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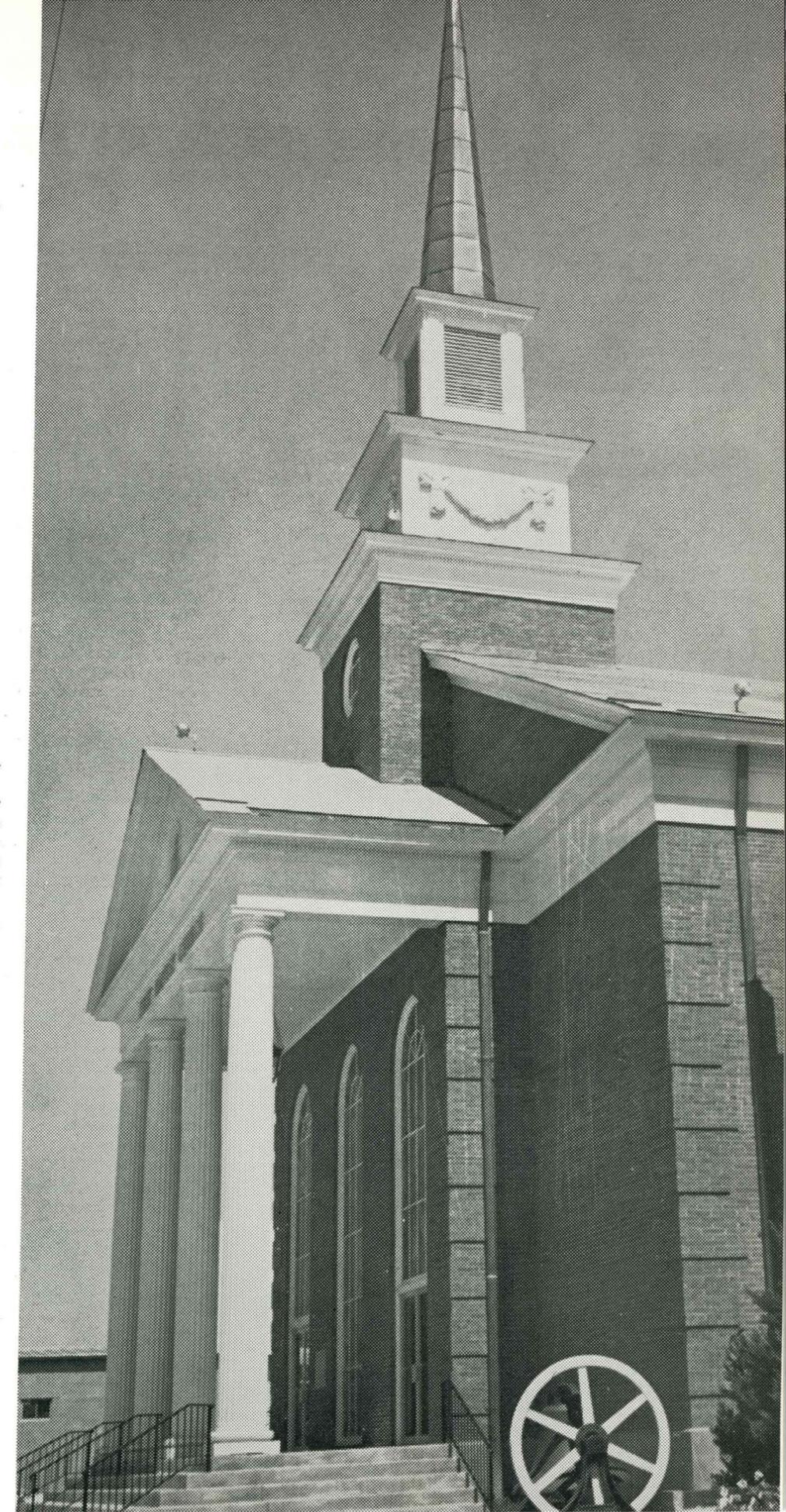
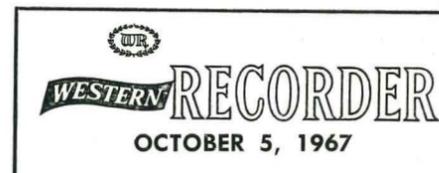
**New Sanctuary of the  
First Baptist Church  
Of Shepherdsville, Kentucky**

This new colonial style building for First Baptist Church of Shepherdsville was dedicated during the summer. Constructed at a cost of \$250,000, it is the fifth building in which the church has worshipped.

Seven large stained glass windows were taken from the older building and included in the new sanctuary. Pastor Bruce V. Hartsell, who has served the Shepherdsville church for the past 22 years, preached a series of sermons on the theological truths portrayed in the drawings in the windows soon after the new building was finished.

On November 19 of this year the Shepherdsville congregation will observe its 130th anniversary. It was constituted on that day in 1837 following a protracted meeting at Shepherdsville, which resulted in the conversion and baptism of 65 persons.

WESTERN RECORDER PHOTO





## GLEANINGS FROM THE FIELD

**ROBERT L. PALMER** celebrated his seventh year as pastor of First Baptist Church, Williamsburg, Kentucky, on Sunday, September 24.

**JAMES DONALD BAKER**, former director of public relations at Southwest Baptist College, Bolivar, Missouri, has been named director of the news bureau at New Orleans Seminary.

**BOBBY D. COMPTON**, pastor of First Cedar Creek Baptist Church, Bardstown, and Mrs. Compton left the United States September 11 to begin a year of Spanish language study in Costa Rica. They are new Foreign Mission Board appointees.

**COHAN CAMPBELL** of Prestonsburg, Kentucky, was the evangelist in recent revival services at the Aberdeen, Ohio, Baptist Church. Eight persons made professions of faith.

**NEW ORLEANS SEMINARY** has received a \$50,000 gift from Mr. and Mrs. Robert E. Thompson, II, of New Orleans. It is the second largest gift received from a living donor by the Baptist institution in almost a decade.

**THIRTY SBC MINISTERS** and two foreign missionaries were in South Africa during September to participate in an evangelistic campaign. It took the place of a larger crusade which would have been organized by the Home Mission Board, but was cancelled when the Board learned that white and Negro evangelists could not travel together.

**BOTH PREMIUMS** and allowance for room rates will be raised January 1, 1968, in the Annuity Board's Health Benefit Plan. Annuity Board officials said the increases were necessary because of the rising costs in hospital and medical care in recent months.

**ZENO WALL**, 85, prominent North Carolina Baptist leader who formerly was head of a North Carolina Baptist college and children's home, died recently in Shelby, North Carolina.

**GARFIELD AVENUE BAPTIST CHURCH** of Louisville held its annual homecoming service on Sunday, October 1. Dinner was served at noon on the church grounds.

**COLBY RAGLAND**, pastor of the Providence Baptist Church in Franklin County for the past 11½ years, has resigned. Ragland says he feels his work has been completed at Providence, and that his plans for the future have not yet been made.

**LEXINGTON'S TRINITY BAPTIST CHURCH** observed its 20th anniversary on Sunday, September 17. It was organized with 73 charter members on September 21, 1947. Pastor Bob W. Brown reports that the church conducted successful outdoor Sunday night services during the last six weeks of the summer.

**WOODLAND BAPTIST CHURCH** of Middletown is now selling bonds to finance construction of the first unit in its long-range building program. Peter Rhea Jones is pastor of the young congregation.

**THE FIRST BAPTIST CHURCH** of Jeffersonton recently voted to initiate a weekly family night program with supper and to begin publication of a church newsletter. Harry A. Gray, Jr., minister of music, was named church program coordinator to supervise this new phase of the church's ministry. Edward Straney is pastor of the congregation.

**PAUL FOX**, pastor of Lakewood Baptist Church, Huntsville, Alabama, for the past four years, has resigned to join the staff of the guidance counseling department at Camp Breckinridge, Kentucky. He is a former pastor of Central Baptist Church in Winchester, Kentucky.

