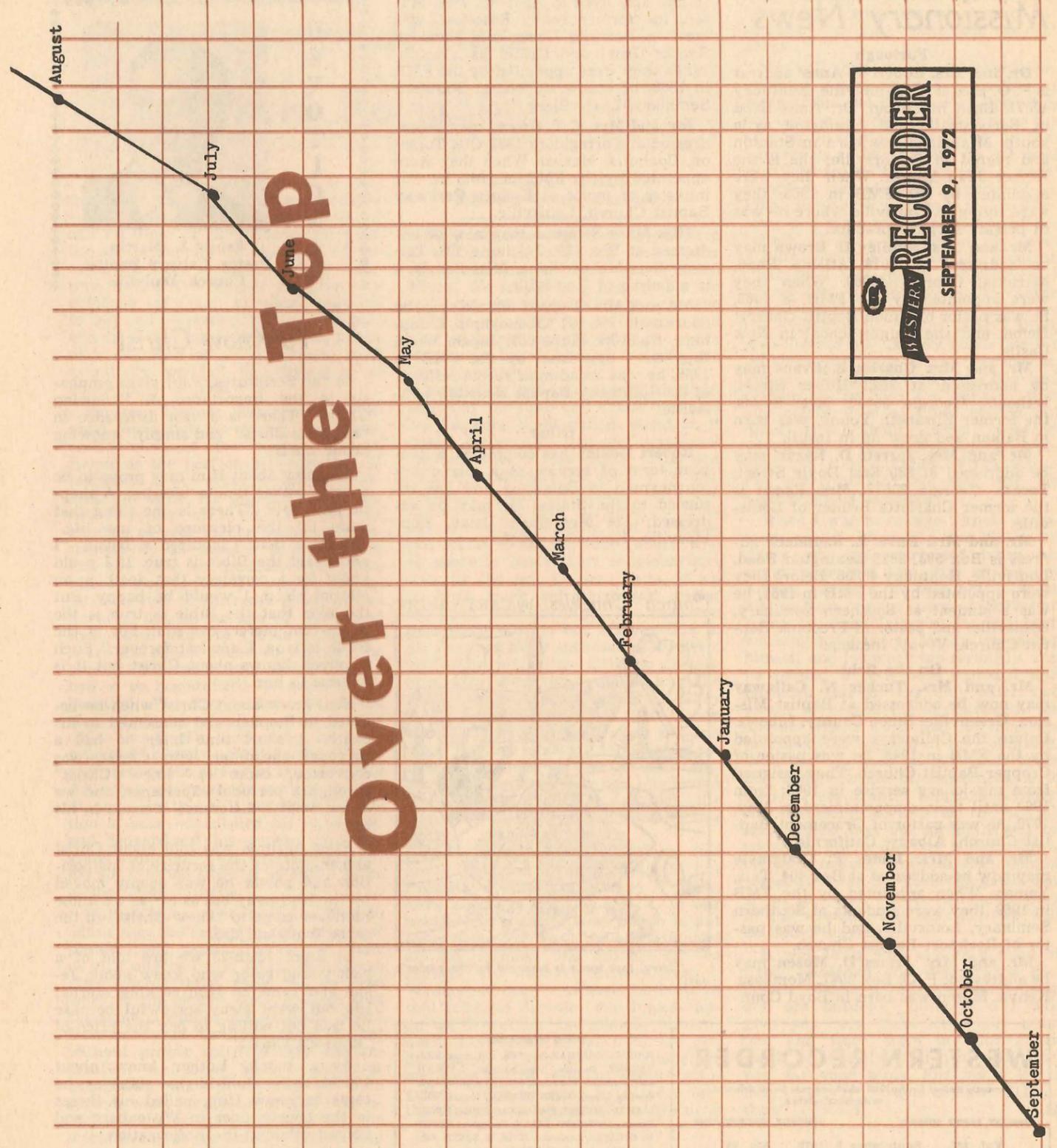


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Over the Top



Missionary News

Furlough

Dr. and Mrs. Robert E. Amis' address is P. O. Box 457, Taylorsville, Kentucky 40071. Born in Corbin, Dr. Amis lived in Barbourville and Lexington as a youth. Mrs. Amis was born in Stanton and reared in Taylorsville; she is the former Joan Scaggs. When they were appointed by the FMB in 1965, they were living in Louisville where he was in private surgical practice.

Mr. and Mrs. Bradley D. Brown may be addressed at 1014 Atlanta Road, Marietta, Georgia 30060. When they were appointed by the FMB in 1963, he was pastor of Union Baptist Church, Defoe, and she taught school in New Castle.

Mr. and Mrs. Charles E. Evans may be addressed at 2622 Huber Street, Lithonia, Georgia 30058. Mrs. Evans, the former Elizabeth Young, was born in Balkan and grew up in Insull.

Mr. and Mrs. Jarrett D. Ragan may be addressed at 800 East Doyle Street, Toccoa, Georgia 30577. Mrs. Ragan is the former Charlotte Bruner of Louisville.

Mr. and Mrs. Davis L. Saunders' address is Box 583, 2825 Lexington Road, Louisville, Kentucky 40206. Before they were appointed by the FMB in 1951, he was a student at Southern Seminary, Louisville, and pastor of Fredonia Baptist Church, Vevay, Indiana.

On the field

Mr. and Mrs. Tucker N. Callaway may now be addressed at Baptist Mission, Greenville, Sinoe County, Liberia. Before the Callaways were appointed by the FMB in 1945, he was pastor of Cropper Baptist Church. They resigned from missionary service in 1968; from 1969 until their reappointment in May, 1972, he was pastor of Gracemont Baptist Church, Albany, California.

Mr. and Mrs. James P. Craigmyle may now be addressed at Box 404, Taiz, Yemen. When appointed by the FMB in 1969, they were students at Southern Seminary, Louisville, and he was pastor of Rockport Baptist Church.

Mr. and Mrs. James D. Musen may be addressed: P. O. Box 2947, Mombasa, Kenya. Musen was born in Boyd Coun-

ty and also lived in Ashland. Mrs. Musen, the former Jenny Rossetter, was born in Bowling Green and lived in Smiths Grove and Center as a youth. When they were appointed by the FMB in 1968, he was a student at Southern Seminary, Louisville.

Mr. and Mrs. J. T. Owens may be addressed at Corregidora 1333 Ote, Torreon, Coahuila, Mexico. When they were appointed by the FMB in 1963, he was minister of music at Eastern Parkway Baptist Church, Louisville.

Miss Mary Sampson may now be addressed at Box 135, Taichung 400, Taiwan, Republic of China. Miss Sampson is a native of Louisville.

Mr. and Mrs. Tomoki Masaki may be addressed: 996-194 Obanoyama Shinohara, Nada-ku, Kobe 657, Japan. When they were appointed by the FMB in 1956, he was an administrative resident at the Kentucky Baptist Hospital, Louisville.

