



WESTERN RECORDER

July 27, 1967



DINNER ON THE GROUNDS—

The beginning of the annual meetings of the district Baptist associations in Kentucky the last of July means fellowship, doctrinal discussions and "dinner on the grounds" for many Kentucky Baptists.



GLEANINGS FROM THE FIELD

THE MEADOW HILL BAPTIST CHURCH, Louisville, has passed resolutions instructing the Kentucky Baptist Convention Executive Committee that Cooperative Program gifts from this church be divided only among Baptist schools and institutions refusing to accept government subsidized loans or grants. The church feels that loans or grants would bring Baptist institutions under direction of the government, and thus be detrimental to freedom of religion in these schools.

LOUIS D. NEWTON, pastor of the Druid Hills Baptist Church, Atlanta, is improving from a mild heart attack suffered June 5. Newton will be able to return to his pulpit about September 1, according to the doctors.

NEW BETHEL BAPTIST CHURCH, presently affiliated with the North Bend Association, has transferred its membership to the Ten Mile Association.

A. M. VOLLMER, retired secretary of the Kentucky Baptist Foundation, was one of the principal speakers for the Centennial celebration of the First Baptist Church of Dyersburg, Tennessee. Vollmer served the Dyersburg congregation from 1933 to 1943. Robert L. Orr has been the Dyersburg pastor for the past 18 years.

THE INMAN PARK BAPTIST CHURCH, one of Atlanta's most historic churches, has voted to sell its buildings and property to the Georgia Highway Department for \$757,300 to enable the state to build a connector road between new interstate highways. The congregation is seeking a new location or there is a possibility of a merger with another church, according to the pastor, J. Broaddus Marlowe.

MR. AND MRS. A. CLARK SCANLON, missionaries to Guatemala, left the States on July 1, following furlough. Scanlon is director of the Guatemala Baptist Theological Institute, Guatemala City. Mrs. Scanlon (the former Sara Martin), the daughter of a Baptist minister, was born in Hazard, Kentucky, but moved to Georgia as a child.

THE FIRST BAPTIST CHURCH, Anchorage, Alaska, has dedicated a new \$1.2 million dollar church plant which will seat 1,250 people. Anchorage city officials, Alaska state officials, as well as personnel from the Southern Baptist Home Mission Board and the Alaska Baptist convention participated in the week of dedication services.

MR. AND MRS. LOYD MOON, missionaries to Brazil, are returning there this month, following furlough. They teach in the Equatorial Baptist Theological Seminary and may be addressed at Caixa Postal 135, Belem, Para, Brazil. Both natives of Alabama, they were working with Dawson Memorial Baptist Church, Lewisport, Kentucky, when they were appointed missionaries in 1951.

MISS VIRGINIA WINGO, missionary to Italy, has returned to the States for furlough. A native of Alabama, Miss Wingo was teaching in the W.M.U. Training School in Louisville in 1949 when she was appointed missionary.

HICKS SHELTON, secretary of evangelism for Kentucky Baptist Convention, will be the supply pastor at First Baptist Church, Madisonville, Kentucky, on July 30, while the pastor, Harold J. Purdy, is on vacation.

THE FALMOUTH BAPTIST CHURCH, Falmouth, will celebrate its 175th anniversary on August 6. Elaborate preparations are being made for the event including an anniversary message by A. M. Vollmer. Carl Sears is the Falmouth pastor.

REV. AND MRS. RAY SULLIVAN, recent graduates of Clear Creek, have been added to the staff at Spring Meadows. She is working as a house mother and he is assistant to Clyde McAlister, in charge of maintenance at Spring Meadows. The Sullivans are natives of Warsaw, Kentucky.

G. KEITH PARKER, a graduate of Berea College, has been awarded a Garrett Graduate Fellowship for study toward the doctor of theology degree at Southern Baptist Seminary. Parker, a North Carolinian, holds a bachelor of divinity degree from Southern Seminary. He is presently pastor of Grey Fork Baptist Church, Urban, Kentucky.

TWO CONVENTION-WIDE CHURCH LIBRARY CONFERENCES are scheduled for August at Glorieta (August 10-16) and Ridgecrest (August 24-30) Baptist assemblies. Discussions at these conferences will center around developing learning skills through the library, library personnel, book and audiovisual processing, book promotion, selection and care, and vertical file materials.

DAVID BRATCHER, presently pastor of Phillips Memorial Baptist Church of Brandenburg, Kentucky, has been elected superintendent of missions by the executive board of Green Valley Baptist Association. Bratcher is a member of the executive board and of the administrative committee of the board of Kentucky Baptist Convention.

Bill Wallace, an Example for Modern Ministers

by Donald Chatham, M.D.

In troubled times as in troubled waters we need a compass, or blueprint, or example. The ultimate example was that of Christ, but very much like Jesus' life was that of Bill Wallace, whose memory we commemorate today.

There could be no more fitting human character for us to think about than that of Dr. Wallace.

Bill's faith was simple but profound, a faith that would be fully tested before his untimely death.

He was one of those people who read the great commission and believed what he read. When he said, "Here am I Lord, send me," he meant it.

Commitment

Bill Wallace was committed. Having prepared himself with a sound medical education, he turned down an offer as a partner with one of his professors, an outstanding surgeon, when acceptance would have meant prestige, professional admiration and material wealth.

Instead, he set out upon a 15-year ministry to Southern China. These years were marked by ups and downs as he taught and preached and healed.

Through bombing attacks on his hospital during the Japanese invasion, through his personal battle with disease which nearly claimed his life, this man pushed himself beyond the endurance of most people in his daily ministering to God's children. When things were very bad, Bill said, "We'll do what God wants us to do, it doesn't make any difference what happens to us. The only important thing is that when it does happen, we will be found doing the will of God."

From this point on allow me to take on the identity of all laymen as I speak to you collectively representing all ministers.

When God called you to the ministry, did he promise you freedom from want? Did he assure you a congregation peaceful and content, made up of 3rd and 4th generation Baptists who would be satisfied being fed spiritual pabulum and following the "system"?

Let me ask you another question.

Why does the Lord call so many graduates of this fine school south of the Mason-Dixon line when half of the

population of our country is within a 500-mile radius of Chicago? Is it God's will that we lose these people by default? Do you fear leaving the protective boundaries of the "Bible belt?"

I am aware of some of the uncertainties involved in ministering outside Southern Baptist territory, and am sure hardships and personal sacrifice await those few who go, but is this new to Christian commitment?

Through the past several years I have wondered why so many talented Baptist musicians, especially those who are on the faculties of Baptist schools, either direct the choir or play the organ in churches of other denominations.

Are there not enough Baptist churches to go around? Are the salaries paid by Baptist churches inadequate? Or, is it because Baptist taste in religious music is "too evangelistic" or not high brow enough to challenge the artistic talents of professional musicians?

Involvement

Bill Wallace became involved in China, and we as laymen are constantly asked to get involved.

We have heard the story of the Samaritan woman at the well. We understand. It is a moving beautiful story. We even understand when you tell us it relates to today's racial prejudice. Instead of repeating this story and its general meaning, why don't you show us, or better lead us in improving the lot of our Negro brethren on Bunker Hill or Eradshaw Street in Shelbyville and in the places known to you.

In Macon, Georgia, several months ago a pastor was turned out of his pulpit for preaching what he believed Jesus taught, that men are equal in the sight of God.

When this happened, how many of his fellow ministers rushed to his aid? Was there a clamor from the pulpits of Southern Baptist churches? If there was, it was hard to hear.

Shame on you! The ministerial reaction should have been so strong that the entire southland would have been shaken. That pulpit should have been boycotted.

Where were his comrades? Did too many pastors have their ears to the ground sounding out their own congregations' feelings and basing their action or lack of action on the pressures of their own people?

Did Peter poll the congregation before he went to see Cornelius? No! He had an answer for an upset church group

who had already learned of his association with Gentiles and who had already built up a head of steam to blast him.

What would be the result if every Baptist minister stood in the pulpit and said something like this: "With God as my witness I believe in the equality of man and as long as I am pastor of this church I will receive all for membership who come in sincerity."

Let the chips fall. I'd like to be there. We would find out who of God's people mean business. Split the church, you say? Good! Some need a good split.

Can you think of many things more ridiculous than an African student sent home to a Baptist college by a Southern Baptist missionary and being denied membership in the local Baptist church?

You preach to us about becoming involved as laymen. I ask you, are you really involved as pastor-leader to the point where it hurts? Or do you, as we, first weigh the risks? If you want me to be bold for God, you have to be bold also.

Compassion

Dr. Bill Wallace was a man of great compassion. On numerous occasions he put out superhuman effort and worked around the clock caring for the sick and wounded. When food supplies were running out, it was discovered that he had been giving his food to hungry Chinese. Most missionaries had set themselves apart from the people they served. They lived on a different standard, but not Bill. He ate their food and slept on the floor without complaint.

