

CONVENTION TIME MEANS

Sermons



Registration



Elections



Corridor Conversations




WESTERN RECORDER
NOVEMBER 15, 1969

Kentucky Baptist Convention – November 11-13



William A. Curl
Pastor, FBC
Mt. Sterling

Is God At Home?

Psalm 139:7—"Whither shall I go from thy spirit? or whither shall I flee from thy presence?"

When a welcome guest enters our doors, we do all we can to make him feel comfortable and at ease. We discuss things in which he is interested and listen intently as he shares his experiences with us. We make plans which are designed not only for his active participation but for his good pleasure as well.

Sometimes we forget to remember that our Lord God really is in our home as the unseen but ever-present guest. Furthermore, we who love Him are prone to forget that He is there by our special invitation and should be made to feel very much "at home" in our house.

But our heavenly Father must feel very ill at ease after sitting through a few years of our constant preoccupation with ourselves. How can He really be comfortable amidst the petty bickering and battlefield atmosphere that often is sensed behind our closed doors? And He must surely tire of being the silent and oft-ignored visitor in the foundry of the home where life's dreams, hopes and plans are forged.

But God's silence must not be interpreted as His absence. He is still here, though often unrecognized. A sailor on one of the first atomic submarines, when asked his reaction to the new power supply, replied: "It is the most awesome silence I have ever heard. It's hard to believe it is there with so much quiet power".

God is present in our homes, awesomely silent, but longing to actively participate with us in all of life's greatest moments. Knowing that He is immanently near us, let us joyfully make God at home in our house.

Give Baptists Facts
And They Will Usually
Make Right Decisions

Tongues Speaking Produces New Church

Bill Sanders, who was ousted five weeks ago as pastor of the Brookside Baptist Church, Tulsa, Oklahoma, for believing in and practicing speaking in tongues, is now pastor of the Tulsa Christian Fellowship. The new congregation is independent of any denominational connection. At least some of the group are Sanders' supporters who left the Brookside Church in the controversy.

Tulsa Christian Fellowship is meeting temporarily in the Wright Junior High School in Tulsa. The first services on November 2 drew 166 in Sunday School and 350 in worship services. There were seven professions of faith the first Sunday, according to Sanders.

The services were televised by a Tulsa TV station and received front page coverage in the *Tulsa World*. Sanders has been prominent in the news since he was dismissed by Brookside in the controversy over speaking in tongues. The church decided this practice would not be recognized as a part of the faith and a practice of the congregation. Sanders was dismissed because he believed in

speaking in tongues, though he says he never advocated that the belief be pushed upon other church members.

Sanders expressed regrets for leaving the denomination to which he had given his life and which had given so much to him. He said, however, he received no encouragement that there was a place among Southern Baptists for a preacher who had experienced "tongues". He had been asked earlier to become pastor of the new group but said he waited until he could find time to evaluate the situation and find the Lord's will for his life. He says he has never been "happier in Jesus".

Sanders is a graduate of Southern Baptist Theological Seminary and was pastor of Fern Creek Baptist Church, Louisville, before going to Brookside about three years ago. Earlier he served the New Highland Baptist Church in Meade County.

Calendar

November

- 23—Child Care Day and Offering
- 24-25—January Bible Study Preview—Cedarmore
- 28-29—Drama Festival—Cedarmore
- 28-30—International Conferences—Kentucky Dam Village and Gatlinburg

December

- 1—Associational Training Union "M" Night
- 1- 7—Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering
- 4- 5—Executive Board and Committee Meetings — Cedarmore
- 7—Foreign Missions Day in Sunday School
- 8—Kentucky Baptist Foundation Board of Directors Meeting
- 17—Convention-Wide Carol Sing
- 25—Christmas Day
- 28—Student Night at Christmas
- 28-31—Mission 70, Atlanta, Georgia

Deacon Ordinations

First Baptist Church, Henderson, recently ordained two deacons. They were Ray Hughes and Ormon Shewmaker.

Highland Baptist Church, Lexington, ordained five new deacons August 31. They were David Carrender, David Creech, Raymond Leedy, Bill Marcum and James Whetsel.

Mt. Zion Baptist Church in Elizabethtown ordained Ted Martin as a deacon October 5.

First Baptist Church, Madisonville, ordained four men as deacons October 19. They were A. O. Brown, Elmo Carlisle, Willie Gammon and Ron Johnson.

Ormsby Heights Baptist Church, Louisville, recently ordained David Williams, Ronald Capps and Ed Gregory as deacons.

WESTERN RECORDER

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

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

Heritage Or Heartache

by J. T. Miller

Ernest Renan said, "The 20th Century will be picking out of the wastebasket the things the 19th Century threw away." One would hope that during the last quarter of the 20th Century again we'll be picking out of the wastebasket the things that the third quarter has thrown away. I do not wish to discuss in detail but merely to point out some things that we might come to a realization that unless we do hold on to these great and glorious privileges, we will suffer the heartaches.

Freedoms

First of all there is the freedom of speech, the right to say the things that one wants to say on any subject as long as what he says or what he writes does not infringe upon the rights of another or bear unfavorably upon the character of that person.

There's the freedom to own property. I think the Lord God holds us responsible as stewards of this universe that we must give a careful account of how we use these things he has entrusted to us.

Then there is religious liberty. The liberty to worship God according to the dictates of our own consciences. When we talk about religious liberty, the freedom to worship or not to worship, we immediately bring up another great heritage. That is our belief in the priesthood of the believer. Everyone is responsible to God in the final analysis for his soul's eternal salvation and for the way he uses his life right here on earth.

And there is something else that is linked very closely with this matter of religious liberty and the priesthood of the believer. This is the democratic church. The true democracy of the Church is expressed in the *autonomy of the local church*. My friends, that is a heritage we dare not throw away. We must forever regard the autonomy of the local church as well as the autonomy of all of our religious bodies.

Entwined within our belief in the local church we find the basic *fundamental doctrines* that our heritage, such as: the inspiration of the Scriptures; salvation by grace through faith; a worldwide mission program and on and on. And should I not place here our great teaching concerning the value of the individual?

Maybe I should speak for a moment just a little more definitely concerning our Kentucky Baptist heritage. This one may not be entirely peculiar to Kentucky but think about the influence of our rural churches on Kentucky Baptist life. You know we are all country people. Baptists for a long time were known as a rural people. Now we have many large churches in the cities. And

yet whether it is a large church or a small church all of us and all of our churches still bear the imprint of the country.

Christian education

Then think of Kentucky Baptists' heritage of Christian Education. There is a difference, as I think of it, between religious education and Christian education. Religious education is that which we teach in the Sunday School, in the Training Union, the Woman's Missionary Union, the Brotherhood, etc. So far as religious education is concerned, Kentucky Baptists have been among the first to teach and train.

We have a great heritage of Baptist schools and colleges in Kentucky. I am proud of the leadership that has been sent out from our Baptist schools in church-related vocations and especially into the ministry.

We ought never to forget the laymen that are trained and educated in our Baptist schools and colleges. We must always have Christian lay people who will support financially and otherwise these special church and denominational leaders as we all work together. We dare not throw away our heritage of the Christian schools.

I am convinced that we need these Christian schools. I am just as equally convinced that these schools need us. Although we do give a tremendous amount of money to these schools out of our Cooperative Program funds, it looks like a pretty small figure in proportion to their total budgets. But did you ever realize that really the thing that is worth the most to the Baptist school is the Baptist constituency? If we should withdraw or the school should withdraw from us, we will find that other support that comes in because we support the schools would be cut off too.

And I believe with all my heart that the Baptist school that is withdrawn from or withdraws from the denomination is going to have a pretty hard fight not to die.

Cooperative Program

And having mentioned the Cooperative Program, let's say just a word about it. Baptists were the first to undertake a worldwide mission program in a cooperative budget. In 1915 Kentucky Baptists adopted the Unified Budget, a plan by which we gave a portion of all of our mission money to various causes of Christ in our state and in our Southland and around the world.

