

  
**WESTERN RECORDER**  
SEPTEMBER 27, 1969

The Return of the Prodigal  
by Murillo (1617-1682)





R. G. LEE, famed Southern Baptist pastor and evangelist, will preach his renowned sermon "Pay Day Someday" at the Middlesboro High School gym October 4. The service will begin at 6:30 p.m. The Cumberland College Choir will also be featured. The Cumberland Mountain Evangelistic Association is sponsoring the meeting.

NAYMOND HASKINS KEATHLEY has been named manager of the Baptist Book Store at Southern Seminary in Louisville. A native of Memphis, Tennessee, he is a graduate of Baylor University and Southern Seminary. Currently he is working toward his doctor of theology degree. Keathley will assume his new post October 1.

CHARLES MALIK, past President of the United Nations General Assembly and the U. N. Security Council, delivered the Danford Thomas Foundation Lecture at Georgetown College September 22. Malik is known as one of the world's most distinguished and able diplomats, educators and philosophers. More than 30 American colleges and universities have bestowed honorary degrees on him.

THE JAPAN BAPTIST CONVENTION, during its 23rd annual meeting, accepted nine new churches into its membership. This brings the total number of churches, missions and preaching stations in the convention to about 300.

MELBOURNE HEIGHTS Baptist Church, Louisville, is celebrating the eighth anniversary of its pastor, William Rogers, during September. In the last eight years the church has grown from 346 members to 758. Weekly offerings have risen from \$600 to \$1,400. The church has approved two new projects in honor of the anniversary. One is the construction of an activities building. The second is a Day Care program for community families.

DARWIN WELSH, associate executive secretary of the Utah-Idaho Southern Baptist Convention, has been elected the convention's new executive secretary. He succeeds Charles H. Ashcraft who resigned to become executive secretary of the Arkansas Baptist Convention. Welsh has also held the posts of secretary of missions, stewardship, Brotherhood and convention Business Manager.

SOUTHERN SEMINARY enrolled a total of 1,117 students according to unofficial figures released by Registrar Tom Sherwood. In the school of theology 755 students enrolled, a gain of 19 over last year at this time. The school of church music enrolled 138, 19 more than a year ago. The school of religious education enrolled 224 students. That figure compares to 217 last year. Southern Seminary is the only SBC school to experience an enrollment gain every year since 1961.

J. D. HUNTSMAN was licensed to preach by the First Baptist Church of Olive Hill August 24. He surrendered to the gospel ministry during a youth revival a year ago and since has preached at the Olive Hill church and other churches in the association. Currently he is a senior at Olive Hill High School and president of the Good News Club and the Baptist Youth Crusade of Greenup Association.



Huntsman

THOMAS E. CORTS, assistant to the President of Georgetown College, has been appointed to the position of director of planning and development for the school. The announcement was made by President Robert Mills following unanimous approval by the college's board of trustees. Cort's new responsibilities include financial undergirding of the physical needs of the institution, recruitment of students, and communicating the school's program to interested groups.

FIRST BAPTIST CHURCH, Paducah, was vandalized Monday night, September 15. Offices were ransacked and a small amount of money was taken along with a radio and a stop watch. Also taken was money from candy and coke machines.

## Calendar

### September

- 29—Open House—Seminar Georgetown College
- 30—Open House—Seminar Oneida Institute

### October

- 1—Open House—Seminar Clear Creek School
- 2—Open House—Seminar Cumberland College
- 2-3—Brotherhood Convention First, Hopkinsville
- 3—Open House—Seminar Campbellsville College
- 6—Area TU Leadership Conference Paducah and Ashland
- 7—Area TU Leadership Conference Hopkinsville and Hazard
- 8—Area TU Leadership Conference Bowling Green and Corbin
- 9—Area TU Leadership Conference Owensboro and Lexington
- 10—Area TU Leadership Conference Elizabethtown and Carrollton
- 13-14—State and Materials Clinic for Music Leaders—Severns Valley Church, Elizabethtown
- 17-19—State Student Convention Lexington
- 19—American Bible Society Day
- 31-Nov. 1—Associational Officers Briefing—Cedarmore

**WESTERN RECORDER**

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

KENTUCKY BAPTIST BUILDING      LOUISVILLE, KENTUCKY 40243

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C. R. DALEY, JR. ..... Editor  
 G. A. PRICE, JR. .... Business and Circulation Manager  
 BOB TERRY ..... Assistant Editor  
 MARION O. REED ..... Superintendent of Printing

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

# Why We Get Stones Instead Of Bread From Nashville

by Ted B. Moorhead, Jr.

In the 1969 session of the Southern Baptist Convention the literature and programs produced by our Sunday School Board were severely criticized. During debate one speaker seemed to summarize the feelings of many when he said we had looked to Nashville for bread, but had received stones.

Many churches no longer use the convention material. Sunday school classes and Training Unions turn up their noses in disgust at the stuff they are supposed to study. What is the problem?

It is my contention that the basic problem is not with Nashville, but with our churches. We don't really want good literature and programs. If we did, the Sunday School Board would produce it for us. They are a business, operating on sound business principles. Naturally, they are trying to please their customers. The trouble is, this is an impossible task.

This is the dilemma they face: we say, "Give us some solid meat to chew on," but do not mean it. We would like for the lessons to have the thrilling taste of good steak, but also insist that they have the watered-down consistency of bland pabulum. And we can't have both.

We want the Board to wield the sharp sword of the Word of God, but squeal when it stabs us in a painful spot. Therefore, they must keep it safely sheathed in a scabbard of innocuous platitudes.

Let's face the fact that many of the droves of people we have swept into our churches are contented, not committed. They want us to be champions of the status quo, not challengers of iniquity. We had best not really preach deliverance to the captives and try to set at liberty them that are bruised, if we know what's good for us.

For example, what would happen if our Sunday School lessons really bore down and applied the truth of passages like Acts 10 and 15 and Galatians 2 and 3 to the problem of racism and prejudice in our lives and churches? What if we had training union topics on the sin of not fellowshiping and eating with other Christians because they are of a different race, the way Paul laid it on Peter? They would hear the howl of pain all the way to Nashville. And have more cancellations than they could run through the computer.

The same could be said for just about any real life situation we face. Anything from sex education to the war in Vietnam can get you lynched in many of our churches. So if you are not free to apply

[Ted B. Moorhead, Jr. is pastor of the Central Baptist Church, Melbourne, Florida.]

the Word of God to life, how can it have any zip? Sure, we can study it as historical fact and memorize proof texts and make pious statements about every word being inspired, but we dare not apply the full message personally. When we do it begins to pain us in our hearts, in the areas where we are not right with God and our fellow man. And we begin to cry, "We are not on quest. We have arrived, or at least know where we are going. Everyone else but us needs to get straightened out."

And this kind of upset begins to hurt us in another vital area, the pocketbook. I said at the beginning the Sunday School Board is a business, as it should be. But our churches also tend to be business, which is questionable. A prominent pastor said, in support of the way of expediency, "If you want to have a successful church, you must give the people what they want." That statement may be very true, if our standards of success are those of the world. But is this New Testament Christianity? For that matter, would Amos or Isaiah have been happy with that?

