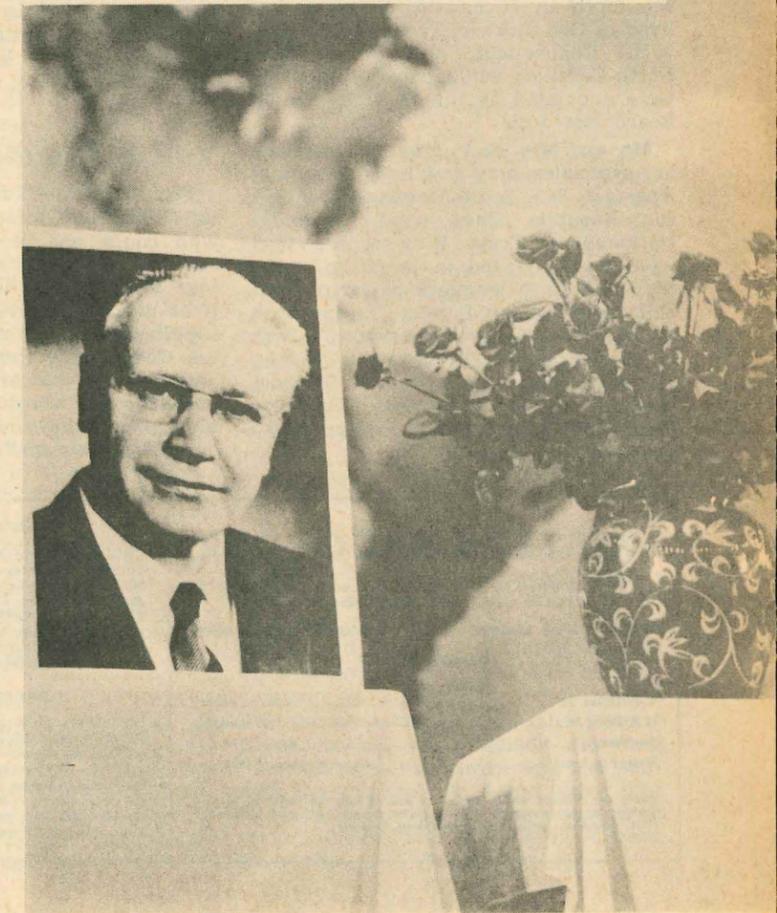
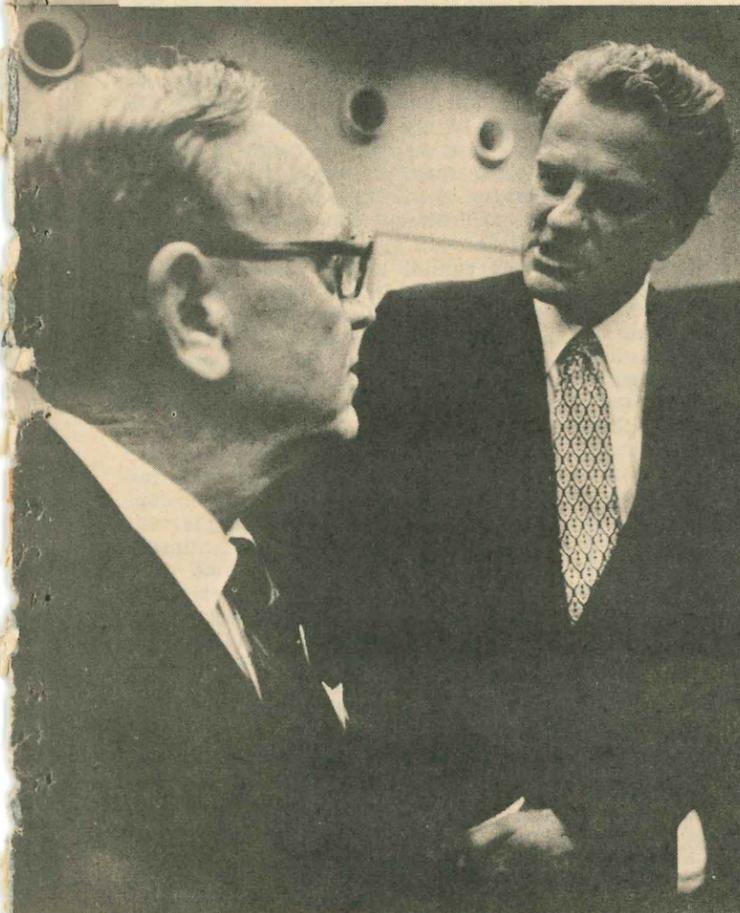
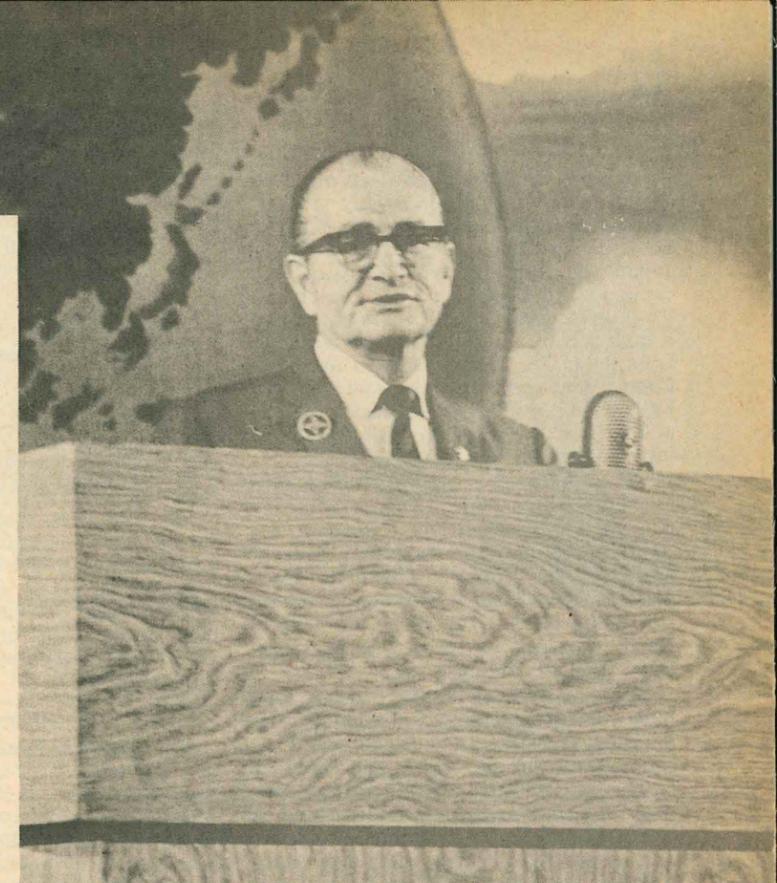


Kentucky Baptists' influence on the world was vividly demonstrated during the Baptist World Alliance's Congress recently completed in Tokyo, Japan. General secretary of the Baptist World Alliance is Bob Denny, upper right, a Somerset native. He succeeded Josef Nordenhaug who died from a heart attack last year. Nordenhaug, bottom right, former pastor of Irene Cole Memorial Baptist Church, Prestonsburg, was remembered in a memorial service during the Congress. The new president of the BWA is V. Carney Hargroves, bottom left, shown talking with evangelist Billy Graham. Hargroves lived in Louisville while attending Southern Seminary.


WESTERN RECORDER
AUGUST 8, 1970



Missionary News

To the field

Mr. and Mrs. Takahiro Oue, missionary appointees to Japan, may be addressed at 22-5 2-chome, Kamogahaara Sumiyoshi, Higashi Nada-ku, Kobe, Japan 658. Born in Kichi, Japan, Oue came to the states as a teen-ager. He lived in several Kentucky towns while a high school student. The former Lana O'Banion, Mrs. Oue was born in Larue County and grew up there and in nearby Meade County. The Oues were appointed by the Foreign Mission Board last November.

Mr. and Mrs. William N. McElrath have completed their furlough and may now be addressed at Djl. Tjipaganti 17, Bandung, Indonesia. He is a native of Murray. The former Elizabeth Hendricks she was born in Winston-Salem, North Carolina, and lived in several North Carolina towns before her family settled in Greensboro.

Mr. and Mrs. G. Keith Parker, who have recently completed missionary orientation at Callaway Gardens near Pine Mountain, Georgia, were appointed to serve at Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland. A North Carolinian, he was born in Tryon and lived in a rural mountain community near Asheville and in Transylvania County while growing up. The former Jonlyn Truesdail, Mrs. Parker was born in Richmond, Virginia, but lived in Old Hickory, Tennessee, Greenwich, Connecticut, and in Brevard, North Carolina, while growing up. They were appointed by the Foreign Mission Board last June.

Mr. and Mrs. E. V. May, Jr., missionary associates, may now be addressed at Apartado 880, Santo Domingo, Dominican Republic. They were previously stationed in Costa Rica, where they have been engaged in language study. May is English-language pastor of Santo Domingo's First Baptist Church. Born in Glendale, he lived in several towns in Mississippi and Texas while growing up. Mrs. May is the former Frances Burke, a native of Georgia. They were employed by the Foreign Mission Board last June.

Mr. and Mrs. R. Edgar Ables have completed initial language study in Costa Rica and have been appointed to Ecuador. They may be addressed at Casilla 503, Quito, Ecuador. Born in Geraldine, Alabama, he grew up in Fort Payne, Alabama. The former Linda Wood, she was born in Topeka, Kansas, and lived in Alabama, California and Kentucky while growing up.

Furloughing

Mr. and Mrs. Stanley Crabb, Jr., missionaries to Italy, are home on furlough and may now be addressed at 1965 Norris Place, Louisville 40205. Crabb is a native of Louisville. Mrs. Crabb is the former Patricia Maddux of Hopkinsville.