Other

Robert Boxley has completed a two-year term of service as a missionary journeyman in Botswana and has returned to the States. He may be addressed: 124 Mooreland Drive, Hopkinsville, Kentucky 42240.

Church Chuckles by CARTWRIGHT



"Sorry, that space is reserved for the pastor's car!"

DEVOTIONAL



Ernest L. Martin
Pastor, Calvary Baptist
Church, Danville

To Know Christ

In the Scriptures, Paul gives emphasis to the importance of "knowing Christ." There is a vast difference in "knowing Christ" and simply "knowing about Christ."

To know about Him may prove to be a curse rather than a blessing. A skeptic once said, "There is one thing that mars all the pleasure of my life." "What is that?" inquired a friend. "I am afraid the Bible is true. If I could know for a certainty that death is an eternal sleep, I would be happy. But the fear that the Bible is true is the thorn that pierces my soul. For, if the Bible is true, I am lost forever." Such a person knows about Christ but it is a curse to him.

Saul knew about Christ when he listened to Stephen and consented to his death. A short time later he had a personal encounter with Christ, was converted, came to "know Christ" through a personal experience, and we know what a difference it made in his life.

King Agrippa was told about Christ and in spite of the security of his position and power he was deeply moved by the testimony but as far as we know he never came to "know Christ" in the sense that Paul did.

In Luke 18:18-23 we are told of a rich young ruler who knew about Jesus and came to Him seeking eternal life but went away sorrowful because he was not willing to pay the price of "knowing Christ."

As a monk, Luther knew about Christ; as he climbed that stairway, he came to know Him, nailed his theses to the church door in Wittenberg and helped usher in the Reformation.

Every Christian should share the yearning of Paul, "All I want is to know Christ and experience the power of His resurrection; to share in his sufferings and become like him in his death, in the hope that I myself will be raised from death to life." (Philippians 2:10-11 GNMM)

Spiritual Rest And Relaxation

By James T. Baker
Bowling Green, Kentucky

We Americans have just about lost the talent for resting. Every summer as we load up for the tiring drives we call vacations or buckle down for making all the repairs we have put off because we were so busy working overtime during the winter, we give new evidence of our growing inability to rest and recreate ourselves. We push and drive and force ourselves on, in our play as much as in our work, until eventually we fall ill, physically or emotionally or both.

Senator Thomas Eagleton of Missouri, once but no longer the Democratic nominee for vice president, stands as the perfect, self-admitted illustration of our great American weakness for work. An ambitious and talented young man on the rise, he climbed to ever higher positions of responsibility so rapidly that he never had the time or inclination to make himself stop to rest. He was the youngest man ever to fill most of the offices he held, but at the age of thirty and then twice more in the following six years his health failed to support the pressure he had placed upon it and he had to be hospitalized for nervous exhaustion. We know the rest of the story: how his climb to even higher office was finally blocked by the revelation of his early unwillingness to stop and recover his strength; how his very American weakness for work made him ill and—in this still superstitious nation of ours—tarnished his reputation and jeopardized his career. And we know from our own experiences that his story is the story of so many more of his fellow citizens.

But while most of us are willing to admit that the failure to rest from our physical and mental labors can make us sick and call into doubt our future effectiveness, how many of us who work in the church stop to think that the same is true of our religious labor? How many of us have thought that without proper spiritual rest and relaxation we could have a religious breakdown that would bar us from further work for the Lord? Our reasoning is sound enough when we say the world needs us too much for us to stop our work. The world needs the message of Christ, we say; the church is God's chosen instrument to proclaim that message; we are the people who make up the church; and so we must give our all to the work of the Master. That's all true, of course. But what we so often forget is how frail we as indi-

viduals are, how unable we are to keep on working day after day, week after week, without rest from our spiritual labors. We forget how dispensable we are, how many others there are who could do our work for us at times and how easily we can cut short our years of service by stubbornly refusing to pace ourselves.

Most of us tend to denigrate spiritual vacations because the whole business has the odor of liberalism about it. It might be argued that an occasional spiritual rest would make Christians dissolute and depraved, spiritually lazy, lethargic in our devotion to the Lord. But as in the case of vacation from physical or mental labor, just the opposite seems to be the case. Those who occasionally leave their religious burdens by the side of their beds return to their work refreshed and better equipped with strength to carry on than those who do not. Harvey Cox in his *Feast of Fools* describes a medieval festival in which the Catholic citizens of a town would go so far as to make fun of their religious practices. They would actually elect a boy their bishop and have him preside over a black mass. But the next day they would return as faithfully as ever to their ordinary worship since they had eliminated their natural rebellion against the church by blowing off a bit of religious steam.

Catholics still retain a little of this levity in some of their festivals but Protestants, and especially Baptists, have almost completely lost it. In our urban lives we have even begun to put aside such festivals as the old-fashioned all day singings and dinners on the ground. And we have suffered from it. We have no way to release the burdens that religious devotion can impose upon us. We either carry these burdens until they break us down or we one day simply throw them off altogether and drop out of religious service altogether. What we need is to rediscover the capacity for spiritual rest. We need

spiritual vacations from our religious labors, times when we can regroup our strength for the weeks and months ahead.

What I advocate is no libertarian, immoral, sinful fling or a rebellious escape from the presence of God. It is not God or our devotion to Him or the kind of lives He demands of us that burdens us so heavily. We do not need vacations from God or from the moral standards we know He expects of us. What we need is rest from the burdensome and often trivial activities of the church. Graham Greene in his novel *A Burnt-Out Case* tells about a beautiful stone wall just inside the door of a church that was so covered by church announcements that no one could see the genius of its design. And I think that covered wall is very much like the religious life most of us experience. We are burdened with activities and responsibilities that are perhaps wise and maybe even at times needed but blind us to God's deeper presence, which can be found best through freedom and contemplation. From activities, not from God, we need rest. We need religious vacations.

When I was in college I knew an intense young officer in the Salvation Army who was surprised when his commander told him that on his upcoming vacation he was not to wear his uniform or go near a Salvation Army building. It seems he had been working too hard at his duties, taking himself and his work too seriously, and he needed a rest, both spiritual and physical. But it was only after two weeks of regrouping his strength for another year's work that he fully appreciated the wisdom of the command. What we too need, at particular times and under certain circumstances, is to stop all our frantic religious activity, the necessary as well as the trivial, and rest so that our strength will be renewed. For a day we should throw off our burdens, smile at God, simply thank Him for the good things He has given us, walk in His sunshine, play in His streams. The next day we will be better servants.

It was Jesus who said to a band of tired, burdened and discouraged disciples: "Come to me, you who labor and are burdened down, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and lowly, and you will find rest for your souls. For my yoke is easy, and my burden is light." (Matthew 11:29-30)

"Our country builds roads
so Baptists can wear them out going
and coming from meetings."

