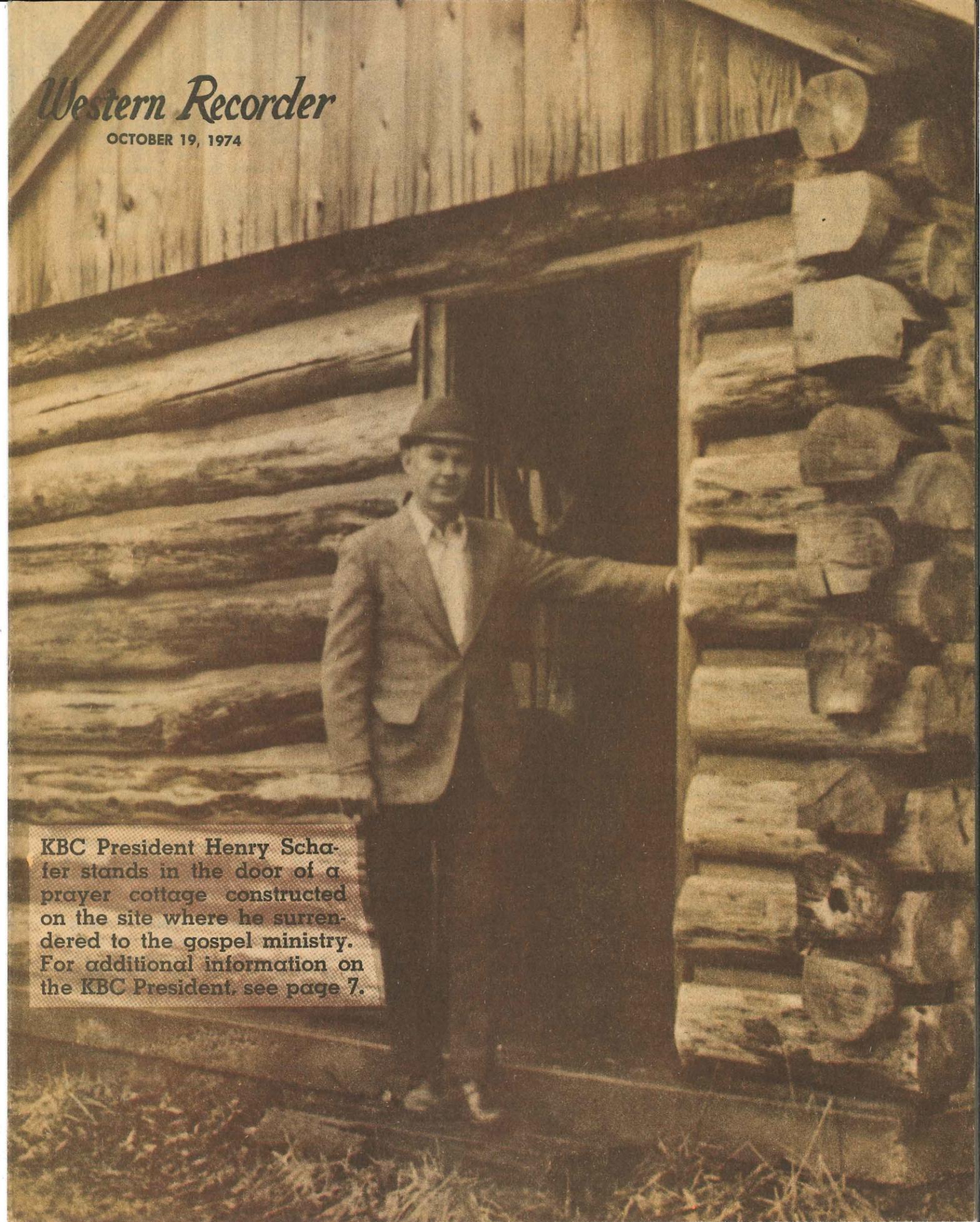


Western Recorder

OCTOBER 19, 1974



KBC President Henry Schaffer stands in the door of a prayer cottage constructed on the site where he surrendered to the gospel ministry. For additional information on the KBC President, see page 7.

Staff Changes

Ralph McConnell, director of Glen Dale Children's Home, has resigned to accept the call of Concord Lane Baptist Church, Hopkinsville, to serve as pastor.



McConnell has served Glen Dale since leaving the pastorate of Parkland Baptist Church, Louisville, in 1963.

The Murray State College and Southern Seminary graduate also served churches in Munfordville, Princeton and Murray.

He was moderator of Lynn Baptist Association while pastor of Munfordville Baptist Church.

McConnell was a member of the Child Care Board's executive committee when elected director of Glen Dale. He has also served two terms on the Kentucky Baptist Convention executive board.

A native of Princeton, he is married to the former Ruth Lane of Sturgis.

Bill Amos, executive director of the KBC Child Care program, complimented the outgoing director for the "warm, close relationship between Glen Dale Children's Home and the Glendale community" fostered by McConnell.

David Royalty has been called to assume the pastorate of the Northside Baptist Church in Princeton. He began his new duties there on October 13.

He is married to the former Linda Jones of Springfield.

Benny Pate became pastor of Pleasureville Baptist Church in Henry County on September 8. Formerly pastor of New Hope Baptist Church, Lincolnton, Georgia, he is a first year student at Southern Seminary. He and his wife Sandra have a baby daughter, Laura, and reside at the church's parsonage.



Pate

Ronald D. Rhodus, pastor of the Upton Baptist Church, Lynn Association, has accepted the pastorate of the First Baptist Church, Mt. Zion, Illinois.



Rhodus

Rhodus, a native Kentuckian, has been pastor of the Bethlehem Baptist Church in Lyon County and Mayfield Creek Baptist near Bardwell, Kentucky.

A graduate of Mid-Continent Baptist College and Southern Seminary, he is married to the former Virginia Shields of Berea.



"Get plenty of rest, take vitamins, avoid the six o'clock news!"

People And Places

Little Bethel Baptist Association has scheduled a course on "Interpreting the Gospel of Matthew" to be taught by E. Keevil Judy. The course is planned for November and December at the Baptist Center in Madisonville.

Ministers interested in taking the course should contact the director of missions, Hughlan P. Richey, at P.O. Box 373, Madisonville, Kentucky 42431.

The course is sponsored by Boyce Bible School, a part of Southern Seminary. Boyce School has 70 students enrolled this semester, 48 of whom study on campus in Louisville.

Attendance pins were presented to Mrs. Melvin Fultz and her son Ed for 25 years of perfect Sunday School attendance at the Nolynn Baptist Church of the Severns Valley Association. The special honor was given Sunday, October 6. The church's new pastor is Barry Dennis, a student at Southern Seminary.

John W. Kloss, 72, pastor of the Kirbyton Baptist Church, died recently at his home in Paducah. Kloss had previously served as pastor of the Olivet Baptist Church, Bethel Baptist Church, Hamlett Baptist Church and a church near Sturgis.



Kloss

He is survived by his wife, Elma Ferguson Kloss, who resides on Clark Line Road in Paducah.

Berea College welcomed George Stokes, Jr., as a colleague in campus ministry at a special induction service Sunday, October 6, in Danforth Chapel. James Compton, pastor of the Berea Baptist Church and president of the Berea ministerial association, served as the presiding minister. He led the induction commitment vows between Stokes and the Berea College students, faculty and staff. G. Willis Weatherford, president of Berea College, offered a prayer of thanksgiving for the new Baptist campus minister. Campus ministers of other denominations extended a word of welcome to Stokes and the Berea College Baptist Student Union presented special music. Stokes preached the evening sermon on the subject "Folks, It's a Matter of Yokes."