The trouble is, we are attempting spiritual impossibilities. It is no more possible now than in Jesus' day to serve God and mammon, but we make a valiant effort. I just heard a satirical record "Tiptoe Through the Tithers," by Dan McBride. It is so painfully true one doesn't know whether to laugh or cry. We must step ever so lightly and be careful not to offend big givers. Ironically, many of these love to hear stout sermons on other people burning in hell, and the more narrow and dogmatic the better. Only don't talk about the poor, unless you blast them for being lazy, or about everyone of every race and nation getting together, unless you mean in heaven.

I think, therefore, that we should at least be honest, admit these hangups, and stop expecting the impossible from Nashville. If our congregations are going to fume any time we go beyond the simple generality "Jesus saves," maybe that is all we can give them. But how many thrilling ways can you say, "Jesus saves," and how many Sunday school and training union programs can you work up on that theme? True, we have managed an astounding number. But the young people particularly are asking, "When are we going to stop just talking and do something?"

What we are asking of Nashville is this: "Give us tremendously exciting programs, but make sure they do not challenge us to change our lives, particularly in the important areas of our relationship to those different from us. Give us God's Word so that it tastes good; but it must leave us just the way we are, instead of causing us to grow into the likeness of Christ." What we are asking for is not editors, but magicians, not writers, but Svengalis.



### Anti-Liquor Forces Are Still Strong

The recent resounding victory of the dries over the wets in the local option election in Floyd County gives reason for rejoicing. It proves that there are still many people alert to the evils of legalized liquor and that they can prevail when they are determined.

Too much credit cannot be given to local leaders in Floyd County like Pastor Bill Jagers of the Irene Cole Baptist Church in Prestonsburg. He and those associated with him left nothing undone to assure victory for their cause. The overwhelming victory, 6,720 to 4,066, should discourage the wets for a long time. In a similar election in 1966 the dries did not have so wide a margin. The wets lost then only by 90 votes but this year the dry margin was 2,654 votes.

Valuable outside help for the dry cause in Floyd County came from Delbert Butts of the Kentucky Temperance League. Through the years the Temperance League has learned how to organize the dry forces and get the votes out. This organization deserves not only our commendation but also our financial support.

A look at the outcome of local option elections in Kentucky for the last 15 years is encouraging. In spite of the fact that Kentucky leads all states in liquor production, the vast majority of Kentucky counties is dry. According to information from the Kentucky Alcoholic Beverage Control Board 86 counties are dry, 26 are wet and eight are divided. A divided county is one where the county is dry but a city within the county is wet. Voting by cities as well as by counties was made possible several years ago by liberalizing the local option law.

In this day when toleration and even permissiveness are the order, let us not relent in our opposition to this archenemy of man. Every community which prohibits legal sale of liquor will save thousands of young people from temptation.

### Why Not Send A Layman?

Everybody talks about it but seldom does anyone do anything about it. This is the crying need for participation of laymen in denominational work.

Now at least one Kentucky Baptist Church has

Here is the outcome of local option elections since 1963:

- |                |  |
|----------------|--|
| <b>1963-64</b> |  |
| 10/5/63        | Elkhorn City (Pike County) voted 322 to 170 to continue dry  |
| 12/16/63       | Harlan County voted 4,309 to 2,346 to continue dry   |
| 12/16/63       | Harlan (Harlan County) voted 647 to 506 to continue dry  |
| 12/16/63       | Cumberland (Harlan County) voted 669 to 211 to continue wet  |
| <b>1964-65</b> |  |
| 10/3/64        | Middlesboro (Bell County) voted 2,525 to 2,156 to continue dry   |
| 12/5/64        | Central City (Muhlenberg County) voted 1,219 to 830 to continue dry  |
| 12/5/64        | Owensboro, Precincts 18 - 30 - 36<br>Precinct 18 voted 221 wet, 172 dry<br>Precinct 30 voted 288 dry, 95 wet<br>Precinct 36 voted 330 dry, 224 wet |
| 2/27/65        | Russellville (Logan County) voted 1,485 to 877 to continue dry   |
| <b>1965-66</b> |  |
| 9/25/65        | Brooksville (Bracken County) Milford Precinct voted 130 wet, 128 dry   |
| 1/11/66        | Franklin County—Swallowfield Precinct voted 52 wet, 73 dry<br>Election VOIDED—New election 8/12/66, voted 57 wet, 79 dry                           |
| <b>1966-67</b> |  |
| 7/27/66        | Floyd County voted 5,475 wet, 5,560 dry  |
| <b>1967-68</b> |  |
| 2/17/68        | Scottsville (Allen County) voted 1,437 dry, 317 wet  |

done something about it. The First Baptist Church in Somerset, which has set many worthy examples through the years, has come through again. The church, upon the recommendation of the deacons,

voted recently to pay the expenses of a selected layman as a messenger to the Kentucky Baptist Convention and the Southern Baptist Convention.

If enough churches would do this, the complexion of our Baptist conventions would be changed. Finding a layman among the preachers would not be like looking for the proverbial needle in a haystack.

Baptist denominational meetings now dominated by preachers need the balance of a significant proportion of laymen. In some instances the outcome of convention actions would be different. In most cases the outcome would be the same, but the pastor would have help in reporting and interpreting conven-

tion action to the local church.

Preachers do not dominate denominational events by design but rather by default of laymen. Hopefully laymen who have always been urged to attend Baptist conventions would do so if their churches cared enough to provide them expenses.

Most churches provide convention expense for the pastor. Isn't it just as reasonable that they do the same for at least one layman?

Congratulations to Pastor Eldred Taylor and the Somerset First Baptist congregation for this significant step. Other churches, go and do likewise.

### Guest Editorial

#### Inflation

Robert J. Hastings  
Editor, Illinois Baptist

Within the next few weeks, hundreds of churches in Illinois will decide on the 1970 salaries of their pastors, custodians, ministers of music and education, secretaries, nursery helpers, etc.

Remember: If your church fails to vote an increase of at least 6.5 percent for 1970, you will actually cut your church employees' salaries.



Hastings

For 6.5 percent is the rate of inflation for 1969. For every \$100 you have been paying your custodians, pastors, secretaries, etc., you would need to pay them \$106.50 next year just to keep even. Actually, you are not "giving" an employee a raise if you increase him by 6.5 percent. You are merely helping him to maintain the same buying power of his dollar. If your church employees deserve a raise, you would have to do

more than 6.5 percent to make it a bona fide increase.

Wages continue to go up in the U.S., at a steeper rate than the general cost of living. In Oakland, California, plumbers are going from \$7.87 an hour up to \$8.57 an hour, plus fringe benefits. In Kansas City, union painters have just won a 67 percent boost over three years. Machinists for Eastern Airlines have just won a 30 percent jump over the next three years. Other examples could be cited.

But church employees are different. They do not belong to a union. There is no collective bargaining. If a pastor or other employee doesn't like what the church pays, he can take it or leave it. If a pastor decided to "strike," he would have to go it alone. Not a single other church employee in the whole world would walk off with him!

"But preachers shouldn't belong to unions," someone says. "They shouldn't be so concerned with dollars that they would even think about going on strike." Yes, but they still have to pay the same

kind of bills that anyone else pays, and usually this calls for a certain amount of "concern."

Another factor. Quite often, budget committees have one or more retired persons living on relatively small, fixed incomes. Because they are not sharing in the general wage increases, they feel reluctant to vote an increase for their church employees. It is regrettable that many older persons on fixed incomes are suffering from inflation. But this is no reason for wanting to make others suffer, too.