Mr. and Mrs. Robert F. Greene, on furlough from Taiwan, may now be addressed at Route 2, Box 127, Forest, Ohio 45843. He is a native of Blowing Rock, North Carolina. She is the former Mary Bear of Wyandot County, Ohio. They were appointed by the FMB last October.

Other news

Mr. and Mrs. James D. Musen, Kenya, are the parents of a third child, Holly Sue, born June 11. Both Mr. and Mrs. Musen are natives of Kentucky. Born in Boyd County, he lived in Ashland and the Ohio towns of Franklin Furnace, Middletown and Franklin while growing up. Mrs. Musen, the former Jenny Rossetter, was born in Bowling Green and lived in Smiths Grove and Center while growing up. They may be addressed at P.O. Box 2947, Mombasa, Kenya, East Africa.

Voices Around The World

From Mexico—"I can show you a pastor on my field, a father of ten children, who could not preach the gospel of Jesus Christ in the small mountain village high in the Sierra Madre Range if he did not receive some help toward supplementing his salary by means of the Cooperative Program. I can show you churches that are able to rent store buildings in which to worship only through aid they receive from the Cooperative Program."

DEVOTIONAL



R. G. Humphreys
Pastor, Highland Heights Baptist,
Fort Thomas

God's Leadership Program

People come in two kinds: followers and leaders. Everyone is qualified to be a follower. It takes no gift or talent, only willingness. Followership is the school of leadership. Christ called the Twelve to be disciples before He sent them into the world as apostles.

God's school of leadership has a high enrollment compared with its attendance. Every Christian is automatically enrolled. Through family living, experiences on the job, social problems and personal problems, God teaches and tests His followers. There are many drop-outs in God's school. (We call them backsliders.) They have failed to pass the tests of followership. If they will not follow they cannot lead.

For instance, one cannot speak for God until he has learned to listen to God. "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned" (Isaiah 50:4).

One cannot lead others any higher than he himself has gone. Jesus said "follow me." Paul said, "Be imitators of me as I am of Christ." People need demonstration not just explanation. They need to see the words made flesh.

He who follows far learns that "spiritual" means the maturity to love enemies, the unlovely and the rejected. "Spiritual" is the term we apply to relationships when their quality is loving. It is the term we apply to people who have reached this quality of interaction. The outward symbol of such spirituality is the cross. The everyday sign is an inner conflict between wanting to love and being afraid to love. He who follows the Master far enough to love has become a leader, for love (agape) always takes the initiatives and depends completely on the lover.

Speak up in Baptist Forum



An Experience By The Waters

By Charles H. Chandler,
Pastor, Baptist Tabernacle Church,
Paducah, Kentucky

Under overcast skies and bathed in a hot humid atmosphere the Hillman Ferry camping area amphitheater began to slowly fill. Families walked together, often hand in hand. They found an empty bench and sat in silence. Clad in slacks, bermudas or typical camping attire, some had walked as much as a mile. At 8:30 a.m. the chaplain for the week arose to welcome the worshipers and announce a hymn. Then, without instrumental accompaniment, the sound of voices lifting in praise to God began to penetrate the quietness of the early morning hour. The thick cluster of pines behind the outdoor pulpit gave an appearance of standing at attention, symbolizing the reverence of the moment. The 145 people in attendance represented about a dozen religious denominations, but they combined their hearts in praise and adoration to one God. They listened eagerly as God's word was read and proclaimed. Then they went back to their campsites to prepare for the day's activities with a sense of obedience and fellowship with God and man. It was Sunday and these people had worshiped their Lord.

Campers love the outdoor life. They love trees and the opportunity to sit under them. They enjoy cooking outside and the aroma of their grills at work can be detected from a great distance. Some love to fish, swim or go boating in the lakes. Others enjoy hiking or exploring and are caught up in the beauty of creation. But the camper is seemingly very conscious of the creative power of God. Usually the closer one is to nature, the greater his concept of God. He is reminded with the psalmist, "The Lord reigns; let the earth rejoice" (Psalm 97:1).

With the development of Kentucky Lake and Lake Barkley, the vast "Land Between the Lakes" area has become the second most visited vacation and tourist

area in the nation. It is within one day's drive of one-third of the country's population. And since water provides such varied opportunities for recreation it is no wonder that the camping areas are usually filled to capacity.

The religious bodies of western Kentucky and Tennessee have felt a responsibility for ministering to the multitudes who come their way. The Land Between the Lakes area ministry is a council of eight religious bodies cooperating with private, state and federal agencies in dealing with religious matters related to tourism in the area in order to "1) provide worship services in the public areas for those tourists who wish to attend, 2) make other religious information and resources available when they are requested by tourists, and 3) supervise religious activity within the public sector to assure respect of the camper's rights to privacy and religious freedom."

Campground worship is conducted each Sunday morning during June, July and August at Kentucky Dam, Kenlake and Lake Barkley campgrounds in Kentucky, Paris Landing campground in Tennessee and Hillman Ferry, Rushing Creek and Piney campgrounds as well as a free use area in the Land Between the Lakes. Chaplain's trailers are located at Hillman Ferry, Rushing Creek and Piney campgrounds with chaplains in attendance. These TVA campgrounds are open to registered guests only. Local church directories which list the services of local churches and synagogues and pinpoint their locations on an area map have been placed in hotels, motels and restaurants and campgrounds in the lakeland region.

Interpretation of tourism and its implications for religion and for the region is done through a series of spring workshops. These are attempts to aid the churches and residents of western Kentucky and Tennessee to better understand the leisure revolution and minister to the needs of tourism.

In addition to the cooperative ministry, the Kentucky Baptist Convention has a trailer which moves from one surrounding camping area to another with a couple serving as summer student missionaries, appointed by the Southern Baptist Home Mission Board. Other denominations have extended missions or worship stations in nearby locations.

TVA has recreation leaders at each of the three camping areas in the Land Between the Lakes. There are organized hikes through nature trails, volleyball, softball, basketball, horseshoes and numerous other games. The amphitheater is used for movies several nights per week. On another night there is a campfire by the lakeside where all campers are invited to roast marshmallows, group sing, do stunts and enjoy a family night. Such events provide family togetherness and wholesome recreation.

At these gatherings the chaplain invites the campers to the Sunday worship service and offers his assistance when needed. A camper among campers, it is not so much what the chaplain does but that he is there. His presence provides a sense of security. His image is a reminder of the presence of God and that the church has not forgotten these many people. It brings a feeling of having served in a new form of ministry where people are living vital relationships.

It is a pleasure to be a part of a group of Christians who feel a responsibility to minister to all people and to make the presence of God known on all occasions. Christianity is a way of life and should penetrate all levels of society and every area of life. The week as chaplain at Hillman Ferry will always live as "an experience by the waters" which reminds in a unique way that "The earth is the Lord's and the fullness thereof, the world and those who dwell therein; for he has founded it upon the seas and established it upon the rivers . . ." (Psalm 24:1-2).

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243
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Use Of The Peace Symbol Is Questionable

This editor makes many mistakes and sometimes even admits one. On the front page of the October 25, 1969, issue of the *Western Recorder* we used the theme of peace. Along with the words, "Pray for Peace," we used the rather familiar modern peace symbol which is seen many places today. It is worn as a necklace, is used as a decoration on clothing and appears in many other ways.



A few letters with protests and questions came as a result of our use of this symbol. The claim of two or three writers was that the symbol has communist connections.

This was news to us and led to some effort to check on the origin and meaning of this symbol. While there are contradictory and confusing explanations and theories as to its origin and use, it appears certain this symbol has an ancient origin with pagan and evil connections. Some claim it goes all the way back to ancient germanic tribes who thought it had strange and magical properties. Others say the Roman emperor Nero designed it as a broken cross in contempt for Christianity. It was supposedly on the shields of the troops of the Roman general Titus when they leveled Jerusalem in 70 A.D. It is said to

have been placed on the gravestones of Hitler's SS officers and was used to brand bodies of Jews.

Its modern use dates from 1958 when it was used in a "ban the bomb" peace demonstration in London. Since then its use has been widespread. It seems most popular with hippie type young persons and war protesters but by now it is worn by a number of young people and adults who simply use it as a symbol of their longing for peace. Its identity with the Christian hope for peace is reflected in the availability of it in the Baptist Book Stores.

Arthur Blessitt, the Baptist hippie evangelist, wears it and when asked about it was reported to have said, if it has a pagan origin it is not the first pagan symbol to have been taken over by Christianity. This is correct for we know that much now connected with the Christmas, Easter and other Christian celebrations had pagan origins.

The question then is whether or not one chooses to use a symbol which has ancient connections with paganism to give expression to their Christian hope for peace in our times. Should Christians try to capture this symbol for Christianity? Each one is free to decide what use to make of this symbol but before doing so it is good to know what we didn't know when it was chosen for our cover page last October.

We confess ignorance and ask for pardon for any offense or wrong impression. Knowing what we now know we would have chosen another peace symbol for our cover. The cross of Christ and not a broken cross (if this is what the symbol pictures) is the true source and hope for peace and when we choose to use a peace symbol we couldn't improve on this one.

Summer Delights Of 1970

There is no more trite nor true statement than "Things are not what they used to be." Gone are the carefree summer days remembered nostalgically by those of us a half century old. For many of us the green pastures and still waters of leisurely, rustic life have given way to the hurried and frantic pace of urban existence which knows no summer relief

from frenzy. And urban existence is becoming universal even for those who live in non-urban areas. Modern transportation and communication now invade every secluded spot and the same television programs that condition viewers living in cities also shape the thinking of those in the remotest hollow.

