

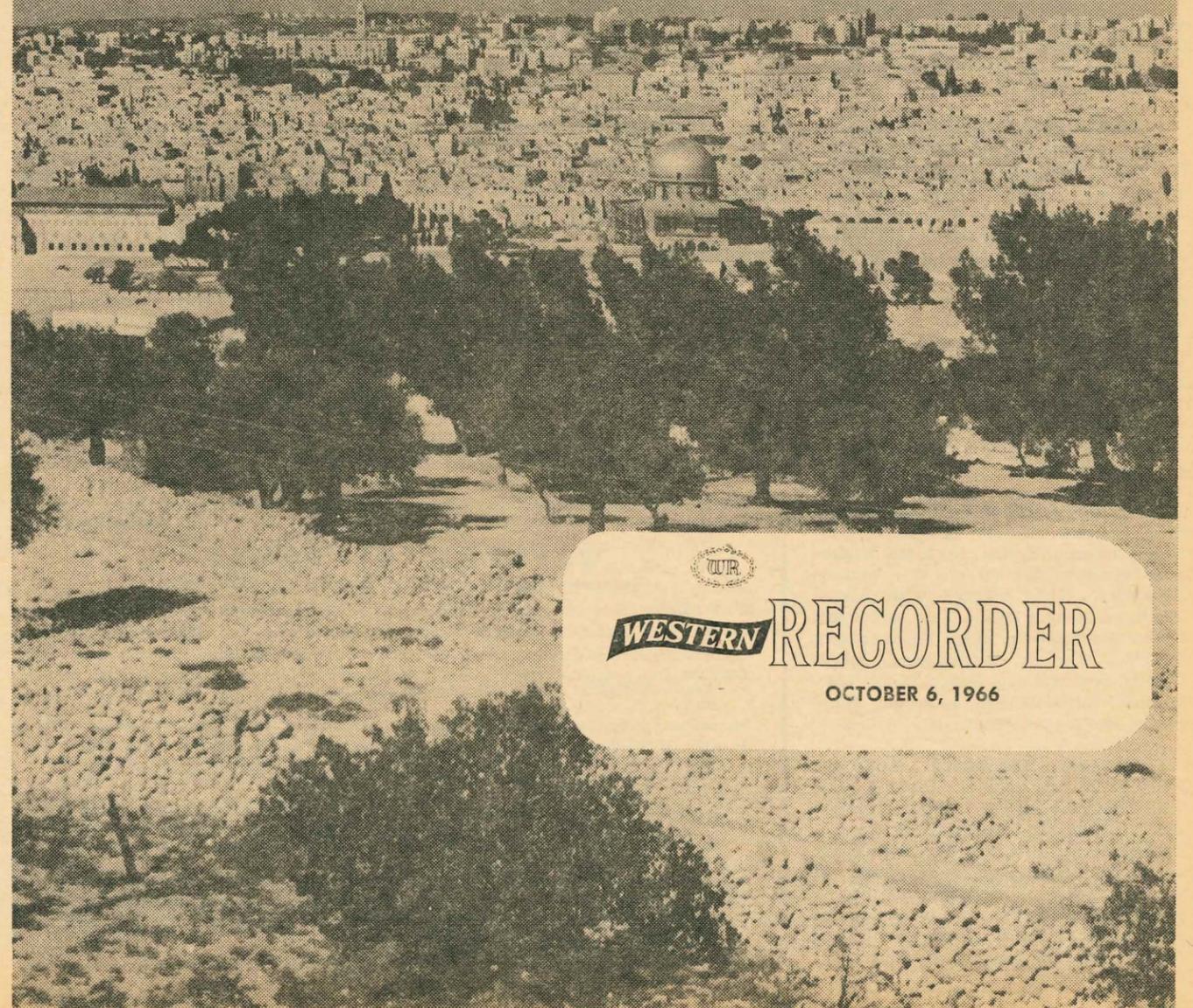
THE CITY OF JERUSALEM—as seen from the Mount of Olives

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WESTERN RECORDER

OCTOBER 6, 1966



GLEANINGS FROM THE FIELD

WHITE LICK BAPTIST CHURCH near Berea, Kentucky, has voted to construct a new church building. A tract of land has already been purchased for the church site. James W. Kinney is pastor of the White Lick congregation.

MRS. F. DAVID STULL, the former Bettye Dean of Lexington, Kentucky, and Mr. Stull will study at Southwestern Baptist Theological Seminary, Fort Worth, Texas, during the next year while on furlough. They serve as missionaries to Peru.

MISSIONARY S. Thomas Tipton, a native of Louisville, and Mrs. Tipton are on furlough this year from East Africa. They will be living in Paramount, California. She is the former Virginia Dixon of Ashland, Kentucky.

WILLIAM SIRESS began his ministry at First Baptist Church, Mayfield, Kentucky, on September 16 as minister of education. He and his family were honored by the church at a reception and old-fashioned "pounding" immediately after joining the church staff. The First Baptist Church pastor is John C. Huffman.

EDGAR TANDY, pastor of First Baptist Church, East Bernstadt, Kentucky, was evangelist for a fall revival at Swiss Colony Baptist Church, London, Kentucky. Eight professions of faith were reported. Pastor of the congregation is K. Maynard Head.

MISS LIN COX of Post, Texas, and Miss Barbara Stamps of Jachin, Alabama, have returned to their studies after summer mission work in eastern Kentucky. They worked with Alfred Jones, missionary of Mt. Zion and South Union Association near Williamsburg and Ty Clenney, pastor and Elliott County missionary at Sandy Hook. They served primarily in vacation Bible school and census work.

WELBORN MEMORIAL BAPTIST HOSPITAL, Evansville, Indiana, has scheduled its eighth annual pastoral care institute for October 24. Edward E. Thornton, professor of pastoral theology at Crozer Theological Seminary of Pennsylvania, will lead the institute. A group leader for one of the workshops will be Curtis H. Warf, pastor of First Baptist Church, Sturgis, Kentucky.

THE HUNGARIAN BAPTIST SEMINARY, Budapest, recently celebrated its 60th anniversary. Honored guest at the celebration was a retired Baptist pastor who enrolled in the first course work offered at the seminary when it opened in 1906.

VENEZUELA BAPTISTS launched a nation-wide "New Life in Christ" crusade recently with a series of preparation rallies. Joseph B. Underwood of the Foreign Mission Board, Richmond, has assisted Baptists of the South American country in planning for the Crusade, which will last from October 16 through November 6.

OCTOBER 26 is the starting date for the 10-day World Congress on Evangelism in Berlin, sponsored by *Christianity Today* magazine, Washington, D. C. Attendance is by invitation only. Every one of the 1,262 seats in Berlin's Kongresshalle have been booked for the Congress. Among the speakers for the conference is evangelist Billy Graham.

ERNEST BEAN, JR., pastor of Friendship Baptist Church, Greenville, Kentucky, was ordained to the gospel ministry during services at the church September 17. W. W. Johnson, superintendent of missions for the Muhlenberg County Baptist Association, preached the ordination sermon.

THE CHRISTIAN SCIENCE MONITOR, daily newspaper of the Christian Scientists, will receive a citation on October 13 from Protestants and Other Americans United for journalistic excellence in the field of church-state relations.

FIRST BAPTIST CHURCH, Middlesboro, Kentucky, observed homecoming day on September 25, the 77th anniversary of the church. R. Truett Miller is pastor.

A NEW CHURCH has been constituted in Kentucky's Ohio River Association as Emmanuel Baptist Church near Marion. On Sunday, September 18, the congregation moved into its new building which was constructed at a cost of \$35,000. Pastor of the young church is Royce Bynum.

THE BEECHMONT PLAYERS of Beechmont Baptist Church, Louisville, presented a drama at the church's Sunday night services on October 2. It was based on the life of Joseph Scriven, who composed the hymn "What A Friend We Have in Jesus."

JACK B. MATTHEWS, former pastor at Smith Mills, Kentucky, and Mrs. Matthews are on furlough this year from Argentina. He is studying at North Carolina Baptist Hospital's school of pastoral care at Winston-Salem.

Earnestly Contend for the Faith Which was Once for All Delivered to the Saints—JUDE 3

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WESTERN RECORDER

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BAPTISTS AND BAPTISM

by J. Dee Cates

With a note of nostalgia Baptist preachers point many times to the "days when the people were interested in doctrinal preaching." We believe multitudes of Baptists retain that interest yet. At least, many are interested in doctrine. A point of reference for our contention is the response of our readers to the recent discussions of alien immersion.