I have long said that the best money any organization spends is on personnel. For good, dependable, qualified personnel will more than make their own way. So when your church votes its 1970 budget, remember your staff members, and do what's right by them. No, your pastor isn't going to stay home and refuse to preach. He'll be there, doing his part. Let's just be sure we all do our part for him, and other church and associational employees as well.

cause prayer to be taken out of our schools. Most recently she opposed our astronauts reading the Bible in space. It is time for us to speak for our Lord Jesus Christ and against the principles of this woman. Baptists need to put more feet under their prayers and more action in their deeds, and "tell it like it is." We should not let this woman cause "a nation under God" to be led further astray.

I strongly urge all Baptists to write the N.A.S.A. officials and let them know that we appreciated the reading of God's word from space and support it wholeheartedly. Their address:

N.A.S.A. Officials  
c/o Family Radio  
San Francisco, California 94134

Montgomery, Alabama  
Mrs. Glenna Bates Barrett

#### SPECIAL OFFERINGS

Dear Editor:

As pastor of the First Baptist Church, Winchester, my heart rejoiced in the fact that our church, though small, led the entire state in the foreign, home and state mission offerings last year. I read some criticism in pushing these offerings saying, that it would be detrimental to the Cooperative Program.

At the last business meeting our church voted to increase the Cooperative Program gifts two percent and the associational gifts one percent of our proposed budget for the new year. This gift will amount to 29% of our undesignated gifts.

It is the pastor's dream to have the church at least on a 60-40 basis, or preferably a 50-50 basis. The church is not very far from giving 50% of its total



gifts to mission causes. The church also operates Calvary Baptist Chapel here in Winchester.

Winchester, Ky.      Ralph R. Couey

#### MURRAY OPPOSED

Dear Editor:

I disagree 100% with Madeline Murray and her recent remarks on the Mike Douglas Show about most denominations backing her stands on prayer in public schools. I want to go on record as opposing this woman on any of her ridiculous theories. I just feel sick when I think of our nation letting this woman

## FMB Finds Requests Beyond Resources

The Southern Baptist Foreign Mission Board, at its September meeting appropriated \$2,132,755.25, mostly for its overseas work, and heard a progress report on the 1970 budget, now being prepared for presentation and adoption in October.

Baker J. Cauthen, executive secretary, said the proposed budget will be the largest in the history of the Board. This year's budget is \$32,102,119.

"The chief problem in these days is at the point of inflation, in this country and throughout the rest of the world. However, the budget will represent advance. In addition to an enlarged overseas staff, mission ministries continue to expand both in newly-opened fields and in places where Baptists are established.

"An encouraging aspect of foreign mission funding is the growing development of stewardship among Baptist churches to which Southern Baptist missionaries are related around the world," Cauthen said. "More than two-thirds of those churches are self-supporting, and many new church buildings are being paid for through self-perpetuating mission church loan funds."

The Board assigned Rev. and Mrs. James F. Kirkendall, Southern Baptist missionaries to Lebanon since 1962, to an itinerant ministry among United States citizens connected with oil companies in the Persian Gulf area. Their headquarters will remain in Beirut.

In his report to the Board, Charles W. Bryan, secretary for Middle America and the Caribbean, noted growth of Baptists in the Caribbean area since the Foreign Mission Board voted eight years ago to expand its resources there. In 1961 three Southern Baptist missionary couples were serving two churches and five mission stations with a total membership of 180. Fifteen baptisms were reported that year.

Now, 74 missionaries under appointment to nine Caribbean countries are related to 298 churches and 47 missions, with a total membership of 35,688. These churches reported 1,898 baptisms last year.

## Reports Indicate Rise In Baptisms

Initial returns of evangelism reports in Kentucky indicate an increase in the number of baptisms during the current year according to Kentucky Baptist Evangelism Secretary Hicks Shelton.

Three hundred sixty-eight churches have returned reports thus far Shelton said. These show a total number of 6,104 baptisms as opposed to 4,836 baptisms by the same churches during the previous year.

This is a gain of 1,268 baptisms or a 26 percent increase.

Working from the 16 associational reports received, Shelton pointed out that they too showed an increase in baptisms. However, the increase was not as great as that shown by the individual churches.

The associations reported 414 more baptisms this year than last, 2,862 compared to 2,448. This is a gain of 17 percent.

"If the 17 percent gain holds up across the state, it would mean that we would have baptized more than 21,000 persons in the past year," Shelton commented. Kentucky Baptists have not baptized 21,000 persons since 1960.

Shelton added that he was confident the Crusade of the Americas played a part in the upturn in baptisms. However, at this time, he was unable to assess the extent of the contribution he said.



### State Missions Offering

Last week most of the churches were observing the annual Week of Prayer and Offering for State Missions, sponsored by Kentucky W.M.U. It was a good time to think about our responsibility to share Christ in our native state, and to learn of the magnificent work that is being done by our state convention through its churches, its associations, its executive board and departments, and our institutions for education and benevolence and training. It is a good time, also, to learn of the cooperative work we do with the Home Mission Board, and to realize that much of the Cooperative Program which goes to the Home Mission Board comes back into Kentucky in our cooperative efforts of Christly concern.

I trust that you made an offering through your church or WMU, and that it will be worthy. The need is great. It is not too late to make an offering now.

### Your President's invite you

Robert L. Mills of Georgetown, J. M. Boswell of Cumberland, Wm. R. Davenport (new) of Campbellsville, David C. Jackson of Oneida, and D. M. Aldridge of Clear Creek invite you to spend a day on campus during the week of September 29-October 3.

Your Christian Education Committee is working with our colleges and schools in preparation for these special days on campus. They are called "Baptist Campus Seminar-Open House"—one on each campus. Starts 9:30 A.M., ends 3:00 P.M., with lunch at the schools, complimentary to you.

Find out some of the answers to your questions about Christian education—(1) the purpose and religious scope of Christian education, (2) College and denominational relationships, (3) financing Christian education.

Outstanding leaders in education include Dr. Rabun L. Brantley of Nashville and Dr. Ben C. Fisher of Raleigh. Your convention president, J. T. Miller, chairman of the Christian education committee, Thomas A. Steele, "Yours and His", and other Kentucky leaders will help make this a memorable experience for laymen and pastors.

Monday, September 29—Georgetown, Tuesday, September 30—Oneida, Wednesday, October 1—Clear Creek, Thursday, October 2—Cumberland, Friday, October 3—Campbellsville. Come.

HAROLD SANDERS

## Staff Changes

# Carlisle Driggers, Othar Smith Resign Churches

Donald R. Cole is the new pastor of Midway Baptist Church in Caldwell Association. He resigned as pastor of Zion's Cause Baptist Church in Blood River Association.

B. Carlisle Driggers has resigned as pastor of Twenty-Third and Broadway Baptist Church to become minister of education of the First Baptist Church, Birmingham, Alabama. He will begin his Alabama ministry on October 1.

Born in South Carolina, Driggers is a graduate of Carson-Newman College in Jefferson City, Tennessee. He earned both the B.D. and the M.R.E. degrees from Southern Baptist Theological Seminary. He has been pastor of Twenty-Third and Broadway Church since 1963 when he came from the pastorate of East View Baptist Church, East View, Kentucky.