A QUESTION WORTH PURSUING—

Who Owns The Church?

By Ray K. Hodge
Pastor, First Baptist Church,
Kinston, North Carolina

Recently a letter came to our church address from a Hong Kong suit tailor, addressed to "The Owner, First Baptist Church." This created a minor problem in the church office. No one felt qualified to open the letter. None of us owned the church. We didn't know anyone else in the membership who did, either. It provoked me to ponder the question of church ownership. Who is the owner, anyway, of our church or any church?

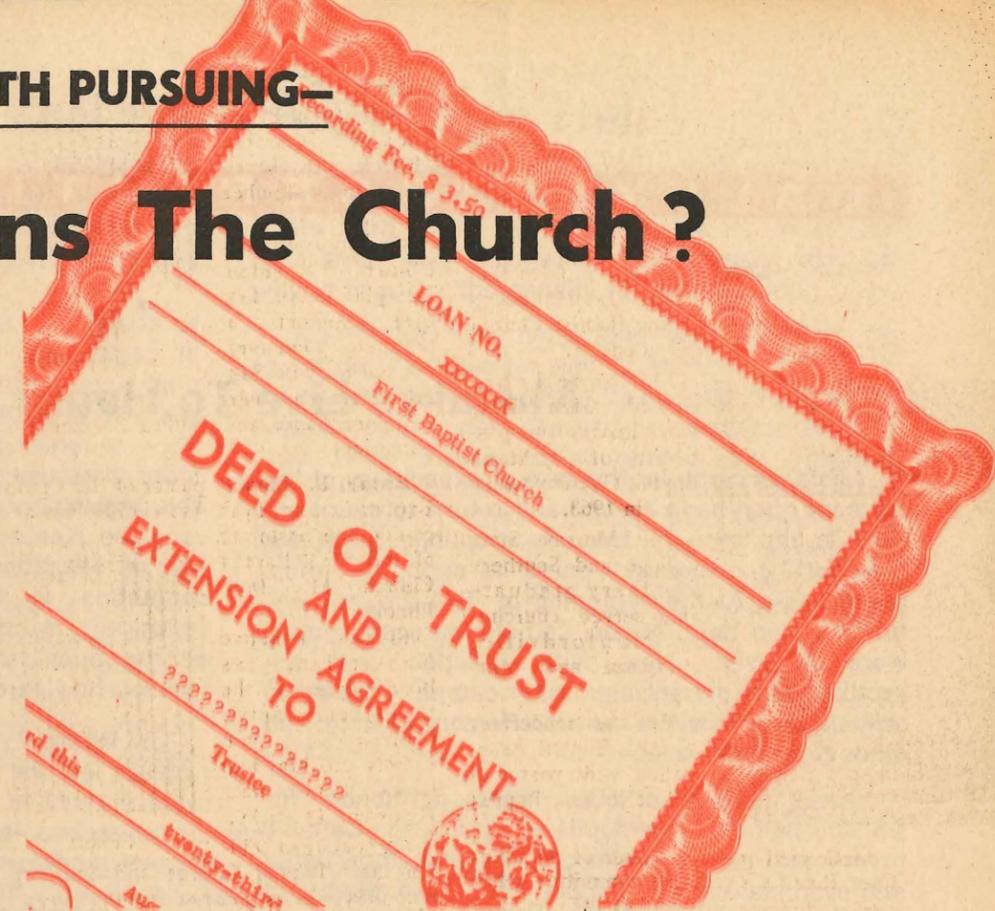
Confusion is added to answering this question in different definitions of the church. For instance, we sometimes are referring to a building when we use the word. Then we can use it to speak of a service of worship. And, too, it can refer to a local congregation or to the universal, unseen company of believers.

This confusion in defining the church has often led to ugly episodes. This is because local membership, in part or as a whole, has been confused with some kind of ownership. The holding of legal titles has sometimes led a congregation to actions which obscure the true meaning of church.

To hear people talk about it, one could get the idea that the church or some particular church belongs to the pastor, to some individual member, to some special family or group, to a local congregation, or even to some denomination. Perhaps a building, its contents, and its grounds legally belong to such human owners, who hold title. But can humans own the church, really? Some must think so.

For example, sometimes people will speak of some church, not by its name, but as "Mr. So-and-so's church." An innocent identification, perhaps, but some churches have seemed to belong to a pastor. Occasionally, a pastor encourages this distorted idea by using expressions such as "my church," "my deacons," "my staff members," "my choir," "my Sunday School teachers," "my budget," and "my congregation." The ownership base should be broadened some by using "our" instead, or by referring to it as "the church which I serve as pastor," or "where I am a deacon."

Another example is that there have been churches where some church member, some family, or some group was so



influential in controlling them that it seemed as if they belonged to them. Such a relationship is reflected in the account of the rancher in the southwest who built a church on his property for the benefit of his ranch employees. He was known for his profanity as well as his generosity. One day someone asked him if he belonged to the church. With an added oath he said, "No, the church belongs to me." All of us have seen a few people like that.

Still another example of church ownership is the aspect of holding legal title to its physical properties. Someone has to sign official documents, usually the trustees. Occasionally local ownership is contested in the civil courts. Some ugly scenes have resulted from such encounters, bringing dismay to those outside the church membership as well as within.

An additional example of imagined ownership is one familiar to all of us. It is the thinking which is so prevalent in local churches, which interprets local autonomy to mean final authority in all things. Church members may begin to feel that the church is entirely the possession of a local congregation. Such thinking may deny the lordship of Christ and the claims of the unseen universal church, so as to refuse membership on other than Biblical grounds. Such thinking acts as if a vote in a local church could deny someone membership in the true church or the Kingdom of

God. Or it may presume to dismiss people from these same things. There are some things which are not in the scope of a church's right to vote on, such as who has a right to worship and who is sincere about it. It is possible for a local congregation to be so alien to the Spirit of Christ that it is not in the true church itself.

Who then is the church's owner? Not people, to be sure. The Church is the creation of God, divinely established and endowed. It is a living organism, largely unseen, but evident in some people and at times in local congregations. It is the Body of Christ, with Christ as the unseen head. The Church is Christ's, who loved it and gave Himself for it, and who said, "... I will build 'my' church." This Church serves the purposes of Christ. It will outlast persecution. It will transcend regional and temporal values. As Christian disciples we are privileged to participate in it.

If church ownership could be ours, then the Church would be temporal and subject to collapse. The true Church cannot collapse. We need not be anxious about the church's success or endurance. We need not fear that our failures will seal its doom. A local church may close, but not the Church of Christ.

No, the Church's owner doesn't live at any local address. But there is an owner, alright. And thanks to Him, "whosoever will may come."

WESTERN RECORDER

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

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C. R. DALY, Jr. Editor

BOB TERRY Associate Editor

PAUL WHITLEY, Jr. Business Manager

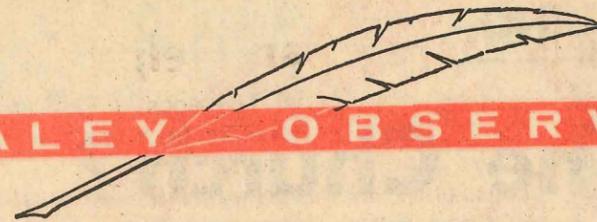
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Mistakes Live To Haunt Us

Mistakes made for the sake of expediency of the moment often hang around and return to haunt us. This is the case of the use of public funds for transporting elementary parochial pupils in Jefferson County. At the beginning in 1944 the cost was nominal and only Roman Catholic parochial pupils were involved. Now with inflation and the proliferation of private and church sponsored schools in Louisville and Jefferson County, all kinds of troubles abound.