Also gone for most of us are the halcyon days of

spiritual refreshment in the summertime. In the country churches of past generations the largest crowds came and the most abundant showers of blessings fell in the summer months. It would be amazing to know how many Baptist adults today date their conversion from a summer revival in a rural church. With some fortunate exceptions the rural churches today languish during summer like the city churches and we all tend to long for the good old times of yesteryears' summers.

These old times are gone forever and are not to be ours. We live today, not yesterday, and every day brings changes. But all is not lost. Every age brings its own new delights and ours is a grand time to live also. Our delights depend not so much on the conditions of things in today's world as upon the attitudes of our hearts.

Some of us try to defy the trends of urban culture by holding to a little bit of that happy life of bygone days. In my case there are the flowers and the vegetables in the back yard. A rose is as beautiful and inspiring in 1970 as in 1930. The miracle of the swelling seed and the life giving sunshine, the struggle with weeds and grass and the medicine of sweat and fatigue are a wonderful part of my 1970 summer. Tomatoes are never so delectable as when they come off vines nurtured personally and, to the grower, roasting ears picked from the patch are sweeter than any which money can buy. And beans in jars or in the freezer give a feeling of security when one thinks

of coming winter winds and snow covered earth.

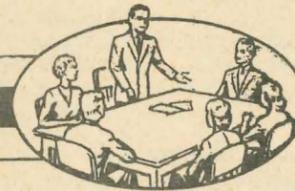
Nor are the delights of summer's spiritual showers in the Lord's churches only an experience of the past. God still sends revivals in the summer for those who meet his conditions. And Christian fellowship is as sweet today as it ever was.

Take a recent Sunday when I had the happy privilege of worshiping with Midlane Baptists in Louisville while Pastor T. A. Thacker was in a Tennessee revival. The evening service was outdoors under the late summer evening sky. Following the service was a period of delightful fellowship with almost every conceivable flavor of homemade ice cream. I made it through the serving line twice before saying good-bye.

It so happened that the little church a few miles away where my family and I belong was also having an ice cream fellowship after the evening service. With typical preacher's luck or design I made the several miles to Hurstbourne Baptist in time to enjoy several servings and flavors along with the fellowship of fellow church members.

Who said the summer delights are not what they used to be? We say there's no day like yesterday and there really isn't. But there is no day like today and our children when grown will be talking about the good old days of the 1970's. Thank God for yesterday and today. Let us not miss today's delights by being preoccupied with memories of yesterday.

BAPTIST FORUM



KENTUCKY CONTRIBUTIONS

Dear Editor:

Each year the Baptist Convention of Maryland leases the entire campus of Hood College, Frederick, for a week of intensive study and activity relating to every phase of Baptist life.

The 1970 assembly was most successful and much of the success is the contribution made by several Kentuckians.

Dale Moody, professor of theology at Southern Seminary, was most scintillating in his teaching of Romans and the Letters of John to pastors and adults.

Walter Jackson, III, chaplain at the Kentucky Baptist Hospital, led two conferences daily on counseling (for pastors) and personal and family problems (for adults). Jackson's family attended the assembly with him and all were well received and much appreciated.

Mr. and Mrs. James Whaley and Miss Mickey Martin of the church training department of the Kentucky Baptist Convention led conferences in that field.

Feedback from conferees revealed their contributions were most helpful.

On behalf of all Maryland Baptists, let me express our deep appreciation for the contribution from these Kentuckians.

Lutherville, Maryland R. G. Puckett

A PUBLIC THANK YOU

Dear Editor:

I would like to write a word of commendation concerning Bobby Helton, pastor of Ballardville Baptist Church. With the help of Mrs. James R. Smith, a member of Ballardville, Helton arranged for the young people of our church to assist in Vacation Bible School work at the old Magoffin Baptist Institute and in the near area.

Helton and Mrs. Smith took three young people from the Ballardville area. Our church sent three adults and twelve young people. They led two Bible Schools — one in the morning; one in the evening — with enrolments of 16

and 32. Our young people returned thrilled at the experience. Never had they worked harder or lived under such awkward conditions; yet, never had they learned compassion and love from such first-hand experience. They loved the mountain children and the mountain children loved them. Already we are talking about a two-week school next summer.

So I want to publicly thank the Ballardville Church and pastor Bobby Helton for making this possible for us. And I want to thank Oneida Institute and Kentucky Baptists for letting us use Magoffin and making it possible for some city Tennessee Baptist young people to experience the thrill of being mountain missionaries. Please let us come again next year.

Nashville, Tennessee John B. Daley

What Are Baptists Thinking?
Western Recorder
Readers Know

Seminary Adds Urban Affairs Expert

The former director of the Neighborhood Development Corporation, a non-profit organization sponsored jointly by churches and other interested institutions in the old Louisville areas, has been appointed assistant professor of church and community at Southern Seminary in Louisville.



McSwain

Larry McSwain's appointment is seen by seminary officials as one step toward helping involve its students in constructive projects within the Louisville urban community.

In addition to his teaching role, McSwain will help direct the seminary's field education program, which encourages students to work in church-related activities, including inner-city ministries. Each student at the seminary is required to complete five semesters of work in the program.

A former research assistant at the University of Louisville Urban Studies Center, McSwain has been vitally interested in the changing social patterns of Louisville and their effect on the quality

of life. He came to Louisville in 1968 to work on his doctor of sacred theology degree with the emphasis of his work on relating Christianity to the needs of urban areas.

McSwain has also helped write three works on urban conditions in Louisville. These include "Old Louisville: A Challenge, An Opportunity," "Floyd Street Revitalized: A Study by the Manly Area Council," and "Why People Will Move: A Study of Inner-City Families."

A graduate of Oklahoma State University in Stillwater, Oklahoma, and Southwestern Baptist Theological Seminary in Fort Worth, Texas, McSwain recently completed work on the STD degree which he will receive from Southern Seminary in December, 1970.

Remember
Western Recorder
in this year's
church budget



TOUR — The 48 member youth choir of the First Baptist Church of Mt. Washington has just returned from a youth choir tour and witnessing campaign that took them into Tennessee, Georgia and Florida. In addition to performing the youth musical "Happening Now" five times during the week, the group spent two days on the Brighton Seminole Reservation on Lake Okeechobee in a witnessing campaign. The young people shared their testimonies personally in addition to singing at the evangelistic services. Mt. Washington pastor Wendell Romans did the preaching. The choir was led by Bill Moxley, church minister of music. The young people did odd jobs during the summer to help defray the cost of the tour. Altogether they raised over \$1,300. They also participated in special study programs to prepare them for the witnessing campaign.



Missionaries at work

James Cecil of Hong Kong, one of our Southern Baptist foreign missionaries, was speaking to our BWA tour group in the Hong Kong Hotel, telling of God's blessings upon our growing mission work in that great colony-city. He concluded with appreciation for Baptists in the homeland, for their prayers, their concern, their contributions through the Cooperative Program, and "We would not be here if it were not for you Baptists back home." He sat down. I promptly replied, "True, you would not be here were it not for our support and prayers; yet it is equally true that we, as Kentucky and Southern Baptists, would not be here carrying out the Great Commission of our Lord, if it were not for you." We send them. They go for us. God moves us both to missionary effort through His Spirit. Thank God for our missionaries around the world — so many of whom we met with, prayed with, and "saw" with during our world tour.

Our test in missions

August 31 will end this Convention mission-budget year for Kentucky Baptists. This is the month to catch up with our offerings for our church and our church offerings for the Cooperative (world mission) Program. We will be keenly tested in our sharing the tithes of the people this month and, therefore for this year ending with gifts mailed and postmarked not later than August 31.

Largest amount needed

If we reach our full annual goal of \$4,000,000 by August 31, it will require more than we have ever given during any August in our history!

As of July 25, we had given \$3,472,906.50 — more than any other year — but still \$527,093.50 to be received from the churches in 37 days, not later than mailed gifts postmarked August 31 — to reach the full goal. Our August records for the past years:

August 1966	\$403,320.72
August 1967	477,118.68
August 1968	459,883.45
August 1969	383,797.22
NEEDED, August 1970	527,093.50

Your church can

Your church can catch up with all it budgeted or pledged for the Cooperative Program. It can vote to give an extra offering or the surplus at the end of the month. And, whatever it sends for August, mail it before or not later than "postmarked August 31." You can pray for other churches, too.

Staff Changes

Northern Ky. Calls Jones, Lambert Resigns

George A. Jones has begun his ministry as executive secretary of the Northern Kentucky Baptist Association. He moved to the post from Beaufort, South Carolina, where he was pastor of The Baptist Church of Beaufort from 1955 to 1969 and more recently has served as administrator of the Bay View Geriatric Center-Nursing Home.

Jones is a native of North Carolina but spent most of his ministry in Kentucky before going to South Carolina. He is a graduate of Southern Seminary with both the ThM and ThD degrees. He served as associate in the Sunday School department of the Kentucky Baptist Convention and from 1949 to 1955 was the pastor of the Lawrenceburg Baptist Church.

Jones comes to the mission post after extensive experience in denominational service. In the Kentucky Baptist Convention and the South Carolina Baptist Convention he served on several committees and has been moderator of local associations in both states.

Mrs. Jones is the former Evelyn Masden of Shepherdsville, Kentucky.

The Northern Kentucky mission post has been vacant since the retirement of Chase Jennings 15 months ago.

W. Knox Lambert, pastor of the Immanuel Baptist Church, Paducah, has resigned to accept the pastorate of the First Baptist Church, St. Matthews, South Carolina. His last service at Immanuel was July 26.

Lambert came to Immanuel in November, 1968, from the Grace Baptist Church in Sumter, South Carolina. Earlier pastorates include Central Baptist Church, Martin, Tennessee, and First Baptist Church, Bolivar, Missouri. While in Bolivar he was also an instructor in theology and sociology at Southwest Baptist College.