**ALBERT J. GISLER**, pastor of the Greensburg Baptist Church, has resigned to accept the pastorate of the Crestwood Baptist Church in Frankfort. Before going to Greensburg, Gisler was pastor of the Immanuel Baptist Church in Frankfort. A native of Stanford, he formerly served in Buffalo, Kentucky, and Pittsburg, Pennsylvania.

**RECENT REVIVAL SERVICES** at Bethlehem Baptist Church, Louisville, featured John Wright, pastor of Forest Park Baptist Church, Joplin, Missouri, as evangelist. Willism Cromer, professor of religious education at Southern Seminary, led the congregational singing.

**GARLAND A. MURPHEY**, a graduate of Murray State University in Kentucky, has joined the staff of Grand Canyon College (Baptist), in Phoenix, Arizona, as visiting professor of business. For the past ten years, Murphey has been bookkeeper and bursar at Murray State.

**THE W.M.U.** of Eminence Baptist Church in Eminence, Kentucky, has passed a resolution of appreciation for Mrs. Will Jones, who died recently. She was a faithful member of the Woman's Missionary Society of that church.

**TRUSTEES** of the Baptist Children's Homes of North Carolina have voted to cease commercial printing at its printshop in Thomasville, North Carolina, and to authorize purchase of land and development of a new children's home unit in western North Carolina.

**MR. AND MRS. F. HOWARD WALSH** of Fort Worth, Texas, have given \$20,000 to Southwestern Seminary there for a new seminary medical center and clinic.

**JAMES A. PONDER**, pastor of First Baptist Church at Carmi, Illinois, has been named the new secretary of evangelism for the Illinois Baptist State Association, with headquarters in Carbondale.

**JOHN DRAKEFORD**, professor of counseling and pastoral care at Southwestern Seminary, Fort Worth, Texas, has been invited by Bishop Fulton J. Sheen to lecture at a Catholic School in Rochester, New York. The school is St. Bernard's Seminary.

**VICE-PRESIDENT HUBERT H. HUMPHREY**, speaking at the National Baptist Convention, U.S.A., Inc., at Denver, called for whites and blacks to continue to work together to solve the nation's civil rights problems.

**ALTON BAPTIST CHURCH** near Lawrenceburg, Kentucky, held its annual homecoming service October 1. Pastor Tyre Denney's brother, Willis, spoke at the afternoon service. Lunch was served at the noon hour.

<b>WESTERN RECORDER</b>		
<small>"Earnestly Contend for the Faith Which was Once for All Delivered to the Saints" — Jude 3</small>		
<b>KENTUCKY BAPTIST BUILDING • MIDDLETOWN, KENTUCKY 40243</b>		
Vol. 141	October 5, 1967	Number 39
<small>Editor</small>		
<small>Business and Circulation Manager</small>		
<small>Assistant Editor</small>		
<small>Superintendent of Printing</small>		
<small>Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown. Second class postage paid at Middletown, Kentucky.</small>		

WESTERN RECORDER

### CONCLUSIONS OF THE B.E.S.T. STUDY: No. 1

## Relationship Between the College and the Convention

The vital relationship between a Baptist college and the denomination that sponsors it was the object of much concern by the participants in the Baptist Education Study Task. It was recognized that lack of understanding of the role, the purpose, and the functions of the church and the college often results in criticisms, disagreements, and tensions which tend to weaken the effectiveness of their Christian witnessing. Churches and colleges, however, by their very nature as institutions, differ from one another in structure, in scope of concern, and in types of activity. Varying concepts of the purposes and functions of these complementary agencies necessarily lead to differences of opinion and areas of tension between the churches and colleges. Disagreements concerning Christian education arise within the churches as well as within the colleges.

Since the resolution of conflicting ideas is an essential part of the college process, it is easy for the onlooker to gain an impression of some aspects of a college that may be confusing and misleading both to the college and its con-

stituency. Without conscious effort on the part of the colleges and the churches to resolve the conflicting ideas, the whole Christian enterprise can suffer damage.

There was widespread agreement that many of the misunderstandings and tensions are due to the lack of effective communications between the colleges

**This is the first in a series of articles on the conclusions of the Baptist Education Study Task, which the Western Recorder will publish in the following weeks. The conclusions were released recently after the two-year study ended.**

and the denomination. In large measure such communications are sketchy and are characterized more by appeal than by the orderly flow of essential information.

Conscious efforts on the part of a college to inform its constituency and to interpret its purposes, its activities, and its problems, should be a matter of constant concern. The college also should keep itself constantly aware of the pur-

poses and activities of the churches and their organizations.

Similarly, the churches through all possible channels must communicate their desires, their purposes, and attitudes regarding the spirit and the work of their colleges.

Again and again the need was expressed for both the denomination and the colleges to provide statements of purpose that are mutually acceptable. These statements of purpose should then be widely disseminated throughout the entire Baptist constituency. Such statements of purpose, if properly matured, will reflect the relationship between the denomination and its institutions. At the same time, questions regarding lines of authority and methods of operation can be made clear.

Much attention is given to the important basic policy which provides that conventions which own and operate colleges do so through duly elected trustees. Educational policy in this respect is accepted throughout the world of higher education. Specific reference is made to the standards of the accredi-

(CONTINUED ON PAGE 13)

## Does the New Testament Teach Apostasy?

by WAYNE E. WARD

For anyone who has ever studied the New Testament carefully in the original Greek language, the answer to this question is obvious. Not only does the very word *apostasia* occur (as in II Thess. 2:3 and Heb. 3:12); but, even more important, the idea is taught in a dozen different places by as many different synonyms.

The word *apostasy* literally means "standing back from" or repudiating something. There can be no doubt that the New Testament repeatedly describes it, warns against it, and pronounces a fatal judgment upon those who commit it. There is absolutely no question about the fact of apostasy. The real question is: **Who** can commit apostasy? What is the experience and the spiritual condition of those people who are warned against apostasy; how are they in danger of committing apostasy; and exactly what happens to them if they do?

**Who** can commit apostasy? We should settle some dust by answering immediately that nowhere in the Bible is it said that one can "be saved" or experience "salvation" and then commit apostasy. Anyone who persists in saying that a person can be saved and then commit apostasy is, in the strictest sense of the word, literally speaking nonsense. Whatever salvation may involve or result in, it cannot involve apostasy. The

two are absolutely and diametrically opposed, and if one term is used the other is eliminated.

However, some people want to use the word "saved" to mean that one has publicly professed faith in Christ, been baptized, and joined the church. Again, there is absolutely no doubt that the New Testament describes people who have done all this and yet "fell away" into utter perdition (Heb. 6:4-6; II Peter 2:20-22; I John 2:19). Yet, it is never said that one can be regenerated (born again), or become a "new creature," or "pass out of death into life," or have "eternal life"—and then commit apostasy.

This is exactly the point of the repeated warnings against apostasy, especially in Hebrews and II Peter. Some people who belonged to the Christian community were not showing in their lives the evidence of the new birth, or the nature of a new creature in Christ, or the fruits of the Christian life. These people were being warned that they did not have the real salvation experience unless their lives demonstrated the unmistakable evidence of persevering faith and obedience to Christ.

It is not a case then of people being saved and later being lost; it is a solemn warning that many people may **think** they are saved when, in fact, they are not! "By their fruits you shall know

them"—and not by their profession, "Lord, Lord," or their membership in the church.

Many Baptists are going to face one day an awesome reckoning for encouraging people to sit back and feel secure because they have made a profession of faith, been baptized, and joined the church. The false security of these external signs, without the genuine evidence of a fruit-bearing Christian life, may be lulling thousands into a spiritual stupor on the road to hell.

The Bible does **not** teach the eternal security of everyone who professes faith in Christ. Rather, it says that God "who began a good work in you will bring it to completion at the day of Jesus Christ" (Philip. 1:6). It says that we "by God's power are guarded through faith for a salvation ready to be revealed in the last time" (I Pet. 1:5).

