


WESTERN RECORDER
JULY 11, 1970

Japanese girls pause on a garden bridge in Tokyo, the city chosen for the Twelfth Baptist World Congress. The Congress meets July 12-18. More than 8,000 Baptists from 75 countries are expected to attend.



How Laymen Can Interpret The Bible

By H. C. Brown, Jr.,

Professor, Southwestern Seminary

Laymen can interpret the Bible by the grammatical-historical-theological (GHT) method of interpretation.

Article one discussed the fourteen spiritual processes by which God makes known His will and word to us. Article two discussed a simple six-point procedure for Bible study which uses the GHT method of interpretation. This third article will discuss the first five factors of interpretation involved in the use of the GHT methodology: the spiritual, rhetorical, grammatical, dictionary (or lexical), and historical. The fourth article will discuss the other three factors: the theological, comparative and practical. What is involved in the proper use of the first five factors of the GHT method?

First: Understand the spiritual factor of interpretation. Not only is the entire process of revelation Spirit-directed; the immediate study process must be Spirit-directed. In Bible study (as article one showed) you sit down to work with your Scripture passage at the tenth step in revelation-illumination. As you come to the point of serious book study, dedicate your study process and your mind to the leadership of the Holy Spirit. Apart from His illumination you cannot arrive at a true interpretation of the Scriptures.

Second: Understand the rhetorical factor of interpretation. This factor involves knowing the nature of the literature of the Bible in general and of your Scripture passage in particular. This can be done by recognizing the various types of literature as classified by technical experts: poetry, prose, literal language, figurative language, parables, apocalyptic language, historical chronicles, biographical sketches and legalistic writings. You must know what type of literature you are trying to interpret before you can understand it. Good commentaries will lead you correctly in understanding the rhetorical factor in interpretation.

Third: Understand the grammatical factor of interpretation. Make an effort to come to grips with the structure and meaning of the sentences and para-

graphs of your Scripture passage. One classic example of the value of grammatical knowledge concerns Matthew 28:16-20 — called the Great Commission. In verse 19 the words "go ye," as they are translated in the King James Version, are imperative in force and nature. However, in the Greek manuscript these words are not an imperative but a participle. A more accurate translation would be "having gone," or even "going." They show not a command from Jesus to go but an assumption that the disciples would go. The only imperative in verses 19-20 is translated "make disciples." It means to "disciple" all nations. The thought is, "Going, therefore, disciple all nations," or "Having gone, therefore, disciple all the nations." These words are not orders to go, but they are a command to disciple as one goes or after one has gone. Consult good technical books to lead you through the grammatical factor of interpretation.

Fourth: Understand the dictionary (or lexical) factor of interpretation. In 2 Timothy 2:15 we find the word "study," which is used by preachers and layfolks alike to exhort Christians to "study the Bible." The word translated "study" in the King James means, however, "give diligence" (American Standard) or "do your best" (Williams). Again, consult the best technical and theological books.

Fifth: Understand the historical factor of interpretation. All scripture, both Old and New Testaments, occurred in the arena of time. All scripture is "bound in the womb of time." The task of the interpreter is to see how this historic material can be used "in the here and now."

How do you work through the historical data? Discover all that you can about the author, his times, his career, his reason(s) for writing, his audience or readers, the social and cultural conditions and the nature of Israel's or the church's life and faith at the time. All scripture must be understood in light of "then" and "now."

Five of the eight factors of interpretation have been briefly set forth. The final three will be discussed in article four.

DEVOTIONAL

Norris E. Smith, Pastor,
Henderson Memorial Baptist,
Hopkinsville, Kentucky

Luke 13:10-17

TEXT: "And all the people rejoiced for all the glorious things that were done by him" (Luke 13:17b).

Jesus was a religious disobedient. He healed a woman — in the synagogue — on the Sabbath. The synagogue rulers became angry. He had broken a rule.

He exposed their hypocrisy by reminding them that they would loose a donkey on the Sabbath but would deny a woman's being healed. This made all the people rejoice over "all the glorious things he had done."

One glorious thing Jesus did was to put a woman's need above religious rules. We can use this as our guide for Christian action. Jesus will be more pleased with our meeting the needs of others than defending religious doctrine.

Jesus also raised the dignity and value of womanhood. Women were counted unworthy, with no basic freedoms. In healing this woman at the disobedience of the religious establishment, Jesus recognized her value and dignity in the sight of God.

Jesus is telling us that concern for the basic value of all people is to be above religious and cultural laws.

The Sabbath or the Lord's Day was to be a blessing, not a burden. This was a day of glorious liberation. The one basic rule for our activity on the Lord's Day is unselfish service done for the "highest good" of the other person or persons.

Freedom is in commitment to Jesus, the Christ. He liberated the woman from Satan and her affliction. He opened the religious rulers' eyes to their prejudices and bigotry. We will always be free when we put our "love for God — and our neighbor" — above our defense of religious orthodoxy.

PRAYER: Lord, make me free to be like thee. Amen.

Mill Creek Dedication

The Mill Creek Baptist Church, Radcliff, will have a special day on July 19, according to pastor Ferrill G. Gardner. The day will be used for homecoming services, for the dedication of a new auditorium and for a cornerstone laying ceremony.

The dedication of the new sanctuary will be in the regular 10:45 a.m. service. Following lunch will be an afternoon service in which the cornerstone laying ceremony will take place.

A picture and other news of the day will appear in the *Western Recorder* later.

Will Southern Baptists Allow It?

By Joe Shore,
Student, Southern Seminary

Southern Baptists have always declared themselves to be people of no creed. We have considered ourselves advocates for the priesthood of the believer in all of the implications of that theological concept. But have we been — really? To the candid observer there appears a grave discrepancy between profession and practice.

In 1959 a Baptist pastor of a small rural church in another state published a book in which he took strong exception with the Calvinistic doctrine of unconditional security, "once in grace, always in grace," long held among most Baptists. William W. Adams of Southern Seminary characterized the book as "arresting" and "disturbing" and declared that all genuine scholars would be forced to take the book into account. He alleged that the book gave him new confidence in the autonomy of the local church since the author remained free to challenge a view which had long been distinctive among Southern Baptists. This "proved" to Adams anew that we have "no ecclesiastical lords among us," no hierarchial popes in power to demand that all Baptists submit to a creed. He declared that this definitely proved that Southern Baptists hold to the belief of the priesthood of the believer in practice as well as profession.

No sooner had Adams penned the words but that the Baptist state office took measures to secure the ouster of such a troublesome pastor. The "ecclesiastical lords" whom Adams felt did not exist soon made sure that through effective means the pastor was forced to resign. The continued pressures, many through dubious means, resulted in the author leaving the convention to another denomination, and what fresh scholarship could have served as a profitable additive was thereby lost.

Baptists believe in the autonomy of the local church and the priesthood of the believer — really?

The years of 1969 and 1970 were characterized in Southern Baptist life by a heated polarization between the so-called "conservatives" and "liberals." As the battle continued it became apparent that the "conservative" camp had become a rally to enlist support for the old doctrines of verbal (mechanical) inspiration, the alleged "infallibility" of the Bible — usually limited to the non-extant original manuscripts and the general, if not complete, Mosaic authorship of the Pentateuch: points of theology which have not been generally accepted in Biblical scholarship for decades. The result has been that the majority of Southern Baptist scholars are uncomfortable in the "conservative" camp.

The publishing of the *Broadman Bible Commentary* in 1970 promised to be one of the most worthwhile theological projects ever attempted by Southern Baptists. However, with the publishing of the first volume on Genesis furor began in the "conservative" camp. First, it was written by an English Baptist, G. Henton Davies, rather than a Southern Baptist. But second, and most important, he made use of the JEDP theory on composition of the Pentateuch and the historico-critical method of interpreting scripture. The commentary would have been conservative by most critics. Indeed there were many facets of the nature of Genesis I-XI that most scholars would have liked to have seen included: the parabolic nature of the literature, the presupposition of other Oriental accounts — such as the Babylonian *Enuma Elish* — are not dealt with in a measure fitting for a modern commentary on Genesis. But there was enough that the verbal inspirationists could label "liberal" that war was declared.