When public officials were petitioned for transportation aid for pupils attending non-Catholic private and parochial schools, fairness, impartiality and even state law demanded equal treatment with Catholic school pupils. But equal treatment in this case is not easy and simple.

For one thing the transportation cost per pupil for the 7,000 Catholic pupils is not the same as the cost per pupil for the approximately 1,400 pupils attending the seven non-Catholic private schools asking for transportation aid. County school officials calculate the per pupil cost for transporting Catholic pupils is \$50. The longer bus routes and fewer pupils picked up for non-Catholic private schools would run the per pupil cost up to \$83.

The first idea was to provide \$50 per pupil for all private and parochial schools. Though it is the same dollar amount, it would not provide equal treatment. The Catholic pupils would have all transportation paid while the other private school pupils would have to find \$33 from another source to supplement the \$50.

Another snag is the total appropriation from the county for private school transportation. The figure now is \$370,000. If \$50 per pupil is allowed for approximately 7,000 Catholic pupils, this would leave only about \$20,000 for the approximately 1,400 other private school pupils, or less than \$15 each.

How did this kind of mess ever come about? It resulted from the unwise state legislation enacted

under pressure from parochial school champions. This legislation was skillfully designed to circumvent the Kentucky constitution which forbids the use of education funds in private schools. The contention is that the transportation subsidy technically is not educational funds but a special appropriation reimbursing the schools for costs in transporting parochial school pupils.

Unfortunately both the Kentucky Court of Appeals and the United States Supreme Court have ruled in favor of such subsidy. It is not considered an educational appropriation but put in the same class of public service as fire and police protection.

The reasonable and fair answer to the dilemma would be discontinuing such public funds support to all private and church related schools. The law makes such transportation aid permissible but not mandatory. Public schools and transportation to and from them are available for every qualified pupil in Louisville and Jefferson County. Whoever refuses this provision and chooses private or church related schools should pay the full cost.

It's highly unlikely, however, such abuse of tax funds will be discontinued. It's like a camel who gets his head into the tent. It's more likely he will come all the way in than his head will be pushed out.

More regrettable than the legally approved use of public funds for church sponsored schools is that Baptists are among those asking for such subsidy. Our forefathers who fought and sometimes died to keep the state out of church affairs must be disturbed in their rest. Historically Baptists have asked the state for only the freedom to worship and to propagate the good news. Now the availability of public funds is the acid that dissolves our historic convictions. Some Baptists are now asking for the same kind of state aid which we have always opposed when Roman Catholics asked for it. What happened to our convictions and where is our consistency?

WESTERN RECORDER

Misguided Zeal Hurts More Than Helps

Zeal for the Lord, his cause and his Kingdom is a most admirable quality and it is all too scarce among most of us. But zeal can be misguided and can result in more harm than good for the cause involved.

An example is smuggling Bibles into Russia or some other country where Bible distribution is prohibited. When a tourist is visiting another land he should abide by the laws of that land. He is a guest who has been given permission to visit according to certain regulations and it's a poor Christian witness to disregard these regulations as unfair as they might seem.

Some tour directors boast of slipping a supply of Bibles into countries where Bibles are greatly loved but unavailable. Tour members are sometimes encouraged to take Bibles in the language of the countries visited and leave them. This is admirable but only if it is done in full light and not in secrecy. A Christian is bound by the laws that

pertain where he is. The apostle Paul admonished the Christians in Rome to be subject to the pagan rulers and civil laws. Those who must for conscience sake disobey civil laws must also be willing to suffer the penalty for the violation.

No matter how noble and well meaning we might be, we have no way of knowing how much the native Christians and missionaries might suffer because of our defiance of law. Because officials have little chance to apprehend law breaking tourists who come and go so rapidly, they often take it out on those in the land sharing the religious convictions of the visitors. As free as we are in America, we cannot imagine the extreme difficulties under which believers in some other lands live out their Christian testimony.

May the Lord increase our zeal but according to the law. A worthy objective does not justify illegal practices to realize it.

BAPTIST FORUM



USED PEWS NEEDED

Dear Editor:

Recently the pastor of the Sioux Valley Baptist Church, Sioux Falls, South Dakota, told me that their church and a church in Mitchell, South Dakota, would like to obtain good used pews for their sanctuaries. Often churches purchase new pews and have good used pews that they would like to donate to a church that could use them. These churches are home mission churches in eastern South Dakota. You can readily imagine that pews would add to the beauty of their buildings as well as reduce the noise they now have by using folding chairs.

Consider this matter prayerfully and if you have pews or a cash donation to make toward the shipment of these pews please contact Mike Crain, Box 126, 2825 Lexington Road, Louisville, Kentucky 40206.

Louisville, Kentucky

Mike Crain

SEXISM SALARY SURVEY

Dear Editor:

I was pleased to read in a recent issue of the *Western Recorder* of the appointment of a committee to study church staff

salaries in the KBC. There certainly is a need for such a study.

Upon learning of this committee, I wrote to several members of the committee and urged them to consider as a part of their study the comparison of the compensation of male and female church staff persons. I felt this was a legitimate point of study since there are women employed by churches and since women in secular employment are often paid considerably less than men in similar positions. Some members of the committee responded with an appreciation for my concern.

I was disappointed when I received the questionnaire form. There is no place to indicate on this form the sex of the person filling a particular staff position. It seems that this form is based upon the assumption that all forms of ministers are men and married. This is strongly implied by the fact there is one column headed "Is wife employed?" I am embarrassed by this expression of sexism by the leadership of our convention. I would call this an expression of sexism for two reasons. First, it assumes there are no women in church staff positions, when this is not the case. Second, it also implies that the KBC leadership feels

women should not fill these church positions.

Maybe I am not being fair to this committee. Perhaps, as they constructed their questionnaire, they felt that if there are women in these church staff positions in Kentucky, then they are receiving compensation equal to that of men in equal positions with equal training. In this case there would be no need to compare the compensation of men and women, and thus, no need for a way to indicate the sex of the staff person. I would certainly hope that men and women in similar church staff positions in Kentucky are receiving equal compensation, but I have not run across any evidence to support this possible view of the committee, in fact there is some evidence that indicates men are paid considerably more than women in similar church staff positions.

I urge all church staff persons to prayerfully consider this survey. If you share the feelings that I have expressed about this survey form, then I urge you to return it blank and explain why you are doing so. For me to complete this form and return it would imply that I support the sexist views implied by this form, or at least condone such views. I do not condone or support such views; therefore, I am returning the incompleting form.
New Castle, Ky. Norman Letsinger

Two Ky. Families Appointed

Two families with Kentucky ties were appointed recently to positions with the Foreign Mission Board in services at First Baptist Church, Richmond, Virginia.

Mr. and Mrs. William W. Smith, Jr., of Louisville and Mr. and Mrs. David M. Dorris of Wake Forest, North Carolina, were commissioned to serve for the FMB in Thailand and Bangladesh, respectively. Mrs. Dorris is a native of Mayfield.

The Smiths will work in the area of student work in Thailand, while Dorris will be business manager for the organization of Southern Baptist missionaries in Bangladesh.