Then in 1925 when the Southern Baptist Convention adopted the Cooperative Program, Kentucky Baptists became one of the very first conventions to enter into that plan and we have been loyal to it.

Christian homes

Then there's the last thing that I want to mention as one of our heritages, a Christian home. This institution has been under fire lately, maybe more than any other of our institutions. It is under more fire even than the churches.

There are many things that contribute to the attack on the home. One of these is the lack of togetherness. It is almost impossible in many homes for the family to be together. Sometimes both parents work, the children go to different schools and we are facing the day in the near future when there will be year round school. This will complicate matters. But we need to, by every means possible, seek to have that spirit of togetherness in the home where the Scriptures are taught and where the principles of the Christian life are lived out.

We must not, we cannot, we will not allow another generation to grow up under the belief that the child can do just what he wants to do in the expression of his own personality, even though that may be to his own harm as well as to the harm of the society.

There is an intangible something that the child picks up in a home. Rearing a child in the Christian way is not a matter of beating and banging. Discipline must be had but really the thing that brings the child up in the way he ought to go is the way of loving, teaching, helping, being a buddy to and, in whatever role we can, seeking to bring that child to a knowledge of what is right and wrong and what the Lord would have him to do.

Conclusion

My joy as your president this year has been to fellowship with many smaller churches and larger churches and to fellowship with the pastors and the leaders of these churches. I have come to realize that there are no small churches nor large churches. There are no big preachers nor little preachers. We are all standing side by side as a great fellowship of Kentucky Baptists trying to do as we are led by the Spirit of God for the good of His kingdom.

And I have come to see this year that there are not, after all, so terribly many differences between us. The differences are far outweighed by the agreements.

Let's stop magnifying the negative and let's seek to magnify the positive. We do not all believe alike on everything. That I think is the result of the priesthood of the believer. If you do not believe as I do, that does not mean that I must call you a heretic or a communist, but it does mean that each of us has had the time and the privilege to read and to search the Scriptures for himself under the leadership of God.



Caring For Children In Jesus' Name

There are few success stories in Kentucky Baptist life to compare with our Child Care ministry. While the Cooperative Program gifts lag and other Kentucky Baptist institutions find it increasingly hard to generate needed support, the Thanksgiving offering for the care of children by Kentucky Baptists sets a new record year after year.

Why shouldn't it? This ministry is a blessing to hundreds of unfortunate children each day. It not only provides the physical necessities for their lives but also extends the priceless gifts of love and spiritual nurture. Boys and girls cared for in our Kentucky Baptist Child Care ministry are often given better rearing than some Baptist children are given by their own parents.

This ministry has always been blessed with dedicated leadership and widespread support. The administrators and Child Care Board members today are typical of those through the years who have worked tirelessly for the welfare of the children. Such commitment inspires confidence on the part of Baptists in every nook and corner of the state and the offering at Thanksgiving keeps growing.

There is a built-in advantage for the support of this ministry. Nothing stirs more compassion than a needy child. The hardest heart is softened by a child in distress. Other Kentucky Baptist ministries like healing and education have never evoked such an emotional response though they have been widely supported by Kentucky Baptists.

Sunday Should Be Saved

Some conditions in society that once drew loud protests from Christians hardly arouse a word today. It seems when we live with things long enough, no matter how wrong they first appeared, we accept them in silence and even support them.

This is the case with Sunday business. There was a time when a merchant who dared to do business as usual on the Lord's day would have been boycotted and disgraced. Today many Christians not only say

One reason Kentucky Baptists are so generous in providing child care ministry is that it is offered in Jesus' name without expectation of pay for the services. In this connection readers are urged to read carefully General Superintendent Ford Deusner's clear statement on page 8 of this issue on the present picture of our child care ministry. This work is completely dependent on the annual Thanksgiving offering for one-half of its financial needs. Less than another one-seventh comes from the Cooperative Program and so it's obvious a considerable amount has to come from other gifts, bequests and income on endowment.

Superintendent Deusner's statement also makes crystal clear that no state or federal government support for our Baptist Child Care ministry is sought nor accepted. The offer of the state to pay for Baptist Child Care services for children under state sponsorship was an attractive offer, but board members and administrators were very wise not to accept it after considering all the implications.

For a hundred years Kentucky Baptists have cared for thousands of helpless children out of the generosity of their hearts. Their ministry of love and spiritual training has been in the name of Jesus Christ. It has never been for sale and hopefully never will be.

Kentucky Baptists believe in this ministry and have confidence in those leading it. It's a safe prediction then that the \$350,000 goal for Thanksgiving 1969 will be met or exceeded. No one reading these words, however, should assume this will happen apart from his own generous contribution.

nothing but actually defend Sunday business and buy on Sunday themselves.

Churches and ministers on the whole have failed to give moral leadership in the recent Sunday closing controversy in Louisville. Their silence and apathy are helping undermine the historic observance of one day a week for worship and rest. The only strong voices of opposition to Sunday business in Louisville have come from downtown merchants whose business

is hurt by suburban Sunday sales. This is hardly a Christian motive.

An attorney in arguing for his client who was cited for Sunday closing law violation pointed to the silence of ministers and churches as a proof there was no moral wrong involved. Even more disturbing is a report from the Louisville Area Council of Churches. Out of the first 100 replies to a questionnaire sent to 500 ministers, 60% said they did not approve of legal restrictions on Sunday business. They also said their congregations had not taken any action in the Sunday sales controversy.

Such an attitude toward Sunday business by church people would have been unthinkable a few years ago. How do we account for such a change?

Surely one reason is the influence of secular society today in which much of modern life is organized apart from any consideration of God or religion. In our world of scientific marvel and material abundance many live as if God is no longer needed and religion is useless baggage.

Another reason for the change of thinking on Sunday business is that more and more we have realized that true morality cannot be legislated and genuine religion cannot be fostered by the legal power of the state. This is all well and true. And since the original Sunday closing laws almost surely

were enacted to promote church attendance, they are out of place so far as that motive is concerned.

But just because we don't want church attendance sponsored by law is no reason to eliminate all restrictions on Sunday business. The state has no right to coerce church attendance, but it does have the responsibility to provide the opportunity for worship to every citizen. This right is seriously threatened when merchants can require their employees to work on Sunday. To be sure employees could quit their jobs rather than work on Sunday, but they should not be forced by greedy merchants to make such a choice.

A day of rest and worship each week is the right of every citizen and so Sunday or another day should be protected by the state for this. A Sunday closing law is as reasonable as a minimum wage law. Both are for the welfare of those who otherwise would be exploited by the greedy.

It would be better if business owners voluntarily refrained from Sunday sales. But as long as gold and not goodness is their concern, we must have laws for the protection of public welfare. For this reason the present antiquated and inadequate Sunday closing law in Kentucky should be revised but not eliminated. Those concerned for saving Sunday should express themselves to members of the 1970 Kentucky General Assembly.

BAPTIST FORUM



WOMEN DEACONS

Dear Editor:

I note in an issue of the *Western Recorder* that there is some controversy over women as deacons in the Elkhorn Association. Previously two churches in Muhlenberg Association have passed resolutions against such election which were published in the *Western Recorder*.

At the time the first resolution from this association was published I made some investigation of the subject. I came to the conclusion that such resolutions did not stand on a very good scriptural or historical basis.

First of all, the word "deacon" was in the Greek "diakonos". This was not a word specially coined to act as a name for those who filled the office. It is used elsewhere in the New Testament and translated "servant" (Matthew 22:13; 23:11, Mark 9:35, John 2:5; 2:9; 12:26). The most used word for servant in the New Testament is "doulos", literally "bondservant", so "diakonos" is a special kind of servant.

Reference to any good encyclopedia or religious reference book would reveal the information that some, at least, of the early churches, even apostolic, had women singled out for special service as were men. The order seems to have been abolished in the fifth century and revived in almost modern times in some German churches.

