

Baptists Help In Philippine Rescue Efforts — — See Stories, Pages 8-9

 **WESTERN RECORDER**
AUGUST 26, 1972

Staff Changes

David Hampton, minister of music and youth director at Midlane Park, Louisville, has resigned to be minister of music at Central Baptist Church, Johnson City, Tennessee.

Herbert B. Jukes has resigned the pastorate of the Fairview Baptist Church to accept the call to be pastor of the Salem Avenue Baptist Church, Rolla, Missouri, effective August 27. He served as minister of education and assistant pastor at Valley Station Baptist Church while a student in Southern Seminary in Louisville. Prior to entering the ministry, he was a faculty member of Pikeville College in Kentucky and the University of Florida.

Jukes has been active in community affairs and in the Greenup Association where he is presently president of the Pastors' Conference and a member of the state Executive Board.

Mrs. Jukes, formerly of Pikeville and Morehead, is the former Caroline Caudill. The couple has four children: Margaret Carol, 13; Jonathan Herbert, 10; David Herbert, 8; and Nancy Ellen, 1.

K. Stephen Combs, Jr., has accepted the call to become minister of Christian education at the First Baptist Church, Shelbyville. He formerly served in a similar capacity at the First Baptist Church, Hendersonville, North Carolina.

Combs and his wife, the former Mary Lucile Bishop of Jacksonville, Florida, are both graduates of the University of Florida. He received the MRE degree from Southern Seminary in 1968. The couple has two children.



Jukes

Cecil G. Irwin has resigned the pastorate at Clay First Baptist Church after having served the congregation for over four years. He has accepted the call of the Greensburg Baptist Church to become its new pastor. Irwin is a graduate of Mercer University, Macon, Georgia, and Southern Seminary, Louisville.

Houston C. Jackson, a native of Red Bay, Alabama, and a recent graduate of the Clear Creek Baptist School, Pineville, has been called as pastor of the Lockport Baptist Church, Lockport, Kentucky.

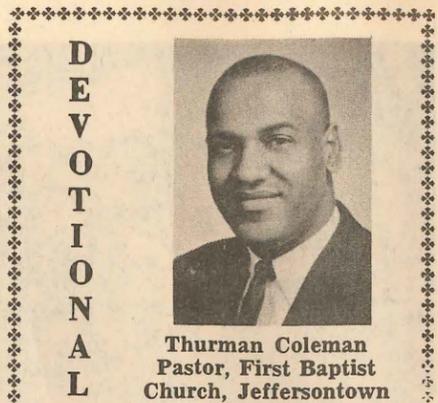
Jackson is married to the former Ellen Warren of Red Bay, Alabama. The couple has six sons: Gary, James, Roger, Michael, Wayne and Charles.

Billy J. Turner, former pastor of First Baptist Church, Morganfield, and High Street Baptist Church, Somerset, is now pastor of the Zion Baptist Church, Brownsville, Tennessee. Turner began his new duties the last of July.

Church Chuckles by CARTWRIGHT



"Certainly enjoyed your sermon about our (ouch) overly permissive society!"



Thurman Coleman
Pastor, First Baptist
Church, Jeffersontown

"And the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ." (Philippians 4:7)

"Peace! Peace! We are for Peace!" The cry for peace rings throughout the world and young people make peace signs in their demonstrations against continuing the Vietnam war — "Peace! Peace!" they cry — but there is no peace!

Restlessness, fear, terror on every side, "men's hearts failing them for fear," — these are some of the emotions felt by men and women and young people on this earth. The words of Jeremiah, echoed by Patrick Henry, seem truer of our day than of any other period: "They have healed the wound of the daughter of My people only slightly, crying Peace! Peace! when there is no peace." Homes are divided. Factions increase everywhere. Men are at war — soul with soul, heart with heart, spirit with spirit, race with race.

Yet "the peace of God which passes all comprehension shall keep your hearts and minds through Christ Jesus." Only those who are living in a right relationship with God and their fellow-men can both "lie down and sleep," knowing that God alone makes them to dwell in safety. In God alone dwells peace; "great peace have they who love His law." The words of Christ, "Peace! Be still!" spoken to the waves and winds of the sea can be spoken to those hearts which listen, which "seek peace, and pursue it."

If hostilities were to cease in Vietnam and threats of war were to recede from the Middle East, there would still be "wars and rumors of wars" because "the way of peace they know not." Only the peace of God, coming directly from God, bringing love into the heart for neighbor and friend can bring "the peace . . . that passes all understanding." Peace "I leave with you; my peace I give unto you; not as the world giveth do I give; let not your heart be troubled; neither let it be afraid."

May "the peace of God which passes all understanding, keep your hearts and minds through Jesus Christ" our Lord. Amen.

"As a matter of fact, a number of mainline Protestant denominations have strong conservative lay groups who are in rebellion against the liberal and activist leadership of these religious bodies."

Conservatism Is Coming On Strong

By Frank A. Sharp,
American Baptist News Service

Without doubt there is a return to conservative evangelicalism in the church today as well as a return to conservatism throughout the whole fabric of our society. It is part of society's rebound from liberal thinking. The elections of President Nixon and Mayor Frank Rizzo of Philadelphia, as well as the large vote for George Wallace, are symptoms of our time.

The interest and popularity of Archie Bunker in the television program, "All In the Family," relates to the ethos and mores of so-called Middle America in a reaction against marches, high taxes, riots, activist groups and a feeling of helplessness engendered because it seems impossible for the little man to move governments or to do anything about anything.

In the church the conservative reaction is symbolized by the activities of the highly emotional "Jesus Freaks," the tremendous interest on the part of young people in the contemplative life of the French religious community of Taize, the evangelical emphasis on evangelism displayed by a national program of conservative religious sects and denominations called Key 73, the development of "Catholic Pentecostalism" and the nostalgic revival of gospel songs, not only in the church but also popularized in the secular media via television and radio.

Robert Bellah, a sociologist of religion at the University of California (Berkeley), said recently that many "Jesus People" are simply "narrow fundamentalists in blue jeans and long hair."

He also added that the "Jesus People" movement is "not hopeful." The emphasis on individual salvation . . . leads to the repression of other values, including those of other religions, philosophies and ideologies.

The sociologist said that a conservative trend among adults in U.S. denominations is parallel to the Jesus movement and is "a very dangerous sign."

As a matter of fact a number of main-line Protestant denominations have strong conservative lay groups who are in rebellion against the liberal and activist leadership of these religious bodies. Bellah claims that this is too bad "because main-line denominations have provided equilibrium around certain core values."

Some religion specialists are apprehensive about what seems to be a reversion to fundamentalism and a return to nostalgia and the past. But in spite of warnings by traditional main-line religion types the so-called revival continues to grow world-wide. Some describe the phenomenon as "a new springtime in the church."

Arthur Blessitt, the Southern Baptist evangelist working with Jesus People in California, who not long ago carried a wooden cross from California to the east coast, is a representative leader in the new fundamentalist movement. He is now in northern Ireland claiming that there is an incipient "Jesus Revolution" brewing there.

Another manifestation of the trend toward conservatism in religion is the unofficial status of evangelist Billy Graham to President Nixon. Some go so far as to say that Graham is to all practical effects the chaplain to the president.

