

WJR  
**WESTERN** RECORDER

AUGUST 30, 1969

Hurricane Camille destroyed the Mississippi Gulf coast Sunday, August 17. Below, the First Baptist Church of Long Beach was left standing while a nearby shopping center was demolished. The church had water standing three feet deep in the sanctuary. One observer said the pews were jammed against the front of the auditorium "like an accordion." For additional information see stories pages 8-9.





## GLEANINGS FROM THE FIELD

**HILLVUE HEIGHTS Baptist Church** of Bowling Green has air conditioned its educational plant. Sixteen new air conditioners were installed in the building to accomplish this goal.

**CAROLYN ADKISSON** of Owensboro has been a winner in the Junior Memory Work and Bible Drill for the past four years according to information recently received by state Training Union Secretary James Whaley. Carolyn is a member of Third Baptist Church of Owensboro. She has served as an associational G.A. Officer for two years. She has also participated in the regional hymn playing festivals for three years receiving the grade of A each time.



Adkisson

**GEORGE KNIGHT**, former assistant editor of *Western Recorder*, and his wife Dorothy announce the birth of their second child Kathryn Eileen. She was born August 10 at 1:58 a.m. and weighed 7 lbs. 2 ozs. Knight now edits two magazines for the Sunday School Board in Nashville, Tennessee.

**SUNDAY, SEPTEMBER 7**, has been designated a National Day of Prayer in behalf of the U. S. Congress of Evangelism slated for Minneapolis, Minnesota, September 8-13. The Congress will bring together leaders from several denominations in the United States. Reservations are still available by writing to Box 3686, Loring Station, Minneapolis, Minnesota 55403. The phone number is (612) 332-8088.

**MRS. BETTY JEAN CHATHAM** of Shelbyville recently returned from a concert tour sponsored by the Foreign Mission Board of the SBC. Together with Mrs. Beverly Terrell of Dallas, Texas, Mrs. Chatham gave concerts in Oslo, Norway, Florence and Rome, Italy, and Belfast, Ireland.

**AUDUBON BAPTIST CHURCH**, Louisville, will observe its 25th anniversary celebration, September 21. Former pastor Alvis B. Carpenter will be the featured speaker. All former members and friends are invited to the services and reception, according to Pastor James C. Jones.

### NOTICE

*The Sunday School Growth Workshop scheduled for Camp Howard Wallins September 5-6 has been changed to the Harlan Baptist Church, Harlan, Kentucky. The workshop opens Friday evening at 7:30 p.m. and closes at Saturday noon.*

**JAMES MARKHAM**, 23, has been appointed by the Home Mission Board to serve in the US-2 program. A native of Sturgis, Kentucky, Markham is a member of the Calvary Baptist Church in Lexington. He has been appointed to serve in Christian Social Ministries in Brooklyn, New York. A graduate of University of Kentucky with a degree in horticulture, he plans a career in recreation or in landscape design.



Markham

**LITTLE RIVER Baptist Association** held a Note Burning Ceremony on the front lawn of its property at 127 Nunn Boulevard in Cadiz, recently. The occasion marked the final payment on the association's missionary home. According to Joe Weaver, area missionary, freewill offerings by the churches helped pay off the mortgage four and a half years ahead of time. Weaver said this saved the association "a great deal of interest." An Open House followed the note burning ceremony.

**RESOLUTIONS** of appreciation for Mrs. F. A. Engle, Sr., Richmond, Ky., have been expressed by the Philathea Sunday School Class of the First Baptist Church, Richmond. The resolutions characterize Mrs. Engle as "a beloved teacher, deeply loved by her class and esteemed and respected by all." Mrs. Engle died on April 15, 1969. She was a native of Whitley County and had taught in the public schools of Whitley County, Corbin, Winchester and Richmond. She was the widow of Dr. F. A. Engle, Sr., for 35 years professor of education at Eastern Kentucky University and a deacon and Sunday school teacher at the First Baptist Church.



Engle

**THE RADIO AND TELEVISION COMMISSION** of the SBC will air the nation's first Japanese Baptist radio program during mid-September. The program will first be aired in the San Francisco, California, area. The 15 minute program will be similar in format to the English language "Baptist Hour." Speaker for the series will be Raymond Ozasa, pastor of a Japanese congregation in Tiburon, California. Music will be furnished by the Far East Broadcasting Company.

**THE DEACONS** of the Glasgow Baptist Church have passed a resolution of appreciation for Terry L. Hatchett who recently died. The resolution took note of the many capacities in which Hatchett served and characterized him as one who has "paid many contributions of inestimable value."

The wag who said that Baptist pastors have only two times when they can resign—too early or too late—was painfully close to reality. For, since Baptists have no commonly accepted plan of getting ministers and churches together and apart; each pastor is left to his own designs in order to survive. This means that though a good man may know that he ought to resign because the work is deteriorating in his hands, since he has no ready place to go he tries to justify staying on. Sometimes this means increased tensions in the congregation and smoldering, or even open, hostility, with official groups passing resolutions demanding that he go. There ought to be a better way to handle this thorny problem.

In my last pastorate, before joining a seminary faculty, I enlisted the assistance of certain discerning deacons to help interpret my pastoral tenure. "I'm only one man with the usual five senses," I said to them, "so I can't see and hear everything. I want you, therefore, to be my extra eyes and ears, and I insist that you tell me the truth, good or bad."

## TOO EARLY

They were reluctant at first, but when I urged they agreed. Occasionally one or more of them would report a trouble spot in the congregation and together we'd decide if it would cause disruption or whether it was a minor flare up that they could quietly quell. Yet all the while I was prepared to go if these dependable counselors concluded that I'd not be able to swing the opposition around. I had long since determined that I would not try to lead a church that, for whatever the reasons, no longer would follow me.

In my opinion, too many pastors refuse to recognize the signs that most others see plainly. Such men often stubbornly resolve to stay on in spite of all.

A competent woman in such a deteriorating fellowship exploded about her pastor repeatedly asserting that God had led him to that church but had not signaled him to leave.

"But God has signaled the rest of us," the irate woman said firmly. "It should be obvious to all but the willfully blind

## BY

C. DeWitt Matthews  
Professor of Preaching  
Midwestern Baptist  
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Kansas City, Missouri

that this man is no longer leading this church."

Laymen from several churches have told me about their pastor's refusal to admit that the time of parting had come. One frustrated man said sadly, "I don't know any other move to make since I've talked with our pastor with honest bluntness about the need for him to go, but he just says he'll pray for me!"

Why is it that such ministers seem to be saying that they are the only ones who get signals from God about tenure? Don't church officers have "ears" tuned to God's voice in this matter, too? Admittedly, some adamant laymen assume unwarranted dictatorial roles by telling pastors how to do their work and when to resign. But there are other occasions when, by every known law of human leadership, the pastor should bow out and let someone else try his hand at leading these "difficult" people.

I suspect that such rigidity is exhibited primarily by the pastor who has no other place to go. So, rather than be put out "on the curb," he says in convincingly pious tones, "I have no word from God that I should leave." Yet all the time, the dominant conviction of the congregation may be, "Go, man, go!" So this "cover-up" technique of refusing to

## OR

admit that he's lost the leadership initiative also denies that God is nudging him out.

The truth is, however, that if the deacons and educational officers are opposed to a pastor's leadership—for whatever the reason—he can't win by staying, however good a man he is, or however conscientiously he listens for a signal from God that will be different from that which the lay leaders say they hear. In short, no man can lead a congregation successfully if the leaders in it no longer follow him.

But some men, when faced with mounting opposition, demand a congregational vote of confidence and use family and friends to solicit support. What is worse is that sometimes pastors' frantic, busy-body wives have been known to take charge of the effort to build sentiment for their husbands. But if a pastor has to resort to such a stratagem he does not understand the meaning of the handwriting on the wall that others plainly comprehend, "weighed in the balances and found wanting." By that time his fate is already determined and resigning would be less painful than waging a war for survival with an unhappy and divided people.