Basically conservative Baptist leaders were satisfied with the commentary and tried to calm the waters, all to no avail. Clifton Allen had been most irenic in his discussion of inspiration and James L. Sullivan, executive secretary-treas-

urer of the Sunday School Board, made an effort in "Facts and Trends" to defend Davies' approach. Sullivan declared that "at no point is there disrespect for or disbelief in the Word of God."

Sullivan adds: "It is of utmost importance that sincere lovers and students of the Bible maintain respect both for the totality of Scriptures and for fellow Christians who in sincerity are seeking to understand what God is saying through the blessed pages of his book. Differ in interpretation if you will. This is our Baptist prerogative which we defend with vigor. This is our tradition. An attack on the character of those who disagree, however, should have no place in the thought or feeling of Baptists. Will our conviction concerning the priesthood of the believer allow it?" ("Facts and Trends" June, 1970, p. 4.)

The ink was scarcely dry on the pages when a tumult arose in convention over the "disrespect" the commentary showed to the Word of God and its liberal and dangerous overtones. The attack centered around the old hackneyed themes of verbal inspiration, infallibility and Mosaic authorship of the Pentateuch.

Herschel Hobbs, former president of the Southern Baptist Convention, was shouted down with "hoots" of "hog-wash" when he rose to speak on behalf of the commentary.

The effects of polarization appeared complete and the commentary was recalled by a vote of the convention.

The tragedy was not the action in convention; that was merely a symptom of the tragedy of division within the convention which had been taking place in the preceding years. The dangerous effect of the polarization has been the increasing tendency to establish a Baptist creed either in the style of unwritten mandates (oral tradition) or the exaltation of the Confession of Faith. Both are purely against Baptist tradition. Historically, confessions of faith

(Continued on page 14)

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

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Baptist Conventions: Democratic Or Demagogic?

The old and cherished Baptist practice of providing for every church in the Southern Baptist Convention to be represented in the annual conventions might have to be looked at seriously. The democracy which this policy seeks to insure has been threatened by demagoguery in conventions of recent years.

The present method isn't accomplishing its purpose. Theoretically it provides for every local church to participate in convention decisions by sending at least one messenger. Actually less than a third of the churches are represented in conventions and only about one out of every 800 Southern Baptists take part in convention actions.

Look at the recent convention in Denver. The 13,500 messengers did not represent even one-third of the 34,000 churches in the Southern Baptist Convention. Look at one of the key votes. The 5,394 messengers who voted to recall Volume I of the Broadman Bible Commentary was a minority (about 40 percent) of the registered messengers in Denver. And so a minority of the messengers representing a minority of the churches decided a matter involving years of planning, thousands of hours of work and thousands of dollars.

This is hardly democracy. It is more demagoguery in that it encourages some with strong feelings and loud words to influence messengers in their direction. Yet it is claimed such votes are directed by the Holy Spirit and are trustworthy in determining how the majority of Southern Baptists think and feel.

Now the outcome of most convention votes may not be different if a majority of the churches were represented and all the registered messengers participated in the decision. The outcome of the vote in Denver on the Commentary, for example, would likely have been the same. But this is not the point. The point is we claim the majority decides while as it works out actually the vocal minority decides.

In trying to improve our democratic process we have two alternatives. We can more properly use the present plan or we can change to another plan. The present plan seems ideal. It stresses the freedom Baptists cherish by recognizing the complete autonomy of the local congregation and the principles of voluntary cooperation. These must never be sacrificed. But if

every one of the 34,000 plus churches sent its quota of messengers to the conventions, the crowd would have to move to an outdoor stadium and think of trying to conduct a business meeting with 50 or 60 thousand messengers.

A more practical plan is some kind of delegate or representative system for conducting Southern Baptist business. It would not be too difficult to come up with a plan allowing each state to be represented in proportion to the number of Baptists in the state. The carefully chosen delegates could meet to do business. The key issues under consideration could be discussed in the local churches prior to the convention and their positions made known to the delegates though the delegates would not necessarily be instructed how to vote.

This kind of representation for Southern Baptists won't come soon. A motion approved in the 1969 convention for the Southern Baptist Executive Committee to study the problem of representation hasn't generated much interest and things will have to get much worse before we give up the ancient and cherished practice of giving every local congregation the right to be represented in conventions. Here's one Baptist who would rue the day that right is taken from every church but it might have to be done if our conventions continue to become more demagogic than democratic.

Here is one specific suggestion for making conventions more democratic under the present plan of representation. Let more churches send messengers and let more laymen be selected as messengers. It seems in recent years too many satisfied Baptists assume the right decisions will be made at conventions and just don't bother to go. This kind of default discourages democracy and plays into the hands of those who go to conventions determined to rule or ruin.

Actually to realize the goal of Baptist democracy our attitude is more important than any plan of representation for conventions. No plan can prevent chaos, confusion and bitterness if attitudes are bad. On the other hand Baptists who sincerely love and respect one another can practice democracy with most any plan. And so while looking for a better plan let us pray for a better spirit.

Ailments have always been a favorite topic of conversation and summer sickness of Baptist churches makes for a lot of copy for church bulletins and pep speeches from pulpits.

Decline in attendance and offering is the main concern expressed and well should they be. Cutting church worship services for the lake or beach or anything else is spiritual starvation and the salaries, debt payments and mission commitments are the same in July as in December. So the plea from the pastor to enjoy your vacation but go to church where you are and leave your tithe with your own church should be heeded.

But the sick are made sicker by talking about their ailments and maybe we should think and talk more about the summer health than the summer sickness of Baptist churches.

While attendance and offerings might sag some, summer is a healthy and rewarding time for most Baptist churches. Think of what benefits come from

summer activities like the Vacation Bible School. The quality of most of these schools improves year by year and many young people actually learn more Biblical material in these two weeks than in the other 50 weeks of a year.

Youth programs, camps and retreats change the lives of thousands of Baptist youth every summer. Some meet the Lord for the first time while more gain new depths of dedication or discover the will of God for their vocations.

In many churches evening worship services are moved outdoors in the summer with a spirit of informality. Fellowship hours often follow the services and Baptists come to know one another better and love one another more. The summer revival is also coming back in Baptist churches.

Far from being a time of sickness, summer for Baptist churches can be a glorious experience. Make it that kind of summer in your church this year.

BAPTIST FORUM



SUPPORT PUBLIC OFFICIALS

Dear Editor:

The following resolution was adopted by the Executive Board of Pulaski County Association of Missionary Baptists, June 6, 1970.

Whereas conditions in our society appear to be worsening through the continual erosion of due respect for law and its enforcers,

Whereas the Scriptures strongly support the authority of judges, magistrates and bearers of weapons for the maintenance of law and order, even calling such officers, "ministers of God ... for good,"

Whereas public opinion has great power and influence upon the attitudes and actions of our officials either strengthening or weakening their effectiveness,

Therefore, be it resolved that we, the executive board of Pulaski County Association of Missionary Baptists, comprising both pastors and lay members of the Southern Baptist churches of Pulaski County, do hereby earnestly encourage our brothers and sisters in the churches — and all right-minded citizens of Pulaski County — to support our public officials (both policemen and judges) at every level of government (national, state, county and local) in the firm but impartial exercise of their

duties while enforcing the laws as servants of God and of the people, and that proper corrective action be used when and where public officials appear to be negligent.
Somerset, Ky. Pulaski County Assn.

ALERT MISSIONARIES

Dear Editor:

I have just received a letter from one of our Foreign Missionaries, Mary Neal, Morgan-Osaka area, expressing the need for people visiting Japan this summer to let the Missionaries know their schedules. Five thousand Baptists are expected in that area during the Baptist World Alliance and to see Expo '70. She has only heard from five. Miss Morgan has worked for several months collecting material for an Expo '70 exhibit on Christian history of Japan, and also for the very first showing will be pictures of Catholic Christians in Japan three to four hundred years old, never seen by anyone except the owners and the Emperor.