Graham is often a guest at White House functions and only recently was a member of the group of Americans appointed to attend the inauguration ceremony of William R. Tolbert, Jr., as president of Liberia, Africa.

Not too long ago President Nixon attended and spoke to a mass evangelism rally at one of Billy Graham's crusades held in the south.

On March 30 it is reported that President Nixon asked Billy Graham to invite a number of American religious leaders to the White House for a for-

eign policy briefing by Henry Kissinger, national security affairs advisor to President Nixon.

Thirty-six leaders and officials of predominantly conservative Protestant bodies and organizations and several Christian educators and business men were present for the briefing.

Included in the group, in addition to Graham, was Oral Roberts, noted evangelist and faith healer. Others were related to the Christian Missionary Alliance, Back to the Bible Broadcast, Christianity Today magazine, Fuller Theological Seminary, Assemblies of God, Moody Bible Institute, National Association of Evangelicals, Youth for Christ International, Southern Baptist Convention, etc.

Scarcely one representative from the main-line denominations which are accustomed to cooperate in the National Council of Churches was present for the briefing.

While those who were invited to attend the White House briefing are not to be equated with the Jesus Movement, yet it does mean that these people, representing as they do the more conservative evangelicals, are one more indication of the resurgence of conservative Christianity, both organized and non-establishment, on the American scene.

The Jesus revolution people, many of whom reject the institution of the church, have adopted a somewhat Puritanical stance rejecting many of the material aspects of life, seeking communal living and a detachment from worldly goods. Some have taken vows of poverty, chastity and obedience, and engage in daily Bible reading and prayer.

So whether one examines the Jesus people with their anti-establishment feelings or whether one is looking at the more established, traditional evangelicals, there is only one valid conclusion that can be drawn from the current religious scene — conservatism, perhaps even fundamentalism, is coming on strong.

WESTERN RECORDER

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

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Harold G. Sanders: A Man Of Dreams, Drive And Determination

Some men are recognized and appreciated for their accomplishments more in the years ahead than at the time of their service. This is likely the case of Dr. Harold Sanders, the retiring executive secretary of Kentucky Baptists. Some of his accomplishments are readily recognized and appreciated but only in retrospect can his entire ministry be fairly evaluated.

It will not require passage of time, however, to recognize the unique combination of traits possessed by Dr. Sanders. They were observable in the early days of his tenure and have become more obvious with the passing years.

This man is a dreamer and idealist. His vision of what can be and should be done is unlimited. For him nothing is too big to attempt and nothing too difficult to accomplish. No mountain is too high to scale, no ocean too wide to cross. He has said when asked about his confidence of accomplishing his goals, "I never recommend anything until I have prayed it through and I am convinced it is the will of God. Then I commit myself completely to it and believe nothing can prevent its coming to pass."

Dr. Sanders has the will to work and the boundless energy to match his idealism and vision. He is a hard worker who seems not to know when to quit. His office lights can be seen on most any night and Saturday often is just another work day. He makes the most detailed preparation for the Executive Board meetings and other committee meetings that can be imagined. If all the reams of mimeograph paper he has used in his 11 years were in one pile, it would be an amazing sight.

His energy seems to increase rather than decrease the later in the day it becomes. His accelerator has one speed and that's wide open. Being around him one would never think he is old enough to be retiring and, retiring or not retiring, those close to him don't believe he will slow down much. Even with his retirement only days away he has not slowed down. From all appearances he has worked as hard this last month

A Good Man Leaves Oneida

Through its history the presidents of Oneida Baptist Institute have been some of the most colorful and able personalities. The story of James Anderson Burns

of office as he did the first month he came 11 years ago.

The going for Dr. Sanders has not always been easy and sometimes has been downright rough. His type of leadership is bound to evoke some resistance and opposition, especially in a state where Baptists have a long history of independence and conservatism in methods as well as doctrine. He was selected to lead Kentucky Baptists partly because of his "let's get it done and quickly" style of leadership but some of us weren't as ready for a "full speed ahead" pace as we thought. He had enough discouragement to cause many men to quit but for him resistance only makes for a greater challenge. Then there was some disagreement on philosophy of leadership and methods of doing things.

The specific projects which are a memorial to his administration will be treated in the issue next week. He came as close as anyone to promoting all Baptist programs with equal and full vigor but some areas of Kentucky Baptist work received a special boost from his labors. The impressive facilities at Cedarmore Baptist Assembly resulted from his determination more than from the efforts of anyone else. Kentucky Baptist schools and colleges will never have a stronger friend and supporter and the Cooperative Program will not be promoted more vigorously by anyone. He found the salaries of his staff members shamefully low when he came and has plugged away every year until they have reached a somewhat respectable level.

Dr. Sanders has been a special friend of the *Western Recorder* and has never failed to use his influence to promote the paper. He has been responsive to every request for his help and though some editorials have opposed some of his recommendations, the personal relationship between him and the editor has never been affected.

He leaves an indelible mark on Kentucky Baptists and appraisal of his ministry will go on for years. In the meantime he appears to have plenty energy left for most any task he takes on.

is one of truly great legends of education in the Kentucky mountains and the school is still profiting from impressions Burns left in near and faraway

places. Chester Sparks is an unforgettable character and, along with his beloved wife who is now deceased, gave the school an image and ministry known and appreciated far and wide.

The latest outstanding president, David Jackson, has now resigned as Oneida president after giving 18 of his best years to the school. It is sad to see Dave lay down the reins at Oneida and it is sadder to hear that the separation circumstances were not ideal.

What is the responsibility of a Baptist editor and reporter in a situation where things are not all sweetness and light? Should it be glossed over and reported in a way that makes it appear everybody involved was of one mind? Or do Baptists who love and support such an institution deserve to know when everything is not altogether pleasing? While to parade every unfortunate detail of any unsavory situation is improper and can damage a good cause, the reporting of such a situation without any indication of trouble that surely existed is irresponsible and a betrayal of trust to keep Baptists informed.

This is no effort to fix blame in this situation. I have received a number of letters from former students and from friends of Oneida. Some feel David was greatly wronged while others feel his resignation was appropriate. I have not discussed the situation with David nor with any of the Oneida trustees. In such events both sides generally have a good explanation and the facts are hard to separate from personal opinions and feelings. It is reassuring to know that the

disagreement was over policies and not character.

There is no man whom I respect and admire more than David Jackson. In college I saw him excel in every way in spite of physical handicaps. My admiration only grew as I watched him devote without reservation his body, mind and spirit to Oneida and the uplift of Eastern Kentucky mountain life. His record at Oneida speaks for itself.

When I look at the list of Oneida trustees I recognize some of the ablest and fairest laymen, laywomen and pastors in Kentucky. It is difficult to believe they would deliberately mistreat their fellowman or would stand for mistreatment at the hands of selfishly motivated opponents. It is not hard to understand, however, that some situations develop where any course of action is painful and lamentable. There is no way out without some hurt to persons, or institutions or both.

We would like to think that the affairs of all Baptist institutions, agencies and churches were always conducted on the highest ethical and Christian standards. But while this should be the case, it seems to be too much to expect. Personal conflict and petty politics too often invade Christian projects and influence the best of human leaders.