Discussion of the Baptist view of baptism began with the article by H. Rhea Gray titled "Shall We Return to the Baptist Position." He argued for a return to the doctrinal position of "that which constituted valid baptism in a Baptist church prior to the intrusion of Landmarkism."

Gray held that before Landmarkism the historic Baptist concept of baptism was "believers' baptism by immersion." The Landmark theory added to that concept, he believed, by insisting upon "believers' baptism by immersion at the hands of a Baptist minister." Thus, Gray contends, to the two historic aspects of valid baptism that it (1) *A proper meaning* (as a picture or symbol of the spiritual death, burial and resurrection of the believer after conversion and not for the purpose of conversion) and (2) *A proper mode* (immersion)—the Landmarkists added a third requirement: *a proper administrator*.

Surprisingly, readers' responses have run four to one in favor of Rhea Gray's view.

Administrator Not Discussed

Surprising, too, is the small number of Southern Baptist theologians who have written on the subject of scriptural baptism. Of the few who have discussed its significance, most have set out the meaning and the mode but have shied away from a discussion of the administrator or the basis of authority.

"The Baptist Faith and Message," a statement set forth by the committee authorized at the 1962 session of the Southern Baptist Convention meeting in San Francisco, says this concerning baptism: "Christian baptism is the immersion of a believer in water in the name of the Father, the Son and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried and risen Saviour, the believer's death to sin, the burial of the old life and the resurrection to walk in newness of life in Christ Jesus. It is a testimony of his faith in the final resurrection of the dead. Being a church

J. Dee Cates is editor of the Arizona Baptist Beacon. This article originally appeared as an editorial in that publication.

ordinance it is prerequisite to the privileges of church membership and to the Lord's Supper."

In "Fundamentals of Our Faith," Dr. H. H. Hobbs writes "The ceremony of Christian baptism, then, is a symbol of the death, burial, and resurrection of Jesus, of that which He did for our salvation (Matt. 20:22-23). In submitting to baptism we also testify to death to the old life, burial, and resurrection to walk in newness of life in Christ (Rom. 6:4-6; Col. 2:12)."

Concerning the administration of, or the authority for, scriptural baptism Hobbs discusses the reasons Baptists reject the baptism of other denominations: "In the case of those who practice sprin-

The Cover

... is a reminder of the importance of the Cooperative Program. October is Cooperative Program month. Mike Speer has made suggestions for its observance in his column on page 14.

... the mode is not New Testament baptism. In the case of those who practice immersion for salvation . . . , the meaning is wrong (cf. Acts 19:3-5). Baptists regard baptism by these groups as a perversion of New Testament baptism.

Dr. E. C. Routh, in "According to the Scripture," says "New Testament baptism is the immersion in water of a believer in Christ by a New Testament

(Continued on Page 10)

Gathering or Ingathering?

by Thomas E. Adams
Pastor, First Baptist Church
Johnson City, Illinois

There are two evangelistic services described in the book of Acts which ought to arrest the attention of any believer who truly desires to see revival come to his church. These two occasions are alike in many ways. They are unlike in others—especially in the number of "visible results" after the sermon.

Acts 2 records the great awakening on the Day of Pentecost. The transformed, Spirit-filled Simon Peter thundered forth the message with clarity and courage. He pulled no punches in this sermon. It was not calculated to tickle the fancies of sinful men. It was meant to thrust the claims of Christ upon people who desperately needed Him. There can be no doubt about the accomplishment of this purpose. What the uncouth fisherman lacked in polish and ability the Holy Spirit more than made up for by his anointing. When the invitation was given, 3,000 people responded affirmatively with public commitments to the Lord Jesus. That's a pretty good revival by any gauge of measurement. That's effective mass evangelism any way you look at it.

Another Sermon Rejected

Another vantage point on Mars Hill, another Spirit-filled apostle stood before a vast multitude of people. Paul preached essentially the same message and exalted the same Christ as did Simon Peter. If anything, he did a better job. He was one of the best-trained and best-educated men of his day. He was a man of culture, refinement and skill. Paul could herald the Gospel in an effective manner to any strata of mankind. Yes, he had much more going for

him than the "Big Fisherman" did.

Then, surely, no one would deny that he was every bit as dedicated, zealous and Spirit-filled as Simon Peter. Yet, when this evangelist gave his invitation, the overwhelming majority of the congregation either mocked the preacher or decided to think over what he had said and perhaps return to another service before the meeting closed. Only a handful believed. They were so few in number that most of their names are listed in one verse.

What Made the Difference?

What made the difference in these two gatherings? Obviously, more than one factor is involved. However, I venture to mention one of the most important. At Athens Paul stood virtually alone from the human standpoint. At Jerusalem Peter was backed by 120 members of his local congregation. These believers, fresh from a ten-day prayer meeting, undergirded his ministry. These saints, with cleansed hearts, renewed wills and flaming zeal must have been greatly used to turn the tide of spiritual warfare. These Spirit-filled Jews did more than give moral support to the evangelist by their presence and encouragement.

While this is no small contribution, much more is involved. The context of Acts 2 indicates that these prayed-up, empowered church members were also bearing a radiant witness to their risen Saviour.

The "pulpit" empowered by God can make a terrific impact on the citadel of Satan. But when the "pulpit" and the "pew" close ranks and join forces under the enduement of the Holy Spirit, hitherto impregnable gates of hell collapse like paper mache.



New England Dreams Come True

Plans and dreams of two years for a revival with the Rice Memorial Baptist Church, Northboro, Massachusetts, and a quick look at New England Baptist landmarks past and present came to realization for the editor on Sunday, September 25. Just to be in New England is a memorable experience. To be here to join a little Southern Baptist congregation in worship and witness is unforgettable.

New England in early fall is almost as beautiful as Kentucky in mid-October. A drive through the New England countryside is exhilarating. In early October the oaks, maples, beeches, and birches vie for splendor in color while the white pines brace for the biting winds and burdensome snow. Riding along the higher rolling hills overlooking the valleys in Northcentral Massachusetts, the foothills of the Berkshire Mountains of Western Massachusetts and the White Mountains of New Hampshire are clearly visible in the bright autumn sunlight.

The typical New England architecture is unlike that anywhere else in America. Many of its features hark back to early colonial days. The steep roofs let the snow slide off. Barns attached to the main house gave the early colonists protection from the New England winters as they cared for their stock. An intellectual atmosphere abounds everywhere in New England. The most impressive building in nearly every village is the public library which usually boasts of a wide circulation of its volumes.

Winter seems to come early in the Northeast. Brisk cold winds swept the Boston airport as the Whisper Jet put down Saturday night and the first frost of the season was promised for suburban areas if the winds subsided. A cold moon hanging high in the sky looked down on the same rocky soil and wooded rolling land the pilgrims found over three centuries ago.

Northboro, about thirty miles due west of Boston, is one of many villages carved out of the original land grants. It dates back to the 1700's as do most places and things seen in Massachusetts. This is also Marlboro country for out of the same Sudbury Plantation from which came Northboro also came Marlboro, Westboro and Southboro.

These villages and their outlying areas are thickly populated with the thousands who work in the business and industry of Boston, Worcester and other commercial centers. An amazing and wonderful variety of people of many national origins make up the population. This makes for a rich Christian fellowship in the churches. For example, in Rice Memorial Church the song leader and deacon chairman is a

talented and dedicated Swedish man, Ralph Lofstedt. Mrs. Lofstedt is the pianist. One of the most radiantly Christian families I ever met is another Rice Memorial couple, the Richard Risas, in whose home in Worcester a little home fellowship meets every Tuesday evening. This little group no doubt is the beginning of another New England Southern Baptist church. Richard is a Swede, his wife is Syrian and together they are one in Christ.

The Northboro Southern Baptist congregation is only five years old but this makes it one of the older Southern Baptist churches in Massachusetts. The beginning of this church is unlike the start of many Southern Baptist churches in so-called pioneer areas. It was not begun by transplanted Southern Baptists in New England but by three families of Massachusetts who were seeking for vitality in their religious experience and came into contact with Southern Baptists in other areas they visited.