So if you know a Missionary in that area, please write them that you are coming and what your itinerary will be, so that they may make their plans accordingly.

Glasgow, Ky. Mrs. Philip Carner

DISLIKES EDITORIAL

Dear Editor:

I read your article on "Some Baptist Churches Should Merge or Move" and feel that I must disagree with your opinion.

I think we couldn't possibly have enough churches to teach the Word of God. I feel that the Baptist religion today is becoming short on faith. Certainly, churches could combine, if they wished to, but maybe God has a purpose for these little churches and missions.

I am beginning to wonder about some of these big churches along the busy highways. It is wonderful to expand if your heart and faith expand with the building addition. However, when the heads expand along with the size of the building, they tend to push God out the window. I have gone to some of these "big" churches and have felt little presence of the spirit of God. I have often felt a coldness in an extravagant atmosphere.

Dr. Daley, is it worry over the "poor starving pastor" or is it worry over how much money can be given to world missions? Have you ever thought that maybe the poor starving pastor, as you call him, might be happy in his work and that God has called him to that task?

We Christians had better start reaching out with more of these little inadequate churches and missions. Instead of combining with the big church, should not the stronger churches be offering their prayers, love, encouragement and support to these beginning works?

Louisville, Ky. Mona Darnell

Penn Resigns Sunday School Post

Sunday School associate secretary Clarence Penn, Jr., has resigned. His resignation became effective in early June.

Penn, who had been with the Sunday School department for four and a half years, is currently engaged in an education updating program and plans to enter teaching.

A native of Washington, D.C., Penn is a graduate of Baylor University in



Penn

Texas and Southern Seminary. In 1952 the former Sunday School worker earned the bachelor of divinity degree from the Seminary. Seven years later Southern awarded him the master of religious education degree.

From 1959-1962, Penn served as minister of education at Eudora Baptist Church in Memphis. From there he moved to Immanuel Baptist Temple in Henderson in a similar capacity. He came to the state office from the Henderson post.

While with the KBC, Penn has done extensive work in starting and promoting church libraries. He also worked in training associational officers and young people Sunday School workers. An additional responsibility included editing the monthly Sunday School news letter.

Penn said he would continue to be available for supply preaching, Bible studies and revivals. He may be contacted at 3119 Cabinwood Drive, Louisville 40220. His phone number is 451-8894.

College Sets Golf Tourney For Pastors

Campbellsville College will host its first Invitational Golf Tournament for Baptist pastors and all other church-related personnel July 20-21 at the Campbellsville Country Club.

Qualifying for flights will begin at 9:00 a.m. (EDT) Monday, July 20. No one will be permitted to "tee-off" for qualifying round after 12:00 noon.

Al Hardy, director of admissions for the college and co-chairman of the tournament, states, "Many Baptist pastors and church workers have never visited Campbellsville College. (a Kentucky Baptist college). We hope the tournament will give them an opportunity to escape for two days of fun and fellowship and visit one of their colleges."

The fee for the tournament, lodging and banquet will be \$10.00. Trophies and prizes will be awarded to the winners, runners-up and duffers in each flight.

Persons interested in participating in this first annual golf tournament should immediately contact Al Hardy at Campbellsville College, Campbellsville, Kentucky 42718.



Annual associational meetings

Annual associational meetings begin July 22 when Russell County Association opens its first session. Meetings will continue each week through October 23.

This year, associations were given a choice of four plans. These are: Plan A — three speakers with assigned subjects, as we have offered for the last several years; Plan B — panel on Kentucky Baptists consisting of two Kentucky Baptist employees and the state executive board member; Plan C — calls for one employee of the Kentucky Baptist Convention to speak on "What We Are Doing as Kentucky Baptists"; or Plan D — where the association requests specific individuals to speak on the subject suggested by the program chairman. There has been a good response by the associations with all plans being used.

Each church should report

Each church should report by letter to the association and the letter should be filled in as completely, clearly and accurately as possible. Last year 72 churches did not report to the associations and therefore contributed nothing to the statistics of Kentucky Baptists and the SBC.

The associational clerks, moderators, and missionaries should make every effort to encourage each church to report by letter this year.

Cooperative Program provides

The executive board through the Cooperative Program provides free Program Bulletin Jackets and Books of Reports to the associations for their annual meetings.

The Program Bulletin Jackets are in the hands of the moderator or the missionary for use in providing the program for the meeting.

The associational Book of Reports are prepared to assist those making reports to the annual meeting. We trust the moderators and program chairmen will distribute these to those making reports far enough in advance of the meeting to be helpful. Then the Books of Reports should be distributed to the messengers and then shared with the churches.

We anticipate the churches and associations reporting growth and progress in all areas of work and emphases.

The new theme beginning in October for 1970-71 is "Living the Spirit of Christ in Openness and Freedom."

HAROLD G. SANDERS

Staff Changes

Five Resign, Leave Kentucky

J. Charles Hedrick, Jr., has resigned as pastor of the Pleasant Hill Baptist Church of Hopkinsville in order to accept the pastorate of the First Baptist Church of Napoleon, Ohio. He reports that he will be working through the Southern Baptist Home Mission Board in efforts to start new mission points in the Napoleon area.



Hedrick

Under his leadership the Pleasant Hill congregation has constructed a new building at a cost of approximately \$100,000 during the past year. There have been 31 additions by baptism in the past 22 months. Hedrick is a graduate of Campbellsville College and attended New Orleans Baptist Theological Seminary.

George R. Bausum has accepted the call as pastor of the Calvary Baptist Church, Somerset. He has been interim pastor at Calvary since October, 1969, but began his duties as pastor on June 1, 1970. He has been on the Clear Creek Baptist School faculty since August, 1969.

Bausum was the pastor at Corinth Baptist Church in Breckinridge Association for seven years and three months.

Gary Rice has begun his duties as minister of music at First Baptist Church, Hodgenville. A graduate of East Tennessee State University, he comes to the Hodgenville church from a similar position with the Calvary Baptist Church, Erwin, Tennessee. During the summer months he will also serve as community and church youth director.

Vernon E. Johnson, pastor of Liberty Baptist Church, Goshen Association, has resigned to accept the pastorate of the First Baptist Church, Cowan, Tennessee. He began his new work June 7.

Jack Harnish has been called as minister of youth at Trinity Baptist Church, Lexington. Harnish is a native of Pennsylvania and a student at Asbury Theological Seminary in Wilmore.

The Alton Baptist Church, Anderson Association, has called Miss Donna Martin, a second year student at Southern Seminary as children's director. Miss Martin began June 7 directing children's worship service and working with the teachers of this age group in the Sunday School. In addition, she assists the leaders of the children's organizations of the church.

Lewis Fitts, minister of education at Carlisle Avenue Baptist Church, Louisville, for the past four years, has resigned to accept a similar position with the First Baptist Church, Baton Rouge, Louisiana.

Mr. and Mrs. Don Bearfield, minister of music and organist respectively, at Severns Valley Baptist Church, Elizabethtown, have resigned to accept similar positions with the Mills Home Baptist Church, Thomasville, North Carolina. Their resignations became effective June 7.

A native of western Kentucky, Bearfield is a graduate of Georgetown College and Southern Seminary. He has served on music faculties at Cedarmore and Ridgecrest Baptist Assemblies numerous times. He also served as visiting professor at Southern Seminary school of church music.

The Severns Valley church honored the couple with a reception Sunday evening, June 7.

James Davidson, assistant pastor of the St. Matthews Baptist Church, Long Run Association, has resigned to become pastor of the Manassas Baptist Church, Manassas, Virginia.

Davidson, who came to the St. Matthews church from Scotland, has served one year as assistant pastor.

Philip K. Mullinax, minister of music at First Baptist Church, Mayfield, has resigned to become minister of music for the Dunwoody Baptist Church, Dunwoody, Georgia. He assumed his new post July 1.

Previously Mullinax, a graduate of Southern Seminary, served the Beechmont Baptist Church, Louisville.

Corinth Baptist Church, London, has called John P. Wesley as associate pastor. Wesley is a junior student at



Wesley

Cumberland College where he will continue his studies. He is married to the former Miss Christy Taylor of London, also a student at Cumberland.

