

  
**WESTERN** RECORDER  
NOVEMBER 1, 1969

*"Wherefore seeing we also are compassed about with so great a cloud of witnesses, . . . let us run with patience the race that is set before us."*

HEBREW 12:1

Thanksgiving to God for heroes of the faith. Roger Williams, a hero of the faith, through his sacrificial efforts for church and government, established a free church and a free state.





## GLEANINGS FROM THE FIELD

**RALPH L. MURRAY**, pastor of Smithwood Baptist Church, Knoxville, Tennessee, for 21 years, has been named editor of adult materials, Sunday School Department, Southern Baptist Sunday School Board, effective October 16. Before becoming pastor of the Knoxville church, he was pastor of Squiresville and Beech Grove Baptist Churches, Owenton, Kentucky. Murray was a member of the faculty at the University of Tennessee School of Religion. He is the author of Broadman Press publications *From the Beginning, The Other Dimension, Plumb Lines and Fruit Baskets, Can I Believe in Miracles?* and *Christ and the City*.

**HAROLD HENRY ROWLEY**, well-known scholar in Hebrew and Old Testament, died in Cheltenham England, October 4. He was 79. Rowley had been in poor health for the past two years but was not inactive. He taught in the field of Semitic languages and literature. Rowley was elected president of the Baptist Union of Great Britain and Ireland in 1957 and was chairman of the British Baptist Missionary Society in 1961-62. He is the author of more than 25 books.

**MISS IONE GRAY**, director of press relations for the Foreign Mission Board, was recently elected to a newly-created position of international writer and editor for the board. Her new role was termed "a key move in giving immediacy to the story of world missions in the midst of rapid change." Miss Gray has been affiliated with the board for 19 years. Prior to that time she was an editorial assistant in the division of publications for the SBC Executive Committee and assistant editor of the *Arkansas Baptist*.

**RETIRED MISSIONARY** Earl Parker and his family wish to express gratitude for the many expressions of love and sympathy to the family during the long illness and recent death of Mrs. Sarah Gayle Parker. The Parkers formerly lived in Kentucky but were living in Lineville, Alabama, at the time of Mrs. Parker's death.

**BUENA VISTA BAPTIST CHURCH**, Owensboro, recently expressed its gratitude for the life and service of the late J. Allen Newbolt. Newbolt joined the Buena Vista church in 1927 and was elected a deacon three years later. He also served as Sunday School superintendent, church moderator and Bible teacher.

**THE EVANGELISTIC WORKSHOP** of New Orleans Seminary is set for December 9-12 according to C. E. Autrey, director. The former department head of the Home Mission Board's evangelism department said the workshop is for all "evangelists, singers and pastors..." Program personalities include Bill Glass, Hyman Appleman, E. J. Daniels and J. D. Grey plus others. Additional information may be secured by writing to Evangelism Workshop, New Orleans Baptist Theological Seminary, 3939 Gentilly Boulevard, New Orleans, Louisiana, 70126.

**EDWARD D. PIERCE**, pastor of the First Baptist Church, Sac City, Iowa, has resigned to accept the pastorate of the First Baptist Church in Joanna, South Carolina. Mr. and Mrs. Pierce are former Kentuckians and both graduated from Georgetown College.

**WILLIAM H. McBEATH**, a Lexington physician, has been elected president of the Alumni Association of Georgetown College. He succeeds Robert Cohen, also of Lexington. A 1953 graduate, McBeath was elected in a general election that drew more than 2,000 votes. He is a native of Leitchfield.

**ORMSBY HEIGHTS BAPTIST CHURCH**, Louisville, began a Kindergarten school this fall. It is under the direction of Mrs. Albin Crutchfield, wife of the church's minister of music. Enrollment for the first term totaled 30 pupils.

**SALEM ASSOCIATION** of Baptists went on record at their recent annual meeting in opposition to state aid for "the support or maintenance of parochial, private or sectarian schools."

### Kentucky Baptist Religious Education Conference

THE COLLEGE HOUSE, CALVARY BAPTIST CHURCH

AFTERNOON

ROBERT E. KERSEY, *Presiding*

- 1:00 P.M. Registration
- 1:15 P.M. Welcome and Worship ..... W. K. Simmons
- 1:30 P.M. A Look at Kentucky's "Shaping The '70's" Promotion Plans—  
James H. Whaley
- 2:00 P.M. Question and Answers.....Lyman Austin, First Church, Richmond
- 2:15 P.M. The New Look for Sunday School .....Roy Boatwright and State staff
- 3:00 P.M. Coffee and Fellowship
- 3:30 P.M. Church Training For the '70's.....James Whaley and State staff
- 4:15 P.M. Question and Answers.....Lewis Fitts, Carlisle Ave. Baptist Church
- 4:30 P.M. Adjournment

EVENING

JOHN H. ASHLEY, JR., *Presiding*

- 6:30 P.M. Banquet
- 7:15 P.M. Entertainment .....Dr. and Mrs. Bill Parker, Calvary Baptist, Lexington
- 7:45 P.M. Address.....Bob Agee, Pastor, Shively Heights Baptist Church
- 8:15 P.M. Installation of 1970 Officers .....Robert E. Kersey

### 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 The Confusion About Tongues?

by Walter R. Price, Pastor  
Woodland Baptist Church  
Lexington, Kentucky

The filling of the Holy Spirit in the Gospels and in the Book of Acts is *always* connected with the organ of speech. This is the key that unlocks the mystery of the filling of the Holy Spirit in general, and speaking in tongues in particular.

Elizabeth, "was filled with the Holy Spirit; and she lifted up her voice with a loud cry, and said, 'Blessed art thou among women, and blessed is the fruit of thy womb'" (Luke 1:41f). "Zacharias was filled with the Holy Spirit and prophesied" (Luke 1:67). Jesus was endowed with the Spirit at his baptism. When he preached in the synagogue at Nazareth, soon after, "all wondered at the words of grace which proceeded out of his mouth" (Luke 3:21f and 4:22). The disciples at Pentecost were filled with the Spirit and spoke with other tongues (Acts 2:4).

In Acts the filling of the Spirit did three things for the organ of speech. It gave wisdom and power to the disciple's preaching (Acts 6:3-10). It gave boldness to the disciple's witness (Acts 4:31-33.) It also gave freedom to the disciple's speech (Acts 2:4). It is this last fact, viz., that the disciples in the book of Acts spoke in tongues when they were filled with the Spirit, that we examine in order that we might understand what is happening today in the charismatic revival.

On the day of Pentecost the Holy Spirit came. By the wind he was with the disciples. By the fire he was upon them. But when they spoke with other tongues, this indicated that He had moved within. This strange phenomenon of speaking in tongues is called "glossolalia." Whatever else this experience may have meant for the disciples, it was the first indication that the Spirit had come and that His presence filled the disciples. It may still be the first manifestation of the fullness of the Spirit within some individual believers today.

#### Relationship to today

Is there any relationship between what is happening today and what happened in the Book of Acts when the early disciples spoke in tongues? Many say, "NO." A great spiritual leader like E. Stanley Jones rejects the phenomenon as unnecessary in his recent spiritual autobiography. When the phenomenon broke out on the campus of Southern Baptist Seminary a few years ago, a book was written by some faculty members to deemphasize the significance of the experience. However, many others believe that there is something spiritually vital and real about the experience.

