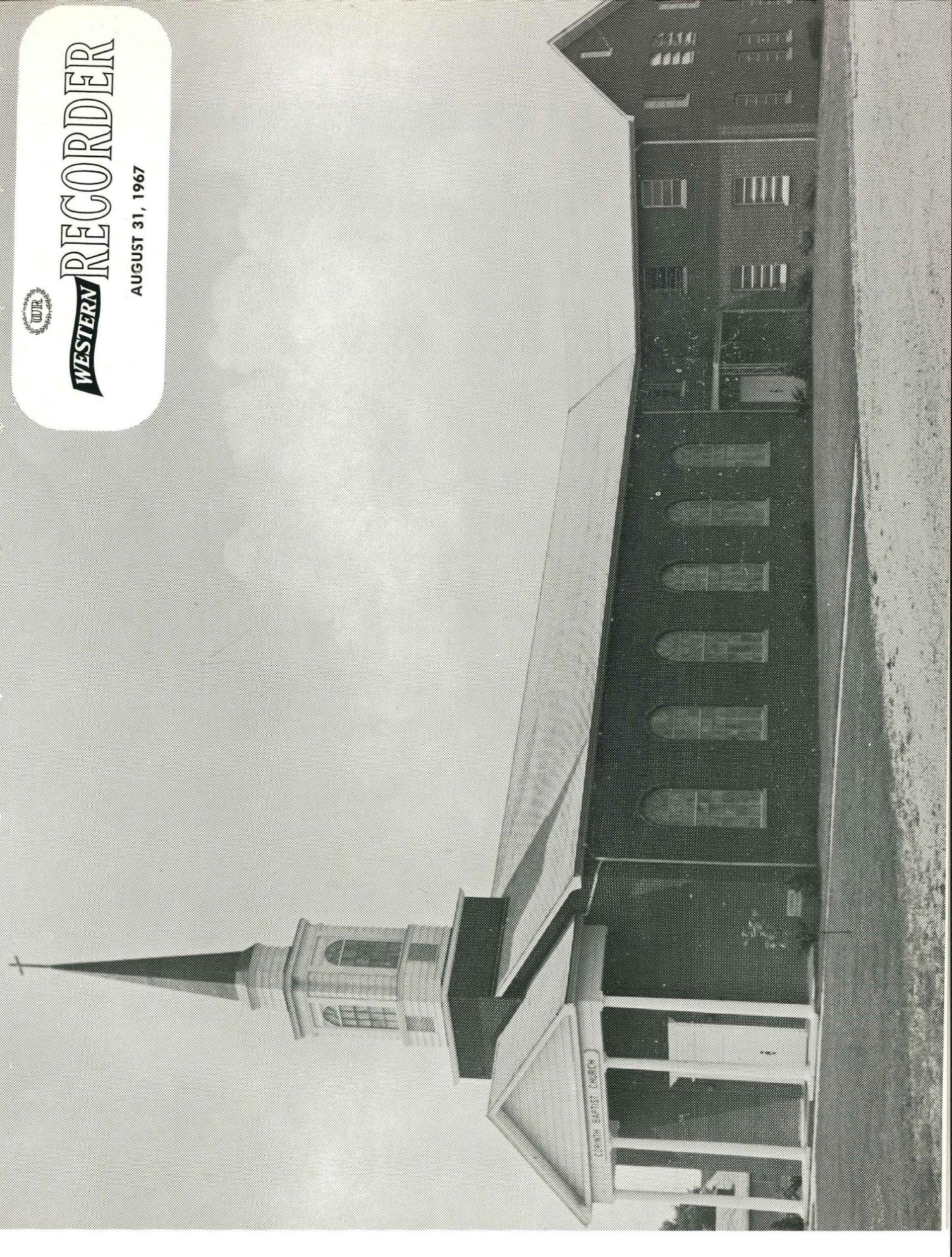




WESTERN RECORDER

AUGUST 31, 1967





GLEANINGS FROM THE FIELD

VANCE W. CLOUD, pastor of Locust Grove Baptist Church, Dizney, Kentucky, and Mrs. Cloud are the parents of twin daughters, Sibyl Jo and Joy Marie, born July 28.

CHARLES A. TRENTAM, pastor of First Baptist Church, Knoxville, Tennessee, delivered the commencement address at summer graduation exercises August 19 at Cumberland College, Williamsburg, Kentucky.

JIMMIE W. HARDEN, former controller, has been named assistant administrator of Baptist Memorial Hospital at Jacksonville, Florida. This hospital is one of two owned and operated by the Southern Baptist Convention.

JESSE HILTON, pastor of First Baptist Church, Olive Hill, Kentucky, in Greenup Association for the past two years, has accepted the call of First Baptist Church, Demarest, Georgia.

INTRODUCING CHRISTIAN ETHICS, a book by Professor Henlee H. Barnette of Southern Seminary at Louisville, has been translated into Chinese and published by Baptist Press of Hong Kong. The book was published originally by Broadman Press of Nashville in 1961.

WALTER R. GUYON, director of financial aids at the University of Alabama, has been named academic dean and professor of education at Carson-Newman College, Jefferson City, Tennessee.

FIVE PROFESSORS at Southwestern Seminary, Fort Worth, Texas, will be on sabbatical leave this academic year. They are W. R. Estep, Jr., professor of church history; C. W. Scudder, professor of Christian ethics; A. Donald Bell, professor of psychology and human relations; David L. Conley, associate professor of music theory, and Virginia Garrett Seelig, resident teacher of voice.

A SECRETARY at the Brotherhood Commission of the SBC, Miss Carolyn Wise, has earned the rating of certified professional secretary. She is secretary to George Euting, assistant executive secretary of the SBC agency.

EARL STREET BAPTIST CHURCH, Henderson, Kentucky, observed its tenth anniversary this month. Immanuel Baptist Temple of Henderson established Earl Street as a mission in 1951, and it was constituted into a church on August 18, 1957. Larryl Huntley is pastor of the young congregation.

I. W. NOFFSINGER, deacon-emeritus of First Baptist Church, Central City, Kentucky, recently celebrated his 100th birthday. W. R. Cook is pastor of the congregation.

FOUR PERSONS made professions of faith during a recent revival at the Westport, Kentucky, Baptist Church. Lucien E. Coleman, Jr., associate professor of religious education at Southern Seminary, Louisville, was the revival preacher, and Mrs. Ann Cary, minister of music at the Ballardsville, Kentucky, Baptist Church, led the singing. James W. Clapp is pastor at Westport.

MISS CLARA A. McCARTT, secretary and administrative assistant to the president at Southern Seminary, Louisville, led a conference for church secretaries at Lake Wales, Florida, August 21-25. It was part of the Sunday School leadership institutes in that state.

HARRY E. WOODALL, pastor of Little Union Baptist Church, Fairfield, Kentucky, received the M.A. degree from Ouachita Baptist University, Arkadelphia, Arkansas, Aug. 11. He has also earned the B.A. degree from that school and the B.D. degree from Southern Seminary at Louisville. Before assuming the Little Union pastorate, Woodall was pastor of the Brooks, Kentucky, Baptist Church.

HAROLD SCOTT was ordained as a deacon of Little Flock Baptist Church, Shepherdsville, Kentucky, on Sunday, August 13. Four Baptist pastors of the area participated in the service. Darrell Overstreet is pastor of the Little Flock church.

EVELYN MARNEY PHILLIPS has been elected assistant professor of church music education at Southwestern Seminary, Fort Worth, Texas. She formerly taught music at the seminary.

DR. ROBERT E. L. MEWSHAW, 83, of Waco, Texas, emeritus SBC missionary to China, died August 12. A native of Garland, Texas, he graduated from the University of Texas with an M.D. degree. He served as a medical missionary in China for 32 years.

SBC MISSIONARY MURRAY C. SMITH assumed responsibilities as director of the Baptist Theological Institute in Montevideo, Uruguay, on July 1.

SOUTHERN BAPTIST MISSIONARIES in Trinidad have started making monthly visits to a government leper colony.

AN AVERAGE OF 119 PERSONS nightly attended a week-long revival held recently at the Harmony Hall Mission of the Baptist church in San Fernando, Trinidad. Fifteen persons professed faith in Christ, and 10 rededicated their lives.

