

JULY 18, 1970

Western Recorder

W. C. Boone, executive secretary-treasurer of the Executive Board of the Kentucky Baptist Convention from 1946-1961, died Thursday, July 9, in Jackson, Tennessee. Burial services were held Saturday, July 11. For additional information see story page 7.



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 set out the way God revealed his will and Word to men. Article two discussed a study process for effective Bible study. Article three discussed five of the eight factors of interpretation (the spiritual, rhetorical, grammatical, dictionary and historical). This fourth article will discuss the theological, comparative and practical factors of interpretation.

First, understand the theological factor of interpretation. To discover the theological factor in Bible study is to discover just what God had in mind when he performed his deeds in history. It is also to discover the meaning of the words he gave to prophets, apostles and other witnesses. The theological factor attempts to get behind the words and sentences to the meaning of what God said *then* and what He is saying *now*.

How can you discover the true theological meaning of scripture? Go through the various factors of interpretation until you can spell out in one

short sentence the central idea (the CIT) of your scripture passage. If you are studying the Old Testament, decide whether it stands alone as an eternal truth or whether it must be carried to the New Testament for validation, fulfillment, modification or rejection. In the case of a New Testament passage, determine whether or not the particular CIT is the latest and the last word God has spoken on that subject.

Jesus often said, "Moses said . . . but I say." Jesus must have the last word. The commandment on killing, from the Old Testament, must be carried to the New Testament to hear what Jesus said about hate. The commandment on adultery, from the Old Testament, must be carried to the New Testament to hear what Jesus said about lust in the heart.

Some Old Testament passages stand lofty and eternal in meaning—Psalm 23, Psalm 1 and Genesis 22. In the last example God sought an unconditional surrender from Abraham. God got all of Abraham's heart. Hebrews 11 tells us that Abraham believed God and it was counted to him for righteousness.

Search the best commentaries and other technical books which you can find. Then you can know exactly what

God said *then* in each scripture passage and what he means *now* in that passage.

Second, understand the comparative factor of interpretation. This factor seeks out extra verses which will help you interpret your special passage. Hebrews 11 interprets Genesis 22. There are hundreds of cases where supporting scripture references can be found. Use creative books to help you with the comparative factor. Many Bibles have marginal references and footnotes which will aid at this point. And the best commentaries and special theological books almost always make known the best parallel scripture verses.

Third, understand the practical factor of interpretation. Remember that all of these eight factors are trying to do two important things: tell you what God said "then" and what God is saying "now" in your particular Bible passage. If you have not already made the transition from *then* to now in the previous seven factors, you must stop and make it now. Sometimes the present meaning will come easily and early in study. However, most Bible students who work over the scripture with care desire to be certain that the *now* they set out can be drawn in a straight line from the *then*.

Study hard, pray, think, meditate, look up all proper comparative verses, and finally draw out a present-tense *now* that will stand in direct line from the *then* of your scripture passage.

In these four articles you have been introduced to fourteen steps which God used in getting his Word to us. You have been shown a simple six-point procedure which you can use over and over in Bible study. You have been introduced to the eight basic factors of interpretation of the Bible. My prayer is that you have read carefully and prayerfully. My prayer further is that you will begin immediately to become a better student of the Bible.

For you see, you can interpret the Bible properly by the grammatical-historical-theological (GHT) method of interpretation.

Program Of Assistance To Pastorless Churches

By John G. Mitchell

The growing number of "ministerial drop-outs" and the free-floating discontent in a large number of our churches demand that we give serious consideration to a program that will assist pastorless churches in securing God's man for the pastoral leadership of their church. Since we accept the position that God is still calling men to preach and that the Holy Spirit can still direct the calling of a pastor to a church, we must admit that many of the "problem" churches and "unhappy" pastors are the result of a mismatch. This is not to mention scores of churches which have no serious conflict, but which could be revived under new pastoral leadership which was suited to the needs of each particular church. Neither is this to consider the pastors who are drained and stale, but who would catch fire in a community that would challenge what God had given them. The plan which is outlined here would provide all churches with an adequate list of live prospects for their church, while some pastorless churches in this state go for months without a single name to consider and others resort to calling the neighboring pastor who is not at all suited for their church but who accepts the call because he is unhappy in his present church and welcomes a change in scenery and problems.

We need an information center that would register and compile a profile on every licensed and ordained preacher in Kentucky who would desire to cooperate and be registered. This program would not be a ministerial placement organization, rather it would be a source that could provide any church in this state with 12, 15, 18, 21 or 24 names of men who felt they needed to move and who had some qualifications to serve as pastor of a particular church.

A state director in Middletown and area representatives (associational missionaries?) could implement this program quite effectively. When the area representative learned of a pastoral vacancy, he would try to arrange to meet with the pulpit committee as soon as possible after the local church forms a committee. During this first meeting of the pulpit committee he would explain the availability and procedures of this information service ministry. After the

program caught on, the church would take the initiative to contact the area representative before the pulpit committee had their first meeting.

During this meeting the value of a church profile is emphasized and its use explained. An outline of what should be considered in developing a church profile would be provided each member of the committee. When a committee sees what their church has done, is doing, and ought to do, a real beginning has been made toward choosing pastoral leadership in terms of the genuine needs of their particular church and not in terms of prejudices, politics or power-plays from either inside or outside the church fellowship.

After the pulpit committee has voted to accept the ministry of the information service, the committee begins work developing a profile of their church. The completed profile is then sent to the state director, to the seminaries, to colleges and any other source which could provide names of available men. The names which the pulpit committee secures on its own are forwarded to the state office where files will be developed on each of these men. A convention-wide registry would facilitate building files on out-of-state men but this is not imperative. It would take from six to eight weeks to develop the church profile and for the state office to build profiles on the men the pulpit committee may wish to consider. The pulpit committee would be asked to indicate how many profiles of men they want to consider, depending on the size of the church. The information service would provide 12, 15, 18, 21 or 24 names so that the entire number could be divided into three equal groups.

The representative of the information service now schedules a second meeting with the pulpit committee during which time he goes over the procedures and the church's profile with the committee and then presents the profiles of the men to be considered by the committee. It is made very clear that *one man is not being recommended as against another*, but that the men represent individuals who could serve a particular church's needs according to all the information which has been obtained on these men. The files must be kept in *strictest confidence*. The chairman of the pulpit committee distributes the files of the men in three equal groups and asks each member of the committee to select a first and second choice from each of the three groups. Each member of the committee is cautioned to *make his selection without conferring with or reporting to any other person or committee member*. Without outside influence each member makes his decision on the basis of the

profile of the church, the records of the men and the guidance of the Holy Spirit. After each member has seen all three groups of profiles, the files which have been kept in confidence will be promptly returned to the state office.

The pulpit committee is now ready to meet and evaluate the findings of the committee members. Six names which receive the most votes will be selected during this meeting. The committee thereupon sends a letter to each of the six men, including a church profile in the letter. Each man is requested to study prayerfully the profile and to indicate to the committee the degree of his interest in their church and how anxious he is to enter further conversations with the committee. About one-half of the men contacted will be available for further consideration.

From the affirmative replies of these six men the pulpit committee is now asked to make a first choice, a second choice, a third choice, etc. The first choice of the committee is contacted by phone and an appointment is made for this man to meet with the committee and for him to be heard by the committee in a nearby church. By bringing the man to the committee more of the committee members will be able to participate; also, the man has opportunity to look over the church, the field, the community and the parsonage. This works better than making long trips to hear a man in his pulpit with some of the committee members unable to make the trip. It is cheaper in the long run to bring the man (and his wife) to a nearby church since he will have to see the situation he is considering before he can enter serious negotiations with a committee. Added to this is the fact that pulpit committees who slip-in (ha!) to hear a preacher often sabotage a meaningful worship service; committees sometimes stir-up hard feelings against them because they have come to "steal" a pastor whose present church dearly loves him; most pastors do not like pulpit committees to come to their churches because the church may get the idea that their pastor is unhappy or wants to move. Bring the man to the committee.

The pulpit committee hears and interviews (in descending order of their choices of the available men from the six finalists) each of the men until they find a man they can unanimously recommend for the pastoral leadership of their church. After notifying the entire membership by mail of all the information which the committee has concerning the man they will recommend to the church, the prospective pastor is invited to the church to preach and to

(Continued on page 15)

Missionary News

To the field

Mr. and Mrs. John W. Murphey, missionary appointees to Italy, left the States on June 1 for their first term of missionary service. Their temporary address is Via Angelo Carrara 14, 16147 Genova, Italy. A Kentuckian, Murphey was born in Murray and also lived in Fresno. Mrs. Murphey, the former Alta Mae Johnston, was born in Fort Worth, Texas, and also lived in Tyler and Plainview, Texas. They were appointed by the Foreign Mission Board last October.

