



WESTERN RECORDER

MAY 18, 1967



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GLEANINGS FROM THE FIELD

MRS. JOHN C. MCKENZIE, kindergarten director for Bethlehem Baptist Church, Louisville, recently attended a workshop on kindergarten education in Nashville. She was included among a select number of local kindergarten directors, elementary education professors and Sunday School Board staff members who attended the meeting.

TWENTY-THIRD AND BROADWAY BAPTIST CHURCH, Louisville, recently established a conference room in honor of Miss Fanny Sleadd, who has been a faithful member of the congregation for 72 years. Before her retirement, she was an elementary school teacher in Louisville's West End for 49 years. The cost of furnishing the conference room will be approximately \$2,000. Any friend or former pupil of Miss Fanny who would like to make a contribution towards the expense of the project can contact the church office at 774-2381, or mail a check to the church, designated for the conference room. Send the check in care of Ray Ford, church treasurer.

ANTHONY GILBERT MITCHELL, pre-ministerial student at Baylor University, Waco, Texas, has been chosen the outstanding freshman of the year by the Baylor circle of Omicron Delta Kappa, a national leadership honor society for men. Gil is the son of Mr. and Mrs. William Mitchell and a member of Grace Baptist Church, Lexington, where his father is director of education and youth.

HOMER CARTER of Lexington, evangelist, and Carlos Gruber, of Nacogdoches, Texas, musician, led First Baptist Church of Bellevue, Kentucky, in a revival during April. A total of 41 decisions were made during the week, 26 of them professions of faith. The Bellevue pastor is Lee Hopkins.

PRIDE BAPTIST CHURCH of Clay, Kentucky, has voted to support with its Christian education gifts only those Kentucky Baptist Convention colleges and schools which refuse to accept federal loans or grants. The congregation concluded in a regular business meeting that federal aid is a violation of the principle of separation of church and state.

BAXTER AVENUE BAPTIST CHURCH of Louisville recently received a piano as a gift from Mrs. Gladys Townsend of Louisville. She gave the piano in memory of her daughter, Mrs. Marilyn Davis. Bob Holland is pastor of the Baxter Avenue Church.

APRIL 16-23 was a big week for Capunga Baptist Church, the largest Baptist congregation in Recife, Brazil. The church observed the 44th anniversary of its founding, dedicated its new building and held a series of evangelistic meetings. Pastor Jose Munguba Sobrinho also announced his retirement after serving the church for 37 years. Four years ago, Pastor Sobrinho surprised the congregation, which then numbered only 300 persons, by requesting that they build a church to hold 2,000 members. The congregation has already grown to 700, and the building has proven useful as a meeting place for convocations of the North Brazil Baptist Seminary, located at Recife.



ROSEDALE BAPTIST CHURCH, Richmond, Kentucky, completed a revival meeting, during which 32 decisions were made for Christ. Six persons were added to the membership of the church. Joe R. Hampton, pastor of Pleasant Hill Baptist Church, Campbellsville, was the evangelist. Roy M. Alexander is the pastor at Rosedale.

A YOUTH TEAM from Campbellsville College held a youth-led revival recently at the Thompsonville, Kentucky, Baptist Church. Revival preacher was David Simpson. Tommie Wright serves as the Thompsonville pastor.

A TOTAL OF 49 PERSONS were added to the membership of Stithton Baptist Church near Fort Knox during a recent revival. John Turpin of Beth Haven Baptist Church, Valley Station, was revival preacher, and Stithton Music Minister Connie Gilstrap directed the music. Pastor of the congregation is Gene Waggoner.

THE YOUTH OF WOODLAWN BAPTIST CHURCH, Lebanon, participated recently in annual youth week services and a youth-led revival at that church. Twenty-three persons made decisions for baptism and church membership under the preaching of Marshall Black of Campbellsville College. W. A. Clutts is pastor of the Woodlawn church.

THE NAME OF MISS JUNE WILSON of Maysville, Kentucky, who attends Morehead State University, was inadvertently omitted from the list of Kentucky Baptist students appointed missionaries by the Home Mission Board and published in the April 27 issue of the *Western Recorder*. Miss Wilson will serve this summer in California. She is president of the BSU at Morehead.

WILLIAM M. NEVINS of Lexington, a retired Kentucky Baptist pastor, died at his home recently at the age of 94. He retired in 1931 after serving Baptist churches in Louisville, Washington, Newport, Winchester and Lexington.

THE RECORD OF CONTRIBUTIONS for two Kentucky Baptist churches appeared incorrectly in the recent financial reports printed in the *Western Recorder*. First Church, Somerset, gave \$21,437.49 to Cooperative Program and \$6,550.19 to designated causes rather than \$1,437.49 and \$10,795.87, respectively, as reported. Kirby Knob church of Jackson Association gave \$96.03 to Cooperative Program and \$204.50 to designated causes, rather than \$15.28 and \$133.00, respectively.

The Federal Aid Question: Principle or Expediency?

by W. CLYDE TILLEY

No issue has received wider treatment by the Baptist press in recent months than that of federal aid for our educational institutions. So high has been the interest and so extensive the coverage that an attempt to say anything new may seem little short of presumption.

However, it seems to me that much that is being said on the subject is either wide of the mark or disposed to sacrifice basic and ultimate issues to more superficial and immediate ones. I suggest that the key issue is not whether we shall accept federal aid for our Baptist schools, but rather whether principle or expediency shall serve as the basis for our decision. This issue is central, because it is likely to have the more far-reaching effects upon the spiritual health and integrity of our denomination.

There is a grave danger that both sides in the debate shall be motivated by expediency. This motivation may either express itself overtly or conceal itself behind camouflage principles.

There is a danger, first, that those who advocate receiving federal aid shall hold to and support their position on the tenets of expediency. "Other denominations are taking it. Why should we deprive ourselves of it?" "We pay taxes. We may as well take our cut of it." "It looks like we must either use federal aid or lose our schools." These frequently heard arguments are appealing and somewhat convincing, but they neither answer nor come to grips with the objections being raised by the opponents. In brief, they are based upon expediency rather than principle. They close the door to the fact that sometimes truth is maintained and distinctive witness is achieved by following a very costly course that to the unenlightened may seem foolish and unfounded.

Theological Grounds

Beneath the crust of financial expediency is the question of whether there are theological and ideological grounds for holding to the economically untenable and infeasible position of renouncing federal aid. If there are, then all of the devils of economic feasibility in the hell of expediency should not deter us or create uncertainty about what we ought to do.

This is not to say that practical considerations and consequences are unimportant. It is simply to say that they

W. Clyde Tilley was a Kentucky Baptist pastor while a student at Southern Seminary before joining the faculty of Union University, Jackson, Tennessee, last year as assistant professor of religion and philosophy.

must be subservient to and operate within the framework of high theological ideals.

A word of caution needs also to be said against our being unduly influenced by our vested interests. Sometimes the circumstances of our employment and our vocational perspective tend to outweigh other more pertinent considerations. For instance, my role as a Baptist college professor may incline me to advocate a different position from that which my role as a pastor would have inclined me to advocate a few months ago. However, should the stakes of principle be sufficiently high, we need to leave ourselves open to such radical courses as the revamping or even the sacrificing of institutions rather than to yield a point of essential commitment or distinctive witness.

There is also a danger that the opposition to federal aid shall be motivated by expediency which parades in the garb of principle. One of the expedient

offerings of this position is that of security which comes by espousing a traditional approach. There is a temptation to take refuge in time-honored statements of dogma, mouthing clichés that have sprouted haloes. Precisely because they have sprouted haloes, we cannot get close enough to them to examine them critically and objectively. It is one thing to prefer the old paths because of a sincere recognition of spiritual truth and values implicit in them. It is quite another to prefer old paths because of the security provided by familiar surroundings. The latter is certainly a path of expediency even if it is an old path.