In Romans 16:1 Paul commends to the Roman Church Phoebe the servant of the church in Cenchrea. The word for servant is "diakonon", a case form for "diakonos".

Conybeare and Howson in the great work: "Life of Paul" translates this word as "deaconess". Of course, they were Episcopalians and that might count against them with some Baptists.

It seems to me that some of our Baptist churches might do well indeed to set apart and pay some women who are qualified to visit the sick members of the church and any others who need visiting or nursing.

Paul did say, "I suffer not a woman

to teach" but the work of a deacon or deaconess is not teaching the whole assembly.

Greenville, Ky. H. C. Mooningham

WELCOME TO U. OF K.

Dear Editor:

We at the University of Kentucky Baptist Student Union want to welcome to our city and to the vicinity of our campus all of the messengers planning to attend the sessions of the 1969 Kentucky Baptist Convention. You will be meeting only a few blocks away from our State's greatest public university, and will be holding your sessions in one of several churches that minister to the needs of university students.

While you are in Lexington, we cordially invite you to visit the Baptist Student Center at 371 South Limestone. We believe that every messenger needs to be aware of the kind of ministry we are attempting to offer to the campus. Students will be on hand to explain the program and to show messengers around our facility.

Lexington, Ky. Joseph M. Smith

(Continued on page 15)

Policy Change Omits Missions Confab

Youth and youth groups will be welcome at the 1970 World Missions Conference at Glorieta Baptist Assembly next summer, since new rules concerning youth attendance at the assemblies do not apply to that conference, a Baptist leader said in Memphis recently.

Norman Godfrey, assistant to the executive secretary of the Southern Baptist Brotherhood Commission, made the statement, commenting on new rules just announced by the Southern Baptist Sunday School Board, Nashville, concerning youth assembly attendance.

A few days earlier, the Sunday School Board announced a change in the conditions for attendance by youth groups, saying that most of the conferences are designed and planned for adult church leaders, not youth.

The rules stated that every youth under 18 must be accompanied by his parents in order to attend all conferences except the youth leadership, church recreation, foreign and home mission, and Bible conference.

Godfrey said that the announcement did not mention the World Missions

Conference at Glorieta Baptist Assembly specifically, but said conferences holding special activities for youth would continue to invite them as in the past.

An official of the Sunday School Board said that the listing of World Missions Conference as an exception was an oversight, and said that the general rule requiring one adult counselor for every five boys and one for every five girls would apply to the World Missions Conference.

The conference is sponsored jointly by the SBC Brotherhood Commission and the Woman's Missionary Union Auxiliary to the SBC.

Godfrey said that youth groups have been one of the main points of emphasis during past World Missions Conferences, "and we want all youth and their leaders to know they are as welcome as ever during the conference."

The conference alternates annually between Glorieta and Ridgecrest Baptist assemblies located in Glorieta, N. M., and Ridgecrest, N. C. Both assemblies are owned and operated by the Sunday School Board. (BP)

Anniversary Observed At Summersville

The Summersville Baptist Church, Russell Creek Association, celebrated its 71st anniversary in September. A history of the highlights of the church was prepared in connection with the occasion.

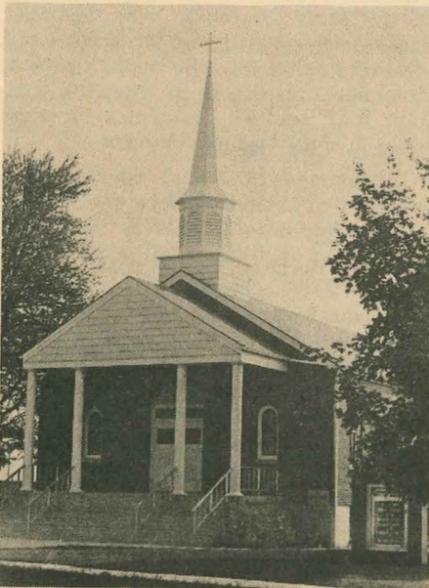
The Summersville church grew out of a tent revival conducted in the summer of 1898 on the spot where the church building now stands. The revival was conducted by J. W. Crawley and H. S. Bell. There were 19 charter members of the church which used a store building for a meeting place until a building was erected. J. W. Crawley was the first pastor.

The first building was dedicated in the fall of 1902. A building fund drive was conducted in connection with the dedication. The largest contribution on this occasion was made by D. B. Young, whose widow, now living in Lexington, is still a member of the church. The last charter member, Mrs. Ella Gumm, died in 1961 at the age of 98.

In 1952 the Summersville church ordained R. Gene Puckett to the Gospel ministry. Puckett, now editor of *The Maryland Baptist* and former associate editor of *Western Recorder*, is the only minister ordained by the church though two other members were licensed to preach. Editor Puckett's mother Mrs. Ann V. Puckett, prepared the church history for the September occasion.

The present sanctuary was dedicated in 1947. In recent years the church has constructed additional Sunday School rooms, a parking lot, a baptistry, a portico and a pastorium. An organ, carpeting and new pews have also been added.

The value of the church property is now \$100,000 and the present membership is 333.



Summersville Baptist Church



Are you important?

In this big, busy, full-of-people world, am I important? Does one person in the crowd make any difference? Would God or man miss one person from the many should he be a "drop out"? In other words, is every man important? Every woman? Every boy and girl? God's answer to these questions is "yes". Every person is important, everybody counts, each person is of such worth in God's sight that He let His only Perfect Son die for us that each might live—and live for Him, and bear the name of His Son, "Christian".

Christ was one

If you have any doubt about the importance of one person, look at Christ, then let him talk to you.

Christ was one person, "the only begotten of the Father" in a unique sense, but one. His life is powerful testimony that one life counts with God and with men. Therefore, it counted with Him.

In a recent survey of the Library of Congress, more books were listed about Jesus Christ than any other person who ever lived—and the list grows daily. James A. Francis spoke some famous words about him: "He never owned a home, he never had a family, he never went to college, he never travelled more than 200 miles from the place of his birth"—he had none of the trappings we usually associate with greatness, but, He was the greatest of them all. God seems to be saying something important to each of us: "One life is of infinite worth—I love you as if you were the only person on earth, yet I love every other person equally and fully—for every life is precious." Jesus says, "I lay down my life for the sheep". Jesus died for me, as if I were the only man, yet he died for you and every other man.

He thinks I am worth dying for. (So he died for me). He thinks I can respond to His great love (so he stands at the door and knocks). He knows that if I receive Him in my life, that God His father will give me power to become His son, too (so the Holy Spirit calls, and when we answer, converts and changes us). He knows that I, when I obey Him, am exactly what He needs to bring His life to others (so He makes us His ambassadors).

Let me be, therefore, "more than a conqueror through Him that loved us". I am important. God makes it so.

Harold G. Sanders

Staff Changes

Casey, Conner, Skaggs Leave Mission Posts

Lone Oak Baptist Church, Paducah, has called **Carlos Anderson** to serve as minister of education. A native Kentuckian, Anderson is a graduate of Georgetown College and Southern Seminary. He comes to the Lone Oak church from Southwest Baptist College in Missouri where he was director of religious activities. He is a former employee of Oneida Baptist Institute.

Marshall Black, business manager at Campbellsville College, has resigned for a teaching position in Taylor County High School. He is also pastor of the Good Hope Baptist Church in Taylor County Association.

Black is a native of Harrodsburg, Kentucky, and formerly served as pastor of the Deep Creek Baptist Church in Mercer County and minister of education at Harrodsburg Baptist Church.

Larry Buchanan resigned, effective November 10, as music director at Baptist Tabernacle, Paducah, Kentucky, in the West Union Association of Baptists. He accepted a similar position with the First Baptist Church of Bardwell, Kentucky.

James E. Casey, pastor of the First Baptist Church of West Liberty, has resigned to become pastor of the Pleasant Ridge Baptist Church in Charlestown, Indiana. He will assume his new post January 1, 1970.