Mr. and Mrs. Wiley B. Faw have completed furlough and may now be addressed at Box 118, Jos, Nigeria, West Africa. Faw is a native of Waynesburg. Mrs. Faw, the former Geneva Willis, was born in Madison County, North Carolina, and reared in Waynesburg.

Mr. and Mrs. Robert W. Fields may now be addressed at Box 154, Jerusalem, Israel. Native Kentuckians, both Mr. and Mrs. Fields were born in Covington. The former Edwina Wehrmeyer, she grew up in nearby Fort Mitchell; he grew up in Livingston.

Mr. and Mrs. Walter A. Routh, Jr., missionaries to Vietnam, have moved to Saigon. Their address is Baptist Mission, APO San Francisco 96243. Routh is a native of Sanford, Florida, and Mrs. Routh is the former Pauline Hays of Louisville.

Mr. and Mrs. James D. Johnston have completed furlough and may now be addressed at Box 94, Kaduna, Nigeria, West Africa. Son of a Baptist minister, Johnston was born in Anchorage and spent his boyhood in Sebree, in Mount Dora and Dade City, Florida. Mrs. Johnston is the former Marie Havens of Shreveport, Louisiana.

Mr. and Mrs. Graham B. Walker, missionary associates, may now be addressed at Room 510, Shaw House, Orchard Road, Singapore 9. Born in Louisville, he was reared in Orlando, Florida. She is the former Jeanne Francisco of Orlando. The Walkers were employed by the Foreign Mission Board last December.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

Vol. 144 July 18, 1970 No. 28

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

Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

BOARD OF DIRECTORS

JOHN C. HUFFMAN, Mayfield, Chairman; J. WILLIAM JONES, Princeton, Vice-chairman; HENRY SCHAFER, Louisville, Secretary; LYMAN SMITH ALLEN, Henderson; EARL HOHMAN, Frankfort; RAYMOND LAWRENCE, Corbin; WENDELL ARNETT, Louisville; KENNETH KELLY, Covington; BILLY VAUGHT, Danville; WILLIAM D. JAGGERS, Prestonsburg.

SUBSCRIPTION RATES

INDIVIDUAL, \$2.50, plus 5% sales tax, total \$2.63
FOREIGN, \$2.75. CHURCH BUDGET RATE, \$1.75 per year. All subscriptions except church accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 5% sales tax. When making change of address, please send a recent label from your paper and the new address, including ZIP code.



Should The Denomination Help Churches Find Pastors?

The article on page three of this issue, written by John Mitchell, deals with one of the vexing problems of Baptists. This is the problem of introducing pastorless churches and churchless pastors.

It is a problem we are reluctant to admit and discuss because of our historic and firm belief that the Lord leads churches to pastors and pastors to churches. We ought never to give up this conviction but observation and honesty demand we admit our ways are making it difficult for the Lord to have His way. Something needs to be done but no one has come up with a solution which has met the approval of many.

A plan like the one suggested by Mr. Mitchell has generally aroused at least two fears in the minds of many Baptists. One of these fears is that such a plan would put too much dependence upon human instrumentality. The other fear is that such a plan would encourage denominational politics and favoritism.

These concerns need examination. The fear that a denominationally approved service to provide names and other information for the consideration of pulpit committees would make too much use of human instrumentality is not valid on the basis of present practices. Such human instrumentality is universally used today. Practically every pulpit committee seeks names and other information from men as well as from the Lord. They ask help from former and neighboring pastors, denominational leaders, seminary presidents, college presidents and others. They seem to feel these sources are proper human instrumentality in seeking the Lord's man.

What is the difference between getting help from

an openly recognized and denominationally approved service and seeking help through unofficial channels? The truth is some of these unofficial channels are quite official. All our seminaries have official placement services which provide recommendations upon request. Though not officially approved most state Baptist offices are expected to furnish upon request names of prospects for pastors and other church staff members. And so we are using human instrumentality to a large extent and we do not believe this leaves the Lord out. Rather we believe this is one of the ways the Lord works.

The other fear is even stronger and may be more justified. For a person or a committee to be completely objective and impartial is almost too much to expect. Mr. Mitchell's plan, however, comes as near guaranteeing impartiality as any plan that has been offered. Before rejecting such a plan on these grounds it should be remembered that the way it is done now lends itself also to influence peddling and favoritism.

In spite of our tendency to say the Lord was in it no matter how it turned out, it is evident the Lord had little or nothing to do with the decision of some churches and pastors to get together. The number of places where the church or the pastor or both are unhappy, the rapid turnover of pastors and the large number of churches without pastors and pastors without churches, all seem to say we could do better. One of the possible sources of help may be an informational service provided by the denomination. The editor joins Mr. Mitchell in encouraging discussion of this possibility.

Don't Fall For False Attacks Upon The TEV

This editorial should not have to be written. Its purpose is to defend a version of the Bible that should not have to be defended. This is the Today's English Version (TEV), better known as Good News for Modern Man. When the attacks were first being made it seemed best to ignore them but recent news stories of the burning and burying of the TEV by its critics call for some reassurance to those who use and love this translation.

Why should those who claim to love the Bible burn it and bury it? It would be unbelievable without the knowledge of history of opposition to new translations of the Bible. Every translation ever made has been criticized including the beloved and beautiful King James Version. The criticism of each new version has usually been the same: the translators are deceptively undermining and destroying the true doctrines taught in the Scriptures.

We remember this charge against the Revised Standard Version of 1952. Some of the translators of the RSV were even charged with Communist sympathies and thus dedicated to destroying the Bible. Though these charges were utterly false their damage was proved in that many sincere, humble lovers of the Bible believed them and the RSV is still rejected by some today for this reason.

In light of what has happened to every Bible translation it is not surprising the TEV is also a target. Fortunately its miraculous reception and the unprecedented mass distribution put it into the hands and hearts of millions before the critics could get their guns loaded and fired. For the time it has been available it has stimulated more reading and understanding of the Bible than any translation ever made and the critics cannot change this.

The charges against the TEV are essentially the same made upon other translations. A liberal scholar, the critics claim, is trying to undermine the virgin birth and other truths in the Bible.

Is this true? Absolutely not! The American Bible Society, which sponsored this translation, has always been dedicated to providing the Scriptures in their own language for as many people on earth as possible. It has never been justly accused of promoting any special theological viewpoints in translating.

The TEV translator was Dr. Robert Bratcher, a Southern Baptist trained at Georgetown College and Southern Baptist Theological Seminary and a former Southern Baptist foreign missionary in Brazil. He is a Greek expert and sought to produce an accurate translation but his main concern was to use English understandable to common people who are without literary background. The success of his efforts has exceeded his and everyone's expectations.

Who are these critics of the TEV? Some of them are honest lovers of the Bible who have been misled by clever critics. These sincere Bible lovers should

be helped to see the truth and saved from misguided zeal.

The leaders of this attack upon the TEV deserve no such compassion. They should be exposed for what they are: self-appointed saviors of the Bible and orthodoxy who prey upon the Lord's sheep for personal promotion and profit.

These critics use half-truths and guilt by association to discredit all who differ with them. They are more interested in defending their position than in learning the truth. They twist facts to fit conclusions they have decided upon before all the facts are examined.

The leading critics of the TEV are super orthodox preachers who find so much liberalism in every denomination that they have started their own movements. They build themselves and their organizations by tearing down others. They beam their appeal especially to Bible loving Southern Baptists trying to persuade them that liberalism has taken over in the Southern Baptist Convention. Unfortunately, too many Baptists are happy hunting ground for these opportunistic critics.

Before falling for their line Baptists should remember several of these TEV critics are also critics of Billy Graham and his ministry. Once they claimed him but now disown him because he will not conform to their narrow and exclusivistic views.

It is realized even these words will be twisted by such critics for their own advantages. However, the time comes when such untruth must be met head on and such misguided zealots should be exposed as more concerned for themselves and their interests than for the truth.

The TEV, like all others, is not a perfect translation but it is being used mightily by the Holy Spirit. This is enough to lead us to defend it, the American Bible Society and Dr. Robert Bratcher against the false charges of these critics.

THE LORD'S EXAMPLE

Dear Editor:

I want to commend Dr. Winstead's article in June 27 issue of the *Western Recorder*. He painted the picture as it is.

I wonder why we put ourselves above the Lord when we miss an opportunity to follow His example by serving those in need.

There are various kinds of needs but Jesus ministered to them all.
Russellville, Kentucky Adah Felts

WHEN PRAYER IS SIN

Dear Editor:

I think it is a sin unto God to give the Black power salute while praying. God said, "Thou shalt have no other gods before me" (Exodus 20:3).
Cadiz, Kentucky F. Walden Adams

(Continued on page 10)

BAPTIST FORUM



CALLS CRITICISM UNFAIR

Dear Editor:

I wish to take issue with the recent letter of the Adult Women's Class, Halls Gap, Kentucky, Fairview Baptist Church.