Will Rogers

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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MARION O. REED Superintendent of Printing

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The Significance Of Surpassing A Goal

Good news! Good news, indeed! It was too good to keep. On the afternoon of August 30, Dr. Sanders stuck his head into the editor's office in spite of the fact that a conference was going on. With a smile too big to measure he said the annual Cooperative Program goal had been reached and passed by almost \$50,000 with two more days mail to come in. He was sticking by his prediction that the goal of \$4,200,000 would be exceeded by \$100,000 when all the mail post-marked by August 31 had been processed.

Money isn't everything and record giving is no guarantee of true spirituality. At the same time our cooperative giving is very important to our mission thrust throughout the world and to surpass a worthy goal means more than meets the eye.

To begin with it means much to all Baptists participating in the cooperative effort. After coming near the goal but never quite reaching it in recent years, there has been some disappointment and resignation to the belief we would not reach a challenging goal. This record year puts that kind of thinking to sleep and replaces it with a sense of success now and optimism for the future.

This record also has tremendous meaning to those who will share in its benefits. Thousands whose ministries are supported by the Cooperative Program will realize that Kentucky Baptists are not only concerned for the needs of their own churches or even for the needs in Kentucky but also for mission ministries throughout America and in almost 80 other nations.

Those who will receive the greatest lift of all right now from this good news are the Kentucky Baptist schools and other institutions which will share in the division of the gifts in excess of the \$4,200,000 goal.

The Offering Should Be A Part Of Worship

There are many things I like about the Hurstbourne Baptist Church where my family and I have been members since its first month as a mission. Among the inspiring characteristics of this church is the worshipful spirit in all services. It is easy to sense the presence of the Lord in the music, the prayers and the proclamation of the good news at Hurstbourne.

Only one part of the services seem empty and

(See news article on page 6.) This will be like manna from heaven for our severely pressed Kentucky Baptist schools. Truly it is the answer to prayers and should provide encouragement worth far more than the dollars involved for capital needs.

Surpassing the Cooperative Program goal is of great significance to retiring Executive Secretary Harold Sanders. For one who has given body, mind and soul to its promotion, it is fitting that his last year of leadership be a record year. One of the first things he said 11 years ago to Kentucky Baptists was we would set and reach worthy goals for the Lord's work. His last official communication to pastors and Executive Board members was the happy announcement of reaching and surpassing the annual goal.

This success also says something to our new leader, Dr. Franklin Owen. By their response Kentucky Baptists are not only expressing gratitude to Dr. Sanders but are voicing confidence in Dr. Owen and his approach to this ministry. Since June 1, he has been seen and heard in all parts of the state and without exception his appearances have been a boost to the morale and spirit of his hearers.

The real heroes in this success story are those who sit in the pews and whose hearts are moved to generosity when the offering plates are passed. This goes for the adults who have deep convictions about their responsibility to share the gospel and for thousands of children in Vacation Bible Schools who, upon being taught what cooperative giving means, designate their Bible School offerings to be used through the Cooperative Program.

meaningless and this could be more of a deficiency in me than in the services. This is the time for the offering. On a recent Sunday morning I was sitting on the fourth row of pews from the front. After the offertory hymn and a moving prayer by the pastor the offering plates were passed. When the plate reached me it was empty though it had passed a score or more worshipers. In the evening service I was seated near the rear of the sanctuary. The RA's passed the offer-

ing plates and when the plate reached me it was the same story — a dry haul.

Most any Baptist knows the explanation. It is not that Hurstbourne Baptists don't give. On the contrary the approximately 250 persons present that day gave more than \$2,000 if they gave as they usually do. The explanation is that the offering had been given in the Sunday School classes as it is in most Baptist churches today. While we were going through the form of making our gifts with thanksgiving and gladness, our offerings had long since been lifted and were safely locked up.

Does it really make any difference when we present our offerings? Is it petty to complain about a tried and successful method of collecting offerings from Baptists? Surely the most important thing is that we are honest and faithful stewards whenever and however we give. At the same time if our tithes and offerings are supposed to be a meaningful part of our worship, there must be a better way than the way most of us now present our offerings.

Most Baptists make their offerings during the unholy confusion of the early minutes of the Sunday School class. It tends to be just another part of the statistics that must be reported before we get around to studying God's word or worshiping. This way of making our offerings seems to be saying it is not an important part of our worship but that it is so important to the church that it is taken care of first

lest the giver not be around at the offering time in the worship service or he changes his mind.

How did we start making our offerings this way? It was not always so. Some of us remember giving pennies or nickels in the Sunday School class while saving our tithes and offering for the worship service. But then came the emphasis upon a unified budget for the church and the success of the Sunday School outreach. More people came to Sunday School than stayed for worship and those not remaining for worship needed an opportunity to give their offerings. It was discovered that encouraging offerings through the Sunday School almost always resulted in increased income for churches and who can argue with success.

It was also learned that the Sunday School department and class organizations lent themselves best for the annual stewardship drive. Pledge goals for classes have often proven to be the best chance to underwrite the church budget. This is fine and we don't have to discontinue this practice in order to make our giving a more meaningful worship experience.

We can pledge through our Sunday School and report in class that we are giving through the church. Try it next Sunday and see if it doesn't add to the worship experience. If we continue to make our offerings through the Sunday School, we should be more honest in our offertory prayers and ask the Lord to bless what we have given instead of what we are about to give.



MID-AMERICA SEMINARY

Dear Editor:

I had hoped the Mid-America Seminary would have pledged as a teaching policy to survey all positions and recommend the position of "The Baptist Faith and Message," which is the majority interpretation of our people. (Not that I believe everything in it, but I believe the majority should rule in cooperative work.) But according to the promotional literature I have received, the new seminary pledges simply that its professors will believe in the absolute infallibility of the Bible, ignoring the problem of interpretation.

So now we have another seminary appealing for our students! Apparently, this one believes in all-around infallibility of Scripture; the others in religious infallibility of Scripture. The new one believes in absolute perfection of Scripture, the old ones in the practical sufficiency of Scripture. The one, that the Bible is the revelation of God;

the others, that it's the record of God's revelation with Jesus as the criterion of interpretation.

Yet all of them, the new seminary and the six old ones, get the same messages out of the Bible and will teach the same doctrines out of it! They'll all teach the Lordship of Christ, direct access to divine grace by repenting faith in Christ, profession of that faith by baptism in water, and the right of all such to religious liberty and majority rule in the church.

Such unnecessary hair-splitting! We agree on the important truth-content of the Bible but fall out over its precise degree of accuracy! That's what I call "Bibliolatry," accenting the question of authority of the Bible rather than the freely acknowledged facts it teaches. We should put God above His Book. For myself, I can't fall out with people who believe in Jesus as Lord, direct access to Him by faith, profession by baptism, and religious freedom in the church, even though they have a tighter or looser view of the Bible!