The avoidance of the path of expediency necessitates our willingness to take a long and hard look at the issues. We must not forget our proneness to confuse the non-essentials with the essentials and to invest those temporal truths, which show themselves to be ex-

(CONTINUED ON PAGE 15)

Let's Take Time in Accepting Church Members

by WAYNE E. WARD

ALL OF THE discussion among Baptists about receiving non-Baptist immersion, or about receiving very young children, or about postponing baptism, or about receiving people of other races is complicated by the fact that many churches try to make this decision in a split-second situation at the front of the church at five minutes past noon!

The only way to deal adequately with the serious question of a disciplined church membership is to provide time for a membership committee, pastor, or church staff member to talk to the prospective member. This means clearly and bluntly that a church cannot obtain adequate information in the hurried, public situation of the church altar at the close of a regular service. It is good to greet people who come in response to the invitation—and it should be done immediately. It is right to make them feel welcome to the fellowship and to give them a sense of Christian love and acceptance from the very first moment.

But the question of their religious background, their experience of Christ, and their fitness for the responsibilities of membership can only be dealt with by careful personal work in their home or in private conference. Only after such careful investigation should the names be brought before the church in formal business meeting for acceptance into the membership.

Sometimes the argument is heard that churches have no right to "pass judgment" on the experience of the person

who comes in response to the invitation. It is even said that people are discouraged from coming forward if they are not received immediately into membership. They may feel their motives are being examined or that someone may not find them "good enough" for church membership.

Such remarks miss the whole point. The church is not trying to pass judgment on what goes on in the innermost heart—between a man and God! It is simply trying to discover what the person is actually saying. It is trying to give him an opportunity to share his real experience of God! Most of the mistakes are made because in the hurry and tenseness "at the front of the church" people do not know what they are being asked, and the congregation acts on they know not what!

The problem of an undisciplined and unregenerated church membership—one of our deepest problems as Baptists—cannot be dealt with by the "back door" of exclusion from the membership. It must be dealt with at the "front door" of acceptance. Only by some careful and loving guidance at this point can people be shown the meaning and responsibility of church membership. Only by complete information, carefully obtained, can the congregation make a proper decision about receiving people into their fellowship.

If church membership is going to mean anything at all, surely it is worth giving this much time and attention to it!

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| WESTERN RECORDER | | | | | | | | |
| "Earnestly Contend for the Faith Which was Once for All Delivered to the Saints" —Jude 3 | | | | | | | | |
| KENTUCKY BAPTIST BUILDING • MIDDLETOWN, KENTUCKY 40043 | | | | | | | | |
| Vol. 141 | May 18, 1967 | No. 20 | | | | | | |
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| Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention. Second class postage paid at Middletown, Kentucky. | | | | | | | | |



Should Ministers Be in a Preferred Class?

Should ministers receive preferential treatment because of their vocation? This question is raised from time to time with arguments for and against special benefits for the clergy. Whether or not they are entitled to it, ministers do receive preferential treatment from the government and from other sources.

The practice of putting the clergy in a favored class goes back to the days when church and state were joined and the government sponsored religion. Under this system, the minister serving in the state-approved denomination received his pay from the state and had other state-provided benefits. This was the practice in England before America was settled, and though separation of church and state was incorporated in the United States constitution, there were some holdovers from the older system in England.

Today preachers still have a special status in several respects. They are exempt from jury duty and military service. They have certain tax benefits; they can ride trains and some airplanes at a reduced rate; and they have special status in the Social Security law.

Are these justified? The answer is, No. Why should a minister enjoy special treatment? He is just another citizen so far as the state is concerned and deserves no special treatment.

The minister surely should be subject to jury duty. This valuable part of our system of seeking justice for every person should be as much the responsibility of a minister as any other community member. If the court case involves the charge of murder and the possibility of the death sentence and the minister is conscientiously opposed to capital punishment, he can be excused on grounds of conscience just as any other prospective juror could be excused.

An ordained minister pays taxes like everybody else except he does have exemption from paying income tax on the annual worth of the pastorium or on a reasonable housing allowance if he receives one. This stems from the consideration that the ministers' living quarters are a part of the church property and some argue that since his ministerial duties require him to live in a pastorium, a preacher ought not pay taxes on its value. This really doesn't seem to make sense, however, especially since other employees of the church, including ministers of education and music who are not ordained, have to pay income taxes on housing allowance. This is clearly the case of preferential treatment to ordained ministers.

Why should a preacher travel for less than anyone else while doing his work? Yet, on railroads and some airlines a minister goes at reduced rates. Not many preachers today take advantage of the clergy rates, and they should be abolished.

When the Social Security law was passed, ministers were exempt from having to participate. Only by signing a waiver of exemption could an ordained minister join Social Security under the self-employment plan. Pending legislation now would change this, putting all ministers under Social Security except those who expressly chose not to be. There is nothing wrong with preachers being automatically in Social Security like everyone else. It is an insurance plan, and most denominations now provide insurance programs indicating general approval of such protection for ministers.

A long established ministerial immunity is exemption from military service except on a voluntary basis. Are there really valid reasons for ministers and ministerial students being exempt from military draft? This question deserves separate treatment in another article.

All in all, there appears little if any justification for any preferential treatment of ministers. It would be better for them and better for the public image of the ministry if preachers enjoyed no special privileges. The truth is, most preachers had rather not be considered in a special class and for this reason do not seek and in some instances actually refuse special rates and discounts. Let any special consideration now extended to God's servants be reserved for God and not for His human servants.

Glorify God in Your Body

One of the most overlooked Biblical truths and neglected commandments of God is found in I Corinthians 6:19-20, "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God. You were bought with a price, so glorify God in your body."

Throughout history conscientious Christians have sinned grievously by mistreating their bodies. Part of this is due to a false notion resulting from the influence of Greek philosophy that invaded Christian thought very early in Christian history. The Greeks considered the flesh as inherently evil and regarded it as a curse instead of a blessing. So they tried to overcome the body by mutilating it or by glutting it.

Devout Christians, especially in ancient and medieval times, also took this viewpoint. Roman Catholic

monasticism is partly based on the false idea of inherent evil of flesh. Through the ages Christians have starved themselves, denied every other appetite and even mutilated their bodies—all in the name of Christ. The body was nothing, the soul was all. In modern times we do not so much deny the bodily appetites as we overindulge them to the point of destroying the body God gave us. Not only with harmful food and drink but with an excess of wholesome food and drink can we sin against God. The preacher who eats until he has a thick layer of fat around his body and his heart is no less a sinner than the man he criticizes for smoking.

It's easy to be very holy in sinning against our bodies. In the name of being dedicated, busy or industrious we can abuse our bodies by keeping late hours and failing to give the body needed rest. Preachers are among the worst in this abuse. They sometimes go from early in the morning till late at night doing the work of the ministry. They fail to eat, exercise or rest properly. Some of them piously say they had rather burn out than rust out. Whoever said we had to do either? We can use common sense and serve out our time for the Lord with healthy bodies.

The body is holy and should be treated with sacredness. In three special respects God teaches that the body is sacred. In the first place, God is the creator of our bodies. He made our bodies and said that they were good, not evil.

The second consideration is the incarnation of God in Jesus Christ. The greatest tribute to the sacredness of the physical body came in the incarnation. God, Himself, chose human flesh in which to dwell and redeem man. Should that which was capable of housing the eternal God be abused or neglected?

