



  
**WESTERN RECORDER**  
AUGUST 17, 1967

**NEW GEORGETOWN DORMITORIES** — This new four-unit dormitory development at Georgetown College is now complete, following an 18-month construction period. Completed at a total cost of \$1,500,000 the dormitory community is made up of small compact buildings, each one air-conditioned. They provide housing space for an additional 344 students at the Kentucky Baptist school. The complex, which will be dedicated at homecoming ceremonies October 7, was built around the school's first dormitory for women — J. J. Rucker Hall.



## GLEANINGS FROM THE FIELD

**LEON SIMPSON**, a graduate student at Southwestern Baptist Seminary, will become director of the in-service guidance program at Cumberland College which will begin this fall. The program is a joint project of the college, the Home Mission Board of the Southern Baptist Convention and the direct missions department of the Kentucky Baptist Convention.

**RONALD CHASE**, Southern Seminary student, has accepted the pastorate of the Cardinal Hill Baptist Church, Louisville. A native of St. Louis, he has been serving as pastor of the Hartford Baptist Mission in Hartford, Kentucky.

**RHODODENDRON HALL**, a new year-round facility at Ridgcrest Baptist Assembly, was dedicated recently by the Sunday School Board of the Southern Baptist Convention. Parts of the hall have been used at conferences this summer, and the complete facility will be ready for the first of two 16-week foreign mission orientations beginning in September.

**THE HOUSE COMMITTEE ON EDUCATION AND LABOR** has unanimously recommended the creation of a Commission on Obscenity and Pornography to report its findings and recommendations to the president and congress no later than January 31, 1970.

**RECENT REVIVALS IN DAYTON, OHIO**, in 79 Southern Baptist churches show an additional 2,212 decisions for Christ. These revivals are a part of the Central Dayton Area Crusade, jointly sponsored by Texas Baptists, the Home Mission Board of the Southern Baptist Convention, and Ohio Baptists.

**THE SUNDAY SCHOOL BOARD** of the Southern Baptist Convention adopted a \$36,165,000 budget for the fiscal year beginning October 1 at its semi-annual meeting at Ridgcrest Baptist Assembly. The budget reflects an increase of almost \$3,000,000.

**A JUMP IN CHURCH LOAN LIMITS** and the availability of \$3,000,000 for new loans was announced by the division of church loans of the Southern Baptist Home Mission Board. Loans on sites for churches were raised from \$15,000 to \$30,000, and total loans on land or buildings were raised from \$50,000 to \$75,000.

**A MEDICAL TEAM** of two doctors and three nurses set up a one-day medical clinic in the First Baptist Church in Brackettville, Texas, this summer. They ministered to Latin and Negro children and many adults in this small town, which has no resident physician. Operating in conjunction with the Vacation Bible School, they also served as instructors in health and mental hygiene the remainder of the week.

**AN INTENSE BIBLE SATURATION CAMPAIGN** in Atlanta next fall may signal a breakthrough in modern Christianity's work with the nation's metropolitan centers. The city's 200 churches are organizing under the guidance of the American Bible Society to distribute a million modern translations of the New Testament in the five-county metropolitan area.

**ROBERT S. (BOB) HARRELSON**, executive vice-president of the Chamber of Commerce in Jonesboro, Arkansas, will become news director at Southwestern Baptist Seminary, Fort Worth, Texas, September 1.

**DR. CLAUDE L. HOWE**, associate professor of church history at New Orleans Seminary, told persons attending the annual pastors' conference there that Baptists, more than any other group, have upheld religious freedom in theory and practice during their history. However, he said, Baptists today seem to have no clear word on this issue.

**J. WASH WATTS** has retired from the faculty of New Orleans Seminary after teaching Old Testament and Hebrew there for the past 36 years.

**GEORGETOWN COLLEGE** has added several new works of art to its art collection again this year. Among the recent purchases is "Amer," a large collage by Frederic Thurstz, a University of Kentucky artist.

**MR. AND MRS. JAMES F. McKINLEY, JR.**, Southern Baptist missionaries to Pakistan, arrived in the states August 16 for furlough. They will live in Samuels Missionary Apartments at Southern Seminary, Louisville. She is the former Betty Cecil of Louisville; he is a native of Nora, Kentucky. When they were appointed missionaries in 1958 he was pastor of Mt. Moriah Baptist Church in Mt. Eden, Kentucky.

**ROBERT E. CRAIG**, president of Southwest Baptist College in Bolivar, Missouri, for the past six years, has been elected the 17th president of Union University at Jackson, Tennessee. He is a former academic dean of California Baptist College at Riverside.

**MISS MARY JANE NETHERY**, dean of students at Mary Hardin-Baylor College in Belton, Texas, has been elected executive secretary-treasurer of the Woman's Missionary Union of the Tennessee Baptist Convention.

**DYAR MASSEY**, a Baptist layman who is director of development at Emory University in Atlanta, became president of the American College Public Relations Association during their 50th anniversary convention at Dallas.

**CONTRIBUTIONS** to Southern Baptist Convention world mission causes passed the \$33,000,000 mark during July, an increase of nearly \$1,800,000 over the same period last year.

**JOHANNES NORGAARD**, 74, of Copenhagen, Denmark, who has edited the Danish Baptist weekly newspaper among many other services rendered his denomination, is giving up the editorship by the end of this year. He is widely known in his own country, in Europe, and around the world for the tasks he has undertaken for Baptists and for interdenominational causes. He is a former director of the Danish Baptist Seminary.

WESTERN RECORDER		
"Earnestly Contend for the Faith Which was Once for All Delivered to the Saints" — Jude 3		
KENTUCKY BAPTIST BUILDING • MIDDLETOWN, KENTUCKY 40243		
Vol. 141	August 17, 1967	No. 32
Editor C. R. DALEY, JR.		
Business and Circulation Manager G. A. PRICE, JR.		Assistant Editor GEORGE W. KNIGHT
Superintendent of Printing C. HENRY REED		
Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown. Second class postage paid at Middletown, Kentucky.		

WESTERN RECORDER

## Loss of Respect for the Minister

by L. H. COLEMAN

Several years ago the most respected and highly esteemed man in the average community was the minister. A variety of surveys as well as close observation indicates that there is an increasing loss of respect for today's ministers. What are the reasons for this loss of respect?

### I. Formerly The Church Was Primary

Formerly the church was primary in American society. The main institution in the community was the church. Now the schools and hospitals—not to mention the factories, military establishments, places of amusement, and athletic fields—vie for man's focus of attention and interest. The church has been swallowed up as just another item in the great society.

### II. Man's Measure of Success

Man's measure of success is changing. Formerly a good reputation and having a good name was rather to be chosen than great riches. Today great riches are the measure of success, and man's life consisteth in the abundance of the things which he possesseth. Modern youth views success in terms of material gain. The minister is low on the list of American wealth holders. Although he is no pauper, the average minister doesn't even own his own home. By the world's standards he is very average.

### III. Overfamiliarity

One of the principal reasons for the loss of respect for present-day ministers is overfamiliarity. Too many ministers are referred to as "Bill" or whatever happens to be his first name. Instead of saying, "My minister is Rev. Adams or Mr. Adams" an increasing number would state, "My minister is Bill Adams." This places the minister on the same level with the milkman and the service station attendant. Too many ministers take their turn in the telling of off-color jokes when in male company. Thereby being "one of the boys," the role of "hale-fellow, well-met" breeds overfamiliarity.

### IV. General Educational Level Raised

One or two generations ago, many ministers were among the best-educated men in the community. The physician, schoolmaster, and minister were the college graduates and the envy of many. The present scene has changed drastically. College graduates almost are commonplace. The average minister now is well-educated, but so are many others.

### V. Mistakes of the Ministry

In all honesty the misjudgments and mistakes of a few ministers have caused loss of respect for the others. When a minister makes the mistake of losing his temper in a city council meeting or a denominational convention, the general

public loses a certain amount of respect for the ministry in general.

Other ministers—very, very few in number but front-page copy for the press—have disgraced the profession by leaving their wives for other women. People will talk about any scandal. Choice words of comment, however, are reserved for those in places of leadership who go astray. Loss of respect, therefore, is inevitable.

### VI. The Minister's Own Insecurity

A final factor is the minister's own insecurity. A man of the cloth must be sure of himself. If he is to be a guiding light for others, he should be certain that he, without doubt, is on the beam. Today's world is very demanding. Of all individuals the minister should know that he is in the center of the will of God for his life.