A native of Petersburg, Tennessee, Lambert is a graduate of Union University, Jackson, Tennessee, and New Orleans Baptist Seminary. He did post graduate study at Central Baptist Seminary in Kansas City.

Vance Davis, a student at Southern Seminary, has been called as pastor of the Westside Baptist Church in Louisville. Previously he worked with students at the University of Louisville medical center.

The new pastor was recently ordained by the Woodland Baptist Church, Middletown, where he was a member before accepting the pastoral position.

David Akers, former pastor of Vanceburg Baptist Church in Greenup Association, is now pastor of Arcade Baptist Church in Louisville. Arcade Church is

in the Long Run Association of Baptists.

William A. George is the new pastor of the Swiss Colony Baptist Church in Laurel River Association. He goes to that position from Stanton. George began his service August 1.

James Crawford has accepted the pastorate of the Geneva Baptist Church in Green Valley Association effective July 21. A native of Texas, Crawford attended New Orleans Seminary before accepting the Geneva church. The new pastor and his wife, Claudette, have three children.

Rodney Van Dyke resigned as minister of education and youth at the Fern

Creek Baptist Church, Louisville, to assume a similar position with the First Baptist Church of Cleveland, Tennessee. A native of Alabama, he is a graduate of Southern Seminary. For the last two years he has served the Fern Creek church while doing graduate work at the seminary.



Van Dyke

William R. Whitlow has accepted the pastorate of the First Baptist Church of Clinton effective August 1. He resigned the pastorate of the Highland Park Baptist Church, Jackson, Tennessee, to accept the new post.

During the six years Whitlow served the Highland Park church, the congregation added 365 by letter and 113 by baptism. A parsonage and an educational building were also constructed under his leadership.

Gene Thompson, minister of social work and counseling at Walnut Street Baptist Church, Louisville, resigned effective August 8. He will become minister of community missions for the Broadway Baptist Church, Fort Worth, Texas. It was from the Broadway church that Thompson came to Louisville five years ago.

Rockford Lane Baptist Church, Louisville, has called Eugene Coates as minister of music. He has served in this same capacity at the Stetson Baptist Church, Deland, Florida; Cold Spring Baptist Church, Cold Spring, Kentucky; Nicholasville Baptist Church, Nicholasville, Kentucky; and First Baptist Church, Benton, Kentucky.

Coates has served as music teacher at Cedarmore for Junior Music Camp for a number of years. He and his wife, Vera, and their two sons, John and Danny, will make their home at 4800 Joy Lovene Drive, Louisville.

Earl Kingrey was ordained to the work of the gospel ministry by the Grider Memorial Baptist Church, Glasgow, Sunday afternoon, July 12. Kingrey has been called as pastor of the Cedar Grove Baptist Church near Glasgow. He was in business before answering the call to the ministry and now resides in Glasgow with his wife and six children.

Jack Birdwhistell, a student at Southern Seminary, has accepted the pastorate of Canmer Baptist Church in the Liberty Association.

Bert Blevins has accepted the pastorate of Union Baptist Church, Vanceburg, in the Greenup Baptist Association. He came to Union Church from a mission of Tullahoma in Tennessee.

The new pastor at Greenbriar Church in Boone's Creek Baptist Association is O. J. McElroy. He replaces Harold Calmes who was interim pastor during the period the church was seeking a new pastor.

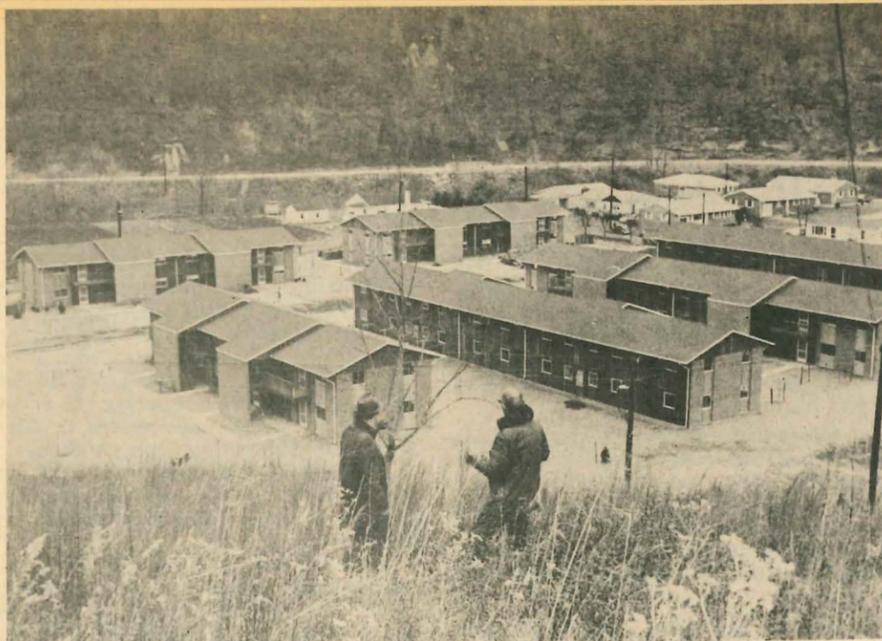
Ronald W. Shrum is the new pastor of Salem Baptist Church, Liberty Association. He came to Salem from East Moline, Illinois.

Bob Simpkins is the new pastor of Lola Baptist Church in Ohio River Association.

Benton, First Missionary Baptist Church has called John Wood as their minister of music. He comes to Benton from Metropolis, Illinois.



50 YEARS — Mr. and Mrs. Charles D. Bean of Cox's Creek celebrated their 50th wedding anniversary June 30. In honor of this occasion a community-church reception honoring the Beans was held on Sunday, June 28. The Beans are members of the New Salem Baptist Church in Nelson County. He has been a deacon and the church clerk for many years. Mrs. Bean has been an active worker in the adult Sunday School department. Their daughter, Jane Ray Bean, is the wife of Bob Denny of Lexington, who is executive secretary of the Baptist World Alliance.



Officials look down on six of the ten units of rent subsidy housing constructed by the Church Housing Association of Prestonsburg.

Levite Or Samaritan: A Church's Reaction To People's Woes

By Bob Terry,
Assistant Editor

Driving along the highways of Floyd County, one is impressed by the new, modern and, in many cases, expensive homes under construction. But if the traveler turns onto some of the dusty dirt roads that wind back into the mountain hollows, he can still come face to face with pockets of poverty that used to characterize the eastern Kentucky mountain area.

"We know there are still people living in poverty, that they have poor diets, often need clothes and live in very substandard housing," said Bill Jagers, pastor of the Irene Cole Memorial Baptist Church in the county seat town of Prestonsburg.

The Baptist pastor offered the awareness of the social problem as part of the explanation why his church participated in a program to build 75 units of rent supplement housing.

"We knew about this problem and saw a way to help. If we hadn't helped, then we would be wrong. We would be like the priest and Levite who passed by the needy stranger instead of ministering to his woes," the pastor declared.

"Helping the needy stranger" in this instance meant serving as chairman of the Church Housing Association of Prestonsburg, Inc., for Bill Jagers. For the church he serves it meant doing without a pastor part of the two years' planning and construction time. The demands of the proposed apartment complex took the 39 year old pastor to Louisville more times than he cares to remember. When he was in town the

letters, telephone calls, conferences, paper work and other details often had him going in circles, Jagers confessed.

Deacons and other laymen had to take up the slack in the church's on-going program to allow their pastor the freedom to work with the Housing Association.

It also meant having a layman serve with their pastor on the board of directors of the Housing Corporation.

The result of the efforts was the first rent subsidy housing program in the Appalachian Mountains.

The Irene Cole church, together with seven other churches, representing five

denominations, formed the Church Housing Association of Prestonsburg, Inc. Each participating church sent its pastor and a layman to form the corporation's board of directors. The 16 member board reflected the beliefs of Baptists, Presbyterians, Methodists, Episcopalians, Christians and Church of God adherents.

After facing the critical housing shortage in the area, the directors decided to seek an FHA loan to help finance the project's total estimated cost, \$850,000.

"It was totally impractical to expect private enterprise to build apartments in this area," the Elizabethtown native explained. "Only 10% of the land here is usable for this type project." He pointed out that 80% of the land is tilted and 10% is below the high water mark.

"FHA officials were shocked when we had to pay \$46,000 for 4.2 acres of land," Jagers added, "but land is expensive up here."

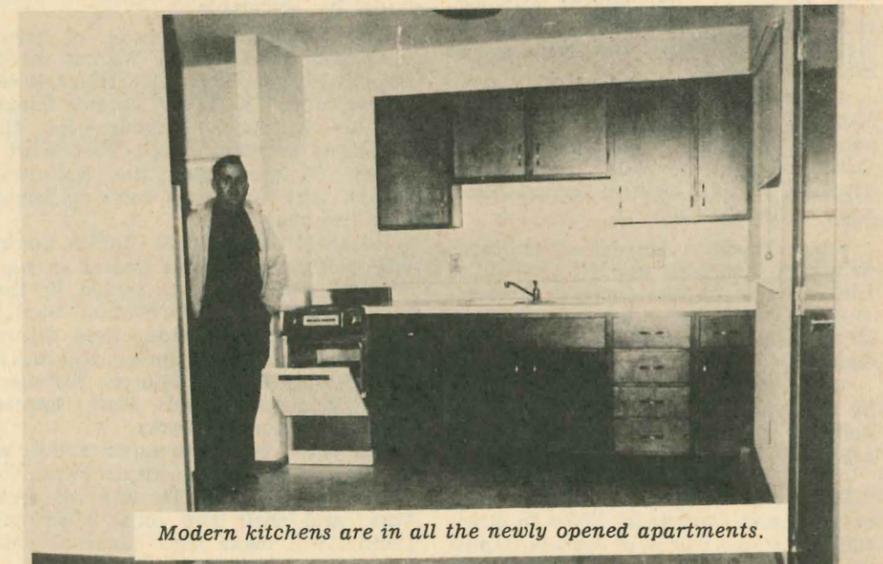
"No company could afford to buy land, build and then rent because the rent would be prohibitively high for the people who need help."