In the third place, the body is the dwelling place of the Holy Spirit. We seldom stop to realize this. We consider church buildings sacred because of their association with God, but God really doesn't live in buildings. He lives in us, and this makes our bodies very holy.

It behooves us to treat our bodies as temples of the Holy Spirit. Not only what we don't do or eat in the way of dissipation, but what we do to produce and maintain healthy bodies is important.

A regular physical check-up, a sensible diet along with physical exercise and recreation are duties of a Christian. One day a week in addition to the Lord's day should be taken from our normal routine and duty.

Every person must find the recreation that suits him. What is fun for one is agony for another. Many preachers find the game of golf perfect for recreation. Some of us stick closer to the New Testament and follow the disciples' example of fishing.

While we are thinking about honoring God with our souls, minds and wills, let us not forget to glorify Him in our bodies.

BAPTIST FORUM



Let's Witness In Miami Beach!

Dear Editor:

Perhaps I am writing this article out of a guilty conscience. As I reflect back over the past meetings of the Southern Baptist Convention, I must admit that I have done very little to give my Christian witness to those who live and work in the areas in which the Convention has been held.

Surely the price of such faithlessness has been great, both in the enrichment that could have come to my own life, and the potential impact for Christ upon the lives of those to whom I could have witnessed but did not.

One of the sure signs of professionalism is the failure to do, away from home, what we feel it is our duty to do when we are "on the field." Perhaps all of us need to re-learn, from the great founder of Methodism, the truth that "the field is the world." We urge our people not to take a vacation from

Christian responsibilities, and yet, as Paul put it in Romans 2, "... for wherein thou judgest another, thou condemnest thyself; for thou that judgest does the same things."

It is at once terrifying and thrilling to contemplate how many hearts God has prepared to receive our witness as we go to, and return from, Miami Beach. There will be airline passengers, gas station attendants, waiters and waitresses, to name only a few. Miami Beach itself provides a cross-section of the world. Every conceivable human need will be represented. There will be the poor rich person who desperately needs to receive the riches of Christ. There will be the empty-hearted pleasure seeker who needs to know that only "in His Presence is fulness of joy" (Ps. 16:11). There will be the Cuban refugee who has found political freedom in the States, but has yet to discover the spiritual freedom of the children of God.

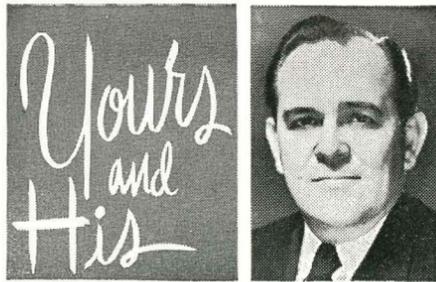
There are so many . . . but perhaps the most neglected group are our Jewish friends. Is it not strange that most of us have reversed the sin of the first century Jewish Christians? While they were reluctant to bring the gospel to us, we Gentile Christians have been equally reluctant to take the gospel to them. Jews can be won to Christ! Men like Hyman Appleman, Eddie Lieberman, and Jacob Gardenhaus are living testimonies to this fact.

The American Messianic Society, 7448 N. Damon Ave., Chicago, Illinois 60645, has some excellent tracts directed toward the Jewish mind. They are doctrinally sound, highly intellectual, and warmly evangelistic in their approach. All of these tracts have been written by Christian Jews.

What a tremendous influence Southern Baptists could have on Miami Beach if, in the midst of all the meetings we attend and the fun and fellowship we enjoy, we keep uppermost in our minds that our main purpose for being anywhere is to be a good witness for Jesus Christ.

By tracts, acts of kindness, word of mouth, verbally and non-verbally, let's witness in Miami Beach!

Franklin, Ky. Randall Green



Doing Easy Things?

It's easy to go to church Sunday morning—what else is there to do?

Of course, some find it hard to go to Sunday School at 9:45 and stay for "church" until noon!

It's hard to go to church Sunday night—the TV programs are so good.

It's easy to read a few verses from the Bible—but hard to dig in and study.

It's easy to "say" your prayers; but hard to pray prevailingly for others.

When a hard day's work is over, it's easy to stay at home that night.

It's easier to keep still when they are discussing Christian things where I work—so I keep still.

It's hard to win souls to Christ—I'll just pray for them.

It's easy to drop a dollar in the collection plate—hard to bring the tithes and offerings.

It's easy to enjoy a Sunday School class—but hard to be a teacher.

It's hard to visit regularly.

It's easy to talk but hard to put my work and witness where my mouth is.

It's easy to assume leadership—so I let others do it!

It's easy to choose comfort, so I'll forfeit my eternal crown.

"Better Things of You"

"I am persuaded of better things of you," said a Bible author to people he loved. Some people doing the "easy things" are good people who have not taken time to realize the awful negative results of such actions. If you happen to be one of these, think them over and because you are a born-again child of God, you will start changing like Paul exhorted: "Endure hardness as a good soldier of Jesus Christ."

The devil would like to keep us on the easy path doing the easy things which really build up his score! Resist him! Put on the whole armor of God, and you will!

Southern Baptists Meet Soon

Thousands of Southern Baptists—and about 600 from Kentucky, including me—will be attending the Southern Baptist 1967 Convention in Miami Beach, Florida, May 29-June 2nd. Pray that God will move among us, getting His will and putting us to work—instead of wagging our tongues—on the matter of witness!

Southwestern Prof. Raps "New Evangelism"; Calls for Emphasis on Individual Conversion

Decrying the so-called "new evangelism," an evangelism professor at Southwestern Baptist Theological Seminary said that Southern Baptists will sound the death knell to their denomination and dig their own grave if they cease to emphasize the spiritual redemption of the individual.

Roy J. Fish, during a hard-hitting message on contemporary evangelism before faculty and students at the Baptist seminary in Fort Worth, Texas, strongly opposed the approach of the "new evangelism" aimed at redeeming society rather than the individual.

"In the coming years," he predicted, "there is going to be pressure on us to emphasize the redemption of the structures of society rather than the individual in society.

"But never lose sight of the fact that soup, salve and sewing classes are not salvation," he said.

Much of the Christian community is calling for a gospel that does little more than put a new suit of clothes on a man, Fish charged. "But we must preach a gospel that puts a new man in a suit of clothes."

"It has come to the place," he quipped, "where the gospel has been reduced to the motto: 'Be kind to grannie and to the cat.'"

He challenged the new generation of preachers to emphasize the message of the Risen Christ.

He said it is the Christian's business to give the good news and not just good advice. "We're not in the business of

telling what the world is coming to but we're here to tell of him who came into the world."

Fish chided those who preach the "theories of men rather than the Word of God."

"Sermons," he added, "have become doses of psychological uplift and when Christ is mentioned things get real vague. But the last place in the world for stammering and indefiniteness is in the pulpit," Fish said.

There is something wonderfully attractive and appealing to the hearts of fallen men in the preaching of the resurrected Christ, the professor said. "It will add something to your preaching which is so desperately needed in our world today.

"If we show our people Calvary towering over the wrecks of time our preaching will not be in vain," he said.

Fish is a former pastor of the First Baptist Church, Fairborn, Ohio, and former president of the Ohio Baptist Convention. (BP)

Lexington Church Enters New Educational Building

Hillcrest Baptist Church on Versailles Road in Lexington, Kentucky, dedicated its new educational building and prayer chapel during March.

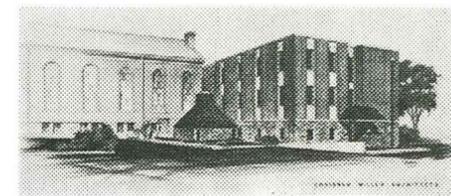
A pageant depicting the 25 years history of the church was presented. Hillcrest held its first service as an organized body on Sunday afternoon, December 7, 1941—Pearl Harbor Day.