SOUTHERN BAPTIST MISSIONARIES who have returned to their posts in the troubled Hashemite Kingdom of Jordan report they have been received with Christian love by national Baptists but with coolness by the general population. Though some special programs have been interrupted, the work of the churches continues.

EVERY BAPTIST CHURCH and mission point in Guyana, Africa, was represented at the fourth annual Guyana Baptist evangelistic conference, held at Central Baptist Church, Georgetown, July 25-27. Seventy-five persons registered for the conference, and 26 took part on the program.

MISS MARY LYNN GOODSON of Bowling Green, Kentucky, recently was appointed a US-2 worker by the SBC Home Mission Board, Atlanta, Georgia. She will serve in Glenside, Pennsylvania. A graduate of Ouachita Baptist University in Arkansas, she was a student summer missionary in 1965 and 1967.

WESTERN RECORDER		
<small>"Earnestly Contend for the Faith Which was Once for All Delivered to the Saints" —Jude 3</small>		
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Appalachia Emerges: Progress Continues on Many Fronts

by EARL S. BELL

THE APPALACHIAN cocoon is beginning to emerge from its nearly 200 years of isolation, hibernation and provincialism. The fully-matured, cultural butterfly has, by no means, become a reality, but there are definite signs that it has begun to emerge. This assertion is supported by patterns of change now evolving.

Good School Program

There is firmly established in Appalachia a sound, well-rounded school program. The development of consolidated school systems and the up-grading by the independent districts, coupled with the demise of the one-room school, is a giant stride forward. Rising standards in the teaching profession and the attracting of well-qualified teachers have enhanced the educational climate. It has not reached torrent proportions, but in significant numbers persons forced to leave the area for professional training are returning to teach in their home communities. The majority return with a genuine desire to minister to their own "kin."

In one of the regional universities, a large number of the education majors returned to their native habitat to assume positions of leadership in the community. This fact has profoundly affected the number of students who seek additional education beyond the secondary level. In two of the districts within Harlan County, the county schools have 32% of the 1966 graduating class in college, and in the city system, over 60% are enrolled in advanced programs. The statistics indicate that every year since 1960 there has been an increase in the number of students seeking additional training.

College Attendance Up

In the 1967 Harlan High School graduating class, 75% of the 99 graduates indicated an intention to enroll in college. At Morehead State University, Morehead, Kentucky, located on the fringe of Appalachia, over 75% of the student body is from northeastern Kentucky. All of northeast Kentucky is located within Appalachia. It is an encouraging sign that Appalachia's most valuable resource, its trained youth, is migrating back to help solve existing problems.

Secondly, the predominating cultural pattern, which has been paternalistic, is changing. Each local mining camp was self-sufficient and independent of the others. The coal operator was landlord, doctor, teacher, merchant, and employer. This is no longer the case. Sheer economics has forced the large

[Earl S. Bell is pastor of Harlan Baptist Church, Harlan, Kentucky.]

corporations to shed every function except that of employer.

The economic crisis in the coal industry has necessitated the change. Assisting in this change is the beginning of an adequate system of highways. The politicians have begun to keep some of the promises they have been making the people of Appalachia for nearly half a century. This has meant that access is possible, not only in and out of the territory, but within, also. It was not unique to find entire communities where a majority of the people had never ventured further than the county seat town.

Also accessibility has made possible the development of strategically located medical centers that are within reach of 85% of the Appalachian people. The ten Appalachian Regional Hospitals have made significant contributions to the emotional and physical up-lift of the people. They know that excellent medical services, which are as good as can be secured in the "big city", are being provided near home.

This accessibility has also made possible the penetration into every valley and ridge of a multitude of governmental services. There is a definite danger that people who have been so dependent upon the coal corporations for several generations, will now turn to

"Uncle" rather than develop their own resources.

There are legitimate and honest questions about the genuine and lasting merits of some of the so-called poverty programs; but there is undisputed value in those programs which have education and rehabilitation as their objectives.

Another drastic innovation is the new concept of cooperation among the various religious groups. Historically, no segment of Appalachia has been more isolationist than has been sects and denominations. Often within the same religious fellowship, community churches would not cooperate in a common program for the good of the community. So strong is the ingrained concept of autonomy and independence that competing religious ministries are conducted simultaneously.

For example, in a small community where the local churches provided food baskets at Thanksgiving, each one developed separate lists and refused to coordinate their ministry. As a result, several families who "worked both sides of the street" had a bonanza.

Increasingly, genuine interest is being shown in fellowship and joint cooperation in those activities in which all religious groups have vital interests. The

(CONTINUED ON PAGE 15)

Any Form of "Re-baptism" is a Compromise

by WAYNE E. WARD

SOME PEOPLE have said to me, "You have emphasized believer's baptism by immersion; wouldn't you throw a church out of the association if they received some other kind of baptism?" Here is my answer. You see, I have always voted to baptize a person by immersion when he comes into a Baptist church, even though he may have been a born-again Christian believer for many years without ever having received New Testament baptism. But even that is a compromise, because baptism really means the sign of beginning the Christian journey. If he has been a genuine believer in Christ for many years, it is impossible to make baptism mean for him what it meant in the New Testament—the sign of rising to walk in a new life with Jesus.

If another Baptist says, "Well, I know he was baptized with the wrong form; but at least, it was performed upon a believer at the beginning of his Christian journey and I am not going to make him go through a ritual just to get the form right when it is 30 years too late for the real meaning"—then I realize that he is making a compromise in one direction while I am leaning in another.

I like my compromise better than his, because I think the form of immersion is an eloquent witness to the gospel which I simply cannot give up.

But, it is literally impossible to baptize a person at a later stage of his Christian journey without modifying the New Testament meaning to some extent. We are in a situation today that simply did not exist in the New Testament, and we have to apply the teachings as carefully as we can in order to preserve the real meaning of the New Testament in a changed environment.

If my fellow Baptists together with his church congregation has prayed and studied God's word and come out with an application to baptism, the Lord's Supper, or church membership in which he is honestly trying to preserve the vital truth of the New Testament in a changed situation, I am going to bind him to me with cords of love, even when he differs with my conclusion—and I will listen to him to see if I may have been wrong.

This is what it means to be a Baptist. What glorious and exciting fellowship in which to study and apply God's word to the needs of today's world. God grant that we may never kill it by authoritarianism!



A Welcome Invitation

A new chapter in Baptist-Roman Catholic relations is being written in Louisville. The invitation from Bellarmine College to Buechel Park pastor, Victor L. Priebe, to teach a course in the history of Protestant theology, and his acceptance of the invitation is a level of ecumenical development not dreamed of a few years ago.

Bellarmino is to be commended for such openness to non-Catholic viewpoints, and is to be congratulated on the choice of Priebe, who is an ideal Baptist to blaze such a new trail. The Buechel Park laymen, who reacted favorably to the invitation for their pastor to have such a witnessing opportunity, are to be commended also.

For Bellarmine to ask a non-Catholic to teach theology is something; to ask a Baptist is almost unbelievable. Baptists and Catholics are generally considered at opposite extremes of viewpoints, and this may well be why a Baptist was selected.

Bellarmino academic dean, John Loftus, who was responsible for the selection of Priebe, is a liberal Roman Catholic who has warm relations with many non-Catholic laymen and ministers in the Louisville area. No doubt he learned of Priebe through some of these contacts. Priebe is peculiarly fitted for such a post, since he has an M.A. degree in history and a Ph.D. in church history. He is, also, more ecumenically-minded than most Baptist preachers and, therefore, is a natural choice for such a venture.

Bellarmino College is more liberal than most Roman Catholic schools. Other non-Roman Catholics have been added to the faculty to teach in departments other than theology. Dean Loftus, in talking to this writer about the appointment of Priebe, reported, incidentally, that a Moslem had just been added to Bellarmine to teach economics.

Priebe's acceptance of the Bellarmine teaching post will cause some eyebrow-raising among fellow Baptists. It will be hard, however, to criticize his decision. It offers an unprecedented opportunity to give an unhindered witness to the evangelical understanding of truth in a situation where such a witness has not been formerly invited. There is no doubt Priebe will be free to give the non-Catholic interpretation of church history and doctrine.

Why should Baptists not be glad for an opportunity to witness to their faith in the surroundings of a Catholic college? If our interpretation of truth cannot commend itself in such surroundings, we need to know it. It is the first such opportunity we have ever had.

