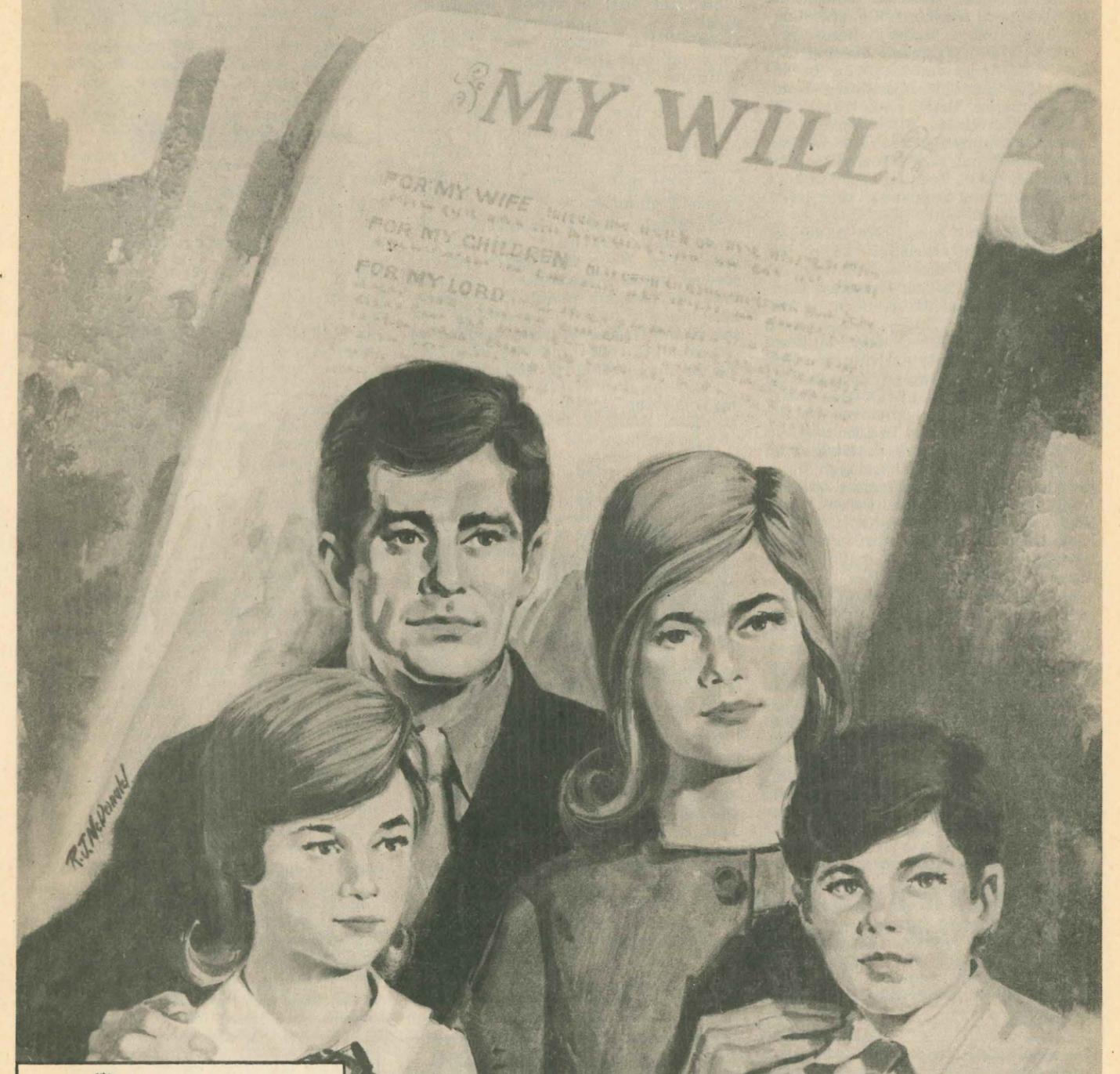


YOUR INVITATION TO  
**PEACE OF MIND**



**WESTERN RECORDER**  
JANUARY 9, 1971

January Is —  
"Make Your Will Month"

# Missionary News

**Mrs. Robert E. Amis**, missionary to Nigeria, left for emergency leave to the United States. She may be addressed at Taylorsville, Kentucky 40071. Mrs. Amis, the former Joan Scaggs of Kentucky, was born in Stanton and reared in Taylorsville. Her husband, who remained in Nigeria, was born in Corbin, and also lived in Kalamazoo, Michigan, and Barbourville and Lexington, Kentucky, while growing up.

**Mr. and Mrs. J. Frank Mitchell** are now on furlough and may now be addressed at Samuels Missionary Apts., 2825 Lexington Road, Louisville 40206. A South Carolinian, Mr. Mitchell was born in Scranton and also lived in Ebenezer, Johnston and Greenville. The former Margaret Pattillo, she was born in Birmingham, Alabama, and grew up in Florence, South Carolina.

**Mr. and Mrs. James W. Anderson**, missionaries on furlough from the Philippines, may now be addressed at Apt. 2, 5101 North Oak Parkway, Kansas City, Missouri 64118. Born in McVeigh, Kentucky, Anderson also lived in Detroit, Michigan, and Mullens, West Virginia, while growing up. Mrs. Anderson is the former Yvonne Rae (Bonnie) Williams of Bonne Terre, Missouri. They were employed by the Foreign Mission Board in 1966.

**Mr. and Mrs. James P. Kirk**, missionaries on extended furlough from Brazil, may now be addressed at 1302 Irwin Drive, Powell, Tennessee 37849. Born in Farmville, North Carolina, Kirk lived in several North Carolina towns as a boy. Mrs. Kirk is the former Masie Crawford of Louisville.

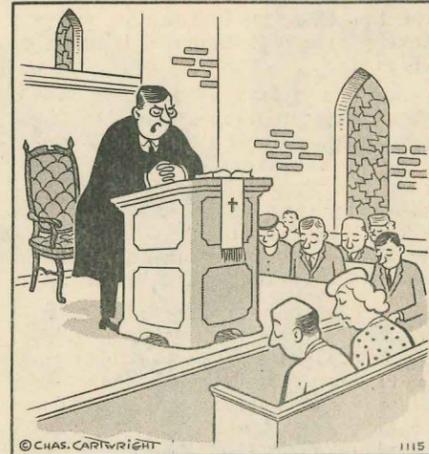
**Mr. and Mrs. A. Clark Scanlon**, missionaries to Guatemala are now on furlough in the United States. They may be addressed at P.O. Box 3173, Abilene, Texas 79604. Scanlon was the Foreign Mission Board's field representative for the Caribbean area and became field representative for Middle America on January 1. He is a native of San Antonio, Texas. Mrs. Scanlon, the former Sarah Martin, was born in Hazard, Kentucky, and lived in several Kentucky towns and in Decatur, Georgia, while growing up.

**To the field**  
**Mr. and Mrs. W. Neville Claxon**, missionaries to Dahomey, arrived October 24 in Cotonou after completing language study in France. They may be addressed at Cotonou, c/o Department of State, Washington, D.C. 20521. Both Mr. and Mrs. Claxon are Kentuckians; she is the former Emma Osborne of Winchester.

**Other**  
**Mr. and Mrs. W. Harold Matthews**, missionaries, are the parents of a fifth child, Walter Andrew, born October 23. A native of Ohio County, Kentucky, Matthews grew up on farms near there and Hartford. Mrs. Matthews, the former Clara Lee, is also a Kentuckian; she was born in Georgetown and grew up on a farm near Sadieville. They may be addressed at Southern Baptist Mission, P.O. Box 99, Davao City, Mindanao, Philippines.

**Mr. Stanley Crabb** of Louisville, father of Stanley Crabb, Jr., missionary to Italy, died November 12. A funeral service was held November 16 in Louisville. Mr. and Mrs. Crabb are Kentuckians; he is a native of Louisville and she is the former Patricia Maddux of Hopkinsville. They may be addressed Via Brennero 35, 00141 Rome, Italy.

## Church Chuckles by CARTWRIGHT



"Let all of us be jarred from our apathy . . . in a few cases thou mayest have to blast! Amen."

# DEVOTIONAL



**William Cubine**  
Central Baptist  
Church, Paris

## Good Words

Proverbs 25:11

"What's the good word?" is an old expression that is not too often used in our present society. We realize that our ways of expressing ourselves constantly change, but could it be that we just do not have many "Good Words" for our fellow man? Think for a moment about a few simple words that you and I could incorporate in our vocabulary each day that would lift the spirits of others.

"I love you, God loves you." These words are difficult to use because we at times find it hard to love some people. It is easy to say "God loves you" but it takes a big person to say and mean "I love you." If we really love others, we will find ways to express this love.

"I appreciate you" could be said many times each day for acts of kindness and concern on the part of others that we often take for granted. We have a tendency to express our appreciation for the big things that come our way and fail to recognize the little gestures of love. This expression of appreciation should begin in our homes and filter out into all our daily contacts. Unexpressed appreciation benefits no one and can become a missed opportunity of sharing Christian love. We all know individuals that are wonderful and we should tell them whenever we have the opportunity.

"Thank You." Some people go through life and feel that they owe no one a "Thank You" for anything but for those things which are costless and free. How much happiness we could bring to others if we stopped each day to say "Thank you" to at least five persons that have done a little something for us.

Our problem, however, is not with putting words together in a sentence and making them verbal but centering our lives around one word too much. The least important word in our vocabulary should be "I."

Try using some "Good Words" for others each day and you will soon find a deeper and happier meaning to life.