If one does not demonstrate in his life the evidence of this power of God which is guarding us through faith, day by day, then he is not a regenerated child of God no matter how many professions he has made.

The alternatives are clear: only those who persevere in a faithful and obedient relationship to Christ are truly saved. Those who renounce Christ by word and deed are departing from him because they never really belonged to him!



**BEST Report Deserves Study**

In this *Western Recorder* issue we begin a series of articles on Baptist higher education. The material for these articles will come from the recently-published report of the two-year study of Baptist higher education. This study, known as BEST, was authorized by the Southern Baptist Convention and was directed by the Southern Baptist Education Commission.

This material from the BEST report is highly recommended for careful consideration by all of our readers. It deals with the most pressing problem for Southern Baptists in this decade of the 20th century.

The depth study was not restricted to college finances. Money, as important as it is for our schools, is only one of our problems. There are other pressing problems which must be solved before Baptists do much more for our schools.

For example, the BEST study revealed a deplorable lack of understanding of the purpose and objectives of Baptists in higher education. Neither state conventions that sponsor the schools nor even the schools themselves have a clearly understood and stated philosophy of Christian higher education. Where there is little understanding, there is little enthusiasm; and where there is little enthusiasm, there is little support. In Kentucky this was clearly demonstrated in the Christian Education Advance Campaign.

We do have vague ideas and notions about our schools, but these are far from the whole truth. Most Baptist colleges began as schools to train Baptist preachers and other church-related vocational workers. Our schools are still thought of this way by many Baptists. The other students attending our schools are expected to be trained so as to return to their communities to assume lay leadership places in their churches and in the denomination.

Our Baptist schools now are far from what they started out to be. They do train some ministers and other church-related vocational students, but the percentage of these in the student bodies is lower and lower. The number of Baptist church-related vocational students in non-Baptist schools is higher and higher.

Before we go much further in higher education, we need to know what we are really trying to do in our colleges. Each state Baptist convention which sponsors colleges should develop a clearly defined and understood philosophy of Baptist higher education. Each college should do the same.

Once this is done we will have a better basis for solving a second problem exposed by BEST. This is the problem of denomination and college relations. This is likely the most serious problem in Baptist higher education. Too often the denomination which sponsors a college doesn't really know what the college is trying to do, and many times the college hasn't tried hard to keep the denomination informed. The college, on the other hand, doesn't appear to understand the objectives of the denomination. Some college teachers and students are cynical and critical of the denomination and consider it more of a liability than an asset. On the other hand, many Baptists are suspicious and critical of their own colleges.

Kentucky is a prime example of this problem. Much of the history of Georgetown College is a record of controversy between the school and the Convention. The rift at times has been so deep that financial support of the school was temporarily withdrawn. The situation has been some better in recent years but still needs to improve. Sharp disagreements about college policies have dominated Kentucky Baptist discussion for the last several years, and the end is not yet in sight.

The responsibility for better college-denomination relations rests upon both school officials and denominational leaders. There must be open channels of communications between the two. Teachers and students should have the denominational objectives presented and interpreted accurately to them, while denominational leaders should interpret the schools' programs and objectives to the Baptist constituency.

The BEST report has a long list of recommended guidelines and possible solutions to our higher educational problems. The report is "must reading" for every Kentucky Baptist pastor and should be made available to every layman interested in Kentucky Baptist higher education. It is available from the Southern Baptist Education Commission, 460 James Robertson Parkway, Nashville, Tennessee, for 50c a copy.

The report is the distillation of the thinking of more than 8,000 participants over a two-year period of study. If there is any wisdom among Southern Baptists today on the subject of higher education, it should be found in this report. Its careful study and implementation will go a long way toward determining the role of Southern Baptists in higher education in this and succeeding generations.

**Summer's End**

Most glorious of all the year is summer's end and autumn's arrival. The heavy harvest softens the thought of winter's winds, and bright October sunlight makes dreary December seem far away.

All the world becomes a canvas in autumn, as the divine artist does His annual masterpiece with a rainbow for a brush. The sweetgum is done in red, the dogwood in crimson and the hickory in brown. The fingertips of the maples' arms are first splashed with yellow and gold before the whole tree becomes a burning bush. The walnut sheds all her garments early, but the modest pinoak refuses to undress until spring's new garments come.

In the fields, the tall green corn of August is brown in October. The once-upturned ears of golden grain hang heavily toward the earth, from whence came food and water for maturity. The meadows are sprinkled with the year's last wild flowers, the fence-rows are decorated with goldenrod which escaped the mower's blade. The freshly-turned soil is turning green with the first blades of winter's grain.

In the woodland a stillness whispers of coming death. An early falling leaf drifts aimlessly to its winter bed, while twitting birds make a merry song as

if spring and not winter is ahead. One squirrel bounds up the hillside with a nut for his winter pantry; another barks angrily at a human intruder. With every bark is a twitch of his gracefully curved tail, and his eyes watch carefully every move of his unwelcome visitor.

A gentle breeze rustles in the treetops above, and below a windy gust sweeps along a wave of weeping leaves. A distant jay fusses with his fellows, while red breasted robins congregate to lay plans for their southern journey.

Summer's end has a sweet sadness. It speaks of abundant harvest and providential plenty, of creatures' cooperation with Creator's care, of the response of fields and forests to their maker's plan. In October all the world is aglow with God, and no signs of nature's rebellion appear. All nature willingly submits to its Lord's plan and peacefully prepares to lie down to deserved rest with assurance of spring's resurrection.

Blessed is the man whose teacher is nature. He also brings forth his fruit in season and lies down in peace confident that a greater experience awaits winter's end and glory's beginning.

**Recommendations of the Executive Board to the Convention**

1967 Convention: Louisville, November 8-10

Article VIII of the Constitution of the Kentucky Baptist Convention states that "thirty days prior to the annual meeting of the Convention, the Executive Board shall publish in the *Western Recorder* its recommendations, except in an emergency that may arise thereafter."

The following recommendations will be presented to the Convention on Wednesday afternoon, November 8. The Program Committee has approved one recommendation which may be presented to the Convention, subject to the approval of the Executive Board meeting on November 7.

**I. Cooperative Program—Budget Goals, 1967-69**

	1966-67 Budget	1967-68* Budget	1968-69 Budget Goal
A. Cooperative Program Goal			
1. Distributable Operating Budget	\$3,500,000.	\$3,750,000.	\$3,950,000.
2. Capital Funds Phase	over total	over total	over total
B. Other Budget Income (est.)	**324,596.	300,892.	175,000.
Total Budget Goal	\$3,824,596.	\$4,050,892	\$4,125,000.
C. Kentucky Baptist Causes	2,362,500.	2,587,500.	2,725,500.
Distribution of this item			
established by vote of the Executive Board at its regular meeting for consideration of the detail Budget	(67.5%)	(69%)	(69%)
Other Budget Income (est.)	324,596.	300,892.	175,000.
Total Kentucky Causes	\$2,687,096.	\$2,888,392.	\$2,900,500.
D. Convention-Wide Causes	1,137,500.	1,162,500.	1,224,500.
The distribution of this item as voted by Southern Baptist Convention.	(32.5%)	(31%)	(31%)

\* The 1967-68 General Budget approved at the annual meeting of the Convention at Bowling Green, Kentucky, November 16, 1966.

\*\* Detail of other estimated income: (not including designations for schools, colleges, hospitals, church buildings, Woman's Missionary Union, *Western Recorder*, Cedarmore, children's homes, Christian Education Advance, and refund on budget expenditures.)

**II. General Recommendations for 1968-69 Budget**

1. If the Cooperative Program receipts exceed the total

budget goals for operations including Christian Education loan payment allocation, all this excess is to be given to Cedarmore development. If the Cooperative Program receipts from the churches fall below the goal, the schools and student centers reserve which was established by the Administrative Committee on April 1, 1966, will be called upon to complete the goal.

2. We heartily recommend that all our churches continue to support the Cooperative Program, and to increase their contributions at least three per cent of the total new budget, and 4% or 5% more if possible.

