




WESTERN RECORDER
AUGUST 24, 1967

PLACID SCENE IN THE MIDDLE EAST — The recent turmoil in the Middle East contrasts sharply with this calm and peaceful scene in modern-day Israel. This church, known as the Shrine of the Beatitudes, marks the general area where Jesus is believed to have delivered the Sermon on the Mount. Below is the Sea of Galilee, where He performed the miracles of walking on the water and calming the storm. These and other Biblical sites in the Holy Land are visited annually by thousands of tourists from around the world.



GLEANINGS FROM THE FIELD

JOE MOODY AND EARL HOPKINS were not ordained by Central Baptist Church in Corbin, as stated in an earlier article. These two ministers and their families were members of Central, but the men were not ordained there.

MISS MAXINE LINDSAY, Southern Baptist missionary to Jordan, returned to the States on July 30 for medical leave. Her address is Route 2, Worthville, Kentucky. Born and reared near Carrollton, Kentucky, she was appointed by the Foreign Mission Board in 1959.

NINE ADDITIONS TO THE CHURCH and 42 other Christian commitments were the results of a unique "recreation revival" sponsored recently at First Baptist Church, Irondale, Alabama. Cecil McGee, church recreation consultant at the Baptist Sunday School Board, led the unusual evangelistic effort. It included such things as drama, fellowship meals, contests of various kinds, and puppet shows depicting the message of the gospel.

KEENER PHARR, director of the field services section of the Sunday School department of the Baptist Sunday School Board, Nashville, since 1959, joined the staff of the board's educational division. He will be coordinator of cooperative promotion planning, working to assure better cooperation between SBC agencies and various state conventions.

CARLOS GRUBER, musician and evangelist from Nacogdoches, Texas, left August 21 for an evangelistic tour of Africa. Mr. Gruber formerly lived in Kentucky, and is known by many Kentucky Baptists as a result of his evangelistic work.

HUGH T. MCKINLEY, former pastor of the Magnolia, Kentucky, Baptist Church, and Mrs. McKinley were scheduled to arrive in the United States this month for furlough. They are missionaries to Rhodesia. Their address will be 5330 Southwest Sixth Street, Miami, Florida.

A SOUTHERN BAPTIST Convention seminary extension center providing adult education courses is scheduled to open this fall at the Sharpshoe Baptist Church in Bedfordshire, England. The church is affiliated with the Chicago Southern Baptist Association in the United States.

A SEVENTH DAY ADVENTIST mess attendant at Grand Forks Air Force Base, North Dakota, has been restored to her job after being fired for refusal to work on Saturday because of religious conviction, according to a report from the Senate subcommittee on constitutional rights at Washington. The Air Force also is drafting a new order to protect employees who observe a Sabbath other than Sunday.

MR. AND MRS. F. EUGENE MILBY, Southern Baptist missionaries to Rhodesia, expect to arrive in the States on furlough this month. Their address is P. O. Box 115, LaGrange, Kentucky. He is a native of Louisville; she is the former Reva Morris of Trimble County. When they were appointed by the Foreign Mission Board in 1963 he was pastor of Mt. Moriah Baptist Church, Mt. Eden, Kentucky.

EIGHT PROMINENT CHURCH LEADERS will deliver special lectures at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, during the coming academic year. They are John Bright, professor of Hebrew at Union Theological Seminary, Richmond, Virginia; Archie L. Nations, professor at Southeastern; Samuel L. Proctor, president of the Institute for Service to Education; C. J. Jump, Jr., general secretary of the American Baptist Foreign Mission Societies; Max G. Rogers, professor at Southeastern; S. L. Stealey, president-emeritus of Southeastern; Kenneth L. Chafin, professor of evangelism at Southern Seminary, Louisville; and Martin E. Marty, professor at the University of Chicago Divinity School.

ERIC H. CLARK, former pastor of Harmony Baptist Church, Beechwood, Kentucky, and Mrs. Clark have returned to Kenya following furlough in the United States. Their address is Box 697, Kisumu, Kenya, East Africa.

A TOTAL OF 21 PERSONS made professions of faith during a recent revival at Penile Baptist Church, Valley Station, Kentucky. Evangelist Lloyd Bardowell of Louisville was preacher for the services. The pastor at Penile is Nachel V. Wilkins.

THOMAS E. CORTS, Ashtabula, Ohio, has returned to Georgetown College as assistant to the president—a position he held prior to attending Indiana University the past two years. He was awarded the master of arts degree from that institution in June. Corts was active in debate and speech organizations while a student at Georgetown.

WENDELL AND BETTY SMITH, recently appointed by the Foreign Mission Board as missionaries to Indonesia, will be honored with a special day by the Rineyville Baptist Church on Sunday, August 27. Smith will preach at the morning worship service at 11:00 a.m. This service will be followed by a basket dinner. At 2:00 p.m. there will be a special program honoring the Smiths.

RED HOUSE BAPTIST CHURCH near Richmond, Kentucky, recently made extensive improvements of its church building. These included air-conditioning, new bricks on the outside of the building, addition of a porch and columns, repainting of the inside and refinishing of the pews and floor. Wilford Brown is pastor of this congregation, which is a member of Tates Creek Association.

THE HOUSE OF REPRESENTATIVES passed a bill to create a 16-member federal commission on obscenity and pornography. Earlier this year the Senate passed a similar bill. The two proposals will now be considered by a conference committee between the House and the Senate to iron out the differences before final approval by both houses of Congress.

WESTERN RECORDER	
<small>"Earnestly Contend for the Faith Which was Once for All Delivered to the Saints" —Jude 3</small>	
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Back to the Pastorate: A Seminary Professor Tells Why

by NOLAN P. HOWINGTON

FOR a number of years we have siphoned off able men from pastoral positions and placed them in teaching, administrative and executive roles within the denomination. This is an inevitable process, it seems, and will likely continue. There has been a tacit assumption that a man faithful in little things deserves responsibility over bigger things. And that has the aura of biblical sanction!

In all this no one has intentionally belittled the pastoral function. There has grown up, however, an unspoken conclusion that the apex in prestige, opportunity and satisfaction is reached somewhere above and beyond the ministry within a church.

One mature pastor has remarked that "the man who gets to be a seminary professor has got it made!" Seminary professors might question that remark, but the sentiment back of the statement is fairly widespread.

One who listens to seminarians, as some of us have done for years, knows that too many of them bemean both the church and the pastoral role. This critical spirit is fairly common within the theological world, and the student

imbibes some of it from his training. He receives further negative impressions from his cultural context.

Because of pastoral failures and pastor-church problems, because of the culture Christianity so common in our age, the seminarian revolts against the idea of a "parish" ministry. He fails to sense a challenge in the situation itself, a call to dynamic, creative, Spirit-directed ministry within the local church community.

Of course, it is easier to join the critics than it is to give oneself to the problems of the pastorate, easier to sound alarms than it is to fight fires, more convenient to write prescriptions than to deal directly with disease!

Perhaps we need to hear again the words of John: "The Word became flesh and dwelt among us." For the word of God, clothed in the flesh of a committed man moving among needy men, still brings health and healing and always will. A pastor is therefore a symbol, but he is also an instrument of the Spirit.

The task of our seminaries is to produce informed and well-equipped men who will serve as interpreters of the Spirit and as shepherds of the flock.

Scholarship is frightfully important for the contemporary preacher; but scholarship must be combined with qualities of heart and life.

A pastor must be a knowledgeable, gracious, articulate soul. His is a vocational function of the highest worth.

After ten meaningful years as a professor in the life of Southern Baptist Theological Seminary and the creative ministry it performs for the denomination, I have resigned to become the pastor of a church. To some persons this decision reflects foolish thinking, vocational idiocy and a retreat from responsibility. For this is a wilful choice, with no pressures imposed except those that boil up within my own soul.

I certainly have no illusions about the value of the life which I am leaving and no grandiose notions about the life before me. For I have been a pastor before! The position I leave has afforded more security and freedom than a pastor usually knows. Why then do I leave?

For one thing, I love the pastoral relationship. The direct ministry to persons keeps one in touch with life at many levels and, for me at least, in reasonably close touch with the ultimate. (CONTINUED ON PAGE 15)

Associations Are for Fellowship, Not Doctrinal Mandates

by WAYNE E. WARD

AS FAR back as we can trace English Baptist history, and even Anabaptist history on the continent of Europe, there have been some doctrinal disagreements. If Baptists had waited until they agreed on all points of doctrine, they could never have gotten together to support schools, train the ministry, and send out missionaries. Because they were Baptists, they treasured freedom and the liberty of conscience so much that they were able to accept each other and work together, even when they could not agree on some points.