# Where Have All The Pastors Gone?

"Where Have All The Pastors Gone?" is the title of an article by Dallas M. Lee in the September, 1969, issue of the *Home Missions* magazine. I believe the answer to this question, to a great degree, is found in the fourth paragraph on page 8:

*Some pulpit committees will describe the perfect man — a strong preacher, a good pastor, a man not too old, not too young, who has good administrative ability and moves well among the young as well as the elderly — and then they want to pay him \$4,300. When you have difficulty helping them find a man they say: "Where are all the dedicated preachers?"*

I know some dedicated preachers who would settle for the \$4,300. No, dear reader, before you turn me off as "one of them preachers given to filthy lucre," please hear me out.

There are pastors who said that God was "calling" them out of the ministry rather than confess that their salaries were not adequate to pay for those professional necessities imposed upon the ministry by today's congregations. This permits them to bow out of the min-

By T. C. French, Jr.  
Pastor, Jefferson Baptist Church,  
Baton Rouge, Louisiana

istry gracefully, spare the church embarrassment and maintain the respect of the brethren. The popular belief that if a pastor is really "dedicated" he can live on a substandard salary just isn't so. Dedication and bill paying are two different matters. The church where this kind of attitude exists usually calls a pastor who spends most of his time worrying over household bills instead of ministering in a competent manner to the needs of his church field.

Any church that wishes to be assured that its pastor is adequately paid and who would relieve him from any unnecessary financial concern should give attention to three areas of the pastor's compensation.

### The pastor's salary

A realistic approach must be given to the pastor's monthly living expenses. His family has the same needs (sometimes more) as others. They must eat, buy clothing, pay school expenses, encounter medical, dental and optical expenses and all the other seemingly endless daily necessities that each of us must provide our family. He is expected to and therefore must be able to be an example of one who promptly pays his bills. He pays just as much for bread, eggs and milk as you do, therefore you should not expect him to live on less.

If the church doesn't furnish a home

and utilities, it should take into consideration the actual costs involved in relocating, renting or buying a home in the community where the pastor is required to live. If a home is provided, the benefit to the pastor should not be over-valued when setting his salary.

Automobile expenses should never be considered as salary. Too often church members will add this to the pastor's salary in totaling his income. What company would consider an automobile expense as part of the salary of one of its employees? The church pays an automobile expense because it recognizes that the pastor doesn't use his automobile just to go to the office. He must be able to go wherever and whenever he is called. To do this he often has to bear the expense of two automobiles.

Most congregations look upon their pastor as a 24 hour a day man. He cannot work eight hours and go home. The church, then, should take this into consideration when setting his salary. When the pastor is needed he is expected to come no matter the time of day or night. Add to this the responsibility for the administration of the church program as well as being the spiritual leader of God's saints and you have a man who cannot call his time his own.

Consider, also, your demands on the pastor's personal appearance. Most pastors must wear a suit and tie every day. No one wants to be ashamed of his pastor because of his shoes or clothing. Sometimes church members will criticize the pastor, his wife and children for their poor dress when in reality they cannot afford better.

Many pastors are expected to patronize their church members who are in business. Often they do this when they could buy for less somewhere else. Some church members will criticize the pastor for not trading with his church members when they themselves don't because of the higher prices charged. A pastor who has any knowledge of public relations recognizes that he must buy magazines, school candy, scout cookies, circus tickets, among other things, from the children in his church, not to mention the countless favorite charities, clubs and organizations to which his members solicit funds. This costs him hard cash.

Another, often overlooked, matter of great importance is the need for the pastor to exercise leadership in the stewardship of material possessions. He is expected to give generously and cheerfully to every offering that is projected either in or related to the church. The pastor who is adequately paid can do this without causing undue hardship on his family budget and the church

he serves will experience a more effective stewardship program because the pastor is able to lead out.

Experience and education is often demanded by a church but not considered when salary is set. The pastor who holds a college and seminary degree has formal education about equal to a medical doctor. Many congregations will expect a pastor with a seminary degree and 10 years pastoral experience to move on their church field for less than the starting salary of an inexperienced college graduate. A prime example of this is reported on page 88 of the September 8, 1969, issue of the *U.S. News and World Report* which states that this year's graduates (May, 1969) receiving degrees of master of business administration from the Wharton School of Finance and Commerce averaged \$1,083 a month in starting pay, or \$12,984 annually.

Each time a pastor changes church fields, with few exceptions, he loses all his seniority and benefits. What industry expects its employees to lose all accumulated benefits and seniority when transferred within the company? True, when a man is called to a smaller church, he can expect some loss but this should not be used as an excuse by the church that can well afford to continue his seniority and accumulated benefits. Remember, brethren, your pastor is still serving the same Lord and has simply been transferred to another field.

### The pastor's benefits

The church should help the pastor make adequate provisions for retirement. Certainly our retired pastors should not be shoved off on society as wards of the state. Many churches, like industry, pay all or contribute a substantial amount toward the pastor's retirement. He, like others, if he lives, will grow old and be unable to work. The church's responsibility goes beyond just paying his salary. It has the added responsibility of providing for the pastor (who has spent his life in the service of the church and of Christ) when he is put out to pasture.

Hospitalization and disability insurance should be provided or at least the church should participate in a plan that would provide the pastor and family with adequate coverage in the event of hospitalization and with an income if the pastor becomes disabled. Could your church continue your pastor's salary indefinitely if he were to become disabled today?

A pastor, like others, should be given increased vacation time with seniority. He also should be given opportunity to keep his education current. This can be done by allocating a portion of the

(Continued on page 15)

## 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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*Such Preacher Terrorizing Is Almost Unbelievable*

Ministers being terrorized by a gang of night riders seems more like something one reads about in Klu Klux Klan days or sees on wild west television shows rather than something that actually is happening today in a supposedly civilized and predominantly Christian Kentucky community. And bombings of a Baptist preacher's home with hand grenades sounds like Mafia style tactics or extremists' maniacal behavior more than it sounds like what happened December 22 in a supposedly quiet little central Kentucky town named Mackville.

But it's all true along with unbelievable behavior like the hanging of a dummy from a power line in front of the preacher's home with the names of the preacher, the Washington County sheriff and the judge written on it.

Who could be so uncivilized, so unchristian and so downright diabolical to behave so shamefully and criminally? Not a group of professional criminals, it appears, but only a bunch of ruffians of the community who delight in terrorizing and who apparently have succeeded in intimidating enough of the local citizens that no solid challenge is being made against them.

What kind of a Baptist preacher is this who is being terrorized along with his wife and two daughters? This writer happens to know because both Bobby and Elizabeth Brooks were dedicated teenagers in the First Baptist Church of Paris, Kentucky, in the early 50's when this editor served as their pastor for about a year and a half.

Bobby Brooks was not a preacher then but responded with all his heart when he experienced the call and immediately set out with his devoted wife to Clear Creek Baptist School where he excelled in every way. Two of his greatest gifts are a friendly personality and a strong, stirring preaching ability. He has been very popular and extremely effective in the churches he has served. He has recently declined approaches from other pulpit committees because after prayerful consideration he thought the Mackville church and community needed his ministry. The question now in his mind is whether he can subject his wife and children to such terror, especially in light of the fact that the terrorizing gang has not been apprehended.

Such treatment of a Baptist pastor and his family puts at least three groups on the spot and it will be revealing how these respond. One of these is the law enforcement officials of Washington County. There are encouraging reports that county law enforcement officials are concerned and are working on the case. With all the contacts available to secure information and the openness of the behavior of the terrorizers, it will seem strange indeed if someone is not apprehended and made to pay the penalty for such criminal action. More encouraging is the report that the state has assigned two detectives to the case.

Another group on the spot is the community of Mackville. Will this community let a few roughnecks terrorize and run off one of the choicest of God's servants? Reportedly Brook's predecessor was run off by the same kind of gang behavior after only nine months. Has it come to the place in this community that cowardice, fear and apathy will turn this community over to such hoodlums? Let the truth be faced. When and if enough honorable and concerned citizens of this community decide that such terrorizing behavior will not be tolerated, it can be stopped.

The other group on the spot is the Mackville Baptist Church itself. What should the deacons, other church leaders and members do in light of such treatment of their pastor?

A church should always support the pastor and especially be ready to protect him from those who mistreat him and in this case actually resort to violence which could actually kill or injure him and his family. Even if a pastor is not the most popular man in the community, he is the man of God called by the congregation and there are other ways to move him without abandoning him to hoodlum intimidation.

What every church needs is at least a number of laymen who can be counted on to stand up without timidity, fear of reprisal and boldly say we will defend our pastor at all costs as long as he is right.

One encouraging report is that on the first Sunday of 1971 the morning service had dimensions that show promise. Three additions by letter and a dozen or so rededications of one kind or another sounds like the Lord is at work. Fellow Baptists can help most by praying for the church and for the pastor and his family.

*The 1971 Evangelistic Conference Is A Must*

For many years the Kentucky Baptist Evangelistic Conference in January has been one of the most popular and most effective events sponsored by the denomination. It has likely been the most stimulating and inspiring meetings of the entire year for many pastors who, believe it or not, sometimes become weary of hearing themselves Sunday after Sunday and need their own hearts warmed and restirred by the preaching of the strong Baptist pulpiteers who generally make the Evangelistic Conference circuit.

One weakness which has been glaring, however, in these conferences through the years has been the almost complete absence of any appreciable number of laymen either as program participants or attenders. Consequently the pastor who attends often goes back home charged up only to find his laymen uncharged and the ardor of the pastor is soon cooled.