3. That Cooperative Program Day be observed on April 20, 1969, or the nearest convenient Sunday. Churches which seldom give or give below their worthy level are invited to take an offering on this day.

4. We further recommend that the vacation Bible school offerings be given to world-wide missions through the Cooperative Program.

5. That we approve annual Thanksgiving offering for our children's homes.

6. That we approve the Mother's Day Offering for charity work in our three hospitals.

7. That we give approval to the annual offerings of the W.M.U.—Lottie Moon Offering for Foreign Missions; Annie Armstrong Offering for Home Missions; and the State Missions Offering.

8. That we again ask the Sunday Schools to observe State Missions Day for educational purposes only.

9. That we urge all persons who made pledges to the Christian Education Advance program for capital funds to honor these pledges on schedule through the campaign period; and that others be invited to begin participation in this program. That we approve an offering on Baptist College and Seminary Day.

10. That the Kentucky Baptist Convention does not recognize or approve any other special offerings aside from these

(CONTINUED ON PAGE 9)

## Executive Committee Asks for Study of Holiday Bill

The Executive Committee of the Southern Baptist Convention adopted statements asking for a study of the effects upon churches of a bill in Congress concerning Monday holidays, and endorsed cooperation in evangelism with all interested Christian groups.

"We believe," said a statement adopted by the Executive Committee, "that Southern Baptists without compromising convictions or polity, should seek opportunity to share evangelistic concerns and insights with all Christian groups seeking to express interest in the field of evangelism."

The statement also suggested that the Home Mission Board evangelism division consider the possibility of calling a conference of evangelism leaders of various Christian denominations in the U.S., and it commended an effort in Atlanta, Georgia, to distribute 1,000,000 copies of the New Testament "Today's English Version."

The statement on Monday holidays asked the Baptist Joint Committee on Public Affairs in Washington to make a study of the effect of a bill in Congress to schedule certain national holidays on Mondays.

The statement expressed concern that such a bill might "disrupt participation in the ongoing worship and work of

churches and thus encourage the secular spirit."

Although the Executive Committee did not endorse or condemn the legislation, it indicated in the statement that long holiday weekends scheduled from Friday through Sunday would be preferable to a Saturday through Monday schedule.

In major actions, the Executive Committee voted to shift the meeting sites for the 1968 and 1969 meetings of the Southern Baptist Convention, so that the 1968 convention would be held in Houston and the 1969 convention would be in New Orleans.

Dates for the meetings will be June 3-7, 1968, in Houston; and June 9-13, 1969, in New Orleans.

Most of the three-day meeting of the Executive Committee was devoted to capital needs hearings for 12 SBC agencies, which presented capital needs for the next five years (1968-73) totaling \$37,500,000.

The program subcommittee of the Executive Committee will study the needs and report its recommendations to the full Executive Committee in February. The final capital needs budget adopted by the committee must get full convention approval.

The Executive Committee also heard

the final reports of the Baptist Education Study Task Findings Committee, and several statistical studies on education, church-related vocations, and other such reports.

A recommendation was adopted for referral to the SBC when it meets in Houston proposing that the dates for the 1970 convention in Denver be changed from the week of June 1-5 to the week of June 8-12, in keeping with votes taken at the SBC last year when messengers expressed preference for the second week in June.

It also commended the idea of several Baptist agencies establishing an exhibit at the Hemis Fair to be held in San Antonio Tex., in 1968, but asked the agencies involved to make their own decisions about participation in the exhibit.

A resolution was also adopted commending the way in which Baptists rallied to the aid of the flood-stricken people of Fairbanks, Alaska.

The Executive Committee also authorized a self-liquidating \$215,000 mortgage to finance ten faculty housing units at Golden Gate Baptist Theological Seminary.

Tribute was paid to J. W. Storer, retired executive secretary-treasurer of the SBC Foundation, during a special ceremony; and a portrait of Porter W. Routh, executive secretary of the Executive Committee for 16 years, was unveiled to hang along with the portraits of other executive secretaries. (BP)

### Eugene Siler Speaks At White Oak Homecoming

Eugene Siler, former president of the Kentucky Baptist Convention, was the main speaker at the White Oak Baptist Church homecoming on September 3rd, according to Pastor James C. Porter. Porter led in the reopening of this church near Williamsburg in May of this year, and now a building fund drive is under way. Siler assisted in launching this building fund campaign.

Pastor Porter also reports that the restoration program at Pleasant View Church is almost complete. This is a historic log church which is being restored to its original state.

Pastor Porter has raised over \$2,000 for this project, but reports he needs \$600 more for its completion. He says that the park facilities and church grounds, which are a part of the restoration project, will be available for Baptist groups for week-end retreats, camping and picnics.

Porter, whose address is Route 1, Box 53, Russell Springs, Kentucky, is appealing to individuals in Kentucky to help him with funds to complete the work.



### New Building for Grayson Baptists

Members of the congregation of First Baptist Church, Grayson, Kentucky, held a ground-breaking service this summer to signify the beginning of construction on a new \$100,000 sanctuary. Participating in the event were (left to right) B. O. Satterly, chairman of the deacons; W. L. Kouns, Sr., deacon; Mrs. Mary Fralley, who gave the church 18 lots; Mrs. Sussie Kibbey, the only living charter member of the church; George Clark, Jr., chairman of the building committee, and J. C. Stephens, pastor.

## SBC Cooperation in Evangelism With Evangelical Groups Discussed

A meeting of about 50 Florida Baptist pastors at Cape Kennedy resulted in strong support for cooperation between evangelicals in evangelism, but opposition to creation of any new ecumenical organization of evangelicals.

The dialogue meeting was not sponsored by any official Baptist group, but was called by three Florida pastors, Adrian Rogers of Merritt Island, Peter Lord of Cocoa Beach, and Ed French, pastor of Haverhill Baptist Church in West Palm Beach who was chairman.

In a major address, Shirwood Wirt, a Presbyterian who edits the Billy Graham Association's *Decision* magazine, said there is a "crying need" for cooperation in evangelism across denominational lines in every city in America.

Harold Lindsey, associate in the evangelism division for the Southern Baptist Home Mission Board, said that this organization is strongly in favor of cooperation with other denominations in conducting evangelistic crusades similar to Graham's.

In another major address, West Palm Beach Pastor Jess Moody outlined a plan he called "Win America" whereby all evangelicals, both in and out of the National Council of Churches, could cooperate in evangelistic efforts.

Moody suggested that the evangelism chairmen of several denominations form a cabinet and elect a national chairman, someone of international stature like Billy Graham, and enlist 100,000 churches of various denominations to enter a simultaneous crusade in 1972 or 1973.

Moody, in a speech at the Southern Baptist Pastors' Conference in Miami Beach earlier this year, proposed that Southern Baptists consider participation in "evangelical ecumenicalism as an option to the ecumenical movement."

At the Southern Baptist Convention a few days later, a motion was made by Alastair Walker, pastor of First Baptist Church in Griffin, Georgia, that the SBC appoint a committee to study co-

operation with evangelicals.

In the closing address, Southern Baptist Theological Seminary Professor Kenneth L. Chafin of Louisville, gave a critique of evangelical ecumenicity on an organized, structured basis, quoting lengthy passages from Carl F. H. Henry's *Evangelicalism on the Brink of Crisis*, saying "I don't think Baptists will go with this."

Chafin said that Southern Baptists have no intention of moving toward any structural ecumenicity, whether the World Council of Churches or some evangelical counterpart.

"I do see Southern Baptists being intensely interested in working with other groups to do evangelism," said Chafin.



### Missionary Photographers

Fon H. Scofield (left), director of the SBC Foreign Mission Board's division of visual education, discusses assignments with (left to right) Gerald Harvey, James E. Legg and W. Robert Hart before the four leave for photographic projects on SBC foreign mission fields around the world.