This is the thing to remember—Baptists first came together in associations for fellowship and for cooperation in missions and education.

They did not draw up a creed on which they could agree as the basis of their association. It is true that they often made a statement of faith which they published to the world and which they used to express beliefs which they held in common. But the most remarkable thing about every one of these Confessions of Faith is this—they always left a great deal of freedom for individual interpretation, especially on the matters of baptism and the Lord's Supper—and they never tried to force this statement like a creed upon the con-

gregations. They feared this like the plague because this was exactly the kind of Catholic and high church authoritarianism against which Baptists were always struggling.

They knew that in the Baptist way, each individual Baptist and each congregation must seek the will of God and the light of the New Testament to guide them in matters of faith and practice. If they obeyed some doctrinal practice because it was handed down from association or convention, rather than because the congregation was convinced of it by the clear teaching of the Bible and the leadership of the Holy Spirit, such practice would be wrong even if the doctrine were right! The handing down of doctrine from the top is the high-church, Catholic way. The searching of the scriptures under the guidance of the Holy Spirit is the Baptist way.

Of course, there have been churches which departed so far from the New Testament teaching that associations had to exclude them. Each association is an independent and autonomous body; and, like all Baptist bodies, it has the authority to make its own decisions, its own rules for membership, and its own form of discipline. I have even been in associations which excluded all messengers who were women, or members of another race, or persons under a

certain age. The question is not whether the association has the authority to exclude messengers from certain churches for doctrinal or other reasons—it certainly has that authority. The question is whether it is wise or right to exclude messengers and churches on doctrinal issues which have always been in dispute among Baptists and on which there are honest differences as to the New Testament evidence.

The mentality which demands absolute uniformity on all doctrinal matters and tries to force this on all other congregations and individuals has been embodied in one great historic institution—the Roman Catholic Church. They have done this by handing down authoritative statements of doctrine, often hammered out in councils and group meetings (not unlike associations, conventions, or committees) and then superimposed upon the people and congregations at the "grass-roots" level.

I am concerned about doctrinal disagreements, even on small matters, but I am concerned about this kind of authoritarianism even more! In the New Testament, the congregation of believers gathered and prayed and did "what seemed good to the Holy Spirit and them." They did not have a hierarchy to hand down instructions or doctrine.



Pastors Are Front Line Troops

Every Baptist should carefully read Dr. Nolan Howington's article on page 3 of this issue. His decision to leave a Southern Seminary professorship to return to the pastorate is significant, and his explanation of the decision is enlightening.

A religious denomination, like an army, requires men behind the lines, as well as soldiers on the front. In Southern Baptist life the pastors are the front line troops, and denominational workers are the behind-the-line workers.

It is no secret that in recent years more and more pastors have left the pastorate for denominational work. There is reason for concern for this trend, since it has taken many of the best trained and most effective men from the front lines.

There are reasons besides the Lord's leadership why pastors take denominational jobs. We don't like to talk about some of these reasons, because we are a little ashamed of them. The reasons listed here are not the whole story, but they surely give reason for serious reflection.

Denominational posts have come to carry more prestige and status than the pastorate. As Dr. Howington points out, a denominational job generally is considered a promotion. This ought not to be so. Since when did the man behind the lines rank above the soldiers on the battle front?

As a rule a denominational job is easier than that of a pastor. It involves fewer hours and does not ordinarily produce the tension under which a conscientious pastor continually lives. A denominational worker does not have the off-hour telephone calls and other extra demands which are heaped upon a pastor.

The denominational worker has more security than a pastor. He is not subject to the whims of a congregation, and doesn't have to maintain a high popularity rating to remain effective in his work. Very seldom is he asked to resign or frozen out to the point of having little choice but to leave.

Denominational workers are generally as well as or better paid than pastors. They, also, are better cared for so far as fringe benefits like retirement, hospitalization and travel expense. There are surely exceptions to this rule since the high salaries in Baptist life are those paid to pastors, but these are very few and far between.

These observations will not be met with universal agreement, and in some instances may even be resented by some denominational workers. Neverthe-

less, most of those persons who have been in both generally agree that the pastorate is far more difficult than that of a denominational post.

At the same time there is no doubt that the pastorate is the most important and the most rewarding place a Baptist preacher can be. Denominational work is a necessary part of the Baptist scene, but the most important man is the one where the action is. Day by day contact with people and the problems, and week by week opportunity to declare the mind of God in a confused world is the pastor's glory. While the prestige of the pastor may have declined in recent years, as described in a recent *Western Recorder* article (August 17, 1967, page 3), there never has been such a challenging age for preaching and personal ministry.

Dr. Howington is to be commended for following his heart. What is even more encouraging is the knowledge that several brilliant young seminarians with graduate degrees have decided to use their talents in the pastorate. In the past few years, almost all the doctoral students at Southern Seminary pointed toward a teaching ministry or some other denominational post. Let us hope that the trend is reversing so that our most able troops will be on the front battle lines.

Church members could help make the pastorate more inviting. Preachers are not looking for a bed of roses, nor will human considerations be the major factor in the final decisions of many of God's men. Just the same if the members were a little more considerate and cooperative and a little less demanding and critical, the pastorate would be a happier place.

Dr. Howington's decision could cause some heart searching by other able Baptist professors and denominational workers. And the South Knoxville Baptist Church might serve to encourage other pastorless churches to inquire of the Lord and turn to some outstanding preacher now in denominational service. Who knows? Churches may come to pick off top men in denominational posts like these places have robbed the pulpits in the past. And we might be better off with the reversal.

Guest Editorial:

Is The NCC A Religious Organization?

Just how religious is the National Council of Churches?

The NCC is a cooperative agency of 34 Protestant

and Orthodox Churches in the United States. By its own statement, it is not a "super church" but a representative body of these 34 communions which share "one theological position—all confess Jesus Christ as Divine Lord and Saviour."

It correctly maintains that the "Gospel must confront the world."

And yet, it often seems that the Council is forsaking the Gospel and attempting on its own to confront the world.

Although the Council itself meets only once every three years, its General Board convenes three times each year. It is from this 250-member body that much of its activity comes.

Across our desk come frequent news releases of the Council's interest and action—dealing with such varying subjects as war and peace, poverty, race, Vietnam, birth control, secularism, psychology; social and economic issues; deportation of a South African bishop, returning a parcel of land to Indians, etc. Many things about the world—very little about the Gospel.

We agree with much that the NCC does—just as we agree with much that civic clubs or fraternal orders do.

However, the National Council of Churches claims to be the voice of the Christian church. "The Council, as an agent of its member churches and authorized by them, therefore can and should speak on their behalf."

But, is the NCC a religious organization?

A startling insight to this question is found in a current issue of *Christianity Today* (July 21, 1967). The magazine reports on a survey taken among the 223 voting delegates and a number of observers attending last December's NCC meeting in Miami Beach.

The theological questions were based on the 1966

Glock-Stark study, *Christian Beliefs and Anti-Semitism*. The results reveal emphatically why the Council deals with political rather than religious matters—its leaders are not very religious!

Only 66% agreed with this statement, "I know that God really exists and I have no doubts about it. The remaining 33% chose a weaker statement, "While I have doubts, I feel that I do believe in God."

Only 63% would concur that "Jesus is the Divine Son of God and I have no doubts about it." When the "Son of God" reference was omitted, 36% accepted "while I have some doubts I feel basically that Jesus is Divine."

When asked if they felt the Virgin Birth of Jesus is "completely true," only 28% answered "Yes."

Another disheartening trend was revealed when only 25% expressed agreement with this statement: "The miracles actually happened just as the Bible says they did."

Only 69% agreed "there is life beyond death" and a mere 23% believe that "the Devil actually exists."

Do you believe that **belief in Jesus Christ as Saviour** is "absolutely necessary for salvation"? Well, in the NCC leaders poll this lost out in a close race to "love your neighbor."

Then, 79% of these voting felt that "discrimination against other races" would "possibly or definitely" prevent salvation.

All of this clearly indicates why the NCC takes the stand it does. It is becoming more of a social-political organization than a religious council.

Very often Southern Baptists are criticized for not belonging to the National Council of Churches. Perhaps we should join. At least, we would raise these percentages!