Smith is currently attending Southern Seminary and is a native of Virginia. He is a graduate of Baylor University. During his time in seminary, he was a regional personnel representative for the FMB and was a pastoral intern at Lyndon Baptist Church. He served in the United States Air Force in Japan and Vietnam and was campus minister to Bowie State College while stationed at Fort Meade, Maryland.

Mrs. Smith, the former Susan Allen, is a native of Beaumont, Texas, and a Baylor graduate. A registered nurse, she has served on the medical-surgical faculty of the Kentucky Baptist Hospital school of nursing. She has also worked as a nurse in Houston, San Angelo and Waco, Texas.

The Smiths have two daughters, Karen Marie and Julie Michelle.

Dorris, who is finishing up at Southeastern Seminary, is a native of Springfield, Tennessee, and graduated from Austin Peay State University in Clarksville, Tennessee. He also attended East Tennessee State University in Johnson City.

Before entering seminary, Dorris was a special agent for the Internal Revenue Service in Nashville and served in the Air Force in the United States and French Morocco.

Mrs. Dorris, the former Jean Moreland, attended Austin Peay University. The couple has two daughters, D'Anne and Della Ruth.

Ministerial Student Percentage Up

Cumberland College has reported that one of every five students enrolled at the Williamsburg school is preparing for a Christian vocation.

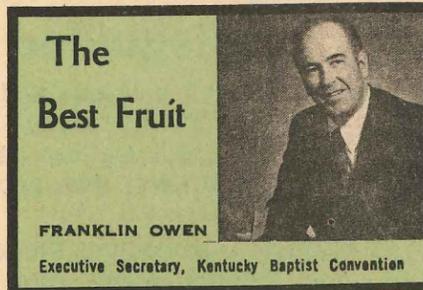
The 20 percent figure represents a sharp increase over the last time a report was made which was several years ago. At that time only five percent of Cumberland's total enrollment were headed for church related careers.

The current percentage represents 336 students. Of that number, 130 are studying for the preaching ministry, 65 for religious education related ministries, 46 for mission work and 95 for music ministries.

According to the school's placement and information services, most of the students serve in churches in and around the Williamsburg area.



Indicative of the high percentage of students pursuing church related vocations at Cumberland College is the introductory level homiletics class. The group, pictured above with their professor, Leon Simpson, rear and center, represents the largest enrollment for the course in the school's history—40 students.



The Best Fruit

FRANKLIN OWEN
Executive Secretary, Kentucky Baptist Convention

It was at the early service on an Easter Sunday morning. I sat like any minister, surveying the congregation in which I was most interested, with whose individual life situations I had reasonable knowledge, and about whom I prayed most.

A youth stood up to sing. He had grown up in our church. He hadn't sung many solos. He did well. Here before our eyes, he had become a witness.

His Sunday School teacher sat at front and I watched his countenance fill with justifiable pride. I knew the dedication of both teacher and pupil. I thrilled at both.

I want to commend the type of enjoyment that I saw this Sunday School teacher experience, and the kind of pride that he felt. He was watching a life grow and develop. He was watching a Christian witness ply his talents.

Blessed is the man who lives to see fruits born from his Christian workmanship among youth. This is a greater thrill than building a house, or than watching a flower grow, that one has nurtured and watered.

Yea, this satisfaction goes deeper even than that of a teacher who watches the mind of the pupil develop. I speak of the growth and development of a Christian witness. I speak of the immeasurable joy of seeing a human spirit grow into its highest expression of life; namely, to please and praise its Maker and Redeemer.

Jesus lifted the gaze of his disciples from the material harvest field below to the harvest of human beings from the Samaritan village ("lift up your eyes...." John 4:35). This is life's greatest field of sowing and reaping.

Frank Owen

Express Your Opinion
in
The Baptist Forum

Western Recorder

KBC President Schafer Is A Pastor First Of All

By Bob Terry
Associate Editor

In October of 1973, Henry Schafer sat in his Owensboro study writing, rewriting and rewriting again a sermon that was to propel him to the zenith of Kentucky Baptist leadership.

When the Kentucky Baptist Convention assembled in Owensboro during November of that year, Henry Schafer preached the Annual Sermon, and, as a result of that message, "The Joy of Serving Jesus," he was drafted by the messengers to serve as president of the statewide convention.

"I think I was the most surprised person in the auditorium when I was nominated," Schafer said later. "The first time I knew I would be nominated for president is when I heard my name called."

"I have never sought a political office in my life," he said, "but I have never refused to serve my denomination in any way I could."

But the Bellevue Baptist Church pastor was no stranger to state leadership. For six years he served as a director of *Western Recorder*. He had served on the administrative committee of the KBC executive board as well as on the finance, denominational cooperation, Christian life and nominating committees.

Long Run Association tapped Schafer's ability to lead the social ministries committee. During his 14 years in Louisville he served on most every committee imaginable. Earlier, Daviess-McLean Association elected him moderator.

But the Hancock County native never lost sight of the fact that he was first of all a pastor. During student days at Western Kentucky University and Southern Seminary, he served the Blackford and Pellville churches in Hancock County and Glenville Baptist Church in Daviess-McLean Association.

Following graduation, he accepted the call of the Pleasant Grove Baptist Church in Owensboro. From there, in 1947, Schafer began a 12-year pastorate at Eaton Memorial church in the same city.

Victory Memorial Baptist Church in Louisville was his next pastorate, a church he served for 14 years. During this time he led the church to adopt ministries aimed at a rapidly changing community. An extensive ministry to senior citizens grew as did the church's mission concern. Jefferson Street Baptist Chapel, an inner city mission, looked to Victory Memorial as the mother church.

In the spring of 1973, Schafer accepted the call of Bellevue Baptist Church and

returned to Owensboro. The following November he was elected KBC president. During the intervening months the new president demonstrated his loyalty to his congregation. Without shirking the responsibilities of president, Henry Schafer remained, first of all, pastor of Bellevue Baptist Church.

In behalf of the convention, he crisscrossed Kentucky many times. But he has missed few services of his home church. "God called me to be a pastor," Schafer often says. "That is where my joy lies."

Another joy for the KBC leader is a camp named in honor of his parents. Camp Schafer is operated by the Daviess-McLean Association. It originated as a gift from the Schafer children of the farm where they grew up.

From a modest beginning of a house, a barn and a small cottage, Camp Schafer has grown to a large complex capable of accommodating 125 persons. In 1975 the camp will host its first KBC sponsored event, the Fellowship Conference for the western portion of the state.

On the side of a hill about two-thirds of the way between the old home and a clear water spring, stands a one-room prayer cottage. The structure was put there by the Eaton Memorial Baptist Church while

Schafer was pastor. It stands on the site where Schafer surrendered to the gospel ministry. Today the building stands as a reminder of the love that can exist between a pastor and his people.

As we walked together over the picturesque hills of Camp Schafer, ostensibly hunting rabbits, Henry reminisced about the memories of a young man dealing with God about his life's future. A pond, a hillside, a spring, a tree, all places where the KBC president found God's guidance and call.

He now invests much time and energy and resources to provide a place where other young people can give an opportunity to find God's will for their lives in the solitude of the Hancock County hills.

As Schafer began his year as president, he was asked what he wanted to accomplish during his term. "I want to help our schools," he replied. "All our schools have problems peculiar to their situations. But they are all valuable."

"If I can help them communicate their message to Kentucky Baptists and, in turn, help the schools better understand where Kentucky Baptists are, that is what I would like to do," he said.

Problems have a way of outliving people. But it is good to know that the problems of the Kentucky Baptist Convention are in the hands of one who knows the "Joy of Serving Jesus."