Today's ministers have the challenge before them to gain back the respect that has been lost. The road back is long, arduous, and rough. One generation will be necessary to win back what has been lost. The minister will be respected if he is willing to pay the price, have the right set of values, be rightly related to God, and give himself unstintingly to unselfish service for his fellowman.

*L. H. Coleman is pastor of Immanuel Baptist Church, Pine Bluff, Arkansas.*

## How Often Should the Lord's Supper Be Observed?

by WAYNE E. WARD

There are some denominations which make a great case out of the fact that they observe the Lord's Supper every Sunday. Of course, every Roman Catholic mass is also their special form of the Lord's Supper and is observed several times each Sunday, as well as at funerals, weddings, and most other religious occasions. The Quakers never observe it, and some others believe it should be observed only when we get to heaven and drink the fruit of the vine in the Father's kingdom!

Most Baptists observe the Supper on the first Sunday of each month or on the first Sunday of each quarter. This is mainly a matter of tradition, which grew out of the practice of the monthly or quarterly (fifth Sunday) meeting of the church for transaction of business, or out of the monthly visit of the part-time pastor. It does have, however, one important theological element back of it. Earlier Baptists understood that the Supper was an expression of the intimate fellowship and discipline of the church, and so they scheduled it at a time when the church was concerned with its own inner life—not in a public evangelistic meeting.

However, all this variation in frequency of observance is an outgrowth of the simple fact that the New Testament never lays down any requirement as to the time or frequency of the Lord's Supper. The clear and unmistakable witness of the scripture is, "This do ye, as oft as ye drink it, in remembrance of me" (I Cor. 11:25). This specifies no time or frequency, but it does require that whenever it is done, the real meaning must be preserved! This is the danger with the every Sunday observance by those who tack it on to an evangelistic service. It is removed from the central place it deserves, and it may become perfunctory.

One of the most serious departures from the New Testament meaning occurred when some ancient Christians began to carry about the elements as a "medicine of immortality" (Ignatius) and use them as a kind of magic potion on the sick. This is how it became a "sacrament," supposedly having "saving power!" Some ministers still take the elements to the sick or shut-ins, and the priests are required to administer the sacraments of the church in this way. It seems to me that if a

member of the church is prevented by illness or other hindrance from ever coming to the church, then the church should go to him. The elements should not be carried by the minister like an individual sacrament, but an appropriate group from the church should go at the express direction of the whole church to partake of the Supper and thereby preserve the meaning of the one body, made up of many members.

Many groups of Christians today are trying to find new meaning in the Supper by observing it in a home with friends, at a class meeting, in a dormitory, or in any small group. Many testify that it is the most meaningful experience they have ever had with the Lord's Supper, because the group is so small and intimate. However, it seems to me that this could be a dangerous trend away from the oneness of the whole church which it is intended to express. The Lord's Supper can have its full meaning only in that fellowship of Christ's body which is carrying out the full mission which Christ gave to his disciples—making disciples, baptizing, and teaching them—in other words, **in the church!**

August 17, 1967



**A Goal Worth Reaching For**

Money is not the measure of all things, nor does the reaching of a statistical goal guarantee true success. Nevertheless, there are some worthy goals expressed in dollar amounts, and our 1966-67 Cooperative Program goal of \$3,500,000 is one of these. Our denominational year ends with this month, and so what is done will have to be done by August 31. Secretary Sanders points out in his column, on page 10 of this issue, that \$532,512 will be needed in August to reach this year's goal. This, of course, would be an all-time record for one month, the present record being the \$403,000 received in August, 1966.

Our response in Kentucky in Cooperative Program giving for the last several years is by far the brightest spot in our record. We have gone for a higher goal each year, and in every instance we have met it.

This year we attempted a goal which could have appeared out of reach. Because of the \$300,000 extra put in the budget for capital needs for schools and colleges, we set a goal which required almost twice the normal annual increase. But we have plugged away at it, and now we are within reach of it.

This is to the credit of many. Foremost among these is Executive Secretary Harold Sanders, whose determination, dauntless optimism and relentless efforts know no limits. However, it is certain that the pastors are the key persons in influencing the response of those whose gifts finally determine success or failure. Leadership is the key, and Kentucky Baptists are unusually blessed with excellent pastoral leadership.

Our united response in world missions giving in Kentucky is really an amazing, as well as an encouraging thing. There is probably as much diversity of viewpoint among Kentucky Baptists on many issues as can be found anywhere in the Southern Baptist Convention. Just the same, though many of us disagree on many points, we rise above all these differences when it comes to joining together in the mission causes supported through the Cooperative Program. This is a reassuring sign of spiritual maturity.

The Cooperative Program is one of the strongest unifying forces for all the Baptists in Kentucky. It is not to be considered as an element in basic Baptist doctrine, but it is to be regarded as a God-inspired method by which we implement our basic convictions concerning evangelism and missions.

Now for a direct appeal to some who will read

these words. You might be a member of one of the several hundred Kentucky Baptist churches which so far have given nothing to missions this year through the Cooperative Program. Most of these churches are not opposed to the Cooperative Program, but simply have not been led to have a part in it. Won't you assume the responsibility for challenging your fellow church members to make some contribution before August has passed? It is really more important that the church have a part than that the Cooperative Program have the gifts.

The gifts are very important, however, especially if we hope to reach our worthy goal. Send them in before August 31 to Harold G. Sanders, Kentucky Baptist Building, Middletown, Kentucky 40243.

**Long Holidays - "Lost" Week-Ends**

Would it be better if we had uniform Monday holidays instead of the present plan of observing national holidays? Many Americans think so, and so there is a movement for making five national holidays all to be observed on Mondays. Legislation is now pending in Congress to make the following changes:

- Washington's Birthday (Feb. 22) to third Monday in February
- Memorial Day (May 30) to last Monday in May
- Independence Day (July 4) to first Monday in July
- Veterans Day (November 11) to last Monday in October
- Thanksgiving Day (Fourth Thursday in November) to fourth Monday in November

These five along with Labor Day (first Monday in September) would make for six long week-ends or vacationettes each year in addition to Christmas and New Year's.

The United States Chamber of Commerce supports the idea. So do business and commercial interests which stand to profit financially from such a change. Such holiday week-ends would surely stimulate all business connected with recreation and travel. Especially motels, groceries, resorts, sporting good stores, travel services and the like could expect increased business.

But what would six long week-ends do to church attendance? This is a concern of church leaders, who have come to expect Labor Day and other holidays

falling on Friday or Monday to be "lost" week-ends for the churches.

No doubt church attendance would suffer considerably, and a corresponding drop in the offerings could be anticipated. Many people don't send or save their offerings when they miss services; and the more they spend on recreation, the less they have for other purposes, including church contributions. It ought not to be so, but it is.

But the uniform Monday holiday idea ought not be opposed on religious grounds. The state cannot be expected to make decisions on the basis of what would be advantageous to the churches, though this has been something of the American tradition. People who would desert their churches because of a holiday are hardly worth having anyway, and to oppose long holiday week-ends due to the loss of revenue to churches would put us in the same class with business interests who hope to profit financially from such week-ends. The church will have to learn to live in such a secularized society and to react creatively with plans to minister to people when and where they can be found.

Just the same, I am against the plan of uniform Monday holidays. Admittedly, part of my opposition is on sentimental grounds. The actual birthday of a hero, and the exact date of an historic event mean something. To change them from the

actual date, to a nearby Monday, is to lose their sentimental value. It seems to be more of an honoring of my desire to have a long week-end off, than honoring the person or the event remembered. Thursday is as much a part of Thanksgiving as is turkey, and the old bird just wouldn't taste as good on Monday.

Do we really need a plan to stimulate business connected with recreational activities? The nation is already on a recreational binge in which frantic searchers get everything but recreation. Relaxation and recreation have their places, but "long" week-ends might not be the best encouragement for wholesome recreation.

Pleasure is already one of America's chief gods. We ought to be thinking of making it easy to stay home and save some money, rather than encouraging more going and spending.

The push for long holiday week-ends is but another sign of the secular society of our day bent on less work, more pay, more leisure and more pleasure.

The change may not be necessary if its advocates can wait a few years. With growing automation and resulting shorter work weeks, most workers before long will have long week-ends every week, anyway.

Those favoring the plan will be exerting pressure upon Congressmen and Senators to pass the pending legislation. Those who oppose it should send their views to their Congressmen and Senators.