The pageant, written by Perry White, Jr., honored charter members, former deacons and three former pastors—R. D. Aubrey, Ira McMillan, Jr., and Paul Hatfield.

A ribbon-cutting ceremony preceded the open house and reception which was held for the many members and friends who came to share in the occasion.

The committee which supervised construction for the new building was Jack Hall, chairman; Homer Drew, Herman Moore, Charles Sparks, and Perry White, Jr.

Pastor of the Hillcrest church is Donald White, who is serving in his tenth year as pastor.



Hillcrest Baptist Church

Kentuckians to Appear on Programs Of SBC and Auxiliary Meetings

Five Kentuckians are listed on the programs of the Southern Baptist Convention and several auxiliary organizations which will meet at Miami Beach, Florida, May 30-June 2.

They are:

► **KENNETH CHAFIN**, professor of evangelism at Southern Seminary, Louisville, who will deliver a major address during the SBC session Wednesday night on "The Ministry of Reconciliation." Chafin will participate also in a panel discussion during the Tuesday afternoon session of the Pastors' Conference and speak to SBC religious educators on Tuesday morning.



Chafin

meeting on Tuesday.

► **WAYNE DEHONEY**, pastor of Walnut Street Baptist Church, Louisville, who is scheduled to speak on "Educational Aspects of the Crusade of the Americas" at the Religious Education Association



Graves



Nutt



Dehoney



Wood

► **ALLEN GRAVES**, dean of the school of religious education at Southern Seminary, Louisville, who will read scripture and lead in prayer at the Monday evening session of the Religious Education Association.

► **CRADY NUTT**, alumni secretary at Southern Seminary, Louisville, who will serve as master of ceremonies at the annual banquet of the SBC Church Music Conference. This year's event will be held at the Everglades Hotel on Monday evening.

► **JOHN WOOD**, pastor of First Baptist Church, Paducah, who will speak on "The Minister Addresses Himself to the Many Worlds About Us" at the Monday morning session of the Pastors' Conference. Wood will also lead the opening prayer during the Friday morning session of the Southern Baptist Convention.

One of the outstanding featured speakers at this convention will be United States Senator Mark O. Hatfield, who will deliver an address on world peace.

Samford to Offer M. A. Degree in Religion

Samford University, a Baptist school in Birmingham, Alabama, will add a graduate M.A. degree in its religion department, beginning this fall.

Vernon G. Davison, chairman of the school's division of religion and philosophy, said that the new program is not intended to compete with that provided at a theological seminary.

"The basic program at all the seminaries," he said, "provides instruction which is primarily related to the practical aspects of church-related vocations. Our approach will not be a 'how-to-do' emphasis, but will fit within the depth study and research orientation."

Samford University President Leslie S. Wright said that more teachers of religion with graduate degrees earned within the university context are needed today because of the renewed interest in

religion as an academic area.

Samford is the first Baptist school in the southeast to offer a graduate degree in religion. Baylor University of Waco, Texas, is currently offering the Ph.D. in religion and Biblical studies, which was instituted three years ago.

Lottie Moon Gifts Climb Toward \$14,000,000 Total

The 1966 Lottie Moon Christmas Offering for Foreign Missions reached \$13,760,146.80 before the books were closed May 1. This is \$565,789.48 more than the 1965 total of \$13,914,357.32.

Any additional 1966 Lottie Moon money received by the SBC Foreign Mission Board will be counted on the 1967 offering.



First, Cannonsburg, to Build

First Baptist Church of Cannonsburg, Kentucky, held groundbreaking ceremonies recently to signify the beginning of construction on its new \$81,000 sanctuary. The building, which should be completed within three months, will also have adequate educational space. Turning the first spades of earth are (left to right) W. A. Owens, building chairman; Charles Mitchell, pastor, and R. W. Layre, church treasurer.

Dedication Set for New Bridge Mission Building

Pastor John R. Claypool of Louisville's Crescent Hill Baptist Church will preach the sermon at the dedication of the new building for Portland-Bridge Mission in Louisville's West End on Sunday, May 21, at 3:00 p.m. Crescent Hill has sponsored the work for several years.

Mahan Siler, a graduate student at Southern Seminary, Louisville, is pastor of the congregation. Other staff members are Miss Anne Davis, who directs the new week-day ministry, and Miss Laura Cooke, who supervises the educational program.

Camp Accepts Pastorate In Jonesboro, Georgia

Paul L. Camp has resigned as pastor of Bethany Baptist Church, Mt. Washington, Kentucky, to accept the pastorate of Mt. Zion Baptist Church in Jonesboro, Georgia, effective June 11.



Camp

A native of Georgia, he is a graduate of Shorter College and the University of Georgia at Rome and Southern Seminary at Louisville.

Camp served as pastor of two Baptist churches in Rome, Georgia, before entering Southern Seminary in 1964.

State Board O.K.'s Budget; Debates Constitution Change

In the regular May meeting of the Kentucky Baptist Executive Board held at Cedarmore's Boone Lodge on May 8 and 9, the detailed Cooperative Program budget for the 1967-68 year was approved. The 1967-68 General Budget calling for \$3,750,000 was approved last November 16 at the 1966 Kentucky Baptist Convention in Bowling Green.

The newly approved budget goes into effect September 1, 1967. It reflects increases for all the departments of work of the Executive Board. It also contains increases for Christian education, Woman's Missionary Union, *Western Recorder* and the Board of Child Care. The Kentucky Baptist Hospitals will receive the same as in the present year.

The budget presentation was made after months of careful study by committees of the Executive Board of all phases of the Kentucky Baptist Convention work. The budget recommendations were approved without modification, although there was considerable discussion about the desirability of finding more funds for the work of the direct missions department.

All committees of the Executive Board met prior to the full Board meeting. Reports and recommendations from these committees were heard and acted upon.

One recommendation from the administrative committee was rejected and a second recommendation from the same committee was accepted after major modification. The recommendation rejected called for the withdrawal of a proposed amendment to Article VII of the constitution of the Kentucky Baptist Convention.

The proposed amendment would provide for the district associations to submit only one nomination for each place on the Kentucky Baptist Convention Executive Board instead of the two

nominations now submitted by the association for each Executive Board place. The convention nominating committee presently selects one of the two names submitted by the district association.

The notice of intention to amend Article VII of the constitution was given last November. In the meantime the administrative committee expressed the opinion that to propose such a change would be unwise. The majority of the board members disagreed with the Administrative Committee and so the 1967 Kentucky Baptist Convention messengers will decide whether or not to ratify the change. Notice of such a change must be given one year before the convention votes on the proposal.

The other Administrative Committee recommendation would have amended Article VII of the constitution to provide for all former moderators and presidents of the convention to be ex-officio members of the Executive Board. A substitute recommendation was approved, making for the retiring president of the convention to be an at-large member of the Executive Board for one year following his term of office.

The campus ministries committee recommended the acceptance of an offer from the University of Louisville for a 99-year lease at \$1.00 a year for a site for a new B.S.U. center. The present

University of Louisville B.S.U. center is being taken in the urban renewal project. This recommendation was approved.

The Christian life committee received permission to send its chairman to the 1967 Religious Liberty Conference in Washington. This conference is sponsored by the Baptist Joint Committee on Public Affairs and will deal this year with state and church problems in present public welfare programs.

Executive Secretary Harold Sanders presented his report to the Executive Board. He reviewed Cooperative Program giving and challenged Board members to assist in reaching this year's goal. He stated that Cooperative Program receipts for the first eight months of this fiscal year are \$132,250 or 6.6% ahead of last year for the same period, but that we are \$192,889 under the goal for the first eight months of this year.