Gaines S. Dobbins used to tell of a seminary student who said that all four-

teen of the church's deacons had voted to recommend his resignation. "What decision should I make, Dr. Dobbins?" the frightened young man asked. "You have no decision to make, sir," said the wise professor. "It's already been made for you, so go quickly."

But churches are frequently split asunder by pastors who determine to "stick it out," no matter what church leaders say. One told me, "If they don't like the way I'm leading, they ought to join another church. If anyone goes they'll have to do it, for I'm staying."

Of course, every church has some "soreheads" in its membership, but when these make trouble discerning pastors know how to secure support from responsible members. But why do pastors suppose that they are more aware of God's will for the church than are the deacons and the educational leadership? Increasingly, intelligent laymen are wise to how some pastors cover up their ineptness by pontificating, "God led me here and he has thus far not led me away." These laymen rightfully question such pastors' assumption of a sensitivity above other men by implying

## TOO LATE

that they and they alone get clear signals from God on pastoral tenure.

So, whether pastors stay or go should be determined from two directions, not one. If the people are happily responding and if pastors feel challenge in their work, one usually can safely assume that God wills that they remain. But if enthusiasm declines, if dissension is widespread, if attendance and cooperation sag, if offerings nose-dive and baptisms hit bottom, pastors ought to surmise that they've "lost the ball" and will eventually lose the "game."

If Baptists would formulate some system by which pastors could move from churches with more dispatch, good men would less often get caught in this predicament. But as long as we have no plan I suppose pastors, when pressed by church leaders to move on, will echo what many of their preacher brethren before them have said, "I have no signal from God about leaving, so I'm staying."

The cruel reality is that Baptist pastors survive only by their own grit and God's grace. But they weaken their case if they deny that God means for them to go when the congregations' dominant belief is that a change would be good for both the men and the churches.

## WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—Jude 3

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Cost of making cuts must be assumed by those sending pictures for publication.



## Jews And Baptists Profit From Talk Together

The Jewish-Baptist Scholars' Conference, August 18-20, at Southern Baptist Theological Seminary was informative, stimulating and inspiring. This first formal conversation ever between Jews and Southern Baptists was the result of four years of planning by the Department of Work Related to Nonevangelicals of the Southern Baptist Home Mission Board and by the Interreligious Affairs Department of the American Jewish Committee.

Dr. Joe Dick Estes, who heads the Southern Baptist work with nonevangelicals, is to be credited with the Baptist part in bringing about this conference. Estes, a former Kentuckian who has served as a pastor, college professor, Christian education secretary and a foreign missionary, is one of the brightest minds among Southern Baptists today.

The dialogue was more than a friendly get-together. The participants dealt with such vital issues as the Jewish and Baptist understanding of the place of Israel, the concept of Messiah, the meaning of conversion and church-state relations. Jewish and Baptist scholars delivered papers on the theme of each session and other scholars responded to each paper. There were also small informal conferences as well as open discussion in plenary sessions.

The openness, frankness and candor of the participants were refreshing. Just to sit down together and talk about the issues that divide Baptists and Jews was an enlightening and profitable experience. To see how lovable Jewish rabbis and professors are is a blessing in itself.

The conference was not without its difficulties. Two hang ups were noticeable, especially in the early sessions. One of these was the concern of the Jews that they had been invited for the purpose of being converted by the Baptists. The Jews were very sensitive on this point and had to be assured more than once that this was not the purpose of the conference. The Baptists, however, left no doubt that they longed to see Jews accept Jesus Christ as God's Messiah.

The other difficulty was in the area of communi-

cation. The same words were often found to mean entirely two different things to the two groups. For example, conversion to the Jews means a turning back to a covenant relationship already experienced. To be born a Jew means one is automatically a member of the covenant. Baptists, on the other hand, believe conversion is a radical change in which a faith response brings one outside into the Kingdom relationship for the first time.

In spite of these difficulties the conference was far more than an exchange of pleasantries and an expression of mutual love. The very frank and uninhibited discussion probably revealed that our differences are even greater than we thought. The discussions also revealed, however, that Jews and Baptists have some meaningful common heritage and ideals and have often suffered similar mistreatment at the hands of their enemies. Jews and Baptists are closer in spirit than in thought.

The conference was a milestone in the history of Southern Baptists, some of whom have often exhibited Anti-Semitism. No Baptist experiencing this head to head and heart to heart encounter with these Jews could but love and respect them.

The conference was marked by moments of true inspiration. One of these was the last session when, in looking at the crumbling morals and suffering humanity of our nation and the world, the Baptists and Jews were ready to join in sounding a moral voice and in lending helping hands. There was a feeling of comradeship that defies description.

Some Baptists will tend to be critical of any such conversation and relations with Jews. This is sad in light of the realities of our day. A major portion of the world is already dominated by atheistic communism (Jews and Baptists are both persecuted in Russia today) and the rest of the world is being swallowed up rapidly by secularism. It is time for all who believe in God and the divinely revealed moral teachings to combine forces to prevent extinction of moral principles in this world. We don't have to give up our distinctives to work together for such ideals.

## Progress In Race Relations Is Slow But Sure

In the 1930's a professor in a Baptist college said there would be no integration of public schools in this generation to say nothing of a Baptist church. Today there is an integrated Baptist church which is named for this very professor.

This is illustrative of the changes which have taken place within a few years. Much progress has been made among Southern Baptists in race relations and no one is happier about it than the professor who predicted it would not happen.

The arch stronghold of segregation is considered to be the deep South. But remarkable changes are taking place and many Southerners have come a long way in a short time. Others, admittedly, have not budged.

Like most movements in history progress in race relations is not steady. There are setbacks tempo-

rarily. We are now in such a setback due to racial extremists and outright revolutionaries. We should not, however, be discouraged from working for racial justice by such setbacks.

Among Baptists the key person in changing attitudes is the pastor. Ordinarily, a true pastor who loves his flock can speak his convictions no matter how different they may be from those of the congregation and not be rejected. Sometimes, however, even genuine love on the part of the pastor does not guarantee his success in changing attitudes.

For this reason pastors should not judge each other. Some situations are much harder than others and those who work for Christian attitudes in race relations and fail are to be admired as much as those who succeed.

## On Turning Down The "Heat"

By BOB TERRY  
Assistant Editor

Harry Truman receives credit for originating the phrase, "If you can't stand the heat stay out of the kitchen." For Baptists that has been good advice down through the years. A pastor, state worker or denominational official all receive more than their share of the "heat."

Often it comes in the form of economic pressures or a campaign to get rid of the pastor or denominational worker or returning literature or cancelling subscriptions or vicious letter writing questioning everything from one's salvation to one's love for his mother, country and apple pie. It is biting, sarcastic and it hurts.

In secular society such things would not be allowed. Politicians and other community leaders are protected by what is called a libel law. But this law was designed for a purpose we often overlook. It was designed to encourage the creative and sensitive persons to speak-up about the issues of the day. Law-makers realized that an entire element of society (an important one) had abandoned community leadership, turning it over to the "thick skinned," those who could stand the "heat." Thus the law was made protecting the sensitive person from undue criticism for voicing an opinion.

Sociologists long ago demonstrated that one is more creative and sensitive to others when he is secure in his own surroundings. Because of our acute need for creative, sensitive people at all levels, this should speak volumes to Baptists.

A pastor who must weigh every word of every

sermon in light of whether or not it will jeopardize his job has little energy left for creative approaches to ministry and outreach.

A professor who must scrutinize every word he says in a local church, lest some would-be crusader start a campaign to brand him or the institution he represents as heretical, soon finds it more satisfying to cloister himself in ivy covered halls and leave convention leadership to the crusaders.

A writer who knows that to say the truth as he understands it will cost him a goodly portion of his subscribers finds it easy to rationalize that "the people aren't ready for this yet."

Is it any wonder that so many, once inclined toward denominational service, decide it isn't worth the "heat" and leave it to the "thick skinned"? Those who do stay find their energies drained and their God-given talents blunted.