We tell ourselves that we have enough problems without becoming involved in the miseries of other people. It should be noted, however, that the world problems of dishonesty and aggression are the results of a spiritual problem. The problem is that we worship ourselves rather than God. The orientation of life and the world around ourselves leaves us devoid of compassion and concern for others.

During the moments when I am in an optimistic frame of mind I believe that we laymen can yet change the world, but not without you.

We are all in the same boat. You have been at the rudder and we feel that some times you have steered us in circles. But in spite of the criticisms I have pointed out today, we respect you, we love you, and we need you as never before.

WESTERN RECORDER		
<small>"Earnestly Contend for the Faith Which was Once for All Delivered to the Saints" —Jude 3</small>		
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Let's Look Before We Leap

The ecumenical movement is probably the strongest trend in church life today in America and throughout the Christian world. Southern Baptists, who historically have been considered the last to show any interest in ecumenism, are even caught up in this tide.

And so Jess Moody's proposal in his Pastors' Conference address at Miami Beach last May for a "Biblical Ecumenicalism" involving Southern Baptists and kindred groups was in keeping with a new spirit among us. Moody's suggestion was followed by a motion from Alastair Walker calling for a committee "to discover possible areas of cooperation between the Southern Baptist Convention and other Evangelical groups" (See forum letter on opposite page.) The matter was referred to the Southern Baptist Convention Executive Committee, and thus will be considered when the committee meets in September.

One thing is certain. The proposition will be thoroughly studied and carefully considered before any recommendation is made. The Walker motion requires a report to the convention next year, but this does not necessarily mean a specific recommendation will be ready by then.

Some things are to be said for the idea of closer ties in mission and evangelistic efforts with other denominational groups. Most of us agree that the task in America and the world is too big for Southern Baptists to accomplish alone. Many Baptists also admit we don't have a corner on the gospel and that we could even learn something by working with others. Besides, there are just some things that can be done more effectively by working with others rather than going it alone.

On the other hand, we should be very careful in what ecumenical steps we take beyond what we are now taking. The Moody proposal would seem to suggest we choose our kind and cooperate in missions and evangelism. At first this seems reasonable, but the ultimate results might be undesirable.

It's easy to foresee that the result could be some kind of loose federation of so-called conservative groups which would seem to offset the National Council of Churches which is considered too liberal for Southern Baptists. This would make for three streams of American ecumenism: the National Council of Churches on the left, the fundamentalist independents of the Carl McIntyre type on the far right and the conservatives including Southern Baptists and kindred

groups in the middle. In such case, we would be no better off than we are now.

It might be better to stay away from any kind of formal connection with other groups and cultivate an openness to any and all groups for cooperative endeavors. We do need to shed some of our exclusiveness but exclusivism is a spirit and cooperation is an attitude. The idea of choosing your kind with whom to cooperate, though called an ecumenical spirit, is really anti-ecumenical.

Surely there are denominational groups with whom we feel more identification, and we will naturally be inclined toward closer cooperation with these. On the other hand, we might not want to shut the cooperation door entirely on any group no matter how far apart we are on many matters.

Moody and others are right in saying there will be more and more sentiment among Southern Baptists, and especially among the younger generation, for closer ties with other religious groups. Let us respond creatively to such sentiment in charting our course. And before we start any ecumenical journey we should consider carefully what is down the road.

The Parable of the False Alarm

Almost every common or uncommon event has lessons for life. One such occurrence took place in Danville, Kentucky, one Saturday night recently. The editor was passing through Danville on the way for a Sunday preaching appointment in Harlan.

It was almost bedtime but the streets of one residential section of Danville were jammed with automobiles, and the sidewalks were full of people. What appeared to be dense billows of smoke were enshrouding this whole section of the city.

The fire alarm had been turned in and the radio station announced a fire, promising details to follow. The fire engines and police cars were on the scene with flashing lights and excited adults and youth were going by car, bicycle and on foot toward the scene.

The traffic jam prevented those passing through town from getting close enough to know what really was happening. The local radio station provided the best hope for getting the facts, and strange facts they were as later announced.

As it turned out there was no fire at all. A fogging machine was being used to spray this part of town for mosquitoes. The appearance and smell of the chemicals

were so much like smoke from a fire that someone turned in the fire alarm. With this the excitement was on though there really was nothing about which to be excited.

The event goes to show that many things are not as they appear. One can be greatly mistaken by first appearances and impressions.

The old saying that where there is enough smoke, there is bound to be some fire isn't always so. In fact, what looks and smells like smoke is not even always smoke.

Again misinformation is sometimes easier to come by than the truth. All that has to happen is for someone to declare something for many to believe it, whether or not there is any foundation for the declaration.

Failure to communicate accurately is dangerous and costly. The false fire alarm made for traffic hazards besides the cost in time and money for policemen and firemen. Clear communication concerning the fogging operation could have saved much expense and trouble.

Being sure of the truth instead of believing in appearances is even more important in our dealing with each other than in reporting a fire. Many Christians have hurt their fellowman by such careless handling of the facts.

Misinformation is sinful and lack of clear communication is a serious problem among Baptists. Let us be sure of our facts, and let us be responsible communicators. Such conduct may not be as exciting, but it is righteous.

BAPTIST FORUM



particular reference to witness and evangelism.

"The committee should be instructed that no thought shall be given to organic union."

A substitute motion by Dr. Herschel Hobbs prevailed which referred this motion to the Executive Committee of the Southern Baptist Convention for detailed study. A full report is to be presented at the next annual session.

Alastair C. Walker Griffin, Georgia

Hope For The Future

What is the hope of the twentieth century Christian church and of Christianity? What have you and I to look forward to in the light of world confusion, ideology, racial struggles and war?

Religion, as such, offers us no hope, for it is as old as mankind, and every generation has attacked it seeking changes or destruction of it.

The Christian religion in itself, does not offer us hope, for it is based on the Bible which is a record of God's dealings with and commands to mankind in centuries that are gone.

The resurrection of Jesus offers us no hope, for it is a historical fact, a reality. Beginning with the first century A.D., the resurrection fulfilled the hope of the children of Israel of Old Testament times. The resurrection is God's requirement for man's salvation and entrance into the kingdom of Heaven—John 3:16-18.

All these facts are past religious historical events which have taken place

"No man having put his hand to the plow and looking back, is fit for the kingdom of God." (Luke 9:62)

It is only the future which offers us hope and a challenge. Jesus in his farewell address to his disciples left them

(Continued on Page 8)

Don't Sell That Motion Short

Let's face it, there are words that Southern Baptists fear. One such word is ECUMENICAL. Its connotations tend to freeze the Baptist spirit.

We must face the fact, however, that much of the Ecumenical spirit abroad has rubbed off on Southern Baptists. I have found an increasing interest in interdenominational cooperation among fellow-pastors. Like it or not, recent Seminary graduates are not in the same mold—they are thinking "unity", "cooperation", and "fellowship".

A surface reading of our state papers concerning Convention highlights, indicates a new interest in cooperation with other denominations, and I believe this holds great promise.

For instance, Dr. J. D. Grey is quoted as saying, "Our image has often been marred by an exclusivism that has kept us in our local communities, from being good neighbors, and friends of other Christians, cooperating with them in worthy projects upon which we agree."

Loud "Amens" accompanied the statement of Dr. Jess Moody when he proposed a "Biblical ecumenicalism", in which we pool resources for "World-wide evangelism".

Are statements like these to be taken seriously, or are we to assume that these recognized Baptist leaders are just vocalizing what we like to hear and about which we are prepared to do nothing?

I, for one, have felt that this dynamic concept of Evangelical cooperation can have far-reaching implications if it is implemented. In fact, I felt that Dr. Moody and Dr. Grey were sounding a

new call to Southern Baptists. To me, and to others, it was a breath of fresh air, in an otherwise very ordinary convention.

My motion, at the Southern Baptist Convention, envisaged cooperation with other Evangelical denominations in a missionary and evangelistic thrust to reach America for Christ. This does not mean that we will "live in the same house", but it will call for cooperation in projects in which we agree, and this is exactly where Southern Baptists can provide concrete leadership.

With 40 million non-Catholics in America, who do not wish to identify with the present ecumenical structures, and who would gladly involve themselves with us in a loosely knit fellowship of cooperation, I see tremendous possibilities. We have seen it work in the Billy Graham crusades. We have witnessed its impact in the World Congress on Evangelism in Berlin. Why not extend its effectiveness into other areas of cooperation? Particularly in evangelistic outreach.