The important thing is that redemptive elements be allowed to work in every situation no matter if it is not ideal. In the case of Oneida and David Jackson the ministry and mission of both must be saved in spite of human frailties.

BAPTIST FORUM



HALL DEFENDS LETTER

Dear Editor:

A letter from Sturgis, Kentucky, in the August 15 issue of the *Western Recorder* ostensibly replied to mine of July 15, in which I upheld the denominational integrity of Gray Allison and the new Mid-America Seminary. The young man from Sturgis misconstrued the entire content of my letter. He implied that I am not a loyal Southern Baptist. I cannot find one word in my letter to suggest disloyalty to my denomination. I wrote to suggest that a good man's efforts to establish a school to train preachers were maligned editorially in an unjustified way. I was not attacking our Convention. Gray Allison is a loyal and faithful Southern Baptist. His credentials and record on this count are unassailable. I believe that mine are too. My record shows that I am not a "Church-Buster" but a "Church-Builder"; not a "Splitter" but a "Mender." I do not need to defend myself on this point.

The writer of the reactionary letter brought an interesting point into view. He introduced it in these words: "These fundamentalists did not want to leave room for the interpretation of the Scriptures as a believer felt led to use" (in our seminaries and schools). This whole idea is a plea for so-called "academic freedom" in our institutions of learning. This is quite isolated from the purpose of my former letter, but it begs for response in a spirit of love. How far afield from the concept of the inerrancy of the Bible can one go in interpretation and still be Christian? Is Mr. Malloy ready to answer that? Southern Baptists have one and only one seat of authority! We have no authoritative church (our Convention, though very dear to me, is no fetish to worship); no infallible hierarchy, no inerrant religious structure. Our only authority is the Word of God.

The denomination will survive as an evangelical force only as long as it structures its programs, writes its literature and operates its agencies from

the infallible base of its seat of authority, the eternal Word of God. If one uses the methods of good scholarship in the study of the sad decline of some of our kindred denominations, one easily perceives that the angle of decline is coincident with the denomination's apostasy from the unsullied integrity of God's Holy Word. That apostasy invariably began in the denominational seminaries under the cloak of "academic freedom." It is said that the one thing man learns from history is that man does NOT learn from history! It will be our undoing if we blindly refuse to avoid the same pitfall that has neutralized and fossilized sister groups, namely, to stubbornly hold to some nebulous policy of "academic freedom" at the price of yielding our only base of authority; namely, our proclaimed, publicized and persistent faith in the absolute inerrancy of the Bible. Which is worth more to us at this point in our history, a sceptic's freedom or God's integrity? Again, which is worth more, our denomination's scholastic acceptance in an unbelieving world, or God's character? Again, our unity or God's verbal veracity? In each case, if one or the other must be sacrificed, which shall it be?

Our denomination must rest solidly upon the unbroken bedrock of Biblical

(Continued on page 14)

Morningside Church Constituted

The Morningside Baptist Church, Louisville, was constituted on July 30, 1972. The new church was sponsored by Ninth and O Baptist Church and began with about 115 charter members.



Pastor Jack Yelvington, left, and Kentucky Baptist secretary Harold Sanders check program for the constitution service of Morningside Baptist Church.

The congregation called Jack Yelvington as pastor. Yelvington formerly served as pastor of Prospect Church and Hazelwood Church, both in the Louisville area. The congregation is using the Beechmont Womans' Club as a temporary meeting place with a permanent location to be selected later, according to Yelvington. The new church has already purchased a bus and office equipment.

LaVerne Butler, Ninth and O pastor, led in the organization of a council for constituting the church. The constitution message was delivered by Harold G. Sanders, executive secretary of Kentucky Baptists. Others taking part in the constitution service included several pastors from Long Run Association and G. Allen West, executive director of the association.

Missionary News

Mr. and Mrs. John P. Griggs may now be addressed at 2505 Carson Street, Fort Worth, Texas 76117. Mrs. Griggs, the former Florence Sanders, was born in Blue Diamond. When they were appointed by the FMB in 1962, he was pastor of Casky Baptist Church, Hopkinsville.

Mr. and Mrs. Glendon D. Grober may now be addressed at 20 Barbara Drive, Little Rock, Arkansas 72204. Mrs. Grober is the former Marjorie Steele of Ballard County. When they were appointed by the FMB in 1955, he was pastor of Eddy Creek Baptist Church, Princeton, and a part-time instructor at Bethel College, Hopkinsville.

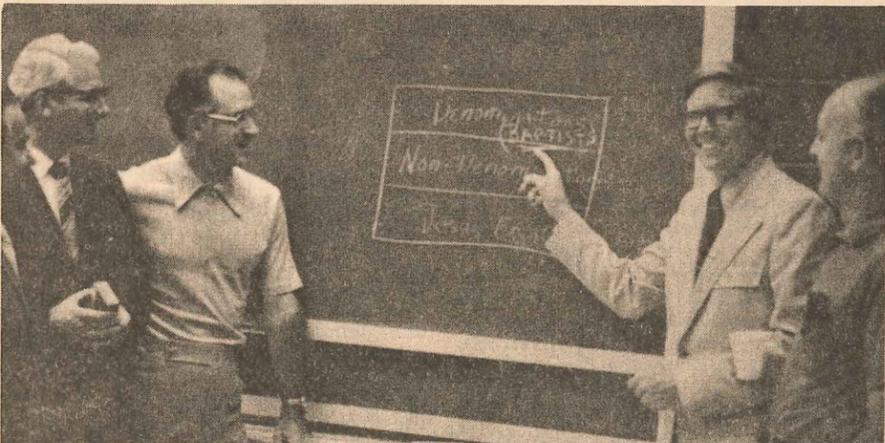
Mr. and Mrs. Tom D. Gullatt may be addressed at 581 Manford Road, Atlanta, Georgia 30310. When they were ap-

pointed by the FMB in 1950, he was pastor of Waco Baptist Church.

Mr. and Mrs. Robert M. Holland may be addressed at 825 Ashland Avenue, Shelbyville, Kentucky 40065. He is a native of Shelbyville. Mrs. Holland is the former Kathleen Thompson of Louisville.

Mr. and Mrs. W. Maxfield Garrott may be addressed: 423 Hoshiguma, Nishi-ku, Fukuoka City 814, Japan. Mrs. Garrott is the former Dorothy Carver of Louisville.

Dr. and Mrs. William C. Gaventa may be addressed: Baptist Hospital, Ogbomoso, Nigeria. After their resignation from overseas service in 1965, Dr. Gaventa worked at the Veteran's Hospital in Louisville. He was employed in April for a year as a special project physician in Nigeria.



PASTOR'S INSTITUTE — Southwestern Seminary ethics professor William Pinson, second from right, explains a diagram of American Christianity to Kentuckians at the institute. From left they are Bob Wallace, Paris; Joe Lewis, Georgetown faculty and institute director; Harold Wainscott, Owensboro; and John Sykes, Ashland, far right. The institute was sponsored by Georgetown College.



August 31 is next week

Sunday, August 27, is the last Sunday in the month and in the Convention year which ends August 31. What a wonderful time to catch up with your personal pledge to the church which may have suffered a little during the summer and your vacation. Thus your church will have funds to catch up with its commitments to the mission causes of all Southern and Kentucky Baptists through the Cooperative Program.