This is tragic, perhaps today more than ever. Reaching people in this generation demands all the sensitivity to God's leadership that Baptists can muster. It demands all the creativity we can accumulate to translate this leadership into action. It challenges every innovative bone in our Southern Baptist denomination. Yet we persist in keeping the kitchen too hot for all but the "thickest skinned" of our ranks.

Baptists may not be able to adopt a religious libel law. However, some way must be found to turn the "heat" in our kitchen down and keep it down. We must be willing to protect each other from some would-be 20th century inquisitor who refuses to grant freedom of speech unless that speech agrees with his own close-minded ideas.

# European Christianity Reviving

One of the most encouraging aspects of Christianity today is the revived and intensified evangelistic endeavor in Europe, a specialist in evangelism told the 68-member Southern Baptist Foreign Mission Board during its meeting, August 18-20, at Glorieta Baptist Assembly.

"Whereas a few years ago some people in Europe were talking about the 'post-Christian era,' today they are talking about 'the theology of hope,'" said Rev. Joseph B. Underwood, the Board's consultant in evangelism and church development. "And this is not a mere eschatological hope," he continued. "It is an optimism based on absolute confidence in the power of the gospel of Jesus Christ to save people today as in every age."

He then gave a progress report on plans underway by Baptists of a number of Asian countries to hold evangelistic campaigns in 1970 in connection with the meeting of the Baptist World Alliance in Tokyo, Japan. Conferences on evangelism will be conducted in the participating countries early in the year.

International teams of specialists will share in these conferences, emphasizing spiritual preparation for evangelism; personal, home, and church evangelism; opportunities offered by mass rallies; and conservation of results of all of these.

More than 250 guest preachers and more than 100 musicians will be involved in the Asian campaigns, Mr. Underwood reported. Other guests will assist in student conferences, concerts, press conferences, and other meetings. The preacher evangelists will come from many nations and will be of various races.

Baptists of East and Central Africa are also planning a 1970 evangelistic thrust, Mr. Underwood said. Calling their effort "impact evangelism," they will first direct their attention toward the major cities of several countries for two weeks. Pastors, missionaries, and laymen will busy themselves in house to house visitation, personal witnessing, and participation in concerts, stadium rallies, and church meetings.

# Kentuckian Appointed Missionary

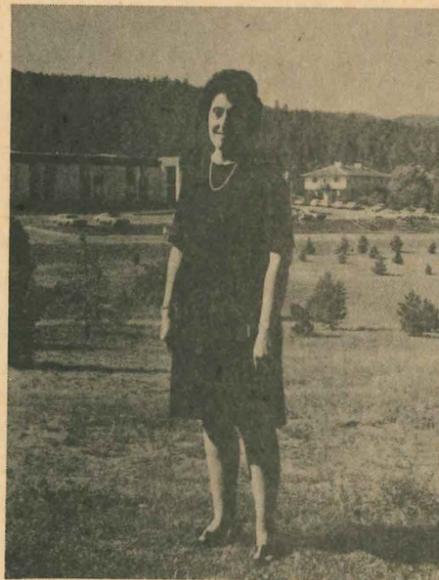
Miss Billie V. Scaggs, a native of Ashland, Kentucky, was appointed a missionary on August 19 during a special meeting of the Southern Baptist Foreign Mission Board at Glorieta Baptist Assembly. A teacher during most of the past 19 years, she will teach in a Baptist school in Nigeria.

Miss Scaggs, currently a student at Golden Gate Baptist Theological Seminary, Mill Valley, California, expects to receive the master of religious education degree in December.

After having taught in the public schools 11 years and having been a secretary and bookkeeper two years in Ashland, Miss Scaggs taught in San Jose five years. She supervised student teachers for San Jose State College during the school years 1964 through 1967, and she performed similar duty for the Peace Corps in connection with the college and the Alum Rock School District during three summers.

Miss Scaggs grew up on a farm in Greenup County, Kentucky. She received the associate of arts degree from Ashland Junior College, now merged with the University of Kentucky, and the bachelor of arts degree from Morehead State University.

She told the Foreign Mission Board she first became aware of missions while working with Girls' Auxiliary in Fairview Baptist Church in Ashland. Her



Miss Scaggs at Glorieta

concern for mission work intensified, she said, after moving to California and counseling children in church camps two summers. Later, members of the WMU of Alum Rock Baptist Church, which she attended, studied missions in India. This study influenced her considerably she said.



### Last minute gifts

"Postmarked no later than August 31st" is the rule for receiving mission gifts to be included in the Convention year 1968-69 which ends with those gifts. Treasurers are asked to do their best to get checks mailed so that their local post office can "postmark" them by August 31st—or they will not count on the Cooperative Program goal and be added to other mission causes in the annual report of the year.

At this writing (August 18), we have nearly \$400,000 to go to complete the Cooperative Program goal of \$3,950,000 for the year. Let each church do its best to give all it planned for 12 months since last August 31st; and if it can, "glean" an extra offering for world missions through the Cooperative Program. We may again fall short of our goal, but we must do our best, and come as nearly as possible to carrying out our commitments for all Baptist work.

### Another year starts September 1

Let each person in each church determine that in the new convention year, his church shall prayerfully seek to share more of the people's tithes beyond the local church. A lost world, awaiting the redeeming Word of Christ which we bring, may wait in vain if we fail to make a mighty thrust with the Word to their hearts through our missionaries in Kentucky and throughout the earth.

### It's up to you

Every individual is important and responsible. Churches usually follow leaders in the church who "see" and "feel" and express themselves concerning mission needs. When you plan your new church budget, pray and speak with each other. Plan to (1) encourage each member to tithe and that through his church; (2) determine a larger percentage of the church's total offerings shall go into the Cooperative Program and other mission, educational, and benevolent causes this year. Write this into your budget. Canvass your church members to the last redeemed person. Challenge them with a larger part in the growing kingdom of our Lord, Jesus Christ. Learn more of the needs. Yearn more for the souls of men. Sacrifice more at home that those who "walk in darkness shall have the Light of Life". That's what Christ told us to do.

And "ye are Christ's."

*Harold G. Sanders*

## Staff Changes

# Shelbyville Calls Co-Pastor, Jones Gets Leave

The First Baptist Church of Shelbyville, Kentucky, has called P. Clay Carter to serve the church as co-pastor.



Carter

Carter graduated from Georgetown College in 1960 and from Southern Baptist Theological Seminary in 1965. He was the pastor of the Calhoun Baptist Church in Calhoun, Kentucky, from 1966 to 1969. In Shelbyville he will be working with Fred T. Moffatt, Jr., who has been pastor of the First Baptist Church since 1963. Moffatt and Carter will share equally in the preaching ministry, as well as all other facets of the church program. The church hopes that this approach will enable them to minister to the needs of the church and community with maximum effectiveness. The pastors expect this team approach to enhance their pastoral and preaching ministry.

Carter is married to the former Beth Hughston. They have a 22-month-old daughter, Kathleen Marie.

The Carters began their fellowship in the church on August 10.

Richard D. Delleney has accepted the position as minister of education of the Highland Baptist Church, 1101 Cherokee Road, Louisville, Kentucky. Highland Church is in the Long Run Association of Baptists. Delleney has been serving as a Navy Chaplain at the Naval Air Station, Pensacola, Florida.

Nicholas Esopenki of Greensburg, Kentucky, is the new pastor of the Trammel Creek Baptist Church in Russell Creek Association of Baptists.

Norman L. Gardner resigned as assistant to the pastor of the First Baptist Church, Henderson, Kentucky, in August, 1969. He has accepted the duties of minister of music and youth to the First Baptist Church of Gallatin, Tennessee.

Mrs. Gardner, Ruth, and their son, Norman T., are natives of Henderson.

J. Bill Jones, pastor of the First Baptist Church, Princeton, has been granted a leave of absence until October 1. He is recovering from an injury sustained while skiing. He fell backwards off his skis and apparently was not injured. However, shortly after the accident he suffered temporary amnesia.