These families were not Northboro residents but lived in Westboro. They decided to plant the church in Northboro, however, because there was no Baptist witness here. The American Baptist Church of Northboro merged years ago with the Congregationalists and became a federated church. This is a very common occurrence for this area. The old building of the original Baptist congregation still stands in the middle of the village but is no longer used for worship.

The Northboro Southern Baptist witness began without an awareness of the historic significance of the location for Baptists. When it was realized that Luther Rice was born nearby, the church naturally took the name of Rice Memorial.

Northboro Southern Baptists have no meeting place even after five years. They rent the Grange Hall for Sunday mornings and nights and Wednesday nights only. All the rest of the activities have to go on in their homes. They use the first floor of the Grange Hall for a nursery and classrooms and the second floor for worship services. Three Sunday School classes also meet in the assembly hall used for the worship services.

Though they have no building of their own, the Rice Memorial Church has already mothered two churches and is now sponsoring the home fellowship at the Risas in Worcester. They do have four acres of beautiful land on a main road for building later on.

The Rice Memorial pastor is Merwyn Borders, a Kentuckian from down near Elkton, a Georgetown College and Southern Seminary graduate. Merwyn, along with his wife, the former Linda Daugherty from Turners Ridge Baptist Church near Falmouth, Ken-

tucky, felt the pull of mission service for several years while serving the Main Street Baptist Church in Alexandria. It was no surprise then to their close friends when they left a growing congregation with lovely new facilities in Alexandria to come to Northboro to join a few families in a holy venture in a Grange Hall.

Sunday School attendance last Sunday at Rice Memorial was 60. Forty were members and 20 were visitors. The visitors were the result of the witnessing of the members. Many of these visitors are searching for a vital religion and church experience. Southern Baptists are strange and different from anything they have ever known. Time and cultivation are needed to make much impact but progress is sure if slow.

The pastoral services of a talented and trained person like Merwyn Borders is made possible by the generosity of a few members and the help of the Southern Baptist Home Mission Board. The approach of the Home Mission Board in New England is to help provide top pastoral leadership instead of investing in buildings. This seems to be the best philosophy in the case of New England. Buildings without trained full-time pastors would make little impact here. On the other hand, able pastors can lead in growing a church that will have resources eventually with which to have buildings.

All in all it is an exciting and inspiring experience for the editor. The unsurpassed beauty of the New England countryside in autumn, the rich religious and national historical significance of this birth place of America and the challenge of the Southern Baptist witness for Christ in a modern secular society make for an impressive and challenging visit to New England.

Progress In Ayer Without A Pastor

Every New England Southern Baptist congregation is an interesting story. One of these is the Calvary Baptist Church in Ayer, Massachusetts. Located near Ft. Devers, this congregation is made up entirely of military families with the exception of one family.

Macon, Georgia, Church Fires Staff Members Over Integration Incident

Macon, Georgia (BP)—The Tatnall Square Baptist Church here voted 259-189 to fire its pastor, Thomas J. Holmes, and two other staff members over the issue of integration.

Ousted along with the pastor were Douglas Johnson, minister of students and associate pastor, and Jack W. Jones, music director. All three men resigned Sunday night, September 25, after the congregation voted that morning to request their resignations.

While the vote was going on inside, a Negro student at Mercer University (Baptist) from Ghana, tried to attend

the service but was denied admittance by the ushers and held by the police until he agreed not to enter the church. Sam Jerry Oni, who said he was a product of Southern Baptist mission work in Ghana, was detained by the police for about 30 minutes. He was later released when the chairman of the deacons declined to press charges.

Oni said he intends to continue seeking a seat in the church because "missionaries from the Southern Baptist Convention came to my land preaching the word of God, but when I attempted to practice their teaching, I was refused

Calvary is considered fortunate because it is one of the very few Southern Baptist New England congregations which has a building.

The Calvary building would not be anything to boast of compared to most Southern Baptist church buildings. It is made of surplus army buildings remodeled with materials bought on personal credit of several members and with the labor of members.

Calvary has had no pastor since early spring. Up to then the pastor was another military man who has returned to Tennessee to complete his last two years of college work at Union University. In spite of having no pastor, Calvary has continued to grow, having more than forty additions during the summer months. A dozen or more of these additions were professions of faith.

Sunday School attendance at Calvary runs over 100, which makes it one of the leading Southern Baptist churches in New England. Sunday, September 25, was the occasion for the ordination of two deacons, which was the purpose for the visit of Northboro Pastor Merwyn Borders and me to Ayer. The two men ordained are typical of the cosmopolitan complexion of Calvary. Robert Wallace, one of the new deacons, is from Texas and is a career military man. He came to Calvary from Thailand, where he helped start a Baptist church in Bangkok.

The other new deacon, Gordon Baker, is a Canadian and his is the only civilian family in Calvary at this time. The church parking lot was filled with automobiles, each seeming to have a license from a different state.

As different as are the surroundings and other characteristics of this congregation, Calvary Baptist and Ayer are much like Southern Baptists elsewhere. They don't meet very long without eating and so a reception with cake, punch and coffee followed the ordination service. And several of the families living some distance away had been at church all day and would not go home until after evening services. And so it is with Southern Baptists Sunday after Sunday in New England just as it is in Kentucky, Mississippi or Texas.

the opportunity in this country."

Oni is a member of the Vineville Baptist Church, another Southern Baptist congregation in Macon.

Jerry Rogers, chairman of the Tatnall Square deacons, said the ushers told Oni to go to the church where he was a member or to some other church, and asked him to leave when he refused.

The ministers issued a statement that expressed sorrow that the church "has allowed itself to be shadowed over the issue of seating all persons who desire to worship in our sanctuary."

"This church is blessed with many dedicated Christians," their statement continued. "It is our hope that these people will now devote their energies toward rebuilding the church."

Southern Baptists

Slight Majority Prefer Late June SBC Date

NASHVILLE (BP)—Results of a survey taken during the Southern Baptist Convention session in Detroit have disclosed that a slim majority of the 1,707 Baptists polled prefer to meet for the annual convention in late June rather than early June.

The statistical summary also disclosed that nearly 60% of the Baptists polled did not plan to remain for the last session of the convention.

Using IBM ballot cards, 1,707 messengers attending the Thursday afternoon session answered ten questions about the convention attendance.

Although about 54% indicated that they preferred to hold the convention during the last two weeks in June, the poll did not indicate how many preferred a June meeting date over sessions in May.

Interdenominational Cooperation Urged

NASHVILLE (BP)—Improved relations and communications between Southern Baptists and other Christian groups in the world were cited by two Baptist denominational leaders during the annual Southern Baptist Convention Communications Conference here.

After four and one-half centuries of "cold and hot war" between Baptists and Catholics in particular, "a thaw has come," said C. Emmanuel Carlson of Washington, executive director of the Baptist Joint Committee on Public Affairs.

Carlson, in an address on "Baptists and Christian Unity: Communication with Other Christian Groups," outlined the basic biblical and spiritual bases for Christian unity, and listed ways that Christian groups in America are communicating with each other.

The other speaker, Clifton J. Allen of Nashville, reacted to Carlson's address, citing reasons why Baptists should be concerned about Christian unity.

"I think we have something to con-

tribute" to discussions on Christian unity, said Allen, editorial secretary of the Southern Baptist Sunday School Board.

Allen said a leader of another denomination once told him that Southern Baptists seem to have "an awareness of the reality of the Lordship of Jesus Christ not easily seen in our relationship with other Christians."

Wouldn't it be wonderful," said Allen, "if we could contribute a sense of the Lordship of Jesus Christ as a basis for Christian unity in this world?"

"It is probably true," he said, "that in the whole field of communications with Christian groups, Southern Baptists are less effective in the area of communication with other Christian groups than any other."

Allen said that a study of Baptist history and practice would probably show "that we are uncertain about the meaning of Christian unity and defective in communicating with other groups."

Southern Baptists

Increased Benefits Sought In New Protection Plan

NASHVILLE (BP)—Plans for a new Southern Baptist protection program which provides for more and larger retirement, widow and disability benefits were outlined here by the Annuity Board of the SBC.

Executive secretaries of state Baptist conventions encouraged the Annuity Board to proceed with its plan to offer the new protection plan. All state conventions must approve it individually during their annual meeting this fall.

R. Alton Reed, executive secretary of the Annuity Board, outlined the new program to the state secretaries and later to the SBC Executive Committee.

"Under the proposed new program," he said, "disability benefits will jump to the same amount a member would have received if he had participated until he retired at age 65." Under the present plan disability provides for a maximum of \$900 per year.