**BAPTIST FORUM**



**The Lord Segregated the Races**

When political and religious leaders undertake to mix the two races that the Lord segregated when he made them, I contend we are doing both races an injustice. One thing overlooked in the discussions today is why God segregated the two races when he made them. Does not God have a purpose in all that he does? I insist that he does.

I am a friend to the colored people, having tried to help them in my ministry in Vacation Bible school preaching and teaching the faith of our people. But if you advocate the sitting together of both races of young people in Sunday School classes, Training Union and church choirs, saying by this practice there is no difference, how about your daughter asking you as to this fine young colored lad coming by to take her to the picnic out at the park? Would you not have to tell her, as I have suggested, that our Lord segregated the races when he made them?

When we try to blend the races in

churches, associations and conventions, we might seriously consider just where are we headed. There is a vast difference in the manner in which the two races carry on church programs. The singing is different, and in fact there is difference all around in church programs. I contend that we should help the colored people in all the ways we can, but I for one must stand by what the Lord did when he segregated them.

L. R. Riley                      Mayfield, Ky. 42066

**Appreciation for Ferguson-Jaegle Memorial**

The Woman's Missionary Union of Deer Park Baptist Church, Louisville, wishes to express their appreciation for the honor bestowed upon Mrs. George Ferguson and Mrs. W. H. Jaegle.

The recent decision to name the newly-proposed conference building at Cedarmore the Ferguson-Jaegle Building is of special significance to Deer

Park women. As members of this church they are active in the WMU, and as executive secretary and treasurer, respectively, they have given years of competent service both to their own church and to all Baptist women in the state.

The new Ferguson-Jaegle Building will stand as a permanent reminder of their devoted, dedicated service to the work of missions. The Deer Park women feel they can share a measure of pride in this honor, because we can claim them for our own, and because they richly deserve recognition for their splendid work.

WMU of Deer Park                      Louisville, Ky.

**Allen Leaves Kentucky For Pastorate In Florida**

Eugene Allen, pastor of the Evarts, Kentucky, Baptist Church for the past three years, has resigned to become pastor of Southwest Chapel Baptist Church in Melbourne, Florida.

A native of Illinois, he has served churches in that state and Kentucky for the past 20 years. While at Evarts, he has served on the state Board of Health and with the Congress for Appalachian Development.

He is married to the former Helen Owens of Marion, Illinois. They have four children.

## Sunday Evening Attendance Jumps With "Worship Under the Stars"

First Baptist Church of Paducah has been pleased with the response of the congregation and the community to an experimental series of outdoor evening worship services held during the months of June, July and August.

The church decided to move its Sunday evening services outside to an open-air chapel on the church property during these months in an effort to increase attendance.

"Prior to the beginning of 'Worship Under the Stars,' we were averaging 200 to 300 in our Sunday evening services," said Robert E. Kersey, minister of education. "However, since going outside, our attendance has doubled or more, and on a couple of occasions we had around 600."

In the original plans the experiment was to be tried only during June. How-

ever, response was so good that the church decided to use the outdoor worship approach for the whole summer.

On August 6 the congregation of Lone Oak Baptist Church of Paducah joined the First Baptist Church for joint worship service under the stars. On two occasions the worship service has also been followed by church-wide fellowship and recreation periods.

Pastor of Paducah's First Church is John A. Wood. The outdoor worship services reflect a philosophy which Wood spelled out last May in an address to the Southern Baptist Pastors' Conference at Miami Beach, Florida.

Modern churches, Wood said, need to find new methods of bringing the gospel to the people. Outdoor worship services and services on week-days were suggested as new approaches in an effort to reach people for Christ.



**OUTDOOR WORSHIP**—Allen Henson, minister of music at First Baptist Church, Paducah, leads the congregation in a hymn during a typical Sunday evening worship service "under the stars." The informal nature of the service is suggested by the ministers and the choir, who are shown in shirt sleeves at the front.

## New Staff Members Added At Walnut Street Church

Walnut Street Baptist Church of Louisville has recently called two new staff members—an elementary director and a director of social work.

Miss Josephine Aker, new elementary director, joins the Louisville church after serving seven years in a similar position at the First Baptist Church of Spartanburg, South Carolina.

A native of Marian, Virginia, she completed her college work at Carson-Newman College, Jefferson City, Ten-



Miss Aker



Miss Thagard

nessee, and received the M.R.E. degree from Southern Seminary at Louisville.

Miss Jerry Thagard assumes the new staff position of social work director at Walnut Street. A native of Blountstown, Florida, she received her college degree from Florida State University, Tallahassee, where she majored in social welfare and social studies education.

She attended Southern Seminary in 1964 and 1965 and received the master's degree in social work from Kent School of Social Work at the University of Louisville this past June.

## Baptists Join Staff Of Louisville Area Council of Churches

Two Southern Baptist ministers in Louisville have joined the staff of the Louisville Area Council of Churches.

They are C. Gerald Summerfield, who leaves the pastorate of Franklin Street Baptist Church, and Boyd McLocklin, who recently completed work on the Th.M. degree at Southern Seminary.

Both ministers will work in the Louisville Council's pastoral-counseling and tutoring program. McLocklin, who has served half-time as associate to Dr. John Boyle, becomes Boyle's full-time associate. Boyle, also a Southern Baptist, supervises the council's entire counseling program.

Summerfield will direct the East Louisville tutoring project, a service provided for disadvantaged school children of the central Louisville area.

## BWA Committee Appeals for Peace, Justice and Freedom

BY C. E. BRYANT

The Executive Committee of the Baptist World Alliance closed its annual meeting at Nashville, Tennessee, with an "appeal to our people in every nation" to work for world peace, racial justice, relief of suffering, and freedom to preach the gospel everywhere.

The Alliance is a voluntary and fraternal association of 81 Baptist conventions and unions around the world. Membership of the groups affiliated with the alliance include about 26,000,000 of the world's 28,000,000 Baptists scattered over 124 countries.

About 120 denominational leaders from 27 nations were present for the four-day meeting in Nashville, with the Sunday School Board and the Executive Committee of the Southern Baptist Convention serving as hosts. W. R. Tolbert, vice president of the Republic of Liberia and president of the BWA, presided over the sessions.

The Baptist leaders heard and approved a long array of reports. They discussed threats to religious freedom in Romania and Spain. They learned of Baptist outreach to meet the needs of refugees and other distressed persons. They discussed plans for cooperative advancement of Christian work through evangelism and missions, Bible study and membership training, and the expression of Baptist doctrine.

They also laid plans for a Baptist Youth World Conference at Berne, Switzerland, July 22-28, 1968, and a Baptist World Congress in Tokyo, Japan, July 12-18, 1970.

Three new Baptist bodies were added to the alliance membership—the unions of Baptist churches in North East India, in Israel, and in Ethiopia.

Reports were heard also from Gunnar Hoglund of Chicago, chairman of the alliance's youth department, and from Mrs. Edgar Bates of Toronto, chairman of the women's department. Both told of increased cooperative activities by Baptists on the earth's six continents.

But the meetings were everything except a dull recitation of reports. The delegates centered their attention to practical outreach of the Gospel message in today's world.

Josef Nordenhaug, general secretary of the Alliance, set the pace for such interests, when he declared:

"Let us continue to say that race prejudice is wrong in the sight of God. But let us also find practical ways to unroot it and end the discrimination it breeds.

"Let us continue to say that war is an unchristian way to settle international problems and disputes. But let us also seek practical ways in which

we can fulfill our ministry of reconciliation.

"Let us continue to lend support to crusades of evangelism. But let us also incorporate in them God's concern for the whole man."

Members of the committee, joined by theologians and other denominational leaders, spent eight hours of the week's meetings in four study seminars, exploring questions of common interests to Baptists in 124 countries.

These four groups then brought reports of their findings to the committee at its final session.

Resolutions presented by Theodore F. Adams of Richmond, Virginia, a past president of the Alliance, called for a united expression by world Baptists "through their own governments and through the United Nations" of their concern for just and lasting peace.

"The war in Vietnam causes us deep concern, as do the continuing tensions

in the Middle East and the internal strife in other lands," the resolution stated. Concern was further expressed for a realization of racial understanding, an end to violence, and relief of the world's suffering and hunger.

Recognition for the centenary of Russian Baptists was given by presentation of a Bible to four delegates from the union of Baptists in U.S.S.R. Baptists in that country now number 550,000—the largest group in any country outside North America. They will celebrate the centennial of their founding August 18-28. Alexander Kircun of Poland and Paul Stevens of the U.S.A. were named to represent the BWA executive committee at this celebration.