Jagers said the churches realized that if anyone was going to help the people living in substandard housing, it would have to be the churches.

Most of the people responded favorably to the idea of the church becoming involved in the housing project, he recalled. "People were delighted they could do something to help the community."

The pastor explained that the Irene Cole church has a history of helping people with needs. Under former pastors, such as Ira McMillen, the church began providing transportation to and from the hospitals, mental health clinics were sponsored, a Goodwill type ministry was begun and clothes were furnished to the needy.

In addition church members helped



Modern kitchens are in all the newly opened apartments.



Even the bleakness of January cannot hide the attractiveness of the apartments.

persons find employment and counselled youngsters who planned to quit school.

"This housing program is not just a one-shot deal for us," he said. "It is part of a continuing program to care for the total needs of people in and around Prestonsburg."

Along with its strong social involvement, the church maintains an equally strong evangelistic effort. During the last revival effort, 20-25 persons made professions of faith in Christ. In each of the last two years, the Prestonsburg church reported 38 baptisms.

The pastor explained that these are not necessarily the same people physically helped by the church.

"We aren't in this housing program, for instance," he pointed out, "to get more members for our church. Right now, in fact, there isn't a single family from the housing unit attending Irene Cole."

Jagers declared, "Our people feel good about being a part of providing a child or older person or anyone else with warm, safe, good housing in place of the shanties some of these people lived in."

Under FHA stipulations, persons receiving rent subsidy pay one-fourth of their total salary toward their apartment rent. As their wages increase, their rent increases proportionately until the total amount is assumed by the renter.

If there are no families desiring rent subsidy housing, anyone may live in the complex, paying all of his rent.

"This arrangement allows us to help a family while they help themselves," the former Jackson, Kentucky, pastor explained. "When they reach the point where they can make it on their own, then we help another family."

The idea that no families will be on

a waiting list seems more fantasy than fact, at least in the foreseeable future. The 75 units were filled almost immediately after the January opening and the clamor for additional units is great.

Due to the critical housing shortage in the Prestonsburg area, the city is planning a 78 unit apartment complex but sources indicate this will not begin to meet the demands for adequate housing.

Several by-products of the housing project have also benefited Prestonsburg. The construction project provided jobs for residents. Some residents are now using skills learned on the project

to support themselves and their families. New taxes flow into the city and county treasury with the apartment complex on the tax roll and a spirit of comradeship prevails among the churches after sharing their resources in the accomplishment of a common goal.

Because it was a first, the Prestonsburg group is now used as a model. Currently, five other ministerial groups in eastern Kentucky are examining the project to see if they can form similar non-profit groups to help alleviate the substandard housing in their part of the Kentucky mountains.

"The people here have found a real joy in their Christian lives by ministering to other people," Jagers revealed. "Serving the Lord with these people is sometimes painful, sometimes joyful, but it is always a growing experience for me."

Brotherhood Workers Available Across State

The SBC Brotherhood Commission has conducted a survey throughout the United States which reveals that more than 16,000 men have been trained in 1,138 conferences to prepare leaders for the program of men and boys as conducted by churches.

The state brotherhood department and the brotherhood commission joined efforts in preparing 88 Kentucky men to serve as instructors in the two Shaping the 70's conferences conducted earlier this year.

To date, more than 835 men from Kentucky churches have been trained in principles of Brotherhood work which include the program refinements for the 1970's.

Churches or associations needing information concerning men locally who could be of assistance to them may write the state brotherhood department. State brotherhood director Forrest Sawyer said churches should be aware that in the proximity of every association there has been at least one man, in most instances two or three men, qualified to interpret the program of missionary education for Baptist men and boys that resides under the umbrella term "Brotherhood."

Pastor, Director Workshops Planned

Immanuel Baptist Church, Elizabethtown, and First Baptist Church, Pikeville, will host this year's workshops for pastors and Sunday School general officers.

Meeting at Elizabethtown, September 4-5, the pastors, Sunday School directors and ministers of education will participate in conferences, view new materials and receive instruction from Sunday School Board personnel.

Stuart Arnold will represent the Sunday School Board at the first meeting. The following week at the Pikeville workshop, Howard Halseil will be the out of state guest.

Each workshop follows the same pattern. Friday at 7:30 p.m., local time, the workshops begin. Each concludes with lunch Saturday noon.

Speaking of the Conference, Roy Boatwright, secretary of the state Sunday School department, observed that Sunday Schools will grow with proper leadership.

"The problem is getting our leaders informed on the new Sunday School techniques," he said. "All pastors, ministers of education and Sunday School directors need the information presented at these workshops as we move into 1970-71 with new materials and organization."



Jagers

People And Places

Mrs. W. H. Jaegle, secretary-treasurer of the state Woman's Missionary Union, was honored Tuesday evening, July 28, by the Long Run Association WMU. Mrs. Jaegle was cited for her 40 years of WMU work and received a gift at the meeting held at Deer Park Baptist Church.

Also honored at the meeting was Mrs. C. P. Gunther who retired July 31 as Woman's Missionary Society leader for the state organization. The association presented her with a gift also.

Gerald B. Masden and Paul W. Dunn have been licensed to preach by East Audubon Baptist Church of Louisville. Masden, 53, was a Naval Ordnance employee until he was forced to retire due to ill health. He plans to do supply preaching and work in mission points.

Dunn, 18, plans to enter Georgetown College in September. He is the son of Mr. and Mrs. J. C. Dunn and is the second son of the Dunn's to enter the ministry.

Owen S. Risk, Jr., is the East Audubon Baptist pastor.

The Deep Creek Baptist Church, Mercer Association, Harrodsburg, reports 21 professions of faith in recent weeks in Vacation Bible School and a summer revival. The evangelist for the revival was Dolphur Price of Chattanooga, Tennessee. Stanley Chaney is the Deep Creek pastor.

Salem Baptist Church, Shelby Association, combined a dedication service for

a renovated sanctuary with the celebration of the 159th anniversary of the church. The dedication service was on August 2, 1970, with former pastors taking part on the program. All former members and friends were invited to return to Salem for the special date including a picnic lunch after the morning worship service. A. J. Hensley is the Salem pastor.

Mr. and Mrs. R. F. Doll recently celebrated their 60th wedding anniversary. Doll, moderator of the Long Run Association, was pastor of Immanuel Baptist Church, Louisville, for 19 years. He also was pastor of the Beechland Baptist Church, Pleasure Ridge, for five years.

The Dolls have three children, nine grandchildren and ten great grandchildren. They currently live at 2016 Rockford Lane.

Sulphur Fork Association sponsored a mission tour for its young people June 21-27. Twenty-one teenagers, together with five adults, assisted in Vacation Bible Schools and a youth revival at Pippa Passes area of eastern Kentucky.

The group was led by associational missionary Jack Munday and Crestwood Baptist Church pastor Richard Bielski.

Mayfield Creek Baptist Church in West Kentucky Association ordained David Gray to the gospel ministry during special services Sunday, July 19. The ordaining council consisted of ten ministers and four deacons. Gray has been called as pastor of the New Haven Baptist Church, Dover, Tennessee.

Bethlehem Baptist Church, Louisville, will hold a reception in honor of the twenty-fifth wedding anniversary of

Mr. and Mrs. Ercil Barker. Barker is pastor of the church. All friends are invited to attend the reception August 23, at 2:00 p.m., at the church.

J. J. Owens, Old Testament professor at Southern Seminary, is serving as interim pastor of the Kenwood Baptist Church in Louisville. In the July business meeting the church elected a seven member pulpit committee to seek a new pastor for the church.

Revival Reports

Leitchfield Crossing Baptist Church, near Munfordville, was led in revival July 12-23 by Theodore McCubbins, pastor of Nolin Station Baptist Church, Sonora. Pastor Harold Srygler reports six professions of faith, five additions by baptism, two additions by letter and ten surrendering to special Christian service.

First Baptist Church, Turners Station, was led in revival July 13-18 by its pastor, Tony L. Berry. A total of seven decisions were reported with four coming for baptism.

The Sandusky Chapel Baptist Church was recently led in revival by R. C. Sandusky. Pastor Anson Perkins reports 49 additions by baptism and five by letter.

Cove Baptist Church, Long Run Association, was led in revival July 6-12 by Larry Doyle of Glendale Baptist Church, Bowling Green, and a youth team from Western Kentucky University. Roy Miller, pastor of the church, reports 12 professions of faith and other meaningful decisions.

Providence Baptist Church, Boones Creek Association, recently closed a revival effort with Jim Henry, pastor of Kerby Knob Baptist Church, serving as pastor. Pastor James Chrisman reports 13 baptized at the close of the revival.

Hodgenville To Host Historical Society

First Baptist Church of Hodgenville will host the 1970 session of the Kentucky Baptist Historical Society when it convenes Friday, August 14.

Highlighting the session will be an afternoon tour of the historical sites in Hodgenville and LaRue County. A dinner meeting will follow at 6:00 p.m., with the evening session beginning at 7:00 p.m.

Those wishing to attend all three events may make reservations by contacting the First Baptist Church. Those planning to attend the dinner and evening session should also make reservations.