They were offended by some pictures of our fine Christian young women dressed in today's fashions of short skirts.

I am not a young woman and I do not wear extremely short skirts, but I

think their statement was very unfair and uncalled for. Unfair to our young women who work faithfully in our churches today.

They (the Adult Class) even accused the *Western Recorder* of obscenity! Isn't this ridiculous?

In my humble opinion and with all due respect to the ladies of this class, I think this attitude of our older generation does more to turn our young people away from the church than any other work of the devil.

Jeffersontown, Ky. Mrs. Claude Voils

Cox's Creek Pastor Frank Smith Joins State Sunday School Dept.

T. Frank Smith, pastor of the Cox's Creek Baptist Church, Cox's Creek, has been elected associate secretary in the Kentucky Baptist Sunday School department. He began his duties on July 13.



Smith is a native of Sturgis, Kentucky. He is a graduate of Bethel College, Union University in Jackson, Tennessee, and expects to finish work on the master of religious education degree from Southern Baptist Theological Seminary in 1971.

He was ordained by the Tabernacle Baptist Church (now Sturgis Baptist) in Sturgis in 1957 and has served 12 years as pastor of churches in Kentucky and Tennessee.

Smith has extensive experience in Sunday School work. On the associational level he has served in nearly every capacity from associational superintendent to leader of Vacation Bible School clinics, Sunday School workshops and clinics. On the state level he has been a special worker for training general officers since 1968 and has been a consultant and conference leader for

Sunday School weeks at Cedarmore. He has also led enlargement campaigns in other states and has participated in conventionwide conferences in Ridgecrest and Glorieta.

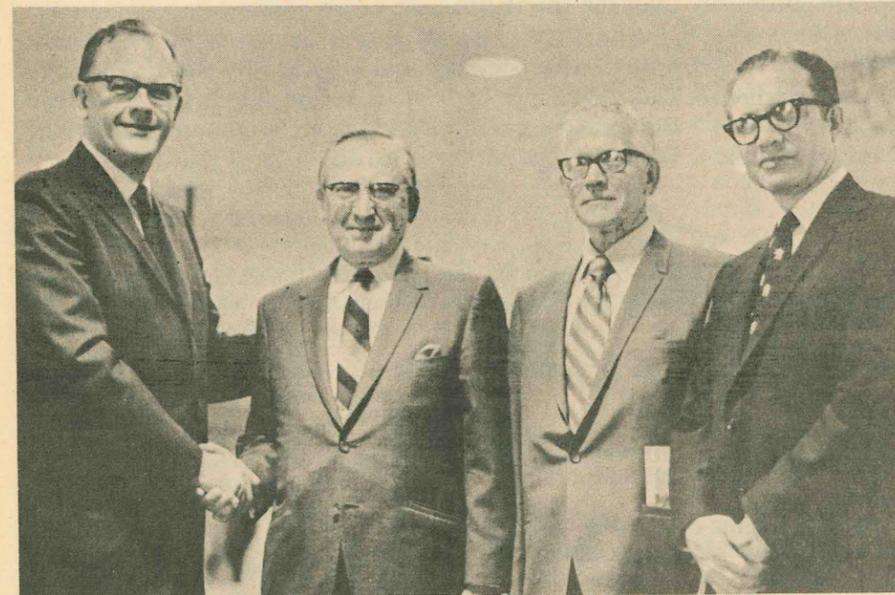
Articles written by Smith have appeared in the *Western Recorder*, *Church Administration Magazine* and other publications.

The special duties of Smith will include associational Sunday School promotion work, general officers work, adult work and directing the annual January Bible Study Preview.

He is married to the former Reda Morse of Providence, Kentucky. The couple has three children: John, 8; Lisa, 7; and Lori, 3.

Attention Church Clerks

For publication in the Kentucky Baptist Convention Annual, please send information concerning members of your churches' deceased from September 1, 1969, to August 31, 1970. Please give the name and a brief biographical sketch of each person and mail information to the following: Mark Lowry, Route 7, Hopkinsville, Kentucky 42240.



ALUMNI OFFICERS — The outgoing, present and future officers of the Southern Baptist Seminary Alumni Association are pictured above. They are (left to right) John E. Lawrence, outgoing president, Herbert C. Gabhart, the new president, Bruce Hartsell, the new secretary, and Herbert Gilmore, president-elect. Lawrence completed his year as president by presiding over the alumni luncheon held in Denver during the Southern Baptist Convention session which met there June 1-5. Hartsell is pastor of the First Baptist Church, Shepherdsville.



A Christian leader

Knowing that Dr. Sanders, if he were here, would pay tribute to the late Dr. W. C. Boone in this column, it is therefore dedicated to him.

Dr. W. C. Boone, the former general secretary-treasurer of the convention's executive board, died Thursday, July 9, in Jackson, Tennessee, where he had made his home since retiring October 1, 1961.

Dr. Boone was a Christian giant, a statesman who led Kentucky Baptists in a unifying spirit during his tenure of office from 1946 until his retirement. While he served as general secretary, the executive board added the department of missions and evangelism (now two separate units), the annuity, brotherhood, music and stewardship promotion departments. The present Baptist Building was constructed and occupied in 1957 under his leadership.

Truly a Southern gentleman, Dr. Boone was gentle, he loved people and he loved Kentucky Baptists and their work for the Lord. He also loved the pastors of Kentucky and understood their problems as he had served long and well as pastor of six churches. Two of these were in Kentucky — First, Owensboro, and Crescent Hill, Louisville. In his early ministry he also served eight years as pastor of First Baptist Church, Jackson, Tennessee.

After moving to Jackson when he retired he later organized and constituted the Woodland Baptist Church in that city where he served as pastor until his health forced him to resign about two years ago.

Dr. and Mrs. Boone had a multitude of friends not only in Kentucky but also wherever they went because they showed themselves friendly. They loved people and expressed their love in their friendliness and helpfulness to others.

At the suggestion of Dr. Sanders, the executive board named Boone Lodge for Dr. Boone.

His deep Christian faith and his great spiritual strength and quiet, masterful influence was reflected in the countenance and composure of Mrs. Boone and the family during the funeral service.

The convention and the executive board staff were represented at the service.

DORIS YEISER

Former Ky. Executive Secretary

Noted Baptist Leader W. C. Boone Dies

W. C. Boone, well known Kentucky Baptist leader until his retirement in 1961, died in Jackson, Tennessee, on July 9, after a lengthy illness. Boone moved to Jackson from Louisville following his retirement as executive secretary - treasurer of the executive board of the Kentucky Baptist Convention in 1961.



Funeral services were conducted at Woodland Baptist Church in Jackson on July 11 by Woodland Baptist pastor Norman Ellis and Warner Fusselle,

president of Truett McConnell Baptist College, Cleveland, Georgia, and a son-in-law of Boone. Burial was in Forest Hill Cemetery in Memphis, Tennessee.

Boone became executive secretary of the executive board of the General Association of Baptists on January 1, 1946, after serving as pastor of Crescent Hill Baptist Church from 1940 through 1945. He was pastor of the First Baptist Church in Owensboro from 1918 to 1927. Other pastorates included Hernando, Mississippi; Mariana, Arkansas; First Baptist, Roanoke, Virginia; and First Baptist, Jackson, Tennessee. He was president of Oklahoma Baptist University in 1930-32.

During retirement years Boone continued to minister in revivals, interim pastorates and supply preaching. During these years he also led in the organiza-

tion of the Woodland Baptist Church in Jackson and served as its pastor until declining health overtook him several years ago.

A direct descendant of the famous Boone family of early Kentucky and Kentucky Baptist history, W. C. Boone was born in Bowling Green, Kentucky. He graduated from William Jewell College in Missouri in 1912 and attended Southern Baptist Theological Seminary in Louisville, 1912-1914. His father, A. U. Boone, was pastor of the First Baptist Church of Memphis, Tennessee, for 32 years.

He served as chairman of the executive board of the General Association of Kentucky Baptists from 1943-45 and was vice president of the Southern Baptist Convention in 1931. He was the author of two books: *What God Hath Joined Together* and *What We Believe*.

Boone is survived by his wife, the former Ruth Trotter, a daughter of I. P. Trotter, long time Baptist pastor in Mississippi and Kentucky. He is also survived by three daughters: Mrs. Ruth Fusselle, Cleveland, Georgia; Mrs. Martha Forest, Jackson, Tennessee; and Mrs. Nan Arendall, Mobile, Alabama, and by two sons: A. U. Boone, II, Austin, Texas; and W. C. Boone, Jr., Louisville.

Mrs. Boone's address is 307 Morning-side Drive, Jackson, Tennessee 38301.