—Editor Alvin C. Shackleford in the *Indiana Baptist*



TRADITIONAL RELIGIONS THOUGHT INADEQUATE

In his article "The Fallacies of Universalism" (*Western Recorder*, August 10), Jewel Barrett advises that the exclusive claim to salvation made by Catholics should be repugnant to us, but he fails to see that the age-old, cliché-ridden prescription for salvation which he reiterates is equally rigid. He expresses fear that a "traditional" doctrinal position is being compromised in that many of us have difficulty with the concept of a literal "eternal hell where the wicked are punished" because they are "lost from God." I am one of a growing number of Baptists who find that traditional religious thought alone

is inadequate for contemporary man. Much of it is primitive, pessimistic, and irrelevant. If it is satisfying to Mr. Barrett and others, that is fine, but an individual should be granted the freedom to make his own interpretations, in spite of tradition.

I am prompted to make this expression primarily by Mr. Barrett's denial of the universal fatherhood of God and the universal brotherhood of man. I cannot believe that Baptists, Catholics, or those who embrace any other concept, have a monopoly on God. A god who would limit himself to one little corner of humanity is too small for me. Countless Baptists feel the same, regardless of any "traditional position." Mrs. Hal Griffin Louisville, Ky.

Who Is To Blame?

Dear Editor:

I well remember when the *Western Recorder* had in large bold headlines, "EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED TO THE SAINTS" (Jude 3). Now you would almost have to take a magnifying glass to find it. I have been wondering why, but Dr. Hastings' article (*Western Recorder*, August 3) answered my question. We are rapidly becoming "THE ORGAN OF THE ECU-MENICIST."

If Baptists do not have a distinctive doctrine, why did so many Baptists die for it? If we have so many Baptists, so called, who believe everything, who is to blame except the preacher and the press in these days of the radio?

I sometimes put in my associational bulletin, "Every time Baptists compromise, Baptists lose."

Reed Rushing Russellville, Ky.

(FORUM CONTINUED ON PAGE 6)

Negro Pastor Commends SBC for Race Relations Progress

A California Negro pastor commended Southern Baptists for their progress in crossing racial barriers.

The commendation came from S. M. Lockridge of San Diego, the first Negro minister ever to serve as an assembly pastor during a Southern Baptist conference. He served at Glorieta Assembly in New Mexico.

"I might have had bricks and bottles in my hands these past few months had I not had the experience of an education at Southwestern Baptist Theological Seminary and other contacts with Southern Baptists," he said.

Lockridge suggested in an interview that more opportunities be found for the races to do things together. "So we can find out that the other fellow is an individual, too."

He preached during Home Mission Week at Glorieta Baptist Assembly, a week which recorded a record registration of more than 2,000. Assembly officials said they were unable to accommodate another 2,000 requests.

The pastor of the 1900-member Calvary Baptist Church in San Diego, said he saw a growing trend toward unity

between Southern and National Baptists.

"We are now accepting each other for what the other is, not looking at white or black," he added.

He has been a close observer since 1951, the year he and another Negro minister were accepted at the seminary as the first of the race to study there.

"I see a trend toward more dual alignment of churches with both groups in the immediate future, and eventually (though not for a long time) a possible uniting of the two groups," he said.

Lockridge, a native of Waco, Texas, and the son of a Texas Baptist pastor, graduated from Bishop College at Marshall, Texas, and held pastorates in Ennis, Mexia, and Dallas, Texas. He has been at Calvary Church for 15 years.

A recognized leader in the Negro religious community, he serves as statistician for the National Baptist Convention of America, as moderator for the Progressive Baptist District Association, and as dean of the Sunday School Congress for the California Baptist State Convention.

"Riots solve nothing, and they are destructive to the Negro community and

to the cause of civil rights," he said. "Of course, the riots did give publicity to some and there is money flowing into Watts that was not before."

Lockridge had some criticism for government poverty programs because they were failing in making "people creative and industrious." They too often teach people to look for handouts.

"There must be a great effort, and the church has a role here, at stimulating and motivating people to be self-supporting."

He said the Negro young people and young adults tend to drift away from the church. "I'm told that we have prayed enough. We have made no progress praying."

Youth Disillusioned

"Our youth are becoming disillusioned because we have the laws passed but they do not see their lot improving."

He also said the Negro churches face a critical shortage in the future of ministers because the young people are not responding. "My church has not had an applicant for the ministry in the last seven or eight years, and we previously would have three or four each year."

Lockridge called his week's preaching experience one of the highlights of his ministry. "I have been better received here than with any group, and the response has been excellent."

There had been no restrictions on his preaching, he indicated. "I have sought to preach the Gospel as the Holy Spirit directed. Some have suggested I turn loose with both barrels, but I have preached here just as I preach at home."

"Sure, I get called an Uncle Tom. Every person does who does not go along with the crowd that says rise up and fight the white man. I do not try to defend my position. I am just who I am, and I preach the Bible. I don't think man will be changed unless we change his heart." (BP)

Coates Accepts Position With First Church, Benton

Eugene Coates, minister of music and education at the Nicholasville, Kentucky, Baptist Church since 1964, has been called to a similar position at First Baptist Church, Benton, Kentucky.

Coates was the first full-time minister of music and education in Nicholasville Baptist Church's history. Under his leadership, the church established a kindergarten and maintained a fully-graded choir program. Recently he led a six-month training program for teachers in the congregation.

Before going to the Nicholasville church, he served at the Cold Spring, Kentucky, Baptist Church.

Americas Crusade Called Biggest Project Ever Supported by SBC

Southern Baptists are putting more planning time, money, and energy into the Crusade of the Americas than in any similar project in their history, according to Albert McClellan of Nashville, Tennessee.

"If all the actions planned by all the program leaders of all the (Southern Baptist Convention) agencies were listed it would take a stack of paper four feet high," McClellan told a two-day joint meeting of the Crusade committee and the evangelism secretaries of the Baptist state conventions.

The Crusade is an evangelism effort scheduled for 1969 by Baptist groups throughout the western hemisphere. McClellan is program planning secretary for the SBC Executive Committee.

"A great deal more time and energy has gone into the planning for this project than went into the planning of the 75 Million Campaign, A Million More (in Sunday School) in '54, and the Baptist Jubilee Advance," McClellan said.

Russian Baptists to Celebrate 100th Anniversary

August 18-28 has been set by Russian Baptists for their centennial celebration, in tracing their beginnings to August 20, 1867, in Tbilisi, Georgia.

The date, being several months earlier than expected by most Baptists in the West, catches some off guard who might have been able to attend at another time. One representative each from the Baptist World Alliance, the European Baptist Federation, and certain national groups of Baptists will probably be invited, European Baptist Press Service was advised.

Communist Celebration Planned

Perhaps the early date for the Baptist celebration is to allow an interval of time to elapse between that religious event and the 50th anniversary of the Communist revolution, planned a few months later on.

The first officially-known Russian to be baptized was a 27-year-old merchant named Nikita Voronin. He had been by background a Molokan, which was a sect of dissenters from the Orthodox Church. Voronin studied the Bible to comprehend the meaning of baptism, the Lord's Supper, and other spiritual matters.

Unable to find satisfying answers without assistance, Voronin turned to Martin Kalvaitis, a Lithuanian living in Tbilisi, who was baptized in a Baptist church in East Prussia in 1858.

Projects being planned in connection with the Crusade include an evangelism congress in the Fall of 1968; widespread television programming among the states and nationally; lay retreats, an emphasis on prayer by the Baptist Brotherhood and Woman's Missionary Union; an exchange of Baptist personnel between states and between countries; followed by simultaneous revival meetings in 1969.

Wayne Dehoney of Walnut Street Baptist Church, Louisville, chairman of the SBC Crusade committee and coordinator for the United States and Canada, called for ways to dramatize the evangelism effort nationally, but also enlist the support of the Baptists in the pew.

C. E. Autrey, evangelism secretary for the Southern Baptist Home Mission Board, and his staff were designated to develop brochures, bulletins, plan books and program materials to support the evangelism campaign. (BP)

Swedish And German Baptists In United States Considering A Merger

Two Baptist groups in the United States, who are still sometimes referred to by their language background from Europe, are considering a merger. The two are the Baptist General Conference and the North American Baptist General Conference.

The BGC comes from a Swedish background and has 634 churches, with around 95,000 members. It operates Bethel College and Bethel Seminary at Saint Paul, Minnesota.

The 45,000 members in the 244 churches of the NABGC come from a German background. They have the North American Baptist Seminary located in Sioux Falls, South Dakota. Both groups have their headquarters in the Chicago metropolitan area in northern Illinois.