The ministry of Driggers at Twenty-Third and Broadway has been widely heralded for its attempt to adapt to a changing community. Once one of the leading white Baptist churches in Louisville, the church is now completely surrounded by Negro population. Driggers led the congregation to stay where they were instead of moving to the suburbs as other churches did. The church devised programs to meet the inner-city needs and has been very successful. Driggers says he believes the church now has a good future.

Driggers will be doing similar work in Birmingham. The church has launched a course of action calling for a meaningful ministry in a downtown section of Birmingham. Driggers says his task will be that of equipping the members for the forward thrust of the church in mission endeavor. Herbert Gilmore, former pastor of Deer Park Baptist Church in Louisville, is the First Baptist, Birmingham, pastor.

Lillard Dunn, Jr., resigned the Mount Pisgah Baptist Church, Graves Association, to become pastor of the Emmanuel Baptist Church in the same association.

R. W. Ellington resigned as pastor of the Liberty Baptist Church, Campbellsville. He has accepted the pastorate of the Deep Creek Baptist Church, Harrodsburg, Kentucky.

The Pleasant Hope Baptist Church, Benton, Kentucky, has called Gary Frizzell as its pastor. Frizzell, a ministerial student at Mid-Continent Bible College in Mayfield and a member of Briensburg Church, Benton, Kentucky, was ordained by the Briensburg Church on September 21.

Paul Gibson has accepted the pastorate of the Moss Chapel, Pineville, in Bell Association. He resigned as pastor of

the Greasy Creek Baptist Church in North Concord Baptist Association.

Highland Baptist Church, Louisville, has called John Leon Gray as minister of music.

Gray was born in Jackson, Mississippi. He graduated from Mississippi College in 1966 with a bachelor of music-voice degree, received his master of music-voice degree and an additional year of graduate work at the University of Tennessee in 1968. He is presently enrolled at Southern Seminary in the school of church music working toward the doctorate of musical arts degree.

Gray has served as minister of music at the Pearl Baptist Church of Jackson, Mississippi, and the First Baptist Church of Concord, Tennessee. He has served as minister of music and youth director at Central Baptist Church, Oak Ridge, Tennessee, and First Baptist Church of Gatlinburg, Tennessee. He was musical director of Hunter Hills Theater for the University of Tennessee and was soloist with the Knoxville and Jackson Symphonies.

Mrs. Gray is the former Donna Eakin of Chattanooga, Tennessee.

Willard Holliday resigned from Dark Hollow Mission in the Three Forks Association. He has accepted the pastorate of Typo Baptist Church in Three Forks Association.

The First Baptist Church of Albany, Kentucky, has called Jim Holloway as minister of youth and music. Holloway is a junior at Cumberland College.

J. R. Jeffries resigned as pastor of the Emmanuel Baptist Church, Winchester, Kentucky, in the Boones Creek Baptist Association.

William R. Julian resigned the pastorate at Hustonville Baptist Church in Lincoln County Association.

D. H. King is the new pastor of Calvary Baptist Church in Lynn Camp Association.

Jessie Ladd is the new pastor of Lake City Baptist Church in Ohio River Association.

William Lee resigned as pastor of Lola Baptist Church in Ohio River Baptist Association.

H. Truman Luther resigned as pastor of the Little West Fork Baptist Church in Clarksville, Tennessee, to accept the pastorate of the Rocky Ridge Baptist Church in Little River Association.

Kinnith Ray Morris is the new pastor of Fredonia Baptist Church in Caldwell Association. He came to this pastorate from the Emmanuel Baptist Church in Graves County Association.

Albert John "Jack" Munday is the new Sulphur Fork Missionary. He re-

signed as pastor of Sparta Baptist Church in Owen County Association to become associational missionary to Sulphur Fork Association.

Roger L. Oldham has accepted the post of minister of music and youth with the Ninth and O Baptist Church of Louisville. He comes to this position from a similar post with the West Flagler Park Baptist Church in Miami, Florida.

Oldham formerly served churches in Kentucky as a revival musician and music school teacher. For five years he was minister of music at Hall Street Baptist Church in Owensboro.

He will begin his work in Louisville the last Sunday of September.

The Oldhams have four children, three daughters and a son.

Robert Probus, a student at Georgetown College, is the new pastor of New Zion Baptist Church in Union Association.

Phillip Rosenbaum resigned the pastorate at New Home Baptist Church in Booneville Association to become pastor of the Bethel Baptist Church in Pulaski Association.

Othar O. Smith, pastor of the First Baptist Church of Bowling Green for over eight years, resigned on September 10. The congregation voted to accept the resignation at a regular business meeting. Smith says he has no immediate plans to announce regarding his future ministry.

Smith came to the Bowling Green pastorate from the First Baptist Church, Lebanon, Tennessee. Earlier he was pastor of the First Baptist Church in Conway, Arkansas, and the First Baptist Church in Heber Springs, Arkansas.

He is a native of Arkansas. He received his college education at Ouachita College in Arkadelphia, Arkansas, and his theological training at Southern Baptist Theological Seminary in Louisville.

Smith has been active in denominational life. He served as vice president of the Kentucky Baptist Convention and is now a member of the Board of Directors of the *Western Recorder*.

Adrian Spencer, a student at Southern Seminary, is the new pastor of Howard's Mill Baptist Church in Boones Creek Baptist Association.

Dalton Stallions of Cadiz, Kentucky, is the pastor to Frances Baptist Church in Ohio River Association.



Oldham



**METHODS AND MATERIALS**—Experienced and trained clinicians will offer great leadership and training opportunities for all choir directors, accompanists, and sponsors at the five sessions at Severns Valley Baptist Church in Elizabethtown, beginning at 2:00 p.m. (EDT) on October 13 and concluding at 9:30 p.m. on October 14. C. A. Holcomb will inspire pastors and worship leaders, John Chandler will lead music directors and choral reading sessions, Gerald Armstrong will lead sessions for youth music leaders, Richard Ham will help leaders of Primary and Junior music groups, and Sharon Lyon will conduct the sessions for pianists and organists. All are staff members of the music department of the Sunday School Board except Miss Lyon of the First Baptist Church staff in Nashville.



Lawson



Chafin



Mrs. Chatham



Roselle

## Murray To Host BSU Convention

More than 1,200 students from across Kentucky are expected to descend on the First Baptist Church of Murray, October 17-19 for the annual Kentucky Baptist Student Convention.

Theme for this year's meeting is "Alive in the Faith." Featured speakers for the three days include Bill Lawson from Houston, Texas, Kenneth Chafin of Southern Seminary, Charles Roselle of Nashville, Betty Jean Chatham of Shelbyville and George Blaylock of Frankfort.

Educated at Tennessee A. and I. University, Central Baptist Theological Seminary and University of Chicago,

Lawson will speak at each session. For several years he was B.S.U. director at Texas Southern University. Currently he is pastor of Wheeler Avenue Baptist Church in Houston and part-time instructor in the University of Houston's Black Studies program which he helped develop.

Bringing the keynote message will be Kenneth Chafin, Billy Graham Professor of Evangelism at Southern Seminary. Considered one of the finest speakers in America, Chafin's address will be titled "Alive in the Faith."

Charles Roselle is secretary of the student department of the Baptist Sun-

day School Board, a post he assumed after resigning as student work director for the Baptist Convention of Tennessee. He has also served as secretary of student work for Missouri Baptists and director of student work in the Nashville area, Auburn University and the University of Missouri. He will address the convention Saturday morning.