Burhans Featured At SS Conference

Rollin Burhans, pastor of the First Baptist Church, Bowling Green, will lead the Bible study at the Sunday School Conferences at Cedarmore, August 10-12 and August 13-15. Roy Boatwright, secretary of the Kentucky Baptist Sunday School department, says the Bible study hours at these annual conferences are always a highlight and he considers it fortunate that Burhans will be the leader. Burhans is one of the best known pastors in Kentucky,



having served as the pastor of the Crescent Hill Baptist Church, Louisville, as president of Kentucky Southern College and as president of the Kentucky Baptist Convention.

The program will also include conferences for workers in all age levels of the Sunday School, a presentation of new Sunday School materials for each age group, church architectural ideas for the 70's and other important information for Sunday School workers in the 70's. Those conducting these various conferences will include veteran Kentucky Sunday School leaders, several staff members from the Southern Baptist Sunday School Board in Nashville and some Sunday School leaders from other states.

Malcolm Lunceford, pastor of the Immanuel Baptist Church, Frankfort, will speak to the groups on "The Power of Positive Leadership."

Identical programs will be offered from Monday noon until Wednesday noon, August 10-12, and from Thursday noon until Saturday noon, August 13-15.



HONOR AMERICA DAY — The Centurymen, a 100-voice Southern Baptist men's choir, performed on the steps of the Lincoln Memorial in Washington, D.C., during the Billy Graham religious service on "Honor America Day," July 4. They also participated in the evening program at the Washington Monument with two numbers during the Bob Hope show. The Centurymen were organized by the Radio and Television Commission of the Southern Baptist Convention of which Paul M. Stevens is the executive secretary. They are under the direction of James Woodward, professor of church music at Oklahoma Baptist University. Musical director for the group when performing with orchestration is Buryl Red, senior music editor for Holt, Rinehart, and Winston Publishing Co., New York. Kentuckians are Jack Jones, Lexington, Eugene Sutherland, Louisville, and Doyle Searcy, Glasgow.



KENTUCKIANS SERVE — Serving as summer missionaries in the Dakotas are (left to right) Miss Diane Monroe, Miss Mary Lou Cobb, Miss Linda Hendren; (back row) Miss Beverly Duncan, Dwight Moody and Mike Crain.

Kentucky Students Serve Dakotas

Six students from Kentucky are serving in the Northern Plains Baptist Convention in the states of North and South Dakota. Miss Mary Lou Cobb, Owenton, is the lone student serving in South Dakota. Miss Beverly Duncan, Miss Diane Monroe, Miss Linda Hendren, Mike Crain and Dwight Moody are serving in North Dakota as a special team in the Western Association. They are working with J. T. Burdine, Jr., superintendent of missions for North Dakota and a former Kentucky pastor.

The first two weeks the North Dakota team worked with the Baptist Temple Church in Mandan where they had the largest enrollment in the history of the church, 110. Before the summer is over the team will serve in Dickinson with the First Baptist Church and on an

Deaf Confab Held

The Kentucky Baptist Conference of the Deaf met June 26-28, 1970, at Cedarmore Baptist Assembly, with "Biblical Backgrounds of Marriage" as their theme. Conference leader was Dwayne Carroll, minister to the deaf at West End Baptist Church in Atlanta, Georgia. The conference was attended by some 30 people; about half of whom were deaf people and the others were interpreters, church leaders and individuals concerned with ministries for deaf people.

In addition to the Biblical study of marriage, there were workshops concerned with the development of Bible skills. Additional workshops were conducted for interpreters and newer sign language students.



MISSING — Janelyn McTyre, daughter of Mr. and Mrs. John H. McTyre, Southern Baptist missionaries to Chile, was photographed at Estes Park, Colorado, just before her disappearance June 18. She and her family were camping near Estes Park before and during the meeting of the Southern Baptist Convention in Denver. An extensive search for the missing girl has yielded no clues as to her whereabouts.

Stewardship Department Offers Youth Helps

It's here—now!—"Youth in Stewardship." Until now, young people in Southern Baptist churches have only had a special stewardship lesson and a stewardship assembly program once a year as their involvement in the church's Christian stewardship emphasis. Except for an occasional stewardship study unit in Training Union, that's been about it! But now, it's different. Youth in Stewardship (YIS) is here for the young people of your church.

These study materials are self-contained with complete study aids, filmstrips, recordings, questionnaires, workbooks and posters. The "Youth in Stewardship" kit includes everything a church emphasis on Y.I.S. needs to help youth become: 1) more aware of personal material resources for which as Christian stewards they are responsible and 2) aware of the joys growing out of this responsibility. "Youth in Stewardship" includes five sessions, which are multi-adaptive.

Session One — *Gettin' and Givin'* is a stewardship fellowship to be used as an introduction to the other four sessions.

Session Two — *Dollars and Sense* is to discover the youth's level of stewardship and to identify areas for development and maturity.

Session Three — *Discovering Mine* is to discover personal incomes and Christian stewardship of these incomes.

Session Four — *How to Stretch a Dollar* is to set guidelines for good money management in teen years.

Session Five — *Is There a Difference?* is to discover if there is a difference in the Christian's money and the non-Christian's money, and to lead youth to discover what the Bible says concerning a Christian's attitude, plan and motive of giving.

"Youth in Stewardship" may be used in consecutive study sessions, one session a week for five weeks, one session a month for five months or a session a quarter. The sessions may be planned for any time of the week when they do not conflict with the other youth program organizations.

These materials may be used with the annual church stewardship emphasis, a Youth in Stewardship Month, a Youth in Stewardship Week, a Youth in Stewardship Retreat.

For more information, write the Stewardship Promotion Department, Middletown, Kentucky 40243.



WESTERN RECORDER

Openings Available At Pastors' Institute

Openings are still available to Kentucky pastors who wish to attend the Georgetown Pastors' Institute, according to Joe Lewis, director of the institute. An upper limit of one hundred and fifty participants has been set to insure all the ministers close contact with the lecturers. Those who wish to commute to the institute may do so by paying a reduced fee of \$25.00. Pastors within driving range of Georgetown are urged to take advantage of this arrangement. Out of state pastors who are planning to bring their families have required more rooms than were anticipated.

The outstanding faculty of lecturers has drawn participants from northern Ohio to eastern West Virginia. The largest number of registrations at this time has been received from Ohio with Kentucky running a close second. While a majority of the ministers responding thus far has been Baptists, Methodist, Presbyterian, Lutheran, United Church of Christ, Church of the Brethren and Episcopal pastors have registered for the institute also.

The Pastors' Institute was arranged to provide continuing education to ministers in Kentucky and surrounding states. Lecturers include George Buttrick, internationally known preacher, pastor, teacher and general editor of the *Interpreter's Bible*. Buttrick will be lecturing on the theme "Preaching to the Mind of Today." Also featured on the program will be William E. Hull, dean of the school of theology of the Southern Baptist Theological Seminary in Louisville.

Million Dollar Loan For G'town College Approved

Georgetown College has been approved for a \$1,105,000 loan under the college housing and loan program, according to an announcement from the United States Department of Housing and Urban Development. The loan will be used to construct dormitories for 164 students at Georgetown.

Among the church-related institutions, three Southern Baptist colleges with \$4,005,000 in loan reservations are exceeded only by 10 Methodist schools that will get \$7,345,000. Five Roman Catholic colleges have been allotted \$3,051,000. Other Protestant schools have \$3,278,700 earmarked for them.

Under the direct loan program, HUD provides the entire loan to the institution which repays the loan at 3 percent interest for a period of up to 40 years.

The other two Southern Baptist colleges to receive direct loans are: Samford University, Birmingham, Alabama, \$1,000,000; and Campbell College, Buies Creek, North Carolina, \$1,900,000.

Shawnee Area Crusade Planned For July 22-26

Plans have been announced for the Shawnee Area Crusade, a youth evangelistic effort, to be conducted July 22-26 with nightly services in the Shawnee Baptist Church.



Phillips

Phillips who serves on the Ninth and O Baptist Church of Louisville staff as street evangelist. He plans to be a full-time evangelist. Leading the music will be Jim Richardson, music minister at Shawnee Baptist Church, and Royce Walsh, former music minister at Beechmont Baptist Church, will be soloist. All three of these young men are second year seminary students and graduates of Mars Hill College in North Carolina.

The well known Agape Singers of Louisville will sing at Shawnee Park on Tuesday evening before the first evangelistic service on Wednesday evening at the Shawnee Baptist Church. Personal witnessing will be done by youth from several churches following the performance of the Agape Singers.

Youth Choirs scheduled to sing at the services include the Lyndon Baptist Youth Choir on Wednesday night, the High School Choir from Ninth and O on Thursday night, the Beechmont Youth Choir on Friday night and a

folk group known as the "Truth" from Ninth and O on Saturday night.