Treasurers, you have a special opportunity to send along your church's mission gifts after the last offerings of the people on August 27 — and to mail it in to this office before August 31. I say before, even though your letter can be postmarked August 31 and your church's offerings count in this year's convention budget.

It looks good

Chances of reaching and passing our state Cooperative Program goal of \$4.2 million looks good now. We are ahead of last year, but as I write we need slightly over \$100,000 to reach that goal.

So, check your records for mission gifts. Have you sent all that the church pledged? Did you send your Vacation Bible School offering as a special over-and-above gift to the Cooperative Program? Does your church have funds on hand, above your needs, which it might give as an extra offering for world missions through the Cooperative Program?

And, there may be other mission gifts which should be sent in before the year ends — for Easter Offering for Home Missions? For the Mother's Day Charity Fund at our Baptist hospitals? Or other? Thanks for checking on all these — and let's hear from you before August 31!

Over the goal for CEA

If we go over the goal, the extra funds will be for capital needs — and the participants in the CEA program will share in all, on the present CEA (Christian Education Advance) formula. Who are these? Our schools and colleges, BSU centers and RA-GA camps!

So, this is another reason why you should remit all your mission funds right after Sunday, August 27. Thanks — and to God be the glory!

Harold G. Sanders

WESTERN RECORDER

IN COLUMBIA, SOUTH CAROLINA —

Christians Jailed, Persecuted For Beliefs

Front page headlines in the Columbia, South Carolina, *Record* shocked thousands recently with the news: "Christians in Lexington Jailed for their Beliefs."

The story went on to describe a meeting of about 30 young Christians, members of Springdale Baptist Church in Springdale, who were holding a worship service in the nearby town of Lexington, South Carolina.

"Suddenly, they heard cars outside," the story continued. "They looked and saw a line of police cars with blue lights blazing on and off in the gathering darkness." Soon the porch was "filled with badges and uniforms and guns of law officers."

Lexington County sheriff Carroll Day was quoted as telling the 30 Baptist youth: "Everybody stand up, line up and march out of here in single file. You are going to jail!"

"You were warned about such gatherings," the sheriff continued. "Don't ask questions. We're charging you with being Christians. I have a warrant from the governor for the arrest of every one of you."

The story added that the 30 youth were marched to waiting police cars, taken to the county jail and locked up in the hot, close cells "with massive gray steel doors that smacked shut with clanging finality."

Two front page photographs accompanied the story.

This was, indeed, what happened. Almost . . .

The surprised young people were tossed in jail, but it was not for real. It happened as part of the Vacation Bible School program for young people at Springdale Baptist Church.

All week, it had been an unusual Bible school. No Bibles had been brought, for they had been "burned." No hymnals were used, they had been "confiscated." All scripture and all songs came from memory.

It was an attempt to recreate an Underground Church — an illegal church in a society in which the law forbids Christians to worship as they please.

To get across the idea, the "persecuted" members of the Underground Church moved their meeting place each night.

Monday night, the young people met at the church for an orientation, but Tuesday night they gathered beside the grease pits of a West Columbia garage. Wednesday night, they sat huddled in a barn loft in Springdale.

On Thursday night, they met for a dramatic session in the garage of a Springdale home. Detective Bruce Her-

nigan of the West Columbia Police Department broke into the garage and interrogated the youth to determine if there were enough evidence to "convict" them as Christians.

And on Friday night, the group was "arrested" by the sheriff as they met for worship in Springdale.

"We were attempting to show our youth that worship is actually a privilege and that in our society we don't realize that," said Mrs. Doris Giles, chairman of the church's youth council.

"In our country we have so many problems getting people to worship it is not something that really challenges them," she added. "We want our young people to have an idea of how many people who don't have the privilege of worship really appreciate it."

"We also want to show some of the persecution that early Christians had to face and some of the persecution present-day Christians behind the Iron Curtain may still have to face," she said. "We wanted them to study how

they represent Christ and how they can be better witnesses to the life and teachings of Christ."

Edwin R. Quattlebaum, pastor of the 450-member church, also praised the program and said he definitely plans for similar programs in the future.

The Vacation Bible School at Springdale Baptist Church was carried out in cooperation with law enforcement authorities. Unknown to the youth, their parents had signed consent forms for them to be "arrested."

The young people didn't stay long in jail that Friday night, only 15 minutes or so until their parents had been notified and could come and get them.

Some of the young people sang hymns as they waited in jail. Here and there, tears had sprouted on youthful faces behind bars for the first time.

When they walked to waiting parents outside, many looked back at the bars and bricks and walls of the jail.

And you could almost see them thinking . . . (BP)



KENTUCKIANS ABROAD — Two Kentuckians, both Southern Seminary graduates, were elected to the 1972-73 executive committee of the Indonesian Baptist Mission (organization of Southern Baptist missionaries). Less than 15 percent of SBC missionaries in Indonesia are Southern alumni, but five from this minority have been chosen by their colleagues to serve on the 10-member executive committee. The two Kentuckians are Mary Sue Meuth from Henderson County, who is also presently serving as treasurer of the mission, and William M. McElrath, formerly of Murray and Louisville. From left: McElrath, Wayne A. Pennell, Miss Meuth, Wilma J. Weeks, Robert H. Stuckey. The photo was made by J. Wendell Smith, Georgetown graduate from Rineyville and Elizabethtown.



Rescuers search for victims

Philippine Baptists Active As Flood Relief Continues

Relief and rescue operations are underway as Philippine Baptists seek to aid members and others isolated by the worst floods in the memory of most Filipinos.

Almost all of central Luzon Island has been flooded as a series of tropical storms and low depression areas have drawn southwest monsoon rains across the island. Overflowing rivers have broken dikes and cut off all highway traffic between Manila and Baguio City.

The death toll in the floods and landslides has been reported at 427, with more expected as additional reports come in.

Food shortages are becoming critical in isolated towns and barrios (rural communities) despite attempts to drop food from helicopters.

President Ferdinand Marcos has ordered seizure of foodstuffs in the flooded areas if owners refuse to sell at government controlled prices.

The Clark Field Baptist Church, located near Clark Air Force Base in Angeles City, is sending out a specially

equipped Air Force truck as often as it is available to take food and medicine to pastors and church members in that area. The truck has its engine encased against water so that it can go through water six feet deep.

"The situation is getting desperate now," said missionary J. Allen Smith, pastor of the Clark Field Church. "It's almost dangerous to take food into an area because of the danger of being mobbed."

At San Fernando, Pampanga, south of Clark Field, the houses of 90 percent of the church members are under water, Smith said. A team of Air Force men, accompanied by associate pastor Nardito Manalang, went through water six feet deep to bring the wife and six children of pastor Jose Bautista to safety.

Pastor Bautista and a seventh child stayed at the church, where water was up to the bottom of the windows inside the building. Several other families are also living in the church on platforms built on top of the pulpit area. They did not want to evacuate

because all of their possessions were there.

Clark Field Church is spending about \$2,000 to aid in the relief effort and is seeking donations of foodstuffs, clothing and medicine from its military membership. Members living on the base are in no danger, Smith said, and have adequate food and other supplies.