He was hospitalized at Princeton and later was brought to a Louisville hospital for extensive tests. The doctors found nothing extraordinary in the way

of an injury and his complete recovery is expected soon.

In the meantime, the church voted for a leave of absence for Jones until October 1 at which time any need for additional time will be reviewed.

Emery Kinslow, former pastor of Turkey Creek Mission in North Concord Association, is now pastor of Mt. Salem Baptist Church in Lincoln Baptist Association.

T. A. Prickett, pastor of the Seven Hills Baptist Church, Owensboro, since 1965, has resigned in order to accept the pastorate of the First Baptist Church, Guin, Alabama. A farewell reception for the Prickett family followed the evening service on August 17, the last Sunday for Prickett in Owensboro.



Prickett

Prickett is a native of Alabama and a graduate of Samford University in Birmingham. He also holds the B.D. degree and the Th.M. degree from Southern Baptist Theological Seminary in Louisville.

Before serving at Seven Hills, Prickett was pastor at the Bethabara Baptist Church near Owensboro and earlier served churches in Alabama.

Prickett has been active in Daviess-McLean Baptist Association activities, has served as president of the Owensboro area Baptist Ministers Fellowship and has served as a member and chaplain of the Owensboro Mayor's Citizens Advisory Committee.

Mrs. Prickett has also been active in associational activities and has been a teacher in the Owensboro City School system.

Clyde Shackelford has accepted the pastorate of the Grace Baptist Church of Pike Association. He comes from the Grayhawk Baptist Church of Grayhawk, Kentucky. Shackelford, his wife and four daughters will move to Shelbyville on September 1.

Norman Shockley, pastor of the First Baptist Church, Deland, Florida, since 1966, has been called as pastor of the Central Baptist Church in Lexington. He will begin his new work on September 7 or September 14.

Shockley is a native of Tennessee and a graduate of Samford University and Southern Baptist Theological Seminary. He has also served in the United States Navy.

Earlier pastorates for Shockley include Central Baptist in Hixon, Tennessee, Burgin Baptist in Burgin, Kentucky,

and Crestwood Baptist in Crestwood, Kentucky.

He has served as moderator of the Sulphur Fork Association, was a member of the Kentucky Baptist Executive Board and was chairman of the Christian Life Committee of the Executive Board.

He is married to the former Marilyn Stark. The couple has two children: Gene, 17; and Carol, 14.

Elmer Whiten accepted a new position as Director of Christian Social Ministries for the states of Oregon and Washington. He was appointed by the Home Mission Board in cooperation with the Oregon-Washington Convention.

Whiten has been with the Long Run Association of Baptists, Louisville, on a part-time basis for the past three years. During this time he attended Southern Seminary and received the master of religious education and the graduate specialist certificate in religious education.

Whiten and his wife, Quilla, and one son, Mark, are natives of Georgia.

Delmer Whitter has been ordained to the Gospel ministry by the Glenwood Baptist Church, Pulaski Association. Participants in the ordination include Orville Cook, Louis W. Shepherd, Jewell Hail, Samuel Williamson, Gordon Chaney and Lloyd Williamson.



Whitter

Whitter has been called recently to be pastor of the Buck Creek Baptist Church, Pulaski Association.

Bill Williamson, minister of music and education, has accepted the call of the First Baptist Church, Fulton, Kentucky. He has been serving the Eaton Memorial Baptist Church, Owensboro, Kentucky, for the past four and one half years. He is married to the former Alice Mae Cordwell of Berlin, New Hampshire. They have three sons, Ralph 11, David 8, and Stephen 5. Williamson will accept his responsibilities with the Fulton Church on August 31.

### STAFF CORRECTION

The report in the July 3 issue of the *Western Recorder* stating Joe Lloyd had resigned as pastor of the Logana Baptist Church in Elkhorn Baptist Association was erroneous. Mr. Lloyd reports he has not resigned and that the Logana Baptist Church is no longer a member of the Elkhorn Baptist Association.



A 35 foot tidal wave left water standing four feet deep in the second story of the Gulfshore Baptist Assembly office building.

## Camille Wreaks Havoc For Gulf Coast Baptists

Two Mississippi Baptist Convention assemblies on the Gulf coast were virtually devastated by the awesome winds and waves of Hurricane Camille, initial reports from the storm-ravaged area indicate.

Kittiwake Baptist Assembly near Pass Christian has been completely destroyed, and nearby Gulfshore Baptist Assembly was left with only three buildings standing, all with heavy water damage.

"It looks like a bulldozer had been run across it and swept the property clean," said Tom Douglas, manager of Gulfshore Baptist Assembly in describing the damage to Kittiwake Assembly.

Gulfshore Assembly, located about six miles west of Kittiwake Assembly, has suffered extremely serious damage, with a number of the buildings being swept away, and the water standing a foot deep in the second floor of the main building, Douglas said.

No assessment of the loss could be determined at the time. Douglas said that all the staff remained safe and none were injured in the hurricane.

Douglas told W. Douglas Hudgins, executive secretary of the Mississippi Baptist Convention, that Gulfshore Assembly was left with only three structures standing.

Douglas said that the following buildings at the Assembly were completely washed away: Whitecap, Driftwood, a classroom building, a cafeteria, Bay Barracks, Hitide Barracks and the utility shop. Douglas did not mention the bookstore and children's building, but Hudgins said they feared they, too, had been swept away.

Winds up to 200 miles an hour and 25-foot tides combined to wreak weird devastation. Gulfshore assembly stood right at the edge of the beach, with the first floor level of the main building standing at only five feet above sea level.

Both the assemblies lay in the direct path of the hurricane when it hit in the area surrounding Gulfport, Biloxi, Pass Christian, and Bay St. Louis, Mississippi.

Communications were wiped out for days in isolated areas. It was almost

impossible to obtain accurate information on the damage.

Douglas managed to get to the assemblies and telephoned a report from Wiggins, Mississippi, to Hudgins in Jackson.

Douglas said that all of the staff and staffers (students) who worked at the assemblies were safe and uninjured. They evacuated the assemblies to private homes in the area.

Hudgins said that Baptist officials are planning a personal survey as soon as traffic is allowed. "We are grateful to God that all personnel are safe," Hudgins said.

Information was sketchy on damage to Baptist churches in the area. First Baptist Church, Biloxi, suffered no extreme water damage, but did have some wind damage, it was reported.

First Baptist Church in Gulfport rode out the storm, but no report on extent of damage was available.

One report indicated that the piano for Gulfshore Assembly was found on the beach three miles from the assembly grounds. The organ for the assembly had not yet been found. (BP)

## Kentucky Baptists Plan Relief Effort

A flood relief offering from Kentucky Baptists to Mississippi Baptists who suffered great loss from Hurricane Camille is being planned, according to Executive Secretary Harold Sanders. Reports of the tremendous loss are found elsewhere in this issue.

Allen West, Long Run Superintendent of Missions, has talked with Mississippi Baptist Executive Secretary Douglas Hudgins about ways Baptists in Louisville and Kentucky could help. Hudgins reported that relief goods were coming in ample supply but in rebuilding the greatest need would be money. Following a meeting with West, Executive Secretary Sanders announced plans for the relief offering. His statement is as follows:

"Every Baptist's heart goes out to the

people who suffered by Hurricane Camille. We are especially concerned, of course, with Baptists and their churches and pastoriums, also the Gulfshore Baptist Assembly. Many will want to send a relief offering and we feel that it will best be administered by sending your check to Treasurer, Kentucky Baptist Convention, Middletown, Kentucky 40243, earmarked for "Hurricane Relief". Associations in their Annual Meetings may desire to take a special Hurricane Relief Offering. We will, in turn, send this money to the State Secretary of the Baptist Convention in Mississippi to be used as Baptists in the area see fit."