Widow benefits will be the full 40% of the amount of what the normal retirement benefit at age 65 would be. In the current plan widow benefits are on a step-up formula taking six years to reach the 40% maximum.



GEORGIA BAPTIST EDITOR HONORED—John J. Hurt, Jr. (right) editor of the CHRISTIAN INDEX of Georgia for the past 19 years, receives a citation of appreciation for his years of service with the Georgia Baptist weekly newspaper. Louie D. Newton, former editor of the paper and present pastor of Druid Hills Baptist Church, Atlanta, makes the presentation during an appreciation dinner for Mr. and Mrs. Hurt. Hurt is replacing E. S. James as editor of the BAPTIST STANDARD of Texas. (BP Photo)

To Aid BEST Investigation— Additional Church-State Study Requested

NASHVILLE (BP)—The Executive Committee of the Southern Baptist Convention voted here to request a systematic study of the issue of separation of church and state to assist in the current two-year Baptist Education Study Task (BEST).

The Executive Committee asked "for more systematic information on church-state relations to be provided by the Baptist Joint Committee on Public Affairs."

The request suggested that the study be carried forward as far as possible by January, 1967, to aid the 24 regional seminars as a part of the two-year BEST study, and that the project be continued until completed for general use.

Earlier, the Executive Committee heard a lengthy report of the BEST findings committee's analysis of the results of the first national study conference. The conference was held in Nashville, June 13-16, but the findings committee report was not developed and released until the September 20 Executive Committee meeting.

The Executive Committee, however, took no action on the complete findings committee report, approving only the request that the Baptist Joint Committee on Public Affairs make the study of

church-state relations concerning all Baptist institutions.

An entire evening's session was devoted to the report of the Baptist Education Study Task findings committee.

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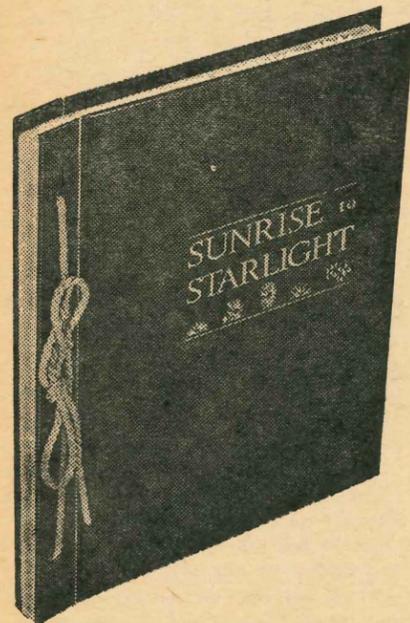
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Kentucky Southern Names Acting Dean

Ray Stines, director of admissions and registrar at Kentucky Southern College, Louisville, has been appointed acting



Stines

academic dean of the school for the current academic year. Before joining the Kentucky Southern staff more than two years ago, he served as dean and physics teacher at Sue Bennett College, London, Kentucky. He is a graduate of Sue Bennett College, Bethel College, McKen-

zie, Tennessee, and Washington University, St. Louis, Missouri. He has done advanced work at Florida State University. He hopes eventually to study for a degree in higher education at Indiana University.

He and his wife, Joyce, and their three children are members of Crescent Hill Baptist Church in Louisville.

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Dever Called As Pastor Of Fisherville Church

First Baptist Church, Fisherville, Kentucky, recently called John Dever, doctoral student at Southern Seminary, Louisville, to serve as pastor.

He replaces David McGowan, who resigned after three years at Fisherville to become a counsellor for the Georgia Baptist Children's Homes.

A native of Missouri, Dever graduated from the University of Missouri at Rolla and later received the B.D. degree at Southern Seminary.

After a three-year pastorate in Alabama, he returned to the seminary to work on the Th.D. degree in ethics and philosophy.

He has also served as pastor of churches in Austin, Indiana, and Franklinkton, Kentucky.

Mrs. Dever is the former Marcia Hall of Bethlehem, Kentucky. They have two children, Barry, 3, and Michelle, 2.

Memorial Scholarship Fund Established At Georgetown

A 1903 alumna of Georgetown College, Mrs. William Moore Peak of Durham, New Hampshire, has made a gift of \$20,000 to the college to establish a memorial scholarship fund.

The initial gift is being made in memory of both her late husband and brother. Mrs. Peak's brother, the late William Henry Branham, who was a 1904 alumnus of Georgetown, was the college's first Rhodes Scholar. He taught history at his alma mater for two years following his return from Oxford University in England.

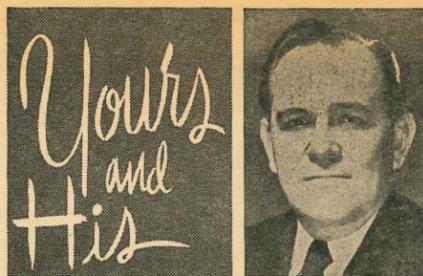
The donor has asked that the Branham-Peak Fund be used to assist outstanding young men seeking admission to Georgetown. It is her hope that the fund will serve as a means of bringing male students to Georgetown who have the capacity to develop into Rhodes Scholars.

During its history, Georgetown College has had five Rhodes Scholars, three of whom are still living.

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has real love for teen-agers, plus ability and zeal to lead them to Christ. Interdenominational group has own summer camp.

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Western Recorder
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Bound For Bowling Green

The annual State Convention meeting is coming closer all the time! November 16-18 is the full convention, but the pre-convention meetings are on Tuesday, November 15, starting in the afternoon. The executive board will also meet at 11:30 A.M., Tuesday, November 15, at Western Hills Motel Restaurant. The youth night is Friday, November 18, at Diddle Arena, Western Kentucky University. All regular sessions will be at First Baptist Church.

Make Your Reservations

Now is the time to make your motel-hotel reservations at Bowling Green. A complete list of these, with prices, are listed in the *Western Recorder* for September 22 on page 10. Make them now.

Send Your Youth—and Choirs

In addition to your coming, plan now to send your youth to the youth night, Friday, November 18, Diddle Arena, Western Kentucky University.

Get a bus, truck, cars or train! One of the finest things a church can do for its young people is to give them exciting Christian experiences. They are going to get their "kicks" somewhere. As leaders, let's help them get them in the Lord's work. The cost is negligible.

A youth choir? If so, write to Dr. Eugene Quinn, Baptist Building, Middletown, Kentucky, and tell him you have a group and want to know the hymns to practice and other details. He will send them to you at once. You have time now to get them ready for this youth night trip.

Time schedule? It is Central Standard Time (slow time to those in EST area). Choirs rehearse at 6:00 P.M. and the program starts at 7:30 CST—that's 8:30 in the Eastern Time Zone. This will solve many of the problems with school authorities. Write me if I can help you with plans.

Harold G. Sanders

Late Classified

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Recorder Names Assistant Editor

George W. Knight has been named assistant editor of the *Western Recorder*. He succeeds R. G. Puckett, who resigned to become editor of the *Maryland Baptist*.

A native of Alabama, he earned the B.A. degree with a major in journalism from the University of Alabama. He was copy editor of the University's student publication and a reporter for the *Graphic* in Tuscaloosa while a student there.

In 1962 he entered Southern Baptist Seminary, Louisville, from which he received the B.D. degree in 1962. Recently he completed all requirements for the Th.M. degree, which will be granted in January. Knight's thesis involved a study of early Baptist newspapers in the United States.

While at the seminary he was news director and news editor of *The Tie*, the seminary's monthly publication. When elected *Western Recorder's* assistant editor, he was working part-time as editor of *The Shield*, monthly publication of Kentucky Baptist Hospital, Louisville.

Knight has written several articles for Southern Baptist publications; they have appeared in *Church Administration*, *Commission*, *Sunday School Builder* and *Baptist Program*. He was the first-place winner in the 1965 American Christian Heritage essay contest spon-

sored annually by Winona Lake, Indiana, Bible Conference. The prize was a free trip to the Holy Land or \$750 in cash.

Knight was ordained to the gospel ministry in 1963 while serving as pastor of Austin Baptist Chapel, Austin, Indiana.

He was married in 1963 to the former Dorothy Boster of Hartselle, Alabama.



George W. Knight

Nathan Scott to Deliver Kentucky Southern Lectures

Nathan A. Scott, Jr., an American authority on contemporary literature and its relation to the Christian faith, will deliver a series of lectures on "Christianity and the Modern Imagination" at Kentucky Southern College, Louisville, on October 13 and 14.