Before Vatican Council II, the official Roman Catholic position was that Protestant thought was heresy and did not even deserve a hearing. What a switch!

The action of Bellarmine jolts those of us who, in the past, have boasted of the openness and freedom of Baptists to hear and consider any viewpoints while thinking Roman Catholics were closed to any but their own viewpoints. Based on the history of the two groups, one might have guessed it would have been just the reverse. A Baptist group would be considered more likely to invite a Catholic to present his views, than a Catholic school to invite a Baptist to teach a regular theology course.

But, as Dean Loftus said, the Second Vatican Council made all the difference. Such developments would not have been dreamed of before Pope John XXIII convened the council and set Roman Catholic liberals loose to shake up Romanism. And this is but another indication that the Roman church has changed more than many believed it could.

It is a compliment to his Catholic students that Dean Loftus considers them mature enough to be exposed to Protestant thought from a brilliant Baptist teacher. Would we be as brave with our students in Baptist colleges? How long will it be before a Baptist college will extend such an invitation to a Roman Catholic teacher?

This will be an interesting experiment, and it will be carefully watched by Roman Catholics and Baptists. It could have a strong effect on Catholic-Baptist relations in the future.

Concerning the Preacher's Pay

Whatever some church members think, most Baptist preachers don't like to talk about money. When they do talk about it, it is for other worthy Christian causes and not for themselves. Because they don't talk for themselves, here are some needed words on behalf of preachers and their financial welfare.

Several things are certain about ministers and their income. First of all, preachers, as a group, are the most underpaid of all occupations, considering the training and performance required. There are exceptions where preachers receive high salaries, and these are sometimes used in defense of the view that preachers are well paid or overpaid. But the facts are plainly verified.

Recently a leading research publication listed the average annual salaries of 27 occupations including

preachers. Ministers ranked last in the 27 occupations, with an average annual salary of \$1,000 below the next lowest occupation. The annual average income for ministers in the 35-44 age bracket (the highest salary bracket) was \$5,625.

Southern Baptist preachers are shockingly below even this level. The average annual salary for Southern Baptist pastors in 1966 was \$3,970. This figure may offer comfort to the churches which are doing better than this for their pastors, but it ought to bring on heart-searching because it means many pastors are much below the subsistence level.

A second consideration is inflation and the rising costs of living. This is a fact we all live with today, but sometimes we forget preachers live in the same economic world. Unless a preacher's salary is raised every year, at least to the extent of the increased cost of living, he actually suffers a salary cut. Yet, some respectable churches have not adjusted the pastor's salary in several years. Most churches, however, are more thoughtful.

Editor John Hurt of Texas, in a recent editorial, gives the 1968 salary picture from a report in the *U. S. News and World Report*. A worker receiving \$7,500 a year, getting a 5% salary increase, or \$375, next year would come out only \$10 ahead for the year. The proposed income tax increase would take \$116, Social Security tax would get \$53, and the 3% living costs increase would amount to \$196.

From this picture it would appear that unless a pastor receives from 3% to 5% salary increase, he will be worse off in 1968 than in 1967. Of course, what goes for the pastor applies to all other church staff members and employees.

A final consideration is that a pastor can't do his work effectively if he is constantly faced with unpaid bills. A church should see to it that the pastor doesn't have to worry or quibble over his salary. It is unbecoming for a pastor to have to haggle over what he is paid. He should press for fair treatment of staff members and other church employees, but not for himself. It is grossly unfair, on the other hand, for a church to abuse a pastor by not raising his salary

simply because he doesn't demand it. After all, we don't go about agreeing on a pastor's salary like we bargain with someone to put a roof on the church building. We don't ask him how much it will take to get him or keep him, though this has been done. We assume that if it is God's will for him to be our pastor, it is also God's will that we take care of his and his family needs in a respectable manner.

A church should carefully consider every way to help the pastor. A housing allowance instead of a pastorium would be helpful in some instances. It might cost the church a little more, but it would save a lot of headaches in connection with church-owned pastoriums, and it would give a pastor opportunity to buy or build up an equity in a place to live.

Every pastor should receive allowance for travel connected with his ministry. Auto transportation is probably the most expensive item in every family's budget. Most pastors drive from 1,000 to 1,500 miles a month on church business. At 11 cents a mile, which is the amount the United States Bureau of Public Roads says it costs to operate a car, this would be from \$1,320 to \$1,980 a year. How much does your church provide the pastor for travel?

Other fringe benefits such as hospitalization, insurance and retirement contributions have become a vital part of most of the incomes of church members who work. Why should such benefits not be provided for the pastor?

It will require courage in some churches for finance committees to make worthy recommendations for the pastor's care. But only courageous people should serve on such committees.

Above all, the rest of what the church is trying to do in spreading the gospel should not be impaired by doing more for the pastor and other church employees. The right approach is not to cut at some places in order to add at other places, but to ask church members to give more of what is already His to the Lord through His churches. Things could be much easier all around if we did not think in terms of what the church has to have to get along, but in terms of what we must give to be merely honest with the Lord.

BAPTIST FORUM



Palestine Revival

Dear Editor:

It was our joy to be with the Palestine Church, near Campbellsville, in an eight-day meeting. This congregation is 134 years old. They worship in one of the most beautiful buildings in our state. Though it is located in the country, it would decorate a beautiful corner lot in any city. This building and its noble people make you feel a little nearer heaven.

C. W. Devine resigned a great city church to become their pastor. After being with him there (**this was my**

eighth meeting with him), I can understand why he would leave the city. Maybe others should do likewise.

There were many commitments to the Lord. Some of them thrilled our hearts, and brought joy in heaven. A total of 128 people committed themselves to family worship. This was a service never to be forgotten. There were over 300 people in the Saturday night service even though there was a drag race nearby. May this be an inspiration to our country churches to go forward.

The Lord be praised that this has been one of our most fruitful years in evangelism.

W. K. Wood Ashland, Kentucky

(FORUM CONTINUED ON PAGE 8)

The Cover

CORINTH BAPTIST CHURCH near London, Kentucky, recently dedicated this new building, valued at approximately \$100,000. During August this congregation of 380 persons celebrated its 32nd birthday; it was established August 24, 1935, with a charter membership of nine persons. Immediately following the dedication service was a two-week revival, with pastor Truett Miller of First Baptist Church, Middlesboro, serving as evangelist. A total of 16 persons made professions of faith during the services. The Corinth pastor is Earl Clark.

Baptists in Fairbanks Hit Hard by Flood; 200 Left Homeless; Eight Church Buildings Damaged Heavily

The raging waters of the Chena River which buried Fairbanks, Alaska, under nine feet of water brought damage estimated at hundreds of thousands of dollars to eight Baptist churches, and left more than 200 Baptist families homeless.

The raging floods hit Fairbanks, a city of 30,000, just one day before the Alaska Baptist Convention was scheduled to begin, forcing its cancellation.

There wasn't a home in Fairbank undamaged by the raging flood, termed by some the worst in Fairbank's history. Total damage was estimated at more than \$200,000,000.

Compared With Anchorage Quake

Mid-winter, with sub-zero temperature, is only four weeks away, compounding the tragedy which was compared to the 1964 Good Friday earthquake at Anchorage.

Almost immediately after the floods, Baptists began rallying to the aid of the flood-stricken city. An estimated 98% of the damage was not covered by insurance.

The Southern Baptist Home Mission Board in Atlanta sent \$10,000 from the board's disaster fund.

Paul R. Adkins, secretary of the board's department of Christian social ministries, flew immediately to Anchorage, taking the funds to help provide food, clothes and shelter.

The Alaska Baptist Convention mobilized its total resources to help the victims of the flood.

E. W. Hunke, Jr., executive secretary of the convention, issued a plea for Baptists throughout the nation to respond to the crisis, to pray for the flood victims in Fairbanks.

Hunke said that the people of Fairbanks need carpenters and plumbers to come to the northern-most state and volunteer their services to help rebuild the homes and churches destroyed or badly damaged by the floods.

Four Weeks Till Freeze

Adding to the tragedy, he said, is the fact that Fairbanks has only about four weeks to recover from the floods before everything freezes up in the sub-zero weather. "We're going to have to have help fast," Hunke said. "This has nearly wiped Fairbanks off the map."

The floods hit Fairbanks on the night of August 15 after four inches of rain fell within 48 hours. It had been 1937 since comparable rains fell.