That's why I think we ought to declare our concept of our unanimous faith as a simple annual resolution. Not a fixed creed required of anyone, but a *changeable confession of common beliefs* freely arrived at, a simple knowing of what we are at the moment. The real core of our voluntary unity is the beliefs we do have in common. Why not state our concept of them once a year so as to be more conscious of them?

Cynthiana, Kentucky Winn T. Barr

DOCTRINALLY SOUND

Dear Editor:

In the August 26 issue of *Western Recorder* J. H. Hall responded to my plea for every Baptist to become informed. I did not intend to imply that he was not loyal as a Southern Baptist. Nor did I wish to imply that he was a "Church-buster" or a "Splitter."

In saying, "These fundamentalists did not want to leave room for the interpretation of the Scriptures as a believer felt led to use," I simply meant that Baptists have always believed that the Spirit leads each Christian and that

(Continued on page 14)

Coop. Gifts Top Yearly Goal

For the first time in several years Kentucky Baptists reached and exceeded their goal in Cooperative Program gifts. The goal of \$4,200,000 for 1971-72 was reached two days before August 31, the end of the fiscal year.

All mail postmarked by August 31 with gifts will be counted in the 1971-72 total. The amount now stands at \$4,306,268.12 or \$106,268.12 over the goal. Business manager Garnett Morton says a few additional letters mailed on August 31 will be received and counted in the 1971-72 total. An early press deadline due to the Labor Day holiday prevents reporting the exact amount.

According to a previously agreed upon formula the over the goal amount will be used for capital needs at Baptist colleges and schools, Baptist student centers and Cedarmore Baptist Assembly. The formula calls for 33.42% for Georgetown College; 19.68% for Cumberland College; 15.43% for Campbellsville College; 6.14% for Clear Creek School; 7.10% for Oneida Baptist Institute; 10.88% for Baptist student centers and 7.35% for Cedarmore Baptist Assembly.

Denominational leaders were elated with the report and expressed gratitude to Kentucky Baptists for their response.

Park Avenue Church Constituted

The Park Avenue Baptist Chapel, for the past eight years a mission of the First Baptist Church, Madisonville, was constituted as a church on August 20. Madisonville First Baptist purchased the Park Avenue property in 1964. A religious survey was taken of the Park Avenue community in 1969 and additional property for the new work was purchased. H. G. M. Hatler, retired pastor of the First Baptist Church, Princeton, served as the first mission pastor.

Marvin Freeman has served as pastor since May, 1969.

Harold J. Purdy, pastor of the sponsoring church, led in the constitution services. The churches in the Little Bethel Baptist Association assisted in the organizational services.

A tent revival was held each evening of the week prior to the organizational services. Under the leadership of Freeman the membership has grown from only a few people to a congregation now of 125 persons.

John Price, Former Dean, Dies

John M. Price, Jr., former dean of the school of religious education at New Orleans Baptist Theological Seminary, died in Black Mountain, North Carolina, of an apparent heart attack.

Price, 51, had recently begun disability retirement following several years of ill health and had moved to Black Mountain just two weeks before his death.

Funeral services were scheduled at First Baptist Church, Asheville, North

Carolina, on Thursday, August 31.

Price, the son of J. M. Price, Sr., who was dean of the school of religious education at Southwestern Baptist Theological Seminary in Fort Worth, had taught psychology and counseling at New Orleans Seminary since 1946.

He was a graduate of Baylor University, Waco, Texas, and Southwestern Seminary, Fort Worth.

He is survived by his wife, Rebecca, and four children. (BP)



ASTRONAUT IN BOWLING GREEN — Col. and Mrs. James Irwin, right, were in Bowling Green, Wednesday, August 30, for a meeting at First Baptist Church. Above the couple poses with Pastor and Mrs. Wallace Morris of Forest Park church, left, and Pastor and Mrs. Rollin Burhans of First church. The two churches co-sponsored the event which drew a packed auditorium.

"I'll be Frank"

FRANKLIN OWEN

Executive Secretary, Kentucky Baptist Convention



First, I want to thank our editor and friend, C. R. Daley, for inviting me to continue this column, which was the habit of Harold Sanders. Through this medium I shall seek to keep in touch with you fellow Baptists and hope that I shall be able to use it in a profitable way for our Lord's purpose.

Associate editor Bob Terry was in my office to talk about the format of the column, its title and how it should carry my name, etc.

I am known by the name of Franklin, but more frequently called Frank. Maybe the story is not too personal or boring to tell once. Only my precious mother, now gone to Heaven, ever regularly called me Franklin, until at 30 years of age I entered the Army chaplaincy in World War II and Uncle Sam required that I be Franklin, as shown on my birth certificate. When I was mustered out of the Army, Mother requested that since circumstances had forced me to at least bear my proper name, would I not please do so from then on. I reluctantly consented that I would be Franklin in writing, but that I would encourage my friends to call me Frank.

Bob Terry observed that if I should use the former, I would tend to formalize the column and perhaps my relationship with Kentucky Baptists. Both editors felt that the abbreviated name is more "folksy" and should tend to build a closer relationship. I said, "Ok then, I'll be Frank."

Maybe that isn't a bad name for the column. Certainly it is my intention always to be frank with you. The more we can share our minds and hearts, the more interests and goals we are apt to have in common. Kentucky is a far-flung east-west kind of state. I pray for a growing sense of oneness from Fulton to Pikeville — from West Union Association to Greenup.

So let's try to be a fellowship of frankness and openness, and above all to be Christian and Christ-like in our regard for and treatment of one another.

FRANKLY YOURS,

Frank Owen

WESTERN RECORDER

Staff Changes

William Weedman, pastor of Southside Baptist Church in Louisville, has resigned to accept the pastorate of the Westview Baptist Church in Belleville, Illinois. Weedman has served the Louisville congregation since 1967. Prior to that time he was pastor of Bethel church near Beech Grove.



A native of Indiana, Weedman is a graduate of Evansville College and earned the bachelor of divinity and doctor of theology degrees from Southern Seminary. He has served on numerous Long Run Association and Kentucky Baptist Convention committees.

Kenneth Hale has resigned as minister of music for the First Baptist Church of Williamsburg. He has accepted a similar position with the Lexington Avenue Baptist Church in Danville.

Hale is a graduate of Georgetown College and Southern Seminary. He served the Williamsburg church about a year and a half before resigning.

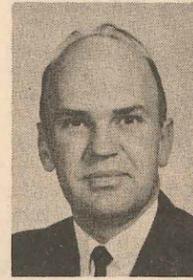
John Boggess is the new minister of music and youth at the Crestwood Baptist Church in Frankfort. To accept this new position, he resigned a similar post with the Lewis Lane Baptist Church in Owensboro. Boggess has served several Kentucky churches including Rolland Memorial, Greenville; Second Baptist, Russellville; Hyland Baptist, Henderson; and First Baptist, Central City.



A graduate of the University of Evansville, he has been associational youth-director for both Muhlenberg and Daviess-McLean associations and was a member of the KBC Executive Board.