Scott will deliver three separate lectures—at 8:00 p.m. Thursday ("Man in Modern Literature"), 9:50 a.m. Friday ("The Shape of the Contemporary Imagination: Emerging Signs of the End of Modernity"), and 2:40 p.m. Friday ("Christianity and the New Sensibility"). The public is invited to all sessions.

An ordained Episcopal priest, Scott is professor of theology and literature in the divinity school of the University of Chicago. He is a graduate of the University of Michigan, Union Theological Seminary and Columbia University.

Scott's books on literature and theology include *Modern Literature and the Religious Frontier* and *The Climate of Faith in Modern Literature*.

His series of lectures is the fourth in the series of annual Kentucky Southern College lectures on Christianity and culture.

Hartford Pastor-Emeritus Dies September 22

Arthur Holland, former pastor of several Baptist churches in the Ohio County Association, including the Hartford, Kentucky, Baptist Church, died September 22. He was 78.

Holland had been pastor-emeritus of the Hartford church since 1961. Funeral services were held at the church September 24, with pastor Wesley O. Hanson and Wallace Morris of Forest Park Baptist Church, Bowling Green, officiating.

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Frankfort Church to Celebrate 150th Anniversary During October

First Baptist Church, Frankfort, is devoting the month of October to a celebration of the church's sesquicentennial (150th) anniversary, climaxing with a historical pageant written by Dr. Charles McGlon of Southern Baptist Seminary with the aid of two student researchers.

The Frankfort church was constituted February 25, 1816, with 13 members. One of the first pastors of the congregation was John Taylor, who served several pioneer Baptist churches in that part of the state. During its first few years the congregation met in the "state house" of Kentucky as well as the local court house and private homes.

Other early pastors of the church were Porter Clay, brother of the famous American statesman Henry Clay of Ashland, Kentucky, and Silas M. Noel, editor of two of the first Baptist newspapers published in Kentucky.

Three former pastors of the church are to speak on Sundays during the sesquicentennial month. They are Fred T. Moffatt, Sr. (retired), pastor-emeritus; Chesterfield Turner (retired); and Ross E. Dillon, vice-president for development at Houston, Texas, Baptist College.

The historical pageant will be presented at the evening service on Sunday, October 30, under the direction of Jack Jones, minister of music and youth.

Students who assisted McGlon in writing the pageant were Miss Carol Windham and David Tomlinson.

Herman M. Bowers is pastor of Frankfort's First Baptist Church.



McGlon

BAPTISTS AND BAPTISM

(Continued from Page 3)

church." Then, interestingly, he elaborates upon "authority": "Baptism is not by the authority of a New Testament church, as sometimes stated, but "by the authority of the Lord Jesus Christ, operative through His church." The authority to baptize is in our Lord, not in the church (Matt. 28:18)."

No Evidence on Administrator?

In "A Manual of Ecclesiology" Dr. H. E. Dana states that a proper study of baptism involves consideration of its significance, form, subject, and administrator." When he comes to the discussion of the administrator he says, "Here we are on far less evident grounds than in the treatment of the other three essential matters. . . ." He believes "there is no definite indication in the New Testament," concerning the administrator, "either by command or example." When Jesus commanded the 11 disciples to baptize, Dana contends, there was nothing said about their successors. He cites Matt. 28:16ff as his authority.

Dana doubts there was any definite church authorization when Philip baptized the eunuch. He cites 1 Cor. 1:14-16 for his belief that "someone other than Paul baptized most of the believers in the church at Corinth." Thus, he believes, "the New Testament throws but little light, and that only by implication, on the qualifications for the administrator in baptism."

For these reasons, Dana points out, Baptists have differed on the question of the administrator. While many Baptist churches hold that only immersion of a believer authorized by a Baptist church constitutes scriptural baptism, there are others which consider baptism as an act of individual obedience rather than a function of the church.

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Thus some Baptist churches accept the ordinance as valid even if performed by a minister of some other denomination, he says—but only if one so baptized is believed to be a true believer in Christ who has submitted to baptism as an act of obedience to his Lord. ("Baptism administered by other than Baptists is called 'alien immersion'").

"The crux of the problem," Dana wrote, resides then "in the question whether baptism is primarily a function of the church or an obligation of the believer." There seems to be, however, at least one other view in addition to the two presented by Dr. Dana.

This view finds its point of reference in one's definition of the church. That is, what is a New Testament church? Or to be more specific, are Baptist churches alone the only New Testament churches? Are they the only churches which administer scriptural baptism to professed believers?

Baptists Not Alone

Recent letters from our readers indicate that some Baptist church members believe that Baptists are not the only ones who scripturally baptize. There is not space enough to write a treatise on the New Testament church. Most Baptists, we believe, are fairly well agreed on its definition.

An overwhelming majority of Baptists holds that baptism is definitely a church ordinance. Paul writes in 1 Tim. 3:15 that the church is "the pillar and ground of the truth." A church, therefore, is the custodian of truth and is responsible for its proclamation to the world. Churches are to recognize Christ as their Head (Col. 1:18) and they are to administer the affairs of the kingdom under His direction. Baptists, through the centuries, have believed that a New Testament church was responsible for the administration of the ordinances in keeping with the instructions of their Lord.

But still the question persists: Are Baptists the only ones who can lay claim

to New Testament churches? As a pastor, we have always taught our people that we were not the only Christians in the world. (What a tragic mess the world would be—even more than now—if we were the only ones who knew Christ!) We have even taught that there are other churches patterned after the New Testament models. (But we have insisted that, to us, Baptist churches come nearer to being true to the New Testament pattern laid down for local churches. Like many others, if we had found one nearer to the scriptural ideal we would have been an applicant for membership).

Advantage Versus Disadvantage

Let it be said, however, that we have never been pastor of a church which received "alien immersion" candidates for membership—and certainly not those who had never been immersed! We have the greatest respect for the beliefs of those Baptists called "alien immersionists" but it seems that every practical advantage pointed out is counterbalanced by a practical disadvantage. (Conversely, it should be said that every disadvantage probably can be offset by an advantage.)

Of one thing we are certain: the New Testament presents the church as an independent, self-governing body. It therefore has the right to determine, under God, the qualifications it will require for membership. The New Testament alone—not tradition or expediency—should determine its practice.

Variation in Baptismal Practice

One church we are acquainted with accepts members from other denominations who have been immersed *because they were saved* and not *in order to be saved*. Another church we know immerses *every* new member—no matter where they had previously held membership. Both are Baptist churches. Both are satisfied they have rightly interpreted Scripture.

The finest thing about them is that they consider each other a sister church. That is, they did the last time we heard from them! This appears to point up the fact that a Baptist church's interpretation of Scripture in the matter of baptism, and its related nuances concerning the nature and function of the church, should no more be a test of fellowship than its interpretation of the Scriptures concerning the millennial question.