Lloyd W. Dahlquist is the general secretary of the former Swedish-language group which was founded in 1879. The German-language background group, founded in 1865, is served by Executive Secretary Frank H. Woyke.

BAPTIST FORUM



(CONTINUED FROM PAGE 5)

The Speed Of The Written Word

Dear Editor:

When the Declaration of Independence was signed, it took a whole week for the mail to get from Philadelphia, sight of the signing, to Boston.

Within a few hours news of the Southern Baptist Convention in Miami Beach had traveled throughout the United States and to the ends of the earth. In less than 10 days articles, letters, cables, and telegrams had come from many of the states, in the United States, and major continents of the world: A three-paragraph article from an English-language Tokyo newspaper, an article from *The Stars and Stripes* in Vietnam, communications from Europe, Africa, and Latin America in just about the same amount of time it took to get the mail from Philadelphia to Boston when Washington was fighting for our freedom.

This sort of achievement is not attained by chance but by plan. When we met in Miami Beach W. C. Fields, public relations secretary for the Execu-

tive Committee of the Southern Baptist Convention, assisted by Jim Newton, assistant director of the Baptist Press and Roy Jennings, curriculum coordinator for the Brotherhood Commission, "fed" a steady stream of news from the various meetings of the Convention to more than a score of State Baptist editors and almost three score religion editors and reporters from the secular press. This is an efficient operation every Southern Baptist should be acquainted with.

Each of us can see the effectiveness of our Convention news service, the Baptist state papers, and secular press by reading the news in these publications.

The written word is no longer delivered by Pony Express. The wire services, telephone, and telegraph put us as close as next door neighbors. Our efficient newsmen see that it is delivered to our homes.

The written word has not only force but speed.

Although we live in this 20th century and are part of its rapid progress, we still stand amazed at what is happening. Gerald Martin Memphis, Tennessee

Bratcher Named Associational Missionary

David Bratcher, pastor of Phillips Memorial Baptist Church, Brandenburg, Kentucky, since 1959, has been appointed superintendent of missions for Green Valley Baptist Association, with headquarters in Henderson.

As new superintendent, Bratcher will work with the 26 churches and missions of the association, which was established in 1958. His duties also will include supervisory responsibilities with the BSU at Henderson Community College. Bratcher, 46, is a native of Oldham

County. A former lieutenant commander in the U. S. Coast Guard Reserve, he has earned degrees at William Jewell College, Liberty, Missouri, and Southern Seminary at Louisville. He is serving currently as a member of the Executive Board of the Kentucky Baptist Convention.



Bratcher

Texas Baptists to Help California Convention in Crusade

Texans responded to a California Baptist invitation during a joint meeting at Glorieta Baptist Assembly in New Mexico.

State convention, associational and area mission personnel from the two states met at the beginning of Home Mission Week to discuss "Encounter-California", a massive state-wide evangelistic crusade effort planned for the spring of 1968.

"Come Over and Help Us"

Issuing the call to, "Come over and help us," California Baptist Executive Secretary Robert Hughes said, "There are more lost people in the state of California than the total population of the state of Texas."

In response Charles McLaughlin, state missions secretary for the Baptist General Convention of Texas said, "We are ready to roll up our sleeves and help you do what God has led you to do." McLaughlin said the 15 member state missions commission had expressed its willingness for the Texas Baptist evangelism staff, insofar as schedules will permit, to work with the California staff in planning the crusade effort.

The plan calls for staff members from Texas to work with California Convention staff members in planning the adaptation of techniques used this year in "Encounter" crusades at Odessa, Texas, and Dayton, Ohio. Staffing of central crusades and training of personnel will be coordinated by the Texas Convention staff.

Texas Baptists Concerned

T. A. Patterson, Baptist General Convention executive secretary, said, "We are certainly deeply concerned about this great effort in California and we join with our fellow Baptists in that state in united and concentrated prayer for its success.

"Our convention has no funds that are available for the crusade in California",

Sanders, Morton Re-elected Investment Firm Directors

Harold G. Sanders and Garnett B. Morton, executive secretary and business manager, respectively, of the Kentucky Baptist Convention, were unanimously re-elected directors of Christian Development Association, Inc., at the annual stockholders' meeting at Lexington, Kentucky. The new agency was established in 1966 as an investment group catering to ministers throughout Kentucky. Approximately 400 Kentucky preachers of various denominations participate in the enterprise.

Patterson continued. "We do not see any way we can participate as a convention effort, but numerous pastors and associational leaders in Texas have expressed a desire to share in it.

"We are happy for them to participate as they wish, and upon their request and the request of California Baptist members of the state missions staff will be glad to assist in the preparations as their schedules will permit," he said.

The idea for "Encounter-California" was born in the hearts of Eugene Grubbs, California evangelism secretary, and K. Owen White, metropolitan missions coordinator for the Los Angeles area. Both had been active in the New Life Crusade in the Orient in 1963. They had watched with interest the development of "Encounter" which features large area crusade meetings followed by revivals in the local churches. They became convinced that what had happened in the Far East could also happen in California.

Grubbs predicted Southern Baptists in his state would have invested some \$300,000 in the crusade before its con-

clusion. Grubbs said, "When we ask you to come over and help us, we're not asking that you come do something for us, but that you come do something with us; do something we cannot do alone." He outlined plans to distribute two million copies of the Gospel of John in California homes "where 40% do not have a usable Bible."

The proposal to invite Texas associations to aid in the crusade had been approved previously by separate meetings of the two groups of missionaries. The Glorieta meeting was the final step before extending invitations to Texas associations and churches.

The division of evangelism of the SBC Home Mission Board has joined in sponsoring the crusade and \$20,000 has been appropriated for administrative expenses.

California Baptists number 200,000 resident members in the 20,000,000 state population.

Crusade plans call for 40 central crusades and nearly 1,000 local church revivals. (BP)

Kentucky Baptist **WESTERN RECORDER**

BAPTIST BANNER AND WESTERN PIONEER

Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

10 YEARS AGO August 22, 1957

The new Baptist student center in Bowling Green was dedicated. It was to serve Baptist students of Bowling Green Business University and Western State College.

Nolan P. Howington, pastor of First Baptist Church, Little Rock, Arkansas, was appointed associate professor of preaching at Southern Seminary, Louisville.

25 YEARS AGO August 20, 1942

Dr. John D. Freeman, executive secretary of the Tennessee Baptist Convention, was named editor of the *Western Recorder*. He succeeded Victor I. Masters, who was retiring after 21 years as editor. A native of Arkansas, Freeman served for eight years as editor of the *Tennessee Baptist and Reflector* before being named executive secretary in Tennessee.

Pastor John E. Huss of Latonia Baptist Church, Covington, announced that the congregation had bought a home to serve as the church parsonage. Total church gifts for the past year, he said, amounted to \$25,000.

125 YEARS AGO August 25, 1842

W. C. Buck, editor of the *Baptist Banner and Western Pioneer* (now the *Western Recorder*), criticized a New England seminary professor for his remarks about the depravity and backwardness of the western states. Among other things, the professor implied that the West was ignorant and uncivilized because of the absence of men of intelligence from New England.

"If the trustees of Lane Seminary have any self-respect," the editor said, "they will discharge the author of this slander from their service, and send him either to the Insane Hospital or home to New England to pailing kews and making pumpkin-pies, as better suited to his genius than his present vocation."

Ed Cunningham Resigns to Join Staff of American Bible Society

J. Edward Cunningham, director of the mountain missions program of Kentucky Baptists since 1956, has been named to the staff of the American Bible Society, with headquarters in New York City.

He will serve as a distribution and church relations secretary for the interdenominational, Protestant organization, which distributes copies of the scriptures in the United States and on mission fields throughout the world.

Cunningham will promote the work of the Society among Southern Baptists in the eastern region of the United States, supervise the distribution of Bibles in Appalachia, and head scripture distribution programs in large cities of the east.

The 40-year-old Kentucky Baptist, a native of Detroit, Michigan, left the pastorate of the Campton, Kentucky, Baptist Church in 1956 to accept the position of associate secretary of the direct missions department of the Kentucky Baptist Convention. In this job, he has promoted mission work in the 34 Kentucky counties of Appalachia, working from his office in Lexington.

Cunningham's duties have also included the general supervision of schools of missions in Kentucky. During the past five years, under his leadership, Kentucky has ranked second among state conventions of the Southern Baptist Convention in number of people attending these schools of missions. In 1966, a total of 249 churches and 120,208 Kentucky Baptists participated in these schools.