Dave Long has been called as minister of music and youth by First Baptist Church in Middletown. A former missionary journeyman, Long is a graduate of Campbell (Baptist) College in North Carolina and is currently enrolled at Southern Seminary. During the summer he was staff chaplain at Cedarmore Baptist Assembly. Serving as interim pastor of the Middletown church is Byrd Ison, director of the KBC annuity department.

J. Edward Cunningham has resigned as pastor of the Reid Village Baptist Church where he has been pastor for four years. Cunningham, program and promotion secretary for the American Bible Society, is moving to Atlanta and his address after September 15 will be 4977 Montclair Road, Stone Mountain, Georgia 30083.



Cunningham

W. Judson Vaughn, a native of Montgomery, Alabama, has been named assistant professor of New Testament interpretation at Southern Seminary, Louisville. He is a magna cum laude graduate of Samford University, Birmingham, Alabama, and holds the master of divinity and doctor of theology degrees from Southern Seminary. He has served as instructor in New Testament Greek at the seminary for three academic years and has been pastor of churches in both Alabama and Kentucky.



Vaughn

Vaughn and his wife, the former Linda Grace Glaze of New Orleans, Louisiana, are parents of two young sons: Mark Alan and Michael David.

Vaughn succeeds E. Jerry Vardaman who resigned in mid-summer after 14 years on the faculty to accept a position in archaeology with Mississippi State University. Vardaman's service with Mississippi State University will begin with a sabbatical leave to be spent in PhD study at Baylor University.

Donald A. Spencer has resigned as minister of music at Eastern Parkway Baptist Church, Louisville, to become minister of music and youth at the Versailles Baptist Church, Versailles.



Spencer received his training at the Shenandoah Conservatory of Music, Winchester, Virginia, and at Southern Seminary. He and his wife, Barbara, have one son, Todd.

Bob Sheffield has been called as pastor of the First Baptist Church of Walton. To accept this position, he resigned as associate pastor of the Trinity church

in Lexington. Previously he has held pastorates in Clark County, Grant County and in Reading, Ohio.

Carl Triplett, pastor of the Calvary Baptist Church, Morristown, Tennessee, and a graduate of Clear Creek Baptist School, Pineville, reports a Sunday School attendance of 1,012 on August 13. The church has grown from an average of 370 for Sunday School during the last 10 years to an average of over 660 each Sunday since March, 1972. Calvary now has 10 buses and one van which brought in 684 people for Sunday School on August 13.

People And Places

Cumberland College now offers the bachelor of music in church music degree, according to an announcement made by Raymond Lawrence, assistant to the president for church relations and special assignments. The degree is designed to prepare the student for a career in church music. Electives can be chosen which will permit the student to prepare for a combined ministry of music and youth or music and education. Information can be obtained by writing to Harold Wortman, College Station, Box 525, Williamsburg, Kentucky 40769.

Convention Center in Hopkinsville was the site for the annual reunion of Bethel College graduates. The climax of the celebration was a dinner at which Thomas Meador, a former Bethel College faculty member, was the speaker. Also at the banquet a sketch of a limited edition print of the Bethel College campus was unveiled by artist Bill Granstaff. An announcement was made that 1001 prints, all signed and all numbered, will be released at a cost of \$15.00 each plus \$1.00 for postage.

The group also decided that all Bethel College graduates would be asked to join the alumni group. Anyone interested should write Bethel College Reunion, Box 95, Pembroke, Kentucky 42266. Next year's reunion is scheduled for August 11.

The Immanuel Baptist Church, Lexington, added two firsts to annual Vacation Bible School this year. They were departments for the deaf and a guided recreational program under the direction of Andy Good, minister of Christian Life at Immanuel. The college-career youth conducted a mission school at Cardinal Hill Crippled Children's Hospital which has developed into a mission Sunday School. This year's total enrollment was 739, according to Mrs. Ted Sisk, the director.

Bible Reading Marathon, Incorporated, of Mayfield reports that 5,500 Bibles have been distributed and more than 1,000 readers have participated in Bible Reading Marathons in Kentucky, Illinois, Tennessee and Texas. Ray Waugh, Jr., is president of the organization.

North American Women's Meet To Draw 1,500

More than 1,500 women from 14 North American Baptist groups, most of them Southern Baptists, are expected to attend a continental assembly in Toronto, Canada, October 17-19, sponsored by the North American Baptist Women's Union, an arm of the Baptist World Alliance Women's Department.

Completed program plans for the meeting, to be held at Yorkminster Park Baptist Church in Toronto, were announced by Mrs. I. Judson Levy of Wolfville, Nova Scotia, president of the North American Baptist Union.

Sessions will begin October 17 with the president's message by Mrs. Levy and a keynote address by Mrs. Atinuke Bamijoko of Nigeria, president of the Baptist Women's Union of Africa.

Other speakers include women's leaders from the 14 different United States and Canadian Baptist conventions affiliated with the Baptist World Alliance, and from Asia, along with men who figure prominently in world-wide Baptist work, Mrs. Levy said.

Major addresses are scheduled by V. Carney Hargroves, retired pastor from Philadelphia who is president of the Baptist World Alliance; and Mrs. R. L. Mathis of Waco, Texas, president of the Alliance's women's department and also president of the Southern Baptist Women's Missionary Union.

Three former presidents of the North American Baptist Women's Union will speak: Mrs. J. Edgar Bates of Weston, Ontario, who helped found the organi-

zation in 1951 and was its first president; Mrs. Maurice B. Hodge of Portland, Oregon; and Miss Alma Hunt, executive secretary of the Southern Baptist Woman's Missionary Union, Birmingham, Alabama.

An emphasis on the distribution and translation of the Bible will include addresses by H. R. Hunt of Toronto, vice president of the Canadian Bible Society, and Robert Bratcher, translator for the American Bible Society who did the translations work on Good News for Modern Man, the Today's English Version of the New Testament.

Representatives from the 14 participating Canadian and American Baptist bodies will lead a panel presentation on how Baptist women are working in fellowship, prayer, service and giving.

The world-wide Baptist Women's Day of Prayer will be explained by Mrs. Lawrence S. Casazza of Washington, D.C., director of promotion for the

BWA women's department. Another address will feature Mrs. Lee N. Allen, public relations director for the Southern Baptist Woman's Missionary Union, Birmingham.

Other major presentations will be made by Mrs. Louise Paw of Burma and by Kenneth L. Chafin of Houston, former evangelism secretary for Southern Baptists and chairman of North American participation in the BWA's two-year Mission of Reconciliation project.

The assembly will close with a service of celebration and commitment led by Mrs. Mathis. Worship leader for the assembly will be Mrs. Frank C. Wigginton of Philippi, West Virginia. Theme for the meeting will be "Called to Commitment."