"We were running for our lives," said Hunke, who plowed through the rising water in a U. S. Army armored truck equipped with oversized tires to his home in Anchorage before the flood hit a crest.

Several well-known Baptist leaders in Fairbanks to appear on the program of the since-cancelled Alaska Baptist Convention were among the evacuees of the flood.

Glendon McCullough, secretary of missionary personnel for the SBC Home Mission Board, escaped with only the clothes he wore and his briefcase. He stood for more than four hours in waist-deep water waiting for a boat to take him to a makeshift airfield.

Hunke said shuttle flights were run from Fairbanks to Anchorage (where Alaska Baptist Convention offices are located).

Several Baptist leaders were awakened in a hotel and evacuated in the middle of the night to the local high school and the University of Alaska.

Evacuated to the higher ground were Mr. and Mrs. Porter W. Routh, executive secretary of the SBC Executive Committee and his wife; Mr. and Mrs. H. Leo Eddleman, president of New Or-

Kentucky Student's Miss Flood
Four Baptist students from Kentucky, who spent the summer working on the new building for University Baptist Church, near Fairbanks, apparently left the city just a day or two before the flood waters hit. The summer missionaries were Daryl Gruver of Campbellsville College, Dwight Wallace of Morehead, Miss Pat Towler of Elizabethtown Community College, and Mike McGarvey of Paducah Junior College.

leans Baptist Theological Seminary and his wife; E. H. Westmoreland, pastor of South Main Baptist Church in Houston and president of the SBC Annuity Board; and Donald Ackland, of the Southern Baptist Sunday School Board, Sunday School department.

When most of the Fairbanks residents and visitors went to bed on Tuesday night, the radios were announcing that the Chena River was expected to crest at 15 feet, three feet above flood stage. The crest came, however, at 19 feet.

Some sections of the city were under nine feet of water.

A new house purchased by the new pastor of Calvary Baptist Church in Fairbanks, Ethridge Miller, slowly collapsed under the suffocating water pressure. Miller and his wife and seven children had arrived in Fairbanks only ten days earlier.

The First Baptist Church of Fairbanks, where the Alaska Baptist Convention was scheduled to meet, was under six feet of water on the day the

convention was to begin. Oliver Marson, pastor of the church and president of the convention, said the church had been newly-decorated for the meeting.

The new University Baptist Church building, completed only one week earlier, was covered by seven feet of water.

A work crew of several students from the Kentucky and Tennessee Baptist Student Unions had spent the summer working with J. T. Burdine, pastor of the church, on the construction project near the University of Alaska campus.

Mission Under Water

The Friendship Mission for Indians and Eskimos in the downtown area where John Isaacs is pastor was also under water.

Hunke said all of the Baptist churches and missions were severely damaged by the floods. "Everything we have up there is under water." Damage estimates could not be determined until after the water subsides, but Hunke said damage to Baptist churches probably would be around \$200,000.

The Alaska Baptist Convention Executive Committee held an emergency session and made plans to supply water pumps and dryers for the buildings in Fairbanks. They were coordinating relief plans with the U.S. Government and the Red Cross to prevent duplication of efforts.

The SBC Sunday School Board in Nashville pledged to replace any church literature destroyed by the floods.

Hunke and Routh said that the churches would have an especially hard time recovering from the disaster, because all of the 1,820 Baptists in Fairbanks had suffered so much damage to their homes and businesses that rebuilding the churches would be even more difficult. And they have only six weeks to do something before the hard freeze comes.

Carpenters, Plumbers Wanted

Hunke asked that any carpenters and plumbers who can come to Fairbanks to help to contact him, and requested that relief funds for the Baptist churches in Fairbanks be sent to the state convention office, Box 80, Anchorage, Alaska, 99501.

Routh suggested that some Baptist churches or associations might want to pay the expenses of a carpenter or plumber to come to Fairbanks to help rebuild the city.

"There are simply not words to describe how terrible it is to see the whole city covered with flood waters," Routh said. (BP)

Three Kentuckians Named New Missionary Journeymen

Three young women from Kentucky were included among the 56 college graduates from all over the Southern Baptist Convention who were commissioned during August as missionary journeymen by the SBC Foreign Mission Board.

These young people are the second group of missionary journeymen to be appointed by the Southern Baptist Convention. For terms of two years, they will serve alongside career missionaries in 25 different countries of the world.

The Kentuckians included in the group were Miss Juanita Byrd of Berea, who will serve as a librarian at the Baptist Theological Seminary, Ruschlikon, Switzerland; Miss Wanda Carpenter of Bowling Green, assigned as a good will center worker in Accra, Ghana; and Miss Velna Faye Litsey of Philpot, who will serve as a teacher and librarian at Ricks Institute in Monrovia, Liberia.

Also appointed a journeyman was Franklin Butler, who graduated this spring from Georgetown College. A native of Miami, Florida, he will work in the field of church music in Manila, Philippines.

Their appointments as journeymen came at the end of a rigorous summer training program held on the campus of Virginia Intermont College in Bristol. They were commissioned during a service at Richmond's First Baptist Church.



SHARING EXPERIENCES—Fred D. Linkenhoker (left) shares his experiences as a missionary journeyman for the past two years with James Bobo, new Southern Baptist journeyman. Bobo is going to Vietnam, the country where Linkenhoker also served. In the background, well-wishers greet some of the other 55 new journeymen who were commissioned by the Foreign Mission Board during August.

Atlanta Association Faces Problem Of Pastor-Church Relationships

The executive committee of the Atlanta Baptist Association grappled with the problem of tensions between pastors and church members, voting after heated debate to recommend creation of two committees to deal with pastor-church relations.

The Atlanta Baptist Association will be asked in October to give final approval to creation of a church-related vocations liaison committee, and to a fellowship committee.

The liaison committee would serve as a channel for communication between prospective pastors and church staff members and churches, providing information to each on a request basis.

The fellowship committee would consider requests that involve alleged questionable conduct or doctrine on the part of pastors, other staff ministers or the church.

It also would "handle matters involving fellowship between churches and/or questions of fellowship between the association and a church, or any denominational body involving the Atlanta Baptist Association."

Both proposals were hotly debated within the executive committee. The liaison committee was approved by a 16-9 vote, and the fellowship committee by a 14-8 vote.

John J. Buell, pastor of White Oak Hills Baptist Church in Atlanta, made

the motions calling for both committees and was chief spokesman for their adoption.

Supporters of the proposals were primarily concerned with getting to the truth when church staff members are accused of various moral failures.

"Baptists need some sort of recourse for pastors who are falsely accused and whose reputation is ruined," said one committee member. "Too much, our Baptist pastors are at the mercy of one congregation."

"We need to protect churches, pastors and staff members from improper ethics and conduct by those who down-grade the church and God's calling in Christ," said another. "There is too much religious hypocrisy in this area."

Editorial Commends Action

An editorial in *The Christian Index*, official publication of the Georgia Baptist Convention, commended the association executive committee for "being willing to face a tough problem."

"No more vital question faces Georgia Baptists today than pastor-church relationships," wrote *Christian Index* Editor Jack U. Harwell. "Every active layman, every pastor and every denominational employee could relate dozens of heart-breaking testimonies about church splits, pastor firings, false accusations and bitter tensions that cause inestimable damage to the cause of Christ."

The editorial did not endorse the Atlanta association proposed committee approach, however. "We haven't heard enough of the details as to how the committee would actually function to know that this procedure is the answer," said the editorial.

Harwell said in the editorial that local church autonomy must always be protected, and that explicit restrictions would have to be carefully spelled out and faithfully followed in the future.

"Baptists are historically leary of outside machinery which could lead to a bishopry, or a denominational clearing house of any mind, especially as it relates to staff members. And they are right," said the editorial.

Harwell cited, however, the problems that result from little or no control over bad pastor-church relationships.

"Too many young ministers are leaving the Baptist faith because of the 'insecurity of one Baptist pastorate.' Too many good men have had their reputations and careers wrecked by smear campaigns started by opposing laymen. Too many pastors have entered secular work because they were forced out of pastorates and had no person or group to which to turn." (BP)

Buck Grove Church, Ekron, To Celebrate 110th Year

A special 110th anniversary celebration is planned for Buck Grove Baptist Church, Ekron, Kentucky, in Salem Association on Sunday, September 3.