For this reason this year's Evangelism Conference is a welcome change from the traditional meetings. Evangelistic Secretary Hicks Shelton and Brotherhood Secretary Forrest Sawyer have combined forces to make it a joint pastor-layman affair. And they have come up with a program that promises to be worth any effort necessary to attend.

Kentucky Baptists have some laymen who are unsurpassed in dedication and ability anywhere in the Southern Baptist Convention. Five of these will be featured on the two day program, January 18, 19. They won't match the oratory of the preachers some of us get a little weary of seeing and hearing display their fence busting home run sermons in these annual meetings but their sincerity and insights stand to make a longer lasting and deeper impression than sugar stick sermons by popular preachers.

**THE WEALTH OF MAN**

Dear Editor:

Once I knew a man who, newly rich, used his Cadillac to haul things for his personal use. Among many and varied items this included lumber, cement, bricks and, believe it or not, coal. Yes; black, dirty, dusty, lumpy coal. Needless to say, his Cadillac or his wealth didn't last long.

This man was given a once-in-a-lifetime opportunity: a chance to evolve — to progress to a higher, more meaningful, more productive plane of existence. But due to his waste, mismanagement and blatant stupidity he regressed to where he started from. Doomed in all probability to live the remainder of his life in poverty and despair; with regrets and self-recrimination.

What a tragedy. Not only for him but for his family. For those around and associated with him. With due reflection, with a bit of free and wise advice from the proper sources very close to him this man could have not

We have said it often but never have really acted like we believed it. This world won't be saved by preachers and preaching alone no matter how popular and powerful they may be. Preachers and the public proclamation of the gospel are and will ever be an indispensable part of the thrust but from the New Testament days until now the most effective method in evangelism is the one to one personal encounter of the believer with the unbeliever. This method must involve multitudes of laymen led by, taught by and inspired by their pastors.

This year's Evangelism Conference with its unusual emphasis upon laymen will not be without soul stirring oratory and powerful proclamation from preachers, however. Manuel L. Scott from Los Angeles will set the bells of heaven ringing and favorites in Kentucky like James L. Sullivan and Kenneth L. Chafin will be frosting on the cake.

Besides all this the meeting this year is in Elizabethtown, the crossroad of Kentucky's interstate highway system, and will be packed into two days instead of the traditional three days. It is hard to remember an Evangelistic Conference that promises more. It is still not too late to make motel reservations and chances are good to find accommodations even without reservations. The motels recommended for use by the planners of the conference are Cloverleaf Motel, Route 1, Box 210; Colonial Motel, 535 West Dixie; Dixie View Motel, North 31-W; Holiday Inn No. 1, East Dixie; Holiday Inn No. 2, Bardstown Road; Holiday Motel, Route 1; Ramada Inn, South Dixie; and Lincoln Trail Motel, 921 North Mulberry — in Elizabethtown, Kentucky.



only kept his wealth but could have increased it. He could have founded a dynasty. His children and his children's children could have matured in the midst of abundance and opportunity. His wealth would have been a fountain from which many good and wonderful things could have grown and prospered.

You and I, most of us at any rate, are much like that man. We waste, mismanage, do not seek wise council when in doubt and we act as if our wealth will last forever. No matter what we do. Our wealth — the wealth I speak of — is our soul, our spirit, our will, our power of free choice. Our Cadillac is our body.

Fully aware of the damage it causes we smoke, drink too much, overeat, over-sleep, contaminate the air we breathe and pollute the water we'll someday desperately need. The list could go on and on but one thing

should be self-evident. In our Cadillac we, too, are hauling coal. Black, dirty, dusty, lumpy coal.

As for the remainder of our wealth: We condone pornography by permitting high government officials who legalize it to remain in office. We condone drug usage by hoping that someone else will do something to stamp it out. We permit our desires to be harnessed and our senses to be stimulated to such an extent and in such an unnatural way that they not only become grotesquely distorted but powerful enough to become the motor power for a vast, false and precarious economy. One that feeds and grows on the lusts and desires that it creates.

Is this proper management of our wealth? We know the answer and if it continues we'll be completely bankrupt. Spiritually. We'll be a civilization that can get to distant planets but we'll never get to God, which is man's true destination. Actually, his only destination.

Mexico

Edward Beatty

## Missionaries Note 'Dramatic Comeback'

People in the war-affected area of eastern Nigeria "have made a dramatic comeback in every way," according to a Southern Baptist missionary couple who visited among Baptists in the Owerri area.

Baptist churches and associations in the area have experienced renewed vitality with a minimum of assistance from outside and associational meetings held recently in Owerri were well organized and much bigger than previous ones, reported Mr. and Mrs. Robert D. Williams, who were appointed to Nigeria in 1964.

They attended three associational meetings and visited about 10 churches and preaching stations. "We are thrilled with what the people are doing for the Lord," said Williams. "Everywhere they are putting up their own buildings and people are really flocking to the churches." The national Baptists are also operating a pastors' school without missionary assistance, except for some books contributed by Mr. and Mrs. Williams. All of the teachers are Nigerians.

Each of the 53 young men enrolled in the pastors' school is in charge of at least one preaching station on weekends. They are paid from the pooled resources of other pastors.

In addition, Baptists in Owerri opened an orphanage and are operating it themselves. "We visit and encourage and help financially where it is absolutely needed," said Williams, "but we believe they will take the whole thing on their own shoulders very soon with encouragement."

Farm production in the area has been good, Williams noted. Though much of the area was the worst hit by the war and the last to receive relief, he said he saw only one child who showed signs of malnutrition in a crowd of about 100 children.

Even though many of the children were skinny, they were active and brighteyed, Williams observed. He predicted that the area's inhabitants will be "fully recovered" within the next six to eight months, or by the time another crop comes in. (BP)

## Remember Leadership Readiness Conferences

## Church Training Develops Mobile Lab

A mobile training lab has been custom designed by the church training



Standing near mobile training lab, James H. Whaley, Sr., church training department, Kentucky Baptist Convention, viewed the latest development of the church training department of the Southern Baptist Sunday School Board, during recent planning meeting.

department of the Sunday School Board of the Southern Baptist Convention as an aid for conference presentation of materials and techniques.

The 8 x 35 foot van will be used to test programs on selected groups and to display materials.

Rear screen projection is included in the van with three slide projectors, a movie camera and projector and a film-strip projector.

A closed circuit television monitor called CCTV is included in the training unit.

The mobile lab will seat twelve persons. Audio-visual training devices will be programmed to run 45 minutes each in the areas of general church training, adult, youth, children and preschool training.

Church training department personnel plan to use the van in training sessions with local church groups, association meetings and state convention meetings.

Between scheduled meetings, the lab will be used for display and exhibit purposes in such places as shopping centers, state fairs and other public places to make persons aware of Southern Baptists' church training program.



### Evangelistic Conference

Those accustomed to the state Evangelistic Conference being held in Louisville and attended largely by pastors are in for a pleasant surprise this year.

**First**, it will meet in Elizabethtown, Kentucky, at the historic old Severns Valley Baptist Church.

**Second**, it will start on Monday afternoon and end Tuesday night.

**Third**, it will major on laymen. Of course, pastors will come with their laymen, women and youth; but the pitch is to laymen.

So, mark your calendar. Get set to come January 18-19 at E-town for one of the great events of your life.

### Leadership Readiness Conferences

Nine (9) area Church Leadership Readiness Conferences should attract pastors, staff, church council members and associational leadership to one of these strategic and important meetings located throughout the state, January 25-29 and February 15-19.

The entire state staff and a dozen leaders from the agencies of the Southern Baptist Convention will be on hand for each area LRC meeting.

Having trouble with the new grouping and grading plans started last October? (Or other problem?) Well, ask the SBC men directly at the 12:30-2:00 meeting! Are you an associational leader who wants to know how to plan your associational Church Leadership Readiness Clinic later on? Get the inside track at the 12:30 to 2:00 section of the area meetings.

Are you a pastor, staff member of your church? Learn how (2:00 p.m.) to guide your church council in launching 1971 program. Are you a head of an organization in your church? Learn how (6:45 p.m.) to plan for your church's launch week next September, and in particular how to relate your organization to it — evening session 6:45 to 9:30 p.m.!

### Where will they be?

Jan. 25 — Louisville, Walnut Street

Jan. 26 — Florence, Baptist Church

Jan. 27 — Lexington, Calvary Church

(an extra place to help you)

Jan. 28 — Paintsville, Baptist Church

Jan. 29 — Manchester, Baptist Church

Feb. 15 — Mayfield, First Church

Feb. 16 — Owensboro, First Church

Feb. 18 — Bowling Green, Eastwood Church

Feb. 19 — Somerset, First Church

Come to the one nearest you, or fitting your calendar! A must for leaders.

## Staff Changes

J. Bill Jones resigned as pastor of the First Baptist Church, Princeton, on December 27 to accept the pastorate of the Florence Baptist Church in Florence. He will move to the Florence



Jones

community along with his family sometime around February 1.

Jones, a native of Murray, a graduate of Baylor University and Southern Seminary, has served in Princeton about nine years. Earlier he was pastor of the Central Baptist Church in Corbin and before then the Central Baptist Church in Paris. At Florence he succeeds Jack Sanford who is now serving an Illinois pastorate.

He has served on several boards and committees of the Kentucky Baptist Convention and has been a leader in the Caldwell Baptist Association. He is a director of the *Western Recorder* and presently is vice chairman of the directors.

Mrs. Jones, nee Virginia Denney, is a graduate of Georgetown College, Georgetown, Kentucky.