Highlighting the convention's music program will be the premiere performance of the folk musical "Live" by Don and George Blaylock. This first public performance will be staged during the Saturday evening program.

Also featured will be Betty Jean Chatham, noted pianist who will perform at each session. Mrs. Chatham has given classical, sacred and pop concerts in the United States, the Orient and Europe.

Other convention events of special note are the dialogue sessions on such topics as "Being Christian on Campus," "Missions," "Person to Person or Otherwise," "Me and My People" and "I Love the Church."

The convention will convene at 7:00 p.m. Friday evening, October 17. Those interested in registering for the three-day meeting should contact Mr. Lloyd Cornell, 108 N. 15th Street, Murray, Kentucky 42071.

All sessions are open to the public.

## Heart Attack Claims BWA Leader Nordenhaug

Josef Nordenhaug, general secretary of the Baptist World Alliance since 1960, and former pastor of the Irene Cole Baptist Church in Prestonsburg, Kentucky, died of a heart attack enroute to a hospital in Washington, D. C., September 18.

Funeral services were scheduled for 2:00 p.m., Monday, September 22, at the Calvary Baptist Church of Washington.

Nordenhaug, 66, had been confined to his home for two weeks with the heart ailment, but physicians had told him he might be able to return to work in about four days. Stricken with coronary failure about 4:00 p.m., he died enroute to the hospital.

A native of Norway, Nordenhaug had been chief executive of the international Baptist fellowship with about 27 million members since his election in 1960 at the Baptist World Congress in Rio de Janeiro, Brazil.

He had planned to retire in July, 1970. In August, the Executive Committee of the Alliance elected Robert S. Denny, senior associate secretary of the Alliance, as Nordenhaug's successor.

The illness that ended in death began as Nordenhaug was preparing to speak Sunday, August 17, in Bucharest, Romania, following the meeting of the BWA Executive Committee in Baden Bei Wein, Austria.

He returned to his office in Washington August 22, but began a rest at home under doctor's instructions on September 3.

The Baptist World Alliance, composed of 85 Baptist Conventions and unions in 70 countries, includes about 27 million of the world's 30 million Baptists.

Nordenhaug often described the program of the Alliance as "the five fingers of the Baptist hand of international fellowship." The five points of the program include: an agency of international communication, a forum for study and fraternal discussions, a channel of cooperation for relief purposes, a vigilant force for safeguarding religious liberty, and a sponsor of regional and worldwide gatherings for the furtherance of the gospel.

Before his election as chief executive of the Baptist world organization, Nordenhaug was president of the European Baptist Seminary in Ruschlikon-Zurich, Switzerland, developing the newly-born institution into an agency for "increased cooperation and fraternal understanding among Baptist unions in Europe."

He was editor of *The Commission*, publication of the Southern Baptist Convention's Foreign Mission Board, from 1948-50, before becoming seminary president.

The chief executive of the Southern Baptist Convention, Porter W. Routh of Nashville, said on learning of his death: "Dr. Nordenhaug was a Southern Baptist, but his concern and sense of compassion reached all Christian groups and the whole world.

"His leadership in developing the seminary at Ruschlikon," Routh said, "played a significant part in the resurgence and growth of European Baptists, both in Eastern and Western Europe.

Educated in Norway and the United States, he attended the University of Oslo earning a master of science degree in chemistry, geophysics and astronomy. He was born in Oslo, August 2, 1903. He taught at the Baptist seminary at Oslo for four years as a student.

He earned both the master of theology and doctor of philosophy degrees at Southern Baptist Theological Seminary, Louisville, Kentucky. He returned to Norway for several years, and then moved to the United States in 1933 to become pastor in Kentucky.

He is survived by his wife, Helen, of Arlington, Virginia; two children, Theodore of Macon, Georgia, professor of philosophy at Macon University; and Mrs. Paul Ciholas of Buies Creek, North Carolina. (BP)

## Kentucky Baptists And The Higher Education Dilemma

by James E. Sorrell

In 1967 and 1968, representative Kentucky Baptists were interrogated concerning their views on the acceptance of federal aid by Kentucky Baptist colleges. Personal interviews were conducted with Kentucky Baptist college presidents and with key executives of the Convention. Eleven percent of the pastors and four percent of the chairmen of the deacons of the churches in the state responded to questionnaires on this issue which has rocked several annual meetings of the Convention over the last ten years.

### Four conclusions

Four major conclusions evolved from this study. *First, Kentucky Baptists have not defined the precise relationship between the colleges and the Convention.* The relationship of the colleges, their trustees, and the Convention is ambiguous. The trustees must certainly have the authority to make basic policy decisions; the colleges cannot be run from the Convention floor. But, in what manner are the colleges through their trustees responsible to the Convention. The election of the colleges' trustees by the Convention does not really answer the serious question of responsibility. Until this vital issue is resolved, Kentucky Baptists will see periodic feuding at the annual meetings of the Convention.

*Second, Kentucky Baptists do not have a clearly articulated philosophy of Christian higher education.* Most Baptist colleges were established originally to train ministers and missionaries, but after World War II the colleges began to focus their attentions on general academic and professional training for the laity. The percentage of Southern Baptist seminary students from Baptist colleges moved from 95 percent before World War II toward 60 percent by 1967. The task of training full-time Christian workers is slipping from the hands of denominational colleges. Are Kentucky Baptists wise stewards of the Lord's money which is being used to support institutions whose primary goal is to give "a liberal arts education in a Christian context?" If Kentucky Baptists had unlimited resource and if the colleges were ministering to the vast majority of Baptist students in Kentucky, the answer to this question would be easier.

[James Sorrell is pastor of the Hiseville Baptist Church, Hiseville, Kentucky. His article contains his conclusions from a research of Kentucky Baptist higher education conducted in connection with a doctoral thesis for Southern Baptist Theological Seminary. Ed.]

*Third, the limited financial resources which Kentucky Baptists have to invest in their colleges promises a bleak future for quality higher education.* The rising cost of higher education due to inflation, the almost unlimited resources which the state has to invest in its colleges and universities, and the growing competition of community colleges prophesy an uncertain future for Baptist efforts in higher education. The demise of Bethel College and the release of Kentucky Southern College coupled with the promise of dwindling Cooperative Program gifts appear to be prophetic handwritings on the blackboards of our colleges.

*Fourth, Baptist student work on state campuses does not receive adequate financial support in proportion to the number of Baptists on state campuses.* There are more Baptist students on the campus of the University of Kentucky than there are in all three Baptist colleges. Yet a disproportionate share of the Convention's money is invested in the colleges. In 1967, Kentucky Baptists spent one dollar per student on the state campuses but about one hundred dollars per student in the denomination's colleges. A serious question of stewardship arises at this point.

### At the Crossroads

Kentucky Baptists are at the crossroads in higher education. Because of the inadequate financial support of the colleges, one path leads to the gradual but certain decline of quality education being offered by Kentucky Baptist colleges. Another road leads to the colleges' acceptance of federal aid which at least will give them some time to exist as institutions offering acceptable higher education. Since the need for financial support is so great the schools will have to accept both loans and grants eventually. There is really no difference in kind between loans and grants; both constitute government subsidies. The difference is in degree or the amount of aid to be accepted. The third trail leads to the release of all the colleges and a stronger emphasis on a student-oriented ministry on all college campuses in Kentucky. If this avenue were taken, then the trustees of the colleges would be self-perpetuating, and a Christian witness might remain on the campuses. In the past, Kentucky Baptists have trudged on the first road and slipped over on the second road occasionally. Perhaps it is now time for us to travel the latter road and release all our colleges.