Former Buck Grove pastor Robert E. Humphreys of Owensboro will preach at the morning services. The evening speaker will be William E. Lunceford another former pastor who is now on the faculty of Samford University, Birmingham, Alabama.

The celebration also will feature a dinner on the grounds at 1:00 and special activities for the children during the afternoon.

Robert R. Hale-Cooper, the present pastor, said former members and friends of Buck Grove are invited to share in this celebration.

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BAPTIST FORUM



(CONTINUED FROM PAGE 5)

Time for Full Acceptance of Negro

Dear Editor:

I read the letter entitled "The Lord Segregated the Races" in the August 17 issue of the *Western Recorder*. I have some doubt in my mind as to the validity of the argument produced in support of this title. The inference is made that there is a divine purpose behind segregation, but no support is given other than an illusion to the differences in our types of worship services and general church administration.

There is a difference in my native "Northern Church" and the "Southern Church" which I now serve, but that didn't keep us from working and serving together.

The writer says, as I have heard scores of others say, "I am a friend to the colored people." First may I say they are not colored people, they are Negroes! We are all colored people; I just happened to be born white in color.

In a time when our nation needs the voices of Christian people proclaiming brotherly love, I feel there is no place for such negative verbalizations. We have accepted virtually every other race and even the Negro in his native land. Now let us welcome him to our land to which he came against his will.

We cannot build a separate nation for each race, be it red, yellow, white, or black. But, together we can build a great nation, world, and Christianity. "Let this mind be in you which was also in Christ Jesus," a mind that endured death for all men regardless of

race, color, or creed. And let us reason whether there will be a segregated heaven or an integrated heaven, integrated by the love of God!

J. W. Thomason Trenton, Kentucky

Churches Could Borrow for Schools

Since many of our churches have borrowed small and large sums of money to erect buildings, would it not be a wonderful thing if each church would borrow from local banks for our Baptist schools? This would put our schools in the top bracket by September without asking Uncle Sam to carry the load that God has and still expects us to carry.

I wouldn't take a million dollars for the one year I studied at Georgetown, Kentucky.

Ruth E. Harris Cold Spring, Ky.

Revival Is Possible

Dear Editor:

I would like to share with you and other Kentucky Baptists a report on one of the greatest revivals ever witnessed at the Stamping Ground Baptist Church near Georgetown. Our church now has a new voice in our community, and for the first time our members realize that people will listen to a church that speaks with some news of great value.

We had, during our one week meeting, 12 for baptism, several transfers of church membership, and many church members reclaimed who had been away for years. We are now organizing a Brotherhood and a visitational program. Our prayer meeting attendance has doubled, and we are expecting many more great things from God.

Edward Oberson, pastor of Salt River, was our evangelist.

Revival is possible! We know it here at Stamping Ground Baptist Church. William R. Maze Stamping Ground, Ky.

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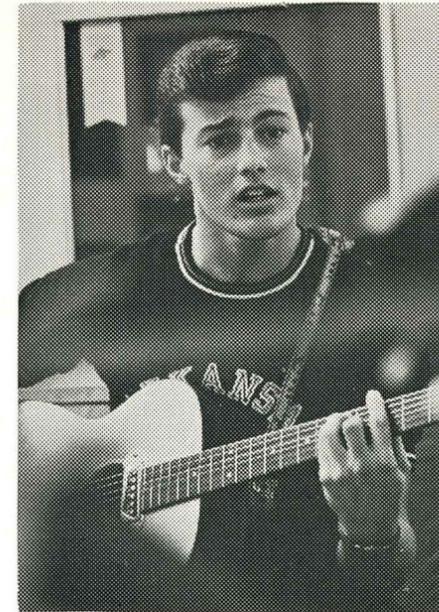
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Gospel Folk Singers

Jerry Blaylock, leader of a Christian folk-singing group called the MIL (meaning in life) Singers, sings the gospel before a Baptist church in Arkansas. The group is sponsored by the student department of the Arkansas Baptist Convention. Its most popular presentation is "Christ Our Contemporary," a musical interpretation of the life of Christ through pop and folk music.

Gethsemane Church, Louisville, Moves to New Location

Sunday, August 20, was a big day in the life of Gethsemane Baptist Church, Louisville. The congregation held ground-breaking services to signify the beginning of construction on a new \$100,000 building in southern Jefferson County.

For years Gethsemane Baptist Church has ministered to south Louisville from a location on Grade Lane. During recent years, however, this ministry has been hampered by the location of industry close to the church, airplane noise from nearby Standiford Field, and the location of the North-South Expressway in the midst of the church field.

After considering all these factors, the church decided to move to a more suitable location on Blue Lick Road, about a mile north of the Bullitt County line. A mission of the church had been meeting in this area for some time, so relocation was actually a case of the mother church and its mission congregation putting their heads together in a move that will be beneficial to both.

Pastor Hayward R. Casey, who has served the church for the past three years, believes the congregation can perform a vital and needed ministry from its new site. The new building will be located on a beautiful four-acre

Shepherdsville Church Dedicates Sanctuary

The new sanctuary of the First Baptist Church, Shepherdsville, was dedicated in impressive services on Sunday afternoon, August 12. An overflow crowd of members and visitors attended the dedication services, with Pastor Bruce V. Hartsell presiding.

The \$250,000 structure is the realization of a long dream of the congregation and the pastor. An outstanding feature of the sanctuary is the stained glass windows from the original sanctuary. The carpet and other decorative features were built around the beautiful windows.

The dedication sermon was delivered by Pastor Hartsell. Others on the program included Edwin F. Perry, pastor, Broadway Baptist Church, Louisville; Darrell Overstreet, pastor, Little Flock Baptist Church; Kit Yeaste, pastor, Bardstown Baptist Church; Harold G. Sanders, executive secretary of the Kentucky Baptist Convention, and C. R. Daley, *Western Recorder* editor.

The music was under the direction of Mrs. Dorothy Hartsell. A combined choir used the anthem, "The Omnipotence," for the occasion.

The building committee chairman was Burlyn Pike, and the contractors were Cox and Crawley of Louisville.

Many pastors from Nelson Association and the city of Louisville were present. Also attending were the local Roman Catholic priest and two nuns.

A period of fellowship and an informal reception followed the dedication services.

Louisville Baptist Bowling League Announces Openings

The Louisville-area Baptist Bowling Association has announced that there are a few openings available for either church teams or individuals who wish to enter league competition during the 1966-67 season. Openings exist in both men's and women's divisions.

The association bowls at Cane Run Lanes in Louisville, usually on the week-ends. Its new season starts September 4.

Any person or church interested in joining this competition should call 637-5839, Louisville.

plot in a growing area of the county. Three or four subdivisions are scheduled to be developed around the church in the next few years, he said.



OPEN-AIR SERVICE—Roy Boatwright, secretary of the Sunday School department of the Kentucky Baptist Convention, addresses members of Gethsemane Baptist Church, Louisville, who gathered on the four-acre site for their new church building to hold a ground-breaking service. The prime acreage is several hundred yards east of the North-South Expressway and about a mile north of the Bullitt County Line on Blue Lick Road. The congregation held a "dinner on the grounds" before the afternoon service, at which Boatwright delivered the dedication address.

Methodist Editor Says Christians Should Boycott Degrading Movies

A Methodist editor told a Baptist conference at Glorieta Baptist Assembly that Christians should use economic boycotts against motion pictures that degrade humanity, but should avoid censorship.

More discrimination in the selection of motion pictures is imperative if there is to be any improvement in current films, said James Wall, editor of *The Christian Advocate*.

Speaking during a Southern Baptist Christian Life Commission conference on Morality and Mass Media, Wall said that as discrimination rises, the box office will show the effect, and the product will improve.

"We are dealing with a commercial enterprise, which responds to box office pressure," said Wall.

He warned, however, that censorship of films is a dangerous practice and must be avoided. "Censorship is not the church's solution—the answer is the development of discriminating views."

Wall said that Christians must learn the difference between an authentic artistic effort and a blatantly commercial batch of vulgarity or pablum.

The Methodist editor defended the film industry against critics who view it as all bad. "It is not fair," he explained, "to say that commercial pictures are always going to pander to the lowest common denominator. Some do . . . but there are film-makers who desire to produce films with integrity which also make money."

"In the past, the church's approach has been largely one that assumed the motion picture was entertainment which you could take or leave, preferably in small doses.