The motion was referred to the Executive Committee of the Southern Baptist Convention for more detailed study. A report will be given at the next session of the Southern Baptist Convention.

The motion reads as follows:

"That a study committee be appointed by the President to report at the next Annual Convention.

"The purpose of this committee is to discover possible areas of cooperation between the Southern Baptist Convention and other Evangelical groups, with



Education Trains Leaders

Have you ever really thought of the relationship of the Baptist College and Seminary to the entire Cooperative Program of Southern Baptists? They go together. Neglect and weaken, kill and dispense with the Baptist college and you neglect and weaken our entire denomination. Christian education is the backbone of Baptist leadership training. Foreign mission personnel wait on the Baptist college graduate—so do Home Mission personnel, State mission personnel, associational leadership,—and the churches wait for the properly trained and thoroughly grounded graduates of Baptist schools for their pastors and other ministers for the kind of leadership needed today.

The person who, through lack of knowledge of the significance of the Baptist college or through a reluctance to involve himself or his church in the financial responsibility for supporting Christian education, is no friend of his denomination. In all honesty, he may not realize this, but, as the Baptist college and Seminary go, so goes the future of Baptists of the world.

Is Education Missions?

This is an old saw. Many people cannot think of missions except in terms of the far-away, the down and out, of direct evangelism or benevolence. Our first thought of missions is the foreign field; then with lesser enthusiasm, the homeland; then with even less interest, state missions. Even then, they think mainly of the unfortunates of the mountains and the nameless and faceless of the inner cities. All this is included in **mission**—but it is by no means all of **missions**. "These ye ought to have done," to repeat Jesus in another context, "but not leave the other undone" The other undone part is the training of our people in the churches (Training Union, Sunday School, Day School, Brotherhood, W.M.U., Church Music and the like), and the training of the leadership of our pulpits, denominational positions, educational institutions, and all aspects of government, business, education and the arts.

The "undone other" means specifically the undergirding of the Baptist college and Seminary—to train in **depth**, Baptist and Christian, able and imaginative leaders for today and tomorrow.

Christian education is a vital part of **the mission**.

W.M.U. Plans For Cedarmore Conference

The theme for WMU Conference at Cedarmore, August 28-September 1 will be "Love Thy Neighbor" in keeping with the denominational emphasis on Ministry during the new year, 1967-68.

There will be a special conference on new Mission Action plans each day with Mrs. Roy E. Snider, one of the writers of new Mission Action materials for Woman's Missionary Union, SBC, leading the emphasis. Mrs. Snider is the president of Arkansas WMU. She will lead in presenting Mission Action to the entire group each afternoon.

Mrs. R. C. Alexander, youth director of the First Baptist Church, Jackson, Mississippi, will lead morning devotions and evening vespers each day, demonstrating methods of using dramatics in these services. She will also make other contributions to the program.

The missionary speaker for the week will be Mrs. Bill Clark Thomas of Singapore, and Cadiz, Kentucky. She will

Plan A Happy Retirement

by A. W. Walker, Secretary

The Annuity Board of the Southern Baptist Convention, one of the four major boards of the Convention, has since its beginning in 1918 sought one goal—to make it possible for employees of churches, institutions and agencies within the Convention to retire with adequate income. The Board encourages these employees to plan far beyond financial security to useful service and continued purpose after retirement. These people should not so much "retire from", but rather "retire to" an easier pace of activity.

To be happy in retirement, our pastors and other church employees must plan ahead so that they may look forward to accomplishments in retirement. They should plan useful and productive activities. They should develop hobbies and build friendships for recreational fellowship with others in the same age group. They can render useful service in civic and community organizations as well as in their own churches.

In planning for retirement, one should maintain a good health program with proper diet and exercise and regular physical check ups as often as recommended by a good physician.

Above and beyond the financial and physical planning toward a happy retirement is the emotional conditioning of acceptance and enjoyment of this period

of life. Every age has its own rewards, and in truth the poet has well said,

"Grow old along with me.
The best is yet to be;
The last of life
For which the first was made."

Plan for retirement from the busy full time services—and plan to retire at the normal retirement age. Do not wait and put it off so long that you cannot adjust and accept the "best of life" and enjoy it. Make the "after 65" years the truly golden years of your life. You can do this by starting as early in life as possible.

If our department can help you in this planning, call on us or write to us at the Baptist Building in Middletown.

California Baptists Report Progress

The California Baptist Foundation, beset with drastic financial problems for the past two years, reported that a complete overhaul of operating procedures and stringent economy moves set up by a new administration have shown an operating profit of \$15,000 for the first five months of 1967.

The \$15,000 profit for the first five months compares with a loss of \$27,000 for the same period of 1966 and \$26,000 for the same period of 1965.

The foundation is headed by Cecil J. Pearson. (BP)

speaking each morning.

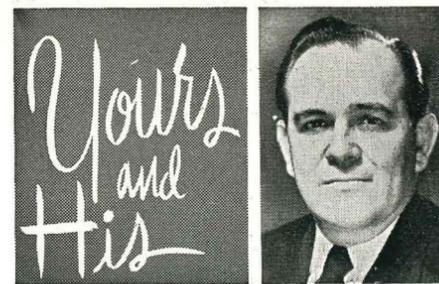
The Bible Hour will be led by Dr. Allen W. Graves of Southern Seminary. Mr. and Mrs. Don Barefield of Severn's Valley Church, Elizabethtown, will be in charge of the music.

There will be conferences each morning: Teaching missions (mission study and programs), Mrs. J. S. Woodward; Prayer, Mrs. William Ellis; Stewardship, Mrs. Leland Seaton; WMS leadership, Mrs. C. P. Gunther; YWA leadership, Miss Sydney Portis; GA leadership, Miss Rosa Fiechter; Sunbeam Band leadership, Miss Anna Mary Hack; Associational leadership, Mrs. W. C. White and Mrs. George R. Ferguson.

The Mission Action Conference will be in the Tabernacle each afternoon, led by Mrs. Roy E. Snider.

Space is filling rapidly in all buildings at Cedarmore. Make your reservation today.

Watch this column next week for information concerning the WMU Week-end conference.



Bear The Burden

At the June 27-28, 1966 meeting of the Kentucky Baptist Convention, Kentucky Baptists voted their confidence in the Cooperative Program in general and in the Baptist colleges and schools in particular as they set a goal of \$3,500,000 for the Convention year starting September 1st and ending August 31, 1967—next month-end! It was a great act of faith on the part of the leaders and the people. It represented a dollar-increase of \$350,000—13% over the then-current budget. We usually increase \$150,000 to \$200,000 per year in this day of prosperity and inflation—but \$350,000 is double the ordinary annual increase! We stepped out in faith! We committed ourselves to the entire mission of Southern Baptists; and, with growing appreciation for our colleges and schools, earmarked \$300,000 of that increase to build and equip facilities on our Baptist campuses and Student Centers on state school campuses. A new day of hope came for the student-mission! We took a burden on our collective shoulders—13% more in one year! Now, let's bear it! We are making progress, but we are not "over the hump" in our Cooperative Program gifts from the churches. Specifically, we are \$233,955 behind the 10-month goal!

Can We Pass The Goal?

As Caleb said of the Promised Land full of giants, "Let us go up at once and possess the land, for we are well able."

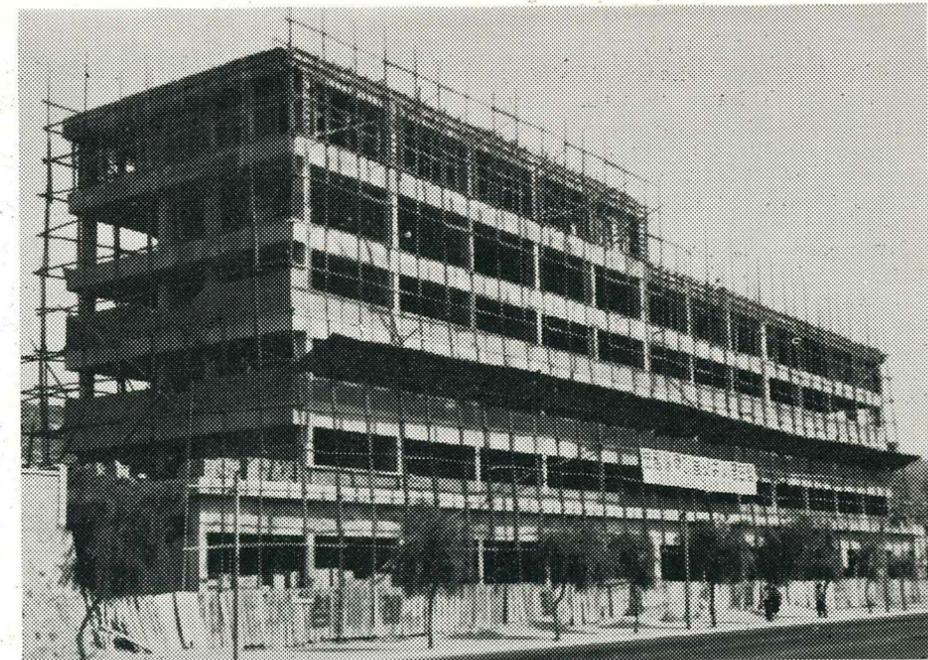
Yes, we can do it. If we realize that "mission giving as usual" will not be enough. We must shift gears. We must give more than our little faith led us to put in the current budget. We must stand up and challenge Mr. and Mrs. Average Baptist in the pew to give more—and at business meeting, vote to give more NOW—during August!