Is there a reason for the confusion that exists today about whether speaking in tongues is meaningful and

whether or not it is the same experience that occurred at Pentecost? The confusion in understanding the experience lies in the failure of most observers and critics of the charismatic revival to differentiate between the *personal and devotional use of tongues* and the public gift of tongues. Out of this has arisen a second confusion, namely, the attempt to interpret the private and devotional use of tongues by the things that Paul says about the public gift of tongues. What Paul is talking about in First Corinthians Twelve and Fourteen IS NOT what the disciples experienced at Pentecost and in other portions of the book of Acts. What Paul is talking about in First Corinthians is the public gift of tongues, used for the edification of the entire church. What happened in the book of Acts is the personal and devotional use of tongues that occurred when the disciples were filled with the Spirit. They are not the same and when the instruction of First Corinthians Twelve and Fourteen are used to regulate private and devotional use of tongues nothing but confusion can occur. What is happening today is what happened in Acts, and NOT what happened in Corinthians. This should be evident from a comparison of the situation in Acts and that in Corinthians. When the disciples were filled with the Spirit in Acts and spoke in tongues it was not in a local congregational setting. In most instances it was those who were newly born again and who were immediately filled with the Spirit, who spoke in tongues. They had no revelation for others at that point. They were expressing a deeply moving experience that was happening to them personally. Their experience was at this point subjective.

Very different is the setting in First Corinthians. The context is one of a local church congregation, met for worship, to which one who had the gift of tongues contributed a revelation from God. In like manner, today there is a real and genuine manifestation of the Spirit, filling believers, and causing them to speak in tongues. But this is not the formal gift of tongues as found in First Corinthians, but the private and devotional manifestation of tongues as found in Acts. Each time the gospel moved into a new environment and new people received the Holy Spirit *they spoke in tongues* (Acts 2:4; 10:34ff; and 19:1ff). Their speech was freed to praise God in tongues.

But how does the use of tongues in Acts and the gift of tongues in First Corinthians differ? In Acts it is personal and verifies the filling of the Holy Spirit. It apparently had a great devotional value as it enabled the disciple to praise God—as it still does. But in

the Twelfth and Fourteenth chapters of First Corinthians Paul deals with the special gift of the Holy Spirit which is given to some for the edification of the entire church. It is a rather minor gift of the Spirit which must be regulated in its exercise and when it occurs there must be someone present who also has the gift of interpretation.

The formal gift of tongues given at the sovereign discretion of the Spirit, apparently was needed in the early church in order that congregations might receive a revelation from the Lord. In the days before the New Testament was written, a church congregation might receive the word of the Lord by some person who had the gift of tongues speaking orderly in the assembly, along with someone who had the gift of interpretation who could render the message into understandable language. This gift was needed then. But not today, for we have the New Testament which is the complete revelation from God.

But how different is the devotional use of tongues. When a believer is filled with the Spirit he may very well speak in tongues, praising God. He may even pray in tongues or sing in tongues. Its value is purely personal as it aids the spirit-filled believer to speak in a heavenly vocabulary his devotion to God. This is important for there is always a need to vocalize our love for God. Sometimes one may not have the vocabulary to express his devotion. It is entirely possible that the Holy Spirit will free that individual's speech and enable him to articulate his feelings in a heavenly vocabulary, i.e., in tongues.

#### Not for everyone

But while we maintain the validity of the devotional use of tongues when one is filled with the Spirit, we must hasten to add that *not everyone* filled with the Spirit will speak in tongues. In fact, it is just at this point that we must take issue with the modern tongues movement. It is just as wrong to say that *everyone* who is filled with the Spirit *must* speak in tongues as it is to say that no one filled with the Spirit will speak in tongues. Both are extremes and are wrong. Some people, filled with the Spirit, will speak in tongues; but *not all* who are filled with the Spirit will so speak. The Spirit may free them to praise God in ordinary speech.

Freedom of speech is a universal evidence for the filling of the Spirit, but that freedom may come in terms of the dynamic use of one's own vocabulary. He may be inspired to speak with freedom and liberty his praise and devotion, but that utterance may be restricted to his native language. Though less sen-

(Continued on page 14)



### Honesty Is Always The Best Policy

Honesty and candor are always in order and especially when it comes to the Lord's work. Regrettably these virtues are not always practiced in the deliberations between pulpit committees and prospective pastors. An increasing number of pastors are not finding at churches what they were led to expect to find in talking with the pulpit committee before agreeing to being recommended to the church.

Intentional deception would hardly be practiced by a pulpit committee. The tendency, however, is to oversell their church by telling the good and failing to mention what might not be so good. This is a kind of selling approach practiced by some of the business world but is altogether unbecoming for churches.

This does not mean a pulpit committee should not accentuate the positive and minimize the negative. Nor does it mean a committee should not present its situation in the most challenging manner. It does mean the whole story should always be told and if the church has specific problems, they should be mentioned. To drag all the skeletons out of the church

closet is unwise but to withhold needful information from a prospective pastor is dishonest and unfair.

It is far better for a pastor to know what to expect before he arrives than to learn he was not told all the facts before coming. Feeling he was deceived, the pastor will have difficulty having confidence and trust in the church leaders and will look for a quick opportunity to leave.

What goes for the pulpit committee surely goes for a prospective pastor. He should be perfectly honest letting a pulpit committee and a church know everything about himself they might learn later. If he has had problems in former pastorates, they should be frankly faced and discussed before any recommendation is made to the church.

After learning as much as possible about each other before coming together, a church and a pastor still have much they can know about each other only after being associated for some time. They can adjust to their discoveries much better if they have been completely honest and candid with each other. Besides, this is the Christian way.

### Convention Promises Extras In Inspiration

Those in Lexington for the Kentucky Baptist Convention, November 11-13, will be offered some bonuses in inspiration and entertainment. The convention program, itself, gives promise of being one of the finest in years and additional features will enrich the convention experience this year.

On Tuesday evening, November 11, following the convention program the Board of Child Care will present a special abbreviated version of the Centennial pageant presented at Spring Meadows this past summer. This production celebrating 100 years of child care ministry by Kentucky Baptists was hailed by all who saw it as unusually entertaining, informing and inspiring. J. D. Herndon has adapted the outdoor pageant for use at the convention and messengers who see it will gain a new appreciation for the 100-year ministry of Kentucky Baptists in child care.

The Pastors' Conference on Monday afternoon and night, November 10, should be another rich experi-

ence. Until last year this meeting had been de-emphasized for several years. The outstanding program last year was genuinely appreciated by many pastors who are always hungry to hear great preaching. Inspired by last year's example, John Dunaway, the president of this group this year, and his program committee started early to provide another program of headliners. They have come up with two out-of-state speakers, Roy O. McClain and Franklin Paschall, who are among the best known Southern Baptist preachers of this generation. Other speakers include Wayne Dehoney of Louisville and Glen Sullivan of Russellville who are also major league preachers.

The main purpose of a state convention is to take care of the business at hand but there is no reason not to include high hours of worship and inspiration for the messengers and visitors. The 1969 convention promises to provide just this and we never needed it more.

### Reducing The Cooperative Program Goal Is Realistic

To retrench and scale goals downward is always a hard and painful experience. This is especially true when it comes to the Cooperative Program because it affects nearly all the work we try to do as Baptists.

But one thing is worse than retrenching. This is to ignore facts and set goals that are unrealistic. To plan for and to allocate more funds than we can reasonably expect to receive is irresponsible and leads eventually to hardship.

For this reason the recommendation of the Executive Board Finance Committee to reduce the 1969-1970 Cooperative Program goal by \$150,000 is altogether proper. The reduced goals for the years 1970-71 and 1971-72 also seem proper. The Executive Board and the convention will be wise in approving these recommendations.

We have fallen short of Cooperative Program goals for the last three years. At the same time we have increased the goals each year, widening the gap between our actual income and the anticipated income. Last year we missed the goal by more than \$273,000. This meant those sharing in these funds did not receive all they had planned to receive and to use.

Reducing the 1969-70 goal from \$4,150,000 to \$4,000,000 means we will still have to have an increase of over \$323,000 in gifts over 1968-69. This is an attainable goal but will require maximum effort from all our churches.

There are more reasons than one for the slowdown in Baptist gifts all the way from the local church to the convention level. One of the chief culprits is inflation which is almost rampant. Without some relief at this point we can expect things to get worse instead of better.

If it is at your house like it is at ours, the family budget is more and more pinched. The costs of everything with which to live seems to climb faster than income and to pay all the bills becomes more and more difficult.