Among the Kentuckians planning to attend are Miss Kathryn Jasper, executive director of Kentucky WMU, and Mrs. Carolyn Ellis, state WMU president. (BP)

Periodical Features 'Galatians'

A good resource book that Southern Baptist churches can use in their upcoming January Bible Study emphasis on Galatians is the fall issue of *Review and Expositor*, the quarterly publication

of the faculty at The Southern Baptist Theological Seminary. Included in this special issue is a teaching outline of Galatians by William E. Hull, dean of Southern Seminary's school of theology, and a selected and annotated bibliography on Galatians by W. Judson Vaughn, assistant professor of New Testament interpretation at Southern Seminary.

John B. Polhill, assistant professor in Southern Seminary's New Testament department, has written about the life-setting of the epistle and professor James L. Blevins of Mars Hill College in North Carolina contributes an article dealing with problems in Galatia.

Other articles include "Paul Defends His Apostleship, Galatians 1 and 2" by Morris Ashcraft, professor at Midwestern Baptist Theological Seminary; "Exegesis of Galatians 3 and 4" by Southern Seminary's Peter Rhea Jones; "Freedom and Moral Responsibility Without License or Legalism" by Frank Stagg, also of Southern Seminary; "Preaching From Galatians" by Charles A. Trentham, pastor of First Baptist Church, Knoxville, Tennessee; and "Prolegomena To A Theology of Music" by J. W. Wilkey of Southern Seminary's school of church music.

Single copies of the journal are available for \$1.50 through the *Review and Expositor* business office at 2825 Lexington Road, Louisville, Kentucky 40206. A one year subscription of four issues sells for \$5.00.

Associational Missionaries

By Porter Routh, Executive Secretary-Treasurer
Executive Committee, Southern Baptist Convention

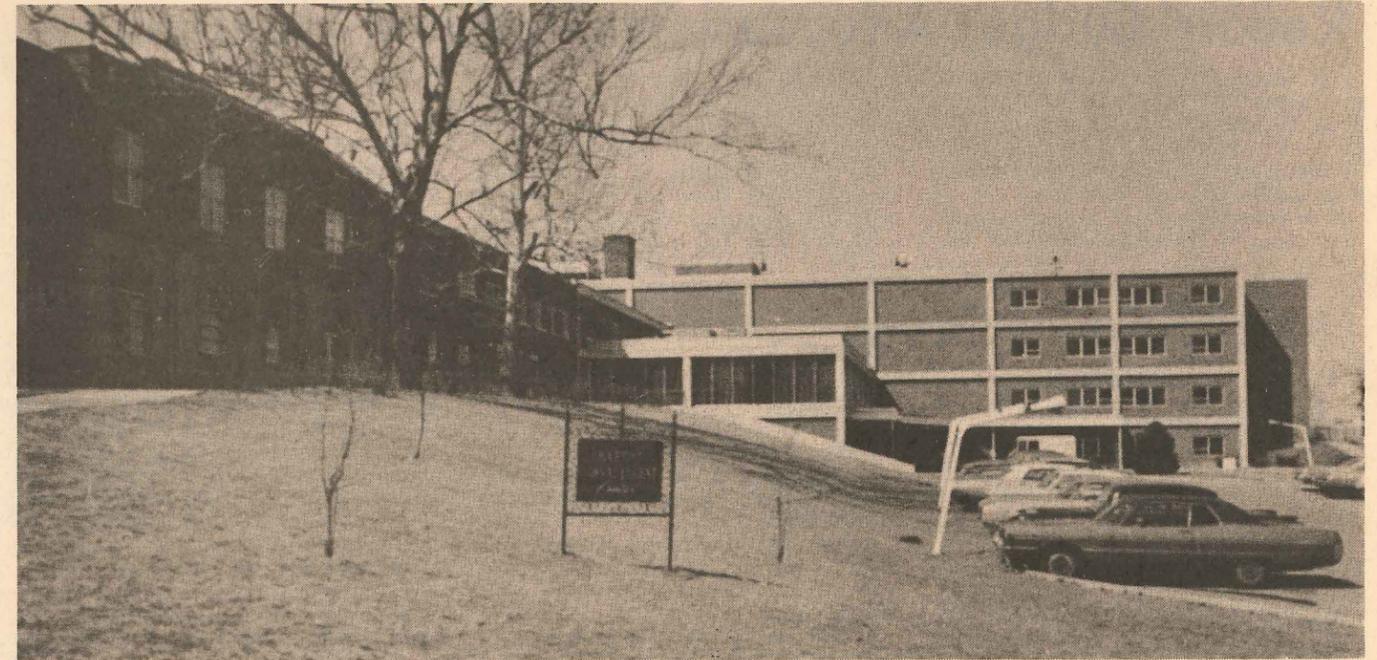
The new statistical report of Southern Baptists for 1972 indicates there are 1,192 associations now organized and operating.

Of these 1,192 associations, approximately 750 now have superintendents or directors of missions working on a full-time basis. These men work closely with the state conventions and with the program of Associational Administration Services of the Home Mission Board. Preparation is being made for a national convocation on associational work at Ridgecrest, May 6-10, 1974.

The association is the oldest general body among Baptists. The first association in the American continent was organized in Philadelphia in 1707. Some associations in the Southern Baptist Convention are now over 250 years of age.

The association is an important promotional channel for state and Southern Baptist Convention programs, but it must always be kept in mind that, first and foremost, the association is a missionary force and it has an integrity and responsibilities on its own which needs to be given greater emphasis.

Let's face it! Sometimes the association and the associational director of missions is forgotten in all of the many pressures. This is a plea to recognize the importance of the association in the development of our church budget, to take the time to attend the session of the association, and to express appreciation to very significant leaders in the life of our denomination—the directors or superintendents of associational missions.



IN NORTHERN KENTUCKY ASSOCIATION —

Convalescent Center Offers Help To Elderly

The Baptist Convalescent Center in Newport has the distinction of being the only such facility sponsored by one district association of Baptists in Kentucky and may be the only one operated by one association in the Southern Baptist Convention. The Northern Kentucky Baptist Association has sponsored this home for a number of years. Originally the capacity was 50 occupants but a major expansion in 1967 increased the capacity to 166 occupants. Usually there's a waiting list of applicants for the center.

The Center provides professional nursing care for the post-operative, convalescent, chronically ill and the aged. It is approved for Medicare and

Medicaid and is a member of the Kentucky Nursing Home Association and the American Nursing Home Association. It has 122 staff members and employees with a \$40,000 monthly payroll.

The Center operates successfully from the fees charged the patients and generous support of the churches in the Newport-Covington area. This help from the churches makes it possible for the Center to do extensive charity work. During the first ten months of this fiscal year the Center had done \$130,000 in charity services. Extensive volunteer services are provided by members of several churches. Worship services on a regular basis are conducted by the churches of the association on a rotation basis. Visitors to the Center are impressed with its attractiveness and efficiency.