\$300,000 for Kentucky Southern

Secretary Sanders also reported that \$300,000 has been borrowed and given to Kentucky Southern College according to the action of the Executive Board on March 10. An additional \$200,000 is to be given the college by July 25th and \$77,010 a year for the next five years.

Dr. Ray Roberts, executive secretary for Southern Baptists in Ohio, addressed the members of the Board on the forthcoming Crusade of the Americas. Roberts is a member of the Central Committee of the crusade, set for 1969.

The Ohio Secretary also described the current pilot project of mass evangelism being conducted in the city of Dayton, Ohio. Following his presentation, the Board members approved a motion endorsing the crusade and encouraging participation of all Kentucky Baptist churches. The motion also instructed the Kentucky evangelism department to seek ways to assist Ohio Baptists in a 1969 mass evangelism project in Toledo, Ohio.

The next meeting of the Board will be on November 7 prior to the meeting of the Kentucky Baptist Convention November 8-10.

New members added to the Executive Board, due to the resignation or removal of members elected last November, included Joseph Hinkle, Lawrenceburg, for Anderson Association; Gene Gafford, Mackville, for Central Association; William A. Curl, Mt. Sterling, for Elkhorn Association; Walter A. Campbell, Centertown, for Ohio County Association; A. J. Smith, Marion, for Ohio River Association; Gene Hansford, Somerset, for Pulaski Association; Arnold Kummer, Franklin, for Simpson Association; and Lee Morris, Berea, for Tates Creek Association.



Escapes Firing Squad

NATIVE AUSTRIAN GRAHAM LANGE traces the route of a French train on which he was taken prisoner and almost shot by a firing squad during World War II. Saved through the intervention of a friend, he later became a Christian and served as pastor of a church in Austria before coming to the United States to study at Southwestern Baptist Theological Seminary, Fort Worth, Texas. He hopes to return to Austria as a Baptist pastor after completing seminary studies.

Prof's Quote of Profane Phrase Causes Furor at Mercer University

Mercer University trustees refused to fire the Baptist school's dean of chapel for using profane language in two chapel messages, but affirmed the authority of Mercer President Rufus C. Harris to deal with the matter.

The action came after F. Robert Otto had used "a vulgar expression" in two chapel messages (April 12 and 13).

A radio editorial, broadcast by General Manager George W. Patton of Station WBML in Macon said that "the four-letter obscene word is so ugly and offensive that we dare not even give you the first letter."

An immediate furor arose after the messages. The Macon Baptist Pastors' Conference adopted a resolution saying the trustees should request the removal of Otto from the position as dean of chapel and consider asking for his resignation from the faculty.

More than 800 Mercer students and

84 faculty members, however, signed statements defending Otto's use of the remark.

When Mercer trustees met for their spring business meeting at Macon, Georgia, President Harris read a lengthy statement, condemning the use of vulgarity, but praising Otto's contributions to the university.

Trustees voted overwhelmingly to give the authority to President Harris to make the administrative decision on the matter after hearing his explanation of the incident.

Pastor Opposes Remark

A local Baptist pastor, James W. Waters of Mabel White Memorial Church and a long-time spokesman for critics of Otto's theological positions, inserted a prepared statement in the trustees minutes, stating his opposition to Otto's remark.

President Harris in his statement explained, however, that Otto does not use profanity either in or out of the pulpit, but was quoting the vulgar expression often used by those he condemned for using such language.

The statement by Waters said in part: "It is not my intention in any sense of the word to bring reproach upon the personal integrity and character of Dr. Otto, who in my estimation is a Christian and a good churchman.

"Poor Judgment" Cited

"The indictment which I bring concerning Dr. Otto is relative to his poor judgment in his choice of terminology used to express himself from time to time and more especially in the chapel services.

"This could not possibly be defended as appropriate language for a worship service on a college campus owned and operated by the Georgia Baptist Convention and dedicated to the glory of God." (BP)

Kentucky Baptist

Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

10 YEARS AGO May 16, 1957

Governor A. B. Chandler was to speak at Campbellsville College May 17 during ceremonies celebrating the Baptist school's 50th anniversary. U. S. Senator John Sherman Cooper of Kentucky was scheduled to deliver the commencement address on May 26.

25 YEARS AGO May 21, 1942

Editor Victor I. Masters commented editorially on the retirement of M. P. Hunt after 61 years as a Kentucky Baptist pastor. At that time, Hunt was 82 years old and had been pastor of Louisville's Eighteenth Street Baptist Church for the past 17 years. Hunt was the guiding force in the establishment of Kentucky Baptist Hospital at Louisville in 1924.

William R. Estep, a student at Berea College, told about the re-establishment of a missionary Baptist church at Roundstone, Kentucky. Estep was called as pastor after he and Bill Hinchman, another Berea student, helped the con-

gregation begin services and erect a building. Estep is now professor of church history at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

50 YEARS AGO May 17, 1917

Editor J. W. Porter published a biting editorial on the "evils" of the motion picture industry. "Christian civilization has, perhaps, no deadlier enemy than the moving picture performance," he said. "The barroom and the brothel, with their inconceivable evils, rarely appeal to those yet in their teens, while the degrading motion picture robs the cradle and the grave for its votaries and victims."

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Seminary Journal Studies Reformation and Renewal

The spring edition of *Review and Expositor*, scholarly journal of Southern Seminary at Louisville, will commemorate the 450th anniversary of Martin Luther's posting of his 95 theses at Wittenberg. The event is popularly held to be the starting point of the Protestant Reformation.

Among the writers for the issue, entitled "Reformation: Past and Present," are Kenneth Scott Latourette of Yale University; George H. Williams of Harvard University; Heiko A. Oberman of Tuebingen, Germany, and Robert E. Cushman of Duke University.

Scales Named Wake Forest College President

Trustees of Wake Forest College elected an Oklahoma educator, James Ralph Scales, as the Baptist school's eleventh president.



Scales

Scales, former president of Oklahoma Baptist University, Shawnee, and now dean of the college of arts and sciences at Oklahoma State University, Stillwater, will assume the position July 1. He will succeed

Harold W. Tribble, who announced in October that he planned to retire June 30, saying he was "tired, very tired."

Scales' election as president was announced at a press conference at Winston-Salem, North Carolina, called by Wake Forest Trustee Chairman Maurice Hill, president of Drexel Enterprises in Morgantown, North Carolina.

Scales said in accepting the position he hoped the school would move towards university status during his upcoming administration, and that it would develop strong graduate and research programs in areas not now covered.

Scales is a *magna cum laude* graduate of Oklahoma Baptist University, and a doctor of philosophy graduate of the University of Oklahoma. He also has done graduate work at the University of Chicago and the University of London.

The new Wake Forest president is active in civic and religious affairs in Oklahoma. He is a deacon at First Baptist Church, Stillwater, and former deacon at First Baptist Church, Shawnee, Oklahoma (BP).

Oneida Institute Librarian Dies of Heart Attack

Marvin Brown, librarian at Oneida Baptist Institute for the past two years and pastor of the Second Blackwater Missionary Baptist Church at Mummie, Kentucky, in Booneville Association, died of a heart attack April 30.

A native Tennessean, he was a graduate of Louisiana State College, the University of Mississippi and New Orleans Baptist Seminary.

Funeral services were held May 1 at Oneida Baptist Church, with Jerry Smith and President David Jackson of Oneida Institute officiating. Interment was in Alexandria, Louisiana.

Besides his widow, Brown is survived by a son, Timothy, of Oneida, and a daughter, Mrs. Joe Smith of Corpus Christi, Texas.