## North Carolina Baptists Reaffirm Pastors' Right to Minority Views

The public affairs committee of the Baptist State Convention of North Carolina urged the state's 3,450 Baptist churches to guard their ministers' rights to speak out on controversial issues even though they may sometimes espouse minority views.

The committee specifically cited such controversial issues as war and peace, economic and racial tensions, and personal morality and ethics.

It noted that Baptists in North Carolina are dealing with the same tensions between pastors and churches that Baptists in Atlanta, Georgia, are facing. The Atlanta Baptist Association will consider this fall a proposal to establish two committees to deal with these tensions.

These tensions, the committee said, may sometimes lead to estrangement of ministers and laymen, and that the genius of Baptist witness of freedom of expression and dissent guarantees that this will happen.

"The committee therefore feels that the convention in the name of Baptist principles should disavow any fellowship founded upon conformity and assent and find effective ways to retain members of the fellowship who espouse minority views, not of doctrine, but of the expression and implementation of the Christian witness in the world today.

In addition to its statement on pastor-church tensions, the committee also issued statements on Bible reading in the public schools and rioting and acts of violence in U.S. cities.

They urged school officials to abide

### "The Church and the Ordinances"

Even many prominent Southern Baptists who do not agree with "all the author's conclusions" say that Buell H. Kazee's book, *The Church and the Ordinances*, is the best thing in many years on the subject of "alien baptism." At Baptist Book Stores—\$2.00.

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# Baptist Pastor's Victorious Spirit Attracts Nation-wide Attention

A Baptist minister whose bout with cancer made front-page news across the nation died at Palo Alto, California, but his pastor said his victorious spirit continued to the end.

Several months ago, San Francisco papers gave wide coverage to cancer-stricken Otis Holladay, one major paper bannered the story, "About To Die, But Not About To Quit."

"My assurance and joy seem to be something new for them," commented Holladay to the *California Southern Baptist* in trying to explain why the story made front page news.

Physicians told him he had about six months to live, and perhaps a year. News reports said he planned to spend his last months visiting with patients in the Palo Alto Convalescent Hospital "to build the morals and strengthen the

faith of the elderly patients there."

Holladay had resigned as pastor of First Baptist Church at Belmont, California, in the fall of 1965 when he learned he had malignancy.

A large crowd attended the funeral at Southern Baptist Church, Palo Alto, on September 3. Leonard Watkins, pastor of First Baptist Church, Klamath, California, preached the funeral message and Clifton Hodson, pastor of the Palo Alto church where Holladay was a member, officiated.

His pastor said that Holladay's victorious spirit continued to the end. He requested that an evangelistic sermon and an invitation be given during his funeral, which he planned.

He is survived by his widow and two daughters, two grandchildren, one brother and two sisters. (BP)

# McSwain to Lead Tour to Youth Conference

Mr. and Mrs. T. L. McSwain of Paducah will be the leaders for a tour of Europe and attendance at the Baptist Youth Conference in the summer of 1968. McSwain is pastor of Immanuel Baptist Church, and has made earlier visits to Europe.

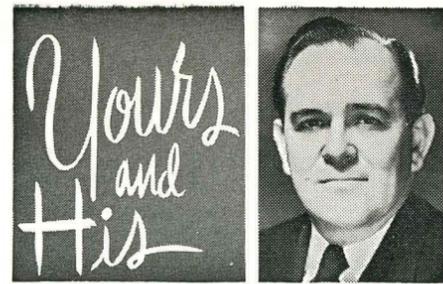
The party will include 35 high school seniors, college and career young people, and youth leaders. They will attend the Seventh Baptist World Youth Conference, which is expected to draw 5,000 young people from 60 countries of the world. Following the stay in Berne for the Youth Conference, the group will spend 17 days touring Switzerland, France, Holland, Germany, Italy and England. McSwain says the itiner-

ary has been carefully worked out in order to visit some of the most historical and interesting sites not always seen by tourists.

The itinerary will include a tour of Shakespeare Country in England and a cruise by steamer on the Rhine River through Germany.

The package cost from Louisville to Louisville is \$699. This includes everything except passport, registration at Berne, and lunch and dinner while in Berne.

McSwain says he believes this is the best tour at the most reasonable cost available. For more information, interested persons are advised to contact T. L. McSwain, 208 Sycamore Drive, Paducah, Kentucky 42001.



## I Appreciate You

Ever so often I sit myself down and think over the pleasure I have in thinking about how much I appreciate you as Kentucky Baptists. I thank God for your friendship, your prayers, your faithfulness in the Lord's cause at home, and in missionary outreach. When I think that our more than 2,200 churches ranging from 13 to more than 5,000 in membership, who, alike, love our Lord, love our church, love the lost world, and love the denomination which provides us with a vehicle, a tool, for sharing Christ with the whole world, my heart can hardly keep in my body. It leaps for joy. I want to sing:

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

## Friendships Growing

When I think of the growing friendship which our work together has caused to be renewed from earlier days in the Seminary and in Kentucky churches, or, the new friendships with fellow pastors and leaders in the churches,—again, my heart rejoices! At first I was a stranger to most of you, now I feel as if I know most of you and some of us have had such sweet experiences of joy, sorrow, and mutual service. We are becoming one—our vines are growing together, we are "friends in Christ." We have learned to rejoice and to weep together—we are living:

"We share our mutual woes,  
Our mutual burdens bear;  
And often for each other flows  
The sympathizing tear."

## Soon We Will Be Together

The annual sessions of the Kentucky Baptist Convention are coming next month—November 8-10, in Walnut Street Church in Louisville. On the Tuesday before, November 7th, the ministers' conference, the ministers of music, the religious education association will meet—along with the Executive Board.

But November 8-10 is the Convention. We will have blessed fellowship, we will "look upon the fields" and see that the "laborers are few" but mighty reapers. We will sing, we will pray, we will share, we will plan for conquest in our Saviour's Name. So, come:

*Harold G. Sanders*

# Recommendations of the Executive Board to the Convention

(CONTINUED FROM PAGE 5)

mentioned above, and that we heartily disapprove of any other appeals through our churches, organizations in the churches, or list of members in the churches when such appeals are made by institutions or agencies sharing in the Cooperative Program receipts. We recognize the right of our institutions to approach individuals for gifts, of \$100.00 or more, but these gifts must be considered an integral part of the Christian Education Advance capital needs program.

11. That we instruct all our institutions and agencies sharing in Cooperative Program receipts to furnish before January 1 of each year, a summary of their receipts and disbursements for the past year for publication in our ANNUAL; and a copy of their latest annual audit, made by a certified public accountant, to the office of our treasurer on or before November 1 of each year. The treasurer is instructed to withhold Cooperative Program appropriations from any institution or agency which does not send in these reports by the dates indicated. Furthermore, in accordance with the CEA ground rules, each participating institution will give a monthly report and remittance of all capital funds to the convention treasurer. Designated funds will be returned by check to each participant.

## III. Formula Allocating Christian Education Funds

I. Program of Higher Education (3 colleges) .....	\$510,714
1. Basic Allocation 25% .....	\$127,677
2. Student Allocation 75% .....	383,037
Georgetown .....	\$177,404
Other colleges .....	205,633
II. Program of Adult Ministerial Training (Clear Creek) .....	60,000
III. Program of High School Baptist Education (Oneida) .....	36,000
IV. IBM Operation for Christian Education Advance (Promotion for CEA from CEA Receipts) .....	12,000
	12,000
	\$618,714
V. Capital Loan Allowance .....	222,990
	\$841,704

## IV. Crusade of Americas in Kentucky, 1969

Lewis C. Ray made a motion that the recommendations of our Executive Secretary be approved as follows: "That the Kentucky Baptist Convention enter wholeheartedly into preparation for and participation in the Crusade of the Americas in the spring of 1969; that the Executive Board challenge all our churches, associations, departments, agencies and institutions to become involved, and to support the secretary of evangelism who will be giving staff leadership to the Crusade; that a statewide Crusade Committee be set up to assist in planning a statewide campaign in Kentucky; and furthermore, to consider ways and means of possibly aiding the Ohio Baptist Convention's Crusade in Toledo in July 1969. Motion carried.