How Much In July and August?

To reach the \$3.5 million goal, we must give \$817,285.92. This means, \$233,955 more than the average monthly goal of \$291,667 (2 months—\$583,334).

How? See above. Also, remember, most churches will send both July and August gifts in August—by the 31st! LAST YEAR, in July and August, we gave \$671,147—but this year, we must give \$146,138 more to go over the hump. WE ARE WELL ABLE.

HAROLD G. SANDERS



Cement has been poured and steel placed for the top floor of Wallace Memorial Baptist Hospital's new six-story building in downtown Pusan, Korea. Missionary Charles W. Wiggs, hospital administrator, said the hospital is the largest training center for doctors of the 20 Southern Baptist mission hospitals around the world, since 17 Korean doctors are now receiving training at Wallace Hospital as interns or residents. It is named for the SBC medical missionary who was martyred by the Communists in China at the end of World War II.

Kentucky BSU Summer Missionaries At Work

by J. Chester Durham

The BSU summer missions program is off to an exciting start. Kentucky's student department had made arrangements for 13 students from six states to work together in Israel. Four of these students were from Kentucky.

Late in May it was necessary to cancel this project. The students were assigned to other fields of service. Bill Messer, Cumberland College, is to be the preacher on an evangelistic team in Trinidad. Larry Bowman, Berea College, is to work at Ricks Institute in Liberia. Laura Lee Muntz, U.K., and Judith Rice, Kentucky Baptist Hospital, are doing Bible school work in Hawaii.

The group headed for the Alaskan Work Camp joined students from Tennessee, Texas and Florida in Paducah on June 12. By means of a Volkswagen bus, double-cab pick-up, and a Chevrolet van, they are traveling through Missouri, Kansas, Wyoming, Montana, Alberta, and the Yukon territory, arriving in Fairbanks, Alaska, June 21. They are to construct a combination church-education building and Baptist student center adjacent to the University of Alaska. The pastor/missionary there is Dr. J. T. Burdine. The Kentucky stu-

dents are Mike B. McGarvey, Paducah Junior College; Patricia Towler, Elizabethtown Community College; Daryl Gruver, Campbellsville College; and Dwight Wallace, Morehead University.

The Appalachian Work Camp is in full swing at Lookout, Kentucky. Kentucky students in this work camp are Nancy Forgy, Georgetown College; Sarah Snaselle, Western Kentucky University; and Mac Grace, Henderson Community College.

Enthusiastic reports are coming from the Mountain Youth Team. This team is composed of students Mary J. Thornton, Eastern University; Timothy Hill, Georgetown College; Ralph Hudgin, Elizabethtown Community College; and Jack Geurin, Campbellsville College and Midwestern Seminary.

Some future BSU columns will contain reports from these young people.

MISS PENELOPE CRAYTON, of Asheville, North Carolina, has recently become the director of children's work at Calvary Baptist Church, Lexington, Kentucky, announces pastor Franklin Owen.

Kentucky Chaplain Assists In Vietnam Landing

Lieutenant Commander Ronald L. Roberson, U. S. Naval chaplain, helped land marines and equipment in South Vietnam recently. Roberson, son of Mrs. David T. Carroll, London, Kentucky, is serving aboard the amphibious assault ship USS Tripoli.

Mr. Roberson is now in his 13th year in the chaplaincy. He is a graduate of Georgetown College and Southern Baptist Theological Seminary. His wife, the former Anna Ellen Vaughan, and their three children live in San Diego, California.

Valley View Baptists Call Music and Youth Minister

Donald C. McCary has recently become the minister of music and youth for the Valley View Baptist Church, Valley Station. McCary has a Bachelor of Sacred Music degree from Samford University in Alabama, and will enroll in Southern Seminary this fall.



Mrs. McCary is a talented pianist, and will work with her husband in organizing a fully graded choir program and well-rounded youth program at Valley View.

(Continued from Page 5)

and us a hope for future generations when he said: "... I will come again and receive you unto myself that where I am there you may be also. (John 14:3) The hope of Christianity and the Christian church exists in the fact that "Jesus will come again."

Jesus coming again will be for the purpose of claiming his own, his disciples, his saints (John 5:28, 29; I Thessalonians 4:14-18). When he comes again there will be established a new heaven and a new earth (2 Peter 3:12, 13). Then the kingdom of Heaven will come into being with God as supreme ruler and Christ sitting on the right hand of his father. (Colossians 3:1)

This is the present hope of the Christian church for the future. This is the universality of Christ into which the world and this twentieth century civilization is but a temporary existence. "All the world is a stage and the people are merely actors" (Shakespeare).

When our preachers and teachers are infected with the fact "Christ is coming again," their message will be a living message to the people.

Charles J. Meyer Erlanger, Kentucky



The Smiths discuss their plans with Press office employee

Smiths Appointed Missionaries

The class prophecy in the Rineyville, Kentucky, High School yearbook for 1953 predicted that Wendell Smith would become a missionary to Borneo, meet an untimely end, and then replace "St. Peter at the Golden Gate."

As it turns out, that prophecy contained truth as well as jest. J. Wendell Smith and Mrs. Smith have been appointed missionaries to Indonesia—which includes most of the island of Borneo—by the Southern Baptist Foreign Mission Board, meeting in Richmond, Virginia, on July 13.

Mr. and Mrs. Smith now live in Ohio, where he has been pastor of Nold Avenue Baptist Church, Wooster, since September, 1965. He was previously pastor of Immanuel Baptist Church, Barborton, Ohio, and Riverview Baptist Church, Berry, Kentucky.

Both he and Mrs. Smith, the former Betty Woodring, are natives of Hardin County, Kentucky.

Last year he and Mrs. Smith explored the possibilities of overseas missions and decided to seek appointment.

Mr. Smith was valedictorian of his high school class, "outstanding student" by faculty vote at Campbellsville (Kentucky) College, and a summa cum laude graduate at Georgetown (Kentucky) College, where he received the bachelor of arts degree. He continued his education at Southern Baptist Theological Seminary, Louisville, Kentucky, receiving the bachelor of divinity degree in 1960.

Mrs. Smith holds the associate of arts degree from Campbellsville College and

the bachelor of music education degree from Georgetown College. Formerly a school teacher in Rineyville, Howe Valley, and Jefferson County, Kentucky, she has taught music to private pupils and substituted in the public schools in Wooster.

Mr. and Mrs. Smith have three children—Angela, seven; Mark, six; and Kevin, nearly five.

Child Care Board Gives Semi-annual Report

The Kentucky Board of Child Care reports that six hundred and six children have been under care during the first six months of 1967, and services were given to 89 more.

From April 1 to June 30, 50 children were received for care, and 62 were discharged. On July 1, there were 480 children in care. These were distributed as follows: Glen Dale, 192; Spring Meadows, 188; Pine Crest, 51; Baptist Child Care Center, 49. Ten infants were placed for adoption during the quarter. There are presently 9 girls in maternity care, and 37 infants are in homes awaiting the completion of their adoption. Thirty-seven more children have been received for care than at this time one year ago.

Fifteen board members and 10 visiting staff members were guests of Spring Meadows at noon for lunch on July 11 when the Board had its regular quarterly meeting.

Woodburn Baptist Observes Centennial

On July 15 and 16 the Woodburn Baptist Church, Woodburn, observed its one hundredth anniversary with special services. An overflow crowd of members, former members, and visitors attended the Saturday morning and afternoon services and enjoyed the noontime picnic fellowship.

Six former pastors were present and participated in the services. W. A. Criswell, pastor of the First Baptist Church, Dallas, was the morning speaker. Criswell served as Woodburn pastor in 1935-1937 when he was a Southern Seminary student. Also, on the morning program was M. A. Cooper, emeritus pastor of the Fourth Avenue Baptist Church in Louisville. Cooper was Woodburn pastor in 1918, and left the church to become a chaplain in the United States Army.