PRESIDENT HONORED—This double exposure is captioned by the bulletin board of the local bank in Georgetown during Robert L. Mills Day last Saturday. The affable President of Georgetown College was being honored on the occasion of his tenth year of service to the College and to the community. More than 170 local citizens attended a testimonial dinner given in honor of the Mills family. Dr. Mills is the second lay president of the 20 who have served the College.

## State Tax Aid To Private Schools Opposed

An editorial in *The Baptist Record*, official publication of the Mississippi Baptist Convention, has strongly opposed three bills in the Mississippi legislature which would provide tax funds for private and parochial secondary schools in the state.

The passage of the bills "is opening a door which eventually will destroy the separation of church and state, and could also destroy the public schools," said the editorial, written by Joe T. Odle.

The editorial also criticized policies of the federal government concerning forced integration of public schools as bringing "chaos" to education, but added that the editorial position has nothing to do with "segregation" or "integration" but rather with the principle of separation of church and state.

One of the proposals, House Bill 67, has already passed both the state Senate and House, providing for loans of \$200 per year (\$2,400 maximum total loan) per student for those who attend any

"bona fide approved non-free elementary or secondary school in the state of Mississippi."

As originally proposed by Gov. John Bell Williams, House Bill 67 would provide for loans to parochial and private school students; House Bill 66 would provide grants of \$150 per year per student for those attending such schools, and House Bill 68 would permit a citizen to donate to a private or sectarian school up to \$500 of the amount he would have owed on his income tax instead of paying the tax into the treasury.

Writing in another article in the same issue of *The Baptist Record*, Mississippi Baptist Convention Christian Action Commission Director J. Clark Hensley said that the bill passed by the legislature would provide an estimated \$8 million annually in aid to students of private and parochial schools.

If House Bill 66 also passes, it would contribute another \$3 million to parochial schools, meaning a possible total contribution of \$7 million out of the \$11 million total going to students of parochial, sectarian schools, Hensley wrote.

Church-run parochial schools have become increasingly popular in Mississippi since the U. S. Department of Health, Education and Welfare has cracked down on the state's public schools for failure to integrate, ordering bussing of Negro students to predominately white schools in order to achieve a racial balance.

Hensley said in his article that ap-

proximately 20,000 students now are enrolled in parochial schools in the state, but informed sources estimate that enrollment in such church-run schools may double to 40,000 in the next two years.

"... Our position," continued the editorial, "has nothing whatever to do with the issue of 'segregation' or 'integration.' The issue we are concerned about is the sacred principle upon which this nation has been built, which not only allows full religious freedom, but also frees all citizens from having to provide for any religion or religious activities through tax funds."

The editorial opposed such tax aid as both unscriptural and unconstitutional, citing Article VIII in the state constitution which states: "nor shall any funds be appropriated toward the support of any sectarian school. . ."

"We have no objection to sectarian or parochial education," said the editorial. "If various church groups desire to have such, we would say, 'Blessings on them.' However, we are definitely opposed to the use of public funds for their support."

The editorial concluded by urging the legislature to not destroy "the very principles of freedom, nor undermine the idea of the public school, by opening a door, which they would surely find most difficult to close. "Surely," the editorial said, "there is some way out of the present dilemma without opening such a door." (BP)



**DEACONS' RETREAT**—On September 5, about 130 men from Blood River Association met at Jonathan Creek Baptist Assembly for a study of "The Ministry of the Deacon Today." Associational Superintendent Earl Warford led the group in a devotional thought. The men then viewed the filmstrip "The Ministry of the Deacon Today." Robert Pogue, retired Business Manager of *WESTERN RECORDER* and long time deacon at Walnut Street Baptist Church, Louisville, led the group in a consideration of the pastoral ministries of the deacon. The retreat was under the direction of G. R. Pendergraph, church administration consultant for Kentucky Baptists.

## Arizona Baptists Keep Hospitals

After nearly five hours of debate, messengers to a special session of the Arizona Southern Baptist Convention in Phoenix voted 422-208 to keep two of its hospitals rather than sell them to a hospital chain.

The convention turned down an offer from American Medicorp., Inc., to buy the Phoenix and Scottsdale Baptist Hospitals for \$8 million in cash plus assuming outstanding liabilities of the two hospitals. Total purchase price would have been \$12.6 million.

American Medicorp., a Philadelphia-based hospital holding company, had recently purchased Doctor's Hospital of Phoenix and its officials said they wanted to add the two Phoenix-area Baptist hospitals to their complex.

The convention's Executive Board had recommended that in the light of the offer, the special convention be held to consider the sale of the hospitals, but it did not recommend whether the offer should be accepted or rejected.

During the convention, a motion was made that the convention re-affirm its 1968 convention action to continue its

hospital ministry, and not to sell the hospitals.

A substitute motion which in effect accomplished the same thing was offered by James Staples, former editor of the *Baptist Beacon* in Phoenix and now public relations director for the Scottsdale Hospital.

Staples' motion stated that "... In order that we may keep our fellowship, and have faith in our God and ourselves, I recommend that we keep our institutions and agencies and instruct the Executive Board to study and recommend to the November, 1969 convention, ways and means of a closer relationship between our institutions and agencies, even to the sharing of available monies in a legitimate and ethical manner..."

The motion also asked for a study of the Arizona Baptist Hospital Association in an effort to align the association more closely with the convention.

In the end, the convention voted 422-208 in favor of Staples' motion, settling the question and turning down the offer to buy. (BP)

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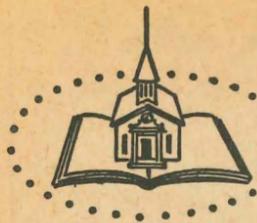
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## SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for October 5, 1969)

LIFE AND WORK SERIES

### God, The Eternal Creator

This month we shall study some "Basic Truths About God, Man, and the World." Today's lesson deals with "The Eternal Creator."

#### Genesis 1:1-2

Genesis is essentially and preeminently a book of beginnings. In the sublime and stupendous statement recorded in verse one God the Creator is revealed as having been in existence before the beginning. The first verse, which sets us in the presence of the living personal, omnipotent Being Who is the source of a true blessedness, makes it clear that the Creator preceded His creation.

"In the beginning God created the heaven and the earth." That is all that is recorded here concerning the creation. The fact is stated, but nothing is added for the gratification of the curious.

The word "create" means "to bring into existence that which had no previous existence," or "to make something out of nothing." To "create" is "to bring into being without the use of preexisting material," but to "make" is "to form something out of materials already existing." "Create" is the strongest word in the Hebrew language to express the idea of the origination of substance. Although the curious may wonder, the philosophers may speculate, and the scientists may investigate, this plain statement from the Bible serves as an intelligent and satisfactory explanation of the origin of things.

What period of time elapsed between verses one and two cannot be discovered, but there are those who believe that during that period the earth became "without form and void," or unlike its original condition. In Isaiah 45:18 the word "tohu" is translated "in vain." This same word "tohu" is used in Genesis 1:2 and is translated "without form." Isaiah 45:18 says, "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Thus, some contend, God did not create the earth without form and void, but that something happened which caused it to be in that condition.