The executive committee of the Philippine Baptist Mission, meeting in Manila, made nearly \$1,000 immediately available for food relief from funds on the field and asked the Southern Baptist Foreign Mission Board for \$5,000 for additional flood relief.

Members of International Baptist Church in Manila are distributing rice and other food and clothing donated by members to needy families in Manila area churches.

In Baguio City, members of the Aurora Hill Baptist Church set up a rescue and evacuation center in their church after a landslide near the church claimed the lives of at least 22 persons. It is feared the casualty list will be higher as digging continues for victims or possible survivors.

The church building at Castillo, a barrio north of Clark Field, was reported destroyed by floods. But Smith said he had been told that the people there were experiencing a revival in the midst of the flood.

"The people are really praying," he said, "and many are expressing repentance. Some feel that the Lord has sent this flood for some reason."

Missionary Calvin Fox of Cabanatuan City said that in Capas, Tarlac, the Baptist church was the only building strong enough to withstand the force of floodwaters caused by a shift in the channel of the Urdaneta River. In Tarlac City, several Baptist families have been forced to evacuate their homes and are living in the church building.

In Dagupan City, on the Lingayen Gulf, missionaries Ed and Audrey Gordon reported that floodwaters reached knee level in their home and also rose to about 18 inches in the Dagupan Baptist Church.

Mrs. Gordon said the waters there have subsided now, but they have had no reports from several outlying chapels. (BP)

Awaken To Death

It was 6:30 a.m. when Rose, affectionately called the "Bible woman" of Aurora Hill Baptist Church in Baguio City, Philippines, was dramatically awakened from a flu-induced, restless attempt at sleep.

An awesome, terror-producing rumble replaced the usual alarm clock that normally awakens the petite "Bible woman."

Rushing to the window, she gazed transfixed at a shocking scene not 50 feet away. Seven multi-storied houses were sliding down the monsoon soaked slope of Aurora Hill.

Rose tried to cry out when she saw one family calmly sitting at the breakfast table window while the hillside came down. But there was no sound.

Up the hill, Mr. Mendoza had also been sleeping restlessly. His house was sitting precariously on the hill's steep slope and he knew that three weeks of relentless rainfall had eroded the earth from around the foundation.

Mendoza's attention, however, was riveted upon three youths crying for unavailable help. When the slide ended, Mendoza, an active Christian layman, scrambled to the spot where the young people were last seen before being swallowed by the murky mass of

mud, water and debris. Two of the youth were removed alive by the hurriedly assembled neighborhood rescue squad.

A short distance away, pastor and Mrs. Samuel Comising also heard and responded. They saw rooftops engulfed with mud where once three-story buildings housed 80 to 100 inhabitants.

The pastor jumped into the ravine-filled mass of destruction and spent the day in the tragic pursuit of landslide victims.

His frail wife, drenched by flood waters, busied herself carrying soggy belongings to the church for later use, gathering survivors into the rapidly-filling church building and taking coffee to the expanding rescue force.

Aurora Hill Church immediately became a disaster center where the believers and other volunteers attempted to feed the 100 to 150 rescue workers and evacuees.

Help came from varied sources: university youth, city officials, firemen, police, American servicemen, concerned neighbors, distraught relatives.

Relief operations coordinated by the little congregation were complicated by continuous torrential rains, coupled

with the total lack of drinking water, electricity and emergency funds.

At least one relief worker was injured. One young rescuer was taken to the hospital for a seriously cut leg, injured while he frantically was digging to find his father buried in a sea of mud.

The driver who took the young man to the hospital, a Christian, sought to tell the injured man and his companion of the love of Jesus Christ. Ironically, the driver discovered he had been in the house of the accompanying youth on several occasions — a house that had been sheared in half, miraculously leaving intact the section where the inhabitants were sleeping.

The church-led rescue operations provided an opportunity for Baptists to proclaim God's message in the midst of tragedy through acts of compassion. Many are more responsive to the message of the church because of its involvement in the relief effort.

"I have been looking for something intellectually tenable to which I may sincerely submit myself," said one ruggedly handsome 22 year old leader of a rescue team of 30 men who led in uncovering several slide victims.

By Richard C. Henderson
Professor, Philippine Baptist Seminary

"I cannot conscientiously believe much of what I have been taught," he reflected soberly. "But I am eager to discover the real truth concerning God."

Members of the church gave the young man a copy of the Bible and agreed to lead Bible study sessions in his home after the rescue operation is ended.

Rose, the "Bible woman" of the church, finally got away from the relief center for a brief spell the afternoon after the slide. She made her way to the top of the hill where only a precipice remains to mark the spot of the house where the death-laden slide began.

She sobbed convulsively as she realized who the inhabitants were. Often she had been in that home, witnessing of her faith and experience in Christ.

Less than a week before the tragedy, the young mother who lived in the house was agonizingly close to making a decision for Christ, she recalled.

The real tragedy — the most heart-rending aspect of the disaster — was the response voiced by the mother: "We'll talk again — not now." (BP)



COMING DOWN — Two Georgetown College buildings were demolished recently. The old Art Building and Calhoun Hall, most recently housing the departments of speech, education, psychology and religion, were torn down. The occupants of Calhoun Hall have moved to new quarters in Anderson Hall. The new offices provide more space for classrooms, labs, educational media facilities and storage. The area on which the two old buildings were located will become part of the Fine Arts Center at a later time. The two demolished buildings had been used as dormitories, classrooms and offices. Last year about this time old Rucker Hall, another Georgetown landmark, was torn down to make room for the new \$8-million college residence park.

Gleanings

Southern Baptist Convention president **Owen Cooper** has received a communication from President Nixon commending him upon his election as Convention president and also expressing gratitude for a resolution adopted by the Convention supporting the release of American prisoners of war in Indochina and the continued independence of the people of South Vietnam.

German Baptists will provide a meeting place for Baptists from all over the world during the **Summer Olympics in Munich**, August 26-September 10.

The English-speaking Munich Baptist Church, Munich, located at Holzstrasse 9, is offering its facilities as a place where Olympic participants and spectators may find information, consultation, relaxation and fellowship. Television sets will be available for those who wish a comfortable, overall view of the Games. A snack bar will offer refreshments.

Michael D. Chute, native of Waynesville, Missouri, has joined the staff of the Southern Baptist Sunday School Board as an information specialist in the public relations office.

In his work he will share responsibilities for interpreting the work of the Sunday School Board through news and feature writing.

Chute received the bachelor of arts degree in journalism from Oklahoma Baptist University, Shawnee, where he was a member of the college's public relations staff. He also attended Missouri Baptist College, Hannibal-Ladrange. (BP)

Trustees of Howard Payne College in Texas have named president **Guy D. Newman** as chancellor and appointed a committee to seek a new president for the Texas Baptist school.

Newman requested creation of the chancellor post following a recent \$125,000 grant to the college by the Sangreal Foundation, Inc., of Dallas, and its president, Carr P. Collins, Jr.