The Executive Committee will hold its next annual meeting at Monrovia, Liberia, July 30-August 2, 1968. Vienna, Austria, was named as site of the 1969 meeting. Tokyo for 1970, and some city in Canada for 1971. (BP)

## Future Meetings of BWA Will Include Debate of World Issues

The Executive Committee of the Baptist World Alliance (BWA) debated at Nashville whether it would spend its time discussing "the critical issues of our day" or whether it would devote itself to routine business matters of the Alliance.

After lengthy debate, the committee voted to ask its administrative committee to structure next year's Executive Committee meeting in Monrovia, Liberia, to provide time for such discussions, and to ask four study commissions of the BWA to deal with the question this year.

The discussions followed the annual report of BWA General Secretary Josef Nordenhaug, who said some people "would welcome a more vigorous initiative on the part of the Alliance in several areas of world concern, such as Christian unity, world peace, racial justice and religious liberty." Nordenhaug called for dealing with the issues with deeper understanding and more effectiveness.

In the discussions that followed, Edwin Tuller, general secretary of the American Baptist Convention, agreed wholeheartedly with Nordenhaug's statements, but expressed disappointment in the prepared agenda for the four-day meeting because it did not offer an opportunity to "come to grips with the critical issues of our day."

Tuller, two Baptists from Great Britain, and another American Baptist,

Robert G. Torbet, agreed that the Executive Committee needs to deal with the issues of the world "on a more adequate scale" than simply hearing reports and adopting resolutions.

Duke K. McCall, president of Southern Baptist Theological Seminary in Louisville, commended those critical of the prepared agenda for raising the questions, but said that the staff had done what they should have done in preparing the agenda, for they followed the traditional format of the Executive Committee meetings.

Tuller made the motion that the agenda be prepared for next year's meeting to include four world issues—Christian unity, world peace, racial justice, and religious liberty—and that these subjects be discussed by the four study commissions and resolutions committee in the Nashville meeting.

Wayne Dehoney, Southern Baptist pastor from Louisville and former president of the Southern Baptist Convention, asked that the issue of world evangelism be added to the list.

Both proposals won approval of the full committee. One committee member, in half-way discussion later, said the action was extremely significant, changing the role of the Executive Committee from an institutional organization dealing with routine business items, to a world-wide Baptist forum to deal with the issues of the world. (BP)

# Maryland is Latest "Hot Spot" in SBC School Problem

The state mission board of the Maryland Baptist Convention turned down a request from Maryland Baptist College to conduct a \$5,000,000 fund-raising campaign, suggesting that the school's trustees consider three alternatives, including severing ties with the convention.

The convention board's executive committee recommended that the \$5,000,000 fund drive for the embryonic school at Walkersville, Maryland, be denied because it is "not financially feasible."

## Three Alternatives Suggested

Instead, the state mission board asked the college's board of trustees to consider three alternatives:

►1. Re-evaluate the entire approach of the college as a two-year or four-year institution on the basis of the convention's previous actions and present circumstance.

►2. Consider the possibility of severing the ties between the school and the convention, allowing it to become an independent, private college free to accept federal aid if it so chooses.

►3. Consider an affiliate status with the convention, receiving some support from the convention but not being an institution of the convention, similar to the approach of either William Jewell College in Liberty, Missouri, or Stetson University, DeLand, Florida.

The decision on which of the three alternatives to accept would be left entirely to the school's board of trustees, which later would make recommendations back to the state mission board and on to the Baptist Convention of Maryland.

Board members and observers in Maryland said the issue was extremely complex, and it is almost impossible to outline the factors involved in the decision briefly.

## Inadequate Financial Support

Adequate financial support of the school appeared to be one of the key points in the discussions.

Under the present charter of the school, the proposed Maryland Baptist College could not accept federal funds. Releasing the school to become a private institution would open that avenue of support.

The board, however, did not recommend that the school's trustees consider an alternative suggested in a 71-page document entitled "Analyses and Proposals," which would give the school permission to accept federal funds and remain a Maryland Baptist institution.

The first alternative proposed by the college was that the convention provide the needed financial support for the

school, including the \$5,000,000 fund campaign over a five-year period.

The proposal called for the convention to allocate \$250,000 to launch the capital funds campaign, with that amount coming from the annual increase in Cooperative Program gifts of Baptist churches to the state convention.

In the past few years, the budget has increased by five per cent, or about \$250,000 per year, and the college was requesting all of this \$250,000 increase. In addition, the college was requesting an annual allocation of \$60,000 from the state Baptist budget.

Also requested was permission for the college to seek loans, with convention backing in case of default.

The state mission board, however, turned down all of the requests, saying it is not financially feasible.

In a front page editorial in the *Maryland Baptist*, editor R. G. Puckett called

the decision "right but regrettable." Puckett is a former associate editor of the *Western Recorder*.

"There is no cause for rejoicing in the action of the state mission board," the editorial said. "Neither is there any question about the rightness of the decision.

"Let it be clearly understood that the college as envisioned by President C. Eugene Kratz is the kind of institution Maryland Baptists ought to have. Dr. Kratz speaks eloquently and convincingly of the need for a school that has Christian responsibility with academic respectability.

"We agree completely," said the editorial, "but the hard facts of life are that Maryland Baptists cannot now or in the foreseeable future afford this kind of school. Nor can we afford anything less," concluded the editorial. (BP)

## A KENTUCKY BAPTIST PASTOR ASKS:

# What About Our Priorities?

by JACK C. NAYLOR, PASTOR  
AUDUBON BAPTIST CHURCH  
HENDERSON, KENTUCKY

Recently a Southern Baptist missionary on leave from his assignment in Africa said, "God loves my son as much as He does an African."

In our zeal for foreign missions, have we overlooked the fact that God loves the heathen in America as much as the heathen across the sea?

We may be doing a great job of evangelizing people in foreign lands, but we are losing our own nation. The present trend must be reversed, or one day America will be a foreign mission field.

We need to stop dead still! We need to re-evaluate our priorities. What shall it profit us if we Christianize Africa, Asia, South America and the islands of the sea, and lose our own nation?

Is it right to continue the assumption that it is selfish and sinful to spend money on missions in America just because this nation is so wealthy and other nations are so poor? America is wealthy; many other nations are extremely poor, but nevertheless, this nation, reveling in its wealth, is dying without Christ.

All our efforts in the realm of home missions are small. A bold new thrust, comparable in expenditure to that of the present foreign mission effort, is needed immediately to save the teeming millions in the pagan cities of the United States. Certain doom awaits us unless this becomes a reality.

Is the African in Africa worth more in the sight of God than the Negro

citizen of America? And this in no way implies that only the Negro needs evangelizing in America. He needs it, but no more than his white heathen counterpart. However, it is high time that we give an intelligent answer to this question.

What about our priorities?

## Harlan Church Secretary Dies Suddenly August 7

Mrs. Hazel Miller, age 58, administrative secretary for the Harlan Baptist Church for the past five years, died suddenly of a cerebral hemorrhage on August 7. When Mrs. Miller did not appear for work on the morning of August 8, the pastor, Earl S. Bell, and others went to her apartment and found her. Apparently, she had died soon after arriving home from work on August 7.

Funeral arrangements were not immediately announced due to the uncertainty of the arrival date of a son, now serving in the armed forces in Vietnam.

Mrs. Miller had been in Harlan since 1933. She is a native of Thomasville, Georgia, and came to Harlan to teach school. She is the widow of the late E. L. Miller, who was connected with the coal industry in Harlan.

The two other children who survive Mrs. Miller are Mrs. Bert Bach of Richmond, Kentucky, and a son, Dan, who lives in Troy, New York.

# White, Negro Baptists of Nashville Pray for End of Riots and Hate

About 6,000 white and Negro Baptists prayed at Nashville, Tennessee, for an end to race riots in America, just before the president of the Baptist World Alliance declared that there would be no need for demands for "black power" to counteract "white power" if the power of love would reign supreme.

"The selfishness, intolerance, impatience, bigotries, prejudices and complexes will disappear and hate and violence will cease," said William R. Tolbert, vice president of the Republic of Liberia and top elected official of the Baptist World Alliance.

## First in Nashville's History

The mass rally, called the Baptist World Fellowship Convocation, marked the first time in Nashville history that white and Negro Baptists of four different conventions had met together for fellowship, worship and inspiration.