The Jones have three children: a son, William D., who is scheduled to return from military service in Vietnam in March; a daughter, Mary Kathryn, who is a senior at Georgetown College; and Suzanne Ruth, a high school senior.

The resignation of **Marion T. Duncan** has been accepted by the Second Baptist Church, Hopkinsville. Duncan has served the congregation since March, 1965, and resigned due to a serious heart condition which has plagued him for almost four years.

He had open heart surgery at Mayo Clinic in December, 1969, which gave temporary relief but after further treatment at Mayo in October, 1970, was advised by physicians to resign from full-time services as pastor of the congregation.

The church will pay the former pastor a portion of his salary for the next six months and will also pay his annuity and health insurance premiums until he qualifies for disability payments. He will also live in the pastorium until it is needed for his successor.

Duncan says he is grateful for the generosity, understanding and love extended him and his family during the difficult days of his illness. He will continue to live in Hopkinsville and hopes he might be able to do supply work on a limited basis.

Fred Richardson, associate pastor, will assume full-time preaching responsibilities for the Second Baptist Church during the interim. Richardson has also offered his resignation effective at the time another pastor is called, or upon his being called to another field of service.

**Edward R. Boyd** is now pastor of the Chapel Park Baptist Church, Louisville. He resigned from the Wayside Baptist Church, Alexander City, Alabama, to come to the Chapel Park pastorate. Before serving in Alabama, he was pastor of the Main Street Baptist Church, Hendersonville, North Carolina; the First Baptist Church, Elizabethtown, North Carolina; and the First Baptist Church in LaGrange, North Carolina.

Boyd is a 39 year old native of Norfolk, Virginia. He is a graduate of the University of Richmond and Southern Baptist Theological Seminary.

Mrs. Boyd, the former Marilyn Dennis, is a graduate of Auburn University and the old Carver School of Missions, which is now a part of Southern Seminary. The couple has two children: Melody, age 14; and Mark, age 11.

## Joe L. Ingram Elected New Oklahoma Executive

The assistant executive secretary of the Baptist General Convention of Oklahoma, Joe L. Ingram, has been elected as executive secretary-treasurer of the convention to succeed T. B. Lackey who is retiring in September, 1971.

Ingram, 50, has been assistant executive secretary of the convention for the past ten years.

His election by the executive board of the convention is contingent upon ratification by the state convention when it meets in Oklahoma City next November. Ingram will assume the position September 4, 1971, the effective date of Lackey's retirement.

Ingram, a native of Russellville, Arkansas, was pastor of Immanuel Baptist Church, Shawnee, Oklahoma, before his election as assistant executive secretary 10 years ago.

Previously, he was pastor of Nogales Avenue Baptist Church, Tulsa, Oklahoma; First Baptist Church, Okemah, Oklahoma; First Baptist Church, Rio Vista, Texas; and Woodlawn Baptist Church, Little Rock, Arkansas.

Ingram is a graduate of East Texas Baptist College, Marshall, Texas, where he lived during much of his childhood, and Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Active in denominational service, Ingram is currently chairman of the Southern Baptist Convention's Stewardship Commission. He has served as stewardship secretary for Oklahoma Baptists in connection with his work as assistant executive secretary. (BP)

## Gilmore Accepts New B'ham Pastorate

A new church organized from about 300 people who walked out of the First Baptist Church, Birmingham, Alabama, when the church refused to accept Negro members was chartered and dedicated; just after, it called J. Herbert Gilmore as pastor.

The new pastor of the Baptist Church of the Covenant, organized with 316 charter members including the two Negroes who were rejected by the downtown church, was formerly pastor of the First Baptist Church.

During the service held to charter and dedicate the church, the dean of Southern Seminary's school of theology, William E. Hull, told members of the new church they would be despised and ridiculed by many in the institutional church.

Hull told members of the Baptist Church of the Covenant not to despair, however, for "it pleases God to use the despised."

Hull traced the development and decline of the nation Israel, observing that the congregation of God is "forged in the furnace of crisis."

"Indeed, it is characteristic of the church to be born on a cross, for the church is the response of God to the

plight of man. Not because circumstances are opportune but precisely because they are desperates does this pilgrim company appear on the scene," he continued.

Hull, a native of Birmingham, reassured the congregation that "if you have your back against the wall, you are in good company."

He warned the members of the church, however, against rejecting "the larger congregation" because "the few" are always formed out of "the many" and exist for their renewal. "Cut off from the whole church, the remnant lives without mission and therefore without hope," Hull cautioned.

Former Fifth Circuit Court Judge H. H. Grooms, now retired, and chairman of the deacons for the Baptist Church of the Covenant, presented checks to George Bagley, executive secretary of the Alabama Baptist State Convention, in the amount of \$1,000 for the Alabama and Southern Baptist Cooperative Program plus \$1,292 for the SBC Lottie Moon Christmas Offering for Foreign Missions.

The church also presented a check to the Birmingham Baptist Association and indicated a desire to participate in the local association. (BP)

## Americans United Win Appeal

The United States Court of Appeals in Cincinnati, Ohio, has reversed a lower federal court in Dayton and ordered to trial a case brought by Americans United for Separation of Church and State and other plaintiffs challenging federal expenditures for books and other educational materials to be used in religious schools. Such forms of assistance have been provided since 1965 under Title II of the Elementary and Secondary Education Act.

The district court had refused to consider the suit, holding that such forms of "student aid" had already been validated by the Supreme Court. But the Court of Appeals said not so, that the issue as to whether such aid is in violation of separation of church and state

should be heard.

The Court of Appeals ruled on December 16 that the kind of church school aid being provided by the federal government under Title II is one that raises a serious constitutional issue that should be resolved. Specifically, the court said that the "loaning of library books and materials directly to the parochial schools rather than the issuing of textbooks directly to the school children, together with the issue of whether the involvement required in applying the safeguards of the act is minimal and remote, presents substantial questions which were not resolved in *Allen* and which require the convening of a three-judge district court for determination." (C/S NS)

## Seminary Plans Missions Conference

A Student Missions Conference is scheduled for February 26-27, 1971, at New Orleans Baptist Theological Seminary, according to Helen Falls, professor of missions. Nineteen Southern Baptist missionaries and mission board personnel are listed as program leaders for the two-day emphasis on the role of college young people in today's world mission program.

Among the key speakers will be Keith Parks, area secretary for Southeast Asia for the Southern Baptist Foreign Mission Board. Parks is considered one of the best informed persons today regarding mission needs and opportunities around the world. He is also a moving and challenging speaker, according to professor Falls.

Other program leaders include Stanley Nelson of the missionary journeyman program; Warren Woolf of the

US-2 program; Dr. and Mrs. Oliver Gilliland, medical missionaries to Indonesia; Richard Wilson, director of Rachel Sims Missions in New Orleans; and other well-known Southern Baptist missionaries.

The Student Missions Conference is planned for mission volunteers and for those seriously considering missions as a life work. The program will include conferences, group discussions and inspirational messages.

Free housing will be provided on the seminary campus. The only cost to the student will be for transportation, meals and a registration fee of \$2.00.

Information regarding group reservations as well as general information is available by writing Helen E. Falls, 3939 Gentilly Boulevard, New Orleans, Louisiana 70126.

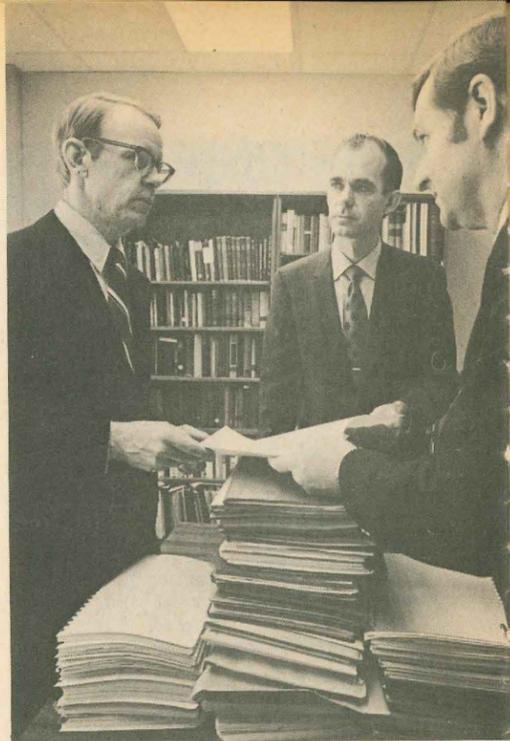
## Acteens Houseparty Set March 12-14

Acteens Houseparty, 1971, will be March 12-14 at Cumberland College, Williamsburg, Kentucky. Approximately 300 girls and leaders will be able to eat in the college cafeteria and attend the sessions. It is estimated that half this number (150) will be able to stay in the college dormitories. All Junior and Senior High (grades 7-12) Acteens and their leaders are eligible to attend.

The program will feature missionaries, music, fellowship and inspiration. Those attending will have an opportunity to become acquainted with other girls, the missionaries, and with the college. The Saturday evening program will include a banquet. The houseparty will begin with the evening meal on Friday and conclude following the noon meal on Sunday.

The cost will be \$1.00 for registration fee, and \$8.00 for meals in the college cafeteria. As many girls as possible will sleep, free of charge, in the college dormitories. As reservations are made, girls and leaders will be placed there. When this space is filled, a list of available motels and rates will be mailed to each group. Lodging in motels will cost each person \$6.00 to \$9.00 for the two nights. Therefore, those staying in a motel and eating in the cafeteria would spend \$15.00 to \$18.00 for the weekend. One adult must accompany each group of five or fewer girls.