"But now there is a growing awareness that film as an art form is a vital force on the American scene, one that should be cultivated and encouraged," said Wall.

Wall concluded that the Christian critic should ask two basic questions about each movie: (1) Is it a well-made product? and (2) Does the film take an honest voyage into the human condition, or does it manipulate, exploit, and degrade life? (BP)

Maryland Baptists Aid Negro Church

Maryland Baptists have been rallying to the aid of Mt. Zion Baptist Church at Cambridge, a Negro congregation which lost its building in recent riots at this Eastern Shore community.

Soon after the riots, the pastor of the First Baptist Church of Cambridge, M. Brent Coleman, launched an appeal called "Baptist Handclasp," urging all Maryland Baptists to give towards rebuilding the Mt. Zion church sanctuary.

Almost simultaneously, Lewis McKinney, pastor of Allen Memorial Baptist Church of Salisbury, Maryland, spoke to that church about assisting the Negro church, located about 30 miles to the north of Salisbury.

Members of Allen Memorial Baptist Church responded to their pastor's ser-

mon entitled "Respect for the Law" with pledges totaling \$1,300. Resolutions were also passed asking all Maryland Baptists to assist in helping the Negro congregation.

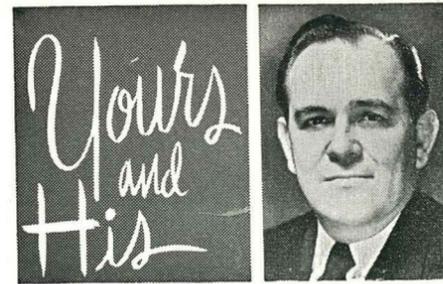
The resolutions called for the government to restore law and order, and at the same time take immediate steps to remedy any situation that may be "our share of the blame for existing conditions which contribute to this lawless disorder."

First Baptist Church, Cambridge, designated August 20 for a special offering to assist the Negro church.

In an editorial in the *Maryland Baptist*, Editor R. G. Puckett supported "Baptist Handclasp."

"Fortunately, when irresponsible and riot-inciting voices shout 'Burn, baby, burn', there are quieter but equally determined voices who not only preach love but practice it as well.

"Now is the time for the Baptists of our convention to speak convincingly of the love of Christ. . ." the editorial said. (BP)



A New Mission Start

Since by the time you read these lines the Convention Year 1966-67 will have come to a close on August 31, let me now drop a thought for the new year beginning September 1st.

First, our Convention has already voted to increase our new budget \$250,000 over the year just ending—a total goal of \$3,750,000 for the next 12 months for world missions through the Cooperative Program. What part will your church have in this mission thrust? We are suggesting that each church give at least 5% more of its new budget total than it did this past year. A real challenge put to the people before and at budget-making time will put new meaning into your church.

Patesville Moves

Perhaps you are a member of one of the churches which in times past has not been able to send "big" gifts to missions through the Cooperative Program: well, start on up now, like the Patesville Church of Patesville, Blackford Association.

Pastor C. E. Mohedano writes me that "Patesville Church of Patesville has voted to increase our Cooperative giving. We will take 5% of our offering each week . . . and send it into the Cooperative Program fund. Our gift in past years has been previously \$25.00 per year. I am proud of my people for taking this step forward. Praying that in the future we may continue to give more to this worthy effort . . . Yours and His." Let every church in a similar mission giving situation start at 5% of the total budget—and increase 5% more each year. In ten years it will be a missionary-ideal church giving 50-50—that is, 50% for local work, 50% for Baptist work outside its doors to the ends of the earth for whom Christ died. Where are you and your church?

Did We Make It This Year?

As this is written, we cannot tell whether or not together we will reach our \$3,500,000 goal for the Cooperative Program by midnight (for mailing) August 31st—we believe that Kentucky Baptists are able, and willing! We'll let you know.

Harold G. Sanders

First Group of Missionary Journeymen Returns to U. S.

They're back. The first group of Southern Baptist missionary journeymen, employed and trained in the summer of 1965, were brought together by the Foreign Mission Board at Glorieta Baptist Assembly, August 17-21, for a debriefing.

The debriefing was held in connection with a special meeting of the Board (August 16-18) and the annual Foreign Mission Conference (August 17-23). In a Board session opening the conference the journeymen were introduced, congratulated on the completion of their assignments, and given certificates of appreciation by Baker J. Cauthen, executive secretary.

43 Complete Assignments

Of the original 46 journeymen, 43 completed the prescribed two years of work (two returned early because of illness, and one because of illness in her family). Forty-five were at the Glorieta debriefing.

Following the public presentation of the returned journeymen, 22 persons gave testimonies of God's call to career missionary service overseas. Fletcher said 93% of the overseas mission staff of the Board is made up of career persons. The journeymen work alongside them.

The candidates for missionary appointment received the unanimous vote of the Board and the unanimous approval (shown by standing) of the large congregation.

Cauthen read Proverbs 17:22 and then charged the new missionaries "to be deliberately cheerful on purpose."

Christian Radiance

"I recommend to you the contagion of Christian radiance," he said. "You are going out with many different kinds of specialties. But there's nothing you're going to do in communicating the love of Jesus that will be quite so meaningful as a radiant spirit."

With the new missionaries, the Southern Baptist overseas mission staff numbers 2,287 (including 190 persons in various programs of short-term service).

H. Cornell Goerner, secretary for Africa, apprised the Board of the situation among Southern Baptist missionaries in Nigeria, where the federal government is fighting the secessionist

movement of the Eastern Region. He spent eight days in Nigeria in July, while on a month's trip to West Africa.

All Southern Baptist missionaries were out of the eastern region, which calls itself the Republic of Biafra, when the conflict spread to the neighboring midwestern region on August 9.

"Within a few hours and with few shots fired, the midwest was brought under the control of a military dictatorship friendly toward Biafra," Goerner said.

"Of the 132 Southern Baptist missionaries now in Nigeria, only about 12 are in the Midwest."

Goerner reported that four missionaries, Mr. and Mrs. William E. Lewis, Jr., and Mr. and Mrs. John R. Cheyne, are in Ethiopia and expect to have routine procedures for opening mission work completed by October.

Negotiations with government officials concerning the stationing of Southern Baptist missionaries in Botswana are proceeding satisfactorily. Mr. and Mrs. Marvin R. Reynolds, missionary appointees, hope to go there in January.

John D. Hughey, secretary for Europe and the Middle East, called the current crisis in the Middle East "the most serious since the formation of the state of Israel in 1948."

He said when war between the Arab countries and Israel became imminent

Sand Spring Pastor Joins Sunday School Board Staff

Joseph W. Hinkle has resigned as pastor of Sand Spring Baptist Church, Lawrenceburg, Kentucky, to become a consultant in the church administration department of the Sunday School Board at Nashville.

Hinkle was serving on the Executive Board of the Kentucky Baptist Convention and its program committee. He also was chairman of the resolutions committee of the Kentucky Baptist Convention.

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August 31, 1967

the latter part of May there were 69 Southern Baptist missionaries (with 82 children) in the Middle East and North Africa. Now there are 67 missionaries in the area (including six waiting in Lebanon to go to Jordan). Eighty-nine are under assignment to that part of the world, and within the next few weeks several now in the United States will go to their places of service.

"Our Middle East missionary staff is making a rapid recovery, and so is Baptist work in that area," Hughey said.

Praising the missionaries for their poise and courage during crisis, Hughey said: "It is well known that missionaries do not run from danger. They are willing to be imprisoned or interned if a good purpose is served by it. On the other hand, they do not court internment or martyrdom."

HMB Appoints Kentuckian To Serve in Massachusetts

Larry J. Patterson, a native of Glasgow, Kentucky, and graduate of Southern Seminary at Louisville, was recently appointed a missionary by the SBC Home Mission Board.

Patterson will serve under the pioneer missions department as a director of church extension in Cambridge, Massachusetts.

His appointment was announced during the annual home missions week, held during August at Glorieta Baptist Assembly in New Mexico. Eleven other persons were also appointed at that time.

Patterson has been serving as pastor of Maranatha Baptist Church in Indianapolis, Indiana.