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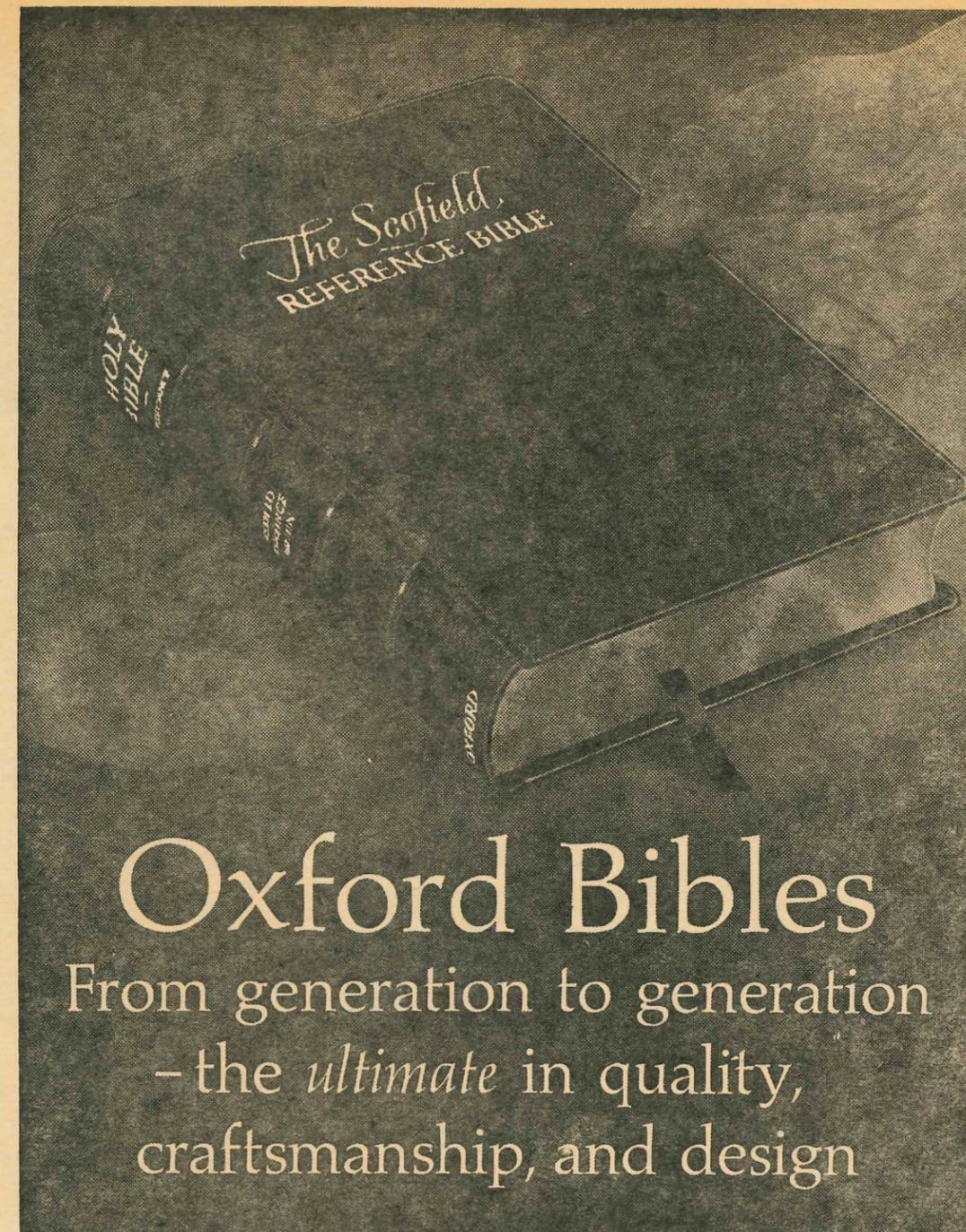
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GERT BEHANNA: "Dynamic Witness To the Transforming Power of Christ"

by George W. Knight
Assistant Editor

A 73-year-old woman who lived almost that many years as a "pagan" before becoming a Christian delivered a compelling Christian testimony in chapel services at Southern Baptist Seminary, Louisville, recently.

Mrs. Gertrude Behanna, ex-alcoholic and dope addict, former millionaire and three-times divorcee, described her conversion as a "spiritual showerbath"—a cleansing experience. She devotes her time now to speaking all over the United States, comparing her old life

of sin and frustration with the new life which she has found in Christ.

"Some people are surprised at how I can talk in such frank terms about my former life and deliver my testimony," she said. "But if you are really lost you never get over the amazement of being found."

Born into a wealthy family, she was reared in the plush Waldorf-Astoria Hotel of New York City. After her parents were divorced, she was sent to school in Europe, where she remained for 10 years. Returning home at age 19, she rushed into marriage, mostly to escape her unhappy home life.

"I didn't realize there was anything holy about marriage," she said. "I had never been taught this by my parents. At this stage in life I had never even met a person who called himself a Christian."

This marriage ended in divorce, and she married a second time. The frustrations of the failure of her second marriage drove her to alcohol and dope. Her unsuccessful third marriage was



GERT BEHANNA gives her testimony in chapel services at Southern Seminary.

the "clincher" which brought on an attempted suicide.

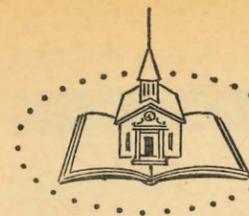
Mrs. Behanna said she received no help from her social acquaintances and friends during these years of crisis. She was so wealthy and "socially acceptable" that they didn't dare tell her she needed help.

Then one night at a party in New Haven, Connecticut, she met a young Christian couple who told her frankly, "you need help." They suggested simply that she turn to God. When she returned to her home in the midwest, she found a letter from the couple, stating that they were praying for her each morning. Enclosed in the letter was a devotional magazine. Ironically, she observed, the lead article was entitled, "How to Start Over Again."

"I knelt in prayer for about 20 minutes," Mrs. Behanna continued. There were no soft lights or music. Then I felt it happen; I knew I had found the answer. I stood up and said simply, "Thank you, Sir."

In the years following her conversion about 20 years ago, Mrs. Behanna has given away most of her large fortune to religious institutions.

Out of her experiences she has written a religious novel, *The Late Liz*, under the pen name of Elizabeth Burns. It has sold more than a million copies.



SUNDAY SCHOOL LESSON

By H. C. Chiles



IN WHOM DO WE TRUST?

(This Lesson for October 16, 1966)

This lesson presents two kings of Judah—Ahaz and Hezekiah. When Ahaz ascended the throne at the age of twenty, he was faced with a very difficult situation, for the handling of which he was not prepared. Isaiah approached him and delivered to him a message from God and pleaded with him to accept it and to be governed accordingly. But Ahaz rejected God's call to true faith and refused to trust in God, thereby inviting calamity upon himself and his nation. Hezekiah was recognized as a good king. Of him the Bible says that "he did that which was right in the sight of the Lord." While that was the way he usually conducted himself, we note in today's lesson that he refused to heed the advice of Isaiah when he urged him to put his trust in God rather than in the might of Egypt. The response of these two men to the appeal to trust in God leads us to ask the personal question, In whom do you trust? All should trust in God implicitly and supremely.

Isaiah 7:3-7a

Not long after Ahaz began to reign as king of Judah, Resin, king of Syria, and Pekah, king of Israel, joined forces and launched an attack on Jerusalem, the capital of Judah. This was certainly a strange confederacy, since Israel and Syria had frequently warred with each other. When Ahaz and his people were informed of the plans of these two enemies, they were so frightened that they were inclined to seek an alliance with Assyria. Forthwith they made a thorough check to see if their water supply was sufficient to withstand a siege.

Graciously and lovingly God sent His prophet, Isaiah, to the frantic king with the very message which he needed. Following the divine directions, as was the custom of Isaiah, he went to the end of the water course of the upper pool and there found the king inspecting the adequacy of the water supply in the event of a long siege. Isaiah did his best to calm the terror-stricken king. He urged Ahaz not to give way to his impulses and do anything rash, because those who were threatening him were only fag ends of smoldering stumps of firebrands which would burn out shortly; therefore,

they were not capable of giving him and his people any serious trouble if they would only trust in God. These enemies were not nearly as much of a terror to God as they were to Ahaz and his people. In his strenuous effort to assure Ahaz that the plan of his enemies would not be successful, and in order to bolster the faith of the king, Isaiah urged him to ask for a sign, but he steadfastly refused to do it. Ahaz would not accept God's Word through His prophet.

Isaiah 7:9c-16

Convinced that if Ahaz refused to exercise faith in God he could not be delivered from his enemies, Isaiah was exceedingly anxious for him to heed God's message and counsel. But Ahaz rejected both God's messenger and His message. When God offered to give Ahaz any kind of a sign that he might request, he refused to ask for one. It was from a pretense of reverence that Ahaz refused to ask for a sign. In reality he was determined that he would not exercise faith in God regardless of the consequences. He wanted to place his trust in his allies rather than in God.

In spite of the attitude of Ahaz, Isaiah proceeded to give him a sign anyway. He predicted that a virgin, a young unmarried woman, would miraculously give birth to a son without the aid of a human father, and the name of this son would be Immanuel, which means "God with us." The coming of this unique and divine child would be the absolute guarantee that God would not forsake His people. This wonderful prophecy was fulfilled in the birth of Jesus Christ at Bethlehem. Blessed indeed are those who receive Him as their Saviour and enthrone Him as the Lord of their lives!