The \$1.00 registration fee for each girl and leader should be mailed with the completed registration form, to: W.M.U. Office, Kentucky Baptist Building, Middletown, Kentucky, 40243.



**22 YEARS WORK** — Robert J. Hastings, left, former Stewardship secretary for Kentucky Baptists, turns over to the SBC Historical Commission in Nashville, Tennessee, a collection of 700 manuscripts, articles, editorials, curriculum materials, sermons and stewardship notebooks which he has written since 1940. Research director Lynn E. May, center, said this is the only collection received by the Commission which includes everything that any one author has written. Hastings has edited the Illinois Baptist in Carbondale since 1967.

## Carson-Newman College Rescinds Dancing Policy

The board of trustees for Carson-Newman College, Jefferson City, Tennessee, voted to comply "100 percent" with the request of the Tennessee Baptist Convention and its executive board which asked the Baptist school to rescind a policy permitting dancing on the campus.

Board chairman Henry M. Chiles, pastor of Central Baptist Church in Knoxville, said that the action was the first order of business at the trustees' first meeting after the convention meeting in Jackson, Tennessee, had endorsed and reaffirmed the convention's executive board request of May 12 asking the college to rescind the policy.

There was little discussion on the motion to comply with the convention's request, according to Chiles.

"Everyone felt that the convention had spoken and that we wanted to follow 100 percent the wishes of the parent body," said Chiles in a telephone interview.

The action was expected to end a nine-month controversy which started March 5 when the trustees voted to permit social dancing "as a part of the total social program scheduled on the campus." (BP)

## CLC Announces Details Of 1971 National Seminar

"National Priorities and Christian Responsibility" will be the theme of the 1971 Christian Life Commission national seminar slated for New York City, March 1-3.

In making the announcement, Foy Valentine, commission executive-secretary, issued a general invitation to Southern Baptists to attend the seminar to be held in the Commodore Hotel.

The registration fee is \$20 per person and the attendance is limited by available space to the first 400 persons send-

ing their registration fee, according to the commission announcement.

"We expect a broad cross section of Southern Baptists to register — laymen, pastors, students, women, educators and denominational leaders. Pastors are encouraged to register one or more laymen and bring them to the conference," said Valentine.

In outlining the seminar's purpose, Valentine said, "We will earnestly seek God's guidance in understanding what America's national priorities ought to be, but that in itself is not enough. We

will be challenged to accept our Christian responsibility for helping bring these priorities to vital fulfillment.

"We intend to focus upon such subjects as spiritual values; the environment; quality education; consumer protection; control of violence through law, order and justice; military spending; health, hunger and poverty; and control of drug abuse. In all of these topics, conference leaders will seek to affirm our Christian responsibility for shaping national priorities," explained Valentine.

Some of the speakers already enlisted include: Leighton Ford, frequent "Hour of Decision" speaker and associate to Billy Graham; Grady Cothen, president of New Orleans Baptist Theological Seminary; Bill Moyers, former editor of *Newsday* and former White House press secretary; Leon Jaworski, president-elect of the American Bar Association; John Gaventa, college student and staff assistant for the President's Commission on Campus Unrest; and Gardner Taylor, pastor of the Concord Baptist Church, Brooklyn, New York.

"Any Southern Baptist who would like to participate in the 1971 seminar should promptly send his \$20 registration fee to the Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219. Additional information regarding hotel reservations and program will then be mailed," concluded Valentine.

## Ecuador Baptists Unharmful By Quake

Southern Baptist missionaries in Ecuador reported there was no loss of life or property among the Baptist community following an earthquake that shook southern Ecuador and northern Peru recently.

Missionary Stanley D. Stamps said that the Ecuadoran Ministry of Defense set the death toll at 24. An earlier Associated Press release reported that Jorge Acosta Veslasco, Ecuadoran Minister of Defense, said at least 50 persons perished in his country.

The quake registered 7.5 on the Richter Scale, making it almost as strong as the one that left more than 50,000 people dead in Peru last May.

The center of the recent earthquake was located in the province of Loja, on the Ecuador-Peru border. Tremors were also strong in the neighboring coastal province of El Oro. Southern

Baptists have no work in either province.

The quake was also felt with some intensity in the provinces of Azuay and Guayas, where Southern Baptists have work in Cuenca and the Guayaquil area. No damage was suffered to property occupied by Baptist churches or missionaries.

The Interamerican Missionary Society operates a small medical clinic at Saraguro, near the city of Loja but three days after the quake no report was available from the missionary doctor there.

Christian and Missionary Alliance missionaries from Loja were reported to be safe and unharmed, but no word was available from several of the alliance's congregations in several of the towns and villages which were seriously affected.

## Church War Claims Bill Completed

The U.S. Congress has completed action on a long-delayed bill to give equal treatment to nonprofit charitable and religious organizations in the payment of war damages claimed after World War II.

Two Baptist denominations, the American Baptist Foreign Mission Society and the Seventh Day Baptist Missionary Society, are among 33 nonprofit groups due to receive full payment for their claims.

Under the terms of the bill, nonprofit organizations "operated exclusively for the promotion of social welfare, religious, charitable or education purposes" will receive the same priority as small business concerns. Partial payment of about \$15 million has been made to the groups. The present action amends the War Claims Act of 1948 to put the nonprofit groups in a priority category to receive full payments as

funds are available in the War Claims Fund.

The bill passed the House in 1969 but action in the Senate took place early in December of 1970. The legislation is now before the President for his signature.

The total amount on unpaid claims of these nonprofit groups comes to \$9.2 million. The war damage claims of the American Baptist Foreign Mission Society totalled \$813,000. According to a spokesman for that group, the society is due to receive, upon final action of the bill, up to \$310,000. The Seventh Day Baptist Missionary Society will receive about \$20 thousand.

The War Claims Fund does not come from the public treasury, therefore no appropriation is required. Instead, the funds come from the proceeds of German and Japanese assets claimed by the United States during World War II. (BP)



**TEACHER HONORED** — Members of the Buck Creek Baptist Church, Daviess-McLean Association, recently extended their appreciation to Mrs. Edna Atherton for her continuous service as a Sunday School teacher in that church for 60 years. Mrs. Atherton, who now resides in the McLean County Senior Citizen's Home, began her teaching ministry in 1908 and continued through 1968. She was presented a certificate of appreciation and one dozen red roses by her pastor, William S. Roberts.

## Doctrinal Polarization Picked Top '70 SBC Story

Doctrinal polarization in the nation's largest Protestant denomination was selected by Baptist news editors as the most newsworthy story concerning Southern Baptists during 1970.

The 10 most newsworthy stories concerning Baptists were picked by the editors of 30 Baptist statewide newspapers and the editors of the Baptist Press in balloting conducted by Baptist Press, the news service of the Southern Baptist Convention.

The top three stories on the list each polled more than 200 points in a ranking system which gave 10 points for each first place vote and decreasing points to lesser ranks in order.

Running second and third behind the doctrinal polarization story were (second) a controversial seminar sponsored by the SBC Christian Life Commission featuring debates on the *Playboy* philosophy and situation ethics and (third) Baptist efforts to grapple with the problems of racial prejudice.

Each of the top three stories were broad general terms for a whole series of events that occurred during the year within the Southern Baptist Convention. The ballot listed several sub-topics under the general trend stories, as follows:

► "Baptists face doctrinal polarization: Affirming the Bible Conference meets before SBC; convention requests withdrawal of Broadman Bible Commentary (Genesis volume); editorials rap 'hostile' spirit at convention; Sunday School Board official urges reconciliation; board complies with SBC

commentary request; board withholds two quarterlies 'not up to standards'; Leo Eddleman named doctrinal reader (at board)."

► "Letters, editorials protest Christian Life Commission Seminar on 'Authentic Morality' (which featured) debates on *Playboy* philosophy, situation ethics; SBC refuses to cut commission's budget."

► "Baptists grapple with racial prejudice: 15 black students confront Denver convention; Birmingham church splits over accepting two Negro members; numerous SBC churches quietly accept Negro members; pastor's prayer calms racial mob in North Carolina town; Southern states face school integration orders, Baptists uphold public school system and some question establishment of private schools to avoid integration."

The doctrinal polarization story and all its related events received 319 total points in the balloting; the Christian Life Commission seminar got 254 points and the racial prejudice story received 222 points.

All the other stories on the ballot received about 100 points or less. Listed in order, with the number of points each received, were the following:

► Fourth: Baptism controversy hits North and South Carolina Baptist associations; California convention refuses to delete prohibition against alien immersion; Alabama, Arkansas conventions study the issue. 112 points.

► Fifth: SBC, state conventions feel economic squeeze, SBC may be short

of total budget by \$750,000; Kansas, D.C. conventions approve budget decreases; Tennessee, Virginia keep budgets at same level; Virginia narrowly defeats effort to cut SBC budget allocation; New Mexico convention delays budget adoption due to sweeping reorganization caused by financial crunch. 106 points.

► Sixth: Hurricane Celia devastates 75 Texas Baptist churches; Baptists send aid; four churches, university get federal loans for repairs; convention asks school to seek other financing; tornados hit Lubbock, Texas, churches and Oklahoma City home for aged. 81 points.

► Seventh: Twelfth Baptist World Congress, Tokyo, emphasizes peace, reconciliation; V. Carney Hargroves (American Baptist) elected president over Herschel Hobbs (Southern Baptist). 77 points.

► Eighth: Baptists continue opposition against aid to parochial schools; President Nixon pledges support to Catholic educators, asks Congress for parochial school aid, names panel to study issue; education voucher plan proposed by OEO; parochial defeated in several state referendum votes. 73 points.