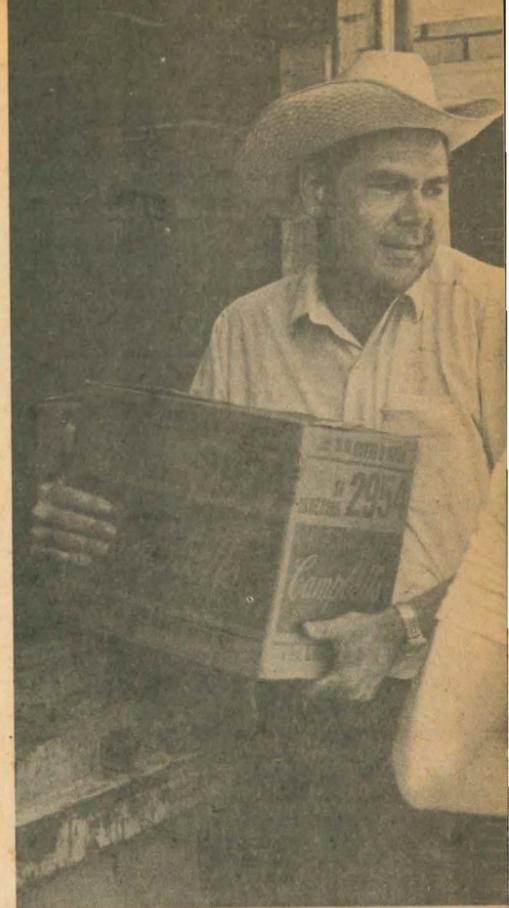
West indicated a special appeal would come from his office to churches in the Louisville area.



A 30 foot sail boat rests in front of First Baptist Church, Gulfport. Former pastor Joe Odle, left, editor of *The Mississippi Baptist Record*, inspects the damage.



Larry Rohrman, center, pastor of the First Baptist Church of Biloxi, was appointed by the mayor of that city to direct city-wide relief efforts.



Texas Pastor James Semple was instrumental in getting free food for hurricane victims.

### Criswell, Routh Issue Joint Statement

Our hearts have all been touched and our spirits disturbed by the devastating storm which struck the Gulf coast with all its fury. Social agencies have done a heroic work in meeting the needs of food and clothing for the homeless victims.

Many requests have come from pastors and church members over the Southern Baptist Convention requesting information on what they could do. The Home Mission Board, from its relief fund, has already sent \$5,000 to the Baptist office in Jackson, Mississippi, to assist in meeting urgent emergency needs.

Dr. W. Douglas Hudgins, Mississippi Baptist Convention executive secretary, said that the conservative estimate of uninsured losses to churches and parsonages is close to \$1,000,000. Any funds for assistance should be sent to the Baptist Building in Jackson, Mississippi, marked Hurricane Relief.

## DeBord Elected FMB Promotion Director

Samuel A. DeBord, who has been on the administrative staff of the Southern Baptist Foreign Mission Board since September, 1965, was elected director of promotion during a special meeting of the Board at Glorieta Baptist Assembly, August 18-20.



DeBord

DeBord's primary task will be to assist others on the staff in telling Southern Baptists what is being done in overseas missions through the Foreign Mission Board. The means by which he will carry out his task will include world mission conferences in local churches, the provision of missionary and staff speakers for various gatherings, promotional literature, displays and exhibits at associational, state, and Convention meetings, and special mailings.

DeBord brings to the task of promoting missions many personal experiences in the satisfactions, failures, and demands of foreign mission service. Beginning in 1956, he was a missionary to Tanzania, East Africa, for 8½ years.

During that time he helped begin Southern Baptist mission work in East Africa, baptized the first converts resulting from the work, led in the establishment of the Baptist Theological Seminary of East Africa, at Arusha, and

## Loan Terms Extended To Twenty Years By Home Mission Board

The Southern Baptist Home Mission Board has increased the term for church loans from 15 to 20 years to hold monthly payments down in the face of rising interest rates and construction costs.

Currently, the agency's church loans division makes loans to new congregations for buildings and sites at 7½ percent. Anticipating a necessary increase in this interest rate, church loans director Robert H. Kilgore said the board chose to spread payments over a longer period, thus holding down monthly obligations of the churches.

"For example, the monthly payments on an 8½ percent 20-year loan are less than payments on a 6½ percent 15-year loan," Kilgore said. (BP)

served as seminary president and professor. The school opened in 1962 with 15 students and grew to include 25 before he returned to the States two years later.

After DeBord resigned from overseas service in January, 1965, he taught evangelism in Southwestern Baptist Theological Seminary, Fort Worth, Texas, before joining the staff of the Foreign Mission Board.

## Moore's Join Georgetown Faculty

Mr. and Mrs. Wayne Moore, both graduates of Georgetown College, have joined the education faculty of their alma mater, Academic Dean Carl Fields announced recently.

Both have just received the doctor of education degree from the University of Mississippi. Mrs. Moore, (the former Carolyn Chick) had previously attained her master of education from Mississippi College, and her husband holds the MRE from Southern Baptist Theological Seminary and the MS from Indiana University.

Mrs. Moore has taught public school

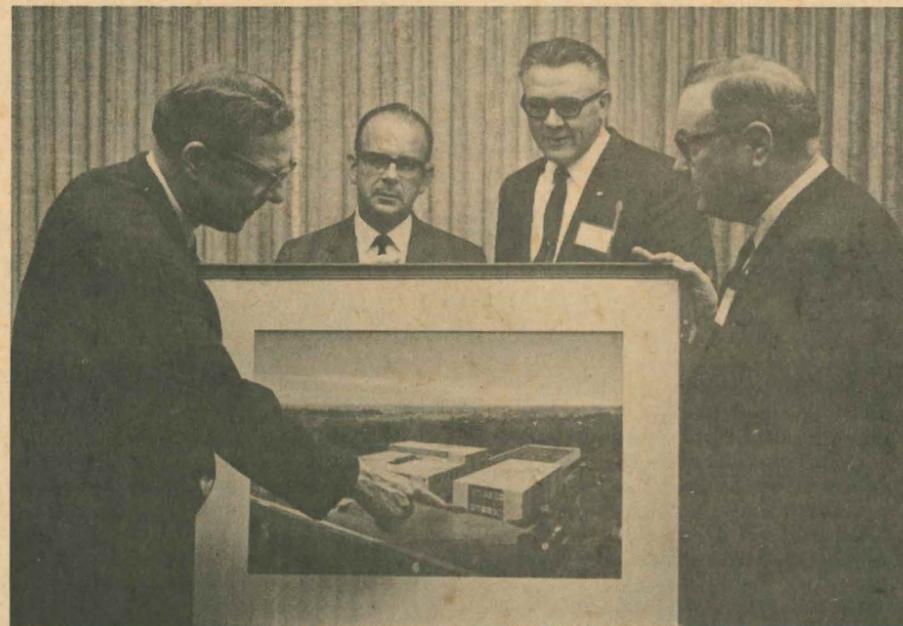
Born in Cincinnati, Ohio, he grew up in Knoxville, Tennessee. He received the bachelor of arts degree from Carson-Newman College, Jefferson City, Tennessee, and the bachelor of divinity and doctor of theology degrees from Southwestern Seminary.

Mrs. DeBord is the former Marthana (Teny) Lindsay, of Knoxville. They have two sons, Doug, ten, and David, eight.

music in Louisville, Patricksburg, Indiana, and Oxford, Mississippi, and most recently has held the position of graduate instructor in education at the University of Mississippi. A part-time instructor and the director of admissions for Mississippi College for four years, Dr. Moore also has served as graduate instructor, field representative, and most recently, instructor in extension, at the University of Mississippi.

The Moores have two children, Kathryn Ann, 11, and Stephen Wayne, 8.

He is a native of Piner, Kentucky, and she, of Bowling Green.