The meetings are open to all interested persons. President of the society is Leo T. Crismon of Louisville. Wendell Rone of Owensboro is vice president and George Jewell, Louisville, is secretary.

FMB Elects PR Consultant, Appoints 26 To Mission Fields

The Southern Baptist Foreign Mission Board elected a public relations consultant and commissioned 26 new missionaries during its July meeting in Richmond, Virginia.

Richard M. Styles, former director of development and public relations for Virginia Intermont College, Bristol, Virginia, will begin his public relations duties with the board about September 1. He will coordinate the public relations task of the board's mission support division and will be directly responsible to the division director, Jesse C. Fletcher.



Styles

Styles, a 35 year old Baptist layman and deacon from Albuquerque, New Mexico, directed the board's eight week training session for missionary journeymen at Meredith College, Raleigh, North Carolina, this summer. He has assisted in journeyman training every summer since its inception in 1965.

The new career missionaries are Mr. and Mrs. Fred M. Allen of Fort Worth, Texas, appointed to Guyana; Mr. and Mrs. Charles D. Brock of Coon Rapids, Minnesota, to the Philippines; Miss Betty Lynn Cadle of Denver, Colorado, to

Rhodesia; Mr. and Mrs. Donnell N. Courtney of Jasper, Texas, to Guatemala; and Mr. and Mrs. John H. Faulkner of Sherman, Texas, to Rhodesia.

Also, Mr. and Mrs. L. Wayne Gresham of Arlington, Texas, to the Philippines; Mr. and Mrs. Lawson E. Jolly, Jr., of Clearwater, Florida, to Costa Rica; Mr. and Mrs. Jim K. Maroney of Wichita Falls, Texas, to Ghana; and Mr. and Mrs. Clyde N. Roberts of Kenner, Louisiana, to Mexico.

Mr. and Mrs. Maroney will be returning to the Baptist school in Kumasi, Ghana, where they served in 1967-69 as missionary journeymen.

Employed as missionary associates for terms of four or five years are Miss Lois E. Calhoun of Germantown, Ohio, in Jordan; Mr. and Mrs. R. H. Falwell, Jr., of Nashville, Tennessee, in Hong Kong; Mr. and Mrs. Elton P. Gray of Biloxi, Mississippi, in Okinawa; Mr. and Mrs. V. Merle McDonnough of Jonesboro, Arkansas, in the Philippines; and Mr. and Mrs. Lehman F. Webb of Hot Springs, Arkansas, in Singapore.

Mr. and Mrs. Falwell recently returned from a year in Hong Kong where he was pastor of Central Baptist Church and a teacher of New Testament in the Hong Kong Baptist College and Seminary. Falwell had previously been with the Baptist Sunday School Board in Nashville for nine years. (BP)

High Court Dockets Sectarian Aid Case

The U.S. Supreme Court has agreed to hear a case involving federal grants to sectarian colleges. The decision will affect many Baptists and other denominational schools.

At issue in the case are two questions, according to Leo Pfeffer, attorney for 15 Connecticut residents:

1) Does the Higher Education Facilities Act of 1963 authorize federal funds for construction of facilities at institutions controlled by religious groups and organized for or engaged in the propagation of the doctrines, teachings and practices of the religious body, so long as the facilities so financed are used solely for secular purposes?

2) If the act does authorize such expenditure, does this provision violate the First Amendment to the Constitution which forbids laws respecting an establishment of religion and prohibiting the free exercise thereof?

The appeal to the Supreme Court came after the three-judge U.S. District Court of Connecticut dismissed the case. The Connecticut court in effect held that the Congress intended to include

expenditures at church-related colleges provided the facilities were not used for sectarian instruction or religious worship.

The district court also held that the Higher Education Facilities Act of 1963 so construed was constitutional.

Four colleges in Connecticut, which are controlled and conducted by religious orders and the Roman Catholic Diocese of Bridgeport, are the objects of the suit.

In his brief before the Supreme Court, Pfeffer said that "we did not contend in the court below nor do we contend here that all church related colleges and universities, no matter how tenuous the relationship, are excluded from the benefits of the act."

"On the contrary," he continued, "the entire thrust of our trial evidence was to show the extent and intensity of religious teachings and practices in the four institutions joined as defendants, none of which denied that they were church-related."

A decision in the case is expected within less than twelve months. (BP)

Large Carolina Church Elects Women Deacons

Four women have been elected to the board of deacons at Myers Park Baptist Church in Charlotte, North Carolina.

Although a news agency cited the incident as possibly the first for Southern Baptists, several North Carolina churches are known to have women deacons.

In Kentucky last year, two women were elected deacons at Faith Baptist Church, Georgetown.

No information is available as to the extent of the practice in other states of the Southern Convention, but it is not widespread.

At Myers Park Church last year, there was talk of electing women to the board, a staff member said, but it was discovered that the church's by-laws indicated only males were eligible.

The congregation of the 1,650-member church later voted to delete the word "male" and add the word "persons," according to Leonard Wilmot, one of Myers Park Church's three ministers of education.

Three of the women in Charlotte were elected from four names presented by the church's nominating committee. The fourth was elected from the floor, Wilmot said.

Eight men were named to the 50 "person" board at the same election.

Mrs. C. W. Upchurch joins her husband on the Myers Park board of deacons, Wilmot said.

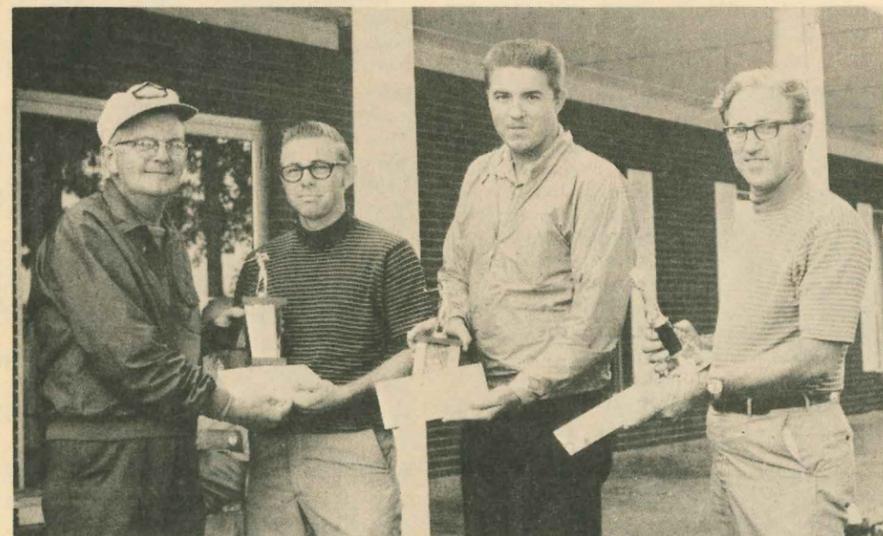
The husbands of two others, Mrs. Robert Laine and Mrs. E. F. Kratt, have served as deacons but are not presently on the active board. The fourth is Mrs. R. S. Dickson, widow of a deceased deacon and one of the 12 founders of the church. (BP)

Phelps Accepts Dallas Baptist College Post

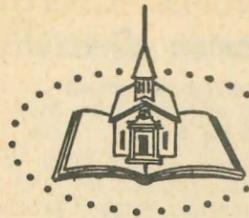
Ralph Phelps, former president of Ouachita Baptist University in Arkadelphia, Arkansas, has been named dean of administration at Dallas Baptist College.

The 48 year old Phelps is currently vice president for development at Mercer University, Macon, Georgia, and served for a period as vice president and trust officer of a bank in Little Rock, Arkansas, after leaving the Ouachita post.

Before assuming the Ouachita presidency in 1953, Phelps was associate professor of Christian ethics at Southwestern Baptist Theological Seminary, Fort Worth. In 1967 he took a six months' leave of absence from Ouachita to become director of the Office of Economic Opportunity's regional office in Atlanta. (BP)



WINNERS — Joe Asher, left, director of financial aid for Campbellsville College, presents trophies and scholarships to the winners of the first invitational golf tournament for Baptist pastors and church workers, held at Campbellsville Country Club. Winners were, left to right, Gib Tucker, pastor of Hiseville Baptist Church, championship flight; Guy Wilson, pastor of First Baptist Church, Lithonia, Georgia, first flight; and Grady Randolph, secretary of Kentucky Baptist Foundation, second flight. Tucker and Wilson presented their \$200 scholarships to Bruce Bunch, a 1970 high school graduate who will enter Campbellsville this fall. Randolph assigned his \$200 scholarship to Bruce McCrary, son of Bobby McCrary, pastor of Highland Park Baptist Church, Louisville. McCrary plans to enroll next summer.



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for August 16, 1970)

LIFE AND WORK SERIES

A Privileged People

I Peter 1:1-12

When this Epistle was written, persecution seemed to be a popular pastime and to kill a Christian was considered to be a laudable ambition for the average Roman soldier. This letter was written to strengthen Christians who had escaped death and who in various lands were passing through fiery trials which tested their faith in Christ. Through the intervening centuries millions of faithful Christians have been subjected to severe persecutions on account of their devotion to Christ. The children of God, who live in obedience to His will, may expect the opposition and persecution of the world. Those who encounter persecution should receive a great encouragement from this Epistle.

Cognizant of their hardships, Peter reminded them that God was still living, that He would certainly sustain them and that He would ultimately give them a great victory.

Peter's doxology in verse three reveals reverence, gratitude and love. It is an expression of genuine praise to God for His great, abundant, plenteous and eternal mercy which He had gratuitously bestowed upon His children. Glorious hope had been restored to their despairing souls and had taken such complete possession of them that they were exultant, radiant and overflowing with joy. To the fact of Christ's resurrection Christians, then and now, owe the triumph of hope over despair and life over death.