Casey

Casey served with the direct missions department of the KBC since 1954. He was pastor of the McRoberts, Fleming, and Wheelwright Baptist Churches, did mission work in Enterprise Association, and served as county missionary and pastor of the Beattyville Baptist Churches. He assumed the West Liberty pastorate in July of 1968.

Casey is a native Kentuckian. He holds the bachelor of arts degree from Georgetown College and is an alumnus of Southern Seminary.

Dwayne Cole has accepted the pastorate of Fisherville Baptist Church in the Long Run Association of Baptists. He is a native of Georgia, has a B.A. degree from Shorter College and is a second-year student at Southern Seminary working on his Th.M. degree.

Mrs. Dwayne Cole, Beth, is secretary to the Dean, School of Theology, and director of graduate studies in the School of Theology at Southern Seminary. She has her B.A. and M.Div. degrees.

Kale Conner, local missionary-pastor at Marrowbone Baptist Church, Pike Association, for the past year, has resigned effective November 30. He will become community missionary for Paintsville, Van Lear and West Van Lear areas of Johnson County in Enterprise Association.

Before assuming his present post, Conner was pastor of the West Side Baptist Church in Berea, Kentucky.

Valley Station Baptist Church has called **Clayton D. Garrett** as music and youth director. He has served as music and youth director in Knoxville and in Illinois Baptist churches.

Garrett is a native of Kentucky and a former member of Shively Baptist Church. Mrs. Garrett, nee Lala Mitchell, is the daughter of Rev. and Mrs. Ben F. Mitchell. Ben Mitchell is retired superintendent of Long Run Association. The Garretts have five children.

Miss Eleanor Anne Harwell has accepted a call from the First Baptist Church of Calhoun, Georgia, to become minister of music there. She leaves the position of minister of music and youth at First Baptist Church, Fairhope, Alabama, where she has served since January, 1968. She will assume her new duties in Calhoun on November 1.

Miss Harwell is a native of Mobile, Alabama, and a graduate of Samford University in Birmingham and Southern Seminary in Louisville.

Other places where Miss Harwell has served include Sage Avenue Baptist Church, Mobile; Seventh Street Baptist, Bessemer; First Baptist, Wauchula, Florida; Beechwood Baptist, Louisville; and the Church Music Department of the Arkansas Baptist State Convention in Little Rock.

Recently the Slate Hill Baptist Church organized a new mission, Weaver Baptist Mission. The pastor at Slate Hill is John R. Jones. The pastor at the mission will be **Sherman Howard**.

Donnie McElmurry has resigned as pastor of the Pleasant Hill Baptist Church in Muhlenberg County Association.

Lonnie Morrison, pastor at Little Cane Creek and communities missionary has resigned effective November 1. His plans for the future are indefinite.

Mack Pressley has resigned as pastor of the First Baptist Church of Loyall, Kentucky, of the Upper Cumberland Association, to accept a pastorate in North Carolina. Prior to his pastorate at Loyall, First Baptist Church, Pressley was missionary for the Upper Cumberland Association for ten years.

James R. Ray, local missionary-pastor of Fleming Baptist Church, Pine Mountain Association, has resigned effective

October 31. He is now pastor of the Mount Tabor Baptist Church in Buffalo, Kentucky.

Harold Skaggs has resigned as pastor of the First Baptist Church of Oak Grove, Christian County Association. He is now pastor of the Calhoun Baptist Church in Daviess-McLean Association.

Skaggs served the Oak Grove church for seven years. His unique ministry was featured in *Western Recorder* in April 3, 1969, issue.

George W. Stansbury, age 29, is the minister of music at the St. Matthews Baptist Church, Louisville. He has ten years experience as a minister of music in Texas, Oklahoma and Louisville. Recently he served at Ninth and O Baptist Church.

Stansbury was born in Muskogee, Oklahoma. He received a bachelor of music degree from Baylor and a bachelor and master of church music degrees from Southern Seminary. He is completing his final year of doctoral study on the D.M.A. degree and is an instructor in the school of church music at Southern Seminary.

Mrs. Stansbury, Patricia Deanne, is secretary to the librarian at Southern Seminary. The Stansburys have two children, Susan Noelle, age 3, and Shelly Deanne, age 1.

George Stevenson has been called as minister of music at Southside Baptist Church in Louisville. A native of Tulsa, Oklahoma, he formerly served the Pleasant Grove Baptist Church of Anchorage in a similar capacity. Stevenson is currently enrolled at Southern Seminary in the school of church music. He began his ministry at Southside church November 2.

J. U. Thacker has resigned as pastor of the Sutton Mission in Pike Association. **Floyd Spears** has assumed the responsibilities there. Clyde Shackelford is the pastor of the Grace Baptist Church, which is the mother church of the mission.

Bicknell Avenue Baptist Church of the Long Run Association of Baptists in Kentucky has called **Kenneth E. Walters** as its pastor. He assumed his work there on October 19. He comes to Bicknell Avenue Church from the Forks of Elkhorn Baptist Church in Franklin Association.

Walters is a native of Mississippi and a graduate of Mississippi College in 1961. He is a student at Southern Seminary working on his M.Div. degree.

Bobby Wheeler resigned as pastor of Sparksville Baptist Church. He has accepted the pastorate of the Bethany Baptist Church, Medina, Ohio. The Wheelers have three children.

Baptist Brief Argues For Church Tax Exemptions

"Religious liberty requires that real property owned by religious organizations and used in the main for religious purposes be exempt from taxation," according to a brief filed with the U. S. Supreme Court by the Baptist Joint Committee on Public Affairs in Washington, D. C.

The brief by the Baptist agency is one of several filed with the Supreme Court in a case that challenges tax exemption for property owned by religious organizations and which is used exclusively for religious purposes.

The case (Frederick Walz vs. Tax Commission of the City of New York) is scheduled for argument before the nation's highest court in the near future. A decision is expected in the late winter or spring of 1970.

The case arose in the Tax Commission of the City of New York in 1967 when Walz challenged the New York law allowing real estate tax exemption to religious organizations. After the commission denied his claim, he appealed to the special term of the Supreme Court of New York and later to the appellate division. Both courts upheld the tax commission.

The Baptist Joint Committee, directed by C. Emanuel Carlson, entered the case as a "friend of the court" after it approved a "policy statement" defending tax exemption of certain church properties as a matter of religious liberty.

Walz claims that tax exemption for church real estate forces an involuntary payment by non-members. He contends that such payments are in effect a confiscation of property without due process of law.

The Baptist brief pointed out that the Walz position fails to recognize the scope of religious liberty.

While Walz professes to be a religious person, a Christian, he rejects membership in religious organizations as "hostile."

Carlson declared in his brief that Walz's "understanding of religious freedom does not include provision for free churches and other religious groups." Freedom for the corporate expression of religion would be in danger, Carlson continued, if the Walz view prevails in the decision of the Supreme Court.

The Baptist executive argued his position as follows:

1. "The exemption from taxation by state and local government of real property owned by religious organizations and used for religious purposes is not prohibited by the federal constitution.

2. "Constitutionally guaranteed religious liberty presupposes the free conscience and the free church. This requires, by right, the freedom from taxation of property used for religious purposes.

3. "The constitutional prohibition of "an establishment" of religious means that "neither federal nor state government agencies can operate churches, and if such governmental agencies attempt to turn churches into a source of revenue for state purposes those attempts constitute restraints on the free exercise of religion."

The Baptist brief also made a distinction between exemption of property used for religious purposes and exemptions for other properties as recognition for services rendered for the public good.

If the idea of a quid pro quo (something for something) is used with reference to worship or religious education "it tends toward a contractual relationship which invites terms and conditions which can readily be misunderstood and misused by church and state alike," Carlson said.

Therefore, he concluded that "tax exemptions of real property of religious organizations most appropriately rests on the principle of religious liberty." (BP)

G'town Offers Summer Session In Mexico

President Robert L. Mills announced today that Georgetown College would sponsor its fourth annual summer school session in Mexico. The educational venture at the University of Puebla is co-sponsored by the Language and Art Departments at the College.