Isaiah 31:1-3

Frightened at the thought of an Assyrian invasion, Judah sought an

H. C. Chiles is pastor of the First Baptist Church, 203 South Fourth Street, Murray, Kentucky.

alliance with Egypt. The putting of their trust in Egyptian horses and chariots was a very foolish thing, in view of the fact that they might have placed their trust in God and have been the recipients of His help and power instead. Those who influenced Judah to seek help from this source forgot that all human power was helpless against the decrees of God. No alliance with any power is ever effective and successful when God is forsaken or ignored. Human strategy and resources are never adequate to meet the needs of men as individuals or as a nation.

Sent forth by God as His prophet, Isaiah counseled, warned, and pleaded with the different rulers and their people, urging them to forsake sin and their evil ways and to return to the God of their fathers. He tried to show them that, instead of looking to God for help in their time of trouble, they had insulted God by turning their backs on Him and seeking the aid of a heathen nation. Isaiah warned them against that sort of thing and admonished them to trust in God rather than in men. Happy indeed are those who can say, "Our help cometh from the Lord."

Isaiah pointed out that the world cannot supply proper guidance in the supreme issues of life. Nothing is more certain than this—the world will fail us in the hour of real need. The arm of flesh will fail in any crisis regardless of how much it may seem to promise. But, remember this, God will never fail those who put their trust in Him.

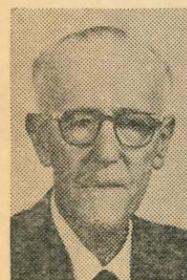
Any soul that struggles against Satan in his own strength is doomed to suffer the bitterness of defeat, sooner or later. But the soul that relies on God is kept by the power of God, and walks victoriously in the midst of the most determined and ferocious assaults of the enemy. God is waiting for and wanting His people to walk by faith and not by sight, and, if they will thus follow Him, they will find Him ever ready and wholly able to deliver them from all enemies. Isaiah promised that if his countrymen would rely upon God alone for help that He would hover over Jerusalem as a bird spreads her protecting wings over her little ones. Let us, therefore, trust in God who is able to provide the protection and the help which we sorely need.

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KENTUCKY BAPTISTS AT WORK

Brotherhood

Owensboro Brotherhood Convention Begins Thursday

by Forrest R. Sawyer

The Brotherhood Convention to be held with Pastor Carlton Bell and the Hall Street Baptist Church in Owensboro October 6-7 will begin its first session at 7:15 p.m. on Thursday.

The first session has a "surprise" feature being arranged. If it materializes, it should prove to be the most heart-warming experience yet realized in any Brotherhood Convention to date. Pray with us for its completion.

On Friday morning, 7:30 a.m. C.S.T., Connell's Restaurant in Owensboro will be the place for one of the most unique presentations of mission needs ever discussed. It will be directed by Fon Scofield of the Foreign Mission Board, Richmond, and Franklin Fowler. The medical missions breakfast will impart information as to how medical personnel from the States can "relieve," for a short period of time, overseas personnel when there is need for it.

The breakfast will also feature two Kentucky men. . . Dr. Donald Chatham, a medical doctor, Shelbyville, who recently spent one month in Ghana (his written account appeared in a recent Western Recorder issue), and Dr. Castle E. Parker of Murray, a dentist, who purchased a complete set of portable dental equipment and has spent his past four vacation periods alleviating suffering in Mexico and South America.

Medical Contributions To Panama Impractical

ATLANTA (BP)—The Southern Baptist Home Mission Board has requested that churches and individuals quit mailing drug donations to Dr. Daniel Gruver, doctor-missionary to the San Blas Indians in Panama.

Until recently the donations have been a great help, Gerald Palmer, language missions director for the board, said.

But he said the increased volume of drugs has forced Canal Zone Post Office authorities to enforce a long-standing but long-ignored law calling for high duties on imported drugs.

Palmer said the duty raised the cost of the donations above the price of drugs available through local sources, which currently are meeting the needs.

Stewardship

Observe Cooperative Program Month in October

by Michael L. Speer

October is Cooperative Program month in the church and associational calendar. A suggested program for the observance of this emphasis and a packet of sample program materials have been mailed to each pastor, minister of education and associational missionary in Kentucky. Additional program materials may be ordered from this department. A special order blank is enclosed in the packet.

All Baptists need to be informed about the work of their denomination. Only as people understand do they come to have a sense of personal obligation. However, information alone is not enough—we must lead our people to pray for this world-wide mission program.

Every church is responsible for informing every member about the basic channel of mission support—the Cooperative Program. A month of study and prayer will do much to generate increased concern and support for the Cooperative Program.

Kentucky Baptists have just set an all-time record of giving for world missions through the Cooperative Program this past year. We gave \$3,125,121.55—the most Kentucky has ever given! Now we are reaching toward an even greater goal. The new budget is \$3,500,000—\$350,000 more than last year. To reach this goal in mission giving, each church must increase Cooperative Program gifts five percent of your new budget. If you gave 20% last year—give 25% this year.

Observe Cooperative Program month. Additional program suggestions are found in the cooperative program guidebook. The study course book *Our Cooperative Program* by W. E. Grindstaff of the Stewardship Commission is still the most informative and inspiring presentation of the Cooperative Program ever produced. Use it for private study, for group or organization study, or study it at the weekly prayer service during observance of Cooperative Program month. The stewardship department has additional copies of the book, and upon request a complimentary copy will be sent to any pastor or minister of education who has not already received one. Study about the Cooperative Program—pray for the Cooperative Program.

Sunday School

A Successful Launch

by Jesse C. Stricker

If the Sunday School program for 1966-67 is to be launched effectively in your church several questions should be asked and answered.

1. What is to be launched? The church growth plan is one of the emphases for this coming year. The stated purposes for the church growth plan point up the significance of this plan for any church. They are: (1) to give priority attention to reaching people through the Sunday school, (2) to reach adults as a strategy for reaching persons of all ages, (3) to teach the gospel to those who are reached, (4) to accelerate the winning of persons to Christ.

2. What are the objectives of the plan?

To challenge Southern Baptists to accept in their churches the tremendous responsibility in outreach, Bible teaching and witness; to help churches enlarge their leadership potential for every phase of church life and work; to help churches develop a larger reservoir for evangelism, stewardship and missions.

3. How is outreach for adults related to the church growth plan?

The basic strategy in the church growth plan keeps foremost the emphasis in enlisting adults as was projected during '64-66 through the adult thrust. The plan concentrates on reaching adults as the basic strategy for reaching persons of every age group. The results that have come from the emphasis during the two previous years on adult outreach have shown that adult enlistment is the logical approach in enlisting the entire family and for building strong churches.

4. What type of guidance material is available?

General officers and leaders of every age group in the Sunday School will receive help through free leaflets that define their activities. Adult leaders and members will be provided guidance through free leaflets, the lesson course periodicals and adult section of the *Sunday School Builder*.

5. How can an adult leader stimulate his church to use the plan?

He can become thoroughly familiar with the details of the plan. He can share with his pastor and Sunday School superintendent his knowledge of the material distributed.

Student Work

State Student Convention Scheduled October 21-23

October 21-23 is the date for the state student convention to meet at First Baptist Church, Hopkinsville.

Attendance is expected to be more than 1,000. The public is welcome to any session.

A series of messages on prayer will be delivered by E. F. Hallock of Norman, Oklahoma. Hallock has been active in Baptist student work—local, statewide and southwide. He is a perennial favorite at Ridgecrest and Glorieta. He is the author of two books: *Prayer and Meditation* and *Always In Prayer*.

"Death of God" Theology Discussed

Culbert Rutenber, professor of philosophy of religion at Andover Newton Theological School will deal with the "New Morality" concepts and the "God Is Dead" theology. Dr. Rutenber has spoken to student groups at scores of institutions. He has been a feature speaker at the Baptist World Alliance, Baptist World Youth Conferences, American Baptist Convention, Canadian Baptist Convention, student weeks at both the American Baptist Assembly grounds and Southern Baptist Assemblies at Ridgecrest and Glorieta as well as many state student conventions. Professor Rutenber is author of *The Doctrine of the Imitation of God In Plato, The Dagger and the Cross, The Price and the Prize, and The Reconciling Gospel*.

Jim Vaus To Speak

The Saturday evening speaker is Jim Vaus, executive director of Youth Development Incorporated, Hell Gate Station, New York. This unusual man worked with the underworld as an electronics genius and wiretapper. He was converted in a Billy Graham crusade and became an evangelist. Later he went to New York and worked with the roughest and toughest delinquent gangs. He continues in this amazing work.