► Ninth: Baptists oppose report of President's Commission on Obscenity and Pornography; Baptist testifies during commission's hearing; some call for new commission; Congress disavows report, adopts new law on pornographic mail. 68 points.

► Tenth: Baptist missionaries serve in world's trouble spots; Viet Cong terror provides reason for Baptist ministry in Vietnam; Baptists send aid to Nigerian civil war victims and missionaries credited with saving 1,000 lives; missionaries, Arab-Israeli conflict; missionaries evacuated from troubled Jordan; missionary in Beirut, missionary's son in Uruguay, kidnapped but released unharmed. 63 points.

While the balloting in the first three stories was decisive, it was very close in the last seven spots, often with only a few votes separating the ranks of the stories.

Running close behind the number 10 story was the decision by the U.S. Supreme Court upholding tax exemptions for churches, and the adoption by the SBC and the Baptist Joint Committee on Public Affairs of a statement on tax exemptions. It received 62 points, one less than number 10 on the ballot.

W. C. Fields, director of the SBC's news service, pointed out that the balloting did not determine which news developments in 1970 were the most significant from a historical or strategic perspective but which ones generated the most news. (BP)



**UP FROM ASHES** — Ten months after the Sinking Spring church building was destroyed by fire, the Murray area congregation moved into the new building pictured above. Total cost of the building project was \$120,000. Of this amount \$85,000 came from insurance on the old building. The church borrowed \$15,000 and raised the remaining portion from church members and other friends of the church. Pastor Terry Sills reports that since entering the building in September the church has averaged better than 200 in Sunday school and has gained 32 new members.

## Associate Church Membership Studied

A new congregation in western Denmark has become the first Danish Baptist group to permit associate membership.

The new associate category will apply to individuals who come into the Baptist congregation as believers but without believers' baptism, the usual norm for Baptist admission. Most associate members, it is believed, would come from the official Lutheran church. (In Kentucky, at least one church has a policy of accepting associate members. These are persons who have not been immersed but who have been "baptized" after an adult profession of faith in Christ.)

The Lutheran church, which has 90 to 95 percent of the population, practices infant baptism. Baptists, with 7,000 people, are the largest non-Lutheran, Protestant group in Denmark.

The congregation, coming into being January 1, 1971, adopted the policy before facing the question of admitting an individual. The new congregation, scattered in four communities along the North Sea coast — one in the town of Lemvig, is a branch of the Baptist church in Brande, in central Jutland.

Across the country, in the capital city of Copenhagen, a sister Baptist church faced a similar problem. Fredskirken, founded in 1896, has been wrestling for the first time with the question of admitting a person without believers' baptism.

In August, 1969, a woman asked 250-member Fredskirken (Peace Church)

for membership. She confessed to an adult's faith in Christ. However, she considered her infant baptism to be a still valid religious experience and declined to be rebaptized as an adult believer.

Deacons felt her work among children and youth in the church had already demonstrated her Christian character. They favored receiving her into membership without rebaptism.

Deacons voted 9 to 0, with one abstention, to recommend it to the church as policy. The woman herself was not presented for membership.

In May, 1970, after lengthy discussion in an official church session, members voted 33 to 20, with six abstentions, in favor of accepting an applicant without rebaptism. When the minority said it could lead to division in the church, the question was kept open.

Deacons for a second time recommended the policy. However, on this occasion the church session reversed itself and voted 33 to 31, with three blank ballots, against the deacon recommendation.

Meantime, the woman who had applied for membership moved away from Copenhagen. She did so for reasons of employment and not because of the church debate, European Baptist Press Service was told.

With the question of an individual membership no longer urgently pressing, the church is taking a longer, broader look at the entire matter during a series of mid-week meetings for all members. (EBPS)

## Gaza Baptist Hospital Holds Nursing School For All-Muslim Class

All 19 students in the current class of nurses at the Baptist Hospital in Gaza are Muslims from Gaza, a unique situation which has caused the hospital to revise some of its Christian worship service approaches.

Before the Arab-Israeli war of June, 1967, some of the students had Christian backgrounds — Catholic, Maronite, Greek Orthodox and Evangelical. Some were Baptists when they entered the school and others were baptized while they were students.

It was possible to have prayer meetings, Bible studies and other religious meetings in which Christian students led the programs and witnessed to non-Christians.

However, with none of the students having Christian backgrounds, student-led Sunday meetings for nurses had to be discontinued. "The students have no idea of the real meaning of Christianity," Mrs. Moore said. "Now witnessing is more simple and more individual."

The school of nursing in Gaza has contributed to the nursing staff of the Baptist Hospital in Yemen, with two Gaza graduates currently serving there. It also trains nurses to work in other hospitals in Gaza and helps to raise the health standards of the area, Mrs. Moore said. (BP)

## NBC Approves Radio-TV Commission Tract

"Trek to a New Dimension," a devotional booklet developed by the Radio and Television Commission, has been approved by the National Broadcasting Company as a free offer to be made in Commission-produced programs carried on the network's "Faith in Action" radio broadcasts.

NBC has designated the Commission to produce all of the weekly "Faith in Action" programs for the months of June and December each year. The network feeds the programs to more than 200 stations.

"Trek," actually an expanded soul-winning tract, is designed to lead persons through scripture and brief commentary to accept Christ as Saviour or renew their commitment to Him.

Offered on the Commission's TV program, "The Answer," the booklet is mailed to an average of 500 persons each month. Nearly 30 persons a month sign and return a card in the booklet indicating a life commitment to Christ.

Commission officials expect NBC's approval of the booklet to result in a substantial increase in the effectiveness of the Commission's ministry through the "Faith in Action" series.

## Evangelist, Bond Salesman Imprisoned

Within a four-day period, a Baptist evangelist in Houston, Texas, and a church bond salesman were sentenced to imprisonment for separate, unconnected sales of church bonds which state and federal securities officials had charged were fraudulent.

Paul M. Carlin, 36, president of the Paul Carlin Evangelistic Association, was sentenced to six years' imprisonment by U.S. District Judge Allen B. Hannay for using false and fraudulent statements to sell church bonds.

Carlin, who identified himself as a Southern Baptist evangelist, pled guilty to the charges, which accused him of falsely stating the bonds were to be used to finance construction of Southern Baptist offices in Houston, while the funds actually were used to finance his business costs.

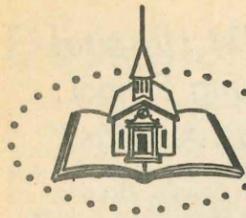
Clyde L. Rabun, a church bond firm and building contractor from Houston, was sentenced by Judge Carl C. Anderson on two separate charges of selling

securities without being licensed as a securities dealer or salesman under provisions of the Texas Securities Act.

Judge Anderson sentenced Rabun to 10 years in the penitentiary for selling securities of the Sun Valley Baptist Temple of El Paso, Texas, and fined him \$1,000 for selling securities of Temple Baptist Church of Houston without being licensed. Neither church is affiliated with the Southern Baptist Convention.

Judge Anderson probated the jail sentence for Rabun on the condition that he would pay \$21,466 in restitution to the investor, but there was no immediate indication that Rabun had paid the fine instead of accepting the jail sentence.

Rabun had previously been indicted by the New Orleans grand jury along with five others on 13 counts of conspiracy, fraud in the sale of securities, and mail fraud involved in the case of Mid-City Baptist Church of New Orleans. (BP)



## SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for January 17, 1971)



### LIFE AND WORK SERIES

## Jesus And The Night Visitor

John 3:1-13

An interesting conversation between a prominent sinner and the only Saviour, about the meaning, nature and necessity of the birth from above, took place in Jerusalem where Christ had gone to attend the Passover.

The inquirer  
John 3:1

Nicodemus was a Pharisee and a member of the Sanhedrin, that group which hated Christ and opposed everything He did. This position demanded and involved an irreproachable life, a splendid reputation, a good education, a great power, a wide influence and vast responsibilities. He was a man of culture, refinement and zeal for the law. He had an inquiring mind and a passion for the truth. Even though Nicodemus had position, power, prestige and prosperity, there was a real void in his heart. He knew that he had not learned the real secret of the best way of life but he was convinced that Christ knew that secret, so he sought a personal interview with Him.

The inquiry  
John 3:2-4

On that memorable night, under the cover of darkness, Nicodemus made his way to the house where Christ was stopping and discovered that Christ was easily accessible and happily approachable. He acknowledged that Christ was commissioned by and sent from God and that His miracles constituted valid evidence of the approval of God upon His ministry. Christ ignored his reference to the miracles and talked to him about the meaning, necessity and manner of the birth from above, which is always brought about by the power of God and never through the resources of man. It is an act of God and never an achievement of man.

The instruction  
John 3:5-13

Christ taught Nicodemus that just as it is impossible to have physical life without a physical birth, so it is impossible to have a spiritual life without a birth from above. He told him that unless one is born anew or from above he can never receive the benefits of the kingdom of God. He made it plain to him that he needed a Saviour instead of a teacher.

This birth is not synonymous with the natural birth; in fact, one cannot be born of the Spirit by any natural means. The education of the natural man is not equivalent to the new birth or a substitute for it. Neither is the new birth the reformation of the outward man. An individual can work out his reformation but God alone can bring about the new birth. Honesty, decency, morality, generosity and upright citizenship are laudable but they can never produce the birth from above.