During the five-week session, June 8-July 10, Spanish Conversation and Mexican Literature courses will be offered, each for three hours' credit. Three art courses will be taught, including Mesoamerican Art, Painting and Drawing. The Spanish courses are open to high school juniors and seniors and college students with at least two years of the language. Spanish is not required in order to take the art courses.

The group will be accommodated in a beautiful colonial hotel on the campus of the University. They will be under the supervision of the Director of the Summer School, Professor David Davila of the Georgetown Spanish faculty.



Mr. and Mrs. Takahiro Oue



Miss Gwen Powell

Three Kentuckians Appointed By FMB

Mr. and Mrs. Takahiro Oue of Louisville were appointed missionaries to Japan on November 6 by the Southern Baptist Foreign Mission Board in a service at Board headquarters in Richmond, Virginia. Mr. Oue is currently pastor of Gethsemane Baptist Chapel, Louisville. He was formerly pastor of Big Spring (Kentucky) Baptist Church.

Mr. Oue received the master of divinity degree from Southern Seminary this year. While at the seminary he became acquainted with two Japanese students and two Southern Baptist missionaries on furlough from Japan who told him of the need for missionaries there. "By this time I was already convinced that God was leading me in that direction," he related to the Foreign Mission Board prior to appointment.

When he arrives on Japanese soil Mr. Oue will be completing a round trip that began 13 years ago when, as a 13-year-old, he left his grandparents to join his mother and stepfather in America.

Although reared in the Shinto religion by his Japanese grandmother, Mr. Oue began attending Vine Grove (Kentucky) Baptist Church during his senior year in high school, through the "constant faithful witness" of the pastor's son. "After a few months I received Jesus Christ into my heart," he told the Board.

As a student at Western Kentucky University, Tak Oue began believing himself led of God to preach the gospel, he said. Only three years after his conversion to Christianity he announced his decision to preach, and the next year he was ordained to the ministry.

Upon moving to Bowling Green he had joined Glendale Baptist Church where, he said, "the opportunity for spiritual growth was tremendous." He preached and participated in services at the local jail and at a nursing home.

Among other young people who took part in these services was Lana O'Ban-

ion, also a student at Western Kentucky State. She had begun attending Glendale Church because of "one consistent, prayerful Christian who never gave up inviting me to church." She professed faith in Christ in February, 1964, and about this time, she said, she "felt called to mission service."

She and Tak Oue became engaged the night before his graduation from college. They were married almost two years later, following her graduation.

Born in Larue County, Mrs. Oue grew up there and in Vine Grove. She has been a secretary for two employment contractors in Louisville and a teacher in the public schools of Jeffersonville, Indiana, and Shepherdsville, Kentucky.

Kentucky State teacher

A young nurse, who once committed her life to God to be used for anything but medical missions, was also appointed a missionary to Jordan.

Miss Gwen Powell, part-time instructor of nursing at Kentucky State College, Frankfort, is a student at Southern Baptist Theological Seminary, Louisville.

Three years ago she went to Jordan for the summer as a student missionary. She recalls this as the most wonderful summer of her life. "I came to love the Jordanian people," she declares, "and I want them to know of the great love my Saviour has for them."

Miss Powell attended the University of Mississippi School of Nursing, Jackson, receiving the bachelor of science in nursing degree. She also holds the master of science degree in nursing education and pediatrics from the University of Alabama School of Nursing in Birmingham.

She has been a nurse and instructor at University Hospital and Mississippi Baptist Hospital, both in Jackson, Louisiana State University department of nursing, New Orleans, Tunica (Mississippi) County Hospital, and Children's Hospital, Louisville.

Kentucky Sets Record In Music Awards, Is Third Among States

During 1968-69, Kentucky Baptists set a new record for the number of music awards earned during a single year. Between October, 1968, and September, 1969, Kentucky Baptists earned 1,924 music awards. Persons receiving the awards represented 204 different churches in 47 associations.

The highest previous total was 1,464 for the 1964-65 church year. Last year's total was 1,273.

The new record placed Kentucky third among Southern Baptist state conventions in this category. Only Alabama and Georgia earned more music awards.

Leading Kentucky in the number of music awards earned was First Baptist Church, Hopkinsville. Under the direction of Ronald Sholar, minister of music, church members earned 254 awards in Category 19 of the church study course plan. Severns Valley Baptist Church was second with a total of 101 awards earned. Donald Bearfield is minister of music there.

State Music Secretary Eugene Quinn said it was gratifying to see this upswing in awards earned. "This means we are developing more people with skills in music," he said.

"Because music has an important place in our Baptist services, Quinn continued, "training in music contributes to better worship and more meaningful participation by our people."

City Changes Christmas Parade That Conflicted With Baptist M-Night

Santa Claus, busy man though he is, has decided to postpone his Christmas parade to avoid a conflicting meeting scheduled by his Baptist friends.

Knoxville's 1969 Christmas parade, previously scheduled for December 1, has been changed to December 4 to avoid a conflict with Mobilization Night (M-Night) sponsored by Baptist churches in the city.

Since 6,000 to 7,000 people are expected to attend the program sponsored by the Knox County Association of Baptists, the Greater Knoxville Christmas Parade committee altered the date for the parade to allow those involved in it to participate in the annual church training event.

Another reason for the change in date, according to Jerry Julian, chairman of the parade committee, is that "with the combination of this event and the parade, the traffic problem would be almost insurmountable." (BP)

A Statement Of Financial Fact

The time having come in the year when Kentucky Baptists give special consideration to their Children's Homes and Child Care services, culminating in the Thanksgiving Offering which is so vital to these, the following facts about their financial conditions are submitted:

1. The budget of the Kentucky Baptist Board of Child Care for the current fiscal year beginning September 1, 1969 is \$738,000. This provides for the operation of the three children's homes and for all related services rendered to families and children in distress.
2. The total income for the last fiscal year was \$744,363. The total expense was \$742,982.
3. The total amount received through the Cooperative Program last year was \$99,835. Our anticipated income from this source this year is \$97,000.
4. The Board of Child Care receives no income from local, state or federal governments. In its meeting of March 8, 1969, the Board of Child Care did vote to enter into an agreement with the Department of Child Welfare, of the Commonwealth of Kentucky, to consider the care of children who were in the custody of the department but for whom it had no homes. In turn, the Department of Child Welfare committed itself to pay for services rendered to such children as were received. However, in its next regular meeting on July 14, 1969, the Board of Child Care voted unanimously to rescind its earlier action, and withdrew from the agreement. In the three-month interval no children were received for care under this agreement, nor did the Board of Child Care receive any money from the state.
5. Thus, the Board of Child Care and the children's homes are committed anew to the principle and policy of dependence upon Kentucky Baptists for support. For the past several years approximately 50% of all funds budgeted for the Child Care Program has come through the Thanksgiving Offering. Last year this amounted to \$345,000. To anticipate such a sum coming from any other source is without warrant at this time. This is why the Thanksgiving Offering is promoted so unceasingly and with such ardor. \$350,000 is needed this year to maintain the present program of care and services, and this is the offering goal that has been set by the Board of Child Care in the deliberate confidence that Kentucky Baptists, being acquainted with the facts, will approve, and again give generous support to a ministry of Christian love and help for needy children.

C. FORD DEUSNER

Need New History Of Doctrine Garrett Says

A leading Southern Baptist theologian has called for the rewriting of the history of Christian doctrine by a panel of distinguished scholars drawn from widely varied denominational, cultural, and geographical backgrounds.

James Leo Garrett, professor of Christian theology at Southern Baptist Theological Seminary, made the appeal during a recent faculty address. He is the current chairman of the Study Commission on Cooperative Christianity of the Baptist World Alliance, a commission which represents the ecumenical concerns of 85 participating Baptist conventions and unions.