He will work closely with the new Howard Payne president and spend much of his time in public speaking, fund raising and development, a college spokesman said. Newman has served as Howard Payne president for 17 years, longer than the chief administrator of any of the 10 Texas Baptist schools. He will continue in that capacity until a successor is found. (BP)



REPORTING — Former Western Recorder employee **George R. Jewell** delivers the secretary's report during the annual meeting of the Kentucky Baptist Historical Society. This year's meeting was hosted by Campbellsville College.



OLD WEST COMES TO LIFE — These children enjoy the freedom of the outdoors and the fantasy of the old west while their parents develop leadership skills at **Glorieta Baptist Conference Center**. Day camping is a program designed for children from the second to the sixth grade. Activities are planned which take advantage of God's great outdoor laboratory—nature. Former Kentuckian **Larry Haslam** reports that materials for day camping will be released early in 1973.



HONORED — **Pastor Thomas H. Gordon** and his wife, **Mary**, were recognized in special services recently by the **First Baptist Church of Kettering, Ohio**. Gordon, a native of Kentucky, has been the Kettering pastor for 15 years. The program included a "This Is Your Life" skit and the presentation of nearly \$2,200 in gifts.

Something's Happening Inside!

By **James L. Britt**
Pastor, **Eastwood Baptist Church,**
Bowling Green, Kentucky

When the crusade in Los Angeles of 1949 went beyond the planned period of time, a banner was placed across the sign which gave the date and time of the services. The banner read, "Something's happening inside." Thousands visited the tent to see what was happening. They heard a young man named **Billy Graham** preach. They saw thousands respond to the invitation including Olympic champion **Louis Zamparini** and **Stuart Hamblin** who later wrote "It Is No Secret."

Something's happening inside our convention. There is a recovery of the basis for the existence of the church. The Lay Evangelism School is helping churches learn a proper balance between spiritual motivation and practical activity. It is more than another technique. It is as **Jack Stanton** has said, "The Lay Evangelism School is an attempt to follow the leadership of the Holy Spirit in enlisting, training, and involving the laity in witnessing for Jesus Christ."

I have shared in schools from Georgia and Alabama to Missouri and Ohio, along with some in Kentucky. The story is the same wherever I have gone. The people of God discover the joy of sharing their experience of Jesus Christ. Some people are telling the story of their salvation for the first time.

I saw a lonely little man who shines shoes for a living commit his life to Jesus. He had been invited to attend church many times but no one had ever shared his experience with Jesus Christ with him. I heard a woman tell of a man who needed to commit his life to the Lord. She reported how God had led her to ask a man whom she met in an associational school to talk with the lost man. He was led to commit his life to the Lord.

I lived in a black community in Ohio for a week. I saw young people respond to the opportunity of sharing the gospel. Some enthusiastically reported how they had shared their faith with friends in junior and senior high school. During this school I shared my faith for the first time with a black person. She was

a young, attractive woman who received Jesus Christ as Saviour and Lord.

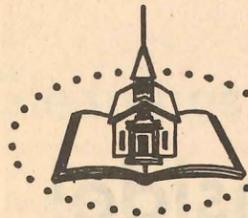
In our church we have seen people witness who have never shared before. We have heard them pray for boldness to speak. We have heard them thank the Lord for the newly found joy and excitement which comes from telling others about the Lord. We have seen response to the invitation in our services not as the result of the pastor's ministry alone but the church's ministry of evangelism.

This is a day when the wind of God is blowing in our world and nation. Those embers of evangelism from past days are beginning to glow and burst into flame. The Lay Evangelism Schools are a part of the movement of God to rekindle the churches that they might burn as lamps.

When **Billy Graham** asked **Karl Barth** the new emphasis in theology for the next twenty years his reply was, "The Holy Spirit." Jesus said, "But when the Holy Spirit has come upon you, you will receive power to testify about me with great effect . . . (Acts 1:8 Living Bible). An essential part of the school on evangelism is the Bible study on the Holy Spirit titled "The Cleansed and Controlled Life." We have had many good programs but have been derelict in our reliance upon the power of God. It is the Holy Spirit who ignites the people of God making them burn and consequently shine.

Frank Lauback said some years ago that revival would come with the people in the pews. This movement of God's Spirit among the people of God has rightly been described as "the quiet revolution." Lives are being used to bring about change in lives as the result of commitment to the living Lord Jesus Christ.

Something's happening inside!



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons For September 3, 1972)

LIFE AND WORK SERIES

Courageous Witnessing

Acts 22:1-10

A study of this lesson should help us gain courage to relate our personal experience with Christ to those who do not know Him. Witnessing for Christ necessitates real courage.

Paul's life presents one of the most striking examples of the transforming power of Christ. The completeness of his transformation is suggested in the change of his name from Saul to Paul; "Saul" meaning "asked for," denoting popularity and connoting pride which so frequently accompanies popularity, whereas "Paul" means "a little one," and it is eloquent testimony to the humility which characterized the life of the Apostle from the time of his conversion until his death.

The person

Saul's birthplace was Tarsus, the metropolis and capital of Cilicia in Asia Minor. Tarsus was famous for its schools of philosophy and learning, and was regarded by many as a city equal in culture to Athens or Alexandria. It was also a city of great commercial and military importance. Specifically, Saul was of the tribe of Benjamin, from which tribe Israel had chosen her first king, after whom he was named. Saul's father had probably done some good service for the Empire, for which he and his children were given the rights of full-blooded Romans, even though they were actually part of the conquered Jewish nation.

The preparation

Saul's parents were "Hebrews of the Hebrews," which means that they had not been contaminated by any intermarriages with Gentiles in the line of their ancestry. They were strict Pharisees. The Pharisees composed the most patriotic party. They were noted for their orthodox creed and their punctilious observance of the Jewish ritual. Being orthodox Jews, Saul's parents saw to it that their son was well versed in the Old Testament Scriptures.

As a boy Saul learned a trade, in compliance with the custom of the Jews. One of the rabbis said, "He that teacheth not his son a trade doth the same as if he had taught him to steal." Saul was reared in an atmosphere of culture. He also took full advantage of the educational facilities of his native

city and then went to Jerusalem where he studied under Gamaliel — one of the most famous teachers of his day. Thus, we see that he was educated in the best that the Jewish nation had to offer.

The persecutor

Eager to defend Judaism against what seemed a serious menace, Saul engaged in earnest efforts to stamp out the followers of Christ. He was so bitterly opposed to the Christians that he knew no bounds nor limits in his persecution of them. And he was perfectly sincere in his conduct. An outstanding trait of his character, both before and after his conversion, was his absolute loyalty to the light he had.

The penitent

Saul asked for and obtained letters of permission to go to Damascus and bind with chains any whom he might discover to be followers of Christ and to bring them to Jerusalem for punishment and death if they refused to renounce their faith in Him. With the proper credentials, he and his companions set forth on their mission. Saul was dazed and smitten to the ground by the brightness of a light which

shone round about him. When that dazzling light burst from heaven and that voice spoke to him, Saul knew that he was face to face with deity. In the blazing light of the glory of God in the face of Jesus Christ, Saul was convicted of the truth of the gospel which he had despised, of his sin in opposing it and putting its messengers to death, and of the fact that this Jesus was both Christ and Lord — the promised Jewish Messiah, Who had arisen from the dead and ascended into heaven.