It's that way also with the *Western Recorder*. Last year was our hardest in many years, and for the second year in succession our expenses exceeded our income in spite of careful efforts to hold down costs of operation. It doesn't take a smart person to know we cannot go on long this way.

President Nixon is appealing to American businesses and laborers to exercise self-control in seeking more profits and higher wages and thus curb inflation. It would be wonderful if we had reason to expect such voluntary restraint, but all visible signs point to continued grabbing by all for more and more.

We could hope contributions to the Lord's work will not suffer in such times but, when they do, we can only face reality and adjust accordingly. The reduced goal for the 1969-70 Cooperative Program is such a realistic adjustment. Let us pray earnestly and work sincerely to meet the new goal.

### BAPTIST FORUM



### SUPPORTING CRISWELL

Dear Editor:

I want every Southern Baptist to know I am 100 percent in endorsing Dr. W. A. Criswell's views as reported in the article in *Western Recorder* of October 4th.

Wheatcroft, Ky.

Bob E. Wallace

### TEACH BIBLE, NOT SEX

Dear Editor:

I am in hearty agreement with Mrs. Glenna Bates Barrett, of Montgomery, Alabama, in her declaration that Madeline Murray's stand against God and His word is ridiculous, and that more Baptists, especially Baptist preachers, should cry out against such heresy.

I believe that the home and the church are the basic places for a child to be taught about God, His word, and sex. When the child goes to school and hears God's word read and prayer offered without comment, he or she will become better acquainted with the Bible and will not need to hear of sex from some atheistic teacher.

Dayton, Ohio Edward D. Baker, Sr.

### TV INFLUENCE

Dear Editor:

According to the report of the National Commission on the Causes and Prevention of Violence, released September 24, television offers children "a distorted view of society."

A resolution adopted last year by the Kentucky Baptist Convention (Page 194, 1968 Annual of the Kentucky Baptist Convention) recognizes the influence of the mass media: "Whereas, television, radio and the printed page continues to exert a tremendous influence in American homes. . . . Therefore Be It Resolved that the Christian Life Committee continue to study these problems . . . and that we urge each pastor and church to take whatever steps are deemed advisable on the local level to alert our people to these problems and to take a firm stand against these evils."

To carry out the intention of this, and other resolutions, (Pages 182-184, 1968 Convention Annual) I feel that the Kentucky Baptist Convention meeting in Lexington, November 11-13, should plan several statewide workshops to bring together pastors and other church leaders

for the purpose of discussing ways and means of dealing with permissive television and radio, as well as printed pornography. Similar workshops could be conducted in the local churches, and each church could develop its own organized "action program" to have a positive Christian influence on the mass media.

If we let television, radio, and paperback pornography continue to perpetuate the cancer of immorality among us, I think it is only fair to say that within the next thirty years it is likely that we will have in this country a generation like the generation described in the Bible. "There is a generation that curse their father, and doth not bless their mother. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." (Proverbs 30:11-12).

Pollution of the human mind is one of the greatest problems facing modern man. What stand will Kentucky Baptists take on this issue November 11-13?

Taylorsville, Ky.

Wm. R. Hagan

# Position Of Legislative Candidates On Aid To Parochial Schools Listed

Editorial Note: The following information on the position of legislative and other political office seekers in the Long Run Baptist Associational area on state aid to parochial schools has been provided by the Public Affairs Committee of the Long Run Association. Committee chairman Harold Mincey reports that the information was extremely hard to secure. Only a few candidates returned a questionnaire sent and telephone contact also proved difficult.

A surprising number of the candidates contacted took a stand against any state aid to parochial schools. This number included some Roman Catholics. Those listed as "no response" would not answer mail nor talk by telephone. Their refusal to respond means most of them can be assumed to be favorable to such state aid. Those listed as "no position" at least responded but for one reason or another did not want to be quoted.

Mincey and his colleagues deserve appreciation for their extensive efforts. It is hopeful this information will be helpful and voters still in doubt should attempt to contact by telephone the candidates in their districts. This goes for voters in other areas of the state. In some instances candidates have been contacted but *Western Recorder* has received no information for publication.

Elkhorn Baptists in the Lexington area held an open meeting with candidates on Tuesday night, October 28.—CRD.

	CANDIDATES	DISTRICT	POSITION
Sena'or	(R) Walter S. Reichert .....	34	Opposed
	(D) Thomas Burch .....	34	No Response
	(R) W. Scott Miller, Jr. ....	36	Opposed
	(D) Glenn McDonald .....	36	Opposed
	(R) Vernon McGinty .....	38	Opposed to "Direct Aid"
	(D) Nicholas Baker .....	38	No Response
Representative	(R) Bruce E. Blythe, Jr. ....	32	Opposed
	(D) Joseph D. Mobley .....	32	Opposed
	(R) Allen Russell .....	33	No Response
	(D) Peter Conn .....	33	No Position
	(R) Louis E. Ballenger .....	34	No Position
	(D) Wilson W. Wyatt, Jr. ....	34	No Position
	(R) Charles W. Vanover .....	35	No Position
	(D) Carl Nett .....	35	No Position
	(R) James Willard .....	36	No Response
	(D) Clarence R. Miller .....	36	No Position
	(R) Robert L. Miller .....	37	Opposed to "Direct Aid"
	(D) Milton J. Kleier .....	37	No Response
	(R) Bob Eicher .....	39	Opposed
	(R) Harry Korfhage .....	40	Opposed
	(D) George R. Siemens .....	40	No Response
	(R) Jesse P. Warders .....	41	No Response
	(D) Mrs. May Street Kidd .....	41	No Position
	(R) Chester Clark .....	42	Opposed
	(D) Hughes E. McGill .....	42	No Position
	(R) Oliver S. Bucher .....	43	No Response
	(D) Norbert Blume .....	43	No Position
	(R) Dan Cook .....	44	Opposed
(D) James R. Yocom .....	44	Opposed	
(R) Joe Melton .....	45	Opposed	
(D) Dorothy Priddy .....	45	Opposed	
(R) Carl Snider .....	46	Opposed	
(D) Robert F. Hughes .....	46	Opposed	
(D) Joshua W. Cummins .....	47	Opposed	
(R) Edward Holloway .....	47	Opposed	
(D) Mrs. Marie Abrams .....	48	No Position	
Mayor	(R) John P. Sawyer .....		No Position
	(D) Frank Burke .....		No Position
	(A) James T. Robertson .....		Opposed
Judge	(R) Armin Willig .....		No Response
	(D) Todd Hollenback .....		Opposed
	(A) Rev. Arthur G.-T. Courteau .....		Opposed



## Heading for Lexington

Messengers, alternates and members of the 2,200 Kentucky Baptist churches should be heading for Calvary Baptist Church, Lexington for the 132nd annual Kentucky Baptist Convention meeting November 11-13 (pre-convention meetings and Executive Board November 10).

It is sincerely hoped that each church will be represented, and that pastors, laymen, lay women and youth will attend.

On Monday, November 10, the Executive Board will meet at 12:00 for lunch at the Phoenix Hotel. Committees will meet briefly at 1:00 and the Board at 2:15. Convention President J. T. Miller is also Chairman of the Executive Board. Important items include a recommendation from the Finance Committee, D. E. Jones, chairman, to revise the 1969-70 Cooperative Program Goal from \$4.15 million to \$4 million, with lesser increases in the goals for the two succeeding years, also to consider the 4-year Kentucky Baptist goals recommended by the Administrative Committee, Jack D. Sanford, chairman. If approved, these will come to the Convention.

## Lovely Lexington

Lexington is one of the most bustling and beautiful cities of the state. In the heart of the blue grass and the horse country, it is also a city of churches, colleges, business and booming industry.

One of the fastest growing major cities, it is also in the mushrooming triangle of Kentucky (Covington-Lexington-Louisville) in which the population is destined to increase much above the rest of the state.