NOTE: A state-wide Crusade Committee was appointed by the President of the Convention, and at the request of the Executive Secretary, John C. Huffman was asked to be chairman. At a recent meeting they recommended full involvement in the Kentucky Crusade and assistance to and sponsorship of the Toledo, Ohio, Crusade in July, 1969.

## V. Report from Special Committee to Change Constitution On Method of Electing Executive Board Members

(See Article VII in front of the **Book of Reports**) Minutes of the Executive Board, November 15, 1966

J. Chester Badgett, Chairman of the committee, presented the report as follows:

### A. Recommendation to the Convention:

The following paragraph is recommended to replace the second paragraph in Article VII of the Constitution of the Kentucky Baptist Convention:

"Each nomination shall be the sole responsibility of the Committee on Nominations of the Convention. The Committee on Nominations shall be composed of two members from each of the eight regions. Terms of office of the present members of the Committee on Nominations will be honored. Forty members of the Board shall constitute a quorum."

B. Recommendations to the Executive Board in order to implement the recommendation to the Convention:

"All terms of present Board members shall be hon-

ored. Future selections shall be made in accordance with the stated formula through the Kentucky Baptist Convention's Committee on Nominations.

"The Nominating Committee of the Executive Board shall be instructed to place every member of the Board on a Standing Committee."

Respectfully submitted,

SPECIAL COMMITTEE  
J. Chester Badgett, Chairman  
H. C. Chiles  
Robert E. Humphreys  
E. Keevil Judy  
Verlin C. Kruschwitz  
Franklin Owen

Kruschwitz moved adoption of the recommendations.

Robert Oldham made a substitute motion that Article VII be changed to read "Each District Association shall nominate one person for each membership on the Board." The substitute motion carried 29 to 18.

NOTE: At the annual Executive Board meeting May 8-9, 1967, the Administrative Committee sought unsuccessfully to rescind approval of this recommendation. The minutes read:

"Chairman Othar O. Smith presented recommendations as follows:

1. Smith moved that the committee recommend to the Executive Board that we **not make the proposed intention to change Article VII** of the **Constitution** during the next annual session of the Kentucky Baptist Convention and thus leave the Constitution as it is. The motion was seconded but was rejected. The vote was 28-39."

Thus, the Executive Board recommendation is contained in the larger print just above. Both votes were taken late in the meetings.

## VI. Committee on Civic Righteousness and Public Morals

Subject to approval of the Executive Board meeting November 7, the following recommendation came from the Program Committee:

That the Executive Board "... recommend to the Kentucky Baptist Convention that due to overlapping of committee work of the Committee on Civic Righteousness and Public Morals (a Convention committee) and the Christian Life Committee (an Executive Board standing committee), that the Committee on Civic Righteousness and Public Morals be discontinued after this Convention (1967) and all of its duties be merged into the Christian Life Committee."

JOHN C. HUFFMAN, Chairman  
HAROLD G. SANDERS,  
Executive Secretary-Treasurer

## PROPOSED AMENDMENTS TO CONSTITUTION

Several individuals gave notice of intention at the 1966 annual meeting to propose amendments to the Constitution at the 1967 annual meeting, some of which relate to Recommendation V of the Executive Board.

1. John M. Wall gave notice of intention at the 1966 Convention to change Article VII of the Constitution in 1967 by amending the second paragraph to read as follows:

"Each nomination shall be the sole responsibility of the Committee on Nominations of the Convention. The Committee on Nominations shall be composed of two members from each of the eight regions. Forty (40) members shall constitute a quorum."

2. Harold Mincey presented a notice of intention at the 1966 Convention to amend Article IX of the Constitution in 1967 by adding the following:

"All Convention committees and boards shall include both ordained and lay persons as members. No more than two-thirds of the members of any committee or board shall be laymen or ordained persons."

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## Georgia Baptists to Study Baptist College Picture

The Education Commission of the Georgia Baptist Convention has been asked to call in professional help to make an urgent study of the convention's entire program of Christian higher education, with a view to possible merger or consolidation of some colleges.

The action was taken by the convention's Executive Committee, meeting in quarterly session in Atlanta. The vote followed an afternoon session devoted entirely to a discussion of the financial problems facing Georgia's six Baptist colleges.

W. Robert Jackson, pastor of First

Baptist Church in Dalton, Georgia, made the motion calling for the special study, with the hope that some definite recommendations would come within the next 12 months.

The Executive Committee had earlier heard Rufus C. Harris, president of Mercer University at Macon, Georgia, make an impassioned plea for the convention to "take a hard look" at its college situation.

Harris said this hard look should determine (1) "how the total of Georgia Baptist monies for the colleges may be enlarged or, failing that, (2) how the

number of participants may be decreased or (3) consider some merger arrangements."

Harris also said Georgia Baptists might need to cut back on their gifts to Southern Baptist Convention causes to meet the financial plight of their colleges.

He said: "Everyone actively favors all of the causes. But if our home causes are imperiled, as the Georgia Baptist colleges are presently imperiled, some new arrangements would seem appropriate."

Searcy S. Garrison, executive secretary of the Georgia Baptist Convention, disagreed with Harris, as did presidents of the other five Georgia Baptist colleges.

All said, in essence, that the colleges must live within their incomes and that a proper balance must be maintained between school needs and other causes in the Cooperative Program.

In other actions, the Executive Committee authorized Norman Junior College in Norman Park, Georgia, to borrow up to \$400,000 to erect a new library building.

The committee also approved a 1968 Cooperative Program budget of \$4,937,400, an increase of \$531,260 over the 1967 budget. After deduction of \$541,200 in administrative and promotion expenses, the budget would be divided on a 50-50 basis with Georgia and SBC causes. (BP)

### Immanuel Church, Frankfort, Calls Minister of Music

Immanuel Baptist Church of Frankfort has called Don Hart of that city as minister of music.

A graduate of Georgetown College, Hart previously served Central Baptist Church of Corbin, First Church of Danville and the Versailles Baptist Church in the ministry of church music.

The pastor at Immanuel Baptist Church is Malcolm G. Lunceford.



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## Maryland College Trustees Ask Severance of Convention Ties

Trustees of the Maryland Baptist College at Walkersville voted to request that its ties be severed with the Baptist Convention of Maryland, and that the school become "a private liberal arts college eternally committed to the principles and beliefs of evangelical Christianity."

The action came after the State Mission board of the Maryland convention had turned down the college's request for permission to conduct a \$5,000,000 fund drive, and its plea for more convention support.

Trustees of the embryonic school accepted one of three proposed alternatives that the state convention board had suggested:

That the trustees consider the possibility of the college's severance from the convention to become a private Christian liberal-arts college.

The proposal, now that it has been approved by the college trustees, must next be approved by the State Mission Board of the convention and the full

convention.

Basic reason for the decision to sever ties with the convention, according to Maryland Baptist College President C. Eugene Kratz, was that the convention could not afford the financial requirements as projected by the trustees, since original planning estimated the cost to the school at a ratio of about \$4,000 per student whereas actual cost would be about \$10,000 per student initial capital investment.

Earlier, on May 20, the college trustees had adopted a comprehensive plan for development of the school called "Analyses and Proposals." It was this overall plan the convention's State Mission Board said was not financially feasible.

Rather than cut back on the quality of the four-year school described in the development plan, the trustees chose to sever ties with the convention.

Kratz told the Baptist Press that the resolution as finally adopted by the trustees featured these aspects:

►It accepted the statement of the State Missions Board of the convention that it could not afford the financial responsibilities that the development plan suggested.

►It suggested that an entirely new corporation be organized, with a new slate of trustees, to take over the assets and appropriate liabilities from the present college corporation.

►It requested the Baptist Convention of Maryland and its State Mission Board to transmit the assets to the new corporation free of denominational sponsorship and control.

►It requested convention and college officials to determine what kind of participation the college might expect from the convention in future years.