In March, ground was broken for a new \$80,000 swimming pool for Camp Schafer, Henry Schafer, second from right, was there to turn the first shovel of dirt. Others in the picture, from left, are Dan Hughes, Jr., camp director; Mrs. Douglas Haynes, camp development committee; Harold Butler, first vice moderator of the association; Schafer; and Gates Bowman, chairman of the camp trustees.

Convention-wide High Attendance Sunday Set

Kentucky Baptist churches will be part of a massive effort aimed toward a record 5,000,000 people in Sunday Schools across the Southern Baptist Convention.

"High Attendance Sunday," November 17, will climax a six week Reach Out Project in which many Kentucky and other SBC churches are participating.

High Attendance Celebration Sunday, the first such Southern Baptist Convention-wide attendance project, is designed to celebrate the highest one day Sunday School attendance in the 129 year history of the SBC.

November 17

Presently, over 7,180,000 are enrolled in the 33,534 Southern Baptist Sunday Schools, according to A. V. Washburn, secretary of the Sunday School department at the Southern Baptist Sunday School Board.

Reaching the 5,000,000 attendance goal would mean an increase of one-third over the 3,250,000 people who attend Sunday School regularly.

To begin the tallying process, each church is being asked to report attendance to its local association of Baptist churches as quickly as possible after the church service on High Attendance Celebration Sunday, a Sunday School Board spokesman said.

Associations will contact unreported churches Sunday evening and compile an associational report, which should be called to the Sunday School secretary of each state Baptist convention no later than the following Monday afternoon, he said. (BP)

Conference To Center On Evangelism In Church Program

Kentucky Baptists attending the Gaines Dobbins Conference on Religious Education at Southern Baptist Theological

Seminary October 28-31 will hear Southern Baptist leaders discuss the latest approaches to evangelism through the educational

organizations of the church.

"The purpose of the conference," explained Findley B. Edge, conference director, "is to give pastors and other church staff ministers an opportunity to explore ways to use the Sunday School and other church program organizations to reach people more effectively for Christ."

According to Edge, pastors, church staff ministers, and church members are invited to attend the conference.

"We are offering registration on a daily basis of only \$5 per day to those who cannot attend all three days of the conference," Edge explained.

The conference is named in honor of Gaines S. Dobbins, 84, who was the first dean of the school of religious education at Southern Seminary and who for more than 30 years has been a leader in developing leadership for strong, evangelistic Southern Baptist churches. Dobbins will bring keynote messages to conference participants.

Topics and leaders for the conference include: "A Total Strategy of Outreach," Jim Neyland; "Approaches to Evangelism," Leonard Sanderson; "The Place of the Sunday School in Evangelism," Allen Comish; "The Thrust of the Lay Ministry," Owen Cooper; "Utilizing the Educational Structures of the Church for Evangelism," Don Trotter, Lloyd Householder, Alma Hunt, and Glendon McCullough; "How to Be a Change Agent in Your Church," Elaine Dickson; and "A Case Study of Church Outreach," Ann Feltner.

Exhibits of church equipment will be provided during the conference by the Church Architecture Department of the Sunday School Board of the SBC. Information and reservations for the conference may be obtained by calling the Office of the Dean, School of Religious Education, Southern Baptist Theological Seminary, telephone number 897-4813.

Western Recorder

Southern Baptist-Catholic Understanding Matures

Will Steinbacher's first exposure, last June in Dallas, to the Southern Baptist Convention's annual meeting was "kind of like streaking," the personable Roman Catholic priest recalls.

"When people saw me pass by in my white collar and black suit, they would take a second look—just as they would at a streaker," he says with a chuckle. "I knew I was in the minority."

The Dallas experience, which Steinbacher, a priest of the Glenmary Missioners, describes as "bigger-than-life," was new to him but not to Glenmary, which has conducted a liaison program between Southern Baptists and Catholics for about seven years.

Steinbacher, working out of Newnan, Georgia, as deep south regional worker for the Cincinnati-based Glenmary order, follows two other Glenmary priests, Frank Ruff and Robert Berson, who pioneered the effort to create understanding and dialogue between the two large denominations.

"Our leaders determined that a massive job of dialogue needed to be undertaken among Catholics and Baptists, just so we could understand each other and help each other in ministry."

Although Steinbacher will occasionally turn up in other locations, his basic beat is five deep south states—South Carolina, Georgia, Alabama, Tennessee and Mississippi.

"I realize that the Southern Baptist Convention is the nation's largest Protestant-evangelical denomination and covers 33 state conventions in 50 states," Steinbacher explains. "But a one man staff can cover only so much territory."

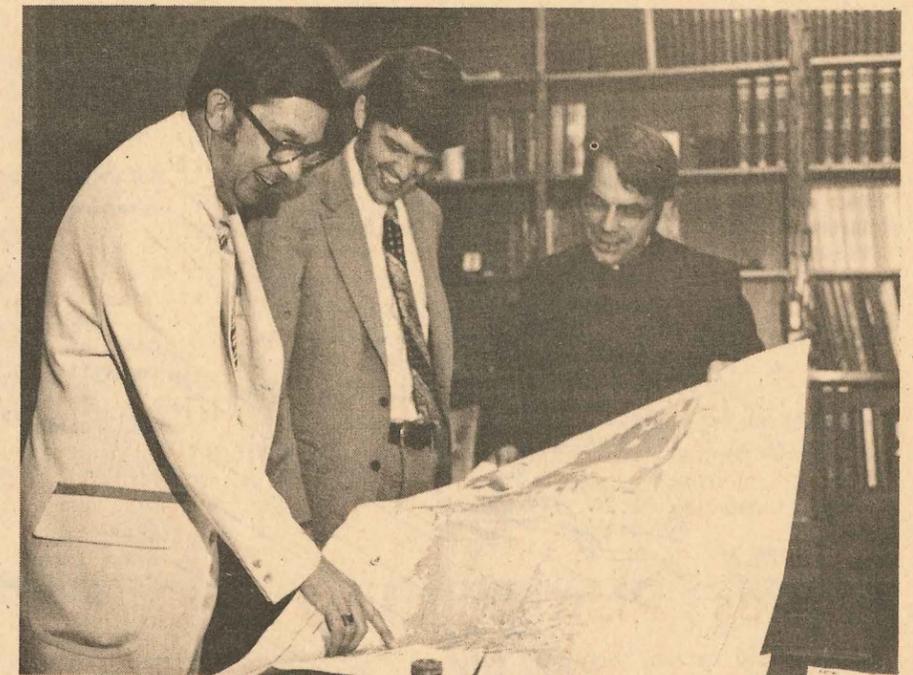
The Glenmary plan for creating Catholic-Baptist interchange, he told Baptist Press, has "three prongs"—two of which are now underway.

The basic "prong" is aimed at the grass roots, where Glenmary priests have sought to bring the laity and pastors of both denominations together for dialogues.

A typical form, Steinbacher said, is a two day meeting of about 40 people, which include a Baptist service, a Catholic mass and a series of group discussions.

Steinbacher, a Pennsylvania native, has found that the dialogues spark enthusiasm, understanding and a desire for continuing contact. The continuing contact part, he admits, has been difficult to achieve because of other pressing priorities of denominational and church life on both sides.