The rally also welcomed the first of about 120 world-wide Baptist leaders in Nashville to attend sessions of the Baptist World Alliance Executive Committee.

Opening the convocation was a parade of flags representing 80 of the 124 nations where Baptists are members of the Baptist World Alliance.

Prayer for an end to racial strife was voiced during the invocation by the executive secretary of the Southern Baptist Convention Executive Committee, Porter W. Routh of Nashville.

Routh prayed that the fellowship of the meeting might serve as "a bridge of understanding" to the honor and glory of God in the face of racial tension and turmoil around the world.

Earlier, the four general chairmen of the convocation had issued a statement calling for Baptists to attend the convocation to pray for "reconciliation and order among men" in response to President Lyndon B. Johnson's plea for Christians to observe that Sunday as a day of prayer for an end to racial rioting.

In the face of racial disorders that are among the worst the nation has seen since the Civil War, we call upon our people for a demonstration of the power of Christ to change our prejudices," said the statement.

"We condemn the rioting, burning, looting, senseless slaughter and anarchy which has occurred in so many places," the statement continued. "We also confess our own sins and guilt, and that of our people, in permitting racism, injustice, and deprivation to breed such public strife."

During the major address, Tolbert

said he felt that the convocation could be a very meaningful demonstration of positive race relations "in these days of unrest, tension, misunderstanding, perplexities, strife, conflict and bloodshed.

"This can be assured," he told the integrated audience, "if indeed we have come together in genuine brotherly love and in the name and true spirit of Jesus Christ our Lord."

Greetings were brought by the nationwide leaders with offices in Nashville of four different Baptist groups sponsoring the convocation—Free Will Baptists, Southern Baptists, and two Negro groups, the National Baptist Convention, USA, Inc., and the National Baptist Convention of America.

One Negro Baptist commented following the convocation, "This meeting has done more to improve the relations between white and Negro Baptists in Nashville than anything in the city's history." (BP)

**Kentucky Baptist** 

**Historical Highlights**

**FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER**

**10 YEARS AGO**  
**August 15, 1957**

W. Peyton Thurman, pastor of First Baptist Church, Hopkinsville, was named dean of students at Southern Seminary, Louisville. A native of Louisville and a graduate of Georgetown College, Thurman was a former pastor of First Baptist Church, Russellville, and Evergreen church in Franklin County.

**25 YEARS AGO**  
**August 13, 1942**

Warren F. Jones, president of Campbellsville College, explained to Kentucky Baptists that the junior college would, indeed, be open for the next academic year. Apparently, it had been rumored that Campbellsville was to be closed.

"Let all doubt be dispelled from the minds of our Baptist people and patrons," Jones said. "Campbellsville College will carry on in the next year as heretofore. In these times of trial and confusion, its ministry is more vital even than it has been in all of its fruitful years."

**50 YEARS AGO**  
**August 16, 1917**

Editor J. W. Porter reported that the Home and Foreign Mission Boards of the SBC were deep in debt because they had proceeded with their programs on the basis of funds promised by the various state conventions. "There is only one possible way to conduct our mission affairs so as to avoid a harassing debt," he said, "and that is that each state promise what it is able to pay, and then pay what is promised. . . Until this is done, there is nothing but financial uncertainty ahead of us."

**125 YEARS AGO**  
**August 18, 1842**

Plans and prices for the coming academic year at Georgetown College were announced:

"The next session of Georgetown College will commence Monday, August 30, 1842.—The price of tuition is \$20.00 per session, and of board from \$50 to \$60, including fuel, lights, room-rent, etc. Daily stage coaches arrive at Georgetown from Maysville, Covington, Lexington and Louisville."

# U.S. Senator Condemns Alcohol, Asks Curb on Liquor Advertising

In a hard-hitting speech to the U.S. Senate, Sen. Wayne Morse (D., Ore.) condemned the social and economic cost of drinking and called for a curb on radio and television advertising of alcoholic beverages.

The Oregon senator introduced a bill that would amend the Communications Act to ban broadcast advertising of all alcoholic beverages between the hours of 3 p.m. and 10 p.m., local time.

Sen. Morse said he could not claim that his bill would curb alcoholism and drinking, reduce crime, prevent riots, or end automobile accidents, but that it would focus attention on the "tremendous social and economic cost of drinking among the American people."

He told the Senate that voluntary advertising codes generally prohibit the televising of hard liquor commercials, but that in recent years there had been a dramatic rise in the television advertising of beer and wine.

The senator cited the millions of teenagers (most of whom cannot legally drink beer) who see and hear the wine and beer ads. For the good of this growing proportion of the population, he said, the advertising of any alcoholic beverage should be eliminated when the audience is composed of a significant percentage of teenagers.

"This is no idle concern," Sen. Morse said. He pointed out the recent legislation that requires health warnings on

packages of cigarettes and expressed regret that no such warnings appear on beer cans.

"That such effects occur cannot be denied by anyone," he argued. "I am a little dismayed," he continued, "to read that legislators, the medical professions, and others are beginning to think of hallucinogenic drugs as a danger to individuals and to the community, when the dangers of alcohol are infinitely more widespread and yet receive far less attention."

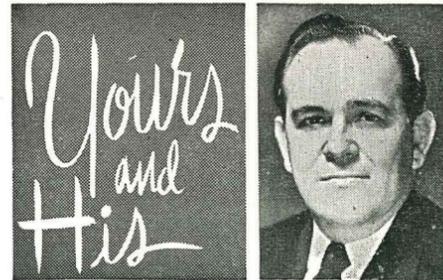
"Politicians and citizens in all walks of life can view with alarm all they like the use of narcotic and exotic drugs," the senator said, "but they are straining at the gnat and swallowing the camel, so far as relative magnitude of the problems are concerned."

Sen. Morse reminded his fellow senators of these facts:

▶ "One in every three arrests in the United States is for drunkenness, and if arrests for related offenses such as drunken driving and disorderly conduct stemming from drinking were included, the figure would be much higher.

▶ "This country has over 5,000,000 identified alcoholics. Stated generously, one citizen out of 40 is an alcoholic. Considering that about 40% of the population is 21 or under, one person out of 24 adults is an alcoholic.

▶ "Alcoholism is the nation's fourth largest health problem, as well as being the first largest criminal problem." (BP)



## Revived Churches

Rev. James C. Porter, working with the small congregations of the Pleasant View and the White Oak Baptist churches and District Missionary Gifford Walters of Monticello, have been used of the Lord to revive two fine old churches in Russell County Association! Working day and night, pastor and people have been repairing the buildings, putting on vacation Bible schools, and holding revivals to give these churches a new lease on life. Our prayers and congratulations to these Baptists and this fine pastor.

The Pleasant View Church has voted 5% and the White Oak Church has voted 10% of its total offerings for world missions through the **Cooperative Program**. They have raised unbelievable sums, but in order to get the churches in repair and equipped for real service, they have requested \$400 each from the Church Building Fund of the Convention to assist them. It is hoped that the Finance Committee will recommend granting their requests. They are starting right. May their tribe increase—and may many souls be saved and the saints strengthened by this intensified effort.

## CP AND CEA INCREASED

Rev. Lee Mason, pastor of the First Baptist Church, Stearns, reports that the church has increased its Cooperative Program percentage this year from 14% to 16% and added 1% for CEA—As God leads, he adds, "we hope to increase our giving in both areas next year."

## TWO MONTHS CP IN AUGUST

If your church waited until after the last Sunday in July to send in its July Cooperative Program gifts for July, then during August—by the 31st—you are encouraged to send in your gifts for both July and August! In this way, last year, our churches sent in more than \$403,000 in August. **This year**, in order to reach our greatly enlarged state goal, we will need to send in \$532,512.82 to make it! I believe you are going to do it! So, before midnight August 31 (the last Sunday is August 27th), send it all in! And God bless you.

*Harold G. Sanders*

## Tokyo Approved As 1970 Meeting Place For BWA

The Baptist World Alliance Executive Committee, meeting at Nashville, authorized its staff "to proceed with negotiations for holding its next Baptist World Congress in Tokyo, Japan, in 1970."

The action came in adoption of a report by a committee headed by Conrad Willard of Miami, Florida. Willard was host chairman to the 1965 congress at Miami Beach.

Shuichi Matsumura of Tokyo, a vice president of the alliance, presented a plea for definite selection of Japan for the meeting's site.