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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for September 10, 1967)

INTERNATIONAL SERIES

AMBASSADOR IN CHAINS

Acts 26:24-32

After relating how he had been stricken to the earth, and how new light and life had come into his soul, Paul made the claim that he "was not disobedient unto the heavenly vision." That vision, which never grew dim in his memory, comforted, inspired and strengthened him greatly. In fact, the remainder of his life was characterized by his faithful obedience to that heavenly vision. In that vision Christ appeared to Paul and caused him to see himself as a lost sinner. He became a new creature in Christ, and thereafter had a new conception of the meaning of life.

As soon as he was prepared to receive it a great commission awaited Paul. Christ appointed him as a minister and a witness. He had an experience to relate and the people needed to hear it. He was to make known, by witnessing, what he had experienced and whatever the Lord might reveal to him in the future. Henceforth Paul regarded himself as a debtor to all because of what he possessed.

From the day on which he received the heavenly vision until his death Paul lived to the glory of God. He was obedient to the heavenly vision that enlightened him, that equipped him, and that empowered him in service for Christ. He understood full well that God had a place where He wanted him to be and a work in which He wanted him to be engaged. He knew that if he went somewhere else and did anything else he would miss God's best, and that he certainly did not wish to do.

The Lord gave Paul the message and he delivered it faithfully. Repeatedly he told his Christian experience, and each time that story made a deep impression on his hearers. Wherever he went, he preached repentance toward God. On account of his preaching the gospel of Christ to the Gentiles, the Jews seized Paul and attempted to kill him.

I. The Criticism (Acts 26:24-26)

Due to the fact that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him," what Paul said was nonsense to

Festus. Being an unsaved man, Festus misunderstood earnest and eloquent Paul and declared his statements to be nothing more than the babblings of a man who was beside himself. To this unkind criticism and accusation that he had gone crazy Paul replied very courteously, due to the enabling grace of God. With admirable self-control and fearless courage Paul made a complete disavowal of insanity.

II. The Challenge (Acts 26-27-29)

Turning directly and dramatically to Agrippa, and addressing him personally, Paul asked, "Believest thou the prophets?" Before the king had time to reply, Paul answered for him, "I know that thou believest." Seized by the Holy Spirit, and trembling under deep and

LIFE AND WORK

THE CHURCH RESPONDING TO HUMAN NEED

One part of "the work of the Lord" to be done in the inspiration of the resurrection hope is the giving of one's means to its support. Every Christian is required to give of that which the Lord has entrusted to him for the support of His work. Faithfulness in giving ministers effectively to spiritual growth.

I Corinthians 16:1-4

It is the Lord's will for His people to pay their tithes and to make offerings for the carrying on of His work. Paul's instructions to the Corinthians contained some very clear directions as to how all Christians should give.

Their giving should be:

1. Periodic—"Upon the first day of the week."

How appropriate for Christian giving to be done on the Lord's Day, the day which commemorates Christ's resurrection, and the one on which we assemble for public worship! Making giving a weekly matter in-

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

pungent conviction, Agrippa exclaimed, "Almost thou persuadest me to be a Christian." What a pity that he was not persuaded altogether to be a Christian! He was not willing to yield his stubborn will to the perfect will of Christ. Paul expressed the noble desire that Agrippa were a Christian like himself with one exception, namely, "these bonds." Do you want others to be just the kind of a Christian that you are?

II. The Conference (Acts 26-30-32)

Agrippa, Bernice and Festus had a conference and readily admitted that Paul had not done anything to justify his being placed in chains or to deserve death. Agrippa admitted "if he had not been acquitted "if he had not appealed unto Caesar." These three went to their doom because they refused to do what Paul urged them to do, receive Christ as their Saviour.

sure its being done, makes it easier, and enables one to give more than he could or would otherwise.

2. Personal—"Let every one of you." Giving must be personal. Every Christian is obligated to do what he can to advance the cause of Christ. Not a one is exempt from the responsibility of propagating the gospel of Christ, and none should miss the joy and blessing of giving.
3. Provident—"Lay by him in store." If Christians are to have money to give for the support of the Lord's work, they must not spend all of their income upon themselves and others, but they must lay by some regularly.
4. Proportionate—"As God hath prospered him." Giving should be in accordance with one's ability. One should never expect this to be less than the tithe. After all, the Bible says: "The tithe is the Lord's." God's children should bring His money into His house on the Lord's Day for the support of His work and the glory of His name.

As an evidence of his wise and tactful leadership, Paul suggested that the Cor-

inthians select some reliable persons to convey their missionary gifts to Jerusalem.

II Corinthians 8:1-14

Paul sought to motivate the Corinthians to faithfulness and generosity in giving by citing the wonderful liberality of the church members in Macedonia, who had given from the depths of their poverty rather than from the abundance of riches. They were not compelled to give; they wanted to do so. They did not have to be urged to give; they begged to be permitted to do so. Having given themselves to the Lord, it

was not hard for them to dedicate their substance to Him. The giving of self is always followed by the giving of substance. The measure of a Christian's love for and dedication to his Lord is seen in his giving. His giving should be regular, cheerful and liberal.

No more beautiful description of the voluntary impoverishment of our Lord for the enrichment of others can be found than in verse nine. What a wonderful display of grace! It was not from any selfish or self-seeking motive that Christ left His home in heaven and came from the highest honor to the deepest shame, and from the greatest wealth to

the deepest poverty. His coming, living, suffering and dying were for others. He became what we were in order that He might make us as He is. He became the prince of poverty for our sakes, that we might become the beneficiaries of the heavenly riches. Because of His desire that we might be rich in faith, fellowship and fruitfulness, gratitude should prompt us to be cheerful and sacrificial givers. As an expression of our love for and dedication to the Lord, we should give through our churches in order to make it possible for the pressing spiritual needs of others to be met.

Louisville Baptist Pastor to Teach at Catholic College

A Louisville Baptist pastor, Victor L. Priebe, has been selected as one of the first two non-Catholics to teach theology at Bellarmine College, a four-year Roman Catholic school in Louisville. The other non-Catholic is Herbert S. Waller, rabbi of Congregation Adath Israel in Louisville. Priebe will teach a course in the history of Protestant theology, and Waller will teach a course in the history of Judaic thought.

Priebe has been pastor of Buechel Park Baptist Church since September, 1965, and will remain pastor while teaching the one course at Bellarmine.

When the invitation came from Bellarmine, it was so near the beginning of fall semester that there was little time to consider and discuss the matter with the Buechel Park congregation. Pastor Priebe presented the matter to the deacons and to members of the personnel committee. The idea met with ready and, in some cases, enthusiastic approval from members of this group, which wanted to make the announcement to the congregation for the pastor.

The pastor thinks some negative reaction might come, but he regards the offer as an excellent opportunity to give a witness to the Baptist faith and viewpoint.

"I am quite excited about it," said Priebe, "because I think the need for more dialogue among the various church groups is overdue."

Priebe said he does not favor organic union of Baptists with other faiths, but believes in an underlying unity of all Christian faiths based on what Christ has done. "Protestants and Roman Catholics are witnessing to this same event," he stated. Teaching in a Catholic college offers an opportunity to witness to this basic unity which is God made in Christ and not man-made, the Buechel Park pastor believes.

There will be no restrictions whatsoever on the content and conduct of his course except those demanded by academic quality. In his course he expects to use sources such as Luther, Calvin and other Protestant thinkers.

Priebe thinks this will be interesting and valuable material for Catholic students who ordinarily would not have been introduced to it previously.

This freedom for the Baptist pastor and his course was confirmed by Father John Loftus, academic dean at Bellarmine, who says Priebe was selected because of his high academic qualifications and his personal qualities. Loftus regards the appointment of Priebe as a

dramatic gesture in ecumenical relations which is a direct result of the Second Vatican Council. "Before the council this could not have happened," says Loftus. The dean also feels Baptists have been influenced by the spirit of Pope John XXIII, and he doubts if a Southern Baptist would have accepted such an invitation three years ago.

Loftus has received only approval in all reactions so far to the appointment of a Baptist pastor to the Bellarmine faculty. This has also been true of Priebe's experience. Loftus, like Priebe, expects some criticism, but says he is not worried. He feels such a move is in the spirit of the times and will be generally welcomed locally and the world over.

Priebe has a Th.M. degree from Southern Baptist Theological Seminary, Louisville. He also has a B.A. from Augustana College, Sioux Falls, South Dakota; an M.A. in history from the University of Louisville and a Ph.D. in church history and historical theology from Drew University in Madison, New Jersey.