Garrett

Garrett said the revised history of Christian doctrine would put more adequate resources at the disposal of Christian leaders facing contemporary revolutionary problems.

Since the end of the 18th century, various histories of Christian doctrine have been frequently written, Garrett said. Whether any of these can suffice for today's increasingly ecumenical Christianity in a secular and pluralistic world culture is indeed open to serious question, he said.

Among the pressing current trends which call for such a comprehensive study, he noted, are:

... the modern tendency to regard Christianity as essentially action;

... the preference of the modern reader for paperbacks and articles fresh from the presses instead of Christian teachings from preceding centuries which appear to have no modern application;

... the rising demand for a "secular Christianity" and a new consolidated world religion;

... and the popular appeal of such novel theological movements as the recent "death of God" theory.

The professor, who holds both Doctor of Theology and Doctor of Philosophy degrees, called for an interdisciplinary approach in the writing of the history of Christian doctrine. Such a study, he con-

tends, ought to be more closely related to such other disciplines as the history of Biblical interpretation, the history of Christian apologetics, and the history of Christian ethics, and ought to consider Christianity's confrontation with other religions.

He further proposed that this comprehensive history of Christian doctrine be pursued to the publication of a multi-volume series, of use to Christian leaders in many countries and traditions.

The seminary professor was one of four Southern Baptists to attend Vatican Council II as a guest of the Roman Catholic Church's Secretariat for Promoting Christian Unity. He was at the Council during the fourth session in 1965.

Kentucky Backs Church Exemptions

Kentucky has joined some 36 other states in support of church tax exemptions, an issue now facing a decision in the United States Supreme Court.

Kentucky Attorney General John B. Breckinridge signed a joint friend of the court brief prepared by the attorney general of New York State.

The case in the Supreme Court, filed by Frederick Walz, is challenging the constitutionality of New York's church tax exemption law.

Breckinridge said he signed the brief because of the case's "importance" to the state and because it involved the "fundamental and significant question" of

the power of the state to tax and to grant tax exemptions. And he added, "If we lose, our (Kentucky's) constitution would be declared unconstitutional."

Kentucky's constitution provides tax exemptions for churches, church-related schools and "all parsonages or residences owned by any religious society."

Meanwhile, the Senate Finance Committee has voted to tax the income of businesses operated by churches and other tax exempt organizations. If Congress upholds the committee's decision, profits from unrelated church businesses (publishing houses, radio stations, bakeries and restaurants) will be taxed.

Luke Oldest Gospel Source Missionary Scholar Holds

A Southern Baptist missionary and biblical scholar stationed in Jerusalem, Israel, has disputed the commonly accepted theory of the priority of Mark among the synoptic gospels (Matthew, Mark, Luke).

Robert L. Lindsey, 52-year-old native of Norman, Oklahoma, who has been translating the New Testament into Hebrew during the past 10 years, says he has evidence pointing to Luke's gospel as older and more historically accurate than Mark's. His hypothesis is set forth in the 80-page introduction to his newly published work, *A Hebrew Translation of the Gospel of Mark*.

Lindsey concludes, counter to most New Testament scholars of the past 80 years, that instead of Luke and Matthew using Mark as a basis for their narratives, Mark uses Luke (along with a protonarrative), and Matthew draws heavily from Luke and, to a lesser extent, from Mark.

He admits accidentally stumbling into his Lukan hypothesis in the course of translating Mark into Hebrew. He found he could not make the translation without distortions. But Luke translated easily into Hebrew, which indicated to Lindsey that the Greek text had been based on a Hebrew source. Mark, he found, contains many "non-Hebraic" words and phrases, along with problems of literary construction, that are almost totally absent from Luke.

Lindsey's book has been hailed by other scholars as the most scientific work of New Testament translation into modern Hebrew in the past 100 years. Dr. David Flusser, professor of comparative religion at the Hebrew University of Jerusalem, says that acceptance of Lindsey's theory means a revolution in understanding and interpreting the New Testament.

Flusser says a work of this nature could not have taken place aside from

"the God-ordained event of a Christian scholar, versed in Greek, coming to live and work in a Hebrew-speaking country. I am grateful that through the Lindseyan theory I learned how to understand the New Testament."

Following Dr. Lindsey's methods, Flusser points out, scholars can now work through the Greek text with the sure knowledge that an earlier Hebrew source existed, written probably around A.D. 40-50. "This brings us some 30 years closer to Jesus," Flusser says.

Lindsey began his translation after seeing the need for a Hebrew New Testament that could easily be read and understood by small Christian congregations in Israel. He first came to Israel as a student for one year (1939) and learned Hebrew. He and his wife returned to Israel in 1945 under appointment by the Southern Baptist Foreign Mission Board. The Lindseys have six children.

BAPTIST VIEWpoll

MARTIN B. BRADLEY, Director

Baptist Split On Sex Education

by Kenneth Hayes

Southern Baptist pastors and Sunday School teachers are about evenly divided in their attitude toward sex education in schools, according to the latest Baptist VIEWpoll.

The survey, sent to a cross-section of Baptist pastors and Sunday School teachers, asked this question: "Do you approve or disapprove of schools giving courses in sex education?"

"Approve" was the response of 47.6 percent of the pastors and 48.0 percent of the teachers. "Disapprove" was the verdict rendered by 44.7 percent of the pastors and 44.8 percent of the Sunday School teachers. The remaining 7.7 percent of the pastors and 7.2 percent of the Sunday School teachers had "no opinion."

Response to the item was examined in the light of panel members' self-rated political position, and those who considered themselves "quite conservative" tended to disapprove of sex education in schools. Those who rated themselves

as "quite liberal" tended to approve of it.

Gallup Poll use of the same item three months earlier revealed that 71.0 percent of the American people approved of sex education in schools. This represents an increase of two percent over the 69 percent of the public approving of sex education in schools in 1965.

Panel members were also asked: "Would you be willing to join a neighborhood group to protest the sale of objectionable literature on newsstands?" The response was decisive. Of the pastors, 91.4 percent answered in the affirmative and 83.4 percent of the Sunday School teachers answered in like manner.

Only 7.5 percent of the pastors and 11.7 percent of the Sunday School teachers indicated an unwillingness to become involved with such a group. "No opinion" was indicated by 1.1 percent of the pastors and 4.9 percent of the Sunday School teachers.

Editorial Leads To Sunday Closings

Sears, Roebuck & Co. cancelled plans to open major stores in Dallas-Fort Worth area on Sundays during November and December after the *Baptist Standard* protested editorially and sponsored a letter-writing campaign to the management.

Sears' announcement that it would remain closed said simply it was based on a "complete re-examination of the matter."

"Shame on Sears, Roebuck & Co.," said the first *Baptist Standard* editorial

in mid-October, "It was among our favorite department stores. It now has dropped itself into the company of merchandisers more interested in grabbing dollars than in being a credit to the community."

The editorial argued that the Sears policy would cause other stores to reconsider their practice of Sunday closing.

The name and address of the Dallas area management was given with an appeal to *Baptist Standard* readers for letters of protest.

"There can be no doubt but that letters of protest caused Sears to change its policy," said John J. Hurt, editor of the *Baptist Standard*. "Our mail indicated Sears was swamped with protests."

A *Standard* editorial following announcement the company would remain closed on Sundays said: "Sears did a big thing, and, once again, it has our admiration as a leading citizen in the communities it serves."

Commending Sears for admitting its error, the editorial concluded: "It takes a big man to admit a mistake and reverse himself. It is the same for a company." (BP)

The VIEWpoll findings on this item differ significantly from the findings of the Gallup Poll. Gallup found that only 50 percent of the American people would be willing to become involved in a group protesting the sale of objectionable literature on newsstands, and 39 percent indicated they would not become involved with such a group. The known religious commitment of the VIEWpoll panel members likely accounts for this contrast.

Data reported here merely concerns the generalized issue of sex education in the schools. As other research reveals, personal and group viewpoints show marked variation when factors such as nature of the education, age introduced and choice of curriculum materials are brought into the questioning.