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ARREST OF BILL WALLACE—This scene from the forthcoming movie, "Bill Wallace of China," portrays the arrest of the Baptist medical missionary by the Communists. Gregory Walcott plays the title role, and Jo Helton portrays Nurse Everley Hayes. A premiere showing of the film will be made at the annual session of the Southern Baptist Convention, meeting in Miami Beach, Florida.

Advance Showing of Bill Wallace Movie Arranged at Miami Beach

As a result of numerous inquiries, Producer Gregory Walcott has accelerated the post-production phase of the forthcoming film, "Bill Wallace of China," so that it may be ready for showing to SBC messengers at Miami Beach, Florida, the last of May.

The Beach Theater, one of the city's finest movie houses, has booked the film for three days—Tuesday, May 30, through Thursday, June 1. The theater is located on Lincoln Road Mall at Washington Avenue, just a block from Convention Hall.

The technicolor, wide-screen production is the first commercial motion picture ever made about a Baptist missionary. Wallace served in China under the SBC Foreign Mission Board until his death at the hands of the Chinese Communists in 1951.

Baptist Layman Gregory Walcott, whose private motion picture corporation produced the film, said "We have limited the performances and scheduled them at times when messengers may see the motion picture during lunch breaks and after the convention's night sessions." (See ad on facing page for ordering tickets.)

The audience will see only the Wallace feature, which lasts for 90 minutes.

"Bill Wallace of China" was filmed entirely on location in the ancient villages around Hong Kong with an international cast.

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Sapp Named Editor Of Baptist Joint Committee Periodical

James M. Sapp has been named the new editor of *Report From the Capital*, according to announcement by C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs. His new duties begin with the May issue of the bulletin.

Report From The Capital, published 10 months during the year by the Baptist Joint Committee, is designed to set forth information and interpretation about public affairs that are relevant to Baptist principles.

Sapp succeeds W. Barry Garrett, who has been editor since 1958.

The new editor is director of correlation services of the Baptist Joint Committee. He will continue in this capacity.

Garrett is director of information services for the Baptist Public Affairs Committee. He will continue in this role but will devote more time to news reporting and news analysis of events in the nation's capital.

For the past 10 years Garrett has reported the Washington scene to Baptist publications throughout the nation. He serves as Washington regional editor for Baptist Press (BP) and as editor of Baptist Public Affairs (BPA), news services for communications media.

Sapp is a native of Tulsa, Okla. He graduated from Oklahoma Baptist University and studied at Duke University. He came to the Baptist Joint Committee in 1964. (BP)

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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for May 28, 1967)

INTERNATIONAL STANDARD

THE GOSPEL IN SAMARIA

Acts 8:4-17

Shortly after the seven were chosen, the Christians were subjected to a violent persecution. Following the martyrdom of Stephen, the enemies of Christ and His followers in Jerusalem launched a fierce and terrific campaign to exterminate all believers. Facing danger, persecution, and death, they continued to witness for Christ.

God permitted this awful persecution of His children in order that the precious seed of His Word might be sown more widely. It was very obvious that, if His message was to be delivered, His messengers had to be scattered. In this case, as in many others, the overruling providence of God made persecution very beneficial to the cause of Christ.

Conspicuous among those faithful Christians who were scattered from Jerusalem by bitter persecution was Philip, the deacon who, in order to escape death, fled and found refuge in the rather large and populous city of Samaria, in which so many citizens were given to the excesses of idolatry and immorality, where he continued his witnessing for Christ. Waiving any and all antipathy for the Samaritans, Philip went to their chief city, which was a mission field ripe unto harvest. He was the first foreign missionary, and Samaria was the first foreign mission field. Instead of wasting his time and energies in a tirade against the members of the Sanhedrin who had provoked the persecution of the Christians, Philip was faithful in proclaiming the good news that Christ had been crucified on the cross, had been buried in the tomb, had been raised from the dead, and had ascended.

Philip magnified Christ so attractively that the people were aroused, amazed, and attracted to the Saviour. Many believed on Christ, were saved, and were baptized into the fellowship of the church. Consequently, there was much rejoicing in the blessings of the Lord, as is usually the case when and where the unsaved come to know Christ and the Christians are edified and strengthened.

In contrast with the godly and hon-



religion, be baptized, and become a member of the church, too. He wanted purchase power like that which Philip possessed, but that was an utter impossibility. Nobody can buy the power of God with money.

Somehow communications were maintained between the dispersed disciples and the apostles in Jerusalem, whereby the latter were kept informed about the achievements of the former in the work of the Lord. They were told that through the preaching of the gospel of Christ some of the Samaritans had been saved. Desirous of knowing whether these professions of faith were genuine or spurious, the apostles sent two of their strongest men—Peter and John—to Samaria to investigate the work, to give the converts additional instruction, and to knit more closely the bonds between the younger and the older Christians. Upon the arrival of Peter and John in Samaria, they prayed and laid their hands upon the believers, and the Holy Spirit was received by them. The breaking down of the "wall of partition" between Jerusalem and Samaria was acknowledged by the apostles in their going there, as well as by the Lord in giving the Holy Spirit to the Samaritans.

orable Philip, who represented possession, was Simon, a magician, who represented profession. The former was genuine, but the latter was a counterfeit. Either through fear or favor, Simon had won many followers. He preyed on the credulity of all whom he could and received a rather lucrative income through his practice of magic. Being a stranger to humility, he did not hesitate to claim personal greatness, and there were many who did not have any disposition to question or deny his claim.

When Simon listened to Philip as he preached the gospel of Christ, and observed the miracles which he performed through the divine power that was imparted to him, he was anxious to find out the secret of Philip's great power. Seeing many people turn to God as a result of Philip's preaching and miracles, and submitting to baptism and becoming members of the church, and coveting the power which Philip exercised, Simon decided that it likely would be advantageous to him to make a profession of

LIFE AND WORK

THE PURPOSE OF REDEMPTION

Ephesians 2:1-10

It is very important that we know how we became Christians, and why we are Christians. That is the matchless story that is unfolded in this lesson.

I. The Plight of Sinners (Ephesians 2:1-3)

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God's Word deals with a man as a sinner, hostile to God and destitute of spiritual life. In describing our condition before Christ saved us, Paul mentions three things:

1. We were dead in trespasses and sins (Ephesians 2:1)

We were alive physically, but dead spiritually. Sin was the cause of our spiritual death or separation from God. A "trespass" is a deviation from the right path.

2. We were disobedient to God (Ephesians 2:2-3a)

We thought and lived as the world did, in alienation from God. Influenced by entangling affections, sinful associates and unholy companions, we yielded our allegiance to Satan and did what pleased him. We followed our own evil natures, "fulfilling the desires of the flesh and of the mind."

3. We were deserving of wrath (Ephesians 2:3b)

In John 3:36 we are told that "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." This wrath rested upon us before we were saved.

II. The Provision of Salvation (Ephesians 2:4-7)

This tremendous blessing had its origin in the matchless grace and the marvelous love of God. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us (Romans 5:8).

After describing our condition before we were saved, Paul here tells us about our present position.

1. We are quickened from the dead (Ephesians 2:5a)

Rich in mercy and love, God "quickened us," and made us alive in Christ. Between our past condition and present position there is as much difference as between death and life in the physical realm.

2. We are saved from sin (Ephesians 2:5b)

Today people teach three methods of salvation—by works alone, thus making man his own saviour and declaring that

Christ's death on the cross was a useless sacrifice; by grace and works, thereby making salvation dependent upon the grace of God plus man's own efforts; and by grace alone, and apart from any human effort or merit, thus making the Lord Jesus Christ the Saviour. The Bible teaches, and this verse clearly states that salvation is by grace without any mixture of human works.