Calvary Baptist Church is host to more statewide Baptist meetings than any other, with Walnut Street running neck-and-neck. Host pastor, Franklin Owen, is one of our great leaders in Kentucky and the Southern Baptist Convention. We always look forward to sharing the friendship, fellowship and facilities of Calvary Baptist Church and Elkhorn Association. Hotel Phoenix is convention hotel.

## Dynamic program

President J. M. Boswell of Cumberland College and the members of the Committee on Order of Business have arranged a most stimulating "order of business" for us. We come to review our entire work, but also to be inspired by great speakers. You will not be disappointed.

HAROLD G. SANDERS

WESTERN RECORDER

## Staff Changes

# Churches Add Education, Music Workers

Lone Oak Baptist Church, Paducah, Kentucky, in the West Union Baptist Association, has called **Carlos Anderson** to serve as its minister of education. He comes to Lone Oak church from the position of director of religious activities at the Southwest Baptist College, Bolivar, Missouri.

Anderson, a native Kentuckian, a graduate of Georgetown College and Southern Seminary, was a former employee of Oneida Institute.

**Miss Lorry Bass**, a first-year student in Religious Education, was called to serve as youth director of Beechmont Baptist Church, Louisville, in Long Run Association of Baptists. She is a native of Florida and a graduate of the University of Florida.

Miss Bass has served the past two years in a full-time position with the Central Baptist Church, Daytona Beach, Florida.

**Walter J. Bennett** is the minister of community mission at Highland Baptist Church, Louisville, in the Long Run Association of Baptists. He has served as pastor of Harvest Baptist Church in Michigan for three years and Bethany Baptist Church in Southern Indiana for one year. For 11 years, he has been with several agencies in social work.

Bennett is a native of Miami, Florida. He is a graduate of Michigan State with a M.A. degree, and is presently attending Southern Seminary.

The Bennetts have three boys, ages 12, 11 and 4.

**Forrest Harrison** is the new pastor of Mt. Pisgah Church in the Bracken Association.

Southern Heights Baptist Church in Bethel Association has called **Darrell Hartley** as its pastor. Hartley is a graduate of William Jewell College and Southern Seminary.

Mrs. Hartley is a graduate of Baylor University and Southern Seminary.

**Bill Johnson** has submitted his resignation to the Central Baptist Church, Corbin, Kentucky, as minister of music, effective, November 10. He has accepted the call of the First Baptist Church of Pikeville, Kentucky, where he will serve as minister of music and youth.

Mrs. Johnson, June, will also have to be replaced at Central Baptist Church as the coordinator of the youth division in Sunday School and as YWA worker.

**Jerry Keys** has accepted the call to become minister of education and youth in Central Baptist Church, Winchester, Kentucky. He will begin his work on November 9.

Keys will have the responsibility of planning the work and recruiting and training the leadership in all of their

educational organizations. In addition, he will develop and lead a program of activities for the youth, direct a church visitation program and assist the pastor in visitation, with special responsibility for "new people in town" and leadership for the church educational ministry.

H. C. Zachry is the pastor of Central Baptist Church.

**Lewis E. McCall** has been called as minister of education by the Beechwood Baptist Church, Louisville, in the Long



McCall

Run Association of Baptists. McCall is a native of North and South Carolina, and his wife, Julia, is a native of South Carolina. The couple has three children.

McCall holds two degrees in religious education, a Masters degree from South-

eastern Seminary and a Graduate Specialist degree from Southern Seminary in Louisville. He is presently continuing his graduate work at Southern Seminary.

McCall has served as minister of education and youth at the First Baptist Church of Thomasville, North Carolina, and professor of religious education at the Thailand Baptist Theological Center, Bangkok, Thailand.

The McCalls are missionaries to Guam. He is the pastor to the Calvary Baptist Church north of Agana. They expect to return to the mission field after completing his Ed.D. degree at Southern Seminary.

**Raymond McDonald** has accepted a call to become the pastor of the Graham Baptist Church in Muhlenberg County Association. McDonald was the former pastor of the Hazel Creek Baptist Church in the same association. He is a commuting student at Bowling Green's Western Kentucky University.

**James R. Parker, Jr.**, is the new pastor of Alva Baptist Church in Bell Association.

Beech Grove Baptist Church in Lincoln County Association now has **Donald Prewitt** as their pastor.

**Howard V. Reuter** is now the pastor of Licking River Baptist Church in Enterprise Association. He resigned the Short Creek Baptist Church in Crittenden Association.

**Kenneth W. Richey** resigned the Willow Baptist Church, Brooksville, Kentucky, to accept the pastorate of the First Baptist Church, White Pine, Tennessee. He had been pastor of the Willow Baptist Church for the last eight years.

**Bob Robinette** of Upton, Kentucky, is the new pastor of the Lucas Grove Baptist Church in Lynn Association.

After seven years of serving Cecilia Baptist Church, Severns Valley Association, **Norris Smith** has been called to the Henderson Memorial Baptist Church, Hopkinsville, Kentucky, in the Christian County Association.

Smith has served the Severns Valley Association on many committees and in various positions.

**Kenneth D. Stallings**, a native of West Palm Beach, Florida, has been selected as the new associate pastor of the First Baptist Church of Lawrenceville, Georgia, with the intentions of placing particular emphasis on youth and education. He had worked as minister of youth and education at Audubon Baptist Church in Louisville, beginning September, 1967.

Stallings is a graduate of Palm Beach Junior College, University of Florida, and is scheduled to receive a Master of Divinity from Southern Seminary in January of 1970.

Stallings is married to the former Charlotte Faye Widener of Middlesboro, Kentucky.

**Miss Judy Tuggle**, a native of Alabama, has been called as music and education assistant at Beechmont Baptist Church, Louisville, in the Long Run Association of Baptists. She has served the past year in the Van Buren Baptist Church, Louisville.

A graduate of Samford University, Miss Tuggle is a second-year student in the school of church music.

**John H. Rushing** is the new pastor of Providence Baptist Church in Simpson Association. Rushing is a native of Madison County, Tennessee, a graduate of Lambuth College and has the Master of Divinity from Southwestern Baptist Theological Seminary.

Mrs. Rushing is a graduate of Oklahoma College of Liberal Arts and has the Master of Religious Education from Southwestern Baptist Theological Seminary. She has served as a church soloist and a youth director of the Trinity Baptist Church in Memphis, Tennessee.

**Tony G. Whitfield** resigned as minister of music and youth at the Carlisle Avenue Baptist Church, Louisville, to accept the same position at the Smithwood Baptist Church in Knoxville, Tennessee. He will begin his duties at Smithwood on Sunday, November 9.

Whitfield served the Carlisle Baptist Church for four years with James W. Abernathy as pastor. They will work together as a team again at the Smithwood Baptist Church.

# FMB Adopts Record Budget At Annual Meeting

Among actions taken by the Southern Baptist Foreign Mission Board, in its annual meeting in Richmond, Virginia, October 13-15, are the following:

1. Adopted a budget of \$33,320,557 for 1970, the largest in its 124-year history and \$1,218,438 more than the budget for 1969;
2. Appointed 19 career missionaries

3. Elected the officers for 1969-70:
4. Elected W. L. (Wimpy) Smith, executive secretary of Texas Baptist Men, affiliate to The Baptist General Convention of Texas, associate secretary for missionary personnel;
5. Elected Ione Gray, director of press

relations, to the newly-created position of international editor and writer;

6. Voted to establish a Baptist press bureau at Board headquarters, effective January 1;

7. Approved on a permanent basis the medical receptorship program that it had initiated in April, 1968, for a two-year trial period. This program enables up to four Baptist medical and dental students to serve each year in Baptist medical institutions overseas for externships lasting eight to 10 weeks;

8. Voted to hold a meeting, including an appointment service for new missionaries, March 11-12, 1970, in Lakeland, Florida, at the invitation of Southside Baptist Church of that city. The Board also voted to hold a similar meeting in Louisville, Kentucky, in 1971, exact date to be determined.