Another "prong" of the interchange has been dialogues between Catholic and



CATHOLIC-BAPTIST LIAISON—Will Steinbacher, right, Deep South Regional Worker for Glenmary Missioners in Cincinnati, discusses his work as liaison between Catholics and Baptists with two Baptist ministers. Eugene Briscoe, left, state student secretary for Georgia Baptist Convention, and Willard Brown, pastor of Macedonia Baptist Church in Newnan, Georgia, look at map of Christian groupings in the U.S. with Steinbacher.

Baptist leaders over the past three years in such places as Houston, Daytona, and Marriottsville, Maryland. San Francisco will host such a meeting in October 1975.

A "prong" still in development would involve a theological dialogue involving subjects of mutual interest, scholarly papers and three or four days of discussion in depth on the things which Baptists and Catholics hold in common and the things on which they disagree.

"We have to learn to accept each other as brothers in Christ," he said. "Our people are not trying to proselytize Baptists, and we don't expect Baptists to proselytize us. We have much to learn from our respective disciplines, and we hope our ministry is helping that learning process along."

He finds that two major areas of misunderstanding are a Catholic failure to understand "Baptist isolationism in interfaith affairs and the autonomy of the local church and a Baptist suspicion of the Catholic system of ecclesiastical authority."

Baptists, he said, also don't understand the changes that have taken place in the Catholic Church since Vatican II, when Catholics recognized the "ecclesial reality of other churches . . . that we don't have a

corner on our Lord and that the Holy Spirit works in other churches, too," Steinbacher said.

"The Baptist approach to evangelism is something that can help us," Steinbacher added, noting that Catholics have become more evangelistic, in part because of the "emphasis we are placing on scripture and because we are seeing afresh the need of reaching people."

As for the Southern Baptist Convention's annual session, Steinbacher was impressed by its "spirit of Godliness, prayerful attitude and content of its sermons"—especially the convention sermon by R. J. Robinson.

He had some mixed emotions about its "bigger-than-life flair for showmanship. But I'm not saying that's bad," he added of the meeting which drew a record 18,190 registered "messengers." "It's just different from anything I've seen before."

"Even in that one convention experience, my appreciation and respect for Southern Baptists grew immensely. I expect that respect to continue to grow in more and more dialogue across the days ahead."

"I'm open to any invitation from any Baptist group which would like to join me in such a pilgrimage." (BP)

Wives Plan Meeting At KBC

The second annual Ministers' Wives Dinner will be held November 12, prior to the start of the Kentucky Baptist Convention in Paducah.

Mrs. T. L. McSwain, president of the fellowship, expressed a desire for all ministers' wives to make a special effort to attend and support the new group.

The annual dinner will include the election of new officers and a report of the group's activities.

The theme for the program is "His Crowning Joy." Featured speaker will be Mrs. Sabra Romeo, an evangelistic soloist, wife, mother and homemaker.

The dinner meeting will begin at 5:00 p.m. at the Lone Oak Baptist Church.

Transportation will be provided from the First Baptist Church in Paducah to the dinner site. Women planning to attend should clip and mail the reservation form below.

Tickets for the event can be secured until noon November 12, during the Pastor's Conference at First Baptist, Paducah.

According to Mrs. McSwain, the Wives Dinner was organized to give wives an opportunity to meet one another. It is hoped that as the group grows it can have a meaningful ministry to all minister's wives, she added.

At the first meeting last year, 72 wives were present. Mrs. McSwain hopes there will be over 100 in attendance this year.

Ministers' Wives Dinner

RESERVATION FORM

Date: November 12 Time: 5:00 p.m.

Place: Lone Oak Baptist Church Cost: \$3.00

Reservations for _____

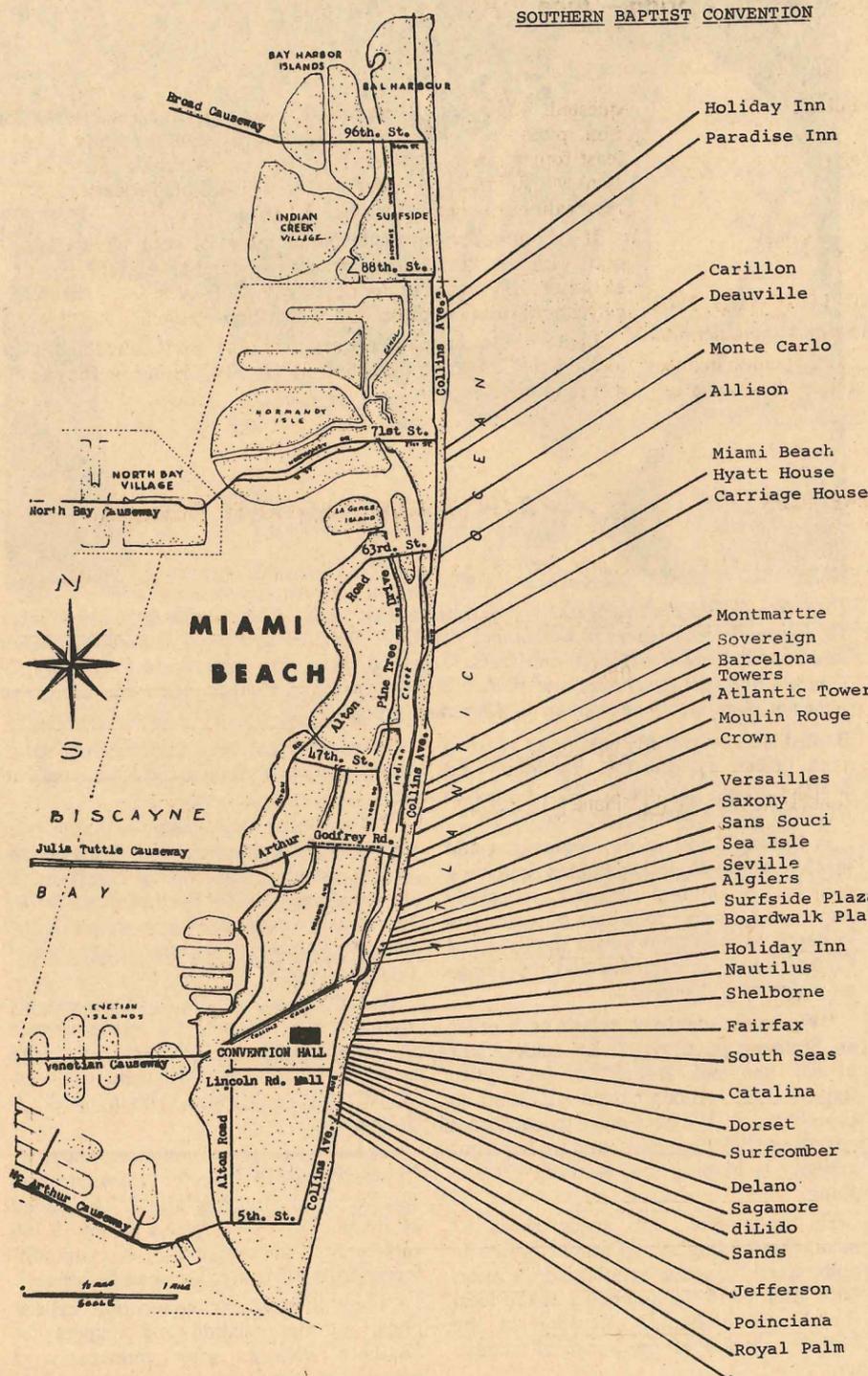
Address _____

Church _____

Clip and mail to Mrs. Ray Jackson, Box 235, LaCenter, Ky. 42056

Tickets must be picked up by Tuesday noon in display area.