3. We are raised with Christ (Ephesians 2:6a)

The same Almighty power, that lifted up the body of Christ from Joseph's tomb to the highest place in heaven, grasps lost sinners and lifts them up out of the old life of sin.

4. We are seated in the heavenlies in Christ (Ephesians 2:6b)

Not only have the riches of His mercy delivered us from degradation and ruin, but they have raised us into a glorious blessedness.

III. The Plan of Salvation (Ephesians 2:8-10)

1. It is by grace

"For by grace are ye saved." Standing for all that God is, grace represents His abiding love and abounding power flowing full and free to undeserving sinners who are in need of His great

salvation. Grace is God loving man with a love that does not have any limitations, giving His Son to die on the cross as an atonement for man's sins.

Salvation is never received as wages for work, or as the result of human efforts, but always as a gift from God. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). Some try to obtain salvation through personal efforts and meritorious works, but they do so in spite of the fact that God's Word states that it is an utter impossibility.

2. It is through faith (Ephesians 2:8)

Salvation is provided by grace and it becomes ours through faith. Faith is the channel through which the divine supply travels to the human need.

IV. The Purpose of Salvation (Ephesians 2:10)

Salvation is not the work of self, of other men, or of a church, but it is the work of God. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." God has done something for us, and in us, in order that He may do something through us. He has saved us in order that we may do good works for Him.

Hospital Group Honors Dobbs for Distinguished Service

H. L. Dobbs, executive director of the Hospital Commission of Kentucky Baptists, was honored with the highest award of the Kentucky Hospital Association during the recent convention of that group in Louisville.

Dobbs was presented with the Distinguished Service Award of the statewide hospital group. This award has been given only four times in the history of the Kentucky Hospital Association; it had been five years since the presentation of the last Distinguished Service Award.

Outstanding Contribution Cited

"The health care of the people of Kentucky is the responsibility of many individuals, but few have made a more lasting contribution than H. L. Dobbs," the citation read in part. "He has served unselfishly, always with better patient care for the individual patient in mind."

A native of Texas, Dobbs entered the field of hospital administration in 1929, when he became night clerk at a hospital in Houston. He has been in Kentucky Baptist hospital work since 1935, when he became administrator at Kentucky Baptist Hospital in Louisville.

With the establishment of two other Baptist hospitals in Kentucky—Central at Lexington and Western at Paducah—in the late 1940's and the early 1950's,

the Hospital Commission of Kentucky Baptists was founded in 1951. Dobbs has served as this agency's first and only director. He relinquished his position as administrator of Kentucky Baptist Hospital, Louisville, in 1965 in order to give his full time to the work of the Hospital Commission.

His long tenure of service among Baptists in this state has led to his designation as "Mr. Kentucky Baptist Hospital" by many persons.

A few of Dobbs' many honors and responsibilities include three terms as president of the Kentucky Hospital Association, president of the American Protestant Hospital Association and

president of the Baptist Hospital Association.

Kentucky's Georgetown College conferred on Dobbs the honorary LL.D. degree in 1960.

Richard Bielski Becomes Pastor at Crestwood

Richard Bielski, former pastor of Powersville Baptist Church, Brooksville, Kentucky, and a student at Southern Seminary, Louisville, is the new pastor of the Crestwood, Kentucky, Baptist Church.

A native of Smyrna, Georgia, Bielski graduated from Mercer University in that state. He will receive the B.D. degree from Southern Seminary in January of 1968.

Bielski was president of the ministerial association while a student at Mercer.

The new Crestwood pastor is married to the former Anne Phillips of Sylvester, Georgia. They are the parents of two children.



Bielski

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KENTUCKY BAPTISTS AT WORK

Stewardship

Promises To Keep

by Michael L. Speer

Let me share with you part of a report from the president of the Foreign Mission Board, Dr. Chester Badgett, pastor, Campbellsville Baptist Church, as printed in their church paper, the Carillon: "Since I have just returned from a most significant spring meeting of the Foreign Mission Board, I want to share some of the highlights of this meeting.

The Board appointed 23 career missionaries, employed four missionary associates, and invited 61 young men and women to become missionary journeymen. The 65th country to which Southern Baptist missionaries are now under appointment was entered as a missionary couple was assigned to Botswana. This brings the Board's total overseas staff to 2,287.

The group appointed represented a wider range of skills. Dr. Louis E. Carlin is the first veterinarian to be sent out by the Board, Miss Ruth Ann Hall is the first dental hygienist, Mr. N. Brannan Eubanks is a mechanical engineer, Mr. Glenn Henderson an agriculturist, and Mr. Clint Kimbrough and Mr. James Watts are music specialists.

Another first was the appointment of Miss Sue Thompson as the first Negro to be appointed a regular missionary of the Board in 84 years. As Dr. Cauthen handed Miss Thompson a certificate of appointment, he said, "We have waited for you a long time. Go to Nigeria as a letter written in our hearts, a love letter from all of us to all of them, and to one another, saying to all the world, 'In Christ there is no East or West.'"

We are proud to have Dr. Badgett serve in this capacity. Thank you for this report. As Kentucky Baptist church members are good stewards of their possessions and as churches are faithful in their Cooperative Program gifts, we have a part in this mission program. In many respects we have a promise to keep. We have said to these missionaries that we will support them and provide the necessary equipment to carry on their work. We must not cut back! Each time a church falls short of its Cooperative Program goal, another church must take up the slack or one of our missionaries must leave some work undone. Each church, in addition to its local staff, shares in the support of an overseas staff of 2,287. Pray with me that Ken-

tucky Baptists will keep their promise to foreign missions as well as other mission work.

Brotherhood

Lay Involvement in SBC Needed, Leaders Say

by Bill Ingram

Two leading Baptist laymen are calling on fellow laymen to participate more in denominational activities, beginning with the Southern Baptist Convention May 25 to June 2 in Miami, Florida.

George W. Schroeder, executive secretary of the Baptist Brotherhood Commission, and Owen Cooper, president of Mid-South Chemical Corporation in Yazoo City, Mississippi, said the Convention needs more laymen to help shape the denomination's future.

Schroeder said the "Convention needs that which laymen can contribute through their voices, opinions and votes." He added that all laymen attending the meeting will be encouraged to express themselves.

"Laymen contribute far more to the Convention than some people realize," he said, "And no layman can possibly attend the annual meeting without returning to his home church as a better informed follower of his Lord."

Cooper, who is a member of the Convention's Executive Committee, said lay leaders are especially needed in committee meetings "where a great deal of major decisions are made. . . . No layman will find himself idle at the Convention meeting because there's so much to do."

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Participation in an "individual" or "non-group" plan does not affect eligibility for Health Benefit Plan.

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A complete program of hospital, surgical, and major medical care. Designed not only to meet the usual hospital and surgical bill, but also to cover the major expense of prolonged illness that can completely wreck one's financial plans.

Convention-Wide Group Plan

This has two-fold significance to the participating members:

First, the cost is about 20% less than same benefits on individual basis. Second, wherever one may move in the Southern Baptist Convention he can continue with the same benefits and same cost.

No Health Requirements

There are no health requirements for membership. Pre-existing conditions (except maternity) are covered immediately.

Covers medical costs arising at home, in the physician's office, or in the hospital.

Blue Cross (basic) provides hospital benefits.

Blue Shield covers surgical expense incurred anywhere.

Major Medical supplemental coverage does three things:

1. Covers hospital and surgical expense in excess of limits in basic Blue Cross-Blue Shield,
2. Covers other medical expense incurred at home, in the doctor's office, or in the hospital,
3. Extends the benefit period to 365 days.