The Center has not always been so well off. It was a shoe string operation until recent years and was faced with serious financial troubles following the expansion program in 1967. George Jones, executive secretary of the Northern Kentucky Association, along with a number of pastors and laymen reorganized the Center and put it on a paying basis.

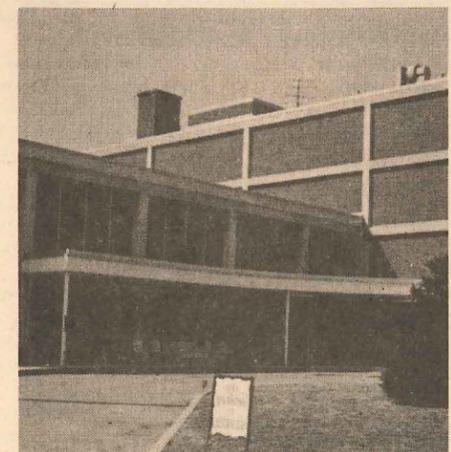
The chief explanation for the present success of the Center appears to be the able work of A. E. Caddell, administrator of the Center since May of 1971. According to Caddell this is the first time the Center has paid its way and has money ahead.

Caddell is only 27 years old and along with his work at the Center is attend-

ing college on a part-time basis. He has a business background which has proven to be a valuable experience for his management of the Center.

He is a dedicated layman and a member of Elsmere Baptist Church. He says he accepted the responsibility of managing the Center only after serious prayer. He finds happiness in his work and feels he has been called by the Lord for this ministry.

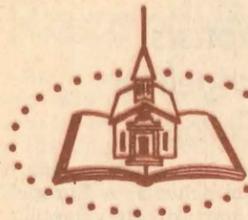
Asked about the long-time goals for the Center, Caddell says he hopes to reach the day when all indebtedness is paid and finances can become a secondary consideration. More time then, he says, can be spent on screening applications and other responsibilities.



Located on a high hill, the Center offers a view of greater Cincinnati.



Ruby Coates, left, and Lucille Grote, right, regular volunteers for work at Baptist Convalescent Center, are pictured with administrator A. E. Caddell.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For September 17, 1972)

Concern For Lost Men

Acts 26:19-32

When Paul believed on Christ and trusted Him to do everything for him that needed to be done, he ceased to be a lost sinner and became a child of God. By God's grace he passed from a state of condemnation to one of safety. This change was wrought by the will and power of God.

Our Lord had a great commission awaiting Paul. He was to go to the Gentiles for a definite purpose, namely, "to open their eyes" for they were like blind men feeling their way while the sunlight was all about them; "to turn them from darkness to light."

Having been appointed a minister of Christ and commissioned to proclaim man's inherent sinfulness and utter ruin, Paul was assured protection as he went forth to bear his testimony. After relating how he had been stricken to the earth and how new light and life had come into his soul, Paul made the glorious claim that he "was not disobedient unto the heavenly vision." That vision never grew dim in his memory. Instead, it comforted, inspired and strengthened him greatly. In fact, the remainder of his life was characterized by his faithful obedience to the heavenly vision which he received from time to time.

Such a credential as the appearance of Christ from heaven was necessary to convince Paul and to change his views and conduct. He received a clear vision of Christ risen and glorified. That vision caused him to see himself as a lost sinner. Prior to this vision he had regarded himself as a righteous man because he had been faithful in the observance of the Jewish ritual. That vision caused Paul's strength to leave him. He collapsed and many of his religious views were swept away. He became a new creature in Christ and consequently had a new conception of the meaning of life.

Christ appointed Paul as a minister and a witness. He was to make known, by witnessing, what he had experienced and whatever the Lord might reveal to him in the future. Henceforth Paul regarded himself as a debtor to all because of what he possessed. He was obedient to the heavenly vision that enlightened, equipped and empowered

him in service for Christ. The Lord gave him the message and he delivered it faithfully. Repeatedly he told his Christian experience and each time that story made a deep impression on his hearers. On account of his preaching the gospel of Christ to the Gentiles, the Jews seized Paul and attempted to kill him.

Paul's teachings had not been contradictory to those of Moses and the prophets. He proclaimed the death, the resurrection and the mission of Christ. His preaching was effective because he was fully yielded to Christ and His interests.

What Paul said was nonsense to Festus. Being an unsaved man, Festus misunderstood Paul and declared his statements to be nothing more than the babblings of a man who was beside himself. To his unkind criticism Paul replied very courteously, due to the enabling grace of God. Paul disavowed insanity by declaring: "I am not mad, most noble Festus; but speak forth the words of truth and soberness."

Turning directly and dramatically to Agrippa, and addressing him personal-

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I Corinthians 2:6-16

Paul declared that there were deep things which form the hidden wisdom of God that cannot be understood by the world at large. God has glorious truths which are for those who have received the gospel of Christ. The unregenerated are no better qualified to understand and appreciate the glorious spiritual truths of God than swine have the ability to evaluate beautiful pearls.

The question is asked frequently, "Does scientific knowledge threaten faith?" Is anybody justified in arriving at the conclusion that faith is being undermined by scientific knowledge? God's revelation in His Word and through nature are not contradictory but are complementary. Paul made it clear to the Corinthians that the wisdom of God and the wisdom of man

ly, Paul said: "King Agrippa, believest thou the prophets?" Before Agrippa had time to reply, Paul answered: "I know that thou believest." And that was true. Convinced that Paul was correctly interpreting the prophets, Agrippa was seized by the Holy Spirit and carried back over his misspent life, piling before him the sins that had characterized his hellbound career. Trembling under deep conviction, Agrippa exclaimed: "Paul, Almost thou persuadest me to be a Christian." Why was he not altogether persuaded to be a Christian? He was not willing to give up sin and yield his stubborn will to the perfect will of Christ. Paul told Agrippa that he would like for him to be a Christian like himself with but one exception, namely, "these bonds."

Agrippa was convicted but not persuaded. He continued in the clutches of Satan. "Almost" spelled the difference between peace and wretchedness, heaven and hell. Agrippa, Bernice and Festus went to their doom because they refused to do what Paul urged them to do, receive Christ as a personal Saviour.

are not identical. Regardless of how much wisdom of this world man may possess, he will never understand and appreciate the great truths of God until the Holy Spirit makes them known to him. Science has brought numerous benefits to our generation but they are not comparable in value to those which have come to us through divine revelation. Inasmuch as science deals with matter and religion deals with the spirit, it should not be difficult for us to see and understand that man's discoveries through research are not of equal value to God's revelations.

Real life begins with the birth from above or regeneration. This life is sustained, matured and perfected by divine wisdom and power. God is greatly concerned about the development and



fulfillment of the human personality under His supervision. The wisdom which is so desirable, and yet so many do not possess, is bestowed by the Holy Spirit to those believers who are willing to receive it. In quoting from Isaiah 64:4, Paul let it be known that God has wonderful truths for those who love Him enough to receive that which He has in store for them.