Southern Baptist Convention



SOUTHERN BAPTIST CONVENTION

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- Holiday Inn, 8701 Collins Ave.
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- Paradise Inn, 8520 Harding Ave.
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- Deauville, 6701 Collins Ave.
Singles \$21, Doubles \$25, 3 & 4 per. \$6
- Monte Carlo, 6551 Collins Ave.
Singles \$16, Doubles \$18, 3 & 4 per. \$4.50
- Allison, 6251 Collins Ave.
Singles \$16, Doubles \$18, 3 & 4 per. \$4.50
- Miami Beach Hyatt House, 5445 Collins Ave.
Singles \$21, Doubles \$25, 3 & 4 per. \$6
- Carriage House, 5401 Collins Ave.
Singles \$21, Doubles \$25, 3 per. \$5
- Montmartre, 4775 Collins Ave.
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Singles \$14, Doubles \$16, 3 & 4 per. \$3
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- Raleigh, 1777 Collins Ave.
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SOUTHERN BAPTIST CONVENTION APPLICATION FOR HOTEL OR MOTEL RESERVATIONS

Miami Beach, Florida — June 10-12, 1975

Please fill out form completely and mail to:

SBC Housing Bureau
555-17th Street
Miami Beach, Florida 33139

**RESERVATIONS TO BE CLEARED THROUGH THE
SBC HOUSING BUREAU.** Each request must give definite date and approximate hour of arrival, and include names and addresses of all persons who will occupy the rooms re-

quested. If it should become necessary to cancel a reservation, please notify the SBC Housing Bureau promptly. At least four choices of hotels or motels are desirable. Reservations will be filled in order of date of receipt. Processing of reservations to begin October 1, 1974.

If accommodations at the hotel/motel of your choice are not available, the Housing Bureau will make a reservation elsewhere as near your request as possible, and you will receive confirmation direct from the hotel/motel.

Light house keeping rooms available and conveniently located to Convention Center. Write SBC Housing Bureau if interested.

HOTEL OR MOTEL PREFERENCES

TYPE ROOM AND RATE DESIRED

1st Choice _____ Single Occupancy _____

2nd Choice _____ Double Occupancy _____

3rd Choice _____ Other _____

4th Choice _____ Parlor, Bedroom Suite _____

ARRIVAL DATE _____ at _____ A.M. DEPARTURE DATE _____ P.M.

MODE OF TRAVEL: Automobile Plane Bus Other

NAMES OF ALL OCCUPANTS:
(Please bracket those sharing room)

ADDRESSES:

MAIL CONFIRMATION TO: NAME _____

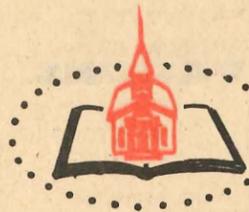
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CITY _____

STATE _____

SCHEDULE OF MEETINGS

Southern Baptist Convention	June 10-12
Woman's Missionary Union	June 8-9
Pastors' Conference	June 8-9
Religious Education Association	June 8-9
Church Music Conference	June 8-9



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for October 27, 1974)



LIFE AND WORK SERIES

An Example For Ministering

If a church is to fulfill its intended mission, the pastor must set a worthy example for the members to follow, then every Christian should be engaged in the work of ministering to others.

II Corinthians 3:4-6, 18

Paul informed the Corinthian Christians that his real purpose in ministering was to please God rather than men. Because of what Christ had done for him in saving him and in enabling him to serve Him effectively in the work to which he had been divinely called, Paul readily acknowledged that his Lord was entitled to the gratitude and praise for all of the work that he had been able to do. Paul knew full well that his sufficiency for the task which had been committed into his hands did not originate with him, but that it came from God. It is certainly comforting, assuring, and strengthening to know that "our sufficiency is of God."

God is our sufficiency for salvation and had a purpose in our salvation. We have been saved to serve. Of course, this is not the only purpose He had in saving us, but it is one of them. God never assigns us a task without providing the strength which will be needed in the accomplishment of it. The sooner we realize our human insufficiency and our utter dependence on God the better it will be for us.

Paul never planned to invest his life in the proclamation of the gospel. His remarkable transformation which came about through beholding the glory of God in the face of Jesus Christ is something that is also available to us. God's grace and glory are manifested to us in order that we may reflect them for the illumination and blessing of others. There is an implied comparison between the creation of light and the dawn of the gospel light, and each of these was meant for the benefit of all men. Every Christian is to be a light-bearer.

The treasure of God's glory in Christ has been deposited in "earthen vessels." It is God's purpose that through our very weakness His power may be released.

II Corinthians 4:1-12

Godly Paul was subjected to suspicion, criticism, malice, slander, and persecution.

When his enemies accused him of dishonesty, duplicity, and deceit, he sought to prove his sincerity and truthfulness. He declared that he did not have any temptation or inclination to misrepresent or deceive. He fully intended to continue faithfully with the proclamation of the glorious gospel in all boldness. He refused to lose heart or become discouraged in the performance of the great task which had been assigned to him by the Lord. Had it not been for his sense of the divine call and his deep appreciation of the great mercy of God extended to him through Christ, Paul might have faltered, but those two things kept him faithful. Satan strives constantly to get people to blind their eyes to the truths of God's Word. Due to Paul's loyalty to the Word of God and his earnest proclamation of the gospel of Christ, there were those who became Christians, in spite of all of the hardships, sufferings, and persecution to which he was subjected.

Although Paul repeatedly felt all kinds of unmerciful pressures, he always knew that God would not forsake him or fail to see him through the ordeals. Out of the

INTERNATIONAL SERIES

God's Concern For Justice

Amos lived in a day when there was great prosperity, but also many evidences of moral and spiritual deterioration. With penetrating insight he took note of the social, political, moral, and spiritual conditions throughout the land. Abhorring the terrible wickedness of the people, Amos called upon them to repent of their sins, to get right with God, and to be ethical in the living.

Amos 5:10-15

There is such a surprising similarity between the shocking picture which Amos painted of his day and the conditions in our world today that one is prone to think that the prophet was describing the age in which we live. In speaking to the people of Israel, Amos denounced their sins of hating judgment, oppressing the poor,

crucible of experience Paul learned how to accept some things that he could not understand and explain. As long as he remained on earth the Apostle wanted to be submissive and obedient to Christ. With his willingness and longing to minister to the people who needed Christ as their Saviour and Sovereign, he maintained the confidence and assurance that he would be sustained by the power of God, regardless of what unfavorable and trying circumstances he might be called upon to face. Constant exposure to the threat of death did not daunt him. He was committed to Christ in such a way that nothing could turn him aside from the duties and opportunities of the glorious Christian ministry.

From Paul we learn that any devoted Christian can expect to be called upon to suffer for Christ. Those who are faithful and true witnesses for the redeeming Christ will rejoice greatly when they enjoy the blessed reunion with those in heaven whom they had the privilege of introducing to Christ while they were here on earth. ☐

perverting justice, practicing idolatry, failing to perform their spiritual duties, and practicing gross immorality. Wealthy and greedy landlords took advantage of the helpless poor and defrauded them in every manner possible. They did not have a semblance of pity for the poor or compassion upon them. Even those whose task it was to administer justice were so corrupt that they permitted the rich to rob the poor of their very rights. After Amos had denounced the terrible sins of the people, he foretold the inevitable and approaching judgment which was coming upon them. He made it clear that it is utterly impossible for any people to indulge in such sins without being subjected to the judgment and chastisement of God. In the final analysis people never profit by

bribery or crooked dealing of any sort. Mistreatment of the poor is despicable in the eyes of God and of right-thinking people.