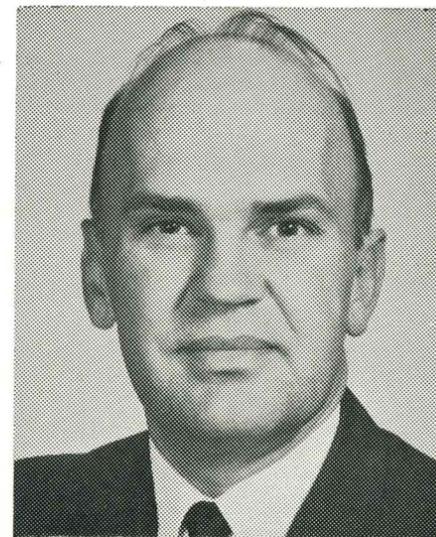
While in Appalachia, Cunningham was

a member of the board of directors for the Commission on Religion in Appalachia and a member of the spiritual life committee of the Council of Southern Mountains.

The new staff member of the American Bible Society received the B.A. degree from the University of Kentucky in 1950 and the B.D. degree from Southern Seminary at Louisville in 1953.

During his seminary days, he was associate pastor of Louisville's Beechmont Baptist Church. He has also served the Second Twelve Mile Baptist Church in Butler, Kentucky.

He is married to the former Mary Queen Jewell. They have two sons, Clifford Edward, 10, and Craig Elliott, 7.



J. Edward Cunningham

Television is Charged with "Disregard for the Truth"

"If television has a primary failing, one great 'minus' that it is nurturing in American life, it is disregard for the truth," charged James Johns in the opening session of the Christian Life Commission Conference at Glorieta Baptist Assembly.

"We smile at the commercials that lie to us in the most blatant terms. My daughter discovered at the washateria that it is a lie that 'Dirt can't hide from intensified Tide,' but chided Johns, we say, 'Well, that's just a commercial and you aren't supposed to believe it.'"

The president of his own communications and public relations firm based in Ft. Worth, Texas, and former editor of the *Radio and Television Commission's Beam* said, "If the one medium that blares its lies into 94% of our homes is in reality a falsehood machine at its

very heart, then something should be done."

Emphasizing that he was not anti-television, but pro-television, Johns challenged "One man or woman, with enough determination, can take on the industrial giants and win his case. He does it simply by discovering that he has more allies than he realized at first."

Keynoter Johns echoed the conference theme, "Morality and Mass Media," as he asked, "Is there not a long range plan by which a Christian impact may be realized through positive means?" In answer to his own question Johns observed, "Southern Baptists have at their disposal a mighty arsenal of weapons—money, printing presses, research facilities, manpower, brainpower—all of which should now be brought into play in a concerted effort to bring that Chris-

25 Decisions Recorded In Associational Revival

A Baptist area revival, sponsored by the Lynn Camp and North Concord Associations, resulted in 25 decisions, eight of which were professions of faith. Dr. J. S. Bell, Hindman, served as the evangelist.

Associational Missionary Lynn P. Robbins reports that the people of the area were richly blessed, and that this first attempt of an evangelism project by the two associations was considered successful.

Most of the necessary finances for the project were contributed by the churches of the two associations before beginning the revival. A unique feature of the revival was two offerings taken for the Kentucky Baptist Children's Homes, and for the Cooperative Program.

Georgetown Degree Awarded After 13 Years Of Study

After 13 years, several thousand "commuter" miles, and many cold suppers for her husband, Mrs. Pauline Yancey Rice of Sparta, Kentucky, reached a childhood dream when she was awarded her degree by Georgetown College on August 18.

Thirteen years ago, this Owen County school teacher earned her first six hours credit toward her college degree during summer school. Like so many other teachers in her county, she has kept "plugging away"—taking Saturday classes, summer work, extension classes, riding the school bus from Owenton to Georgetown on Friday nights—until at last the requirements have been met.

After graduation Mrs. Rice will continue teaching at the New Liberty Grade School as she has been doing for the past six years.

tian impact to television.

"I believe," stressed the veteran communicator, "our next great thrust—as Southern Baptists—should be in television—an all-out campaign to force advertisers and their agencies, program producers, and all who are responsible for the medium to do one thing, and that is: tell the truth.

"If there is any dirt anywhere that can hide from intensified Tide, then Tide should have to use another slogan. If all of us, as Christians, stopped snickering and started snarling just a bit when we see the truth flaunted in that way, we could bear an impact on television that would go a long way toward preparing a more appropriate climate in which to rear children, to build societies, and to preach the gospel to the world," concluded Johns. (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for September 3, 1967)

INTERNATIONAL SERIES

The Christian Conscience

Acts 24:10-21

More than 40 fanatical Jews entered a conspiracy against Paul and swore that they would neither eat nor drink until they had murdered him. To accomplish this deed, they decided to ask the chief captain, who was evidently Claudius Lysias, to bring Paul to another public trial. They intended to assassinate the Apostle as he was being transferred from the prison to the court.

Informed of their plot, and deeming it unwise for Paul to remain in Jerusalem, Lysias promptly arranged to have him transferred by a heavy military escort, under the cover of darkness, to Caesarea, where his case would be heard by Felix, the procurator or governor of the province. Although he was aware of Paul's innocence, unscrupulous Felix allowed him to languish in prison for two years.

Pretending to be law-abiding citizens, while at the same time they were trying to violate the law, the Jews hired a professional orator, Tertullus, as prosecuting attorney. He knowingly and deliberately flattered and lied in order to win a favorable verdict and bring about the death of Paul. After calling Paul a pest, Tertullus accused him of sedition, but the truth was that Paul had never encouraged anybody to be disloyal to the Roman government. Paul was also accused of being "a ringleader of the sect of the Nazarenes." What a compliment they thus paid Paul in call-

ing him the chief Christian! This is the only true accusation that was made against him. To the Jews Paul was guilty of sacrilege because he believed the predictions of the prophets concerning the coming of Christ. They also accused Paul of attempting to desecrate the temple.

When Tertullus had finished his accusations, Felix motioned to Paul to arise and present his defense. In contrast to the flattering and insincere speech of his accuser, Paul courteously informed the governor that he was grateful for the fact that he was being tried before a man who was familiar with the law and with the Jewish customs. Calmly, frankly and fearlessly Paul categorically denied the false charges which had been made against

him, and then challenged his accusers to prove their accusations, which was precisely what they were not able to do.

Paul's defense revealed his willingness to have the light turned on the open record of his Christian life. He used three lines of defense with a real sense of security. First, Paul related his experience on the Damascus road, which revolutionized his life. Second, he was sustained by his faith in God. Neither persecution nor death could make him waver in this. Third, He appealed to the truth. He challenged his enemies to refute his statements, and to produce real evidence that he had done any wrong. Due to his faith in God and careful obedience to Him, it is not surprising that Paul had a clear conscience.

The Apostle concluded his defense by revealing the fact that the basic issue in his trial was his belief in, hope of, and preaching of the resurrection of the dead, which was, is and ever shall be a glorious doctrine.

LIFE AND WORK SERIES

The Proper Use Of Spiritual Gifts

I Corinthians 14:1-12, 18-19, 26-33

Members of the church at Corinth prized very highly the gift of speaking in tongues. Originally this gift was the ability to speak foreign languages without having heard them, as at Pentecost. When I Corinthians was written, speaking with tongues was a spontaneous, ecstatic, emotional utterance which was not identified with any language ordinarily spoken by man.

This expression of rapturous delight and strong emotion was characterized by display and loudness and, for this

reason, was in high repute among those who were especially fond of noise, novelty and excitement rather than that which satisfies and endures. Some of the Corinthian church members exaggerated the importance of speaking in tongues which were unintelligible to their listeners. Even though they exalted this gift out of all due proportions, because it attracted attention and brought glory to its possessor, it was the least of all endowments because it was unintelligible to others.

Believing the ability to speak in tongues was a superior endowment, many of the Corinthians were inordinately proud of this gift and vied with one another in the exercise of it in their church services, but the result was confusion and disorder, both of which were displeasing to God. Think of how much better it would have been

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had they been interested and active in prophesying or preaching and teaching God's Word, and in building up and strengthening their fellow-believers in the Lord instead of becoming worked up to such an ecstasy that they uttered sounds which were meaningless to those who heard them?