Bill Clark Thomas, Southern Baptist missionary in Singapore, and Woodburn pastor from 1959-1963, spoke in the afternoon. Eugene Hill, secretary for missionary education and promotion for the Southern Baptist Foreign Mission Board, spoke at the Saturday afternoon service, also, and preached on Sunday morning, July 16. Hill served the Woodburn congregation in 1934-35, and left Woodburn to become a missionary for 20 years in China.

Bryant Houchens, pastor of Calvary Baptist Church in Bowling Green, and C. R. Daley, Western Recorder editor, were the other two former pastors present.

The Woodburn Church was constituted May 26, 1867, and belonged to the Clear Fork Association (now Logan County Association) and Bethel Associa-

tion before joining the Warren Association in 1895. The church building has been renovated recently and has one of the most beautiful sanctuaries in the area. Hulon C. Allen is the present pastor and presided in the centennial services.

Joseph Deaton, Jr., Begins Oneida Baptist Pastorate

Joseph C. Deaton, Jr., has been called as pastor of the Oneida Baptist Church, Oneida. He will begin his duties with the Oneida congregation upon graduation from Southwestern Baptist Theological Seminary.



Deaton

Mr. Deaton received the bachelor of divinity degree from Southwestern Baptist Seminary on July 21 in Fort Worth, Texas.

R. Jack Robinson, pastor of the First Baptist Church, Augusta, Georgia, delivered the commencement address.

MR. AND MRS. MAXWELL D. SLEDD, missionaries to Nigeria, may now be addressed, Box 2085, Lagos, Nigeria, West Africa. Sledd, a native of Gilbertsville, Kentucky, was pastor of New Brandenburg Baptist Church (Kentucky) at the time of their missionary appointment in 1961.

Cynthiana Baptist Celebrates 100 Years

A week long celebration of the 100th anniversary of the Cynthiana Baptist Church took place July 9-16. Former pastors spoke each evening of the week. Returning pastors included E. Gibson Davis, O. E. Turner, Thomas Brown, Austin Roberts and Edward Claybrook.

Other speakers included Kentucky Baptist Convention president, John Huffman; Kentucky Baptist Executive Secretary, Harold Sanders; and Russell Bradley Jones, the first minister ordained by the Cynthiana church.

The Cynthiana Baptist Church was organized July 13, 1867, during the Reconstruction period. Representatives from the following surrounding Baptist congregations assisted in the constitution service: First Church, Covington; First Church, Paris; Great Crossing; Silas; Colemansville; Union and David's Fork.

Only 12 Baptists were charter members of the congregation which met for several years in the courthouse. The present building is the third sanctuary, and was occupied in 1915. A modern educational building was constructed in 1963. The membership now exceeds 1,000.

Ed Dorsey, the present pastor, presided over the centennial celebration. Kenneth Fendley, Cynthiana music director, was in charge of the music.

Large crowds attended the services, and Pastor Dorsey feels the congregation was spiritually strengthened by the celebration.

Missions Volunteer Completes Service

Mary Poe Lauer, among the first Corp of US-2 volunteers to be appointed by the Home Mission Board in August, 1965, is now completing her service with the Baptist Community Center in Lexington.



Mrs. Lauer

Mrs. Lauer, a native of Evansville, Indiana, received her B.A. degree from Evansville University. She has promoted work with Juniors, teenagers and young mothers during her two years of service at the Center. These Bible-centered activities have shown an outstanding attendance record under her leadership. Mrs. Lauer plans to continue with Seminary training. She and her husband are mission volunteers.

Kentucky Baptist

BAPTIST BANNER AND WESTERN PIONEER

WESTERN RECORDER
BAPTIST BANNER AND PIONEER

Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

10 YEARS AGO July 25, 1957

Gertrude Mauk had been named dean of women at Georgetown college, where she would also be teaching in the graduate school, announced President Eddleman.

A. W. Landis, pastor of Melber Baptist Church, graduated with a B.B. degree from the West Kentucky Baptist Bible Institute at Clinton, Kentucky, on May 17.

25 YEARS AGO July 23, 1942

Raymond B. Kays resigned as pastor

of the Salt River Church, near Danville, Kentucky, and accepted the pastorate of Williams Memorial Church, Ravenna, Kentucky.

50 YEARS AGO July 26, 1917

Pastor W. D. Nowlin and people of Twenty-second and Walnut Street Church, Louisville, held out-of-door meetings on the streets Saturday nights through July and August. They called it "the Church on Wheels" as they went in a large motor truck with organ and choir.



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for August 6, 1967)

INTERNATIONAL SERIES

THE ONE TRUE GOD

Acts 17:22-31

After Paul and Silas were subjected to cruel treatment at Philippi, they journeyed to Thessalonica, and there they visited the synagogue. When Paul was invited to speak, he tried to prove that Jesus of Nazareth had fulfilled the prophetic Scriptures and deserved to be worshiped as the long-expected Messiah and the Saviour of men. Many believed on Christ, but multitudes rejected Paul's message. To escape a vicious mob, the missionaries moved on to Berea, where many responded favorably to the gospel of Christ. When serious opposition arose there they departed. Some noble Christian brethren in Berea escorted Paul to Athens, the capital of Greece, and the city which had long been a great center for literature, art, sculpture, culture, philosophy and religion. Philosophers of various schools of thought, teachers of all kinds of knowledge, people of wealth, and students from numerous nations resorted thither.

While waiting for the arrival of his two missionary companions, Silas and Timothy, Paul made a tour of observation through the city. He was shocked by the multiplicity of gods which were in evidence in the homes, on the streets, in the parks, in the temples and in the magnificent Acropolis. It has been said that there were more than 30,000 man-made gods in the city. This fact caused Petronius to start the witticism that it was easier to find a god than a man in Athens.

Heartsick on account of what he had seen, and stirred with abhorrence that this great center of culture was given to idolatry, Paul set himself to the task of exposing the emptiness of their idol worship and the worthlessness of their numerous altars. Their need of Christ, whom Paul knew, loved and served, constituted a great challenge to the Apostle. In addition to reasoning with the Jews and the proselytes in the synagogue on the Sabbath, Paul moved about in the market-place, questioning

and reasoning with all who would listen to him.

Forgetting their mutual jealousy for the moment, the Epicureans and the Stoics made common cause against Paul. Considering him to be a quack, they called Paul a "babblers," which in the original means a "picker-up of seeds." This word was used for the birds that hopped about picking up seeds out of the refuse in the streets. It was a slang word used to describe a person who frequented the market-place and picked up a scrap of information or a crumb of learning here and there and then attempted to present it as though it were an original thought. Speaking sneeringly and contemptuously of Paul, they inquired, "What would this picker-up of seeds, this chatterer, this empty talker, this ignoramus, wish to say, if he could pick up enough words to really get off an idea?" Some of his critics were so ignorant about what Paul was teaching that they thought Jesus and the resurrection were a couple of deities.

In response to their request for a full explanation of his religious views and teachings, Paul stood on Mars' Hill and delivered one of the greatest messages of his ministry, and one of the greatest discourses recorded in the Word of God, which Dr. Robertson described as "a masterpiece of real eloquence on the greatest of themes."

LIFE AND WORK

STEWARDSHIP OF EXAMPLE

I Corinthians 10:23-33

Our obligation to make right decisions and set the right example is threefold in nature—one which we owe to ourselves, to others and to God. Christians must be willing to forego or relinquish their per-

Wanting to be sure not to slight or offend any deity whom they might have overlooked, the Athenians had erected one altar on which they had placed the inscription, "TO THE UNKNOWN GOD." Using this inscription as a starting point, Paul began the polite and pleasing introduction to his memorable sermon with the respectful salutation, "Gentlemen of Athens." Then he tactfully proceeded to the courteous and complimentary ascription, "I perceive that in all things ye are very religious." When he had gained their attention by commending them for a distinction of which they were intensely proud, Paul preached about the God who was unknown to them, but so well known and so dearly loved by him.

Paul declared that God was the Creator Who made heaven and earth and all that is in them. Therefore, He was far greater than any god of whom they had ever heard. This creative, active, purposeful and powerful God could not be confined within any temple made with human hands. Paul told the Athenians that God is the source, the preserver, the sustainer and the benefactor of life. All human actions are dependent upon His directive or permissive will and power. Therefore, God should be adored, worshiped and served by all whom He has created. Let us not forget that we are within the purpose and the love of God, that we are under His observation and control, and that we must give a personal account to Him for our thought, motives, words and actions.

sonal liberties for the sake of others and for the glory of God.

In the first century it was a common practice to offer animals as sacrifices to the gods in the hope of obtaining their favor. In this procedure the animal

was slain, a token or small part of it was burned on the altar as an offering to the god, the priest received another portion, and the remainder was sold in the marketplace from which the public purchased meat. The question arose as to whether it was permissible for Christians to eat meat of this type. Paul was asked for a specific rule to govern them in this matter.