Jesse C. Fletcher, secretary for missionary personnel of the Foreign Mission Board, Richmond, Virginia, is to speak on Sunday morning. He is author of the book *Bill Wallace of China*. In 1964 Dr. Fletcher was named one of the outstanding young men of America by the U. S. Junior Chamber of Commerce.

Sidney Maddox, pastor of First Church, Hopkinsville, is the Saturday morning speaker. He is an outstanding pastor, preacher and denominational leader.

Jim Jones of Atlanta, Georgia, is to be in charge of the convention music.

Training Union

Kentucky Churches Earning Book Awards

by Eldon Boone

An 11-month summary of church study course book awards in all 20 categories reveals that Kentucky Baptists have received a total of 29,428 awards for the period of October-August, 1966.

Seventy-eight of the 84 associations in Kentucky had one or more churches earning awards during this period. The following chart gives a picture of the associations, the total number of awards earned, the number of churches in the association, and the number of these which earned awards.

Association	Total Awards	Total Churches	No. Earning Awards
Allen	54	29	1
Anderson	145	13	3
Bell	277	77	9
Bethel	466	25	13
Blackford	46	18	1
Blood River	576	48	17
Boones Creek	333	33	15
Booneville	72	33	3
Bracken	195	33	6
Breckenridge	80	19	6
Caldwell	436	37	16
Campbell	194	23	5
Casey	64	13	3
Central	316	16	8
Christian	737	34	20
Crittenden	168	24	13
Daviess-McLean	1,532	57	26
East Lynn	12	10	2
Edmonson	56	13	1
Elkhorn	1,554	74	27
Enterprise	171	37	5
Franklin	505	24	8
Freedom	86	14	3
Fulton	83	14	3
Gasper River	142	26	3
Graves	369	42	9
Green Valley	616	28	13
Greenup	618	63	19
Henry	75	15	10
Irvine	15	14	1
Jackson	6	24	3
Laurel River	258	40	10
Liberty	247	43	8
Lincoln	154	28	4
Little Bethel	566	49	13
Little River	310	31	13
Logan	91	22	3
Long Run	5,936	140	87
Lynn	123	40	5
Lynn Camp	42	23	2
McCreary	42	17	1
Mercer	266	19	5
Monroe	39	13	2
Mount Zion	177	42	7
Muhlenberg	550	46	15
Nelson	662	34	16
North Bend	627	40	15
North Concord	174	47	10
Ohio	219	44	7
Ohio River	195	39	12
Ohio Valley	497	24	11
Owen	128	27	5
Pike	367	32	9
Pine Mountain	55	11	2
Pulaski	748	57	24
Red River	60	17	3
Rockcastle	24	28	1
Russell	119	22	4
Russell Creek	61	39	3
Salem	136	19	4
Severns Valley	1,370	37	16
Shelby	241	26	6
Simpson	284	12	7
South District	689	27	15
South Union	20	29	1
Sulphur Fork	222	19	8
Tates Creek	190	37	8
Taylor County	562	20	14
Ten Mile	176	14	8
Three Forks	231	44	10
Twin Lakes	9	5	1
Union	63	20	2
Upper Cumberland	232	54	9
Warren	711	38	13
Wayne	165	23	3

Religious Bigotry Charged In Texas School Case

BOERNE, Texas (BP)—Battle lines have been drawn for what may be a winter-long courtroom campaign on the question of church-state separation in this community of 2,200.

Attorneys for the pastor of the local First Baptist Church, George McWilliams, and others objecting to two Catholic nuns wearing religious garb in Boerne's public school classrooms have petitioned 38th District Judge Marvin Blackburn for permission to take courtroom depositions of the two Benedictine sisters.

A hearing on the petition request is scheduled in Boerne's District Court on October 7.

The McWilliams group is being represented by Boerne lawyers Gordon Holton and Lyndon Olso while the nuns are represented by San Antonio lawyer Pat Maloney.

"Our position is that we don't want to get caught in a crossfire of evangelical bigotry," said Maloney. "We want to follow every procedure of law in obtaining any depositions from the sisters."

Maloney said the petition is too vague and general and might expose the nuns "to every kind of barb and inquiry."

The petition filed essentially states the necessity for testimony to predicate and ascertain whether or not the nuns wear a religious garb in the Boerne public schools, and what the garb means.

Maloney said he would carry the nuns case all the way to the U.S. Supreme Court if necessary.

Purpose of the depositions, if obtained, would be for presentation to the board of trustees of the Boerne County Line Independent School District.

If the petitioners do not get satisfaction from the Boerne board, they may carry their objections to J. W. Edgar, state Commissioner of Education, then, if necessary, to the state board.

West Kentucky	68	26	3
West Union	1,189	48	20
Misc., Association	104	1	1
TOTAL	29,428	2,535	718

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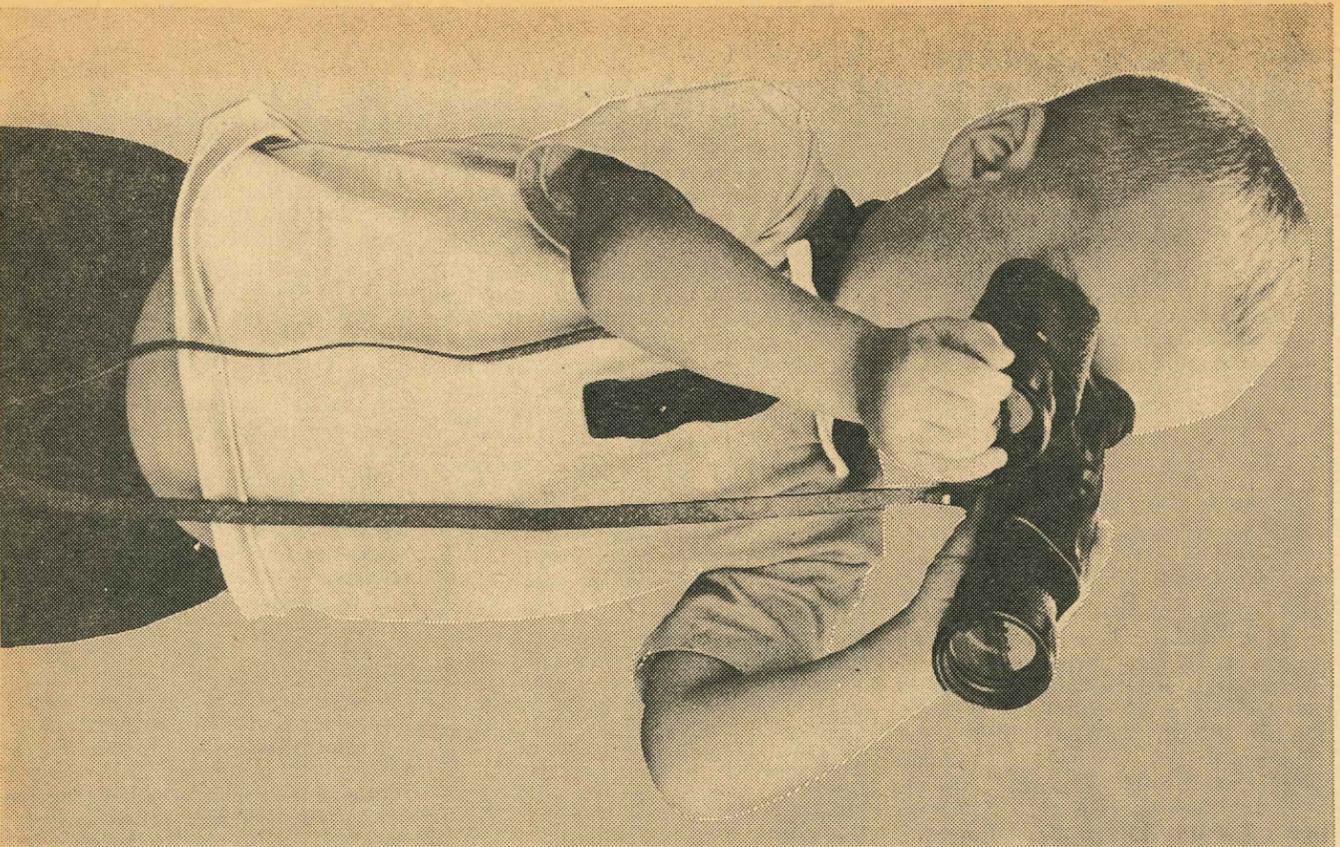
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