She will serve the Corinth church as organist. Earl Clark is pastor of the church. First Baptist Church, Clay, has called Jim Lutz as minister of music. Lutz, a music student at Murray State University, has been active in Baptist Student Union work, serving as freshman president. He is the son of Mr. and Mrs. Emerson Lutz of Madisonville. The elder Lutz is pastor of the Silent Run Baptist Church in Little Bethel Association. Pastor of the Clay church is Cecil G. Irwin.



GROUND BREAKING — Mrs. Nannie Covington, left, oldest member present, turns shovel of dirt in groundbreaking exercises for Trinity Baptist Church, Lexington, on June 14. At right, three of the youngest Trinity members (left to right), Amy Brown, Nat Ragland and Robbie Burden, hidden behind shovel handle, turn dirt. The \$500,000 first unit will be constructed on the same location where the former building burned one year ago. Speaker for the services, presided over by pastor Bob Brown, was Homer Nutter, pastor of the First Baptist Church, Lexington.

Former Seminary Prof Joins SS Board

A former Southern Seminary ethics professor has been named editorial services staff consultant for the Southern Baptist Sunday School Board's church training department in Nashville.

Nolan P. Howington, pastor of South Knoxville Baptist Church, will serve as an advisor and consultant on publication content dealing with assigned curriculum areas within the board's church training department.

He also will work with other departments of the Sunday School Board in planning curriculum and periodical content.

Howington was a professor at Carson-

Newman College, Jefferson City, Tennessee, from 1950-51 and later became professor of ethics at Southern Seminary, Louisville, from 1957-67.

Philip B. Harris, secretary of the church training department, said, "Howington's training and experience provide the unique qualities needed to assist the department in developing training materials to meet the needs of all the churches. Coming directly from the pastorate we have a leader who is in touch with current thought and practices in the churches. We feel that Southern Baptists will welcome the influence of this pastor upon church training materials." (BP)

Revival Reports

Owingsville Baptist Church, Owingsville, was led in revival by James Casey, former pastor in West Liberty. Pastor Edwin Davis reports one conversion.

Petry Memorial Baptist Church, Hazard, was led in revival, May 10-17, by H. C. Hedgespeth of Danville. Pastor W. M. Averett reports 18 coming for baptism, two additions by letter and three rededications.

Southside Baptist Church, Lexington, was recently led in revival by Charles W. Holland, pastor of Lee's Lane Baptist Church, Louisville. Pastor Ed Davis reports numerous decisions.

First Baptist Church, Kuttawa, was led in revival May 17-22 by evangelist Al Grounds. Pastor H. E. Inman reports 20 additions by baptism, 6 by letter and 36 rededications. Two surrendered to special Christian service.

Five Ordained To Gospel Ministry

George E. Sears, pastor of the Graham Baptist Church, of Dupont, Indiana, was ordained to the gospel ministry on April 19. The ordination took place at the St. Matthews Baptist Church, Long Run Association.



Sears

Sears came to Southern Seminary, where he is a third year student, in 1967 from the Bonnie Doon Baptist Church in Edmonton, Alberta. He was graduated from the University of Alberta with a BA degree in sociology in the same year.

John Chapman was ordained to the gospel ministry on May 24 by the Mt. Gilead Baptist Church, Allensville.

Chapman is pastor of the Mt. Gilead Baptist Church and will be graduated from Western Kentucky University this summer.

Richard A. Carr was ordained to the gospel ministry at the Clifton Baptist Church, Louisville, on Sunday evening, May 17. Carr served as minister of music at Clifton Church for the past three years. He recently assumed his duties at the Pope Drive Baptist Church in Anderson, South Carolina, after graduating from the Southern Seminary.

On Sunday, June 7, **Ronald J. Nickell** was ordained to the gospel ministry. Nickell, a member of the 1970 graduating class of Clear Creek Baptist School, has been called to pastor the Schulyer Baptist Church, Schulyer, Virginia.

The ordaining council was called by First Baptist Church of Pineville. Charles F. Jones, pastor, served as the interrogator. Nickell has three sons and is married to the former Mary K. Brown.

Ed Boden, Jr., assistant in public relations at Georgetown College for the past eight years, has resigned to devote full time to the practice of photography in Georgetown. His responsibilities at the college have included the total photography program, sports information director and news director. Prior to coming to the college he was employed by Oneida Baptist Institute, Oneida.

A native Kentuckian, he was graduated from Campbell County High School; holds the BA degree from Georgetown College and the MRE from Southern Seminary.

The executive board of the Ohio River Association of Baptists has gone on record as opposing "the action of the Christian Life Commission and the present direction the work of the Christian

Life Commission is taking." The motion was aimed directly at the CLC-sponsored seminar on authentic morality held earlier this year.

Georgetown College is the beneficiary of a \$50,000 bequest from the estate of the late Mrs. Arch Miller, a 1908 alumna.

The presentation of the gift was made recently during the Sunday morning worship hour of the Severns Valley Baptist Church, Elizabethtown. The pastor, Verlin C. Kruschwitz, after appropriate comments, gave the check to president Robert L. Mills, representing Georgetown College.

J. T. Vallandingham of the Cumberland College mathematics department was honored by the golden jubilee convention of the national council of teachers of mathematics, "in recognition of exemplary contributions to the improvement of mathematics." Vallandingham was one of the fifty-two teachers in the nation recognized.

Vallandingham came to Cumberland College, then Williamsburg, in 1913, and, except for the time he spent as an officer in the Army in the two World Wars, has been a member of the Cumberland College faculty.

Bardstown Baptist Church, Bardstown, began conducting Sunday morning worship services at the local state park picnic area June 14. They are under the leadership of the minister of education, Jerry Privette.

The 1970 graduating class at **Cumberland College** pledged over \$11,000 to the building and development fund.

The objective of the campaign is to "secure the maximum number of dollars to finance the construction of a student center, men's and women's dormitories and the first wing of a fine arts building."

Harry Densberg, a Jewish businessman from New York City, has given Southern Seminary an ancient biblical coin collection valued in excess of \$10,000. The collection contains select specimens of coins issued by Herod, Archelaus and Antipas, as well as numerous other Jewish rulers.

The coin collection is one of the largest private collections of Jewish coins outside the American Numismatic Society in New York City.

It will be housed in the Eisenberg Museum on the seminary campus. The museum was the gift of another Jewish collector, Jerome Eisenberg of New York City.

The collection, which arrived on the seminary campus in April, is being prepared for display by the opening of school in September.

The **Audubon Baptist Church**, Henderson, has voted to send their pastor, Calvin T. Harvell, to India to participate in the Asian Crusade this summer. Harvell will preach two revivals in Bangalore, India.



ORDAINED — Charles Flener, center, minister of music and youth at First Baptist Church, Taylorsville, was ordained to the gospel ministry Sunday, June 21, by the Taylorsville congregation. Above, he is pictured with his wife, Wanda, who made the Bible presentation, and Taylorsville pastor Harold Mauney. A recent graduate of Southern Seminary, Flener has served the Eastwood Baptist Church, Bowling Green, as minister of music and is now in his third year of service to the Taylorsville church. On August 1, he will assume the post of associate pastor there. Flener is the son of Mr. and Mrs. C. B. Flener of Louisville.

After serving for two years with the Home Mission Board as pastor of the Jewel Lake Baptist Church in Anchorage, Alaska, **Glen Huisinga** and family returned to Louisville in May and visited with former congregational members at Ormsby Heights Baptist Church in Pleasure Ridge Park.

Huisinga, who led in worship services while in Louisville, will continue HMB work in up-state New York.

Thomas Carl Laugherty received the diploma in theology in commencement exercises May 14 at the New Orleans Baptist Theological Seminary.



Laugherty

Laugherty, pastor of the Bermuda Baptist Church, Drewry, Alaska, is a native of Somerset. He is a graduate of Pulaski High School, Somerset, and attended Charleston Baptist College, Charleston, South Carolina. He and his wife, the former Wanda Lee Harmon, are the parents of three daughters.