The crusade is being sponsored by Shawnee Baptist Church but churches of other denominations in the area have been invited to participate. Don Garrison, Shawnee pastor, is using coffee houses and other innovative means in an effort to reach the Shawnee area young people.

Kentuckians In Asia-Wide Crusade

Three Kentuckians who are participating in the Philippine portion of the Asia-wide New Life Crusade are meeting with success, according to a report from Southern Baptist missionary W. Harold Matthews. The three Kentuckians are C. C. Gregory, Ellis Ham and Eugene Quinn.

Gregory is a layman and went to the Philippines to give his testimony in different churches. Lack of preachers left his taking the place of the evangelist for one of the meetings and the result was 18 professions of faith.

Ellis Ham, pastor of the Gano Avenue Baptist Church in Georgetown, spent the first week of the campaign in Malalag where there were nine professions of faith and a dozen rededications.

Eugene Quinn, Kentucky Baptist music secretary, spent the first week in the southernmost part of the Philippines with the president of the Mindanao Baptist Convention. There were 41 professions of faith. During the second week of the crusade, Quinn worked with a choir clinic in Davao City and led the music for the Matina Church revival.

During part of the stay in the Philippines, Ham and Quinn were the guests of the Harold Matthews who are former Kentuckians.

COOPERATIVE PROGRAM

CARD-O-GRAM

July, 1970

TWO MONTHS TO REACH OUR GOAL

"If You Really Care—Share!"

CONCERN
for people

COOPERATIVE PROGRAM '71

COOPERATIVE PROGRAM REPORT

Receipts June 1970	\$ 340,421.23
Sept. 1-June 25 Receipts	3,155,697.98
Goal to Date This Year	3,333,333.33
This Time Last Year	2,947,263.45
Increase over Last Year	208,434.53
Percent Increase	7.07%
Under 1969-70 Goal	177,635.35
CEA \$1,003.27 -- CEA to Date	\$15,460.50



(Continued from page 5)

KING JAMES AND OTHERS

Dear Editor:

Reading the Bible and understanding the message of the Bible is one of the most important things a person can do. However, if you read the Bible and don't understand what you have read, you haven't accomplished anything at all. The power and help we get comes from understanding, not just reading.

The reason some people are not understanding is because they think the King James translation is THE BIBLE and all other translations are books. One young preacher broke down and cried when he first learned that King James was only a version. Some people are bordering on making an idol of the King James version. I like the King James and use it a lot. However, in my opinion, it is among the hardest translations to understand. The King James has mistakes in it just as the others do. Your favorite Bible scholar will agree with me. The original word of God has no mistakes in it but only a few people can read it. What should we do in order to understand?

Here is what we should do: Every one should have a King James and as many other translations as possible to go along with it. There are about 30 good translations. Here are some of them: New English; The Berkeley; The Amplified; Confraternity (a new Roman Catholic translation); New World Translation (Watch Tower); The American Standard version; The Revised Standard Version; The New American Standard Bible; Roman Catholic Douay Version and The Twentieth Century. Visit a book store and get busy understanding God's word.

Mayfield, Kentucky Avery Courtney

AGAINST MERGER IDEA

Dear Editor:

I feel led to write this letter and let people know how we stand on things, especially about wanting our country church to merge and go into larger churches. What about the Scripture "where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18:20)? And the instruction to go out in the highways and hedges and compel them to come in; not just walk the streets and go in the doors of city churches. We

love our country churches and we are going to stay in them and be a witness to the lost and dying world.

Liberty Baptist Church is a small country church and we have a wonderful old time gospel preacher and we are going to let our light shine until Jesus comes. God expects us to witness in the country, not just in towns. I hope other country churches write to the editor and tell the world how they feel about their churches. I wonder what God would think of us if we closed our doors and went to another church. I think the time has come for Christians to stand up and be counted for the Lord.

Lancaster, Ky. Mrs. George Storms

Dear Editor:

Concerning editorial of June 20 "Some Baptist Churches Should Merge or Move."

We Baptists have begun to wonder what to do. Over the past several years we have been taught, through the Sunday School, Training Union, WMU, Brotherhood, study courses, etc., that we "multiply by dividing." This principle has served us well. But now we hear that the opposite is the thing to do. That we should stop dividing and increasing and begin merging and discontinuing.

The prime reasoning behind this merging movement, according to your editorial, is to secure a larger congregation which can produce more finances for pastor's salaries and missions. Strangely, I never thought of finances as the prime object of planting churches.

There is no statistical proof that large churches provide better spiritual results than do smaller congregations, neither in baptism percentages nor in average attendance percentages. Sixty-nine and two-tenths percent of Kentucky Baptist churches have less than 300 members (1,481 out of a total of 2,192). A glance at the 1969 Annual of Kentucky Baptist Convention tables will quickly show the true value of the smaller church.

Merging and consolidation may prove to be the answer to finances — but it will also cause many more problems, as this preacher has witnessed in some merged congregations he has observed. Let's stop equating "bigness" with efficiency and success. Let's start considering the spiritual benefits of the small congregation.

Hopkinsville, Ky. Clyde E. Aldridge

A PROFESSOR'S TESTIMONY

Dear Editor:

In recent years many comments in annual sessions of the Southern Baptist Convention have thrown suspicion on teachers—as if they are not really Southern Baptists. Some critics of teachers have made the points on the convention floor that they used to belong to some other religious group but are now Southern Baptists and that they want to uphold our historic position.

Most teachers in Southern Baptist seminaries and colleges are products of Southern Baptist churches, colleges and seminaries. Few come from outside the convention.

It is somewhat disheartening to teachers to hear themselves criticized *en masse* in such way as to raise questions about their faith in Christ, their orthodoxy, their commitment to evangelism, their loyalty to Southern Baptist work, and their contact with churches and "grass-roots" Baptists—as if they live in ivory towers out of touch with Southern Baptists' mainstream.

My experience will illustrate how close to Southern Baptist life most seminary professors are.

Born in a sharecropper's home, I attended a quarter-time rural church, came under evangelistic preaching in brush arbor revivals, and moved to a small town where I was instructed, converted, baptized, called to the ministry and ordained in the local church. As a youth I regularly scored 100% on the Sunday School's six-point record and on BYPU's (now TU's) eight-point record. I began tithing as a teenager and became a Sunday School teacher at age 19.

After almost four years in the Marine Corps I attended a Baptist university, took an active part in the Baptist Student Union and spoke in youth revivals. I then attended a Southern Baptist seminary and learned, I trust, from eminent teachers, some of whose careers went back beyond World War I.

As a teacher in two Southern Baptist seminaries, I have signed two historic Baptist statements of faith—a statement prepared for and signed by every professor who has served on the faculty of Southern Baptist Theological Seminary since 1859, and the Southern Baptist statement of 1925.

As student and interim pastor, I have served in rural churches, small town churches, college churches, suburban churches, urban churches, blue collar churches, white collar churches, and, more recently, multi-colored collar churches—representing Southern Baptists' wide diversity.

Most seminary professors have a similar background but, of course, not an identical one. They are products of Southern Baptist life.

Kansas City, Missouri Hugh Wamble

Staff Changes

William B. Taylor has recently assumed the pastorate of Trammell Creek Baptist Church in Russell Creek Association. Taylor is a 1970 graduate of Campbellsville College and has been pastor of the Bethany Baptist Church in Graves Association, the Manitou Baptist Church in Little Bethel Association and the Zion Baptist Church in Liberty Association.

Southside Baptist Church of Louisville has called Donald Rhoton to be their minister of youth. He will be a second-year student at Southern Seminary this fall in the school of theology. Rhoton is a native of Virginia and a graduate of the University of Richmond.

Robert H. Alston, pastor of the Hazelwood Baptist Church in the Long Run Association of Baptists, has announced his plan to resign at the end of the year (1970). He has been pastor of Hazelwood for over 17 years. A pulpit committee has been elected and James Ingram is the chairman of this committee.

Wilborn Brown is now the pastor of Northside Baptist Church, Science Hill, Kentucky. He resigned from the pastorate of Red House Baptist Church in Tates Creek Association.

Hugh Brooks is the new pastor of the First Baptist Church, Morehead, in the Bracken Association.

Fountain Jones resigned the pastorate of McKee Baptist Church in Irvine Association to accept the pastorate of West London Baptist Church in Laurel River Association.

Robert Orr has resigned as pastor of Cave Springs Baptist Church to accept the pastorate of Green Grove Baptist Church. Both churches are in the Free-

dom Association of Baptists in Kentucky.

Ray Morgan is the new pastor of Little Bethel Baptist Church in Graves Association of Baptists.

Jim Hensley, a student at Southern Baptist Theological Seminary, is the new pastor of Beech Grove Baptist Church in Owen County Association.

Jerry Cobb has resigned the pastorate of Centerville Community Church, North Vernon, Indiana. He has accepted the pastorate of Squiresville Baptist Church in Owen County Association.