Paul reminded his readers that, in the event he should come to them and speak in tongues, his visit would not profit them or him in the least unless someone was present to interpret what he might say. Because speaking in a language which people do not understand is profitless, Paul declared that he would rather speak five words which his hearers could understand than to speak 10,000 words in a tongue which they could not understand. Why would anyone want to jabber in utterances that others cannot understand or participate in exercises from which others

cannot receive instruction or practical help?

The Corinthians valued the gift of tongues most highly because it attracted the attention of men and occasioned their applause, causing them to be proud and haughty, and thereby displeasing God. Speaking in tongues is not comparable in value to prophesying or preaching God's truths. Unless words can be understood without difficulty, there will not be any edification, encouragement or comfort, and the labor spent in their delivery will be in vain.

Participants in a worship service are admonished to test the value of the means and methods of worship by the extent to which they edify believers in the Lord. While Paul did not forbid speaking in tongues, his rules did not permit more than three to speak thus in one given service, and then only if an interpreter were present to interpret their utterances for the benefit of all present. If an interpreter were not pres-

ent, the one who had an urge to speak in tongues was commanded to remain silent.

Likewise, if two or more prophets or preachers were present and had the desire to speak in intelligible words, they, too, were required to do so in turns and never in unison. Inasmuch as "God is not the author of confusion, but of peace," "let all things be done decently and in order." Right thinking people realize, as this lesson plainly teaches, that unless church services are conducted in a spirit of reverence and all things are done decently and in order, neither believers nor unbelievers can be helped as God wants them to be, because the Holy Spirit will not be present.

Spiritual gifts are to be desired earnestly, received gratefully, cultivated persistently, dedicated completely, and used faithfully in the service and for the glory of God.

Some Medical Missionaries Now Permitted By India

The attitude of the government of India in granting admission to missionaries may "affect the recruitment of further missionaries for service in that country," according to word from an official of the Baptist Missionary Society in London.

E. G. T. Madge, general overseas secretary for the British Baptist mission agency, said six months have passed since India introduced new regulations governing the entry of missionaries from other countries in the British Commonwealth. Since that time, five applications to admit new missionaries have been rejected, Madge said.

The permissions granted to new personnel have all been for doctors and nurses. Applications for a group of BMS nurses and teachers wanting to begin service in India this year are now in the hands of the Indian authorities, Madge continued.

"The situation immediately affects the Society's plans for young people in training with a view to going out to India in 1968," he said.

Central Baptist Association Sponsors Regional Revival

A total of 140 persons professed faith in Christ during a recent revival sponsored by Central Baptist Association in Springfield, Kentucky. Numerous other decisions were made, including rededications, commitments to personal witnessing and commitment to Christian vocations.

The two-week crusade was directed by the E. J. Daniels Revival Team of Orlando, Florida, with Dr. E. J. Daniels preaching.

Oliver Hawkins, pastor of Mount Olivet Baptist Church, served as general chairman of the revival effort. Co-chairman was Herman Rowlett, pastor of First Baptist Church, Lebanon.

Missionaries From Kentucky Serving In State Camps

Edmon and Catherine Burgher, former Kentuckians, are serving in two assemblies this summer in Kentucky describing their ministry among Czechoslovakian people in Masaryktown, Fla. They were on assembly programs at Bethel Camp, sponsored by North Bend and Campbell County Associations, and at Jonathan Creek Baptist Assembly.

The Burghers have worked for the past five years among Russian people in California, and have recently moved to Florida for the work among Czechoslovakian people. Burgher was superintendent of missions in the Salem Association in Kentucky before accepting appointment by the Home Mission Board for work in California.

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English Professor Says Britons Suffer from Biblical Illiteracy

by BOB TERRY, NEWS DIRECTOR
SOUTHERN SEMINARY, LOUISVILLE

"Today the average Briton is almost Biblically illiterate in spite of the Education Act of 1946, which requires that the Bible be taught in all of the schools in the country," said Ralph P. Martin of the faculty of theology, University of Manchester, England.

Martin, who was a visiting professor at Southern Seminary in Louisville this summer, observed that the school child is at his most impressionable age.

Church Pictured Sarcastically

"He is likely to be brought to Christ at this age or be driven away from Him," Martin stated. "In England the latter has occurred until all that most people know of the church is the image sarcastically portrayed in the mass communications media."

A lack of qualified teachers was cited as part of the problem. As a result the teaching of the Bible in day schools has been forced upon whomever would take it. Many of these teachers have not been interested in the Bible or, in some cases, were ignorant of it themselves, Martin noted.

"Politics, the latest soccer match, and other such topics have replaced the Bible as the subject of discussion in these classes. In those where the teachers did present the Bible it was often done in a very boring fashion.

"Is it any wonder the children see no significance to God's word when their teachers do not?" Martin asked.

Christian teachers, Martin surmized, might help counter this trend away from God and His word: "A warm, vital love for God's word would show the children that the Bible is more than an ancient superstition of a by-gone generation."

Pastors Becoming Teachers

Martin pointed out that English Christians were beginning to catch this vision and were preparing for the teaching profession. Hardly a week passes without the *Baptist Times* reporting that a minister has resigned to go into teaching. This is viewed as a "new expression of the Christian ministry" and is good, he said.

However, Martin continued, in solving the teacher problem this way, another problem is being created—a shortage of

pastors. The lay Christian teacher is the best answer, he concluded.

Pointing out the example of Cliff Richard, a popular English singer who was converted and decided to become a school teacher, Martin observed that "as a Christian he ought to have an outstanding witness for Christ in the classroom."

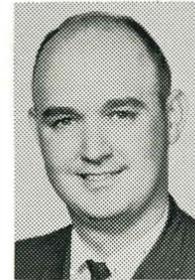
Richard, who often speaks at Billy Graham rallies, will combine the teaching of the Bible with music and "will not be regarded as an outdated foggy," Martin said. "The Bible will be related to today's life. This is the type witness England needs.

"Unless we can find Christian teachers for our children," Martin continued, "the cause of Christ is in serious trouble in England. Decreeing that the Bible be taught in the classroom is not enough. There must be teachers who love God's word to influence these children positively for Him.

"Otherwise, the church's downward trend of recent years may be continued," he concluded. (BP)

Wallace Miller Joins Staff Of Church At Frankfort

Crestwood Baptist Church, Frankfort, has called Wallace E. Miller as its new minister of music and education.

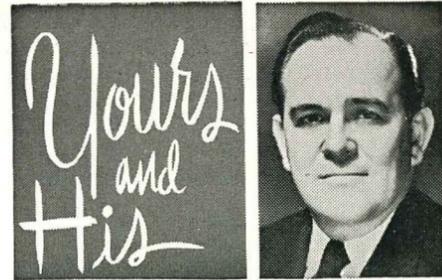


Miller

For the past three years he has served in a similar position with Bethany Baptist Church, Lansing, Michigan. While in Michigan, he served as music and education director for Central Association and worked with the Michigan Baptist Convention.

A native of Louisville, Miller graduated from Georgetown College in 1962. He has served Baptist churches in Newport and Georgetown, Kentucky, as well as a congregation in Columbus, Ohio.

He is married to the former Peggy Derksen of Louisville. They are the parents of four children, Daryl, 11; Yvonne, 9; Michael, 3; and Michelle, 2.



CP Round-up By 31st

The big round-up of funds for the Cooperative Program of Southern and Kentucky Baptists (for Kentucky) is now—and gifts postmarked before midnight, August 31, will count toward the current year's convention goal of \$3,500,000 for world missions through the Cooperative Program. If all the churches do their best, we will make this biggest of all big budgets by August 31.

MR. TREASURER

If all church treasurers will transmit checks to cover all the Cooperative Program gifts which the church has authorized, including the month of August (the last Sunday is the 27th); check to see whether or not the church is behind in its budget for the Cooperative Program—if so, and if possible, catch up by the 31st; check to see whether there are vacation Bible school offerings intended for the Cooperative Program which have not been transmitted—then, it is reasonable to hope that together we may reach or exceed our goal. Thanks for your faithfulness, church treasurers.

EXTRA CHURCH GIFTS

Another way which some churches, blessed of the Lord in the faithful giving of the Lord's people—and who have accumulated funds in the treasury of the church—is to vote to make an extra offering, over-and-above what the budget requires, for world missions through the Cooperative Program for this year. Remember, the year ends August 31.