James Leo Garrett, Jr., professor of Christian theology at Southern Seminary, edited the book *The Concept of the Believers' Church* released during April by Herald Press. The volume contains addresses delivered during the "Conference on the Concept of the Believers' Church," which was held on the Seminary campus in June of 1967.

Garrett now serves as the first chairman of the newly constituted study commission on cooperative Christianity of the Baptist World Alliance.

Harry Hollis, Jr., former Kentucky pastor now with the Christian Life Commission, spoke at the morning worship service on Sunday, June 28, at the Baptist Tabernacle in Paducah. The following day he addressed the Baptist Ministers' Conference of Paducah.

Russell E. Bridges, vice president for development at Cumberland College, Williamsburg, will join the staff of Anderson College in South Carolina in a similar capacity during July.

He has served in his present position since 1966. Prior to that time Bridges was associate state student secretary with the Virginia Baptist General Board. He has been pastor of First in Winchester, Tennessee, and earlier was student director of the medical center of the Tennessee Baptist Convention.

Mr. and Mrs. Bridges have four children.

John William Gillon, former pastor of First Baptist Church, Mayfield, now deceased, has been memorialized at Mississippi College, Clinton, Mississippi, through a \$25,000 endowment gift by an anonymous donor.

While in Kentucky, Gillon was a member of the board of *Western Recorder* and served as a member of the

Baptist Mission Board of Kentucky.

The anonymous donor requested that the \$25,000 donation be added to the general endowment of the college, with the specific designation that it be a personalized endowment in memory of Gillon.

Charles V. Cornell, Fairfield, a member of the Little Union Baptist Church, is urging fellow Baptists to write their congressmen and senators expressing favor for the amendment now impending in the United States Congress to stop the Vietnamese War. Cornell says that over 60 signatures were attached to such a statement following a recent worship service at Little Union Baptist Church. Among those signing were two men just home from the Vietnamese conflict. He urges fellow Baptists to express themselves as a Christian act on this issue.

The **First Baptist Church**, Newport, has passed two resolutions relative to the National States Rights Party and to the Broadman Bible Commentary. The first resolution called the white supremacy ideology of the National States Rights Party "antithetical to the Christian principles" and called upon citizens of Newport to disavow the principles of the party. The National States Rights Party held a meeting in Newport, June 20-21.

The second resolution extended to the Southern Baptist Sunday School Board firm support in the publication of the Broadman Bible Commentary and expressed regret for the action taken by the Convention calling for rewriting one volume. Thomas H. Conley is the Newport pastor.

Joseph D. Caldwell, a native of Ashland, has been elected president of the Baptist Student Union at the University of Louisville for the 1970-71 academic year.



Caldwell

Avenue Baptist Church.

Other Baptist Student Union officers at the University of Louisville include Linda S. Rodman, vice president; Janie S. Harris, secretary/social chairman; James E. Hill, athletics; William A. Gambrell, summer missions chairman; Nelson E. Ratchford, community ministries; and Lowell Douglas Elam, communications chairman.

Dwight K. Lyons is Baptist Campus Minister at the University of Louisville and G. Blake Tanner serves as faculty adviser.

Gary Paul Yates was licensed to preach by the First Baptist Church of Kuttawa on June 3.



Yates

The action was taken after the 16-year-old high school junior had preached his first sermon Sunday evening to a capacity crowd at the Kuttawa church. Yates made his decision to enter the ministry during the church's spring revival May 17-22. He is the son of Mrs. Norma Portis of Kuttawa.

Grace Baptist Church, Lexington, recently ordained seven men as deacons, according to pastor Joe Tackett. The new deacons are Howard Ellis, Larry Gibson, Kenneth Goad, Ernest Nickoson, Hugh Rorer, Patrick Rooney and James Shepherd.

Beech Grove Baptist Church, Glasgow, ordained Johnny E. Steffey, Levi Spradlin and Garnet Brown as deacons, Sunday, May 24.

Old Cedar Baptist Church in Owen County will observe its 150th anniversary Sunday, July 12, with a special afternoon observance beginning at 3:00 p.m. All former members and friends are invited. Pastor of the church is Wayne Kelley.

The **Memorial Baptist Church**, Murray, Kentucky, recently sponsored a Christian Citizenship Responsibility Rally with Kentucky state senator Carroll Hubbard of Mayfield as the special speaker. The rally was also attended by state representative Guy Lovins, the mayor of Murray, along with the chief of police and police captain of the Murray police department.

Pastor Jerrell White reports the rally was planned jointly by the Brotherhood and the Woman's Missionary Union of the church.

Chaplain and Mrs. E. L. Averitt celebrated their 60th wedding anniversary in Louisville on May 31. Chaplain Averitt is a graduate of Southern Seminary and served the Oakdale (now Victory Memorial), Hazelwood and Shawnee Baptist churches in Louisville; the Tabernacle and the Hildreth Avenue Baptist church in Columbus, Ohio, and the First Baptist Church in Portsmouth, Ohio. He was also chaplain in World Wars I and II.

Mrs. Averitt was the former Blanche Wyatt and served with her husband as soloist and personal worker. The Averitts now live in the Highlands area of Louisville and are members of the Deer Park Baptist Church. Chaplain Averitt is recovering from a broken hip.

J. D. Hillman, former pastor of the Eastern Heights Baptist Church, Columbus, Georgia, and his family now live at 108 Stacy Drive, Cumberland, Kentucky. He is available for supply and interim pulpit work.

Board Revamps Materials, Seeks "Reconciliation"

The editorial secretary of the Southern Baptist Sunday School Board, shortly after the Southern Baptist Convention in Denver, issued a statement asking all the board's editorial workers to reexamine manuscripts and proofs of materials they are producing for pos-

sible modification.

Howard P. Colson, the board's top official dealing with editorial services, issued the statement "because our relationships with some of our constituents are, very frankly, in considerable jeopardy."

Colson made the statement in a meeting of the board's editorial workers gathered just following the convention which voted by a five to two margin to ask the board to recall and rewrite its Broadman Bible Commentary to emphasize the conservative viewpoint.

The editorial secretary did not, however, mention the commentary action in his speech, putting his remarks in terms that apply to curriculum publications produced by the board.

"Whatever else may be said, the Denver convention was a significant demonstration of the fact that within our constituency there is a sizable group of persons who are expressing unhappiness with some of the things they have been finding in our curriculum publications," Colson said.

"The next several months will likely be crucial for the Sunday School Board's relationship to its constituency," he said. Colson added that some will be examining every publication that comes from the board to see if it contains things with which they disagree.

He warned against "a cold and supercilious intellectual approach," adding quickly that he was not suggesting that editors should abandon "respectable scholarship and fall into that insidious anti-intellectualism which is hindering genuine Kingdom advance in many quarters today." (BP)

From The Business And Circulation Manager

I am extremely grateful to the many churches that have been added to our subscription rolls these past months. It is an indication that Kentucky Baptist people do wish to be informed. This is our primary concern: to convey to all our people the news and information about our Baptist work in the state and elsewhere. Our recent 24-page issue concerning the Southern Baptist Convention in Denver is a good example. So again, thank you for your support.

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WMS Director Retires, Responsibilities Realigned

By Bob Terry,
Assistant Editor

Mrs. Charles P. Gunther, director of Woman's Missionary Society for Kentucky Woman's Missionary Union, will retire July 31, it was announced recently.

A native of Glasgow, Mrs. Gunther came to the director post in June of 1965. Prior to that time she had been active in all phases of Kentucky WMU life.

Since 1943 she has been a member of the executive board of Kentucky WMU with the exception of three years. She has served as state mission study chairman, state Jubilee Anniversary chairman, assistant recording secretary and as a member of numerous committees.

From 1955-1963 she was a trustee for Carver School of Missions and Social Work. During 1966-69 the WMU worker taught a class in Woman's Missionary Union methods in the evening school at Southern Seminary.

Mrs. Gunther is a graduate of Georgetown College and taught English, Latin and history in Shepherdsville prior to her marriage.