## Cauthen outlines budget

In his report to the Board, Baker J. Cauthen, executive secretary, enumerated some details of the 1970 budget of \$33,320,557. It provides for an operating budget of \$27,810,337.39 and a capital budget of \$4,859,206, leaving a margin of safety of \$651,013.61. "This margin is very important," Cauthen said. "It is considered a special contingency fund to be used only by Board action."

The largest item in the operating budget, \$14,148,891.55, is for salaries and maintenance of missionaries. "This money is spent for salaries, children's allowances, cost-of-living supplements, travel to and from the mission fields, furlough allowances, outfit and refit allowances, rent, education of missionary children, and medical and other expenses," Cauthen explained.

The largest amount for any single program of work is \$3,009,891 for evangelism and church development. The second is \$1,921,598.99 for schools, from kindergartens through senior colleges and theological seminaries.

The three largest allocations for Baptist work in separate countries are \$2,638,303 for Brazil, \$1,822,062 for Nigeria, and \$1,346,510 for Japan.

Funds to undergird this budget are provided from two chief sources: the Cooperative Program and the Lottie Moon Christmas Offering. "Continued growth in foreign mission outreach is dependent upon steady increase from both these sources," Dr. Cauthen said.

"Vital as the 1970 budget is, it is exceeded in significance by the dedication of life represented by the missionaries who were appointed. We are grateful to the Lord that the outlook for appointments is excellent. We are hopeful of closing 1970 with as many, if not more, appointments than the record 247 in 1968. The number thus far in 1969 is 211."

# Kentucky Missionary Dies

W. C. Harrison, 79, emeritus Southern Baptist missionary who worked in Baptist schools in Brazil for 28 years, died October 17 in Waco, Texas. His funeral was held October 20 in Columbus Avenue Baptist Church, Waco, with burial in Oakwood Cemetery, Waco.



Harrison

Born in Shelby County, Kentucky, in 1890, he grew up on a farm, attended Georgetown College and the University of Kentucky, Lexington, graduating with a degree in agriculture. Then he farmed and worked in his family's flour mill and hardware store in Bagdad, Kentucky.

He and Mary Bland were married in 1914; she died in 1921.

He received the master of theology degree from Southern Baptist Theological Seminary, Louisville, and was appointed a missionary to Brazil in 1924. During his first five years in Brazil he taught and assisted with administration at the Baptist college and theological seminary in Rio, forerunner of both the South Brazil Baptist Theological Seminary and Shepard Baptist College.

He resigned as a missionary in 1929. Three years later he re-entered Southern Seminary to study for the doctor of philosophy degree.

Reappointed a missionary in 1936, Harrison served two schools in Recife, the North Brazil Baptist Theological Seminary and the American Baptist College. In 1939 he married Helen Bagby, daughter of the late Mr. and Mrs. William Buck Bagby, who began Southern Baptist mission work in Brazil in 1881.

# Smith Joins FMB In Personnel

W. L. (Wimpy) Smith, executive secretary of Texas Baptist Men, affiliate to The Baptist General Convention of Texas, was elected



Smith

associate secretary for missionary personnel for the Southern Baptist Foreign Mission Board at the Board's annual meeting, October 13-15. He will succeed Dr. Samuel A. DeBord, who was elected director of promotion at the Board's August meeting.

Mr. Smith will join the secretary for missionary personnel and other associates in the department of missionary personnel in studying policy for missionary selection and in overall plan-

ning for a continuing increase in missionary appointments.

He will work particularly with candidates for foreign mission service in the western part of the United States, including those in Southwestern Baptist Theological Seminary, Fort Worth, Texas, and Golden Gate Baptist Theological Seminary, Mill Valley, California.

Mr. and Mrs. Smith were missionaries to Argentina from April, 1957, through October, 1964, when he assumed his current responsibilities with Texas Baptist Men, headquartered in Dallas.

In Argentina, Mr. Smith was first stationed in Rosario, the country's second largest city, where he was pastor of a church and led in evangelistic work and church development throughout the surrounding area. In 1962 he was named promoter of student work by the Argentine Baptist Convention.



**DEACONS' MEETINGS**—The Church Administration Department of the Kentucky Baptist Convention is sponsoring a series of Deacon Clinics and Retreats throughout the state. G. R. Pendergraph, department secretary, and Robert Pogue, retired Business Manager of WESTERN RECORDER and long-time deacon, form the team for most meetings. (Top photo) In late September they were joined by Idus V. Owensby of the Sunday School Board in Nashville, Tennessee, for a meeting in Daviess-McLean Association. Utica Baptist Church hosted the 154 deacons and pastors who attended the meeting. The WMU served coffee and cake. (Bottom photo) On October 10 sixty-eight pastors and deacons from Russell County Association gathered at Jamestown Baptist Church for a potluck supper and Deacons' Clinic. Host pastor Thurman Harris called the meeting "one of the best associational meetings in the last three years." Pictured are pastors and deacon chairmen from Russell County.

# Church Furnishings Available

According to information gathered by A. B. Colvin, director of the Direct Missions Department of the KBC, a downtown church will soon be demolished to allow construction of a new building.

The building is currently owned by a Baptist layman who purchased the site when the congregation decided to move. The building is completely furnished and in good repair.

The Baptist layman wishes to make wise use of the furnishings and equipment of the church building before it is destroyed by a wrecking crew.

He is offering the following items to churches needing them.

1. Thirty-eight curved pews of varied lengths.
2. Eight straight pews of varied lengths.
3. Ninety opera chairs.
4. Light fixtures.
5. A pipe organ in excellent condition.
6. Electrical service boxes and distribution panels.
7. A seven unit hot water mono-flow gas-heated furnace and radiation.
8. Art designs in stained glass independently framed in varied sizes.
9. Other items such as flushed doors and numerous other useful items available.

- Colvin said that to appreciate the items offered, one has to see the church and its furnishings. Anyone interested in any of the above items or acquiring additional information should contact Colvin at the Kentucky Baptist Building before December 1.

# Musician Searches For Missing Editions

Paul M. Hall, minister of music at the First Baptist Church of Clarendon, Arlington, Virginia, is searching for an old musical journal entitled *The Musical Million*. This search is in connection with a doctoral dissertation he is writing at a university in Washington, D. C.

*The Musical Million* was a monthly periodical devoted to staging a reform in musical notation, upsetting the use of round notes and replacing them with shape-notes in musical publications. Many copies of the *Million* are available in libraries in Virginia but a good number have not been found. It is these missing volumes that Hall would like to locate.

Anyone who knows of extant copies of *The Musical Million*, whether they be privately owned or held by libraries, is urged to contact Hall at 1210 North Highland Street, Arlington, Virginia 22201.

# New Interfaith Bible Called Quasi-Textbook

Some ten years after the idea was first suggested, a common edition of the Bible with interfaith explanatory notes has been published. The editors hope the new publication may bring an end to some of the controversy over Bible readings in public schools.

A collaborative work by four Protestant, Catholic and Jewish scholars, *The Bible Reader, an Interfaith Interpretation*, presents a wide variety of selections from the Old and New Testaments with explanations on how the various religious traditions have understood these passages.

However, a primary goal of the four editors of *The Bible Reader* was the production of a quasi-textbook which could be used in public schools within the limits set by recent Supreme Court rulings.

It offers the student a guide for understanding the social, cultural, historical, and literary as well as religious impact of the world's most widely-read book.

Concise introductions to each book of the Bible and several explanatory articles in the appendix will prove most helpful not only to the classroom student but to the private reader.

Some will undoubtedly find *The Bible Reader* unsatisfactory because it omits passages and discussions that they would have wanted to include. The editors, aware of this, expressed the hope that the feeling of dissatisfaction will send the reader to his own complete Bible and to his religious leaders for additional information. (ABNS)

## Mrs. Tony Romeo Added To YWA Program

Mrs. Tony Romeo has been added to the program of the Y.W.A. Convention scheduled for Madisonville, November 7-8. More than 700 girls are expected to attend the two-day meeting which begins at 7:00 p.m. local time and goes through 4:00 p.m. the next day.