CHRISTIAN EDUCATION AIDED

You will recall that this year we added \$300,000 to the budget for our Baptist schools and student centers. It is to repay loans which they are making to build new buildings and centers. Therefore, we increased our total budget \$350,000 for the year—about double a normal annual increase. So, we are tackling a great task in reaching our budget—and we must. The special convention authorized it, and our Baptist world mission program (including Christian education) demands it. Let's do it. To God be the glory.

Harold G. Sanders

Federal Support Requested for Fight Against Alcoholism

The National Advisory Committee on Alcoholism has made its first recommendations on "ways in which the federal government should support the fight against alcoholism," according to announcement by Secretary John W. Gardner of the Department of Health, Education, and Welfare.

Gardner termed alcoholism "a major health problem" for the nation. He estimated that there are four or five million Americans who are alcoholics. "Their disease affects between 16 and 20 million members of their families," he said.

Cost Is Staggering

"The cost of alcoholism to American industry has been estimated to be \$2,000,000,000 a year, due to absenteeism, lowered efficiency and medical insurance payments," he continued.

The 18-member advisory committee was appointed in October, 1966, by Secretary Gardner. It is composed of some of the nation's leading physicians, professors and experts in the field of alcoholism.

Dr. Robert Straus, professor of medical sociology and chairman of the department of behavioral science of the medical college, University of Kentucky, is the committee chairman.

Federal Support Asked

"It is the committee's considered opinion that federal policy should require the inclusion on adequate attention to alcoholism problems in comprehensive programs for health and human well being," Straus reported.

Under the recommended policy, the committee said, there should be regular state and community programs dealing with treatment, rehabilitation and education in the problems of alcoholism. These programs should have support from federal funds, it reported.

In its second recommendation the committee charged the nation's general hospitals with "discrimination against the victims of a particular disease."

Many hospitals will not accept alcoholics for treatment as alcoholics, it said.

Many other hospitals will treat only the acute medical complications of intoxication but ignore the broader underlying ramifications of alcoholism," the committee said.

Because of this shortcoming of the hospitals, the committee recommended federal support for four specific programs:

- ▶1. A series of workshops to make modern knowledge about alcoholism available to hospitals;
- ▶2. Several demonstration programs to develop effective ways of caring for and treating alcoholism;
- ▶3. Support for detoxification facilities as an integral part of normal hospital and medical care; and
- ▶4. Compilation and analysis of data regarding insurance coverage for alcoholism under health insurance programs

with a view to improving such coverage.

The committee noted a shortage of manpower for existing programs of treatment, prevention, education and research relating to alcoholism. "As new and sorely needed resources are developed, current manpower shortages will become increasingly severe," it said.

Hence, in its third recommendation the committee asked for "appropriate training grant guidelines" to encourage "the inclusion of attention to modern concepts of alcohol and alcoholism."

In addition it asked for funds for special fellowships, post-graduate courses, refresher courses, on-the-job training and other educational opportunities.

These fellowships should be available to a wide variety of persons, including clergymen, "whose potential interest in dealing with the problems of alcoholism must be encouraged and whose effectiveness must be increased," the committee said. (BP)

Spanish Baptist Mission is Closed

The Baptist mission of Basauri (suburb of Bilbao), Spain, was closed by Police on August 2. Located on the first floor of an apartment house, the meeting place had a regular congregation of fewer than 20, according to reports reaching the Southern Baptist Foreign Mission Board from its missionary press representative in Madrid.

The missionary quoted from a news-

Last SBC Missionaries Leave Eastern Nigeria

No Southern Baptist missionaries remain in Nigeria's secessionist eastern region. The last three came out Aug. 4.

Of the 17 who were there when the eastern region declared its independence on May 30, some have come to the United States on furlough, three are located in the midwestern region, and the others are in the Lagos-Ibadan-Oshogbo area of the western region.

News dispatches from Lagos reported that troops from the eastern region, which calls itself Biafra, have launched an attack into the midwest.

Meanwhile, H. Cornell Goerner, the Foreign Mission Board secretary for Africa, received a cable which said Southern Baptist missionaries in Agbor and Benin City in midwestern Nigeria, are all right.

Currently there are three Southern Baptist missionaries in Agbor and two in Benin City. Eight missionaries remain in Eku, also in the midwest.

paper article which said the civil governor of Bilbao reportedly ordered the church bolted because the minister failed to produce a written statement from the government specifically authorizing it to remain open.

The congregation, according to the story, was under the impression it could continue services under a law of 1880 which stipulates that meetings involving 20 persons or less do not require official permission. It had been meeting for worship regularly for several years.

John D. Hughey, secretary for Europe and the Middle East for the Foreign Mission Board, said this is the first known closing of churches or missions by Spanish officials since the Spanish Cortes (Parliament) adopted a new religious liberty law in June. In fact, it is the first known closing of a Protestant church in several years.

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J. W. Colville

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KENTUCKY BAPTISTS AT WORK

Annuity

Life Benefit Plan

(For salaried employees of Southern Baptist Churches or Agencies)

By A. W. Walker

By paying from \$4.00 to \$10.00 per month into the Life Benefit Plan, you have protection from \$12,000 to \$30,000 through age 40. If death is accidental, the benefit will be doubled. The cost is \$1.00 per month for each \$1,000 annual salary. Each \$1,000 annual salary, or portion thereof, provides one unit of coverage. Each unit is worth \$3,000 up through age 40. The **minimum** number of units that may be purchased is **four**, and the **maximum** is **ten**.

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Example: If your salary plus housing and other allowances amounts to \$5,200 per year, you qualify for six units, which provides through age 40 protection of \$18,000. At age 45 the protection on this same basis would be \$15,000, at age 50—\$12,000, and at age 60—\$6,000.

Benefit Scaled by Attained Age

The Annuity Board feels that in providing this low-cost protection with the highest benefits during the family rearing years, and by keeping the rates the same and lowering the benefits when the needs are less, it will give protection when it is most needed at a cost within the easy budget of all.

A Bonus in Paid-Up Benefit at 65

If you, as an employee of a Southern Baptist church or agency, enroll in the Life Benefit Plan and continue payment of dues to age 65, you will have a paid up benefit of your equity in the plan not to exceed \$1,000.

Contact our office—and let us answer your questions and give you literature on the plan.

Sunday School

Dr. W. W. Adams To Lead Preview Study

by Roy E. Boatwright

Dr. W. W. Adams, professor of New Testament, New Orleans Baptist Theological Seminary, will lead the study of the suggested January Bible Study

Book, **The Gospel According to Luke** at Cedarmore, November 27-29, 1967.

Dr. Adams is a well-known Bible scholar. He was professor of New Testament at Southern Baptist Theological Seminary in Louisville and prior to that position was president of the Central Baptist Theological Seminary in Kansas City, Kansas.

He has devoted many years to teaching the New Testament. A real treat is in store for all who can attend.

The purpose of the fourth annual January Bible Study Preview is to assist pastors and others who will direct the study of the book of Luke in their churches.

The place: Cedarmore Baptist Assembly

The date: November 27-29, 1967

The time: Monday, 4:00 P.M.-
Wednesday Noon

Make reservations by writing Marvin Byrdwell, Cedarmore Baptist Assembly, Bagdad, Kentucky. Enclose \$1.00 registration fee.



Church Music

Our Mandate To Minister

Part V—"Through Graded Choirs"
by Eugene F. Quinn

Graded choirs are another source of opportunities to fulfill our mandate to minister. Any church with children can have a children's choir. The problems in getting a children's choir started should be solved in the same way that similar problems related to starting a children's Sunday School department are solved.

Testimonies of pastors have recently demonstrated that starting a children's choir will enlist new children who need to hear and respond to the call of Christ. The attractiveness of music leads chil-

dren to begin attending, singing, and listening to what they are singing.

Parents and other relatives of children who have begun singing in a children's choir have been enlisted and converted in Kentucky Baptist churches by this means. First, they send their children to the choir because they want their children to develop musical ability. Second, their children invite their parents to attend their choir's performance in a service. Third, the parents hear the gospel sung and preached. Fourth, in due time, they respond to the gospel and are baptized.

The rewards are worth the church's electing their best qualified leader, and giving that person the time and materials needed to conduct the children's choirs, and encouraging that leader even financially to take advantage of the various opportunities for becoming a better choir leader.

A CHALLENGE

We have our "mandate to minister": the Great Commission of Christ. We have a great medium: music. We have multiple opportunities, as described in this series of articles, now let us plan deliberately specific projects for our music ministry to take music to our community during the year of 1967-68!