The Japanese capital had been tentatively chosen a year ago, but there reportedly has been difficulty in getting a firm commitment from Japanese business leaders for necessary hotel rooms and the Budokan auditorium.

The congress dates will be July 12-18, 1970. (BP)

## Southern Seminary Prof. Returns To Pastorate

Nolan P. Howington, professor of Christian ethics at Southern Seminary in Louisville for the past ten years, has resigned to return to a former pastorate at South Knoxville Baptist Church, Knoxville, Tennessee.

He was pastor of the church from 1951 to 1953. Later he was pastor of First Baptist Church in Little Rock, Arkansas, prior to joining the seminary faculty.

His move is an expression of faith in the role of the local pastor and the task of the church in contemporary society, he told his seminary colleagues.

"The possibility of leading a church to attempt new or revised forms of ministry to a total community and the whole man intrigues me," Howington continued.

Howington holds the bachelor of arts with highest honors and the master of arts from Wake Forest College, and the master and doctor of theology degrees from Southern Seminary. (BP)



**FINANCIAL SUPPORT FOR NEW COURSE**—George Boone (seated), an official of the Elkton Bank of Elkton, Kentucky, presents to Methodist pastor Wilbur Whitley a check to aid in the expenses of a course on "Principles of Moral Conduct," to be offered at Todd County Central High School this fall. Looking on are (left to right) William L. Hancock; Francis Wuest of St. Susan Catholic Church, and Robert Gover, superintendent of Todd County Schools.

## Religion-Moral Conduct Course To Be Taught At Todd County High School This Year

Religious leaders in another Kentucky community have succeeded in instituting a course on "moral conduct" in a local public high school.

Approved recently by the Todd County Board of Education was a course entitled "Principles of Correct Moral Conduct," which will be offered this fall at Todd County Central High School in Elkton.

According to Pastor William L. Hancock of Elkton Baptist Church, who will direct the course, the classes will deal with the moral and ethical questions faced by high school students today. However, the course will not be a part of the high school curriculum, and it will be offered only on a strictly voluntary basis.

Last month the course was officially launched at a luncheon attended by Todd County ministers of all denominations and school officials. Recognizing the potential of such a program, the Elkton Bank presented a check at the launching meeting to aid the financial needs of the course.

The classes are supported by every religious group in Todd County. Members of the ministerial association and professional leaders in the community will assist Hancock in presenting the subject matter during the coming school year.

For the past year a similar course

has been offered at Henry County High School, with New Castle pastor David Burhans serving as instructor. This course is sponsored by the Henry County Baptist Association.

During the recent annual meeting of this group at Bethlehem Baptist Church, Henry County Baptists discussed the possibility of buying land near the school grounds and erecting a permanent classroom to serve as the teaching center for this course. Each church in the association will act on the proposal before final decision to build is made.

Elkton Pastor William Hancock said information received from the Henry County program helped greatly in the establishment of the course in Todd County.

## Ohio Board Asks Budget of \$1,100,000

The Executive Board of the State Convention of Baptists in Ohio named a new Training Union department secretary and voted to recommend a \$1,100,000 budget for 1968 to the state convention in November.

Elected Training Union secretary was Raymond Langlois, area superintendent of Baptist missions in Cleveland and North East Ohio.

The budget, which totals \$1,102,601, would provide \$718,726 for state Baptist work and \$353,875 for Southern Baptist Convention causes, divided 33% to world causes and 67% to state causes, increasing by one per cent the amount to SBC causes.

The budget is \$9,000 less than the recommended budget last year, but Baptist officials pointed out that the 1967 budget included a special \$25,000 allocation to an evangelistic effort in Dayton, which will not be repeated in 1968.

Langlois, the new state worker, is a

native of Tennessee, a graduate of Belmont College in Nashville, and Southern Seminary, Louisville.

He has been pastor of Calvary Baptist Chapel, Murfreesboro, Tennessee, and Westgate Baptist Church, Columbus.

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# SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for August 27, 1967)

## INTERNATIONAL SERIES

### COURAGE BORN OF COMMITMENT

Acts 21:7-14

Paul's commitment to Christ gave him the determination and courage to return to Jerusalem, near the close of his third missionary journey, for the purpose of carrying an offering from the Gentiles to the destitute children of God, and while there to attempt to persuade the Jewish and Gentile Christians to become reconciled with each other.

Constrained by the Holy Spirit, aware of the dangers that he would encounter, and carefully warned by his Christian friends who were greatly concerned about his safety, Paul decided to go to Jerusalem, even if that course should result in his being subjected to persecution and to possible death. Fully committed to doing God's will, death did not hold any terror for Paul, for in that eventuality he would enter into the immediate presence of the Christ Whom he loved and served.

After traveling 30 miles by water from Tyre to Ptolemais, the missionaries saluted the Christians, spent a day with them, and got a little rest before proceeding to Caesarea. There they were entertained in the home of Philip the evangelist, whose four unmarried daughters exercised the gift of prophesying.

In different places along the way the Holy Spirit had warned Paul of his future imprisonment upon his return to Jerusalem. His fellow Christians sought to persuade him not to go there, but he refused to be dissuaded. He was determined to serve Christ and to help the people regardless of the consequences to himself. Paul appreciated the genuine concern of the brethren for his welfare, but, having discovered the will of God for himself, he was ready and willing to die, if necessary, in order that the cause of Christ might be advanced.

Agabus, a prophet, came from Jerusalem, the city to which Paul was journeying. Knowing what awaited the Apostle upon his arrival in Jerusalem, Agabus entered the presence of a group of Christians, took Paul's girdle, which was a long and narrow strip of cloth wound around his waist to hold his clothing in place, and bound himself hand and foot. He explained his dra-

matic action by declaring that in Jerusalem the Jews would bind Paul, the owner of the girdle, and turn him over to the Gentiles. Agabus, the members of Paul's party, and the Christians in Caesarea were united in the opinion that Paul should stay away from Jerusalem and thereby lengthen his life and extend his ministry. It grieved them to think that Paul would expose himself to impending danger. However, it needs to be understood that the prediction of what would take place was of the Holy Spirit, but the prohibition of his going was of human origin.

In response to the stirring emotional appeals and tearful pleadings of his

fellow Christians, Paul told them they were grieving him deeply by their concerted efforts to keep him from doing the will of God. He declared that they were intensifying his suffering without lessening the danger which he faced or changing his purpose in the least. Their opposition to his going was painful to him, but, understanding the Lord's will for him so much better than they did, it was useless for he was not going to let them sway him from that which he had purposed to do.

Thoroughly convinced of the Lord's will, nothing could swerve him from complying therewith. He was ready to be imprisoned, and even to die, if need be, for Christ's sake. He did not necessarily covet martyrdom, but, because of his commitment to Christ, he was ready to die if by doing so he could accomplish more for his Lord.

## LIFE AND WORK SERIES

### LOVE - THE MORE EXCELLENT WAY

I Corinthians 12:31-13:13

From chapter 12 we learn that the Holy Spirit bestows one or more spiritual gifts upon every Christian, or that each believer in Christ is the recipient of a spiritual enablement or capacity for specific service. We are admonished to covet the best gifts and to pursue the best way—which is that of Christian love.

Chapter 13 is a beautiful dissertation on love, which was something that was woefully lacking in the hearts of the church members in Corinth.

#### I. The Pre-eminence of Love (I Corinthians 13:1-3)

Eloquence, prophecy, wisdom, knowledge, faith, charity and martyrdom were coveted gifts, but they were and are without value apart from love. True eloquence is the language, logic and loftiness of speech set on fire by love. Prophecy, the ability to interpret and declare the will of God, is not worth anything unless it is exercised in love. To understand mysteries—things once unknown but now revealed—means to have wisdom, but to have love is more

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important. Knowledge, or the acquisition of information, is good, but love is better. Charity or benevolence is profitless unless the gifts are the outflow of love. Only love gives meaning and merit to martyrdom. Love makes life noble and sweet, so let it master your thoughts, feelings, and will.

#### II. The Properties of Love (I Corinthians 13:4-7)

True love will color the thoughts, prompt the speech, and direct the actions of the Christian.

1. Negative Properties of Love. I Corinthians 13:4-6.

Love is not impatient (verse 4). It suffers provocation and injury from others indefinitely. Love is slow to resent and retaliate. It is full of pity, sympathy and compassion, and able to stand any strain without anger or despair. Love is not envious (v. 4). Envy is the begrudging admission of relative inferiority, and causes its possessor to want to deprive another of something he has. Love does not have any ill feeling at the honor, success, or prosperity of others. Love is not boastful (v. 4).