#### Genesis 1:31

God viewed His creative work at the end of each day and described it as "good." When God surveyed all that He had made in those first six days, He saw that His works were complete, exceedingly good, and very excellent. He was highly pleased with His creation.

#### Isaiah 40:21-28

Isaiah forty was addressed originally to a despondent group of Jewish exiles. War had driven the Israelites from their homes and made them slaves in a foreign land. Hemmed in by the ruthless Babylonians and deprived of their cherished liberties, their courage and hope dwindled almost to the vanishing point. As they thought of their circumstances, any hope of deliverance seemed to be only an idle dream. Concluding that God was not willing to help them, and broken in faith and courage, these discouraged exiles did not have any desire to continue struggling.

Isaiah was instructed to speak tenderly and comfortingly, but emphatic-

#### INTERNATIONAL SERIES

### The Two Kingdoms

#### I Kings 12:12-20; 26-29

With a rich heritage from David, Solomon had ascended the throne of the United Kingdom when he was quite young. He carried on a very extensive enlargement and building program, but his magnificent reign had placed a very heavy and oppressive tax burden upon the people to support it. His kingdom was large in size, great in wealth, and wonderful in possibilities. However, his disobedience to the divine commands displeased God to such an extent that He determined to rend the kingdom from him and give it to his servant, Jeroboam, who was an industrious and valorous young man.

Solomon had recognized the resource-

ally and publicly, to the chastened people and inform them that the period of their distresses and conflicts was being terminated, that the punishment which they had suffered for their sins was drawing to a close, that their sins had been expiated by the grace of God, that their iniquities had been pardoned, and that the time of their deliverance from bondage and exile, for which they had been longing for years, had arrived.

In order to prove that God was greater than this universe and all the inhabitants therein, the prophet reminded the Israelites that He was above the circle of the earth and the vault of the sky seeing to it that the heavenly bodies and human beings perform their separate functions according to His blessed will. While it was true that from God's elevated position men on earth appeared to be as small as grasshoppers, that does not mean that they were not of any significance, importance, or value. Rather, it means that God is infinitely greater than men, whom He has created and sustained.

fulness of Jeroboam and had entrusted him with various important responsibilities. In a dramatic way, a prophet by the name of Ahijah informed Jeroboam that he would receive the ten northern tribes and would become king over them. When this news reached Solomon, it became necessary for Jeroboam to flee to Egypt for safety. He remained there until the death of Solomon.

Unfortunately Solomon did not leave his son, Rehoboam, the goodly heritage which he had received from his father, David. Rehoboam was at a great disadvantage from the beginning because he had inherited a legacy of trouble. Solomon had built up a great national prosperity, but at the expense of ex-



tremely heavy taxes. Immediately after Rehoboam's accession to the throne, Jeroboam headed a large delegation which approached the king and sought relief from the heavy tax burdens which had been imposed on them by Solomon, Rehoboam's father and predecessor. With all possible kindness the delegation earnestly asked for a promise of less excessive labor and lighter taxes.

Rehoboam consulted with the older, wiser, and more experienced men and they had advised him to concur in the request. When he consulted the inexperienced and irresponsible young men, they advised him to deny their request and to threaten them with even greater and heavier burdens than Solomon had imposed on them. Filled with pride, he rashly and foolishly decided to take the advice of his younger counselors.

The reaction of his hearers was inevitable and immediate. His harsh denial of their reasonable request and his foolish threat to make their burden heavier automatically caused him to lose the allegiance of the northern tribes. His statement caused the leaders of these tribes to give a signal for a revolt. The ten tribes seceded, formed the Northern Kingdom and set up a government of their own in Shechem. They elected Jeroboam as the king of this ten-tribe nation, commonly known as Israel.

Jeroboam was the choice of the people in the Northern Kingdom. He was a man with great executive ability and with considerable experience in management. Not only had he enjoyed God's favor, but he was the recipient of a divine promise that he would be blessed in a wonderful way provided he would be obedient to the commandments of God.

Politician that he was, his one thought was to hold to himself the allegiance of the people. So he made two calves of gold and placed them at Dan and Bethel respectively. Then he told his people, "It is too much for you to go up to Jerusalem." But, it is never "too much" for man to do what God tells him to do. The calves of gold, which were declared to be symbols of God, actually became substitutes for Him. It might have been that Jeroboam did not intend to set up a new religion, but it actually led to just that. The fundamental law of God had been violated in the making of these images, so judgment upon the perpetrator of this sin was inevitable.

Jeroboam had a wonderful opportunity to lead his people aright. Instead of doing so, he became the king whose name stood for wickedness. The Bible refers to him as "the man who made Israel to sin." What a reputation! How inexcusable! Jeroboam is a typical representative of all those who think they are doing the will of God when they are merely conforming to their own wills.

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## SBC Anniversary Film Premieres At M-Night

A motion picture commemorating the 125th anniversary of the Southern Baptist Convention will be premiered at Baptist "M-Night" mass mobilization rallies in 100 cities across the United States between November 15 and December 15.

The film portrays the diversity among the 11.3 million member convention. It starts thousands of Southern Baptists across the nation as they express their candid views about things that affect their faith and witness.

The color film "Dimensions in Courage," is a documentary that focuses on the people who now make up the nation's largest Protestant denomination.

"The 125th anniversary film of the Southern Baptist Convention will surprise you," said W. C. Fields of Nashville, public relations secretary of the SBC Executive Committee and chairman of the 125th anniversary film committee.

"It is not a costume piece with pre-Civil war sets, false beards and actors portraying someone dead and long gone. It is a documentary which captures in



**NEW MOVIE**—Movie production is on the agenda for the Southern Baptist Convention 125th Anniversary Production Committee at work on the 45-minute film, "Dimensions of Courage." Film premieres are scheduled for 100 "M" Nights across the nation November 15 to December 15, 1969. At work are W. C. Fields, chairman, on the left, Mrs. R. L. Mathis, Don Hall of Hollywood, director, Truett Myers, Jay Durham, and (not shown) Crawford Howell, Fon Scofield and Davis Woolley. (BP)

vivid color and sound Baptists of all sizes and shapes in their most interesting roles—being themselves.

"The film," said Fields, "is a reminder that the great achievements of our Baptist forefathers were born of great courage. Mostly the scenes deal with the

decade ahead and the kind of courage that must be shown by all of us today if the cause of Christ is to know new triumphs in the Space Age."

Established in 1845, the Southern Baptist Convention will be 125 years old in 1970. (BP)

## Some Personal Reflections On U.S. Congress On Evangelism

by Allen West,  
Superintendent of Missions,  
Long Run Association

Because of previous engagements I did not arrive until Tuesday afternoon, September 9. I heard immediately that I missed one of the outstanding messages, that of Leighton Ford, a member of the Billy Graham Evangelistic Association and brother-in-law of the famed evangelist. He spoke on a revolutionary Gospel in a revolutionary world. After a succinct presentation of the revolutions going on in today's world he noted that the revolutions had not gone far enough, that is, where the gospel of Christ comes in. Ford said the Gospel is revolutionary because it insists on a revolutionary change taking place in individuals. He added that individuals living that new life would bring about vast changes in society.