CEDARMORE MUSIC ASSEMBLY ENROLLS 225

A total of 225 music students and leaders from 25 churches in 15 associations enrolled in Cedarmore Baptist Music Assembly, July 24-28. Four other churches from four states, namely, Indiana, Oklahoma, South Carolina, and Tennessee were also represented.

The climax of the week of classes, conferences, recreation, and devotional services was a very inspiring program during which the Kentucky Baptist Music Ministers sang four selections to the assembly choir, and the assembly choir in turn sang the cantata which it had learned during the week to the audience. The total attendance at the closing night exceeded 300.

KENTUCKY RANKS THIRD IN MUSIC AWARDS THROUGH JUNE

State	No. of Music Awards Earned
Georgia	1,016
Alabama	875
Kentucky	858
Florida	732
Texas	690

Kentucky Baptist Foundation

Why Your Wife Needs A Will

by James C. Austin

Without a will, your wife's property will be distributed in accordance with State laws of "descent and distribution."



Austin

The Kentucky State law may or may not fit your or your wife's situation at a given time. You may or may not wish to have all children receive an equal distribution, share and share alike.

An older child, for example, may already have received the benefit of a college education, while his younger brother and sister still have the expenses of college ahead of them. One child may be handicapped and require more help than others.

If you have children, and your wife having survived you, passes on while the children are still minors, the court will have to appoint a guardian. The court's choice may not be the one either of you would have made if you had thought the problem through and made your selection in a will.

You may wish a provision in your wife's will creating a trust to manage property for the benefit of the children after her death if she survives you. The trust would eliminate the need for a guardian of the property, and at the same time permit a more flexible distribution of income and principal. Individuals can serve as trustee for such a trust, but we recommend banks with trust departments.

A lawyer can advise you regarding the tax consequences of the wife's property passing to you if you already have a substantial estate. Through a properly-prepared will, your wife could bypass your taxable estate and leave the estate to the children. If you need the income from this property, it could be paid to you without affecting the taxability of the property of your estate. But if you are already in a high income tax bracket, the income could be accumulated or paid out to or for the benefit of the children.

If your wife dies without a will, and you are in a high income tax bracket, the additional income on property inherited from the wife will be paid out in taxes.

And then there is the problem about which one died first if both of you die in the same accident.

If your wife doesn't have a will, now is the time for a visit to your family attorney.

Woman's Missionary Union

WMU Conferences

At Cedarmore

by Mrs. George R. Ferguson

Mrs. Roy E. Snider of Camden, Arkansas, president of Arkansas WMU, is the author of the new **Mission Action Projects Guide** for Woman's Missionary Union. She introduced the book recently to women attending the WMU Conferences at Ridgecrest and Glorieta and will lead conferences on Mission Action at WMU Week and Week-end Conferences at Cedarmore.

The guide is a source book of short-term mission activities.

Mrs. Gerald A. McNeeley, Kentucky missionary to Spain will be the foreign missionary speaker during the WMU Week-end Conference.

Mrs. McNeeley with her husband and two daughters have served in Spain since 1957. She is WMU youth director for all of Spain, providing programs of education and inspiration for the churches of the Spanish Baptist Union. She is also the director of GA and YWA camps during the summer at the new Baptist Encampment on the Mediterranean coast, along with other missionary activities, such as serving as librarian for the Spanish Baptist Theological Seminary, where her husband is professor. The McNeeleys live in Barcelona.

Mr. and Mrs. Don Barefield will be in charge of the music during the Week. Barefield is minister of music at Seavern's Valley Baptist Church at Elizabethtown, and his wife assists him with the music there.

Charles W. Douglas, assisted by Miss Cheri Bowling, will be in charge of the music for the week-end. Watch this column for more information about them next week.



Mrs. Snider



Mrs. McNeeley



Mr. Barefield



Mrs. Barefield

Seminary Professor Returns to the Pastorate

(CONTINUED FROM PAGE 3)
mately Real.

Preaching within the context of a pastorate is one of the most challenging, difficult and rewarding experiences I have ever known. The many little details of pastoral ministry do not excite me greatly, but details are a part of life wherever one casts his lot.

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

Furthermore, an experiential call to the preaching-pastoral task, dating from my early childhood, periodically reasserts itself. This persistent awareness of Divine leadership has neither grown dim nor has it happily yielded to the rationalized view that a man can fulfill a call to preach through some other function or that he can multiply his life a thousandfold through his students. I yield the floor to men far wiser and more gifted than I, who have found satisfaction in these concepts. While they served my mind in times past, I no longer can resist the call to more intensive service in a local church situation.

Langdon Gilkey has helped me a great

deal in this inner struggle. He respects both functions, that of the teacher and that of the pastor. He notes, however, that the professor enjoys more security and immunity than does the pastor. (Not all profs would agree!) Within the framework of administrative protection, the professor can espouse bold causes and articulate courageous views.

The pastor, on the other hand, often is in an exposed, precarious position with no such protective armor. But he is at the frontlines where the church touches the world, unless both he and his church have retreated from that world altogether.

One hardly wishes to set one form of Christian ministry against another, for all belong to Christ. At any given period, each man must find and follow the Spirit's leadership. This I have attempted to do.

My decision to accept an assignment as a pastor comes as a divine mandate. I honestly hope that my response reflects a sincere faith in the future of the church despite all its present sins and weaknesses, a faith in the preaching and pastoral function, and faith in the Keeper of the Vineyard who gives his workers their task to perform.

Religious Leaders Ask for Federal Open-Housing Bill

Representatives for three major religious bodies have appealed to Congress to enact legislation that would "defuse the ghettos" by making housing available to all Americans on an equal basis.

Spokesmen for the United States Catholic Conference, the National Council of Churches and the Synagogue Council of America in a joint statement to a Senate judiciary subcommittee said:

"Society will be disrupted for all of us, and the country will be divided into two irreconcilable groups dominated by frustration and fear and ignorance unless the United States Congress is prepared to take the lead in supporting decisive measures to make housing available to all Americans on a free and equal basis."

The Senate Subcommittee on Constitutional Rights is considering administration proposals to ban discrimination in housing, employment and jury selection.

In addition, the proposed bill provides for an extension of the life of the U. S. Commission on Civil Rights and prescribes federal penalties for interfering with persons exercising their constitutional rights.

Housing Discrimination Hit

The section on housing would ban "discrimination on account of race, color, religion or national origin in the purchase, rental, financing, and occupancy of housing throughout the United States."

Sen. Sam J. Ervin (D., N.C.), who says he is opposed to the bill, is chairman of the subcommittee considering the proposals.

The joint statement of the religious leaders urged Congress not to regard these civil rights matters as being "reactive" to the pressure of temporary events, but to see them as "responsive to the deepest and most enduring aspirations of men."

Msgr. George C. Higgins of the U. S. Catholic Conference, who presented the statement, said that the civil rights bill under consideration is more important

than ever in the wake of incidents of violence and rioting in the country.

"We do not, however, want to be misunderstood in this respect," the Catholic spokesman said. "We do not urge this bill as a reward for riots, which no civilized and concerned person or group can rightfully condone," he stressed.

The religious leaders attributed this summer's riots to "a sense of entrapment, inequality and injustice" that dwells in the ghettos and inner city slums.

"If we cannot achieve the just society, then all of us, both the oppressors and the oppressed, live as less than men and the whole fabric of civilization is in danger," they urged.

The Catholic, Protestant and Jewish

James Tye Joins Staff Of Harmony, Louisville

Harmony Baptist Church of Louisville has called James E. Tye of Tulsa, Oklahoma, as its new minister of music and education.



Tye

Tye has been serving the Red Fork Baptist Church of Tulsa as minister of music and education. He attended Oklahoma Baptist University at Shawnee and received the bachelor's degree in church music from Southwestern Baptist Seminary at Fort Worth, Texas.

The new Harmony staff member is married to the former Shirley Ann Bynum. They are the parents of two children.

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spokesmen affirmed the necessity for the bill "not only to safeguard the rights of minority groups, but to secure the balance and stability that comes only with the full realization of justice."

Presenting the statement with Msgr. Higgins were Gayraud S. Wilmore, Jr., of the National Council of Churches and Marvin Braiterman of the Synagogue Council of America.

A spokesman for another religious group, John M. Wells of the Unitarian Universalist Association, deplored the necessity for another civil rights bill because, he said "Another bill is an insult to fairness and justice in this land in which we live."

"No other group of citizens in our society has had to have special enactment to enjoy the full benefit under the Constitution," he continued. "I think it is indeed tragic that this bill is necessary; but tragically, it is," he said. (BP)



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