Love is not rude (v. 5). It always recoils from rudeness and strives to do good things in the right way. Love is not selfish (v. 5). It delivers from

self-assertiveness and self-seeking, and seeks the welfare of others. Love is not easily provoked (v. 5). It does not keep a record of the wrongs and injuries it has suffered and then give way to anger. Love is not resentful (v. 5). It is never fiery with resentment at slights, whether real or imaginary, but ignores them. Love does not take pleasure in evil (v. 6). No true Christian ever rejoices in the fact that another person has gone wrong or fallen into sin.

2. Positive Properties of Love. I Corinthians 13:6-7.

Love rejoices in the truth (v. 6). It

rejoices in the propagation, progress and triumph of the truth. Love causes one to rejoice when people accept the truth, live in conformity to it, and faithfully proclaim it. Love bears all things silently (v. 7). Love bears all hardships and trials uncomplainingly and with triumphant courage and bravery. Love believes (v. 7). It seeks to avoid undue suspicion and believes the best rather than the worst about others. It trusts implicitly and completely in the promises of God. Love is hopeful (v. 7). Love is optimistic in the face of all unfavorable appearances and adverse circumstances or

situations. Love endures (v. 7).

### III. The Permanence of Love (I Corinthians 13:8-13)

Love is not a passing emotion that exhilarates temporarily and then is soon gone. Rather, love is permanent and imperishable. The heart and climax of this sublime chapter are found in the statement, "Love never faileth." The greatest thing that can be said about love is that it lasts. The time will never come when love will give way to some higher quality. Love will never cease to be. It is eternal. Greater than faith or hope, love survives danger, disaster and death. Love is immortal.

## Editor Commends "Baptistic" Stand of Catholic Woman

An editorial in *The Arkansas Baptist Newsmagazine* has commended a Catholic laywoman for coming to the defense of a Catholic teacher who was fired because he publicly advocated a change in the Catholic Church's stand on birth control.

The Catholic lady, wrote editor Erwin L. McDonald, sounded "baptistic" in her letter to the editor of the *Arkansas Gazette*.

McDonald did not condemn the Catholic Bishop, Albert Fletcher, for firing James Drane of the St. John's Seminary in Little Rock.

The Baptist editor said both Catholic priests were friends, and that he "held my Baptist tongue" when the action was taken because he did not feel it was right "for a Baptist editor to apply Baptist polity to a Catholic situation."

But the letter to the editor by Mrs. James A. Benedum of Little Rock "has opened my eyes to the fact that there are principles involved in the action against Dr. Drane that concern not only Catholics but Baptists and Methodists and Presbyterians and all the rest of us," McDonald wrote.

"The laywoman . . . gets to the heart of the matter when she declares the most disturbing aspect of the Drane dismissal to be 'that the action constitutes the elimination of a person!'"

"Taking as a basic premise that 'each person is unique' and 'needed in his or

her totality,' Mrs. Benedum decries a widespread practice today of 'eliminating persons,'" said the Baptist editorial.

Quoting frequently Mrs. Benedum's letter, McDonald said she defended Drane by saying he was merely expressing his own convictions, something that should be encouraged among individuals of the church. Quoting her further, he wrote:

"The Church needs this expression of its members, unique persons making up the people of God; it needs to listen, evaluate, and search for the truth that lies therein'. She feels (as Baptists generally have felt across the years) that individual Christians—even priests—

must be free to determine for themselves what God through the Holy Spirit and 'in the stress of events and the fluctuation of circumstances' is saying to them.

"Truth is unchanging,' writes Mrs. Benedum, 'but our knowledge of it is ever expanding.'

"The problem of the church,' she continues, 'is that it seems to want to limit the truth by eliminating persons. When the church or anyone else eliminates one person and his ideas, she also limits the freedom of all the other members of the church to know the truth that one eliminated person was meant to express,' she declared." (BP)

## Little Objection Shown to Long Holiday Idea

A Senate Judiciary Subcommittee has held hearings on a proposal to provide for the observance of five national holidays on Mondays. On the opening day of hearings only one voice was raised in opposition while many spoke in favor of the measure.

A representative of the Lord's Day Alliance of the United States, Marion G. Bradwell, said his organization is opposed to the proposed legislation because of "its effect upon the Christian education programs of the churches."

The alliance spokesman also indicated that the Monday holiday bill "offered a possibility of losing sight of the great meaning of these national and patriotic days" and might also be responsible for an increase in highway deaths over the long week-ends.

Spokesmen for both the Senate and House Judiciary Committees said no other religious group had asked to present testimony. The House subcommittee has scheduled hearings for August 16 and 17.

The bill in the Senate, introduced by Sen. George A. Smathers (D., Fla.), would change the observance dates of

five major national holidays so they will regularly fall on Mondays, thus creating five additional three-day holiday week-ends.

Specifically, the bill would change the celebration of Memorial Day from May 30 to the last Monday in May; Independence Day from July 4 to the first Monday in July; Veterans Day from November 11 to the last Monday in October; and Thanksgiving Day from the fourth Thursday in November to the fourth Monday in November. (BP)

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# KENTUCKY BAPTISTS AT WORK

## Woman's Missionary Union

### WMU Week At Cedarmore by Mrs. George R. Ferguson

A special feature of WMU Week at Cedarmore will be the morning devotions and evening vespers. These will be led by Mrs. R. C. Alexander of Jackson, Mississippi.



Mrs. Alexander is a Missourian, attended Southwest Baptist College, Kirksville State Teachers' College and is a graduate of New Orleans Seminary. She served as educational director and youth director in churches in Mississippi and Florida before going to be youth director at Central Church, Miami with C. Roy Angell until his retirement.

She is presently serving as youth director at First Baptist Church, Jackson, Mississippi.

She served as youth chairman for the Billy Graham Crusade in Miami; on the International Youth Panel at the Baptist World Alliance in Rio; directed the Greater Jackson City-wide Crusade in 1965 for approximately 100 churches; served for a number of years on Gloria and Ridgecrest faculties; at the WMU Camping Conference in Birmingham; and writes for Baptist Sunday School Board periodicals.

She will also demonstrate dramatic techniques for use by WMU organizations. Her materials are fresh and inspiring. You will want to hear her daily.

Another special feature will be the conference on Mission Action to be held each afternoon. This will be available to all who attend the week and weekend conferences and will be led by Mrs. Roy E. Snider.

Mission Action will be the special emphasis of Woman's Missionary Union and the Brotherhood during the 1967-68 year as we consider **\*A Church Fulfilling its Mission Through Ministry.**

Come for the week or for the weekend (August 28-September 1 or September 2-4). Drive in by the day if you cannot stay the full time. You will always be glad you did!

## Sunday School

### Helpful Sunday School Leaflets Available

by Roy E. Boatwright

Your Sunday School department has available helpful leaflets for all departments, teachers and officers, in your Sunday School.



In preparing for Leadership Preparation Week it would be advisable to order needed material in advance.

In addition to the regular material some new leaflets and filmstrips are available (all filmstrips must be ordered from the Baptist Book Store). Some new leaflets available are:

- "The New Grouping-Grading Plan"
- "Witnessing to focus group prospects"
- "A Sunday School Training Plan"
- "How Parents Teach At Home"
- "Space Probe"
- "Establishing and Conducting New Sunday Schools"
- "Leading Church Members to Minister"
- "General Officers and the Church Growth Plan 67-68"

The **Sunday School Superintendents' Package** is available from the Baptist Book Store at \$2.25.

## Foundation

### Cedarmore Baptist Assembly Fund Established

by James C. Austin

Miss Ruth Sampson of Louisville, Kentucky, and a former staff member at Cedarmore, has made a gift to the Kentucky Baptist Foundation to establish the Cedarmore Baptist Assembly Fund.

This gift will establish a perpetual endowment fund, the income therefrom to be distributed to Cedarmore Baptist Assembly quarterly.

Miss Sampson is a lovely and gracious Christian lady. Many of you will recall the warmth of her hospitality during your visits to Cedarmore. In her letter she states, "... maybe this gift can be a mustard seed planted in the ground

and will grow into a plant that will be of great value."

We sincerely hope that Baptist friends throughout Kentucky will wish to add to this endowment fund.

How very important in our Baptist life and work is the leadership training and the missionary education which transpires and shall increasingly transpire at our Kentucky Baptist Assembly and Camps.