The purpose

Saul's conversion was sudden and unexpected. Just as soon as he trusted Christ as his Saviour, he was transformed from a bitter enemy into a devoted friend and follower. In relating his Christian experience and the transformation which Christ had wrought in him, Paul tells us that he was anxious to discover His will for his life, so he inquired, "What shall I do, Lord?" He was given the information which he requested, and immediately placed his life at His disposal and spent the remainder of it in witnessing for the living Christ.

INTERNATIONAL SERIES

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Through the centuries God's Word has proved to be invaluable to all who have heeded its message and complied with its instructions. Instead of it being out-of-date, as some would have us believe, God's Word is up-to-date and even ahead of the times in which we live.

The call — Joshua 1:1

For a month the people had been mourning over the death of Moses, so the time had arrived for them to cease their mourning and to proceed into Canaan. Therefore, God very definitely called Joshua to particular service for Him. God said: "Moses my servant is dead; now therefore arise, go over this Jordan." Separation, service and satis-

faction were involved in this call from God. He was told to cross Jordan, to lead the Israelites into the Promised Land and to enjoy the marvelous blessings that were in store for them there.

The challenge — 1:2-4

A principle of vast significance is set forth in verses 2-4. God is very generous and His gifts are beyond calculation. But His gifts must be received. While God proposed to give the land of Canaan to the children of Israel, apart from any merit of their own, only so much as their feet trod upon actually became theirs to enjoy.

In meeting the conditions attached to possessing the land, God was their enabler. As in all of God's dealings, it

was all of grace. God promised that He would go with them and drive out all of their enemies, if only they would believe Him enough to take Him at His word and act accordingly. All they needed to do to possess the land was to cross over the Jordan and to occupy it.

The companionship — 1:5

God promised Joshua a blessed companionship. Although Moses had been taken away from him, God was still with him. Therefore, he was assured that he would have the same protection and power that Moses had. "As I was with Moses, so I will be with thee."

In this companionship there was complete victory. When God said, "I will not fail thee, nor forsake thee," He was providing both His presence and His power to Joshua. He was promising to enable him to do all that would be required of him. With the duty there inevitably comes the power to discharge it, for God will never fail His own.

The consequences — 1:6-9

God commanded Joshua to be strong and courageous. Joshua had every good reason to be obedient to this command for God had promised to be with him, to give him victory over his enemies and to strengthen him for his tasks. The foundation of courage is faith in God's Word, nurtured by daily meditation on it. Only those who meditate on God's Word to learn His will can do God's work acceptably.

Isaiah 40:6-8

Regardless of how glorious it may appear, what we see around us is not permanent. A flower comes but it soon goes. Green leaves appear but they soon turn brown. Human life is like that. All flesh is as grass. Every person is subject to death and decay. "The grass withers, and the flower fades; but the word of our God stands forever." No matter how beautiful, fragrant, helpful and carefree the flowers may be, at best their lives are very short. The flowers give us a picture of the transitoriness of human life. Generations come and go but the Word of God abides and is relevant to the needs of people in every age.

John 8:12

Confronted again with His implacable enemies, the Pharisees, the Lord Jesus seized upon a comparison which would adequately serve His purpose. His proclamation was, "I am the light of the world." Note that He is not a light but the light. His use of the definite article "the" indicates that He is all the light. As there is only one sun to give its blessings to this physical world, so there is only one "Son of Righteousness" to provide any spiritual light for this benighted world. Without Christ, this world would be in utter and impenetrable spiritual darkness. Apart from Him, this world does not have a satisfactory answer to its questions or solution to its problems.

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(Continued from page 5)

authority or lose its identity. Our mission is authoritative by Scriptural command. Our message is authoritative only because it is the Bible's message. Our ministry is determined upon Scriptural authority. Our motive is decided by Scriptural fiat. Our Master is exalted before us by the Scriptures that "testify" of Him. If we are to stand in unity, it will be on the basis of the one authority, the infallible Bible. Please! One last question: If a person is so deeply committed to the proposition that we leave room in our Southern Baptist schools for "The interpretation of the Scriptures as a believer felt led to use," why do we read such unkind reactions to Mid-America Seminary? Ah!! Yes!!

Danville, Kentucky

J. W. Hall

CONVENTION SHOULD ACT

Dear Editor:

As a Baptist pastor in southeastern Kentucky, I have become greatly alarmed at the recent events which have been condoned by the Convention which, in my opinion, are drawing the Baptist church further and further away from the basic principles of God's Holy Word. This concern reached its peak with the article printed in your August 5, 1972, issue concerning the revocation of the ordination of Mrs. Shirley Carter Lee.

It is truly sad to see liberalism creep into the church and change it into nothing but a man-made denomination, seeking to please men rather than God.

The thirteenth Article of the New

Hampshire Confession of Faith states that the officers of the church are pastors and deacons, "whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus." The only way these words can be changed to allow the ordination of women into these positions is to completely change the Word of God and forget what God has left for a witness to His people.

I Timothy 2:12 clearly states that "I suffer not a woman to teach, nor usurp authority over the man." I, for one, believe that women have a great work in the church, as set forth in the Bible. But when it comes to the ordination of women into the office of pastor or deacon I believe that God's Word should be placed ahead of Women's Lib.

I call upon the Convention to censure action of this sort. I know and realize that the Convention can exercise no ecclesiastical authority over the local church. But, the point of the matter is that when anybody subscribes to the beliefs of the Baptist church, they have an obligation to stand for those beliefs. If they can't believe the doctrines of the church, they should remove the Baptist nameplate from their door.

If the Convention allows things such as this to continue, I call on every Bible-believing Baptist church to withdraw any association with the Convention. I believe that it is high time for God's people to stand up and be counted.

Let us return to the landmarks that have stood the test of time for thousands of years. Then, God will begin to shower blessings upon His people.

Nevisdale, Ky.

Winfred Partin

Speak up in Baptist Forum

TWO BAPTIST MUSTS

Dear Editor:

The Calvary Baptist Church has convened a council to examine James Thomas. Thomas has been called to pastor the Pine Level Baptist Church. Early in the examination the candidate, a mature layman with four children, explained to the council that his education ceased after two years in college.

James Allen, a seminary graduate and pastor of the First Baptist Church, observed kindly but firmly, "A call to preach is a call to prepare. What do you intend to do, Brother Thomas, to complete your training?"

The facts indicate such great failure that constructive change is demanded.

First, the failure needs honest recognition. Too long have Southern Baptists pointed with pride toward major educational accomplishments and ignored the sad lack. After 115 years of the present educational program, Southern Baptists must confess to 6,000 pastors with no college training, 10,000 pastors with no college degree, 15,000 pastors with no seminary training, 20,000 with no seminary degree. Let us face up to the fact that our present system has resulted in only one-third of our pastors with even a basic, seminary training. Moreover, under the limitations set by the American Association of Theological Schools, only a small fraction of the untrained could be admitted to our seminary campuses.

To meet this need, Seminary Extension courses offer a carefully prepared correspondence program. It is a denominational recognition that a large number of pastors cannot leave their employment to go back to class. Now fully accredited by the Home Study Council, Seminary Extension deserves wider participation.