Believing that a strong Christian had a personal responsibility toward the weaker ones, Paul made a practice of solving problems of personal conduct by great principles. He believed that he had a right to do anything that was not sinful, but he was exceedingly careful to consider what influence his actions might have upon others. He was far more concerned about the welfare of others than he was about his own interests. Even though he had a right to do certain things, Paul cheerfully refrained from doing them if there were any possibility of his actions having an adverse effect upon others. He remarked, "All things are lawful for me, but all things are not expedient," meaning that they were not appropriate, advisable and helpful. A Christian must conduct himself in such a manner that he will not

give anybody a just cause for offense, or cause another to do wrong.

Paul taught that it was permissible for a Christian to be the guest of an unbeliever and eat the food which was provided for him, even if the menu included meat which had been purchased in the shambles, after it had been killed for use in connection with a religious rite. However, in the event somebody expressed surprise or a conscientious doubt about the rightness of a Christian eating such meat, it would be right and best to forego the privilege of exercising his legitimate freedom merely for the sake of the conscience of the other person. Following Paul's instructions and noble example, we shall do well to relinquish any personal rights that might have an injurious effect upon others.

In the consideration of the right course of action one may be governed by the law of nature, the law of expediency, or the law of love. When one is baffled as to what action to take, and the Scriptures do not state whether it is right or wrong, one should consider what effect his action is going to have upon others. A Christian should restrict his actions to those which have a whole-

some effect on others. He should test his contemplated actions by the influence which it will have upon others and by the amount of glory which they will bring to God.

In the multitude and complexity of activities—eating, drinking, playing, working, etc.—our chief aim should be to glorify God. By the glory of God is meant the bringing of His attributes into prominence and the working of His purposes, and this we do through obedience to His expressed will. We should recognize God in all our plans, purposes and pursuits—His ownership of us, His authority over us, His love for us, and His provision for our needs. "The chief end of man is to glorify God and to enjoy Him forever." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." We can live to the glory of God by acknowledging Him, by seeking to know Him better, by loving Him devotedly, and by serving Him faithfully. Such living will deliver us from self-seeking, enable us to overcome temptations, give us a wonderful satisfaction, give dignity to our lives, and cause us to do our best in service for Him.

Draft Law Extended

Conscientious objection to war and military service has been upheld in a last-minute amendment as the House of Representatives extended the military draft law until 1971.

Rep. Mendel Rivers, (D., S. C.) chairman of the House Armed Services Committee, offered the amendment which restored the current law on conscientious objection on religious grounds.

Until amended, the law would have inducted conscientious objectors into the military service before assigning them to noncombatant or civilian duties if their objection was approved.

Our Mandate to Minister—Through Music

We have a "mandate to minister"—through music! Let us respond to the Convention theme, "A Church Fulfilling Its Mission Through Ministry," for 1967-68. Let us church musicians and pastors prepare and plan now special ways to fulfill our "mandate to minister" through music. This article is the first in a series to suggest how we can take our Music Ministry to the community.

Any type and size church can take the gospel through music to others. Large or small, you can reach potential disciples with the word of God and nurture them after conversion into mature Christians. This series of articles could appropriately be entitled, "The Music Ministry's Response To The Great Commission."

Next week: "Whom We Can Serve."

GEORGIA PASSES KENTUCKY IN MUSIC AWARDS

Kentucky bows to Georgia in the number of music awards earned from October to May of 1967, the record being as follows:

State	Awards Reported
Georgia	887
Kentucky	778
Alabama	758
Florida	641
Texas	625

The high four associations with music

awards earned are as follows:

Association	Awards Reported
Long Run	233
Severns Valley	82
Elkhorn	71
Christian	54



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Cauthen Reports on Middle East Trip

Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, reported on an eight-day trip to the Middle East at the Board's regular monthly meeting July 13.

He and John D. Hughey, secretary for Europe and the Middle East, left the States on July 2 to confer with missionaries in Lebanon, Jordan, Iran (to which missionaries were evacuated from Jordan), Israel, and Gaza. Cauthen returned to the States July 10; Hughey was scheduled to stay in the Middle East another week.

Missionaries to Lebanon have returned to their posts. Mrs. David C. Dorr and Mrs. Merrill D. Moore, Jr., and their children and Jean Dickman, all of whom were evacuated from Gaza before war erupted in early June, have been cleared for return to their homes. Doctors Dorr and Moore, who stayed with the Baptist hospital in Gaza and ministered to injured and homeless, have received wide acclaim for their work.

William O. Hern, who was evacuated to Tehran, Iran, along with other missionaries to Jordan (with the exception of L. August Lovegren, who stayed with the Baptist hospital in Ajloun), has returned to his post. Missionary nurses, teachers, and doctors can now enter Jordan, and it is expected that some of the Southern Baptist missionaries now in Tehran will soon go back to the country. Women with children will likely go to Beirut, Lebanon, until it seems desirable for them to return. (None of the missionaries in Israel found it necessary to evacuate.)

Cauthen expressed appreciation for the courtesy and consideration of U. S. consular representatives during the Middle East crisis.

There has been no direct contact with Baptists in Egypt since the war, Cauthen said. No missionaries are assigned to Egypt, but some from other Arab countries occasionally visit Egyptian Baptists,

and Southern Baptists sometimes give their financial assistance.

Secretary Cauthen reported that because of a reference in the eighth chapter of Ezekiel to the fifth day of the sixth month (the day the war started) many people of Jordan have become interested in reading the Bible. While their interest is curiosity, God can use this curiosity to speak to them, Cauthen said.

The many allocations, totaling \$2,007,937.04, which the Board voted at its July meeting included \$3,000 for Bibles for the people of Jordan, as well as funds for Bible distribution in three Orient countries: \$10,000 for Korea, \$10,000 for Hong Kong, and \$250 for Japan. The Ann Oldham Memorial Trust Fund, which was set up by the late Miss Oldham, of Abilene, Tex., for Bible distribution, provided \$3,250 of this.

Goerner in Nigeria

Mr. Cauthen shared a cable received the morning of the Board meeting from H. Cornell Goerner, secretary for Africa, who is now in Nigeria, where federal troops are fighting secessionists in the eastern part of the country. Goerner's message said, "Conditions reassuring," and authorized the return of furloughing missionaries.

Of the 16 missionaries who were in the Eastern Region when it declared its independence on May 30, six remain.

Secretary Goerner left the States on June 28 for a visit to several West African countries. He expects to return in late July. Other staff members overseas are Frank K. Means, secretary for Latin America, on a month's trip to Mexico and three Central American countries, and Franklin T. Fowler, medical consultant, on a three-week trip to four South American countries. They are scheduled to return the third week in July.

Winston Crawley, secretary for the Orient, returned in late June after 10 months of residence in Hong Kong, and Eugene L. Hill, secretary for missionary education and promotion, and Ione Gray,

director of press relations, returned from overseas trips a few days before Board meeting. Hill spoke in the annual meeting of the Mexican Baptist Mission (organization of Southern Baptist missionaries in the country) and visited three Central American countries during his five-week trip. Miss Gray helped with the program of the Italian Baptist Mission and attended the annual summer conference of English-language Baptist churches in Europe at Interlaken, Switzerland. She was gone three weeks.

Missionaries Appointed

The Board appointed 35 career missionaries, reappointed two, and employed 10 missionary associates for short-term service (three, four, or five years, depending upon the country where each will work). They bring the overseas staff to 2,301.

This is the largest group of new missionaries since April, 1947, when there were 56. That year the total appointments came to only 76, while already this year 109 persons have been commissioned and 56 young missionary journeymen are in training for two-year assignments overseas.

John L. Moran, Board member from Portsmouth, Virginia, was elected recording secretary of the Board, replacing W. Rush Loving, of Richmond, who rotated off the Board in May. Mrs. Stanley L. Lenz, Jr., of the Board's headquarters staff, was elected assistant recording secretary.

Kentucky Youths Help With Mexican Seminar

Two Kentucky youths will help direct a 15-day seminar in Mexico starting July 28. They are Ann Coakley of Campbellsville and Wayne Lawrence of Simpsonville.

The seminar is designed to help Mexican participants develop a Christ-like concern for all people and to learn ways to expand Christian fellowship. The seminar will include visits in Mexico City and Camp Aytec where girls can take advantage of various activities including hand painting. The boys' activities will include working on the swimming pool.

The seminar is sponsored by the Brotherhood Commission in cooperation with the Foreign Mission Board in the Southern Baptist Mission in Mexico.

Adult leaders will be Jay Chance and Norman Godfrey, both from the Baptist Brotherhood commission of the Southern Baptist Convention. They will be accompanied by their wives.