Rabbi Waller is also a graduate of Southern Seminary, having a Th.D. degree. He is well known in the Louisville community for his civic and religious services.

Jack Jones Begins Ministry At Fordsville

Jack Jones, pastor of Locust Grove Baptist Church, Murray, for the past four years has been called as pastor of the Fordsville Baptist Church.

Jones is a graduate of Murray State University, where he earned the B.S. and the M.A. degrees. He also has a B.D. degree from the Southern Baptist Theological Seminary. Jones came out of a six-year business career into the Baptist ministry. He has served the Murray and Mayfield area, and also was on the faculty of the Bible Baptist Institute in Mayfield for one-and-a-half years.

The new Fordsville pastor is married; the couple has two sons. One of the chief interests of Mr. Jones is writing, and he has been a frequent contributor to the *Western Recorder*.

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Student Work

Otto Spangler Elected New Campus Minister

by J. Chester Durham

Otto Maurice Spangler has been elected by the Executive Board of the Kentucky Baptist Convention to serve as



Spangler

Baptist campus minister for the western area of Kentucky. Spangler will be charged with the responsibility for Baptist Student Union work at Paducah Junior College, Henderson Community College, Hopkinsville Community College and

Kentucky Wesleyan College. Approximately 1,500 Baptist students are enrolled in these four institutions. Spangler comes to this position from the pastorate of the First Baptist Church of Wickliffe. Prior to this pastorate he served as pastor of the Burgin Baptist Church, Bethel Baptist Church, and East View Baptist Church—all in Kentucky.

A graduate of Carson Newman College and Southern Baptist Theological Seminary, he comes to this position well equipped for this particular type of ministry.

During college Spangler was president of the Philimethean Literary Society, captain of the tennis team, Who's Who in American Colleges and Universities, German Club, Lettermans Club, Pep Club, U.B. Greek Scholarship, and "Most Versatile" student. He was also active in the Baptist Student Union.

For two years he served as moderator of the Mercer Association of Baptists, program chairman, Pastor's Conference at Paducah, member of the Executive Board of Kentucky Baptist Convention and served on the campus ministries committee of the Executive Board.

Ero. Spangler has been active in community affairs and has been active in the Ruitan Club, Frankfort; Lions Club, Burgin; and Chamber of Commerce, Wickliffe. In 1966 this young man was included in the 1966 edition of *Kentucky Lives: The Blue Grass States Who's Who*.

Mr. Spangler will live in Paducah and commute to the other campuses.

Woman's Missionary Union

W.M.U. Weekend Cedarmore

by Mrs. George R. Ferguson



Douglas



Miss Bowling

Charles W. Douglas will be in charge of the music for the WMU Week-end Conference at Cedarmore, September 2-4.

Douglas grew up in McCracken County at Lone Oak, Kentucky. His degree in music is from Baylor University and he attended Southern Seminary in Louisville. He has served as minister of music at Twelfth Street Church in Paducah and is presently serving in this capacity at First Church, Princeton.

Mrs. Douglas is the former Janie Black from Louisville.

Douglas' parents are Mr. and Mrs. C. Garvice Douglas of Lone Oak. He is a brother to Mrs. Bill Clark Thomas (Ruth Douglas) who is a missionary to Malaysia and the missionary speaker during the W.M.U. Week's Conference.

Douglas will be assisted in the music by Miss Cheri Bowling, a very talented young lady from First Church, Princeton, who assists in the church's music ministry.

Bible Study At Cedarmore



Graves

Bible Study at Cedarmore during WMU Week and Week-end Conferences will be led by Allen Graves during WMU Week and by Kenneth Chafin during WMU Week-end.

Graves has been Dean of the School of Religious Education of Southern Seminary since 1955.

He is the author of three books and has served with distinction in professional and denominational organizations.



Chafin

Bible teacher for the Week-end Conference will be Kenneth Chafin.

Chafin has served as Billy Graham Professor of Evangelism at Southern Seminary since 1965. Prior to that he was on the faculty of Southwestern Seminary at Ft. Worth. He has served as pastor of churches in New Mexico and Texas.

He has written numerous articles and curriculum materials for denominational periodicals in the field of evangelism and worship.

Training Union

Training Union Announces Conferences for Leaders

by Eldon Boone

Leadership Conferences for Training Union leaders and officers across Kentucky will be offered in five areas across the state the week of September 25-29. Two separate sessions will be offered each day to those who attend.

The afternoon session (from 4 to 5:15 local time) will offer training helps for workers with nursery through intermediate age groups. Special emphasis will also be given to an interpretation of the new Training Union Achievement Guide, (replacing the Standard of Excellence).

The evening session (from 6:45 to 9 local time) will offer help in making the best use of literature in all age groups—adult through nursery. Separate age-group conferences will pinpoint the use of the fall curriculum. General officers will focus on expanding the total church training program. There will also be a special session for associational Training Union officers.

Of special interest in both afternoon and evening sessions will be conferences on teaching and training the mentally retarded.

Conference places are:

- Sept. 25—First Baptist, Somerset
- Sept. 26—Central Baptist, Lexington
- Sept. 27—Ninth & O Baptist, Louisville
- Sept. 28—Third Baptist, Owensboro
- Sept. 29—First Baptist, Paducah

Appalachia Emerges: Progress Continues on Many Fronts

(CONTINUED FROM PAGE 3)

Baptist, Holiness, Methodist, and Episcopal groups are finding a common denominator. Area evangelistic crusades, county crusades, and ministerial social actions groups are speaking to the obvious moral and spiritual needs of the community.

Evangelism in Depth is a classic ex-

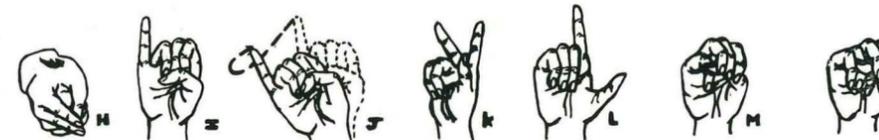
ample in which most of the evangelical groups are combining their energies to make an impact upon the unreached throughout the region. Even in the territory noted as a "religious" one, over 70% of the adult population has no organic membership in the local churches. The religious leadership has begun to accept the necessity of com-

binning energies and resources to make an impact strong enough to penetrate the climate of spiritual indifference.

All of the challenges and obstacles have not been overcome within Appalachia, but there is a new temper which is emerging, and it shows promise of a commitment to deal directly with the needs of the area called, "Appalachia."

You Can Talk to the Deaf

by Bill Goble



AN ANGEL

IN

HER

HOUSE.

DETAILS OF SYMBOLS USED

THIS IS (THAT)—

Right "Y" hand, palm down, is placed in left open hand, palm up

THE STORY—

Left hand, palm right, tips up; right hand, palm left, tips out; lock together thumb and index finger of right hand with thumb and index of left; pull hands apart several inches; repeat several times

SAW, (SEE, SEEN)—

Right "V" hand, palm toward face,

tips up; touch tips of right "V" to face just below the eyes, move hand forward in direction of thing seen, so right palm is up

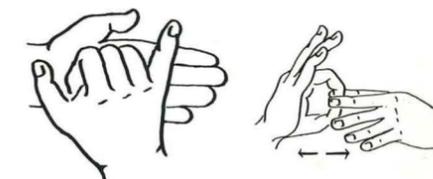
THE (AN) ANGEL—

Place fingertips on shoulders then move hands forward and outward in flapping motion, shows wings in motion

IN (INTO, WITHIN)—

Left "C" hand, palm right, thumb and

THE STORY OF JESUS



THIS IS THE STORY OF MARY.

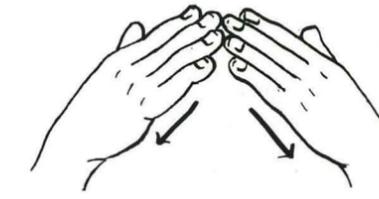
(Spell out with manual alphabet)

MARY

(Spell out with manual alphabet)



SAW



HOUSE.

index finger side up; tips of right "and" hand, pointing down, are placed in left "C" hand

YOU (HE, SHE, HIM, HER)—

Point index finger at the person being talked about

HOUSE—

Both open hands, tips touching and pointing up, shows top of house; hands are drawn downward and toward respective sides to form sides of roof



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