**CHARTING BROTHERHOOD FUTURE:** George W. Schroeder (left), executive secretary of the Brotherhood Commission, and new officers of the Southern Baptist agency consider building plans underway at Memphis, Tennessee. They are (from left) Hubert G. Keefer of St. Clair Shores, Michigan, recording secretary; James Clark of Richland, Washington, vice chairman, and John Moore of Taylor, Texas, chairman. The men were elected for one-year terms at the annual meeting of the Brotherhood Commission in Memphis.

## Baptist, Jewish Scholars Hold First Dialogue

By Bob Terry  
Assistant Editor

"Brotherhood is not like a hot-house plant that has to be tended carefully day and night. Where Brotherhood is real it can grow up even between the cracks in a sidewalk."

With these words Duke McCall, president of Southern Seminary, opened the historic initial conversation between Baptist and Jewish scholars.

Two overriding concerns were felt throughout the three-day conference attended by 73 participants. They were the role of conversion in the dialogue and areas where the two groups could cooperate.

In the opening session one Jewish rabbi said, "If you are here to convert me I am very uncomfortable. But if you are here to better understand me then I welcome this opportunity for dialogue."

In an early paper Eric Rust, professor of Christian philosophy at the host Southern Seminary, pointed out that all monotheistic faiths are exclusive. Therefore, Christianity and Judaism are both missionary by definition he said.

During group discussions, Rabbi James Rudin, assistant director of interreligious affairs for the American Jewish Committee, was asked how Southern Baptists could help the Jewish community.

"Leave us alone," he responded. "Quit trying to convert us."

Leonard Dinnerstein, professor of history at Columbia University in New York, said efforts to convert Jews to Christianity was one of the worst types of anti-Semitism. "It shows you have no respect for our Jewish heritage and our relationship to God," he declared.

Luther Copeland, professor of missions at Southeastern Baptist Theological Seminary, said he was not trying to convert Jews to Christ. "I'm bearing witness to a great truth which I have experienced," he told the audience. "If God uses that to convert someone that is up to him. My task is to bear witness."

Rabbi Arthur Gilbert of the Jewish Reconstructionist Foundation pointed out the evangelical work with Jews was a strike against anti-Semitism. He told the audience that a few years ago many Christians wanted to cross the Jews off as accursed and worthless. "Evangelicals would not let this happen," he emphasized. "They said the Jews had value and refused to give us up."

A Los Angeles Rabbi, William Kramer, professor of Jewish cultural history, Hebrew Union College, asked why the idea of conversion was a one way street. "I've got my eye on several of the Baptists here," he said. Last year

60 Christians were converted to Judaism under Kramer's influence.

The area of social concern and cooperation produced more overt emotional displays than any other issue during the colloquium.

Rabbi Gilbert ignited the social concern fuse when he stated that unless some concrete action were taken as a result of the conference, it would be another case of "empty words" from the church.

The conference adopted a resolution calling for an ad hoc committee composed of as many faiths as possible to consider national moral priorities.

Copeland pointed out that while no group or person can officially speak for Southern Baptists that an ad hoc committee might represent many Baptists very well.

Marc Tannenbaum, director of interreligious affairs for the American Jewish Committee, and Joe Dick Estes, director of the Home Mission Board's department of work with nonevangelicals, were charged with implementing the resolution.

Other areas of concern were the role of the Messiah and the concept of mission.

Christian theologians outlined the concept of a personal messiah. Jewish scholars pointed out that nowhere in Jewish thought is this the role of the Messiah. The Messiah is to redeem corporate Israel they insisted.

Jewish scholars also say the mission of Judaism as making the world ready for the Messiah. Christian thinkers generally agreed that the Messiah would have to make the world a better place, although they did not de-emphasize the need for social action.

Joe Dick Estes, HMB director of the work with nonevangelicals, said he had no doubt but that God had been in the conference. "There is no danger of some type monolithic church structure developing between us, so there is no fear of cooperating."

"No one has a monopoly on the truth," Estes stated. "The truth of God exceeds all our understanding but each of us has a contribution to make. Our hope is that God will draw us out to the ultimate truth, Himself," he declared.

The last action of the conference was adopting a statement outlining eight areas for further Jewish-Baptist cooperation.

The areas stated are:

1. Publish the proceedings of the conference.

2. The need for follow-up conferences perhaps on a regional basis including more clergy and laymen.

3. A more systematic way of forming joint academic work groups. It was suggested that particular areas of concern, such as the definition of God or examination of the messianic concept, be subjects for group study.

4. Joint action on behalf of Baptists and Jews in Soviet Union and other countries where religious persecution is still prevalent.

5. An examination of curriculums to determine if prejudicial material is contained.

6. Determine ways in which Baptists and Jews can confront the increasing secularism and neo-nihilism.

7. Identify social and moral problems where Baptists and Jews can cooperate and implement programs to this end.

8. A more serious effort to deal with anti-Semitism and group prejudice.



Tannenbaum addresses the opening session of the Baptist-Jewish Conference.



## SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for September 7, 1969)

### LIFE AND WORK SERIES

## From Trust To Treachery

From our study of this subject in the light of the life of Judas we derive excellent warnings concerning false values and misplaced trust.

**John 12:3-6**

As the time for the crucifixion was drawing near, our Lord went to Bethany to spend the night with His friends—Martha, Mary, and Lazarus, in whose home He had frequently found relaxation and encouragement. That evening a feast was given in His honor in the house of "Simon the leper" who, in all probability, had been miraculously cleansed of his terrible disease by Christ, and therefore wanted to show his appreciation to the Great Physician by having Him as an honored guest in his home.

Realizing that her Lord was about to be taken from them, Mary thought that this was perhaps her last chance to express her great love for Christ. While the meal progressed she decided to pay her grateful homage to her Lord. Entirely disregarding what others might think or say, Mary went to the Lord Jesus, Who was reclining at the table, and broke the seal of an alabaster box of precious ointment of spikenard and with its contents anointed His feet and wiped them with her hair, as an act of adoration and devotion. She wanted to express her grateful love to her Saviour because of what He had done for her and her family.

As the fragrant odor of the perfume filled the room there was astonishment and indignation on the part of the disciples. Murmurs of surprise and expressions of criticism were voiced readily by them. Judas Iscariot was the leader among her critics. Her discourteous, rude, and impudent critics branded her spontaneous expression of love and appreciation as an act of reckless extravagance and fantastic devotion. It was envy and selfishness that caused these advocates of economy to criticize Mary's marvelous exhibition of love and devotion. Christ quickly came to Mary's rescue with an expression of deepest appreciation and the highest possible praise for what she had done.

**Matthew 26:14-16**

After Christ sternly rebuked Judas for his harsh and unkind remark about

Mary's gift, Judas never recovered from the sting of it, but he did become the victim of a smoldering resentment which literally consumed him. Judas went to the Jewish authorities and entered into an infamous agreement with them, for the payment of thirty pieces of silver, which was the customary amount paid for a slave, he would lead them to the place where they could arrest Christ Jesus in the absence of the crowd. The betrayal itself revealed the resentment which was at the bottom of it. Of course, the money was a pretext, even though it was a mere pittance, but resentment was the cause of the crime which meant the ruin of Judas. Knowing that Christ knew what was in his heart, Judas hated Him all the more for His knowledge.

**Matthew 26:47-50**

Judas personally led the men who were going to arrest Christ to the Garden of Gethsemane, where he knew it was the habit of the Saviour to go for prayer and meditation, and pointed out to them the Saviour by a kiss of betrayal, according to the agreement which he had made previously with the enemies of the Lord. Christ surrendered

### INTERNATIONAL SERIES

## God Grants Israel A King

**I Samuel 8:4-7**

Samuel had been a splendid judge. He had settled numerous quarrels and successfully guided his people in times of peace and war. Knowing that his administration would be terminated ere long, due to his advancing years, and wanting to be like the other nations which surrounded them, the children of Israel asked for a king. Displeased by their request, Samuel sought the instructions of God with reference to this matter. Although God did not want them to have any ruler other than Himself, He permitted them to do so, after He had Samuel to advise the people against having a king, and to warn them of its consequences. God informed Sam-

without a struggle, so His arrest was somewhat of an anticlimax for the armed soldiers. He made it clear to all who were present that what Judas had done was not any surprise to Him.