To meet this need requires that our denomination recognize the growing movement known in secular education as the Open University. The academic and the industrial have accepted and applied the procedures of independent study so that education becomes universally available. Religion must follow the growing trend. The present program, effective as it is, must be augmented by the Seminary Without Walls.

The untrained must be trained, but the denomination must offer an acceptable and feasible program.

These are two Baptist musts.

Jacksonville, Fla.

Robert Witty

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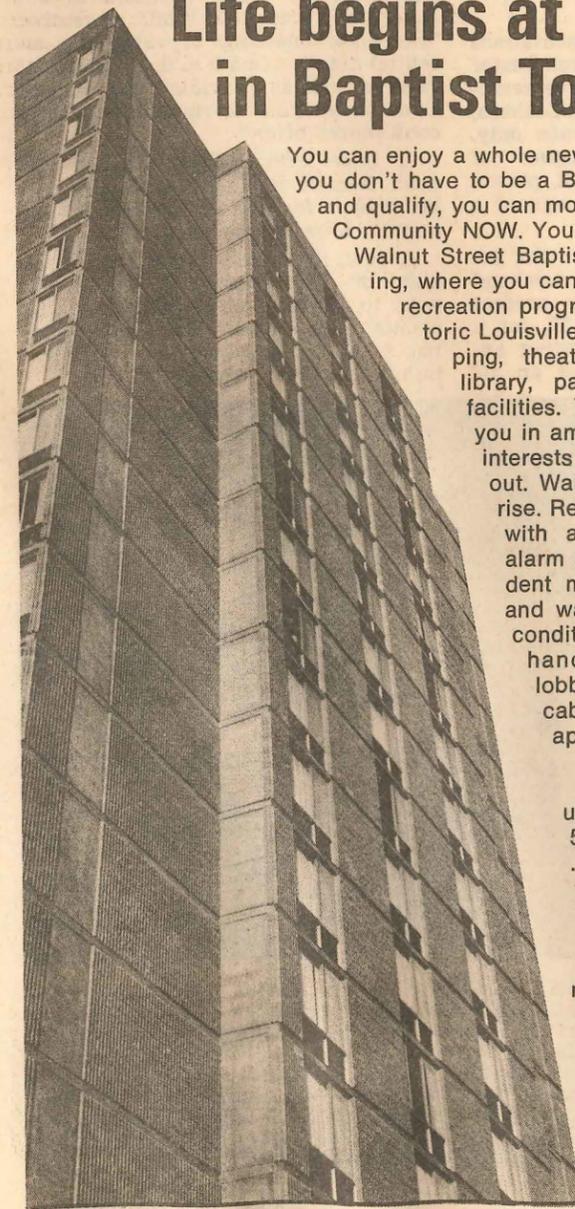
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Resources Available

Several new resource units have just been released by the Sunday School Board in Nashville, Tennessee. Among the new materials are:

► *Resource Kit for Bible Learners, Resource Kit for Bible Discoverers and Resource Kit for Bible Searchers.* Each kit includes such items as open-end picture stories, filmstrips, pictures, maps, information sheets for research, dictionary cards, recordings, flash cards, posters, question cards for Bible games, strip charts, choral readings music, matching games, missing-word games and build-up posters.

► *Adult Life and Work Lesson Annual, 1972-73.* This book contains teaching suggestions and illustrative material to help make the Bible truths more applicable to contemporary living.

► *Teaching Adult Life and Work Lessons, 1972-73.* This work contains fully developed teaching plans for each Sunday. It contains several needed helps.

► *What To Do in Case of a Choir Rehearsal.* Contains material on choral technique, musical and educational concepts, music teaching methods, sight-singing and score reading, music theory, music history and hymnology.

► *Church Weekday Early Education Director's Guide.* Designed for directors of church weekday early education programs. Offers help in setting up a program as well as securing a license and running a program.

► *These Things Families Do Together.* A study course unit for four or five sessions focusing on many activities, including worship, that families do.

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WMU Leadership Conferences Set At Cedarmore; Miss Jasper Urges Kentucky Ladies To Attend

About 500 Kentucky Baptist Women and Baptist Young Women will gather at Cedarmore Baptist Assembly for the Woman's Missionary Union Leadership Conferences, August 29-September 4.

Two conferences will be held during these dates. The first, a four-day event, will begin Tuesday noon and close Friday with lunch. The second conference runs from Saturday noon through Monday noon.

"These conferences are primarily training periods," emphasized Miss Kathryn Jasper, state WMU executive secretary. Methods conferences are scheduled for each elected WMU officer, whether associational or local church officer. Also, each participant may attend a minimum of two "How-To" conferences from among several planned.

In addition, Kentucky foreign missionaries James McKinley and Mrs. Gerald McNeely will be present to visit with the conferees. McKinley, missionary to Bangladesh, recently returned to this country after serving as chairman of the SBC mission for the new, strife torn nation. He is a native of Nora, Kentucky, and a graduate of Campbellsville College and Southern Seminary. He currently resides in a missionary home furnished by the Lyndon Baptist Church, Louisville.

Mrs. McNeely, the former June Hall of Stanford, is stationed with her husband in Spain where he is professor and acting president of the Spanish Baptist Theological Seminary.

In addition to her homemaking responsibility, Mrs. McNeely is active in the national Woman's Missionary Union organization and active in her local church. Before her appointment by the Foreign Mission Board, she was a school teacher in Lincoln, Scott and Shelby counties. She attended Georgetown College and the WMU Training School, now merged with Southern Seminary.

Miss Jasper pointed out that the foreign mission study book this year con-

centrates on Europe. "This will be an excellent opportunity for the ladies to meet one of the missionaries they will be reading about in December and January," she said.

Other activities include presentations by St. Matthews Baptist Church pastor Alton McEachern and executive secretary-elect Franklin Owen. McEachern, present for the first conference only, will deliver four "Monologues of Faith." Each will give a first person narrative of the faith pilgrimage of a Bible character.

Franklin Owen will deliver the inspirational messages for the weekend conference. He will also be present Wednesday evening, August 30, for a banquet in his honor. Miss Jasper explained that the banquet was an at-

tempt to introduce Owen to the state's WMU leadership.

"These conferences are the best training programs WMU sponsors in our state," declared the WMU executive. "No other meeting provides the essential details of how to do a particular task as well as providing the inspiration and mission information that these conferences offer."

"I hope every WMU worker will avail herself of this opportunity and be present for one of the two conferences," Miss Jasper declared.

A few reservations are still available for each conference. Those who wish to register for either of the two events may contact Cedarmore Baptist Assembly immediately. The phone number is (502)-747-8911.



HONORED FOR FAITHFULNESS — Willie F. Bourne, center, was honored August 16 by the Owen County Baptist Association for 50 years consecutive attendance at the annual associational meeting. Bourne first attended the associational meeting in 1908 and has missed only two years since that time. Pictured with Bourne are, left to right, Ernest Holland, pastor of Cedar Hill church where Bourne is a member and where the association met this year; Levi Kemper, retired Owen County pastor who served the Cedar Hill congregation for 16 years; Bourne; James Conrad, pastor of First Baptist Church, Owenton, and moderator of the Owen County Association; and George Stack, associational missionary.