Bob G. Lynch resigned as pastor of the First Baptist Church, Morganfield, Kentucky. He has accepted the pastorate of the Drew Baptist Church, Drew, Mississippi, and will begin his ministry there the first of August.

People And Places

William R. Davenport, president of Campbellsville College, attended the 1970 Presidents Institute at Cornell University in Ithaca, New York, June 21-26, 1970. The institute was organized in 1955 to assist recently appointed academic executives in solving the vast range of problems that they encounter daily in their new positions. Davenport was one of 40 new college presidents across the nation to be selected to attend.

Bill Sanders of Tulsa, Oklahoma, will be a speaker at the Full Gospel Business Men's Fellowship in Louisville on July 18. The service will be at 7:30 p.m. in the Local 89 Union Hall located at Taylor Boulevard and Watterson Expressway. All interested persons are invited

to attend, according to Haskell Franklin, a member of the group.

Sanders is well known in Louisville, having been pastor of the Fern Creek Baptist Church before becoming pastor of Brookside Baptist Church in Tulsa, Oklahoma. He was ousted at Brookside for his identification with the speaking in tongues movement. Since then he has been pastor of the Tulsa Christian Fellowship in Tulsa.

Mrs. C. David Brown (nee: Margaret Baird) will receive the master of religious education degree during the commencement exercises of Southwestern Baptist Theological Seminary on July 17, 1970, in the sanctuary of the Travis Avenue Baptist Church, Fort Worth, Texas.



Mrs. Brown is the daughter of Mr. and Mrs. Charles Baird of Adairville, Kentucky. She attended Belmont College in Nashville, Tennessee, receiving the BA degree in 1968 and Ruschlikon Baptist Seminary in Switzerland in 1968-69.

A resolution was passed by the deacons of the First Baptist Church, Pikeville, honoring R. H. Hobbs as "a faithful member of the First Baptist Church for many years" and "commending his life of Christian service in our church, his exemplary conduct as a Christian business man in our community." He served the First church as chairman of the deacons; Pike County Association as a member of the Executive Board; Kentucky Baptist Convention as a member of the Executive Board and on various committees; Georgetown College, Georgetown, Kentucky, as a member of the board of trustees and also Pikeville College as a trustee.

The Youth Choir of the First Baptist Church, Olive Hill, Kentucky, presented a musical about God, "Tell It Like It Is," at the Amphitheater at Carter Caves State Park on June 20, 1970. Estimates of the crowd by the park officials was over 300 in attendance. This is the second year the choir has presented a Christian musical at the park and an invitation to present another has been extended to this group.

George W. Schroeder, executive secretary of the Brotherhood Commission, has been admitted for a three-week stay at Baptist Hospital in Memphis, Tennessee, with a fractured vertebra which he received when a car in which he was a passenger braked suddenly.

Schroeder cancelled a trip to the Baptist World Alliance where he was scheduled to convene the sectional meeting of the Men's Department of the world fellowship group as chairman.

SEE
RAMESES
 THE STORY OF MOSES
KENLAKE Amphitheatre
 8:30 NIGHTLY Except Weds
 June 12-Sept 7

FOR GROUP RATES WRITE FRANK GONZALES, KENLAKE STATE PARK, RT. 1, HARDIN, KY. 42048

Lee E. Cralle Co.
Funeral Home
LEE E. CRALLE, JR., President
PHONE
634-3646 • 634-3647
1330 South Third Street
Louisville, Ky.

HERBERT C. CRALLE
FUNERAL HOME
Edwin R. Hillock, President
Wallace C. Hatler
Phone 893-5223
Frankfort and Peterson Avenue
Louisville, Kentucky

CHURCH FURNITURE
PEWS - PULPITS - TABLES - CHAIRS
BAPTISTRIES - SPIRES - LIGHTS
London Church Furniture
Box 281 - Dept. WR London, Ky.
Tel. 864-2230

PEARSON FUNERAL SERVICE
1310 S. THIRD PHONE 634-3628
149 BRECKINRIDGE LANE PHONE 896-0349
Since 1848
Members: Kentucky Funeral Directors Burial Association
Members: National Selected Morticians by Invitation



INVESTING IS KIND OF LIKE SHOPPING
 Just like wise shoppers who save money, wise investors look for a good yield.
 We are now offering religious institutional bonds which pay a good yield . . . all the way up to 7½% annually on your initial investment. These bonds are secured by
 ★ A first mortgage on the property
 ★ A pledge of the first income of the church or institution
 ★ The people who support the church or institution
 This announcement is neither an offer to sell nor a solicitation to buy securities. For copy of a prospectus offering securities, clip coupon below or call 615-327-1671.

Guaranty BOND AND SECURITIES CORPORATION
 2312 West End Avenue Nashville, Tenn. 37203
 Exclusive Underwriters of Religious Institutional Finance
 Guaranty Bond and Securities Corp. P.O. Box 603, Nashville, Tenn. 37203
 Please send information about bonds that pay up to 7½% without obligation! I am interested in investing \$_____ for _____ years.
 Name _____
 Address _____
 City _____
 State _____
 Zip _____ Phone _____

MILTON E. MUDD
Bardahl Distributor
(502) 587-6866
What is this additive called BARD AHL

 • Reduces Friction and Wear
 • Improves Performance
 • Frees Rings, Valves & Lifters
 • Easier Starting
 • More Miles Per Gallon of Gasoline
 • Smoother, Quieter Engine Performance
Ask For BARD AHL at service stations and auto agencies

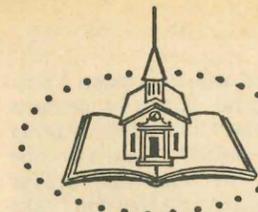
RIDGECREST PASTORS' & LAY INSTITUTE FOR EVANGELISM
SEPTEMBER 14-19, 1970
 Do you want to:
 Increase Sunday School Attendance?
 Build Your Worship Service?
 Reach More People for CHRIST?
TRAINING MAKES THE DIFFERENCE
 Over 75,000 pastors, laymen, & students trained last year
 You are invited to hear these internationally known speakers:
 Dr. Bill Bright
 Dr. Billy Graham
 Dr. Henry Brandt
 Registration will be:
 Monday 1:00-6:00 p.m. (1st meal 6:00 p.m.)
 Opening Session Monday 7:30 p.m.
 Institute ends with Saturday noon meal



Dr. Bill Bright Dr. Billy Graham
 Urge laymen to attend! Quantities of brochures available with detailed information. Write: Leroy Eger, P.O. Box 5707, Jacksonville, Fla. 32207
 Reservation Deposit:

REV., MR. _____
 NAME MRS. _____
 MISS _____
 ADDRESS _____
 CITY _____
 STATE _____ ZIP _____
 The total cost for the week is \$41.00 per person. Send \$5.00 deposit fee (non-refundable after Aug. 15) for each person to:
 Registrar
 Ridgecrest Baptist Assembly
 Ridgecrest, North Carolina 28770
 Make checks payable to:
 Ridgecrest Baptist Assembly

A service to Churches by the Lay Ministry of Campus Crusade for Christ International, San Bernardino, California 92404



LIFE AND WORK FOR THIS ISSUE NOT COMPLETED DUE TO ROUND-THE-WORLD TOUR BY H. C. CHILES.

SUNDAY SCHOOL LESSON

By H. C. Chiles

(Lesson for July 26, 1970)



INTERNATIONAL SERIES

The Problem Of Sin

Genesis 3:1-15

This lesson deals with the entrance of sin into the human race, an incident which has affected every person who has ever lived.

The test

After God had created Adam in His own image, He placed him in perfect surroundings in the beautiful Garden of Eden. How beautiful must have been the garden which "the Lord God planted eastward in Eden!"

In the midst of this garden God placed two trees: the tree of life, and the tree of the knowledge of good and evil. Of the fruit of the tree of the knowledge of good and evil man was forbidden to eat on pain of death.

The tempter

In time Adam and Eve became acquainted with a serpent. The serpent did not resemble the writhing and ugly reptile which bears that name today. It is not at all surprising that Satan selected this beautiful animal as a medium of his deception. Satan indwelt the body of the serpent and used it as a vehicle of expression as he approached and tried to corrupt man whom God had made in His own image.

The temptation

In order to get Eve to disobey God's explicit command, Satan approached her when she was alone. His first words to her were: "Yea, hath God said, Ye shall not eat of every tree of the garden?" Thus he sought to decoy her by raising a doubt in her mind about God's Word. He insinuated that God was unfair; that if God had really loved them He would not have restricted them in this manner and that He was deliberately withholding the best from the use of Adam and Eve.