Contact our office for literature and application forms. Remember, the deadline is May 31 for the July enrollment period.

Church Music

Register Now for First Junior Music Camp

by Eugene F. Quinn

June 5 is the latest date when registrations for Junior Music Camp can be guaranteed accommodations for the week of June 19-23. All juniors who can possibly attend the June music



Coates

camp are urged to do so, to take advantage of the able leadership of Mrs. Mabel Warkentin Sample.

Another reason is the dedicated teaching of Eugene E. Coates, Minister of Music of Nicholasville Baptist Church. He will be teaching

Makers of Hymns, a very interesting course for Juniors.

Leaders and Juniors, please register now.

Woman's Missionary Union

Glorieta Bound!

by Sydney Portis

A charter bus for the Glorieta YWA Conference has been planned for Kentucky YWA's. A mission tour and sightseeing will be an added feature.

The charter bus will leave Louisville on July 22 and return August 5.

Points of interest on the tour to Glorieta will include Midwestern Seminary; the Denver Mint and attendance at the services of the Spanish Baptist Church in Denver; the Grand Canyon, the Petrified Forest, and the Painted Desert; Isleta Indian Pueblo, and Good Will Center in Albuquerque; Spanish Week Day Program in Santa Fe; and the Indian Mission in Tulsa, Oklahoma.

The Glorieta YWA Conference will feature outstanding personalities such as William Hendricks, Jimmy Allen, Bryant Hicks, Nathan Porter, and Claude Rhea, Jr. Also featured at the Glorieta Conference will be methods conferences, recreation, mission action workshops, and dramatic features.

The cost of the tour is \$160, including round trip bus fare, registration at Glorieta, lodging en route, insurance, and sightseeing. The only extra needed will be for meals en route to and from Glorieta and spending money.

A total of \$54.00 should be included with your reservation. An additional \$40 is due by June 1, and the remainder of \$75 is due July 15.

Reservations should be made as soon as possible. Send reservations to: Miss Sydney Portis, Kentucky Baptist Building, Middletown, Kentucky 40043.

Federal Aid: Principle or Expediency?

(CONTINUED FROM PAGE 3)

pedient for a time, with a divine sanction that makes them appear timeless and eternal. We are no more immune at this point than the Pharisees, who kept getting the traditions of the elders mixed up with the laws of God.

Our denominational policies and practices are of two sorts. There are primary ones for which we make direct appeal to the Scriptures and to the essential character of our encounter with God in Christ, and there are secondary ones which we find necessary for implementing primary positions. The former are

unchangeable and immutable; the latter would seem to be changeable and reversible should they at a given time prove infeasible for implementing the former. For instance, Christian education is an essential imperative; Christian colleges are a means which we have employed to implement that essential imperative. However, there was a long stretch of Christian history when the former principle was implemented in some other way than through the Christian college and we must not close our minds to the possibility that some day it may do so again.

Another example of this split-level distinction is that between religious freedom and the separation of church and state. The former is an essential imperative; the latter is a secondary doctrine to which we have found it necessary to resort for the maintenance of religious freedom. Further, it is an ideal to be striven for and is only at best roughly approximated and never completely achieved. This is evident in the large number of instances where there is not complete separation of church and state in our present practice and polity—these areas which we do not like to discuss. The more complex our society becomes, the more frequent and numerous become these infringements upon the separation of church and state, and the less they seem to compromise our basic stand on religious liberty. Again, if we are to adhere to principle rather than to the expediency of comfortable security we must not be afraid but adventurous.

Another expedient of opposing federal aid is the vested interest of furthering politico-denominational aspirations by maintaining and exploiting a traditional position that a conservatively-oriented people are predisposed to accept. This subservience of principle to personality may be conscious or unconscious, but let us beware of it as long as we are human.

Should Baptist schools accept federal aid? It depends on whether we can justify our doing so with appeal to principle or whether we must resort to expediency. It depends also on whether we can justify our not doing so with appeal to principle or whether we must resort to expediency.

Wade Named In Missouri

Will E. Wade, who served the old Bethel College at Hopkinsville as director of admissions and public relations, has been appointed a community development agent for the University of Missouri at Columbia. A native of Hopkinsville, he presently is principle of the Malden, Missouri, High School.

DON'T BE EMBARRASSED- RETURN YOUR CHURCH TALK BACK MANUAL





Best Study

For two years Southern Baptist leaders interested in our Baptist Colleges have been studying and sharing in a coordinated study called "BEST."

BEST is an acrostic for "Baptist Education Study Task." It is sponsored by the Education Commission of the Southern Baptist Convention.

Each state convention is organized under a seminar which meets three or four times during the year, studying in some depth two or three of the major topics for consideration. Robert L. Mills is the chairman for Kentucky.

Last June a National BEST meeting was held in Nashville at the Sunday School Board Building, when more than 300 leaders from all the states came together to share the findings of all the seminar, and to discuss more fully all the major topics.

Again this year the seminars have been meeting in Kentucky, and again next month, June 12-15, they will come together in the Second National BEST Conference in Nashville. The findings will be shared with Baptists everywhere. We are grateful to Dr. Rabun Brantley and the leaders of our Conventions, including Georgetown's President Mills, for this needed emphasis.

Why Organized?

The Baptist Education Study Task was organized in June, 1965, inspired "by the growing consciousness of the crisis that affects all Southern Baptist colleges. It is an organized effort to provide large numbers of Baptists with clear statements of facts and issues, and the opportunity to work together in search for answers to the troublesome problems that beset Baptist Higher Education."

Purposes of BEST

"The purposes of BEST are as follows: to identify and study the issues, problems and opportunities facing Southern Baptist higher education; to explore these issues and problems in the context of current American higher education and of the needs and objectives of the denomination; and to consolidate findings and suggest a reasonable basis on which Southern Baptist higher education can advance."

Needed?

Harold G. Sanders

New Mexico Baptist Pastor Named Editor of State Baptist Paper

C. Eugene Whitlow, pastor of First Baptist Church, Alamogordo, New Mexico, for the past 12 years, has been elected editor of the *Baptist New Mexican*, weekly publication of the Baptist Convention of New Mexico published at Albuquerque.



Whitlow

Whitlow will assume the position June 16, succeeding Horace Burns, who resigned in November to accept a pastorate in Oregon.

He will also serve as secretary of public relations for the convention. He was elected to the post by the State Mission Board of the convention.

A native of Arkansas, Whitlow was pastor of Baptist churches in Seagraves and Cleburne, Texas, Gentry Arkansas, and Tulsa, Oklahoma, before coming to New Mexico 12 years ago.

A member of the Executive Committee of the Southern Baptist Convention, the new editor is also a former vice-

president of the Baptist Convention of New Mexico and president of the New Mexico Baptist State Mission Board. (BP)

The Cover

NATIONAL BAPTIST PASTOR Daniel Tseng stands outside the building of Antioch Baptist Church in Bangkok, Thailand. The work of Baptists of Thailand is assisted by 58 missionaries serving under the auspices of the Foreign Mission Board of the Southern Baptist Convention.

Oneida Baptists Call Joe Deaton as New Pastor

The Oneida, Kentucky, Baptist Church has called Joe Deaton, Jr. of Greensboro, North Carolina, as pastor.

Deaton is a graduate of Wake Forest College and is presently a senior in the school of theology at Southwestern Seminary, Fort Worth, Texas.

The new Oneida pastor has served in the Navy and has worked as a chaplain in a children's home. A few years ago he served as a summer student worker at Campton, Kentucky.

He is married to the former Pat Morgan of North Carolina. He will begin his work at Oneida August 1.

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