Kratz said the action was "one of the greatest disappointments I've ever experienced," since he had come to Maryland with the hopes of building a quality Baptist college. (BP)



### Goodbye to Ridgecrest

Willard Weeks, who is retiring after 17 years as manager of Ridgecrest Baptist Assembly in North Carolina, looks at plans for the last of many buildings built while he was manager. In the background is recently-completed Rhododendron Hall.

## Campbell County and North Bend Associations Merged This Summer

The Campbell County and North Bend Baptist Associations, which have been sponsoring jointly the Northern Kentucky Baptist Mission Program for the past several years, voted to merge during a joint meeting of the two groups held this summer.

The new association will be known as the Northern Kentucky Baptist Association. It takes in the counties of Boone, Campbell and Kenton, located across the Ohio River from Cincinnati.

A total of 61 churches and 29,000 Baptists are involved in the merger. Chase W. Jennings, who has served as superintendent of the joint mission program of the two associations, will continue



Munro

as the superintendent of missions for the new association.

George S. Munro, pastor of First Baptist Church, Fort Thomas, was elected first moderator of the new association. For the past three years he has served as chairman

of a special survey committee, which recommended the merger of the two associations and presented a proposed constitution.

Other officers elected were Kenneth Milam, moderator-elect; Clarence R. Lassetter, secretary; Charles Minch, assistant secretary; John Meyer, treasurer; Paul Godsey, parliamentarian; Everette Alford, Sunday School superintendent; William F. Barnard, associate Sunday school superintendent; Harold Grall, Training Union Director, and Richard Stiltner, associate.

Associational representatives on the state Baptist Executive Board are Ward Spencer of Ashland Avenue church; Don Davidson of New Banklick church; Keith D. LaGesse of Erlanger church, and Gayle Toole, pastor of Hebron Baptist Church.

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# SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for October 15, 1967)

INTERNATIONAL SERIES

## THE LORD OF HISTORY

God called Amos from his work in the field and commissioned him to warn the people of the punishment which He was about to send upon them because of their terrible wickedness.

Amos 1:3-5

The Syrians had heavy sledges with

iron teeth protruding below the wood to separate the grain from the stalks. Their leaders were so cruel, barbarous and merciless that they sent these instruments into the battlefield and had them dragged across the prostrate bodies of those who had fallen in the battle but gave a slight appearance of surviving the attack. Naturally, many wondered why an all-powerful God permitted such an atrocious thing to happen. Amos made it clear that those who inflicted such inhuman treatment most assuredly would be punished for it. God never overlooks such cruelty, and in this case captivity was one form of the divine punishment.

Amos 2:4-7

Amos began his prophecy with a pronouncement of the judgment of God upon the surrounding pagan nations, and the people rejoiced to hear his denunciation and condemnation of them, as well as his announcement of their fate.

Amos then proceeded to denounce the sins of Judah, and his message was received with enthusiasm by the people of Israel. It seems that most people like preaching if it is a denunciation of the sins of others, and especially those whom they do not like. Amos charged the people of Judah with rejecting the law of the Lord, failure to obey the commandments of God, and following their fathers into idolatry. History proves that those who reject the Word of God do not have any respect for His will, and do not make any attempt to obey His commandments.

Amos declared that the fires of God's

judgment were going to fall upon Judah, due to the sins of her people, and that Jerusalem would be burned. The guilt of Judah was greater than that of the surrounding pagan nations because she had received God's law and had been instructed as to how to keep that law.

When Amos proceeded to direct his attention to the sins of Israel, and to warn her people of God's inevitable judgment upon them, the demeanor of the people changed quickly and completely. Amos charged Israel with injustice, greed, disregard for and oppression of the poor, failure to perform their spiritual duties, and the practice of gross immorality. It is utterly impossible for any people to indulge in such sins without being subjected to the judgment and chastisement of God.

Amos 9:7-8

God judges all nations, but those who enjoy special privileges are to be judged on the basis of the light which they have received, and therefore have greater responsibilities than the ones which have not been favored so highly. The judgment of Israel would be more exacting and severe than that of other nations because her people had been given a better opportunity to know and to do God's will. It was only fair that the Israelites would be punished more severely for their sins than would the heathen nations because of the greater revelations which they had received.

God was determined to bring judgment upon Israel, but He did not have any intention of completely destroying her. He gave the assurance that He would preserve a remnant of the faithful ones and through them make possible the fulfilment of His previous wonderful promise and covenant.

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## THE JOY OF WORSHIP

Real worship of the true God is always a joyous experience for His children.

Deuteronomy 12:10-12

Aware that Israelites would soon be crossing the Jordan, which was between them and the land of Canaan in which they were going to dwell in safety, Moses told them that they must have a central place of worship. In this sanctuary in Jerusalem they would acquire a better understanding of God's plan of

the ages and worship Him only, thereby averting the strong temptation to revert to former practices of improper worship. Worshiping God and having fellowship with Him would certainly bring great joy and numerous blessings to them.

Psalms 100:1-5

The Psalms sound a continuous paean of praise to God for His goodness and His wonderful works for the children of men.

In this prophetic psalm, restored Israel in understanding fellowship with God, having lost her spiritual pride and exclusiveness, invites all others to share in her joy by appearing before God for the purpose of worshiping Him with joy and gratitude. In that coming day it will be recognized that, however long the Lord may have permitted the nations to worship their self-made gods, the time has come when these gods are shown to be false, and only the God of Israel is to be worshiped.

Israel's humility is seen in that she will not make any claim to superiority, but will ascribe all the glory and honor unto her God. She has come to her place by the grace and mercy of God in fulfilling His announced purpose when He first chose His people.

Israel is also represented under the figure of sheep, to be protected and provided for by God's hand and not by her own strength. Into this humility and the blessing that flows from it, she invites all others to enter with her. The na-

tions are exhorted to approach with thanksgiving because of what He says, that is, His Word. The reason for such worship is simply that the Lord is good. His goodness is universal, extending to all the earth. His mercy is everlasting, and His truth endureth to all generations.

Thanksgiving and praise should fill our hearts as we worship God. He who praises God glorifies Him and enriches his own soul. Let us sing His praises and serve Him with gladness because God made us and we belong to Him. We are invited to enter His gates, thank and praise Him, and bless His name because He is good, merciful and faithful. **I Thessalonians 5:16-18**

In spite of floggings, fetters and friendlessness, Paul rejoiced in the Lord. Even though he could not rejoice in himself or in his circumstances, Paul did rejoice in his fellowship with the Lord in His service. We, too, can and should rejoice in Him, whose grace and power never change. If we avail ourselves of

the supply of grace that is in Christ, we shall be able to rejoice in Him, even when everything else seems to be going wrong. This rejoicing will kill the desire for sinful pleasures and enhance the charm and influence of the Christian life. It will stimulate us to good deeds, as well as gladden and help others.

Prayer increases our joy and opens new doors for Christian service. If there is a delay in receiving the things for which we pray, that need not discourage us. Christ said, "Men ought always to pray, and not to faint."

Gratitude or thanksgiving for what God has done for us and has given us is an essential part of real worship. For mercies received and enjoyed we are to be thankful in the midnight darkness as well as in the bright sunshine. We should be thankful for our material blessings; our physical blessings, such as good health and material comforts; and for our spiritual blessings—the Saviour, the Scriptures, the churches, and the assurance of a home in heaven.

## Relationship Between the College and the Convention

(CONTINUED FROM PAGE 3)

ing agencies. The Southern Association of Colleges and Schools takes particular pains to state that the governing board is the legally constituted body representing the founders, the religious sponsors, or the supporting governmental unit. It specifically provides that the governing board should not be subject to undue pressures from state officials or other political or religious groups (Standard 2).

There is general agreement that college policies and actions should not be determined on the floor of a convention. Messengers to conventions may properly express their views and opinions. They may take action expressing their views and desires regarding the operation of the institutions, and such actions should be given full consideration by boards of trustees. But the boards are not bound by them. The sponsoring bodies are protected in their ultimate control by the privilege of electing trustees as

provided in their constitution and by-laws.