God's prophet earnestly and urgently admonished the Israelites to repent, to turn away from the evil habits which they had cultivated with such assiduity.

It is a certainty that God will not manifest His presence and power in the midst of His people, nor in their behalf, when they are living in open sin. To do so would make Him a partner in their sins, and that He has always refused to be. Through Amos, God warned the people that there was still time for them to repent and to find grace in His sight.

In spite of their observance of many religious assemblies and feasts, underneath all of their outward show there remained many corrupt practices and terrible sins. With their many religious services they hoped to obtain the favor of God and at the same time to continue in their sinful ways. But all of the pomp and display, which characterized their religious services, was an offense to God.

Amos 8:4-6

Without hesitation Amos, God's fearless prophet, here turned the fire of righteous indignation against those outwardly respectable and professedly religious, but greedy, proud, immoral, idolatrous, self-indulgent, and dishonest schemers and hypocrites, and denounced them harshly and strongly because of their injustice and wrong treatment of others. Any pretense of religion which is accompanied by unkind, unfair, and dishonest dealings with others makes a complete mockery of one's faith.

In their consuming desire for greater riches many of the rich actually and indignantly begrudged the new moon and the sabbath because it was necessary to suspend business transactions on those days, thus depriving them of the privilege of exploiting, oppressing, and robbing others.

Amos told the people that God would not ignore the evil works of the rebellious, disobedient, unfaithful, and impenitent. Neither will God allow them to escape judgment and punishment or chastisement. Both individuals and nations will receive that which they deserve because of their disobedience to God. Amos taught that God wants people to love Him supremely and to love others dearly. God doeth all things rightly, inasmuch as He is the embodiment of justice. It is His will and purpose that people shall repent and get right with Him, and then live righteous lives, thus making it possible for justice to prevail in society. ☐

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Reports Indicate Foreign Mission Growth Spurt

Latest mission field reports indicate that foreign churches are growing at a faster rate than churches in the United States.

Ronald C. Hill, a missionary to Thailand since 1952, reported in the October issue of *The Commission* that membership in foreign mission churches should surpass 1,000,000 by 1977.

At the beginning of 1953, churches on the foreign field had 195,067 members. That accelerated by 87 percent to 364,943 in 1963, and then went up another 121 percent to 807,356 through 1973, according to the latest available figures.

"If Baptists (abroad) continue to baptize . . . (more than) 50,000 a year as during the past decade, the first million should be reached by 1977, and by the year 2000 the second million," Hill said.

A comparison of statistics from the Southern Baptist foreign mission fields, where 2,554 missionaries now work in 81 countries, and from Southern Baptist work in the United States shows mission field churches growing at a faster rate.

In the past 20 years, churches on the foreign mission field related to Southern Baptist work have increased more than 300 percent. The number of churches has risen from 2,201 in 1953 to 6,907 at the end of 1973.

Membership during that time has almost quadrupled, from 214,767 at the end of

1953, to 807,356 last year.

Meanwhile in the United States, churches in the SBC, the nation's largest Protestant-evangelical denomination, showed only a 17.5 percent increase, from 29,496 to 34,667.

Membership in the states increased more than 4.4 million, from 7,886,016 at the end of 1953, to 12,297,346 at the end of 1973. That represents a 55.9 percent increase.

The annual average growth rate in members has shown a 7.4 percent increase each year on the mission field, but just 2.8 percent in SBC churches at home.

The baptism category provides another comparison. In 1953, Baptist churches abroad baptized 20,326—a ratio of one baptism to every 10.57 members. In 1973, a record 62,151 foreign field baptisms represented a 1 to 12.99 ratio.

Although SBC churches in the states baptized 361,835 persons in 1953, that represented a ratio of one baptism to 21.8 members. This was twice the members required overseas to win one person to Christ.

The 1973 figures show SBC churches here baptized 413,990—a ratio of one to 29.7, a much more rapid decline in ratio than overseas.

Hill said concerning the annual membership growth rate overseas, "Rejoicing

must be tempered by some sobering facts.

"Even if we are able to win four million to discipleship by 2000, what of the projected four billion that still will be non-Christian by then? Is the goal of doubling every decade enough?", he asked.

January Bible Study To Focus On Acts

January Bible Study, Southern Baptists' annual week of concentrated Bible study attended by more than 1,000,000 people, will focus on the book of Acts this year.

Acts: Working Together in Christ's Mission, by J. Estill Jones, pastor of Dogwood Hills Baptist Church, East Point, Georgia, is the adult study book. It is 144 pages, organized around the activities which took place in various mission centers of the day.

God's People: United For Conquest, written by David L. Jenkins and B. J. Dean, is the youth study for this year's Bible study. This book, taken from Judges 1 through Kings 11, is the third in the seven book Youth Bible Survey Series. Both books retail for \$1.10 per copy.

The youth book describes Israel's ups and downs, spiritually and materially, and shows the relationship between the state of the nation and dependence on God.

Resource kits, study guides, filmstrips, teaching aids, a cassette tape and numerous promotional materials are also available. All materials are available through Baptist Book Stores.

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THIRD ANNUAL BAPTIST WOMEN RETREAT

November 8-9, 1974
Cedarmore Baptist Assembly

Missionary Speakers



Miss Dorothea Lane
Japan



Rev. and Mrs. Donald Turner
North Brazil



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Missions Information

Inspiration

Recreation

Send registration fee (\$3.00 per person) to Cedarmore Baptist Assembly
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Additional cost \$10.00 per person (in Boone Lodge)

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Airlift Set For Miami Meeting

Miami Airlift-75 is set for lift off Sunday, June 8, 1975.

On that date many Kentucky messengers to the Southern Baptist Convention will board flights bound for Miami, Florida, site of the SBC annual meeting.

For the third consecutive year these flights will be jointly sponsored by *Western Recorder* and Southern Seminary. The group travel plan will include roundtrip air and ground transportation, hotel accommodations in the luxurious Doral Hotel, seminary luncheon of your choice,

boat trip along millionaire row, tips and baggage handling at the hotel.

The world famous Doral Hotel is the only five-star rated hotel in the southeast, according to the Mobil Travel Guide. Its rooms are all identical in construction and appointment. This guarantees the airlift passengers of first class accommodations for the convention.

The Doral's location on Collins Avenue is 40 blocks closer to the convention center than the SBC headquarters hotel.

A side benefit for the Airlift passengers will be the free use of the world famous Doral Country Club on Wednesday afternoon during the convention break.

Miami Airlift flights will originate in Louisville, Cincinnati and Evansville via Eastern and Delta Airlines. Major cities in other parts of the United States will also be originating points for Airlift flights. Exact cost and flight schedules will be announced in the near future. •

Training Confabs Start In Madisonville

Associational Officer Training and Briefing Conferences are slated for October 19 at First Baptist Church, Madisonville, and the following Saturday at Georgetown College.

The conferences are designed to train leaders for upcoming Baptist emphases and programs in addition to providing information relative to their associational

responsibilities.

The identical conferences are open to all association officers throughout the state.

Twelve conferences will be conducted for participants. State and national Baptist leaders will conduct sessions for moderators, missionaries and mission committee chairmen, clerks, evangelism and stewardship chairmen.

Conferences for directors of Sunday School, Church Training, recreation and youth, music, library, Brotherhood and Woman's Missionary Union will also be provided.

Reservations should be made through your association office promptly.

Meals and gasoline reimbursement will be furnished to those attending. •

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