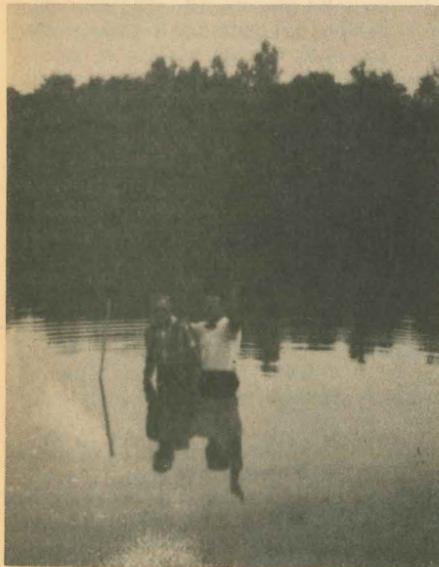


**Mrs. Romeo**  
A native of North Carolina, Mrs. Romeo sang and gave her testimony at the recent Baptist Student Union Convention. Kentucky YWA director, Miss Sydney Portis, said that after hearing Mrs. Romeo (Sabre) she asked her to participate in the YWA Convention.

Like her husband, Tony, a former All-American football player, she is a graduate of Florida State University. She attended Southwestern Baptist Theological Seminary and sang with the Baptist Hour Choir.

She is married and the mother of two daughters. Currently she lives in Bowling Green where her husband is BSU director at Western Kentucky University.

Also featured at the YWA convention



**AT NINETY-ONE**—T. W. Best, pastor of the Diamond Baptist Church near Providence, recently baptized Mr. Jim Wilson who was 91 years old at the time. Present for the baptismal service were two daughters of Wilson, one who resides in the Diamond community and the other from Michigan.

will be student missionaries, the Western Kentucky BSU Choir, a mission tour and inspirational messages as well as fellowship times.

Those interested in attending should write to Miss Sydney Portis, WMU Department, Kentucky Baptist Building, Middletown, Kentucky 40243.

## Top Churches In Co-op Giving Listed

Listed below are the top 50 churches in total gifts to the Cooperative Program as compiled by the Stewardship Department of the Kentucky Baptist Convention, Jesse Stricker, secretary. Anyone

having questions about the list should contact Stricker.

Next week *Western Recorder* will publish the list of the top 50 Kentucky Baptist churches in per capita giving, that is, average gifts per member.

### TOP FIFTY CHURCHES IN COOPERATIVE PROGRAM GIVING September 1, 1968 - August 31, 1969

Association — Church	Pastor	Amount
Severns Valley—Severns Valley	Verlin C. Kruschwitz	\$77,024
Long Run—Walnut Street	Wayne Dehoney	54,713
Daviess-McLean—First, Owensboro	David A. Nelson	51,501
Little Bethel—First, Madisonville	Harold J. Purdy	50,191
Pulaski—First, Somerset	Eldred M. Taylor	46,837
Long Run—Crescent Hill	John R. Claypool	42,675
Elkhorn—Immanuel		32,479
Daviess-McLean—Third, Owensboro	Harold Wainscott	31,071
Elkhorn—Calvary	Franklin Owen	30,877
Warren—First, Bowling Green		30,041
Mercer—Harrodsburg	Wallace H. Carrier	28,271
Greenup—First, Ashland	John M. Sykes	27,106
Blood River—First, Murray	H. C. Chiles	25,868
Long Run—Beechwood	James B. Sawyer	23,395
Christian—First, Hopkinsville	Sidney M. Maddox	23,237
Northern Kentucky—Latoria	William Lewis Turner	22,900
Greenup—Unity	Ira McMillen, Jr.	22,446
Long Run—Beechmont	M. D. Morton	22,393
Taylor County—Campbellsville	J. Chester Badgett	22,350
Franklin—First, Frankfort	Herman M. Bowers	21,912
Long Run—St. Matthews	Alton H. McEachern	21,639
Simpson—First, Franklin	Eugene Fleming	21,169
Long Run—Deer Park	C. Carman Sharp	21,000
Elkhorn—Georgetown	Dan C. Moore	20,434
Long Run—Broadway	Edwin F. Perry	20,369
Muhlenburg—First, Central City	W. R. Cook	19,464
Elkhorn—Versailles	John Kruschwitz	18,392
Severns Valley—First, Hodgenville	Charles Kenneth Hayes	17,487
Long Run—Ninth and O	LaVerne Butler	17,461
Christian—Second, Hopkinsville	Marion T. Duncan	17,147
Northern Kentucky—Florence	Jack D. Sanford	16,836
Bethel—First, Russellville	Glenn Sullivan	16,616
Upper Cumberland—Harlan	Earl S. Bell	16,551
Daviess-McLean—Eaton Memorial		16,102
Muhlenburg—First, Greenville	W. C. Campbell	15,989
Nelson—First, Mt. Washington	Wendell Romans	15,643
Blood River—Briensburg	Calvin C. Wilkins	15,326
Long Run—Bethlehem	Ercil L. Barker	15,309
Boones Creek—Central	H. C. Zachry	15,078
Graves—First, Mayfield	John C. Huffman	15,038
Long Run—Audubon	James C. Jones	14,986
Northern Kentucky—Erlanger	Keith La Gesse	14,918
Long Run—Buechel Park	Thomas Moore	14,831
Long Run—Victory Memorial	H. W. Schafer	14,750
South District—First, Danville	Odell Leigh	14,254
Long Run—Highland	Peter Rhea Jones	13,968
Long Run—Shively	Richard Carlton	13,603
Shelby County—First, Shelbyville	Fred T. Moffatt, Jr.	13,454
Ohio County—Beaver Dam	Glenn Armstrong	13,107
West Union—Immanuel	Knox Lambert	13,039



**A BEGINNING**—Mill Creek Baptist Church in South Radcliff recently broke ground for a new sanctuary. When completed the building will seat 593 persons, will add 13 educational rooms, a fellowship hall and kitchen, and will be completely air conditioned. Dadisman Builders of Louisville are the contractors. Cost of the new unit is \$136,000. Turning the first shovel of dirt are Mrs. Ida Rodgers, oldest lady member present, and Mr. Charlie Stovall, the oldest deacon in the church. Looking on are Pastor Ferrill Gardner, trustees, other deacons, building committee members and the contractors.

## Family Films Outdraw Sex, Violence Movies

A tally based on reports sent to Motion Picture Herald by film bookers shows that during the summer months, June, July, and August, the top income producers were films rated "G" for general or family audiences.

This result runs contrary to the popular notion that good, clean entertainment will not sell and only films with violence and sex are attractive at the box office.

The two strongest box-office films ran the gamut from G to X, "The Love Bug" (G) and "Midnight Cowboy" (X), but of the top 16 pictures, seven are rated G; five, M; three, R; and one X.

Top G films are "If It's Tuesday, This Must Be Belgium"; "Krakatoa—East of Java"; "The Love Bug"; "Oliver"; "Peter Pan"; "Popi"; and "True Grit."

Those rated M (mature) are "The April Fools"; "Mackenna's Gold"; "Whatever Happened to Aunt Alice?"; "Where Eagles Dare"; and "Winning."

The R (restricted) pictures include "Goodbye Columbus"; "If . . ."; "The Wild Bunch."

The single X film is "Midnight Cowboy."

Add the G's and M's together and they win easily over the R's and X's. (ABNS)

## A Summer Of Taking The Gospel To The People

by James L. Britt, Pastor  
Eastwood Baptist Church,  
Bowling Green, Kentucky

Throughout the summer some of the youth of our church and I visited an amusement park in our county. It is equipped to take care of thousands of campers. One report stated that 30,000 passed through the gate on the July 4th weekend.

Through the courtesy of the American Bible Society we distributed the tract Good News for Kentucky along with other tracts and Scripture portions every Saturday morning. We gave each camper an announcement about the service and a personal invitation to share in the Bible study and worship every Sunday at the park.