The current VIEWpoll findings are based on 87 percent response from panel members. (BP)

Kansas Convention Launches \$500,000 Drive Within State

Following a "summit meeting" of top Southern Baptist leaders, the Kansas Convention of Southern Baptists has launched an immediate crash fund campaign to raise \$500,000 by January of 1970 within the convention as the first major step toward funding its \$1.6 million indebtedness.

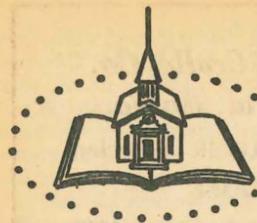
Lester Arvin, state senator who serves as chairman of the convention's five-member board of managers, said that once the fund campaign within Kansas and Nebraska is successful, plans will be announced detailing sources for the remainder of the goal.

"If we are successful, and we are sure we will be," said Arvin, "we are convinced we will have other aid from other Southern Baptists and other Baptist state conventions."

Arvin said that William Pitt, director of endowment and capital giving services for the Southern Baptist Stewardship Commission, is already on the job in leading the convention in the \$500,000 state fund campaign.

In addition to the staff assistance from the SBC Stewardship Commission, Arvin said that the executive secretaries of the nearby Missouri and Oklahoma Baptist state conventions had offered the assistance to their staff members to help the Kansas convention with its ongoing program promotion.

Last November, the convention acknowledged that its church bond association was financially insolvent, due to making long-term loans to churches backed by short-term church bonds. At last report, about 44 of the church loans were in arrears on their payments. (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for November 23, 1969)

LIFE AND WORK SERIES

Learning About God's Laws

Knowing full well that, if any nation remained stable and cherished an assurance of its continued existence, her people must have respect for and be obedient to God's laws, numerous prophets and writers faithfully warned their people against persisting in their disobedience to God. They strongly denounced the sins which their people committed against God and against their fellowmen, and warned them of the inevitable consequences of their sinful ways. They dealt with both the letter and the spirit of the law, and placed considerable emphasis on the importance of the latter.

Isaiah 58:1-8

Their experiences in exile, on account of their disobedience to God, had a wholesome effect on them, but did not cause them to forsake their wicked ways to the extent that they should have done. Even after their return to Judah, they continued in formalism and remained unwilling to practice social justice.

Due to the emergency which existed, God commanded Isaiah to speak to the people in a loud voice, in the hope that they might be aroused and brought to an awareness of their guilt. God knew that they had so deceived or led themselves astray that they would not hear or heed the message of one who spoke in soft tones and made an ordinary appeal. It would take something unusual and shocking to bring them to their senses. God was not pleased with their formalistic and ritualistic worship, and for that reason commanded His prophet to denounce their hypocrisy and to challenge them to conform to His will. God has never been willing to condone hypocrisy and insincerity in any people. These things are an abomination to Him.

Having concluded that they were right in their relationship to God, and that He was pleased with their manner of approach to Him, they seemingly were totally unaware of their spiritual bankruptcy. Even though they were pleased with their religious services, they were far from acceptable to God. Many self-deceived people today convince themselves that God is pleased with their religious activities when, as a matter of fact, they are an abomination to Him because of their insincere, unscrupulous,

and ungodly conduct.

Mere abstinence from food, for the purpose of attracting the attention of others and of obtaining a reputation for piety, without the accomplishments of real prayer, meditation, and almsgiving, is never acceptable unto God. God through Isaiah dealt with the hypocrisy of the Jews with reference to fasting and failing to meet the needs of others. He complained because the Jews did not combine fasting with works of righteousness. Unless fasting is done with a spiritual object and accompanied by righteous actions, it cannot be pleasing to God. He is concerned that the conduct shall be in harmony with the fasting. The spiritual accompaniments of fasting are repentance, prayer, and charity or helpfulness.

Doubtless the fasting which pleases Him most is that wherein one becomes so obsessed with doing the will and work of God that he forgets his physical hunger. When we take note of the presence of the burdened, the oppressed, the poor, the indigent, the aged, and the feeble, it is easy for us to see the practice of Christian charity is incumbent upon all of us. We prove the genuineness of our Christianity by the

performance of our responsibilities in ministering to the needs of others who are less fortunate than we are.

Isaiah 59:1-2

One would not have anticipated the Jews being so rebellious and disobedient after their return from exile, but they were in spite of all of God's mercies and blessings. It is just as surprising and shocking that Christians today, after having received the forgiveness of their sins and salvation from Christ, revert to many of their former sinful ways.

As one might expect, the sins of the people made it imperative that God withhold His blessings from them. When His children are involved in sin, contrary to God's will, and to their own detriment, they deprive themselves of the things which they need and would receive if they were obedient to Him. Sin erects a barrier between God and those whom He loves and longs to bless and help. Only repentance toward God can bring about the removal of this barrier. Repent of your sins and forsake them, get right with God, and then devote your time and energy to discovering and doing His will. Through yielding to Him you will enjoy the greatest fellowship on earth.

INTERNATIONAL SERIES

God's Remnant Rebuilds

When God gives His people a work to do, He expects them to do it. If they encounter opposition and discouragement in performing the work, He supplies that which is necessary for its accomplishment.

Ezra 1:1-4

Through Jeremiah God had said that at the end of seventy years the Babylonian captivity would be ended. That promise must have been a great source of encouragement to many of the exiles during their enforced absence from home. Due to the magnanimity of Cyrus, the Persian king and the conqueror of Babylonia, the captives were allowed to do many things which were to their liking, such as having their own homes and making money. He even restored the sanctuaries that had been

destroyed and returned the gods to them that had been removed, and allowed all to worship the god of their choice.

At the proper time, in a manner entirely pleasing to Him, God stirred up the spirit of Cyrus and put it into his mind to issue a proclamation through his royal heralds in which he gave the Lord's people permission to return to their homeland and to rebuild the house of the Lord in Jerusalem, thus making possible the fulfillment of the prophecy of Jeremiah.

From a human viewpoint, it is rather surprising that a pagan monarch was willing to help people who did not have the best reputation as subjects to the extent that he instructed those who remained in the land of captivity to support the enterprise with their gifts.

However, his doing so goes to show that God can and frequently does use even His enemies in the accomplishment of His purposes.

Many of the exiles had been longing and hoping for this opportunity to return to their homeland, but many of them preferred to remain in Babylonia.

They were not at all eager to exchange their comforts for the uncertainties and hardships which they were so likely to encounter in rebuilding Jerusalem and its temple. The acceptance of the privilege of returning to their homeland on the part of some was an acknowledgment of the fact that they belonged to the Lord and were surrendering themselves to Him for His service.

Nehemiah 4:15-20

Resourceful and courageous Nehemiah had a job which God had called him to lead in doing—the rebuilding of the walls of Jerusalem. He knew how to plan, how to handle people and how to instill in them the desire to cooperate and the willingness to sacrifice and how to assure them that God would bless them in their work and prosper their undertaking. Like every other worthy venture of faith, this project encountered opposition. They had to contend with shrewd and persistent enemies, who did everything possible to prevent the reconstruction of the walls. Nehemiah wisely organized groups to work and other groups to ward off attacks. Each man accepted his responsibility and shared in the work, while surrounded constantly by great dangers.

When the conspirators observed the participation of the people in the project, Sanballat and Tobiah, motivated by jealous animosity, raised their voices in sarcastic laughter, ridiculed the efforts of the people, and mocked at their ability to do such a gigantic task, but their laughter, scorn and ridicule did not thwart or lessen their efforts in the least.

Nehemiah and his fellow-workers were immune to sarcasm and criticism. They prayed to God and labored diligently. Unafraid of the threats, unmoved by the mockery, and unshamed by the ridicule heaped upon them, the people continued their work and ignored what their critics said.

The best way for Christians to answer criticism is to be oblivious to or ignore it. That is the way to have it sputter out.