Uncion and Education

by L. E. Baldrige, Pastor
Caney Creek Baptist Church
Pippa Passes, Kentucky

The Puritans, I believe, called it "unction", but whatever we moderns call it we most surely need this power that enables preachers to preach. Too often, much too often, little real preaching is heard from most pulpits. Learned lectures perhaps, for ours is a day with emphasis upon learning, but not real preaching, that enspirited discourse that helps men meet God. While these lectures are frequently high in literary quality, they are often low in spiritual tenor. Beautiful gems, to be sure, are strewn upon the hearers pathway, but bleeding spirits are not healed and lost souls are not helped.

What, then, is the salvation and the resurrection of the modern pulpit? Doubtless it is but this: Preachers preaching with the help of Heaven and proclaimers proclaiming the Lordship of Jesus Christ in the power of the Holy Spirit. We can be sure that He who knows the instrument best evokes the proper music from that instrument; and "ye are the Temple of the Holy Spirit!"

Almost everyone knows about that outstanding young preacher who, before attending seminary, was powerful indeed. After he spent several gruelling years studying for more proficiency in his chosen field, the ministry, he returned to be judged by his hearers as a much less proficient preacher. They had their own opinions as to what happened to Jim to cause his fall. Some said he was too educated, too far above them; and perhaps he was. 'Liberalism', that wonderful catch all word related to 'Fundamentalism', was the explanation that others gave. And some called it plain old self-centered pride. This tragedy, a source of pain to his friends and to his church, was also a source of deep pain to Jim. His whole life, his very soul, ached with the pangs of futility. Finally, after a lot of soul suffering and many frustrating days of deep depression, Jim left the ministry.

Quite often, however, the example and not the exception is that men remain in the ministry, retaining the role without having commensurate spiritual power. The form they have, but not the power of godliness that fills that form. Throughout our nation, and I would also suppose in every major denomination, too many pulpits are occupied with powerless preachers preaching powerless sermons. Occasionally they come up with some good psychological insight that helps struggling souls, and they sometimes preach good theology and philosophy that help searching minds. but men who've come to church to meet

God oftentimes leave with the distinct impression that He just wasn't there. These things they ought to have preached, assuredly, as any insight is helpful. But God forbid that the other, the most important by far, is left unpreached.

Here in eastern Kentucky one of the dominant Christian groups is the Old Regular Baptists; and although I disagree with their antimissionism and their approach to evangelism I still find myself agreeing, at least in part, with their theology regarding the role of the Holy Spirit in preaching. They believe that a man must be filled with the Holy Spirit before he really preaches. So do I! When they say that a man should never prepare his sermons but should solely depend upon the Holy Spirit, I naturally disagree. But are they any more extreme than the erudite and highly trained professional preacher who says, in effect, all preparation and no power? Most people, I am convinced, had rather hear from their pulpit a sincere Spirit-filled uncultured preacher

General Association Plans 99th Annual Session

The 99th annual session of the General Association of Baptists in Kentucky is planned for August 15-18 at the First Virginia Avenue Baptist Church in Louisville. The convention will be presided over by A. R. Lasley, General Association Moderator.

The program committee is headed by J. B. Porterfield, superintendent of missions for the association. Key messages will be brought by A. Bell of First District; S. G. Redd, South District; C. J. Cunningham, Central District and B. O. Edwards, Zion District. Also, appearing on the program will be Kentucky Baptist Convention Secretary of Missions, A. B. Colvin, and Kentucky Baptist Interracial Secretary, Herman Ihley.

The General Association will participate with the Kentucky Baptist Convention in a joint session of the two conventions in November.

than an insincere and highly educated lecturer.

When at a recent funeral service an Old Regular Baptist preacher pointed his finger at me during his exhortation and said, "Brother, I don't care how much education you got, you hain't a preacher lest the Spirit of God preaches you!", I was compelled to agree with him. But I was happy when he turned to his congregation and continued, "But if the Lord called this man to preach, and if the Holy Spirit preaches him, why his education'll make him a better preacher". Ah, that's it, a perfect combination for effective preaching—**unction and education!**

Clapp Accepts Pastorate

G. Terry Clapp recently became pastor of the Northside Baptist Church in Mayfield, Kentucky. Clapp, the former pastor of Winthrop Harbor Baptist Church in Illinois, is a graduate of Bethel College in McKenzie, Tennessee, and Bethel College in Hopkinsville, Kentucky.



Clapp

Campbellsville President Appointed by Governor

Dr. John M. Carter, president, Campbellsville College, has been appointed by Kentucky Governor Edward Breathitt to the Commission on Higher Education. His term of appointment runs through March, 1970.

Dr. Carter has recently returned from an extensive tour of Europe and Asia Minor. He was a tour director for 33 persons who retraced the journeys of the apostle Paul rather than visit the country of Israel where recent disorders and war have prevented the tourist travel.

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KENTUCKY BAPTISTS AT WORK

Training Union

Resource Materials to Help A Church Act

by Eldon Boone

As your church makes plans to Advance in Church Training, two things need to be considered in determining the Advance Groups:

- (1) the training needs of the church and the people as seen by the leadership, and
- (2) resource materials available to meet these needs.

By "resource material" we mean printed material to study, guide and assist in training to meet specific needs of Advance Groups. Basically, resources fall into three broad groups: study course books, quarterly material, and special materials.

The Church Study Course provides resource books in 21 categories or Areas of study. An Advance Group such as department song leaders and pianists might use one of the books in category 19, Music. Each category lists books written especially for Juniors, for Intermediates, for Young People, and for Adults. A current copy of the pamphlet "Trained Workmen" lists all books available. The pamphlet is free from your Training Union Department, Kentucky Baptist Building, Middletown, Kentucky, 40243.

Excellent resource material for some Advance Groups will appear throughout the year in the regular Adult, Young People, and Intermediate quarterlies. "How to Establish a Mission," "How to Manage My Money," and "How to Study a Book of the Bible" are examples of units to appear in 1967-68 Adult and Young People's quarterlies. In addition to the study material, excellent training

suggestions are offered to make this material more useful. A complete list of curriculum topics for 1967-68 appeared in the May 1967 Training Union Magazine. Adult and Young People's topics are listed in the free tract, "How to Advance in Church Training," available from our department.



Special materials include the resource units on learning to witness, and marriage and the home, and the youth decision units on church vocation and college. They also include graded curriculum materials for new church member orientation Advance Groups. A teacher's guide is offered in addition to the member's book in each age group Junior through Adult. The resource and youth decision units and new church member orientation materials are listed on your church literature order blank.

Training materials for Advance Groups of church leaders may draw from many sources. "Leadership Training Materials" packet (Baptist Book Store, \$3.50) offers guidance in training potential church leaders and/or Sunday School leaders. The Church Administration Magazine, books, and some free tracts offer resources to train some church committees and officers.

Next Week: Implementing ACT in Your Church.

Stewardship

Respond to God's Grace—Share In His Work

by Michael L. Speer

"No man can respond to God's Grace and refuse to share in His work. I believe that Christian worship reaches its peak when we offer ourselves in total dedication and service. Giving through the Cooperative Program is not only a wonderful expression of our dedication to God, it also affords an opportunity for us to be of greater service in his work," says Mr. Harold Osborne.

Mr. Osborne is superintendent of finance and materials division of Union Carbide Corporation in Paducah, Kentucky. He is a member of First Baptist

Church and serves his church as a deacon and in countless other ways.

What a marvelous statement—"No man can respond to God's grace and refuse to share in His work." That is the wonderful thing about the Cooperative Program, it gives each of us an opportunity to share in God's work at home and around the world. Our Cooperative Program dollars work in evangelism. They keep the church fires burning where cold hearts can be rekindled to witness for Christ. They preach with compassion and authority.

Cooperative Program dollars travel all over the state telling a story—the story. They tell the story of Christ in the classrooms of Baptist schools. They travel to boys' and girls' camps to lead them to full commitment to Christ. They take care of casualty children—caused by death of parents, separation, divorce and poverty.

Cooperative Program dollars travel all over the world entering the surgery room with a scalpel that lends years of usefulness and joy to a death-destined life. They build hospitals for lepers in Africa, motor up the Amazon to preach, purchase Bibles to be read by people who sit in ignorance of truth.

Cooperative Program dollars are your mission dollars. Have you done your best? Has your church done its best? Or can you go another mile and help Kentucky Baptists meet the challenge of 3,500,000 Cooperative Program dollars sharing in God's work in 1966-67?



Harold Osborne

WESTERN RECORDER

Brotherhood

McNeely's Featured At Missions Conference

by Forrest Sawyer

THAT THE WORLD MAY KNOW HIM . . . and worship . . . and proclaim . . . and minister . . . and educate TOGETHER



Sawyer

embodies the theme and themes for the various sessions of the Second Annual World Missions Conference to be held at Cedarmore July 31-August 4.