We met people of many denominations from various parts of our nation. One Sunday we became acquainted with a family from Wisconsin who was taking a daughter to Atlanta to fly to Colombia, South America. She was going as a summer missionary under the Christian Missionary Alliance Church. They visited in our evening service at the church and she sang a solo.

We met a number of marines and their families who were holding a reunion at the park. The group which met each week varied in size and age always including the young and the old.

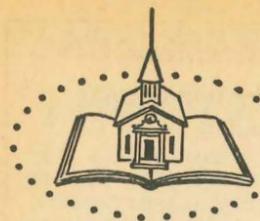
There were those who came because they thought it was nice to attend a worship service. Some admitted they had never attended church in the summer. Some confessed that it had been a long time since they attended church. Others told of their service through their churches back home. But there was a spirit of challenge in each service. Here were people from all over our nation. If somehow they could be challenged to make their vacation time, a time of spiritual renewal, then America could experience revival in our time. So this was the gist of each lesson which was the International Bible Lesson. We studied Israel and discovered afresh the disturbing parallels between those days and ours.

Our youth responded both to the opportunity for visitation and assisting in the service. Wayne Graham, an engineering student at Vanderbilt and a talented musician, played the tiny field

organ. Miss Linda Todd, a first-year student at Western Kentucky University who is interested in music, also helped by playing the organ. Miss Linda Bieri and David Graham, Western Kentucky University students, furnished instrumental solos. Others helped by presenting vocal solos. Each service was unique with its congregation and challenge.

It was necessary to get to the dining room early to see that the tables and chairs left from the night before were moved out of the way. We swept up the floor which was littered often with the bits and pieces of corn from the bingo game. Empty cans were disposed of. On Sunday morning chicken was being fried in the kitchen, and we had some idea of what it was like in the days of the burned offering in the Temple.

We believe God opened this door of service for our church. As we begin to fasten our doors against the chilly air of fall and catch the aroma of burning leaves, we reflect upon not just another summer, but one during which we attempted to take the gospel where the people were.



# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for November 9, 1969)

LIFE AND WORK SERIES

## Learning About God's Holiness

By the holiness of God is meant the absolute perfection of His nature and the purity of His character. In loud and solemn tones the Scriptures declare that God is free from all defilement and impurity. Because God is holy, His children should separate themselves from the things that would defile them.

Leviticus 22:31-33

Knowing that God possessed infinite holiness, and that He called upon those who worshiped and served Him to be holy, Moses repeatedly stressed the fact that God's children should obey His commandments. He urged them not to transgress the laws and commandments of God. God has a perfect right to require and expect painstaking obedience from His children.

In the thinking of the Hebrews, the name and the person to whom it was appended were inseparable. With them, any irreverence for God's name was positive proof that they did not have proper respect for His person. Because of God's deliverance of His people from their bondage, as well as numerous other things which He did for them, He deserved their respect, reverence, and obedience.

Isaiah 6:1-5

Bewildered, and wondering what would befall the nation now that King Uzziah was dead, Isaiah wended his way to the temple to meditate on God's ways and to find comfort. In the temple Isaiah received a vision of the King Eternal sitting upon His throne in the splendor of holiness. He also observed some celestial beings standing near the Lord's throne, full of swift energy, blazing with enthusiasm, and glowing with fervent love. Overwhelmed with a sense of awe and reverence, and unable to look into the face of the Lord, each one covered his face with two wings. A keen sense of unworthiness caused each to cover his feet that he might not be seen. Anxious to render swift obedience to the Lord, each stood with two wings outstretched. Each cried, "Holy, holy, holy is the Lord of hosts."

When Isaiah beheld the glory of God and heard the lofty ascription of holi-

ness chanted to Him, he saw clearly the sinfulness and unworthiness of his own heart. He discovered his own impurity by gazing on purity. When anybody stands in the presence of the holy God a sense of sin always overwhelms him. A vision of the Lord proved to Isaiah that there was a gulf between them which no effort of his own could ever bridge. When anybody views the holiness of God, he is always made aware of his personal sinfulness.

Engrossed with the thought of his wretchedness and helplessness, Isaiah said: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." He was especially mindful of their sins of speech. The lips are an index of the life. When one compares himself with the holy God, and realizes his own sinfulness, he should get sin off his conscience and out of his life by confessing and forsaking it, and receiving forgiveness for it from the Lord.

Psalms 99:1-5

This short and beautiful psalm is permeated with the truth of the divine holiness, both the purity and the majesty of it. "The Lord our God is holy" in His inmost being, His thoughts, and His

INTERNATIONAL SERIES

## The Faith Of God's Remnant

Lamentations 3:19-33

Lamentations was written after the destruction of Jerusalem and of the temple, and following the terrible desolation which was inflicted upon Judah because of the sins of the priests and the people. The purpose of the book was to express grief at the humiliation and shame to which the nation had been subjected because of the sins of the people, to bring them to repentance for their sins, and to give them some comforting and encouraging hope that God would be merciful to them and restore them again to their former glorious privileges.

purposes. He is holy in all His ways, and righteous in all His works. Genuine gratitude and praise are expressed in the psalm for His obvious majesty, power, and holiness. His separation from sin and His abhorrence of it constitute a challenge to us to be holy.

That the Lord has reigned, does reign, and ever shall reign should cause His people to revere, worship, and serve Him cheerfully and faithfully, and should cause His enemies to fear Him and His righteous judgments. His name, which is high above every other name, is amiable and lovely to believers in Him, and is terrible to His enemies, and that great and holy name is worthy of our praise. Having obeyed the righteous law of God throughout His life on earth, and having wrought out a perfect righteousness for His people, the Lord encourages and appreciates righteousness in them. He will judge the world in righteousness in due time.

Let us exalt Him above all by hearkening to His Word, by obeying His commands, by worshiping Him privately and publicly in spirit and in truth, and by extolling Him in our words and deeds as long as we remain here on His footstool, the earth. This is the appropriate response to the infinite holiness of God.

The writer deplored the miseries of Jerusalem. Not only Jerusalem had been destroyed, but the whole country had been ravaged and her inhabitants had been carried away captive by the Chaldeans.

It must be emphasized that these afflictions were not due to the Chaldeans only, but they were the result of the wrath and judgment of God. Their punishment came from Him, and the Chaldeans were only the instruments in His hand to bring about the repentance of the people and their restoration to their former status and privileges.



Inasmuch as the cities were without inhabitants, the land was uncultivated and the country was in such a pitiful condition, it is not surprising that by way of contrast the writer pointed to their former glory. He pointed to the fact that God had given them into the hands of their scornful and cruel enemies. Affliction, sorrow, and misery were their lot in life, but these things were the result of their sins. He emphasized the need of repentance and assured them that when it was forthcoming better conditions would follow.

God's mercy

In mercy God steps in to alleviate suffering and to relieve distress. Mercy is love in action. Mercy is love drying a tear-stained cheek, or binding up a wound, or welcoming home a wanderer. Man is sustained by the mercy of God. Promptness and variety characterize God's mercies. They are as varied as our days. They never cease, although we do so many things which might provoke their cessation. Their form may change, but they never cease. They will always be ahead of our daily needs.

It is regrettable that professing Christians sometimes respond to God's mercies in the wrong manner. They do so by complainingly ignoring them, ungratefully accepting them or sinfully abusing them. Instead of responding to them in any of the ways that are wrong, we should receive them as mercies and cultivate the spirit of genuine gratitude for them.

When our eyes are fixed on the Father of mercies, as they should be, we shall certainly see multiplied manifestations of His goodness and grace every day.

The Lord is the portion of His people, that is, the object of their entire confidence, their greatest joy and their supreme love. As their portion He is adequate for every need, whether in time or in eternity. His love is unchangeable, His purposes are unalterable, and His promises are unfulfilling.