Nehemiah 6:15-16

In an atmosphere of prayer and through the hardy cooperation of the people, Nehemiah and his co-workers completed the great project of rebuilding the walls within the brief period of fifty-two days. God always gives the necessary wisdom and strength to His children for the tasks which He assigns to them. It is always our responsibility to receive and to use that which He provides in the doing of the job which He wants done, and in the manner which He prescribes.

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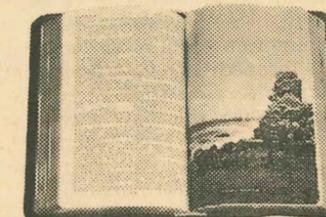
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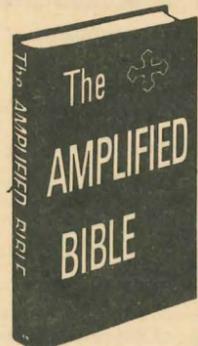
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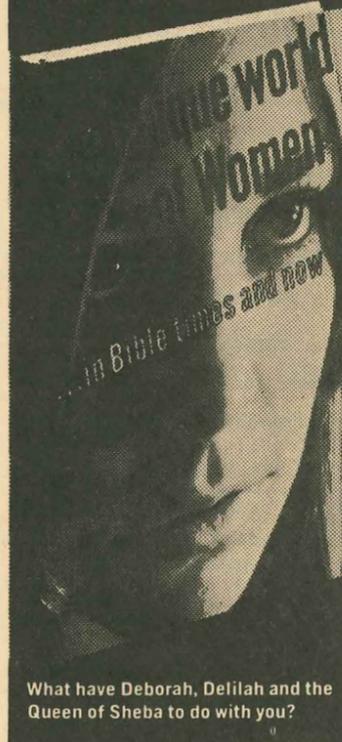
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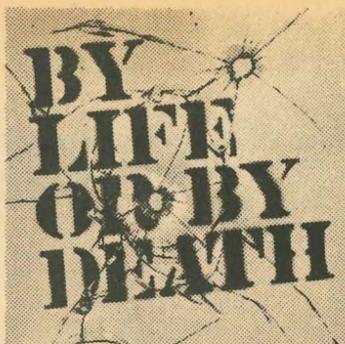
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(Continued from page 5)

CONSTITUTIONAL AMENDMENT

Dear Editor:

In discussion of the coming Convention at Lexington, one proposed amendment to the Constitution has apparently escaped notice. At present, the messengers never vote on the division of Cooperative Program funds to hospitals, schools, child care, direct missions, and other causes in Kentucky. The Convention decides the total goal, and the percentages for Southern Baptist and Kentucky Baptist work. All further decisions on budgeting the Kentucky portion are made by the Executive Board.

The amendment which I proposed last year for action at Lexington refers to the Executive Board's annual report, and reads as follows:

"which shall include a detailed Budget of the Kentucky section of the Cooperative Program for the earliest possible year, to be subject to Convention approval at the same session."

This would amend either the present or the proposed Article VIII, as explained on Page 199 of the Kentucky Baptist Convention Annual of 1968.

The amendment would enable messengers to each annual Convention to



consider, and change if they choose, a breakdown of the State Cooperative Program funds for a future year. The various difficulties can be overcome, and the end is certainly worth the trouble. The final allocations of State Mission money would then represent the will of the Convention, rather than the will of the Executive Board.

The remark made privately last year that "We can't trust the messengers with such decisions" surely does not reflect the true Baptist spirit of any of our leaders! The Executive Board is constitutionally in charge only between annual sessions. The Convention holds the final authority, and should exercise it.

Pineville, Ky.

George R. Bausum

SPEAKING IN TONGUES

Dear Editor:

At last! some enlightenment on the confusion of speaking in tongues. Thanks for the article by Pastor Walter R. Price in the November 1 issue (feature article on page 3).

Having observed the abuse of this phenomenon by several Pentecostal groups, I have tended to skepticism of all pretensions of the gift.

Brother Price has enlightened my ignorance considerably by distinguishing between public and private use of tongues. A further very significant point he makes is that even the private use appears to be geared to the extent of one's intelligent vocabulary. There are occasions when "heavenly language" transcends human limitations and delimitations; yet, with mature development of an adequate supply of meaningful words, an intelligent conversation with God is possible. (I trust that I am not presuming to say what Brother Price has not implied). By the same token, it seems that more intelligent praying—both public and private—is an obligation for the maturing child of God. Unfortunately, what we must endure much of the time is vain repetition, monotonous repetition, line upon line with little thought as to the meaning (see Isaiah 28:10, 11, 13; and 29:11-14, in *The Amplified Bible*).

May we see more such articles in *Western Recorder*, and similar ones to that of L. Paul Prather, regarding more appreciation for supply preachers (the issue of October 25, 1969).

Premium, Ky.

Donald O. Cassidy

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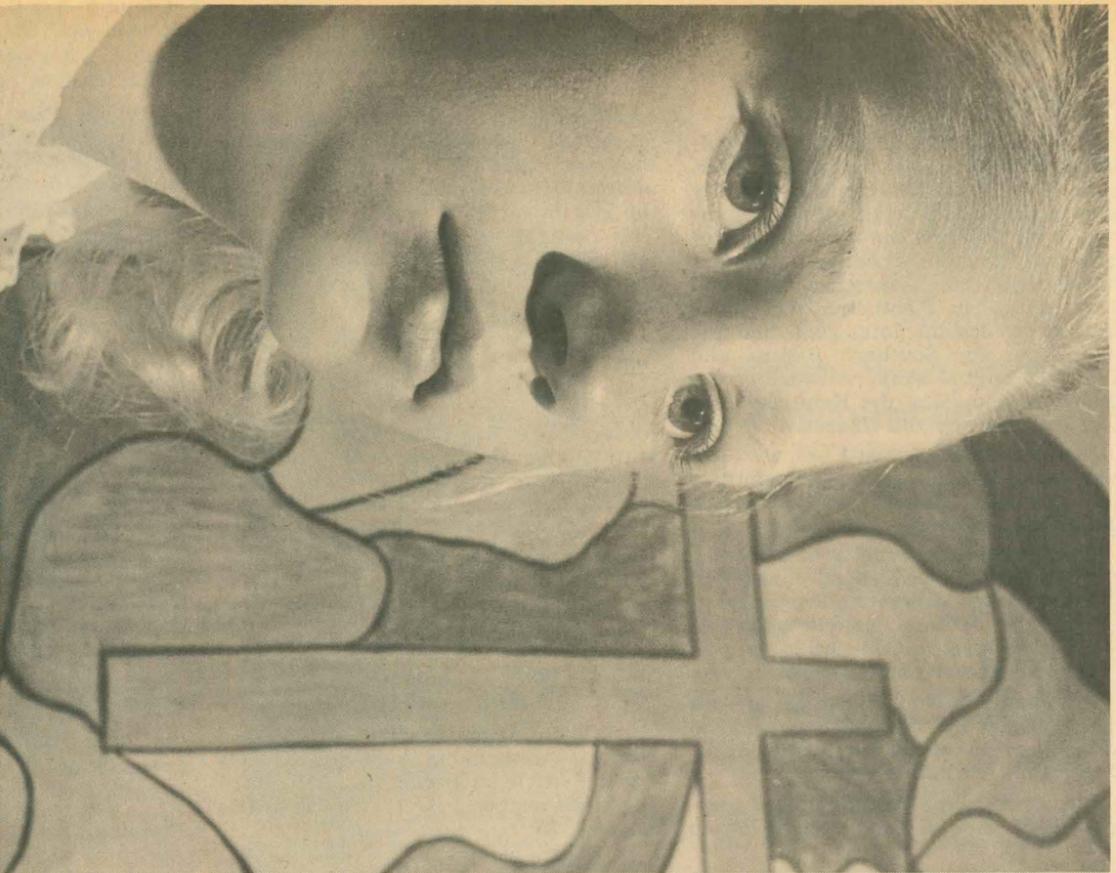
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