Missionaries from the state, the homeland and overseas are scheduled to make appearances and share information concerning their work with those attending the conference.

Mrs. Gerald A. McNeely, a native of Stanford, Kentucky, currently on leave in the states, but one of Southern Baptists missionaries in Spain where she directs Youth activities for Woman's Missionary Union of Spain, will be present.

Mr. and Mrs. McNeely have been in Spain since 1957, where, out of 31,600,000 people, Baptists number 4,800. Mrs. McNeely is the former June Hall. She attended Virginia Intermont College, Georgetown and Woman's Missionary Training School in Louisville. Prior to her appointment to Spain as a missionary, she taught in the Shelby County public school system.

Mr. Gerald A. McNeely, who teaches in the Spanish Baptist Theological Seminary at Barcelona, will be one of the featured speakers and overseas mission personalities. Mr. McNeely was appointed by the Southern Baptist Foreign Mission Board in 1957 and in 1958 joined the Barcelona Seminary faculty. Mr. McNeely is a native of Louisville. Prior to graduation from Georgetown College, Mr. McNeely attended the U. S. Naval Academy at Annapolis. Following graduation from Georgetown, he received his B.D. and Th.M. from Southern Seminary in Louisville. He pastored churches at Ewing, Dry Ridge and Carlisle, Kentucky. He and Mrs. McNeely have two daughters, Linda and Marsha.

Supervision for children of parents attending the conference will be provided beginning Monday evening and each evening from 7:15 until 9:05 p.m. Supervision from 8:30 a.m. until 12:05 each day is designed to be of service to children and parents.

Boys nine years of age and older will

be expected to attend Royal Ambassador camp and girls ten years and older will be expected to attend the G.A. camps.

Reservations for the conference should be made directly to and with Mr. Marvin M. Birdwell, Manager, Cedarmore Baptist Assembly, Bagdad, Kentucky.

Sunday School

Every Sunday School Should Grow

Roy E. Boatwright

A number of years ago some of the leadership of the Southern Baptist Convention stated this truth so much that it almost became a slogan.

The principles of Sunday School growth still work. Arthur Flake gave us a growth formula which always produces results when properly worked. His formula:

1. Know the possibilities
2. Enlarge the organization
3. Provide the space
4. Enlist and train workers
5. Go after the people

If the Sunday School leadership in Kentucky would enthusiastically use this formula many more people would be won to Christ and trained for service.

The Church Growth Plan uses these five steps, plus some additional guidelines.

The Church Growth Plan is continuing concern at work through a church-centered, Sunday School-led, Adult-focused, correlated effort to reach people for Christ.

The essential activities and focus groups are:

1. Unify the church's growth forces.
2. Discover church prospects.
3. Cultivate the prospects.
4. Enlist prospects in Bible study.
5. Teach the prospects the gospel.
6. Witness to prospects about salvation and church membership.

Strategy in this plan is to focus quarterly on certain groups of adults. In the plan this year the focus is upon the following groups of persons in particular:

Focus Group 1: Adults who are unsaved October-December, 1967

Focus Group 2: Adult prospects who are in frequent contact with church members, January-March, 1968

Focus Group 3: Adults who need to be reclaimed for the church April-June, 1967

Focus Group 4: Adult prospects who are friends and neighbors of church members, June-September, 1968

Your state Sunday School Department has planned two state programs this

summer with the growth idea in mind. The first is Cedarmore Sunday School Conference, August 14-16 and 17-19; the second, Three Growth Area Workshops, First Baptist, Mayfield—September 1-2; Cedarmore Assembly—September 8-9; and Harlan Baptist Church—September 15-16.

The Sunday School leadership should avail itself of these two training opportunities.

Foundation

Read the July Issue Of the Baptist Program

by James C. Austin

I have just finished reading the July issue of *The Baptist Program*. I like this special stewardship issue very much.

Dr. Harold Sanders has written a fine article entitled, "You Can Give More If You Dare!"

On page six there is an article entitled, "We Tried A Wills and Trust Emphasis" by J. L. Ford. Brother Ford is pastor of the Eastland Baptist Church in Nashville, Tennessee. Only eternity will reveal the full impact of this wills and trust emphasis. The church office heard directly from twelve who had written or revised their wills since the emphasis.

Pastor friend, have you thought and prayed about such an emphasis in your church? There are some exceptionally fine materials available from SBC Stewardship Services, 127 Ninth Avenue, North, Nashville, Tennessee.

The Baptist Program contains a catalog of the stewardship materials and an order form in the center section.

Glenn E. Bryant, Director of Endowment and Capital Giving, Louisiana Baptist Foundation, discusses on page sixteen estate stewardship promotion under the title, "Missing Something, Pastor."

The subject "Should Christians be encouraged to include their local church in their will? Why?" is discussed in "The Open Meeting" on page twenty-three.

Please assist us in getting the estate stewardship concept before your people.

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Ten Rules for Avoiding a Boring Convention

► **Rule No. 1.**—Appoint a Committee on Order of Business made up of people who have never attended a session of the Southern Baptist Convention and forbid them to read any old Convention programs. The present format is so encrusted with barnacles, with pastures full of sacred cows, and beset with so many fetishes that it is as big a mish-mash as the metaphors in this sentence.

► **Rule No. 2.**—When the agenda is adopted put an asterisk by all major inspirational addresses, messages, and sermons and declare them to be fixed orders of business. This would include the Convention sermon and the president's address as well as others. We would therefore be able to anticipate the time of these high hours. Further, we would not destroy the setting for the message accidentally by extending the time for some other item of business. These fixed items would come at precisely the point on the clock at which they were planned.

► **Rule No. 3.**—Begin the first morning session with not less than one full hour for miscellaneous business. Some folk cannot wait to blow off steam. Installing a blow-off valve is better than blowing up.

► **Rule No. 4.**—Follow the first miscellaneous business period with the S.B.C. Executive Committee's report. However, restrict this report to recommendations of a general nature which are not directly related to a single agency of the Convention.

► **Rule No. 5.**—Require that all actions related to the program of any agency of the Convention whether initiated by the agency, the S.B.C. Executive Committee, or a messenger to the Convention be dealt with at the time assigned to that agency. This will keep the Convention from speaking in contradictory terms on a single issue because of the failure of the messengers to see the inter-relatedness of motions which otherwise might be offered two days apart (and with a different set of messengers in the meeting).

► **Rule No. 6.**—Make the first item in the period assigned to any agency the election of the directors or trustees of that agency. This will serve to remind the messengers of their primary method of directing the affairs of the agencies. The Convention's disagreement with the

policies of any agency should be fought out over the election of the controlling board of that agency. Election of the board is the primary and the ultimate means of exhibiting and implementing the Convention's control of the agencies.

► **Rule No. 7.**—The sequence of events in the period assigned to each agency should be as follows:

(1) Election of the board members for the agency.

(2) Recommendations from the S.B.C. Executive Committee dealing with any programs assigned to the agency or any affairs of the agency.

(3) Recommendations for Convention action from the board of the agency.

(4) Motions by any messenger to the Convention regarding any program of the agency or actions with reference to the agency.

(5) Questions from the floor directed to the agency, limited only to the requirement that the messenger identify himself and ask a maximum of two questions.

(6) General report from the board or staff of the agency. The regulation which requires an agency to reserve one-third of its report time for discussion is both unworkable and inadequate. All of the time assigned to an agency should be available to the messengers if they want it.

► **Rule No. 8.**—Provide a minimum of one hour for miscellaneous business in each morning and each afternoon session. If the full hour is not needed for miscellaneous business, it may be used up by discussions or business in connection with an agency. If not, let the Convention close early. (Closing the Convention early may shake the stars but they will not fall.)

► **Rule No. 9.**—Include whatever business with reference to agencies is needed in the night sessions but set a fixed hour beyond which business may not be transacted and inspirational programs such as the Convention sermon, the Home Mission Board report, the Foreign Mission Board report, will have

right-of-way. The ideal agenda is a mix of business and inspiration in every morning, afternoon, and evening session. Therefore eliminate all regulations which prevent the transaction of appropriate business at any point in a Convention session. Protect both the right of the messengers to transact business and the period allocated to inspiration.

► **Rule No. 10.**—The climax and close of the Convention should be on either Thursday or Friday night with the Foreign Mission Board report. If the Foreign Mission Board report cannot be given on Friday night, and if the messengers will not remain through Friday, close the Convention Thursday night instead of letting it die in disgrace as at Miami '67 (disgrace describes those who defaulted on their expense account and left early, not the fine youth program planned).

DUKE K. McCALL
President of
Southern Baptist Seminary



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