The insight and vision of this lovely lady in starting this fund is highly commendable. May God bless and increase this fund.

## Church Music

### Our Mandate To Minister

by Eugene F. Quinn

#### Part IV

#### "Through Music in Community Life"

Taking our music to the community who never attends our church is part of our response to the Great Commission of Christ. Here are some ways to do so:

- (1) Participate in civic sacred music concerts.
- (2) Conduct and participate in carol sings and hymn sings in shopping malls and transportation terminals.
- (3) Present Christian music programs to civic organizations of both social and service nature.
- (4) Contribute musically to community celebrations. Appropriate opportunities are commencement or baccalaureate services, centennial celebrations, political inaugurations, famous son or daughter recognitions, dedications of public facilities, annual fairs, and community religious services.

Next week: "Ministering Through Graded Choirs."



## Annuity

### Your Annuity Board Offers Complete Protection

by A. W. Walker

Listed below are the general plans offered by the Annuity Board. This is simply an introduction, and we welcome specific inquiries on any of these plans.

#### I. SOUTHERN BAPTIST PROTECTION PROGRAM

(A program of retirement)

1. **Southern Baptist Protection Plan, "A"**—the basic retirement for pastors, ministers of education and/or music. The state convention pays one-third the cost of this plan (only). It provides such new and improved benefits as widow, disability, child, educational and dependent parent, in addition to age annuity.

2. **Age Security Plan, "B"**—basic plan for female or other lay employees, and supplemental plan for those in Plan "A" or "B." Provides a fixed retirement annuity.

3. **Variable Benefit Plan, "C"**—A Common Stock Plan to provide a variable annuity. To qualify for this plan, one must be a member of Plan "A" or Plan "B."

#### II. LIFE AND HEALTH BENEFIT PLANS

1. **Life Benefit Plan**—Provides group term protection at low cost.

2. **Health Benefit Plan**—Provides hospital, surgical and major medical benefits. This plan has only two enrollment periods a year—January 1 and July 1. Applications and first month's premium must be received by the Annuity Board at least 30 days in advance of enrollment period. All other plans are open for membership at any time.

A careful study of the above will show that through our own Annuity Board, those who qualify can have wonderful retirement programs, giving protection in event of disability, old age or death. In addition, they may enjoy protection against a possible long term illness that could ruin them financially.

## Stewardship

### Three Things I Cannot Do Alone

I cannot "go into all the world and preach the Gospel to every creature" . . . **Alone!**

I cannot teach men everywhere to observe all the things that God has commanded . . . **Alone!**

I cannot heal the sick . . . feed the orphan . . . care for the aged . . . at home and abroad . . . **Alone!**

But these things and many more I do daily through the Cooperative Pro-

gram when . . .

. . . I bring God's tithes and offerings to his church . . .

. . . and when my church gives a generous per cent of all receipts through the Cooperative Program.

Remember that August 31 is the last date for getting Cooperative Program gifts in to the Kentucky Baptist Convention for this year's budget. We must have extra effort this month if we are to reach our goal for this year. Won't you give something EXTRA for world missions? The things we cannot do alone, we can do together if we meet our Cooperative Program goal!

## Training Union

### Director's Kit Now Available

What's an idea worth?

Some men will pay a great deal of money for the right idea at the right time.

A Training Union director is a busy person. He does not have all of the time necessary to be as creative and dynamic in his leadership role as he would like to be. He sets the pace in at least four key areas: **planning, organizing, enlarging and improving, and promoting.**

What would a Training Union director, minister of education, or other leader give for some basic, specific tried-and-proven helps in the above four areas? In one place, punched to fit a large three-ring notebook? Well-illustrated and on different colored stock paper?

With the belief that any one of these leaders would gladly pay a small fee for a large selection of such helps under one cover, **The Training Union Director's Kit** is now offered. This is a package of non-technical helps for use by Training Union directors and others, and is now available in the Baptist Book stores for \$1.95.

Most of the features in this Kit originated in the churches. Each one gives step by step procedures. They are condensed, easily understood, and useable. They are all optional for the leader—a leader may check and use only those helps that his program needs at that time.

For instance, under planning two items of interest to all are "Tips for a Lively, Effective Training Union Council Meeting" and "How to Make a Flip-Chart to present your Training Program" (ACT). In the area of **organizing**, "There Is a Complete List of Free

Helps for Your Training Program," and "Suggested Enrollments and Leadership Needed for Other Training" which will help your church move into the other areas besides church member training. Specific suggestions are given for "Starting an Orientation Program for Your New Members" and "Starting a Program of Church Leader Training." Many directors will find the section on **promoting** very helpful. Several methods and ideas are suggested.

The Kit is directly related to the church study course book by Philip B. Harris, **The Training Program of A Church**. This book gives an excellent blueprint for a church's training program.

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# THE WORLD OF BOOKS

## Yesterday's Voices for Today's World

Written by Fred M. Wood (Broadman, 1967, 128 pp., \$1.50).

Inspirational messages on the prophets, four of which tie in with the International Sunday School Lessons for the fourth quarter of 1967—Amos, Micah, Hosea, and Malachi. Written in popular style with numerous illustrations.

## Strength from Shadows

Written by R. Earl Allen (Broadman, 1967, 112 pp., \$2.50).

This inspirational book meets the needs of those who find themselves faced with sorrow and tragedy and need to seek strength in their faith.

## Opening the Bible

Written by Edgar V. McKnight (Broadman, 1967, 128 pp., \$1.50).

Writing in a popular style, McKnight introduces the Bible, gives a panoramic picture of biblical backgrounds and offers a guide to understanding the Scriptures. Written for the average layman.

## Luke's Witness to Jesus

Written by Henry E. Turlington (Broadman, 1967, 96 pp., \$1.50).

A new study of Luke, following the main outline of the gospel. A discussion on the entire book of Luke rather than a full commentary.

## Courage to Win: Stories for Boys

Compiled by Mildred Dunn (Broadman, 1967, 144 pp., \$2.50).

The editor of *Ambassador Life* magazine has collected a group of stories full of challenging situations and strivings against improbable odds. There are courage and triumphs in each one. For ages 9 through 14.

## Creative Teaching in the Church School

Written by Phyllis Woodruff Sapp (Broadman, 1967, 128 pp., \$3.50).

A vital new book addressed to all workers with pre-teens. The author spells out why children need to be involved in learning activities, tells the benefits and explains how the teacher can go about getting children involved.

## The Church: Design for Survival

Written by E. Glenn Hinson (Broadman, 1967, 128 pp., \$1.95).

An associate professor of church history at Southern Seminary gives Christians a clear concept of the nature, purpose and function of the church as the basis for more effective witness and ministry. The book had its beginnings in a study conducted by the author for Broadway Baptist Church, Louisville.

## All Prayer Foundling Home of Louisville Performs Vital Interdenominational Ministry

One of the most important interdenominational ministries in the city of Louisville is the All Prayer Foundling Home at 2305 Sycamore—a home for unwed mothers which doubles as an adoption agency.

The home was founded in 1905 by Rev. and Mrs. George C. Cromer as an institution for abandoned and orphaned children. With the passing of years, the home has evolved into an institution dedicated to ministering to unwed mothers and placing their children in Christian homes through state-approved adoption procedures.

Although the institution is not officially supported by any denomination or church group, it does have a distinctive Christian orientation. Daily devotional services are held for the girls at the home, and a chaplain is available to counsel with those who desire this service.

Many of the staunch supporters of the All Prayer Foundling Home across the years have been Baptists. A not-

## Jack Bruns Becomes Pastor Of Kenwood Baptist Church

Kenwood Baptist Church, Louisville, has called Jack Bruns of Indianapolis, Indiana, as pastor, effective August 20.

Bruns is pastor of Arlington Heights Baptist Church in Indiana's capital city. A native of St. Louis, Missouri, he graduated from William Jewell College in that state in 1954 and received the Th.D. degree from Southern Seminary at Louisville in 1965.



Bruns

He and his wife, Isola, are the parents of a four-year-old son.

able example is Dr. John G. Reynolds, anaesthetist at Kentucky Baptist Hospital, who serves as chairman of the institution's finance committee.

The home has been sustained since its beginning in 1905 with voluntary contributions from individuals and churches. Any person who desires further information on this ministry and the needs of the institution should write Mr. James Sutton, superintendent, at 2305 Sycamore Street, Louisville, Kentucky 40206.

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