On the occasion of her retirement, Mrs. Gunther was honored at a surprise reception sponsored by the executive board of the WMU. The reception was held June 18 at Cedarmore Baptist Assembly. While her family looked on, Mrs. J. S. Woodward, state WMU president, presented Mrs. Gunther with a silver service set as a token of appreciation for her work.



EXECUTIVE SECRETARIES — Miss Katherine Jasper, executive secretary elect for Kentucky WMU, goes over plans for future work with retiring executive secretary Mrs. George Ferguson. The planning session took place prior to the WMU's executive board meeting at Cedarmore Baptist Assembly June 16-19. Miss Jasper will assume her role as executive secretary October 1. She will spend August and September in Kentucky being introduced to her new responsibilities by Mrs. Ferguson who officially retires the last day of September.

The board also finalized assignment shifts among present departmental personnel.

Miss Rosa Fiechter, currently serving as Girls' Auxiliary director, will assume the position of Baptist Women Director. Baptist Women is the new name, effective October 1, for Woman's Missionary Society. Assuming responsibility for Baptist Young Women will be Miss Sydney Portis, now working as YWA director. Acteens will be led by Miss Anna Mary Hack. Miss Hack now serves as Sunbeam Band director. The board is seeking a person to work with Girls in Action, ages 6-11, and Mission Friends, the preschool organization.

Miss Fiechter came to the state position in 1962 as director for both GA and Sunbeams. Prior to that time she was teacher-principal of Parkland Baptist Elementary School from 1949 until its closing in 1960. She also taught public school for several years.

The new Baptist Women director is a graduate of Eastern Kentucky University and the University of Louisville with a masters degree. She also holds the master of religious education degree from WMU Training School, now merged with Southern Seminary.

In June, 1967, Miss Hack was employed by the WMU as state Sunbeam director. She came to this post from Campbellsville Baptist Church where she was director of elementary work. Previously she had been a public school music teacher in Hodgenville.

A native of Leitchfield, Miss Hack is a graduate of Campbellsville College and



Mrs. Gunther holds silver service set presented her by WMU executive board

Southern Seminary where she received a master of religious education degree.

In addition to her Sunbeam responsibilities, Miss Hack has assisted Miss Fiechter in GA summer camps in past years.

Miss Portis will expand her work from single young women, the scope of YWA, to include all Baptist women ages 18-29. This group will be called Baptist Young Women.

The director has been with the state organization since June, 1963. She is a native of Tennessee and holds degrees from Union University (Tennessee) and Southwestern Seminary in Fort Worth, Texas.

Nine State Students Work At Ridgecrest

Nine Kentucky Baptist young people are serving on the summer staff at Ridgecrest Baptist Assembly.

Miss Marilyn Moore, Crescent Hill Church, Louisville; Miss Pat Jacks, First Church, Murray; Miss Linda Blincoe, First Church, Owensboro; Miss Betty L. Holmes, Loyall Church, Loyall; Steve Hadden, Sevens Valley Church, Elizabethtown; Miss Sue Ann Story, Sinking Springs Church, Murray; Miss Linda Perry, New Salem Church, Valley Station; Mrs. Ilene S. Peay, Richland Church, Bowling Green and Miss Pat Perry, First Church, Providence.

Ridgecrest Baptist Assembly is a nationwide conference center owned and operated by the Sunday School Board of the Southern Baptist Convention.

ASKING ABOUT ILLNESS

Giving Birth To A Baby

By John H. Boyle,

Professor, Psychology of Religion, Southern Seminary

Among the several non-repetitive events which take place in a person's lifetime one of the most important is that of giving birth to one's first child. Parents, and more specifically mothers, can only give birth to the first child once. Therefore, this event is of special importance because it is not repeated no matter how many other children are born.

Giving birth to a baby is a corner-turning experience in the life of a married couple. It means they leave the honeymoon stage of their relationship and get down to the business of really establishing a family in which a new life will begin to grow "from scratch." This is an awesome prospect for anyone who takes such an event seriously. It brings into focus all the hopes and fears a couple may have about themselves as to whether they have got what it takes to play in the big leagues of marriage and family living.

Thus when an about-to-be-mother goes to the hospital to give birth to her baby she enters an experience from which she and her husband will

emerge into a new world of relationships and responsibilities. This awareness is the larger context in which the mother experiences the birth of her first child. Within this atmosphere she may also participate in a variety of feelings such as joy, gratitude and happiness; fear of the unknown (including pain and death); anxiety about the health and wholeness of the baby at birth; sadness, depression, together with a sense of relief, after the birth; grief and guilt if the baby is stillborn or deformed.

How a mother and, for that matter, a father experience childbirth, including the physical aspects of the process of labor and the actual birth, will depend somewhat upon what having a child and becoming parents means to them. If the child is unwanted, viewed as an

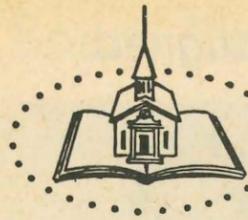
"accident," or seen as an intruder on their freedom and a threat to their having their own needs met, the child birth event can be a painful and unpleasant experience. On the other hand, if the child is welcomed, seen as the answer to prayer, anticipated as the fulfillment of marital love and viewed as the expression of God's grace, the child birth event can be one of thanksgiving and celebration. For here the couple can realize that they are co-laborers with God in the creation of life. Childbirth then takes on spiritual significance as the new mother and father covenant together to care for this new life and bring up the child in the nurture and admonition of the Lord.

Sometimes, however, tragedy strikes during this time. A miscarriage occurs, the baby is born too prematurely and may not survive, the child is born dead, or the little one survives but is physically deformed and/or mentally retarded. What was anticipated with joy is now overshadowed with sorrow. At such times feelings of guilt, anger, grief, fear (that the mother will not be able to become pregnant or give birth to other children) and despair may torment both husband and wife. Glib answers to the agonizing question, "Why?" will not help people in these circumstances. Here the healing balm of understanding, faithful care, steadfast companionship and prayerful concern on the part of family and friends can help mediate the grace of God and the love of Christ to those who mourn.

The birth of a child, in spite of all the sophistication of medical science (for which I thank God with my whole being!), is still a miracle. Besides, it was the way God chose to make His love known to us long ago at Bethlehem. What more does one need to commend this experience to us as one in which potentially we can once again receive that love?



Boyle



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for July 19, 1970)

LIFE AND WORK SERIES

Today's lesson is a repetition and amplification of the message recorded in Exodus 20:2-17.

Duties toward God Deuteronomy 5:6-15

1. Verse 7 — God requires the worship of all His people and refuses to tolerate the worship of any other. He demanded the place of preeminence in our trust, thoughts, affections, worship, actions and service. Our putting God first will result in honor to Him, inspiration and encouragement to others and blessing to ourselves. It is a sin for anyone to share with another the devotion which is due to God alone.

2. Verses 8-10 — All idolatrous representations of God are strictly forbidden. There is nothing on earth or in heaven to which He may be likened. To attempt to represent the living God by that which is without life and made by man is useless, sinful and truly a debasement of deity for which there cannot be any justification. Since "God is Spirit," we must worship Him spirit-wise and not image-wise. To worship an image is absurd.

God visits the penalty of bad fathers upon the children of the third and fourth generation of them that hate Him, but He also visits the reward of good fathers upon their children.

3. Verse 11 — Those receiving the name of God are required to act in accordance with His character and purpose. Gratitude to God will express itself in reverence for His name. His name must never be spoken flippantly, irreverently or profanely. Even though profanity flavors much of the ordinary conversation today, it is an evidence of coarseness, uselessness, senselessness, sinfulness and futility. Profanity is an unmistakable evidence of a lack of intelligence and of Christianity.

4. Verses 12-15 — God instituted the Sabbath and set aside that day for His own glory and for the benefit of man's physical, mental and spiritual natures. Our Lord wants us to sanctify His day by studying the scriptures, meditation, prayer and public worship. Anybody who does not observe the Lord's Day by resting from labor and worshipping God is a loser, even though he profits financially by so doing.