**Matthew 27:3-5**

Perhaps Judas thought that Christ would escape out of the hands of His captors, and that he would be richer because of the transaction while Christ would not be any worse for it. The result of the sin of Judas was a surprise and a shock to the apostle. History is filled with the surprises and consequences of sin. Like many others, Judas thought that he could escape the consequences of his sin. Judas tried to hide his crime under the cloak of friendship by kissing Christ, but the Lord saw through it all and exposed his treachery. Judas then tried to undo his sin by bringing the money he had received and trying to cancel the trade. After pleading with them to no avail, Judas threw the money down on the floor, and exonerated Christ by saying: "I have sinned in that I have betrayed the innocent blood." Filled with remorse, he committed suicide, but that did not undo his terrible sin.

uel that the demand of the people for a king was not a reflection on his leadership as judge, but that it was a rejection of Him, so they would have to learn the hard way. God instructed Samuel to grant their request.

**I Samuel 9:27-10:1**

Saul was very handsome, tall in stature, graceful in build, princely in bearing, and kingly in appearance. He had the congenial benefits of health, height, and handsomeness. His majestic and impressive appearance commanded the admiration of a nation that was fond of pomp and grandeur. When Samuel showed hospitality to Saul and then informed him that he was to be the king of Israel, the latter replied with great



modesty (I Samuel 9:21). On the following morning, as he accompanied Saul to the city limits, Samuel requested him to have his servant leave them in privacy. When they were alone, Samuel took a vial of oil and anointed him to become later the first king of Israel, and then kissed him.

**I Samuel 12:19-22**

Samuel summoned the people and presented Saul to them. His coronation was a brilliant affair. Marking an epoch in the history of Israel, the occasion afforded Samuel an opportunity to affirm the uprightness and circumspectness of his administration, to the truthfulness of which the people readily bore testimony. Samuel reminded the people of their great indebtedness to God, and that they had the choice between the paths of obedience and disobedience to God. Samuel's address was truly a noble and great one.

Realizing that they had displeased God and injured themselves by insisting on having a king, the Israelites besought Samuel to pray for them and ask God to forgive them for their sin. Terribly frightened by the thunderstorm, and acknowledging that they had manifested a lack of faith in God in requesting an earthly king, the people begged Samuel to pray for them lest their lives might be forfeited. When they had confessed their sin in rejecting the rule of God and substituting that of an earthly king, Samuel urged them to repent and return to God and serve Him faithfully, assuring them that He would not forsake them.

**I Samuel 18:8-9**

In the midst of the great fear and distress of the Israelites, due to the overwhelming numbers of the powerful Philistine army, David, the shepherd lad, accepted the challenge of the giant, Goliath, and slew him with a sling and a stone. Naturally, the people could never forget such a marvelous achievement, nor cease to be grateful to him for it. They resolved to praise David for what he had done. Upon his return, the people ascribed great honor and praise to David, the hero of the war. And, David deserved all the honor and praise which he received.

When King Saul heard the women singing: "Saul has slain his thousands, and David has slain his tens of thousands," it was too much for him. It made him very angry and moved him to jealousy. His jealousy was fanned into a flame of wrath by the comparison made in the song of the women. He could not think of having an unknown stripling elevated above himself, even though he should deserve to be. Fearing that the people might want to make David their king, Saul became insanely jealous of David, and made at least three direct attempts to kill him. Saul's own son, Jonathan, warned David of his father's anger, and helped him to escape. But Saul's jealousy of and cruelty to David hastened his own fall!



## TEEN TEMPO

by  
Donal W. Key

### A Shared World: Family Living

You and your parents may live in two different worlds one whole generation apart. But there is one world you share, the world of family living. My reading habits may be kind of one-sided but just about everything I've seen written about the family has been designed to help parents. I am in agreement; parents need help! But no matter how well informed, considerate, or diligent your parents may be in the art of family living they alone cannot insure a groovy home.

It's kind of like Smokey says, "Only you can prevent forest fires," and the finger points at everyone who enters the forest. In many things like disease and forest fire, prevention is the best cure. But in stamping out the monsters that eat away at family life contribution is the word. Each member must do his own thing.

You have a lot to contribute to your family that only you can contribute. In the first place family living means love. Any parent so selfish or cruel as to deny his children a genuinely expressed parental love is a louse. Agreed? But on the other hand any louse who rejects parental expressions of love or who really eats it up but feels no need to give any in return is both selfish and cruel.

All the development psychology books tell us the same thing. The teen-age years are marked by great stress and extreme moodiness. But they also tell us that every development stage has its

own hang up. Just because everyone else is in some sort of misery doesn't lessen the importance or the pressure of your own. It does do one thing though. It points out the fact that being a teenager does not make it impossible to succeed (if you try) at being as loving and pleasant as any other family member. This is a contribution that only you can make.

Everyone who has anything to say to parents of teen-agers says, "know why your teen-ager acts the way he does. Understand him and support his needs." That's supposed to help parents live without screaming and pulling their hair when they can't hear themselves think for the record player; or the phone is tied up for an hour while daughter talks to her boyfriend, and dad is trying to call home because he forgot what mama sent him to the store for. Well here's a neat switch for you. If it will work for them, it will work for you. Know why your parents and/or siblings act the way they do. Understand them and support their needs. Who knows, you might save yourself a few screams. Why should they know more about you than you know about them?

Check out a development psychology book at your library and read what it says about middle-aged adults. I don't think you'll be bored. Then contribute something to support their needs each day. The lack of self-centeredness and the development of a genuine interest in others makes family living a real blast.

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## Alaskans Fight Private School Aid

Messengers to the Alaska Baptist Convention staunchly opposed a ruling by the state's attorney general which leaves the way open for "contracts" with parochial schools to educate students for public school boards.

The convention adopted a resolution urging Baptists to write to government officials concerning what they feel is a violation of the church-state separation principle in Alaska.

The resolution further urged "watchfulness over encroachments on the principle of church-state separation" and expressed "opposition to the use of public funds for supporting any parochial school."

Baptists in Alaska reacted strongly to these developments, stating in their resolution that the "opinion of the Alaska State Attorney General does not

appear consistent with the 1963 opinion of U. S. Supreme Court Justice William O. Douglas."

Justice Douglas' opinion was quoted as saying that "financing a church either in its strictly religious activities or in its other activities is equally unconstitutional. As I understand the 'establishment clause,' budgets for one activity may be technically separable from budgets for others, but the institution is an inseparable whole, a living organism which is strengthened in any department by contributions from other than its own members. What may not be done directly may not be done indirectly, lest the establishment clause become a mockery." (BP)

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## Congress, Courts, Churches Struggle With Tax Issue

The taxpayers' revolt which hit local and state governments a few years ago has had a delayed impact on Washington. Congress is considering tax reforms which could vitally affect churches and their agencies. The U.S. Supreme Court is considering a case which could abolish tax exemptions to churches and could eliminate income tax deductions on gifts to churches.

Shortly before its summer recess the House of Representatives passed the most inclusive tax reform bill in its history. Although the bill must yet be considered by the Senate and the President, and although many proposals relating to churches were studied, here is how the House treated churches and taxation:

►Deductions for contributions to religious groups are retained as presently provided;

►Foundations operated by religious groups are exempted from the 7½ percent tax placed on other non-profit foundations;

►Businesses bought by churches and leased back to the managers in order to gain an advantage over competitors are removed from the tax-free status;

►Donors of appreciated securities and property to churches and their agencies may continue to claim the full value of their contribution without paying capital gains taxes on the appreciated value.

After the U.S. Supreme Court begins its fall session in October, it will hear a church-tax case brought by a New York attorney. This will probably be a landmark decision on tax exemption of church property used exclusively for religious purposes.