West

Tom Skinner, a Negro from Harlem, proved to be one of the most articulate speakers at the Congress. He laid out carefully where the Gospel ought to take us. Some of the things he said were difficult for many of us, yet there was no rancor in his voice to indicate that disagreeing with him would separate us

from fellowship with God or our fellow man.

Each morning we were led in a Bible study. On three mornings Dr. Marcus Loane, Archbishop of the Anglican Church in Australia, led our thinking from a study in Ephesians. His insights and ability to put his thoughts into words proved to be one of the highlights of the conference for me.

On Thursday night I heard Ford Philpot, Methodist evangelist, speak on "You Can't Quarantine the Wind." It was a fine message on the Holy Spirit and led up the spectacular pageant presented in Black Light. The pageant was produced by the Lutheran Church and proved one of the highlights, calling our generation back to God and showing how the world's answers can only lead to judgment, but that in Christ crucified, risen and ascended, there is the living hope.

The presence and power of the Holy Spirit were felt. We went away feeling the winds of God's Spirit are blowing in our strife-ridden world and that He does have a word which needs to be proclaimed and lived by His people.

Each morning a position paper was presented. Another speaker would respond to the paper. In the afternoon period there were 46 action groups where one could choose his preference from the military chaplaincy, led by Rear Admiral James W. Kelly, Chief of

Chaplains for the Navy, to "Trying a New Thing".

One of the largest attended conferences was led by James Kennedy on "Mobilizing the Laymen." Kennedy, pastor of the Coral Way Presbyterian Church in Ft. Lauderdale, told of his trauma during the early years of his ministry. Then he learned the secret, first of the power of the Gospel and what it could do for his own life and how he could present it meaningfully to another. Then he began taking a layman with him. The layman learned to give his own testimony of what Christ and the Gospel had meant to him. Since then he has trained literally hundreds of laymen and preachers in this fine art and conducts a conference in his church each February for those who would like to attend.

If I were to sum up in one brief paragraph what the Congress meant to me I would say first that it was like a breath of fresh air to see so many different churchmen who feel that we must do a better job of communicating the Gospel to men of our generation. To see so many who still feel that we must act under the leadership and power of the Holy Spirit as we move in and out among people gave me new hope. Above all we realized anew that it is Christ in us, regenerating, reconciling, and calling us into the work of reconciliation in every walk of life, socially, ethically, politically, and religiously.

## Evangelism Congress Shows Concern For Vietnam, Race

by Walker Knight

The U. S. Congress on Evangelism, though true to its name, broadened its scope of evangelical concern to include both the Vietnam War, and a solution to the racial revolution in America.

Not only did the congress concern itself with evangelism as most of the 95 evangelical denominations represented might interpret it, but it also delved into social concerns with equal intensity.

Maybe the planners for the congress had set out to prove that conservative evangelicals are socially aware and concerned persons. If so, even the most biased observer would have to admit the congress succeeded—so well in some cases that numbers of the 5,000 delegates were visibly shaken while others were shaking their heads.

A strong link was established by the congress with the black man's struggle for equality through such speakers as Harlem Evangelist Tom Skinner and Southern Christian Leadership Conference President Ralph Abernathy.

In addition a black caucus of some 500 delegates asked that churches confess in word and action the "sins" committed against black people, and they listed specific ways to take such action.

Another link with world peace was made by Oregon Senator Mark Hatfield, who called for an end to the War in Vietnam. Delegates also strongly applauded the public appeal of Editor Harold Lindsell of *Christianity Today* that President Nixon call for a special national day of prayer for an end to the war. "We've tried everything else, why not try prayer?" he asked.

No matter what preconceptions one brought to the congress, he received some surprises. One black Lutheran, Nelson Trout, said: "Many of us came with tongue-in-cheek, but we have sensed a rebirth of the church address-

ing itself to the world. The congress has shown an awareness that the world sets the agenda."

Skinner called the congress the most historic church congress ever to meet in our country. "If we leave here with our heads screwed on, we can make an impact on this country."

In his opening remarks as honorary chairman and presiding officer, Evangelist Billy Graham indicated that the purpose of the congress was to create a new spirit, not necessarily to define evangelism, and also to enlist the Christians of the nation in active evangelism.

For a Southern Baptist at the conference, and there was nearly 500 present, the meeting could be described as a combination of the best from a well-planned state evangelism congress, and from a hard-hitting Christian Life Commission seminar.

In addition to the major addresses at general sessions, there was a strong dose of 46 how-to-do-it evangelism workshops, and two massive Billy Graham-type rallies for youth and Minneapolis citizens.

Evangelism as traditionally understood by Southern Baptists and other evangelicals, was not neglected at the congress. It came through strongly in many of the features, and was demonstrated in the rallies and on the streets and in hotels. But the congress did not re-hash all the old evangelistic shibboleths.

Most of the how-to-do-it workshops emphasized traditional evangelism, and it seemed to be in these conferences that the traditional came through. But even in the workshops, some of the topics were a little out of the ordinary.

Included among the 46 topics for discussion were such things as: the ministry of the laity, scripture distribution, "Do Your Thing," lay witness, leisure strategy for church renewal, leisure

evangelism, restructuring the church for mission, church renewal through action groups, "Where The Action Is," the church in the deprived area, ministry to men in uniform, personal evangelism training, how to witness for Christ, etc.

The congress also seemed to seek to prove that the beautiful, the brave, the tough, and the successful could be Christians, as the delegates heard a former Miss America Vonda Kay Van Dyke, sports figures Bill Glass and Bobby Richardson, and movie star and singer Pat Boone. In addition there was a generous share of entertaining, swinging music and dramatic presentations.

These were the cream of the congress. The real meat came in position papers and insightful speeches.

Many would have argued that the tone of the meeting was conservative. Delegates were not above confronting each other with such questions as: "Are you a born-again believer?" or "How do you introduce a man to Christ?"

The congress is an outgrowth of the World Congress on Evangelism held in Berlin in 1966. From the start, the meeting was designed to pay for itself. Delegates footed a \$50 registration fee, or individual tickets for single sessions, in an effort to pay for the \$200,000 budget.

Regardless of the viewpoints of those who attended, most of the delegates went away highly complimentary with comments about the meeting. With such a widely diverse group, this in itself was a major accomplishment.

Perhaps the congress might well have proved that evangelicals, though they might not agree on every point, can cooperate both in evangelistic outreach and in dealing with the critical issues of the day, for this was the tenor of the entire meeting. (BP)

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OCTOBER 6-10, 1969

## Practical Help For The Current Quarter

### AFTERNOON SESSION

4:00-5:15 P.M. Local Time

#### WORKSHOPS

1. Activities to Use With Nursery Children
2. Activities to Use With Beginner Children
3. Activities to Use With Primaries and Juniors
4. Making and Using Enrichment and Learning Aids for Intermediate, Young People, Adult, and General Officers

### EVENING SESSION

6:45-9:00 Local Time

#### Theme: METHODS TO IMPROVE TRAINING

1. Guiding Nursery Children
2. Teaching Beginner Children
3. Teaching Primaries Through Participation
4. Interesting Methods for Presenting Programs for Junior Leaders and Intermediate, Young People, and Adult Members and Leaders
5. Enlisting and Preparing Leaders for Service for General Officers

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MONDAY, October 6  
TUESDAY, October 7  
WEDNESDAY, October 8  
THURSDAY, October 9  
FRIDAY, October 10

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Beginner Leadership  
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