Trust And Obey

Duties toward others Deuteronomy 5:16-21

1. Verse 16 — This commandment says, "Honor thy father and thy mother." "Honor" includes respect, reverence, submission, love and obedience.

We should honor our parents because we owe our existence to them and our relationship to them prompts it, self-respect demands it, gratitude requires it, God commands it, Christ's example inspires it and numerous blessings will result from it. It pleases God to bless in a special way those who faithfully honor their parents.

2. Verse 17 — Life is divine in its origin, mysterious in its nature and magnificent in its possibilities. The sacredness of human life is decreed by God. Murder, the taking of human life from malice, revenge or some other evil motive, is a sin against one's fellowman and an affront to God. God prohibits personal hatred or revenge which ensues in murder.

3. Verse 18 — Any violation of the divine plan for the marriage of one man and one woman is contrary to the will and word of God and is destructive to the home. The prohibition of adultery, which is an evil that is growing with frightful rapidity in these days, still stands. Whoever violates God's law in this regard is certain to reap distress

and misery sooner or later.

4. Verse 19 — To steal is to take that which rightfully belongs to another. It involves man's conduct with reference to God and to his fellowmen. Men often defraud God of the time, obedience, money and service which rightfully belong to Him. Every type of theft is forbidden.

5. Verse 20 — False witnessing is an abomination in the sight of God. Anybody who utters a false or malicious report, tending to injure the reputation of another, is a slanderer. There is no way of measuring the pains, heartaches and tears that false witnessing has caused. It always injures its victim. It never fails to injure its hearer. In every case it hurts the false witness.

6. Verse 21 — Covetousness is an inordinate desire for the things that belong to others. The fact that God has forbidden covetousness makes us know that it is a sin and the prolific parent of the various other sins against which the commandments speak. We are forbidden to covet anything, anywhere or anytime. Christ said, "Take heed, and beware of covetousness."

The Ten Commandments have not been repealed. They do not need any revision. They are as applicable today as they were when they were delivered. Let us be governed accordingly.

INTERNATIONAL SERIES

Man In God's Design

This lesson should give us a better understanding of the Christian view of man.

Genesis 1:26-31

The three Persons of the Trinity conferred and counseled regarding the creation of man. After the project was considered and the issues were contemplated thoroughly, it was decreed to bring man into existence. Man's creation was the result of God's sovereign decision — "And God said, Let us make man in our image." God purposed that man should have dominion over "every

living thing" upon the earth. If God had not decided to create man, he never would have been called into being.

When God made man, He made him in His own image, so there is an unspeakable dignity attached to him. What does it mean when it says that God created man in His image? In no sense of the word does it mean that God is a corporeal being. There is nothing in the Scriptures which indicates that God looks like man because He created man in His own image. The Bible plainly teaches that God is Spirit (John 4:24).

So, this image was not material nor physical but rather a likeness of personality. Just as God knows, feels and wills, so man, made in His image, knows, feels and wills.

Made in the image of God, man had some duties to perform. Among them was the task of replenishing the earth. Man was to multiply by becoming the agent through which God would continue to populate this earth. His failure to do the latter as he should has been due to his selfishness, greed and hatred.

While man was to exercise dominion over all that God had made, he was to be a vegetarian, eating the things that would grow from the ground. As a provision from man's need in this regard, God gave him every herb and every tree which bear seed. God always gives and never sells. Man constantly attempts to buy spiritual gifts from God by religious observances or by the veneer of a decent life, either of which is an utter impossibility. God gives what man needs physically and spiritually and these gifts are innumerable.

Genesis 2:1-4a

God completed the creation of the universe in six days. God purposed that after labor should come rest, so He set aside the seventh day for that purpose. He set it apart for His own glory and for man's benefit. It was ordained of God for the good of man's physical, mental and spiritual natures. God purposed that at definite and regular intervals man should cease from his labor, draw apart for rest and take time to meditate on the things of his Creator and Lord. Just as man's body needs rest from the labor of six days, so his spirit needs the strength that comes from real worship. If six days are needed to labor for ourselves and others, surely one day should be used to build up our spiritual lives.

Anybody who does not observe the Lord's Day by resting from labor and worshipping God is a loser, even though he profits financially by so doing.

I Corinthians 15:45-50

Adam was made from the dust of the ground, and his body was physical in nature and therefore at his death returned to the earth. To him God gave the ability to transmit his physical nature and life to his descendants. Christ came from heaven and had the ability to impart eternal life to human beings. Just as we have inherited a physical body from Adam so shall we inherit a spiritual body through Christ. Just as the natural body is suited to the requirements of maintaining life on the earth, so the spiritual body received in the resurrection will be suited to the life of heaven.

Victory over the grave is one thing that every person covets, whether or not he admits it. This victory will not be due to ourselves but it is the gift of God through our Lord Jesus Christ. His victory over death and the grave is the pledge of ours. Because He lives, all who believe in Him shall live.

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"Baptists Allow It" Continued from page 3

have been merely the statements of the faith of the majority, not creeds around which the Christian character of every Baptist is tested.

Sullivan asks, "Will our conviction concerning the priesthood of the believer allow it?" The action of the convention could be a dangerous step toward an unequivocal answer, No!

Part of the blame for such a polarized state of affairs may well lie with us as ministers. Can it be that we have not sufficiently instructed our people in the faith to know that their faith does not actually stand or fall on the authorship of the Pentateuch; or a very mechanistic type of inspiration, or on a preoccupation with a literalism not greatly different from the Pharisees' own preoccupation with every jot and tittle of the Law? Whether a passage is figurative or literal is not a faith question but a literary question. Nor do we prove we have more faith by deliberately interpreting a passage literal when good exegesis would declare it figurative.

For a people who profess to believe in the "security" of the believer we demonstrate a great deal of overt in-

security in the Christ we profess and at times seek to combat that insecurity through a tenacious hold on a literalism that borders on Bibliolatry.

Alexander Procter, in the nineteenth century, made an observation relevant for Baptists today:

"There are yet those who are vainly trying to cleanse the temple of its falsehoods by a scourge of small cords of doctrine spun out of their own brain. . . . Put Christ in your temples, and whatever ought not to be there He will drive out."

Surely the time has come for Baptists to recognize that our goal is not to get men to think alike on a thousand themes. Unity can be accomplished only as we acknowledge our common commitment to the Savior of the world and recognize that the criterion for fellowship is not the authorship of the Pentateuch but the allegiance to Christ.

If the recall action in convention has a positive note it is that the necessity for Southern Baptists to communicate to one another on the basis of their common ground of faith in Christ has been accentuated and brought into sharp focus. Will our conviction concerning the priesthood of the believer allow it?



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The New English Bible: A Review And A Request

By David P. Haney

With both good publicity and good reviews, the New English Bible, awaited for well over a decade, is now available. The secular press, including *Time*, *Newsweek* and *The Saturday Review*, and both ecumenical and denominational journals, have accorded it a favorable reception.

The question of its worth, however, is overshadowed at this point by the more important question — is this "it"?

History itself forbids us the category of uniqueness in any circumstance and the circumstance we have on our hands today, with the proliferation of translation, revisions and versions, is also unique. In fact, we are now back to where we were 360 years ago — with respect to the Bible in the English language: which one is "it"?

In the latter half of the 16th century and at the outset of the 17th, there was also a proliferation of English translations, each holding a sectarian corner of the market and vying for the total market. At the turn of the 17th century there were no less than five viable "contenders"; Tyndale's Version (1525); Coverdale's Version (1535); The Great Bible (1539); The Geneva Bible (1560); and The Bishop's Bible (1569).

Sectarian connotations

Each of them, however, had sectarian connotations, having come from the hands of a sect or being favorable to a particular ecclesiastical or theological position. (The Anabaptist-oriented Geneva Bible, for instance, while the most popular of the contenders, was heavily footnoted. A note attached to Revelations 9:3, "the locusts that came out of the bottomless pit" explained locusts as being "false teachers, heretics . . . monks, friars, Cardinals, Patriarch, Archbishops, Bishops, Doctors, Bachelors and Masters of Artes. . . .")