Satan soon perceived that the pernicious seed of doubt had taken root in Eve's heart and she had actually begun to question the love of God. Becoming more bold, Satan flatly denied the Word of God. He propagated a lie by saying, "Ye shall not surely die." This is a splendid example of the clever way in which Satan works. He first gets people to doubt God's veracity and then he gets them to deny or dispute God's Word. When he gets them to doubt he has them in his grasp.

In addition to the perversion of truth and the injection of an unholy ambition into the heart of the tempted, Satan

got Eve employed in an occupation which was wrong. He took her mind away from God and got it occupied with sinful pleasure, which is always disastrous.

Satan appealed to Eve's pride by promising her two things provided she would eat of the forbidden fruit: that her eyes would be opened and that she would be as a god, in that she would know good and evil. In this temptation there was an appeal to the physical, the aesthetical and the intellectual. She looked at the fruit and it appealed to her as something good to eat. She beheld its appearance and it appealed to her eyes. She thought of what it would accomplish in making her wise.

The transgression

Of her own volition Eve decided to disobey God and partake of the forbidden fruit. When she had done so, Eve went immediately and influenced Adam to do likewise. How true to life that is! Oh, that God's people were as zealous to get other Christians to do right as sinners are to get others to join them in their sins!

The treatment

Prior to their transgression Adam and Eve had enjoyed unbroken fellowship with God. After their fall their shame was revealed in the loss of the boldness of innocency, felt in accusing conscience

and seen in the loss of self-respect. Whereas they formerly welcomed the presence of God and found delight in fellowship with Him, they became afraid of His presence and tried to hide from Him. Sin always causes a person to attempt to flee from the presence of God.

As soon as Adam and Eve came to have a sense of guilt, shame, remorse and fear, they did what people have continued to do, namely, attempt to cover their sin and shame with the works of their own hands. But sin cannot be covered with fig leaves or with any works of men.

The patient and gracious God calmly approached him in the garden and said, "Where art thou?" This action and inquiry proved that God takes the initiative and seeks the sinner and makes the contact with him for whom He cares. In answer to God's query Adam said, "I was afraid, because I was naked." That was a falsehood for previously he had been naked and unafraid. His fear was due to his sin in disobeying God.

The sin of this couple brought upon them terrible penalties and also defiled their posterity. On account of their disobedience, God was forced to pronounce judgment. His first judgment was on the serpent, the vehicle of Satan. His second judgment was on Satan himself.

SIDING AND ROOFING '70
 ► Kaiser-Alcoa-Reynolds, guaranteed Aluminum Siding
 ► 50-year guaranteed Vinyl Siding by VINYL-TEX, Ltd.
 ► Cover all wooden trim with Aluminum Custom Facia
 ► Johns-Manville-Globe-Byrd 15-25 Bonded Roofing
 ► Heavy white enameled (no paint) Guttering and Spouts
 Serving Kentucky and Southern Indiana Home Owners and Churches
CALL NOW FOR SUMMER SPECIAL. FREE ESTIMATES
COLVILLE CO.
4320 Crittenden Drive 40209
Call collect Louisville 502-368-1100
502-368-1388
Southern Indiana 812-945-7294
"Satisfaction is our goal"



J. W. Colville

S. B. C. EVALUATIONS

From A Conservative Viewpoint

By Paul E. Hatfield,

Here is a Kentucky Baptist evaluation of the Southern Baptist Convention meeting in Denver, Colorado.

Looking at the convention sessions from a conservative viewpoint I feel, in my heart, that the convention was one of the best I have ever attended. Here are some observations:

(1) The facilities (auditorium) were not the most elaborate, but those who wanted to be seated found a seat—even if they did run as if on a track team. This allowed them to secure a front seat and, inevitably, a picture in the *Western Recorder*; which is an annual

affair for certain Kentucky Baptist sages.

(2) W. A. Criswell did a magnificent job of moderating; however, at times he seemed to be intimidating the messengers at the microphones on the floor, when he would shout, "speak up brother, are you afraid?" To me this was very unnecessary from our president. Certainly the folks were nervous, but not because they were a "little known" person, but simply because they were human beings; also, like many of our members at the regularly scheduled church business meeting.

(3) I was elated, personally, that the messengers voted so overwhelmingly to

recall Volume I of the Broadman Commentary. I make no claims of being a "theological scholar" but after reading the commentary myself, I went to the convention with the hope and prayer of seeing our great convention take some kind of action against the Sunday School Board. It is true that the Sunday School Board's publishing division writes for a diverse people, but when the convention speaks with the authority it did in Denver, it proves to this writer that the Board is not putting out materials favorable to the vast majority of Southern Baptists! The Board must listen to the voice of the people!

(4) The debate concerning the Christian Life Commission should speak to Foy Valentine and his associates and show them that this agency needs to make some adjustments. Our convention needs the Christian Life Commission. But it is not needed to give free advertising to *Playboy* magazine. Certainly our people need to be informed and educated concerning the "forces of the world." But according to the Bible, we are to "contend for the faith," and avoid "vain babblings and debates."

Conclusion — The above has been one man's opinion, in brief, about the annual Southern Baptist Convention's meeting in Denver; however, it is from a Kentucky Baptist who attended the convention as a duly elected messenger, representing Bethlehem Baptist Church, Bremen, Kentucky. If more of our people, clergy and laity alike, are not heard from, there will soon be an ecclesiastical hierarchy, so powerful, beginning in the local associations to the Sunday School Board itself, that the local congregations will be too fearful to be heard from and will be dictated to, rather than having the beautiful freedom that Baptist churches now have.

Speak out now local congregations... or forever be silent.

Majority-Minority

By W. Knox Lambert,
The Immanuel Clarion,
Paducah, Kentucky

(An essay provoked by deliberations at the Southern Baptist Convention.)

The terms "majority" and "minority" have been used profusely by moderns in all segments of social life. In religious circles, especially Baptist, the majority is considered to be almost infallible while the minority needs more enlightenment in their futile efforts to make sound judgments. In church, association and convention procedures involving the democratic process there are certain matters to be considered in the light of Christian principles.

1. The majority-minority principle is right where rules govern voting conclusions. The majority must decide the "yea" of issues. Chaos would prevail if mechanics were otherwise. Democracy has always been guided by the majority. All types of assembly definitions and congregational decisions must come from this principle of democratic procedure. May God always help the majority to be right and to do right.

2. The majority-minority conclusion may be wrong. The majority is not always right. Most of us who have been in the church and convention business a long time can remember times when majority decisions have been reversed. Experience and history have proven in church and denominational circles that some conclusions reached by the majority have not proven best. The voice of the minority was sound, judicial, logical and even spiritual. Such was the case of Joshua and Caleb in the 14th chapter of the book of Numbers. They were right—so right. The promised land was not achieved.

3. The majority-minority procedure may be arbitrarily right or wrong. A conclusion may be right and an objection may be valid, but emotions run wild; brother is pitted against brother; fellowship is broken; hurt feelings are rampant; bad words are used; castigation has burned good hearts; ill will has been accelerated; love is lost; and hate is engendered. The majority is badly wrong.

In assembly procedure we must not become so stubborn that we lose sight of "the spirit of things." Emotional "tizzys" such as fasting before making a motion in an effort to clinch votes or dogmatic minority negativism to stop

those whose conclusion we dislike is never for God's people.

We all must be careful as we seek to bring God in on our side. Right people sometimes have the wrong attitude, even though in the majority, while wrong people might be right when the smoke is cleared and the vote is weighed in the scales of history. Are we wrong when we are right and right when we are wrong? Oh, that the spirit of Christ might obtain among Baptists.

4. The majority-minority may work together. In the spirit of love the majority says, "Work with us because we love you. We have used our best judgment. We will be sensitive to your position. We will never embarrass you because of your opinion. Give us a chance. It may be that history will bring us to your minority conclusion."

Relationships will never be broken when the majority remains humble in victory. Personal friendships will mature when debates remain impersonal. Heresy hunting, bad manners, boorish techniques and emotional binges without thought of the other fellow will ruin a church or convention. A "rule or ruin" attitude will bring chaos.

The minority must say, "We will work with you and your judgment is ours. No animosity is felt. The cause of Christ is superior to our cause. We are brothers and the cause is a common cause."

So, the majority-minority problem has always been with us as Baptists and will continue to confront us. Agreement, even in disagreement, is an art to which we must devote our energies and best achievement. Without this we all lose and, most of all, the cause loses. Yes, the cause of Jesus our Lord. Harassment by either side is nothing less than violence, you know.

"Assistance To Pastorless Churches"

(Continued from page 3)

meet the congregation which is considering him. The church will then announce a business meeting for the near future at which time the church either votes to extend a call or instructs the committee to look further. If the pulpits committee needed more names to consider, they would go back to the state information service representative.