The inheritance to which the Christian is heir and in which he is to share, is not something that he has earned. An inheritance is not something one earns but it is something that comes to him as a gift from God because of his having experienced the birth from above.

It is not surprising that Peter frequently reverted to the fact of Christ's resurrection, which was the turning point in the history of the human race. This inheritance about which Peter writes is incorruptible, imperishable, undefiled, unfading and secure. It can neither decay nor be taken away. Having been obtained through the sufferings and obedience of Christ it is un-

defiled and spotless. Its beauty will never fade for it is beyond the blight of change. Since it is reserved in heaven, it is safe from all danger.

The Christian hope is one that is ever-living; therefore it has a tremendous influence on the thoughts, feelings, outlook and conduct of the Christian. What a joy to the believer in Christ to know that he is being "kept by the power of God" for that inheritance in heaven! Salvation originated with God, was made available by Christ and He is the One Who will perpetuate it.

It is certainly strengthening and encouraging to know that, in spite of all the powerful, evil forces in the world, God's children are protected and kept by His power. When they received Christ as their personal Saviour, they were saved from the penalty of sin. Through the indwelling of the Holy Spirit and the strength which He imparts to them, God's children are being saved from the power of sin. Their salvation will be complete when they are delivered from the presence of sin upon their going to be with the Lord.

INTERNATIONAL SERIES

Pride And Arrogance

Genesis 11:1-9

Pride and arrogance have been the undoing of multitudes through the centuries. When men exalt themselves and strive for self-glory instead of glorifying God, it is a certainty that divine judgment will be pronounced upon them sooner or later.

God divided the earth among the sons of Noah and commanded them to "go forth and replenish it." In obedience to His command they journeyed toward the west and settled on the plains of Shinar.

A purpose

God's purpose was to scatter the people for enlargement and for the replen-

Peter reminded his readers that Christ was the only proper object of their faith and love. When faith and love are properly related to Christ, the Christian becomes the recipient of an unspeakable joy. Christians are the only people who can "rejoice with joy unspeakable." This exultant joy is "unspeakable" in that it is of such a character that it is utterly impossible to tell it all out to others. In other words, this joy is beyond all description.

Christians are happy because they know that their sins are forgiven. There is no joy like that which comes from knowing that your sins are all forgiven and blotted out and that God does not hold them against you any longer. It is also a tremendous joy to know that you are an heir of God and a joint-heir with Christ. There is nothing comparable to being an heir to all that God is and has. Christians also rejoice in knowing that they have been set free from sin's power. They rejoice in their knowledge of the fact that Christ has saved them and delivered them from fear — fear of life, fear of death and fear of what comes after death.

ishment of the earth, but His purpose was not acceptable to the people. It was their purpose to thwart the will of God by staying together. Their purpose was to oppose the will of God and live as they pleased. They thought they could get along very well without God. Consequently, the people exalted their wills above God's will.

A program

Their program called for a united effort (Genesis 11:3-4).

A little knowledge had caused them to become conceited. A small accession of power had made them arrogant. Their desire to build a tower had its origin in their deliberate, determined and enthu-

siastic hostility to the divine purpose. They made the tragic mistake of leaving God out of their reckoning. They wanted to build something in their own honor. In proposing to build a tower to heaven they were attempting the impossible. With their ambition had gone wild.

The building of the tower of Babel was an outstanding example of the sin of pride. People are always trying to make themselves bigger than they are, even if they have to declare their independence of God. Man can do amazing things, but there is a limit to his ability. After all he is a finite creature.

Since the people were so sure of their own ability, they did not feel any need of God's help. God wants to control every aspect of our lives. He will not allow man to forget Him. Man may rule God out of his calculations but inevitably there comes that moment.

A principle

The principle underlying the purpose of unity and the program of unification was that of the glorification of man. Because of their inordinate desire for fame, they said, "Let us make us a name." Any system that glorifies humanity and makes man everything has not long before it minimizes God and treats Him as if He were not anything. God did not approve of their attempt to build in order to glorify man. God was highly displeased with their work which was done independent of and in disobedience to Him. Anybody is foolish who leaves God out of his thinking, planning and working, and who tries to do as he pleases regardless of God's will.

God declared His determination to frustrate the design of the disobedient people and to accomplish His own purpose by confounding their language. The confusion of tongues at Babel came as a curse upon men for trying to be independent of God. The tower was proud civilization's attempt to reach heaven by man's efforts. Instead of permitting that, God confused their language.

They failed because they left God out of their plans. It is foolish to plan and hope for success in the truest sense if we leave God out of our plans, because He has all forces at His command.

Another reason for their shameful failure was that they were actuated by selfish motives. To live for self is to sin against self. One who lives for little self does not have much for which to live. To live for self is to sin against others, and that is all the more tragic. To live for self is to sin against God. If you want to succeed, be sure to conform to God's will for you.

A third reason for their miserable defeat was that they defied the will of God. No one has ever succeeded who deliberately refused to do the will of God. If you would avoid failure and experience success, be sure to discover and do the will of God. Are you willing to do it?

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WR

Selective Service Issues Rules For CO Classification

Selective service director Curtis W. Tarr has issued a list of criteria for the classification of conscientious objectors to war.

The new regulations are for the use of local boards as they implement Section 6(j) of the Military Selective Service Act of 1967 and the recent rulings of the Supreme Court.

The Supreme Court has been broadening progressively the interpretation of "religion" as used in the Selective Service Act. Section 6(j) of the act reads as follows:

"Nothing contained in this title shall be construed to require any person to be subject to combatant training and service in the armed forces of the United States who, by reason of religious train-

ing and belief, is conscientiously opposed to participation in war in any form.

"Religious training and belief in this connection means an individual's belief in a relation to a supreme being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views or a merely personal moral code."

In *United States v. Seegar* (1965), the Supreme Court expanded the concept of religion beyond the traditional theistic views. Recently in *Welsh v. United States* (1970) the court expanded qualification for conscientious objection even further. A key paragraph in this decision is as follows:

"If an individual deeply and sincerely

holds beliefs which are purely ethical or moral in source and content but which nevertheless impose upon him a duty of conscience to refrain from participating in any war at any time, those beliefs certainly occupy in the life of that individual 'a place parallel to that filled by . . . God' in traditionally religious persons. Because his beliefs function as a religion in his life, such an individual is as much entitled to a 'religious' conscientious objector exemption under Section 6(j) as is someone who derives his conscientious opposition to war from traditional religious convictions."

In his July 6 memorandum to local boards, Tarr pointed out that "compulsory military service legislation in the United States has always recognized conscientious objection."

He then stated that in order for a person to be classified 1-O or 1-A-O he must meet three basic conditions:

"(A) That a registrant be opposed to participation in war in any form;

"(B) That his objection be founded on religious training and belief; and

"(C) That his position be something other than 'essentially political, sociological, or philosophical views, or a merely personal moral code.'"

Tarr further explained that the objection must be to all wars and that it must be to war within the meaning of the Selective Service law, not a theocratic or spiritual war between the powers of good and evil.

"The primary test that must be used," Tarr told the local boards, "is the test of sincerity with which the belief is held."

He said that "the board should be convinced by information presented to it that the registrant's personal history reveals views and actions strong enough to demonstrate that expedience is not the basis of his claim." (BP)

An Experience With Deacon Training

By Wayne E. Ward,
Professor, Southern Seminary

The training of deacons has been almost completely ignored in most of our Baptist churches. A few instructions about where to stand for the taking of the offering or the serving of the Lord's Supper have launched many a deacon on his important journey. Only two offices of the church are explicitly and repeatedly mentioned in the New Testament: pastors (bishops or overseers) and deacons. Millions of dollars have been spent and years of training are required for the preparation of the pastor. But almost nothing has been expended for the training of the deacon.

In Kentucky, G. R. Pendergraph, head of the department of church administration and church development, with the help of deacon Robert Pogue, is doing something about this. He has been conducting retreats for deacons in various associations across the state. It was my privilege to participate in the Laurel Association retreat at London, and what an experience it was! With a filmstrip to illustrate the scriptural basis and the practical aspects of the work of a deacon, challenged by Bible study for spiritual renewal and inspired by the

personal testimony and accumulated wisdom of a life-time deacon—it was an experience to remember. We gathered on Friday evening in the First Baptist Church of London for two hours of study and inspiration; climaxed by refreshments and fellowship around the table. On Saturday morning we gathered again to study the scriptures and seek guidance for the best possible fulfillment of the office of deacon. Time for discussion, fellowship and soul-searching commitment was provided.

This is certainly a step in the right direction. Deacons all over the state—and pastors as well—are expressing their appreciation for this very fine beginning in an area of church training which has been sorely neglected in so many churches. You may want to contact the office of G. R. Pendergraph at the Baptist Building in Middletown to see about the possibility of scheduling such a deacons' retreat in your association.

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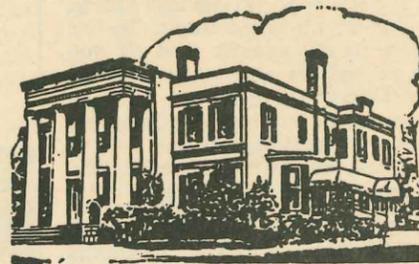
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CHESTER L. HAGER



WESTERN RECORDER

Has God Called You by Henlee Barnette. Published by Broadman Press; 128 pages.

The Southern Seminary ethics professor describes the concept of "call" based on Biblical interpretation, individual talents and stewardship of God given talents.

The Saviour's Seven Statements by Robert G. Lee. Published by Zondervan; 146 pages.

Lee uses Biblical evidence, theology, history and contemporary relevancy in interpreting the seven last statements of Christ.