Thus, the Authorized Version of 1611, now known as the King James Version, was proposed and offered as "the version to end all versions." Authorized by King James I, 54 Anglican and Puritan scholars sought to produce a common text for the English-speaking world, one without any sectarian marginal notes. While it required nearly a half century to displace the other contenders (it was called "too modern"), it finally won the battle and has remained the victor until only recently.

Now, however, after 360 years, we find ourselves back to where we were then! Look at the glutted market: Revised Standard Version, J. B. Phillips, Today's English Version, the Living New Testament, the Amplified Bible, the Jerusalem Bible, even a translation from "26 translations," the old faithful King James, and now the NEB! Somewhere it has to stop! Think of the pastor who announces his text and reads from his



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version to a congregation following (?) him in a half dozen others! Think of the Sunday School teacher who encourages a Junior class to memorize John 3:16 when his John 3:16 is not the same John 3:16 as theirs — or their neighbors', either!

A common text?

Therefore, as we welcome one more translation to our already overloaded table, the question of importance is — which one shall be our common text?

Is the New English Bible "it"? It is my opinion that it is not. It is a good translation, it gets back closer to the originals (which we do not have) than most of those we have and it is readable. Not the only, but a sufficient criticism is that it is "too British to be English" as we seek a common text. (Compare John 18:40 RSV, "They cried out again" with the NEB's "Again the clamour arose.") Also, it vacillates between a paraphrase and a translation at times (See Isaiah 9:6). Likewise, its cost (\$8.95) will not make for wide reading or buying.

If not the NEB, which one? At this particular "dis-juncture" in the history of the Church, there is no official group, ecumenical or denominational, who has the power to "legislate" an answer. We, like those in 1600, are again too theologically diverse. The "settling down" to a common text will again come slowly, if at all.

There are, however, several things that we can do. For one, unless there are important manuscript finds, we must stop the proliferation of translations. At best they are only redundant and, at worst, confusing. Secondly, we can omit footnotes of a sectarian nature from all translations except those which are admittedly biased and are publicized as such. (Incidentally, this was a qualifying requirement of the King James Version and was, in large measure, responsible for its ultimate acceptance.)

Both can help

Further, both pastors and congregations can help. Pastors can adopt and use one version in all public readings except, perhaps, study sessions. Local congregations could provide pew Bibles, along with hymnals, for common worship reading, class room Bibles for study hours and even a corporately adopted resolution urging and encouraging a common congregational text. Finally, families could help by having common Bibles within the family.

All of this is not to say that other translations should not or could not be used for study. Indeed, the most helpful study Bibles available are those with several parallel columns of different translations. It is to say, however, that we must "settle in" on a common text.

But, still the question remains — which one? It is the humble opinion of this writer that our best hope is in the Revised Standard Version. While not perfect (which one is?), its accuracy, acceptance thus far in the religious academic community and its carry-over of the King James English is to its merit.

Perfection must not be our index to a selection. That being the case, we would simply be without. Accuracy, beauty and readability, blended together, must be our considerations. It is my opinion that the Revised Standard Version best qualifies. If you have other opinions, fine! At this point, we must all be open and flexible. But, whatever it is, whichever we choose, let's be at it!

Now, turn in your Bibles with me to . . .

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Louisville Couple Appointed By FMB

Mr. and Mrs. Robert A. Williams Jr. of Louisville were among 16 persons assigned to overseas missionary posts June 23 by the Southern Baptist Foreign Mission Board in a service at Ridgecrest (North Carolina) Baptist Assembly. Both are musicians and they expect to serve in a music ministry in Honduras.

Williams, who has just completed a year of study at Southern Seminary, was graduated from Southern Seminary 11 years ago with the master of sacred music degree. A native of Memphis, Tennessee, he received the bachelor of science degree from Memphis State University.

After seminary he was minister of music at First Baptist Church, Waycross, Georgia, for five years and at Central Baptist Church, Newnan, Georgia, for five years.

Mrs. Williams, the former Olivia Burrell, told the Foreign Mission Board she has "felt for years a strong pull in the direction of foreign missions." Working as a staffer at Ridgecrest Assembly in 1956, she first declared herself willing to serve as a foreign missionary.



Mr. and Mrs. Robert A. Williams, Jr.

She worked a summer in St. Louis, Missouri, and one in Columbus, Ohio, for the Southern Baptist Home Mission

Board and several summers as a youth camp music worker for the Georgia Baptist convention.

Williams said his interest in missions probably started with Royal Ambassadors (Baptist boys' organization), and that the strongest influence has been testimonies of music missionaries he heard while teaching at summer music camps.

The Williams' son, Rob, is 5 months old.

Kentuckians Gain Honors For Annuals

Four Kentucky association annuals have been awarded the "Annual of Distinction" designation in the yearly Associational Annual Evaluation.

Jointly sponsored by the SBC Historical Commission, the Baptist Sunday School Board and the various state conventions, the evaluation attempts to recognize associational clerks who do exceptional work in preparing associational minutes.

The 512 total entries for the 1969 competition exceeded the previous record of 459. Awards went to 318 of the entries.

Kentucky had 34 associational clerks participating. Of this number 18 were singled out for honors.

In addition to the four judged "Annuals of Distinction," 13 were designated "Outstanding Plus." One was termed "Outstanding."

Below is a list of the associational clerks and the associations honored, according to categories.

Annuals of Distinction

NAME	ASSOCIATION
Mrs. Kenneth Harrison	Crittenden
Rudolph Sutton	Franklin
Leo T. Crismon	Long Run
Mrs. Richard Meuth	Salem

Outstanding Plus

Mrs. James Pinkley	Bell County
Bert T. Gibson	Bracken
Chester P. Culver	Greenup
George L. Oates	Little Bethel
Clarence Lassetter	Northern Kentucky
Frank Kuriger, Jr.	Pike
Louis W. Shepherd	Pulaski
C. H. Meader	Severns Valley
Arnold Kummer	Simpson
Clyde Wilson Ray	South District
Jesse Bourne	Three Forks
Vance W. Cloud	Upper Cumberland
Sherman Dunn	Whites Run

Outstanding

Mrs. Mary Claycomb	Breckinridge
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BAPTIST VIEWpoll

MARTIN B. BRADLEY, Director

Opposed To Schools Giving "The Pill"

Reacting to the report that some of the nation's biggest and best-known schools have adopted policies which permit dispensing of birth control pills or contraceptive devices to unmarried coeds through the schools' clinics or physicians, Baptist pastors and Sunday School teachers voiced strong disapproval in an opinion poll.

The Baptist VIEWpoll, which contacted a representative panel of Southern Baptist pastors and Sunday School teachers across the nation, disclosed that 78.8 percent of the pastors and 75.5 percent of the Sunday School teachers "definitely disapprove" of such policies.

Disapproval of the policies was further compounded in the VIEWpoll survey by 14.5 percent of the pastors and 14.9 percent of the Sunday School teachers who "tend to disapprove."

Only 2.0 percent of the pastors and 1.8 percent of the teachers "definitely approve" of the policies and an additional 4.7 percent of the pastors and 7.8 percent of the teachers "tend to approve."

The schools having adopted the birth control policies include the University of Michigan, the University of Chicago,

the University of Washington, Yale, the University of Illinois, Northwestern and the University of California campuses in Davis, Los Angeles, Santa Barbara, San Diego and Berkeley.

Justifications offered by schools for the policies range from "health service," "student demands," to "desperation." Some noted that the changing scene on campuses has put school administrators under tremendous pressure to at times adopt policies which may run counter to their own code of personal conduct.

As to what effect the availability of contraceptives will have on campus promiscuity, Joseph Katz, executive director of the Institute of Human Behavior at Stanford University, is quoted by Henry Elliot Weinstein the *Wall Street Journal* as saying: "On the whole, college students are highly responsible in their sexual attitudes and relationships toward one another. In our research, we have found less promiscuity than you find in the popular literature, such as Jacqueline Susann. The availability of the pill isn't going to change that picture very much."

Current VIEWpoll findings are based on 92 percent response of the panel members. (BP)