A change of feeling is not equivalent to the new birth, even though one cannot experience the latter without it resulting in the former. The new birth is the impartation of the divine nature to human beings (II Peter 1:2-4). It is both a divine and a conscious change, for which there is no substitute. It is

### INTERNATIONAL SERIES

## The Value Of The Kingdom

Matthew 13:44-46

These two parables have been interpreted variously. Regardless of the other lessons that may be derived from them, they certainly confront us with the extraordinary and surpassing value of the kingdom of God.

One interpretation of the first of these two parables is that the treasure, which was hidden in the field, symbolizes Israel, whose people were scattered among the nations of the world because of their sin in rejecting Christ and for whom He paid the supreme sacrifice on the cross in order that they might be redeemed, regathered and restored. Another interpretation is that this treasure represents the kingdom of God, which was of such incomparable worth and preciousness to Christ that He readily paid the price of His shed blood on the cross to secure it and restore its lost beauty. If that kingdom were precious enough for Him to do that, then it should be exceedingly precious to all of us whom He has saved.

Nothing else is comparable in value

something which God does for us.

In response to the inquiry of Nicodemus Christ gave a marvelous presentation of the heart of the gospel. He set forth the message of grace and love fully and beautifully. He declared that His future death on the cross was necessary for the salvation of sinners and that all who will trust Him as their Saviour will become the recipients of eternal life.

How can one know that he has experienced the birth from above? One may have and enjoy this knowledge by the testimony of the Spirit of God (Romans 8:16, I John 5:10), by his love for God's children (I John 3:14), by his victory over sin (I John 5:4), by a desire to please the Lord (I John 2:3), by a changed life (II Corinthians 5:17) and by a passion for the salvation of the lost.

to the kingdom of God. The man's abandonment of everything in order to secure the pearl of great price finds its meaning and culmination in Christ's death on the cross. If He considered it of such importance to give up all He had to secure for people the privilege of being subjects of the King in His kingdom, then all men should promptly avail themselves of the glorious opportunity that is theirs.

Luke 14:15-24

There is no folly like that of rejecting the Saviour who came to save men from sin. One purpose of this parable is to influence people to accept Christ and be saved.

1. The repast.

A certain distinguished man in the East, at great expense, provided a sumptuous feast to which he invited many people. For this feast he made adequate preparation and abundant provision. There was plenty and variety for all the guests and for them it was free.

This parable presents the gospel as

a sacred feast prepared by the Lord for the hungry hearts of men. The blessings of Christianity are reported under the figure of a great supper in which everything is richly provided for those who become Christians. All that we need comes to us freely through Christ. His provision for us is abundant, varied and suitable. He has provided pardon for sin, favor with God, peace of conscience, renewal of heart, access to the throne of grace, the comforting influence of the Holy Spirit, the exceedingly great and precious promises of the Scriptures and a well-grounded hope of a home in heaven.

2. The request. "Come."

This invitation was free, generous and direct. This parable illustrates how people receive God's invitation to receive and enjoy salvation through Christ, Who has made ample provisions for the souls of men. His invitation to the rich gospel feast is extended to all in whose hearing the gospel is proclaimed. His invitation to "come" is not to be trifled with or despised.

3. The reason.

"For all things are now ready." In connection with His salvation everything is ready.

4. The response.

Those who had been invited to the supper knew they should attend but they did not want to do so. They had their reasons for not wanting to go but they did not have the courage to make them known. Hence they made excuses, in the hope of concealing the motives behind their conduct.

One man said, "I have bought a piece of ground, and I must needs go and see it." The need of seeing came before buying. How foolish to buy a piece of ground that he had never seen and then want to go and look at it in the dark! Besides, the land would have been there the next morning.

Another said, "I have bought five yoke of oxen, and I go to prove them." How absurd! A sensible business man would have tried the oxen before he bought them. Since he had bought them and paid for them, why should he prove them in the night?

A third man said, "I have married a wife, and therefore I cannot come." What a flimsy excuse! Most any bride would have enjoyed attending a banquet.

Thus, animated by one spirit and moved by one impulse, they all treated the invitation as a matter of no concern. You will readily agree that their excuses were flimsy, absurd, silly and ridiculous. But the excuses which people offer today for not coming to the great supper of forgiveness and salvation provided by the Saviour are not any better. If those who are unsaved and who receive the invitation of the gospel of Christ will come to Him, He will forgive their sins and save their souls. Moreover, He will flood their souls with the joy which comes from His presence and power.

January 9, 1971

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## Whitehall Funeral Chapel

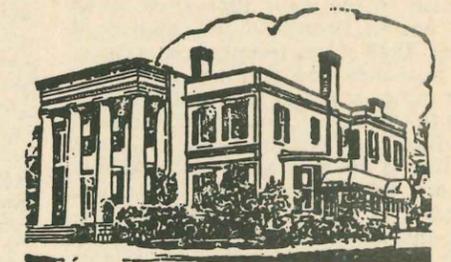
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CHESTER L. HAGER



## Church Celebrates 175th Anniversary

By J. W. Singer

Elijah Craig and a group of 35 members from the Great Crossing Baptist Church met on the last Saturday in September, 1795, and founded the Stamping Ground Baptist Church (Elk-horn Association). The 175th anniversary of this event was celebrated in September of 1970 with a week-long program.

In preparation for the event every member of the church was contacted, many "lost" members were found, a number of church goals were set featuring the number 175. Lapel buttons bearing the number 175 were worn and each church bulletin contained a "bit of history" gleaned from the old church records.

The Stamping Ground Church is in possession of all its records from its beginning in 1795 and the church clerk used these as the basis for publishing a church history which includes a roll of all church members from the beginning. A pictorial church directory also was published in October.

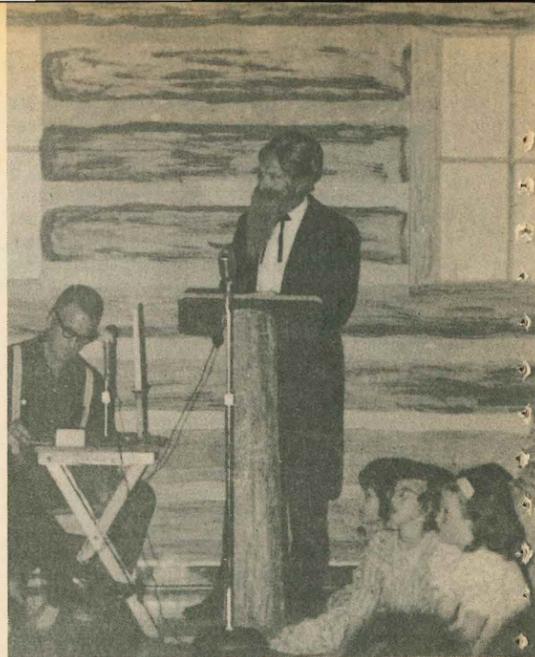
The celebration began on September

27 with a historical pageant depicting the church's history, which was written, directed and presented by members of the local church. There were about 68 actors in the cast, all in period costumes, aided by about 50 who assisted with the costumes, stage settings, music and seating.

The stone house, former home of one of the charter members, John Scott, is still standing and the first scene of the pageant has a background painting of the living room of this house, with Elijah Craig and the 35 charter members.

The second scene showed William Hickman and his congregation in the log meeting-house which was built in 1796 on the McConnell's Run. Later scenes have for backgrounds the interiors of the meeting-house built in 1819 at the Stamping Ground and of the present house, which was built in 1858.

A feature of the pageant was a number of old hymns sung without accompaniment by the cast of the pageant led by Broadus Wiley. Pastor Lenwood



Nichols, former pastor William Maze and Jim Singer acted as narrators between the scenes. Hilda Maze introduced the scene which showed the start of the WMS in 1884.

## Lessons Learned From A Community-Wide Revival

For the greater part of three weeks the residents of the South Hopkins area witnessed and participated in a most unusual and dynamic evangelistic crusade at South Hopkins High School during the latter part of September and the first of October.

The statistical results of this meeting have already been reported by the *Western Recorder*. Now that we are several months past the crusade, I would like to take this means of reporting on some of the other significant aspects of this crusade.

One criticism often heard against mass evangelistic efforts of this type is the low percentage of persons saved who find their way into local churches. Of the number of professions of faith that we know of, better than 65 percent have been baptized into local churches. Every church that participated, and many that did not, has reported baptisms resulting from the crusade. In addition to the souls that were saved this writer knows of a number of homes that were reunited as fathers and husbands and mothers and wives were either saved or recommitted their lives to Christ. Perhaps one of the most significant and lasting results from this meeting is the new spirit of fellowship and cooperation among the pastors and churches of the area. During the crusade and since, there has been a sense of unity of purpose and spirit seldom experienced by people of the same

denomination and certainly rare among people of different denominational persuasions.

As an outgrowth of the crusade, this writer learned a great deal and feels that there are many lessons to be learned which he would like to pass on to the readers. Among these are:

1. God still answers prayer. For several months preceding the crusade, pastors and church members gathered in united prayer meeting to pray for the evangelist, the various pastors and churches, and for lost people. One experience stands out above all others

By Edward Owens  
Mortons Gap, Kentucky

during the crusade. One evening about halfway through the campaign the response during the invitation was nil. My immediate feeling and reaction was that the campaign would end that evening. However, when I saw the pastor of a Christian Church and a young Baptist ministerial student kneeling together in prayer, the response to the invitation was almost immediate and overwhelming. My thoughts then were, if the effectual fervent prayer of a righteous man avails much, how much more does the fervent prayer of two righteous men avail?