The Constitution, in the First Amendment, states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The Fourteenth Amendment says in part that "no state shall make or enforce any law which shall . . . deprive any person of life, liberty, or property without due process of law." This, according to the Supreme Court, prohibits states from interfering with First Amendment freedoms.

Frederick Walz, who says he is a religious man but not a church member, owns a tiny parcel of land on Staten Island, New York. He claims that tax exemption for churches increases his property taxes, puts money into churches' hands, and thereby establishes religion. Such action, Walz claims, interferes with his freedom of religion and is, therefore, unconstitutional.

If the Supreme Court agrees with Walz's argument, the special position churches have held in the realm of tax exemption and tax privilege will be destroyed.

Many Christians are concerned about the tax reform bill and the Walz case. Some say that a church which depends

on exemption of its property from taxation or on such provisions as deductions for gifts to churches from an individual's income taxes puts itself in such a weakened position that it can have no viable message on separation of church and state.

Baptists have often held that their schools should not receive governmental grants or loans, because, they have contended, this would violate separation of church and state. Is there a difference between a direct subsidy to a church-related institution and an indirect subsidy to the church itself? This is not an easy question to answer.

The questions which must be answered are many and difficult. Should all church property be exempt from tax-

ation or should only that part used for proclaiming the gospel and for the direct supporting agencies in the educational and evangelical functions be exempt?

How do you determine which property is directly and which is indirectly used exclusively for religious purposes?

Are colleges or hospitals exclusively religious or should they be tax exempt on some other basis?

What about the church-owned parsonage or the tax free housing allowance given to ministers?

What about business owned by churches in competition with tax-paying private business even when all of its profits go to the church for religious programs? (BP)

**THE WORLD OF BOOKS**

*Confessions to a Counselor* by Victor Matthews. Published by Zondervan; 96 pages.

This is a series of incidents in which the author served as counselor. Fourteen incidents are related which are typical of any minister's experiences.

*The Word Comes Alive* by Wayne E. Ward. Published by Broadman; 112 pages.

The author faces the problem of why the Bible seems dead to most Christians. He suggests some possible remedies for this situation.

*Return to Heroism* by Richard A. Johns. Published by Broadman; 125 pages.

This is a fictitious account of the life of John Mark. The author sees him as the disciple fleeing from Jesus in the Garden of Gethsemane and later leaving Paul and Barnabas only to find relief in his "return to heroism." A few of the Biblical details of the Bible are mixed with ideas from the author's head to form this account.

*When He Calls Me* by William Walter Warmath. Published by Broadman; 127 pages.

This is a series of 14 devotionals. The author says they are basically sermon ideas that were abbreviated for devotional presentations.

*Jesus, Human and Divine* by H. D. McDonald. Published by Zondervan; 144 pages.

This is a study of New Testament Christology in which both the humanity

and divinity of Christ are studied in detail.

*How To Cultivate The Habit of Succeeding* by Mack Douglas. Published by Zondervan; 224 pages.

This is a sequel to the author's first book, *How To Make A Habit of Succeeding*. He deals with spiritual principles as well as day-to-day experiences.

*How We Faced Tragedy* edited by William J. Krutza. Published by Baker; 74 pages.

This is a collection of true stories about tragic experiences and how the participants met them.

*The Book of Nehemiah* by Ralph G. Turnbull. Published by Baker; 109 pages.

This is a volume of the Shield Bible Study series. The book of Nehemiah is outlined and then considered verse by verse.

*Contemporary Evangelical Thought: A Survey* edited by Carl F. H. Henry. Published by Baker; 320 pages.

Each of the 10 chapters deal with an area of modern Christian thought and is written by a different writer. Chapter titles cover everything from a perspective of the Old Testament to Evangelism and Preaching.

*Jesus As A Soul Winner* by A. T. Robertson. Published by Baker; 158 pages.

This is a series of evangelistic sermons prepared and delivered by the renowned Southern Seminary New Testament professor.



**PASTOR HONORED**—Eastern Parkway Baptist Church, Louisville, commemorated the 25th anniversary of its pastor, Roy L. Puckett, with a special service and reception August 10. During the reception a special certificate was presented to the Pucketts in behalf of the church by deacon chairman Bill Burdine. Speaker for the occasion was Hugh Peterson, retired administrative dean of Southern Seminary. Numerous congratulatory letters and telegrams were read to the congregation. Forrest Steverson, church clerk, presented highlights from the church's history during Puckett's pastorate. In the picture above are l. to r., Donald Spencer, assistant to Puckett, Mr. and Mrs. Puckett, Bill Burdine, Forrest Steverson, Hugh Peterson and Allen West, superintendent of missions for Long Run Association.



**AT THE FAIR**—Tracts, Scripture portions and other religious literature was distributed by the Pulaski County Baptist Association through this booth at the local fair in Somerset. Billy J. Turner, chairman of evangelism for Pulaski Baptist Association, and Associational Superintendent Louis W. Shepherd were in charge of the project in which 27 churches of the association participated.



**TEENAGERS IN ACTION**—The Intermediate Training Union, called "Teenagers in Action", of the First Baptist Church of Benton, Kentucky, recently conducted a Vacation Bible School for the Eureka Baptist Church of West Union Association. Forty-six children were enrolled in the school which associational missionary J. R. Flynn led as principal. Intermediates participating as faculty for the school were Nancy Jane Williams, pianist, Kenny Mobley, projector operator, Stanley Myers, secretary, Bonnie Cent, Beginner superintendent, Nancy Jane Williams, teacher, Kathy Galloway, Primary superintendent, Dean Crosby and Terry Conley, teachers. The teenagers were directed by Mrs. Charles Conley with assistance from Mrs. Joe Smith and Mrs. Everett Crosby.

## Missionary News

### To the field

Mr. and Mrs. James D. Musen may now be addressed at P. O. Box 2947, Mombasa, Kenya, East Africa. Both recently completed initial language study. Musen is a native of Boyd County. His wife, the former Jenny Rossetter, was born in Bowling Green and reared in Smith's Grove.

Mr. and Mrs. James F. Leeper have completed furlough and may now be addressed at 4 Hatir Sokak, Gazi Osman Pasa, Ankara, Turkey. Leeper was reared in Dayton, Kentucky.

Mr. and Mrs. Glendon D. Grober may now be addressed at Caixa 89, Belem Para, Brazil. Mrs. Grober is the former Marjorie Steele, a native of Ballard County, Kentucky.

Mr. and Mrs. Paul H. Grossman may now be addressed at Lamco J. V. Operating Company, Yekepa, Roberts International Airport, Liberia. Mrs. Grossman, the former Peggy Chamberlin, was born in Owensboro.

Mr. and Mrs. Charles P. Love may now be addressed at P. O. Box 28, Georgetown, Guyana. He was born in Salem, Kentucky.

Miss Mary Sue Meuth may now be addressed at Tromolpus 77/DKT, Djakarta, Indonesia. She is a native of Henderson County, Kentucky.

Thomas Poe may now be addressed at P. O. Box 1933, Kumasi, Ghana, West Africa. He is a graduate of Georgetown College and was attending Southern Seminary when he was appointed a missionary journeyman.

Miss Kathryn Price may now be addressed at Box 2026, Beirut, Lebanon. She was a student at Southern Seminary when appointed to teach English in a Baptist school in Lebanon.

Mr. and Mrs. Richard D. Clement may now be addressed at Casilla 15, Centro Agricola Bautista, Chone, Manabi, Ecuador. He is a native of Mortons Gap, Kentucky.

### Furloughing

Mr. and Mrs. J. D. Harrod, may now be addressed at 301 W. Earle Street, Greenville, South Carolina 29609. He is a native of Versailles, Kentucky.

Mr. and Mrs. Robert W. Fields, Israel, may now be addressed at 3538 Nanz Avenue, Louisville 40207. Fields, a native of Covington, recently completed directing the missionary journeyman training program. Mrs. Fields, the former Edwina Wehrmeyer is from Fort Mitchell.