The Christian Faith by Dallas M. Roark. Broadman Press; 328 pages.

This is a one volume systematic theology book with Biblical, historical and philosophical insights into the scriptures.

Dialogue Preaching by William D. Thompson and Gordon C. Bennett. Judson Press; 158 pages.

In addition to describing the historical and functional background for dialogue preaching, the authors include

sonality differences and likenesses. The book is written in conversational style.

Witness in Israel by John T. Carter. Published by Broadman Press; 64 pages.

This is a biographical sketch of Paul Rowden, former SBC missionary to Israel. It is written for early teens. The book includes pictorial illustrations.

Photographer in Lebanon by Jane Carroll McRae. Published by Broadman Press; 64 pages.

This brief, paperback edition is a biographical account of Said M. Jureidini, the first Baptist in Lebanon and the first Baptist preacher in that country.

Signs of the Second Coming by Robert G. Witty. Published by Broadman Press; 123 pages.

Witty outlines the premillennial view of the second coming, interpreting many of today's events as an indication that the event is near.

Beliefs That Are Basic by Harper Shannon. Published by Zondervan; 96 pages.

Shannon, a former president of the SBC Pastors' Conference, enlarges on 14

well as an explanation of many modern day programs.

The New Times by Albert McClellan. Published by Broadman Press; 127 pages.

The book examines the society of the 70's and the new importance of the church in the emerging society.

The Roads to God by G. Avery Lee. Published by Broadman Press; 126 pages.

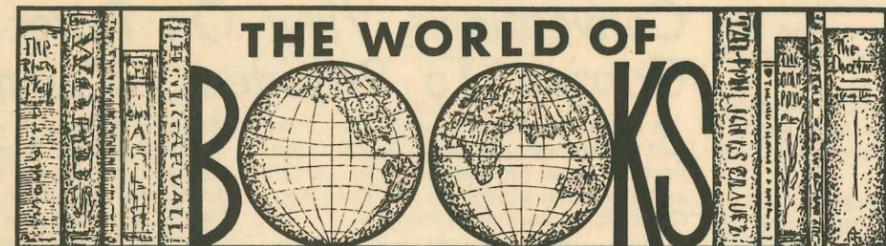
Lee illustrates various ways to find God's will by Biblical places. It makes interesting reading.

On Becoming a Group edited by John Hendrix. Published by Broadman Press; 118 pages.

Various factors in creating a group that will get its work done are discussed by various persons from across the SBC.

Guide to Writing the History of a Church by Davis C. Woolley. Published by Broadman Press; 60 pages.

Woolley gives a step-by-step process in preparing to write and writing a church history.



specific examples of dialogue preaching and scripts for use by local congregations.

Everyday, Five Minutes with God, edited by William S. Cannon. Broadman Press; 157 pages.

Eighty authors combined their talents to produce the 100 devotionals contained in this book. Each one aims at an encounter with God.

Meet the American Catholic by Philip J. Scharper. Published by Broadman Press; 151 pages.

As an introduction to the Catholic person and church, Scharper attempts to go beyond the stereotyped image of "Catholic." He presents a critical picture of the weaknesses and strengths of Catholicism.

Great Southern Baptist Doctrinal Preaching edited by Gerald Martin. Published by Zondervan; 121 pages.

Sermons by several prominent Southern Baptists on doctrinal themes have been compiled in this volume.

1+1=1 by Kay Arvin. Published by Broadman Press; 125 pages.

Subtitled "How to Have a Successful and Happy Christian Marriage," Arvin discusses the value of courtesy, communication, appreciation, handling of finances, in-laws, responsibilities of marital partners, religious faith, per-

points of theology he considers "basic" for the Christian.

Great Southern Baptist Evangelistic Preaching edited by Gerald Martin. Published by Zondervan; 104 pages.

Martin has compiled 10 evangelistic sermons by such men as J. D. Grey, Sterling Price and W. A. Criswell.

Leading Dynamic Bible Study by Rice A. Pierce. Published by Broadman Press; 128 pages.

The book tries to combine group theory with the reality of leading Bible study session. The book shows the teacher how to move, step-by-step, through the Bible study session using various group study processes. It gives six full teaching plans to show how various dynamic approaches to teaching can be used.

The Search for Blonnye Foreman by Jesse C. Fletcher. Published by Broadman Press; 144 pages.

The book is a true story account of missionary Foreman who disappeared in northern Brazil in 1955. The author uses a diary approach with flashbacks to Foreman's early life.

Mission to America by Arthur B. Rutledge. Published by Broadman Press; 271 pages.

The book is a historical account of the work of the Home Mission Board as

59 Programs for Pre-Teens by Phyllis Woodruff Sapp. Published by Broadman Press; 144 pages.

Each of the 59 programs, divided into 13 units, is designed to solicit participation and interest from children. The programs may be followed in sequence or one may be picked out for a particular use.

Children and Conversion edited by Clifford Ingle. Published by Broadman Press; 160 pages.

This is a serious study of the churches' treatment of children as they prepare to make and as they make Christian decisions. The 10 chapters treat the topic from a Biblical standpoint.

Installation Services for All Groups by Amy Bolding. Published by Broadman Press; 126 pages.

Installation services suitable for all age groups and occasions are outlined in this book. Some of the outlined services would be suitable for club use.

Hope For Our Broken World edited by Kay Lathrop Schuster. Published by Christopher Publishing House; 156 pages.

Noted religious leaders and others address themselves to such problems as prejudice, hatred, segregation, aggression, violence, poverty and discrimination. Possible solutions are offered.

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Vietnam Servicemen Build Faster Than Destroy, SBC Leader Says

Americans in Vietnam are building faster than they tear down, the director of the Home Mission Board's chaplaincy commission said after returning from a tour of military installations in Vietnam.

"The road our servicemen blaze in Vietnam today is paved with new hospitals, new orphanages, new homes — all built by our American servicemen," said George W. Cummins of Atlanta.

He added that living within these homes, orphanages and hospitals are thousands of Vietnamese children, women and men who have been fed, clothed and healed — both from sickness and the wounds of war — by these same young American servicemen.

"For any house they are accused of destroying, they have built hundreds; for any innocent they are accused of hurting, they have ministered to tenfold others; for any one life they are accused of taking, they have saved others — a thousand times over," Cummins declared.

The SBC chaplaincy head recently completed a 105-day tour that carried him to military installations in Vietnam and around the world.

Cummins quoted one chaplain as saying that "today's soldier has a greater sense of urgency," but would return to his home "wiser, more mature, perhaps even more solemn, but a man his parents and every American can be proud of."

The SBC chaplaincy leader observed that servicemen in Vietnam "are not murders, warmongers, nor are they immoral individuals because they are serving the military.

"They are God-fearing, loving, knowledgeable and patriotic Americans meeting their responsibilities to God and country," Cummins declared. He further praised the "bravery, heroism and courage" of the soldiers in Vietnam.

Cummins described the American soldier in Vietnam as "a young man who hates war and fears it, but fights it because he knows that there are worse things."

Newsmen covering the war in Vietnam overlook many positive stories because they lack "sensationalism and dissent," Cummins claimed. He explained that on his visit he encountered

many positive stories about the war that have not been told.

In an interview, Cummins did not attempt to justify the war but seemed to accept it as a reality. He strongly defended the country's military forces, however.

"The military is the finest and most effective peace force our country has and we'd better believe it," he stated. "One would not think of eliminating the city, county, state or federal law enforcing agencies — it would be suicidal, foolish, unwise."

Then he questioned: "Why do some people continue to be unwise and seek the elimination of the military and condemn the military establishment? In attempting to do so, is this not the first step toward losing all the freedoms that we hold so dear?" (BP)

Convention's View On Parochial Aid Carried To President's Commission

A White House spokesman has promised to convey Southern Baptist Convention views on public aid to private and parochial schools to the President's Commission on School Finance.

The word from the White House came from Edward L. Morgan, deputy assistant to the President, in response to a communication from John W. Baker, associate executive director of the Bap-

tist joint committee on public affairs.

The Southern Baptist Convention in Denver instructed the Baptist joint committee "to make every possible effort to communicate the opposition of Baptists to tax money for private church-related schools under any guise whatsoever to every appropriate public official."

The message to the White House by Baker conveyed Southern Baptist Convention concerns as follows:

"1. The fact that the membership of the commission which is being created to study the financing of private schools so far has only representatives favoring aid to private and parochial schools and, thereby, lacks both balance and objectivity,

"2. The proposed voucher system which, they felt, would undermine the public school system and would provide public funds for what are now classified as private and parochial schools,

"3. The increase in private and parochial schools which have as one of their goals the evasion of the integration decisions of the Supreme Court and the Department of Health, Education, and Welfare."

Baker's communication to President Nixon further said, "Our belief that tax monies should not be used to aid any religious institutions, including those of Baptists, requires that we voice opposition to the policies enumerated above."

Morgan, responding "on behalf of the President," said that he would see that the Southern Baptist Convention views would be brought to the attention of Neil McElroy, chairman of the President's commission on school finance.



CAMPUS MINISTRIES — The KBC campus ministries committee met Tuesday, July 28, at the state Baptist Building in Middletown. Pictured above, Bill Jagers, chairman, discusses with student work secretary Chester Durham, left center, the date of the dedication of the new Baptist student center at Morehead State University, pictured in the background. October 3 was the date decided on by the committee. The committee also decided to appoint a special sub-committee to explore the possibilities of a student center on the University of Louisville campus. Chairman of the sub-committee is Louis Walters. Other members are T. A. Thacker, Tom Steele and Bill Jagers. Ex-officio members are Sid Maddox, Harold Sanders and Chester Durham. Sixteen persons gathered for the committee meeting.