2. The second lesson learned from this crusade is that Christians can and

should work together for the common cause of proclaiming the gospel and the salvation of the lost. This crusade was a united effort on the part of several denominations from its inception to its climax. While it is understandable that some pastors and church members would be hesitant about supporting and participating in such a united campaign as this, we who did do so learned that God can and does indeed bless this type of effort for the salvation of the lost and for the glorification of His name. Furthermore, we do not feel that we compromised any of our basic and distinctive beliefs in participating in this effort.

3. The third lesson learned was a new respect and confidence in our youth. While the adults supported the effort through prayer, attendance and offerings, the overwhelming results both in persons saved and witnessing to lost people were from among the youth. It was indeed encouraging and a blessing to witness junior high and high school youth witness to their lost friends and family members. This proves to us, if there were any doubt beforehand, that the youth can mean business for God and they have a genuine desire and willingness to do so when given the opportunity.

4. The fourth lesson learned is that the rigidity and formality of our churches often stifles the genuine and

(Continued on page 15)

## IRS Exempts Churches From Close Scrutiny Of Accounts

Examination of church books by the Internal Revenue Service for taxable unrelated income will be severely limited, according to proposed regulations published in the *Federal Register* in Washington, D.C.

The new proposed regulations are in harmony with the tax reform bill earlier enacted into law and signed by President Richard Nixon.

Under the new law, churches and religious orders are still among the charitable organizations not required to file annual information returns on institutional assets and details of management.

However, a church engaged in an unrelated business is required to file an unrelated business tax return, since

such income of churches is no longer tax exempt. Currently owned businesses will be taxed after five years. This means that on January 1, 1975, churches will have to begin paying taxes on income from unrelated business income.

The newly proposed regulations relating to churches, conventions or associations of churches provide for no examination of the books of such organizations to determine whether or not they are engaged in unrelated trade or business.

An exemption for such an examination, however, is provided for in the event that the Secretary of the Treasury or his delegate "believes that such organization may be so engaged and so

notifies the organization in advance of the examination." Such examining officer shall be no lower than a principal internal revenue officer for an internal revenue region.

Even so, according to the proposed regulation, "No examination of the religious activities of such an organization shall be made except to the extent necessary to determine whether such organization is a church or a convention or association of churches."

Further, the regulation says, "No examination of the books of account of such an organization shall be made other than to the extent necessary to determine the amount of tax imposed" on the unrelated business income.

The Commissioner of Internal Revenue, Ralph W. Thrower, explained the purposes of the restricted examination of the books of churches, conventions or associations of churches.

The restrictions are: 1) "to protect such organizations from undue interference in their internal financial affairs" and 2) to limit the scope of such examinations to matters relating to the taxing of unrelated business income," Thrower said. (BP)

## Where Have Pastors Gone?

(Continued from page 3)

church budget for the purchase of books for his library. It is to the church's advantage to allow him time off for special schooling and to assist him with the extra expense. Doctors, school teachers, engineers and lawyers recognize the need for updating their education. Industries require their personnel to keep current and pay them to do so. Why shouldn't the church recognize the same need for the pastor?

Do not expect wedding fees and revival love offerings to substitute for these benefits. I have never earned more than \$150 in any one year in wedding fees. The largest revival love offering in my 18 years in the ministry was \$150 and it took one-half of it to pay my expenses.

### The pastor's raise

Just because your pastor may never mention a raise in salary, do not take this to mean that he doesn't expect or need one. He and his family are concerned about the family budget next year just as are you and your family. You may rest assured that when budget time rolls around your pastor and family are hoping and praying that you will be generous toward them. Raises should be based upon merit, increased cost of living, among other factors.

The rapid pace of inflation with its effect upon the purchasing power of the dollar along with mounting taxes should be reason enough for the church to require an annual review of the pastor's salary. The table herewith, taken from official government statistics, depicts the actual raise in 1959 dollars (or the additional purchasing power) your pastor now has if you have increased his salary by 50 percent over the past 10 years.

Pastor's Salary 1959	Pastor's Salary 1969	Real Gain in Buying Power
\$3,000	\$4,500	\$135
4,000	6,000	235
5,000	7,500	290
6,000	9,000	340
7,000	10,000	380
8,000	12,000	445

Nonessentials or new staff members should not be a deterrent to the pastor's raise. Far too many churches are indirectly forcing the pastor to pay for these items by denying him a raise. The preaching ministry of the church is, by far, more important than personal and nonessential desires and should be given priority over all other items.

There is always one or two people who will never give the pastor a raise under any circumstance. Too often the budget committee or the church will let these vocal, contemporary Scrooges stop the pastor's raise or take the joy out of it. The church leadership should take a firm stand and not permit this to happen. Usually, upon investigation, it will be found that the proposed raise would put the pastor above or approaching the objectors in salary or they are trying to "run off the preacher" by starving him out.

The pastor has no union to negotiate for him and it is not in good taste for him to ask for a raise. Any raise, then, will depend on your love for him and his family, for the Christ he serves and your concern for his daily needs. Paul wrote the following words in I Corinthians 9:10, 14: "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care (only) for oxen? — Even so hath the Lord ordained that they which preach the gospel should live of the Gospel."

## Lessons Learned From Community Revival

(Continued from page 14)

sincere feeling of the movement of the Holy Spirit. People who responded with a sincere amen or an occasional shout, or who shed tears of joy, were somewhat apologetic afterward and said they would be ashamed of such behavior in their churches. While it is this writer's opinion that everything was in dignity and good taste, and at no time did emotionalism overpower reason and the Holy Spirit, does not this say to us that our people need to have a freedom of expression not often found in our church services?

5. The fifth lesson learned is from the observation that few "hard core" sinners were saved. While some were led or found their way into the services, their guilt or love for sin, or other reasons, kept them from responding to the gospel. This, in my opinion, points up the need for more personal and individualized attention to the spiritual needs of the real "down and outers" in our society.

In conclusion, we feel by every measure or standard usually applied to meetings of this type that it was an overwhelming success and that it far exceeded our greatest expectations. The feeling among the vast majority of pastors and church members of the area is that we hope that God will soon bless us again with a meeting of this type.



James F. McKinley, Jr., (left) and Carl F. Ryther, SBC missionaries to East Pakistan, load steel pipe on a mission Land Rover for a well-sinking project in Noakhali District, the area most affected by the November 12 cyclone and tidal waves.

## Wells Help Pakistani Sufferers

Southern Baptist missionaries in East Pakistan are sinking tube wells in an effort to do something for the Pakistani people living in the area affected by a recent cyclone and tidal wave.

Purchased with relief money appropriated by the SBC Foreign Mission Board, 93 wells were providing water for the people by December 8. The missionaries have promised the government of Pakistan that they will attempt to complete 200 wells, but they have been requested to sink an additional 50 on Hatia Island.

Kentucky native James F. McKinley, Jr., chairman of the Pakistan Baptist Mission and head of the mission's relief committee, said if resources continue and the missionaries remain physically able to do the work, all the wells will be completed by January 15.

Other members of the relief committee are Carl F. Ryther, Donald W. Jones and R. T. Buckley, all missionaries. The SBC Foreign Mission Board has appropriated \$14,555 for relief in East Pakistan.

The Pakistan Mission decided on wells because food and clothing are pouring in from outside and the people can manage without shelter since it is now the dry season in East Pakistan. The site assigned to the mission by the government is within a six-mile radius.

The wells consist of 22 feet of U.S. galvanized steel pipe, 1½ inches in diameter, with a six-inch filter attached in the ground to keep out the sand. The pipe is sunk inch by inch, then pulled out so that the filter can be attached, and then sunk again. A pump is fitted to the top of the well and tests are made to see that the water is not salty. Then the people start filling their relief pans and pails.

The people of East Pakistan normally use tanks (ponds) as their source of water but this is now impossible because the cyclone and tidal wave caused salt water to cover the entire area. The water in the tanks has also been contaminated by dead human and animal bodies. (BP)



A Pakistani crew hurriedly add a pump to a tube well in storm-beset East Pakistan.

## Evangelism Conference To Focus Attention On Lay Witnessing

Lay evangelism will be the theme of the Monday afternoon and Tuesday morning sessions of the upcoming Baptist Men's Evangelism Conference.

The conference, meeting at Severns Valley Baptist Church, Elizabethtown, January 18-19, will bring together three of the leading authorities in the area of lay evangelism, according to Kentucky Baptist evangelism secretary Hicks Shelton.

The three, Kenneth Chafin, W. J. Isbell and Archie Parrish, will each address the evangelism conference during the opening session. The following morning they will combine resources for an hour and a half discussion period of lay evangelism.

Chafin currently serves as director of evangelism for the SBC Home Mission Board. Formerly, he was evangelism professor at Southern Seminary.

Isbell is director of Baptist Men's work for the SBC Brotherhood Commission. Parrish, a Presbyterian, is associate pastor in charge of evangelism for Coral Ridge Presbyterian Church, Fort Lauderdale, Florida. Last year the laymen of this church led over 1,000 persons to make professions of faith in Christ.

Shelton, together with co-sponsor Forrest Sawyer, state Brotherhood secretary, urged that pastors and laymen come together to hear these testimonies and discussions.

Motel reservations are still available for Monday night, they said.

## Church Literature Adds New Telephone Service

The church literature department of the Southern Baptist Sunday School Board has changed its direct-line telephone number and added another line to further facilitate the handling of church literature orders and inquiries.

The new "rotary" number is 254-6577 in area code 615. Should the number dialed be busy, the new system will transfer the call to a second line if it is not in use.

The lines, which may be used to check on literature orders, errors or other matters concerning church literature, are manned from 7:30 a.m. to 4 p.m., Monday through Friday.