There are legal and moral considerations that have to do with college and denominational relationships. Each should be clearly understood.

A more careful orientation of college trustees regarding their powers, duties and responsibilities is highly desirable. Convention officials as representatives of the group electing the trustees have the responsibility to make clear the denominational obligations and duties incumbent in the office of the trustee. College officials in turn should make clear the institutional duties of trustees.

The development and maintenance of college-denominational relationships cannot be left to chance. The desired ends cannot be achieved by means of occasional, spasmodic efforts. Presidents cannot delegate leadership for good denominational relations to departments or special representatives. However, a well-qualified staff thoroughly schooled in the work of interpreting the colleges and the churches to each other is highly valuable.

The responsibility of the colleges to the churches calls for special emphasis. College administrators and faculties should seriously study how they and their activities relate to the overall convention objectives in Christian education.

Leaders in convention boards and departments also have a special responsibility in their ministry through higher education to provide a year-round, well-planned program of information and enlistment of support for the colleges.

Effective college-denominational relations require more than the separate activities of the institutions and the churches. Some types of cooperative and reciprocal action can enhance strong working relationships.

The stewardship of the colleges to the churches calls for special emphasis. College administrators and faculties should seriously study how they themselves and the college endeavors in which they are engaged relate to the overall convention objectives in Christian education.

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# KENTUCKY BAPTISTS AT WORK

## Annuity

### Should the Minister Own His Home?

by A. W. Walker

Many churches are facing this question. Should the minister or other church employee own his home, or should it be furnished by the church?



Walker

Circumstances in the local church have much to do with the answer to this question. In most cases, it would be better for the church and the minister if the church would furnish a "housing allowance" and let the minister be paying for his own home. In this way, when the minister reaches retirement age he will have his house paid for. Then he would not have to use up a good part of his retirement income for housing.

The present policy of most of our churches is to furnish a home for the minister. In this way, the church can pay a smaller salary and not feel bad about it. In some cases this may be the best policy for all concerned. However, in times of inflation it becomes increasingly hard for the minister to accumulate a savings account sufficient to buy a home.

By the time he provides his family's living expense, pays his children's way through college, and provides transportation, he has little left for savings.

In providing the minister a housing allowance with which to pay for his own home, it doesn't cost the church in most cases any more than the payments it would be paying on a pastorium for their pastor.

Also, the federal government, through the Internal Revenue Service, has ruled that money given to the minister for housing purposes is not subject to income tax if it is all used for that purpose.

Many young men feel called into the Gospel ministry, but hesitate to accept when they realize how hard it will be on their families and their future security. Many young men have decided to serve the Lord as laymen in various ways and have the financial security of owning their own homes and many other things they could never have as a minister.

Churches can remove some of these obstacles by making it possible for the pastor to accumulate a home, and by providing him a good retirement income through our Southern Baptist Protection Program.

Let us advise with you about these matters.

## Church Music

### Program for Music Association Announced

by Eugene F. Quinn

President W. Voris Howard announces the following program for the Kentucky Baptist Music Association for all church musicians and leaders:

**Kentucky Baptist Music Association**  
November 7-8, 1967

Crescent Hill Baptist Church  
2800 Frankfort Avenue  
Louisville, Kentucky

#### Tuesday Morning

10:00 Ministers of Music Sing  
12:00 Adjourn for lunch

#### Tuesday Afternoon

2:00 Call to Order—  
W. Voris Howard, President  
2:05 Musical Devotion—Latonia Baptist Church Sanctuary Choir-Ensemble  
2:15 Welcome—Arnold Epley, Minister of Music, Crescent Hill Baptist Church  
2:20 Choral Concert—A Cappella Choir, Georgetown College, Wayne Johnson, Director  
3:00 Coke Break  
3:15 Sharing of Choral materials for Adult and Youth Choirs—Eugene Quinn, Coordinator  
5:15 Fellowship Hour  
5:30 Fellowship Dinner—Crescent Hill Baptist Church—Recreation Hall  
6:15 After Dinner Feature: "Children's Music—Materials and Presentation"—Charles Crocker  
7:30 Musical Devotion—Walnut Street Baptist Church—Chancel Choir Ensemble  
7:40 Church Music Trends—Eugene Quinn  
8:00 Practical Hymn Arranging—Dr. Phillip Landgrave  
9:00 Business Session  
**Wednesday Morning**  
7:30 Breakfast—Crescent Hill Baptist Church—Recreation Hall  
8:00 Musical Devotion—President-Elect—Jack Duval  
8:10 Inspiration Address—Dr. G. Allen West, Jr.

Reservations are necessary for those who will plan to attend the dinner on Tuesday and the breakfast on Wednesday. Send reservations to the church music department, Kentucky Baptist Building, Middletown, Kentucky 40243, indicating the number in your party for each of the meals. The rates will be as reasonable as possible for good food!

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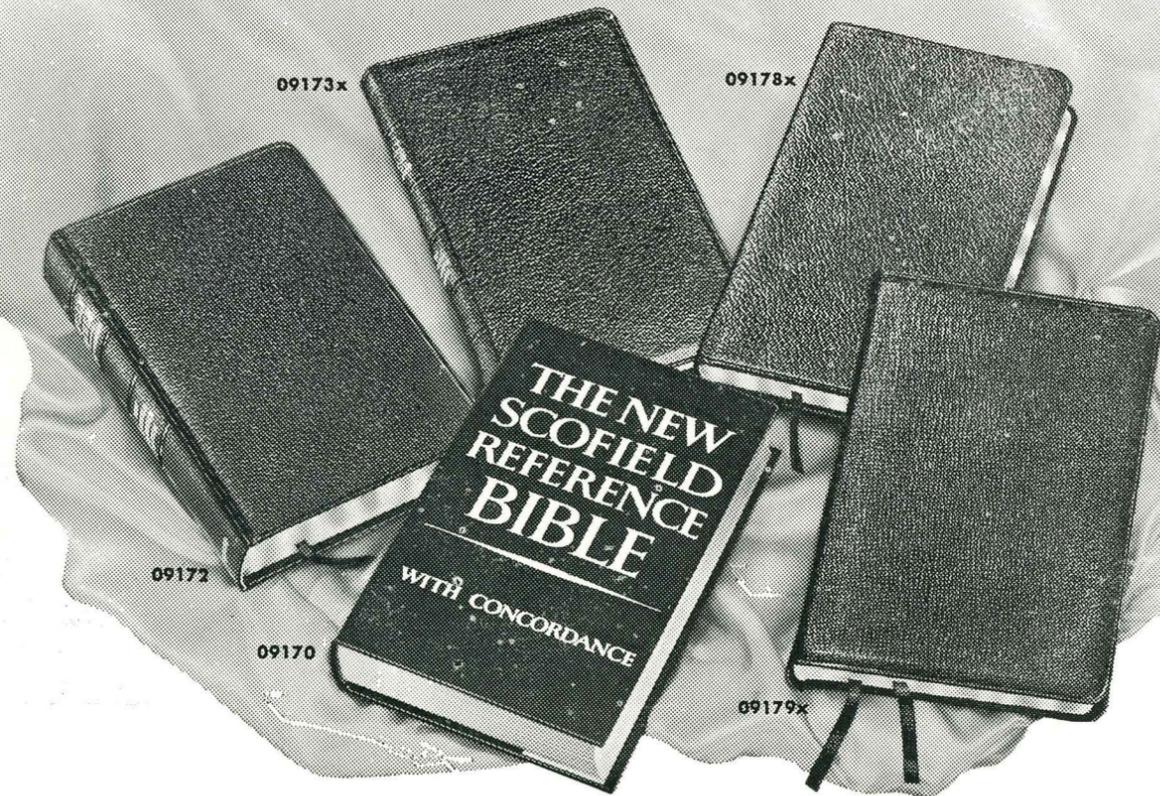
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