It is only fair to point out some apparent weaknesses of this program of information sharing. This program would require from eight to ten weeks for a church to call a new pastor, but I feel the extra time spent in prayer and deliberation over the real needs of a church and the kind of pastor they are calling are justified and needed. This plan does fail to meet the needs of a pastor who legitimately needs to make a quick move, and there are some of these. Some might think that this program would work against the good, solid man who does not make the statistical headlines. The only solution to this is to educate our churches to look at a man's total ministry and capabilities, regardless of how many additions he has or has not had in his present situation; maybe the situation calls for another type of ministry to be given priority.

The state office would withhold a recommendation from a man for only two reasons: lack of moral integrity and lack of conformity to the profile of a church. But after the state office has explained to a committee its failure to recommend a certain man—doing so within the limits of confidence, a church would not be prevented from investigating a man and finding that their church can prayerfully extend a call to him.

I believe this information service program could be carried out more democratically and more prayerfully than any plan or system of which I am presently aware. What about it, Kentucky Baptists, are you ready to try a new way to seek God's man for your new pastor?*

*Credit is hereby acknowledged to Joseph Irvine Chapman for the order of some procedures used in this plan.

CLASSIFIED ADVERTISING

RATE: 10 cents per word, figure or initial. Cash with order except on contract advertising. Minimum charge \$2.00 Copy deadline ten days before publication date.

KURTZMANN PIANO SALES: tuning and repairs, special rate to churches. Lloyd Turner, Springfield, Kentucky. 336-7224.

Freedom, Flak And Fellowship

By O. Norman Shands

Much of the value of attending the sessions of the Southern Baptist Convention is realized by reflecting on the experience later. Real reflection goes much deeper than just identifying the words and actions with which we agree or disagree. Reviewing one's own experience at the convention sharpens his understanding of the live issues in Baptist life, the prominent needs, the positive directions, the assets and liabilities and the courses of action he needs to encourage.

Messengers to the Southern Baptist Convention this year expressed Baptist freedom at its best—and at its worst. Open airing of concerns and criticisms; sharing views and convictions, *pro* and *con*; and settling questions by a majority vote shows freedom at its best. Assertions that one's own viewpoint is the only one consistent with the scriptures or with Baptist doctrines; bitter complaints uttered by those whose position is not sustained; or efforts to shout down speakers to keep their views from being heard shows freedom at its worst.

In an address to the Pastors' Conference, Bill Lawson made an interesting observation. He said, "Chivalry is not dead, but it surely does live a high-risk life." Reflection on this year's convention deepens the impression that responsible leaders live a high-risk life. There was a lot of flak flying in the business sessions. The leaders who were attacked most severely conducted themselves with commendable poise and grace. Messengers need to consider how much damage such flak can do to the cause of Christ. No one wishes to exempt leaders from just criticism. Every one has an interest in insisting that criticism be expressed within the bounds of respect for the views and rights of others.

One principle was recognized in Denver which needs to be emphasized: *The Convention has placed the responsibility for managing the affairs of its institutions and agencies in the hands of the respective boards of those agencies.* Any session of the Southern Baptist Convention must feel free to communicate with any or all of its boards its concerns, views, and suggestions. When the Convention attempts to instruct individual agencies concerning specific actions, however, it interferes with the effective functioning of the boards of such agencies.

The established procedures for the election of board members protects the interests of the Convention. Such procedures guarantee that men and women of competence and of genuine commitment to Christ are chosen. In the past, board members have devoted time, prayerful concern and consecrated judgment without measure to the problems of the agencies. When delicate issues have been involved, the Convention has consistently referred questions concerning agencies to their respective boards. The Convention will be wise to follow such a course in the future.

The effort of some messengers to use the authority of the Convention to require certain employees of agencies to sign statements of faith needs careful consideration. The charter of each seminary specifies the particular statement of faith its professors shall be required to sign. The Convention should be free to revise its own statement of faith at any time. It should be self-evident, however, that greater care should be exercised than the emotional atmosphere generated in a given session permits.



LIFE-SAVING PROCEDURES — Charles Shaw, left, explains life-saving procedures to Henry C. Hedgespeth and Gethsemane Baptist Church's Vacation Bible School from Danville, Kentucky, when they visited Campbellsville College recently. Admissions director Alvin Hardy (right, standing) stated that church groups from Kentucky or out of state are encouraged to tour the Baptist college located in Campbellsville. A free meal is provided if given notice.



Boxley



Deberry



Noffsinger



Powers

Kentuckians Among New Journeymen

The Southern Baptist Foreign Mission Board at its April meeting approved 72 young adults for journeyman training. The eight-week summer course prepares Baptists who are college graduates under 27 years of age for two years of work overseas with career missionaries.

This year's contingent of journeymen will be the sixth since the training program was begun in 1965. They will train at Meredith College, Raleigh, North Carolina.

Last year 62 journeymen completed training and served in 13 vocations in 29 countries. They were assigned to jobs such as teaching, nursing, publishing, secretarial assistance and medical technology.

The trainees approved from the Kentucky area for training and service were:

Robert Boxley: Employed for recreation work in Francistown, Botswana. Currently substitute teacher, Marin County, California, schools. BA, 1969, University of Kentucky, Lexington. Current address: Golden Gate Baptist Theological Seminary, Mill Valley, California 94941. Permanent address: c/o Jack Boxley, 124 Mooreland Drive, Hopkinsville, Kentucky 42240. Birthplace: Hopkinsville, Kentucky.

Betty Deberry: Employed to teach first and second grades, Korea Christian Academy, Taejon. Currently senior at Austin Peay State University, Clarksville, Tennessee. Current address: 807 Franklin Street, Clarksville, Tennessee 37040. Permanent address: c/o E. A. Deberry, Route 2, Russellville, Kentucky 42276. Birthplace: Logan County, Kentucky.

Carolyn Noffsinger: Employed as youth director and teachers in pastors' training school, Greenville, Liberia. Currently senior at Western Kentucky University, Bowling Green. Current address: 28 Potter Hall, Western Kentucky University, Bowling Green, Kentucky 42101. Permanent address: c/o L. E. Noffsinger, 429 West Fourth Street, Beaver Dam, Kentucky. Birthplace: Muhlenberg County, Kentucky.

William Powers: Employed as youth worker and director of athletics and student work program at the vocational high school and farm, Baptist Village, Israel. Currently senior at College of William and Mary, Williamsburg, Virginia. Current address: 244 South Boundary, P.O. Box 978, Williamsburg, Virginia 23185. Permanent address: c/o T. J. Powers, 245 Hatton Street, Portsmouth, Virginia 23704. Birthplace: Louisville, Kentucky.

Oneida Instructor Killed In Accident

Joseph Calvin Barnes, math instructor, track coach, assistant baseball coach, "B" team basketball coach and director of admissions at Oneida Baptist Institute, was killed in an automobile accident at Oneida, Kentucky, on June 26, 1970. Funeral services were held at the Oneida Baptist Church with Allen W. Graves of Southern Baptist Theological Seminary officiating. Interment was at Resthaven Cemetery in Louisville.

Barnes was the son of Mr. and Mrs. John Barnes of Louisville, who are members of East Baptist Church. His father is an employee of the Long Run Association.

He was a 1962 graduate of the Oneida Baptist Institute and a 1966 graduate of Cumberland College. Mrs. Barnes is the former Betty Sue Moberly of Norris, Tennessee.

Randall Cox, science teacher and swimming coach at Oneida Baptist Institute, was seriously injured in the same accident that took the life of Joseph Calvin Barnes. Cox is presently in the Baptist Hospital at Corbin, Kentucky.

Revival Reports

Garnett A. Lawson, pastor of Sylvania Baptist Church, served as evangelist in a revival during the week of June 8, 1970, at Colonial Terrace Baptist Church, Lyndon, Kentucky. During the revival there were 27 decisions for Christ with 10 of those decisions being for baptism.

A weekend youth revival at the **White Plains Baptist Church**, Scottsville, was successful, according to Bill Marr, a Southern Seminary senior who is serving as interim pastor of the church.

The revival featured a youth team from Western Kentucky University. Preacher for the special services was interim pastor Marr.

A witnessing clinic for the young people was conducted on Saturday afternoon and a service was held by the youth team at the Hillcrest Nursing Home on Sunday afternoon.

Bob Phillips, evangelist and second year student at Southern Seminary, recently conducted the spring revival for Elkhorn City Baptist Church in Pike County Association of Baptists. There were 52 decisions and 18 professions of faith made during the revival. Cleon Webb is the pastor of the church.



IN ISRAEL — G. Allen West, executive director of Long Run Association, left, is pictured with Mrs. Robert W. Fields, missionary to Israel from Fort Mitchell. Mr. and Mrs. Fields are in charge of student work in Jerusalem. At right, executive secretary Harold G. Sanders and his wife, June, are shown with missionary J. Allison Banks. On June 28, Sanders delivered the Sunday morning message at the East Jerusalem Baptist Church.