God's compassion

It is reassuring and comforting to know that when the purposes of divine chastisement are accomplished God always exercises compassion according to the multiplicity of His mercies. Love always influences or determines God's actions and judgments. Whatever comes, whether good or evil, is within the directive or permissive will of God. God does not inflict chastisement needlessly or viciously, but always with a view to helping people. It should be borne with patience, submission and hope.

It is our duty to search our ways and try them by the Scriptures, the standard of faith and practice. When we compare our ways with the ways of God, as set forth in His Word, we shall discover that many of our ways are unholy but all of His ways are holy. For this reason we should repent of our sins and receive from Him forgiveness and cleansing.

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# Why Confusion About Tongues

(Continued from page 3)



Mrs. Lin will be 64 tomorrow  
she still hasn't heard  
about Jesus.

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But Mrs. Lin missed out on all of this. She hasn't heard about Jesus and how He gives strength and courage to live. Sixty-four is old in her country and there's probably not time for her to hear. But maybe there's time for her children . . . or perhaps for her grandchildren.

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sational, such inspired utterance will be just as meaningful as when one speaks in tongues. Both have warrant in the New Testament.

The writer has not had this experience. However, he has members of his church who have. Occasionally, in a limited prayer group, someone will break forth in tongues. But many ask, "Is the experience not divisive?" It could be. However, it will not be if those who

have not had the experience treat it with love and understand that it is a New Testament experience and therefore cannot be forbidden. On the other hand, those who are charismatic, must understand that speaking in tongues is not a spiritual status symbol. One is no more spiritual when he speaks in tongues than one who does not. Both can be equally filled with the Spirit. In addition, those who speak in tongues must understand that speaking in tongues is not a subject of evangelism. It can divide a church when those who have had it try to win others to the experience. We must urge others to be filled with the Spirit, as Paul did in Eph. 5:18. But how the manifestation of the filling of the Spirit comes is the Lord's business, not ours.

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# Alien Immersion, Women Deacons Debated At Elkhorn

Elkhorn Baptists refused to consider motions to withdraw fellowship from churches practicing alien immersion and from one church in the association which has ordained women as deacons. The action came in the annual associational meeting on October 21 at the Versailles Baptist Church.

The messengers never actually voted on the motions to withdraw fellowship. Rather they voted on a parliamentary point of order which permits the messengers to decide whether or not they even want to consider a matter.

The effort to withdraw fellowship from churches practicing alien immersion and ordaining women as deacons was led by Ross L. Range, assistant moderator of the association and pastor of the Ashland Avenue Baptist Church, Lexington. Range had notified all churches and pastors several weeks ago of his intentions and the matter was a part of the associational agenda.

Range first presented the motion to withdraw fellowship from churches practicing alien immersion. He said such a practice was unscriptural, unbaptistic and was disrupting the fellowship of the association. He cited several historical Baptist statements supporting his view. He insisted his motion was not designed to dictate policy to local churches but was in keeping with a constitutional provision for the association to deter-

mine its membership and protect its unity.

Frank Owen, pastor of Calvary Baptist Church, Lexington, gained the floor and pointed out that alien immersion was not a test of fellowship for the Southern Baptist Convention nor the Kentucky Baptist Convention and should not be for the Elkhorn Association. He observed that Baptists had never agreed on this matter and probably never would.

At this point Owen raised a point of order. The point was a parliamentary provision allowing the body to decide whether or not even to consider the matter further.

Associational moderator Donald White admitted the point of order and asked the messengers to decide whether or not they wanted to consider the matter further. The vote was 74 to 68 in favor of not considering the matter.

Range then made a motion calling for the association to withdraw fellowship from Faith Baptist Church, Georgetown, for ordaining women as deacons. Moderator White ruled that the same principle applied to this motion as to the first and he asked the messengers to vote on whether or not to consider this matter. The vote was 73 to 65 against consideration of the matter.

Alien immersion has been a burning issue through the years among Elkhorn

Baptists. A serious confrontation came several years ago when efforts were made not to seat the messengers from Trinity Baptist Church in Lexington which had received members immersed by other than Baptist churches. The Trinity messengers were seated but with considerable opposition.

Subsequently other churches followed the example of Trinity and by now at least five other Lexington congregations have received members immersed by other denominations. These include Calvary, Immanuel, Rosemont, Central and Seventh Street churches. Calvary and Immanuel are the two largest Baptist churches in Lexington.

## Baptism Divisive To Arkansas Baptists

Messengers from two of the four churches excluded from the Arkansas Baptist State Convention in its annual convention last year on the basis of "irregularities" in the observance of the Lord's Supper were seated by their respective associations in Arkansas.

Seated without questioning were messengers from Lake Village Baptist Church, to the Delta Baptist Association in the southeast corner of Arkansas; and those from University Baptist Church, Little Rock, to the Pulaski County Baptist Association.

A letter from the church to the association said, "the church had repudiated a previous practice of 'open membership,' under which members were received regardless of the mode of their baptism, or of their doctrinal positions.

In another related action, however, Central Baptist Association adjoining to the Pulaski County Association, voted not to seat messengers from First Baptist Church, Malvern, Arkansas, because of the church's policy of admitting professing Christians to join with them in observing the Lord's Supper regardless of denominational affiliation.

In the Washington-Madison Baptist Association in northwest Arkansas, a proposal to consider seating messengers from University Baptist Church, Fayetteville, Arkansas, separately from all other churches was defeated.

The association rejected, by a three-to-one margin, a motion made by Springdale Pastor Raymond Reed, who argued that the church messengers be voted on separately because the church has received members whose baptism by immersion was administered by non-Baptist churches.

The fourth church excluded over the baptism issue by the state convention last fall, First Baptist Church of Russellville, Ark., continued outside the fellowship of the Dardanelle-Russellville Baptist Association.

## Church Refused Seating Over Baptism

In a strange turn of events, the Long Beach-Harbor Baptist Association voted not to seat as a messenger to the annual meeting the man who has been the association's moderator (chairman) for the past year.

The action, which resulted in exclusion of C. Robert Tucker, pastor of International Baptist Church in Carson, California, came as a result of a recommendation from the association's credentials committee asking the association to deny a petition from the International Baptist Church for the fellowship (membership) in the association.

The committee, headed by Lawrence Cook of San Pedro, California, recommended that the church not be recognized because the church's constitution uses the term "New Testament church" in regard to receiving members from other churches. The committee reported that it felt that the term "churches of like faith and order" should have been used instead of "New Testament church." In question, however, was not the wording of the church's constitution, but the report from the committee that the church had voted to receive into its membership persons who were immers-

ed by churches other than Baptist churches.

Tucker, the pastor, said that in receiving new members, the church looks at the applicant's individual experience with Christ, and the practice of the particular church that immersed the person, whether the church is Baptist or not. Thus far, said Tucker in an interview, the church has not accepted a person immersed by a church of another denomination.

While the question of "alien immersion" was discussed, at the association, several speakers conceded that the real question under discussion was concerning what a New Testament church is.

Vote on the credentials committee's recommendation passed by a ratio of about 9 to 1.

Tucker said that the church might attempt to gain recognition at the meeting of the Southern Baptist General Convention of California when it meets in Santa Monica, November 11-13. The state convention constitution, however, forbids the seating of messengers from churches that receive members who have been immersed by any church other than a Baptist church. (BP)

# TIMES CHANGE!

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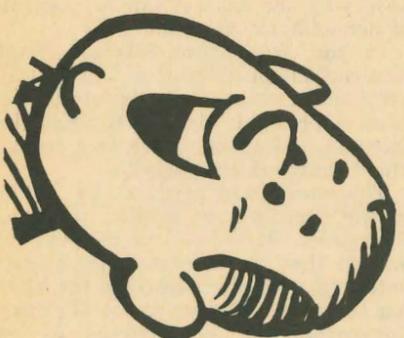
Our population was still largely scattered in the country, and few women were employed at public work. Good housewives canned and sewed for the Homes and "our children."

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