The meaning of the word "mystery" as used by Paul is a truth which was once hidden or was hitherto withheld but now revealed. A mystery is something that is undiscoverable apart from divine revelation. The Bible is a divine revelation which came by divine inspiration. The wisdom of God, which once was secret, has now been made manifest. That which cannot be known through the natural faculties of thinking, hearing or seeing has been revealed to God's children by the Holy Spirit.

The Holy Spirit is the revealer and teacher of the things of God. He reaches into the distant past and tells us about the purposes of God. He describes unto us the days and the events when the Saviour was on earth in the flesh. He reaches into the future and tells us about the things to come. He makes known to us the things which God hath prepared for those who love Him. The Holy Spirit knows the thoughts, plans and purposes of God. His illumination is necessary for our understanding of the teachings of the Bible and for our living in accordance therewith. How wonderful that we are permitted to live in the dispensation of grace! The Holy Spirit makes known to us the thoughts of God as we study and meditate on the Word. It is the height of folly for us to expect to understand the Holy Scriptures if we approach them from an intellectual standpoint only. The secret of getting the mind of God is in being absolutely dependent on the Holy Spirit as we peruse the Scriptures. A rich and rewarding experience is available to every Christian who will carefully study the Word of God and listen to the Holy Spirit. What a joy it is to comprehend the wonderful truths which God wants to convey to all of those who are linked with Him through the Lord Jesus Christ! The Holy Spirit makes known to us what we could not otherwise know and appreciate.

Instead of undermining or threatening faith, true scientific knowledge actually helps us to have a better understanding of the amazing and abounding goodness of God in providing numerous resources for our wellbeing. As God's children, we are grateful for all the benefits that science has brought to our generation and we are even more appreciative of the divine wisdom of which we have been the recipients. Upon the commitment of the will to Christ, the wisdom of God is received, understood and appreciated.

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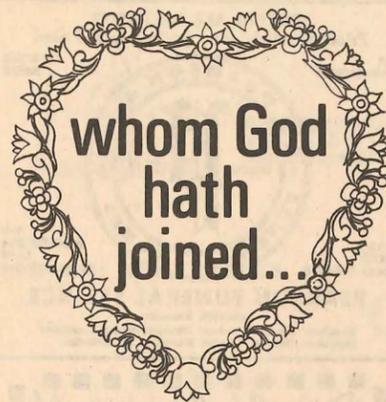
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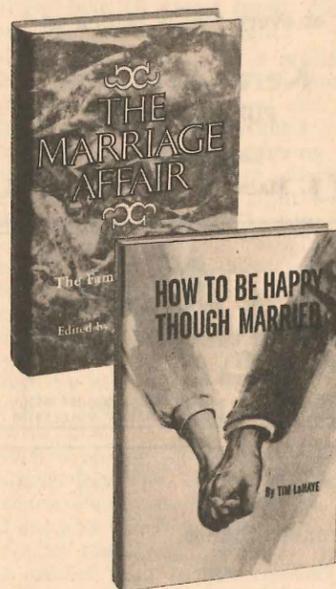
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(Continued from page 5)

we should not coerce another for his belief on a passage if there is evidence of an honest difference of opinion or viewpoint.

Let me affirm my belief in the Bible as God's Holy Word, inspired by Him, and the only Authority Christians have.

In conclusion, let me urge every Baptist to become informed. Let us have the names, places and facts concerning those who teach that the Bible is not inspired. We cannot say, "They have sold out to liberalism," without having personal proof. For prompt action to be taken we must have concrete evidence, not paraphrases of what they said (these liberals) or what we thought they meant.

I publicly apologize for my literary vagueness and unintentional implications, but I do not compromise my belief that Southern Baptists should not be bound by a convention or any body other than Christ, when it comes to interpretation. And until I receive names and facts or they are printed in our state papers, I feel that Southern Baptists are still doctrinally sound!

Sturgis, Kentucky Sam Melloy

DISLIKES HEADLINE

Dear Editor:

I was disturbed to see the headlined story of the defrocking of the Baptist minister. Why the headline treatment? One can't but wonder if this publicity would have been given to a minister had his sex been male. One has no choice in the sensational treatment in the secular press, but we do expect more from our denominational press.

It seems to me we were given a pattern for treatment of a troubled person by our Lord, "Neither do I condemn thee, go and sin no more."

Louisville, Ky. Mrs. Cecil V. Cook, Jr.

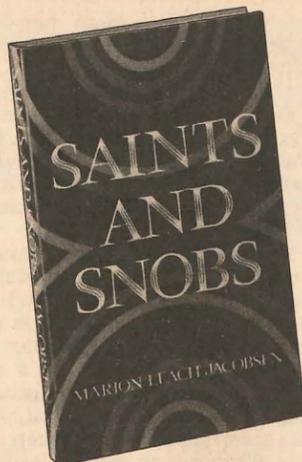
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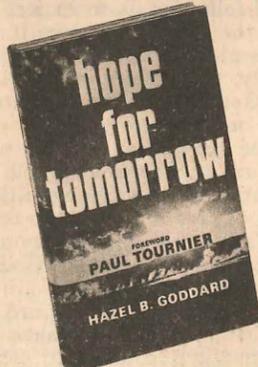
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South Jefferson Church Celebrates 50th Anniversary

South Jefferson Baptist Church, Valley Station, will observe its 50th anniversary on September 10. The celebration will include morning, afternoon and evening services with dinner on the church grounds.

The morning service will emphasize the Sunday School enlargement campaign now being conducted in the church under the leadership of T. A. Prickett, pastor of the Seven Hills Baptist Church, Owensboro. Prickett will bring the message in the morning service. The afternoon service will include a note-burning ceremony, a review of the historic highlights of the church and a dedication of the church and its members. Franklin Owen, executive secretary of the Kentucky Baptist Convention, will be the principal afternoon speaker with a concluding message by pastor D. E. Jones. Jones, pastor of the South Jefferson congregation for almost 30 years, says that all members, former members and friends are invited for the special occasion.

South Jefferson Church was organized in 1922 as a result of the merging of two churches, Salem Baptist Church and Kosmosdale Baptist Church. The church has had only five pastors in its history: F. H. Sills, N. E. Aregood, A. C. Chism, Walter Lamkin and D. E. Jones.

For many years the South Jefferson congregation has demonstrated a strong missionary spirit. Almost a third of its total income is used for an outreach ministry including the Cooperative Program and special mission causes. The church has been involved in the establishing of four additional congregations. These are the Valley Station Baptist Church, Kosmosdale Baptist Church, New Salem Baptist Church and a branch of the New Salem congregation known as Ashby Lane Baptist Church.

The church has been involved in eight building programs the last of which will be paid for in its entirety in time for the anniversary celebration. In reviewing the past and looking at the future of the church pastor Jones says, "the future is as bright as the promises of God!"

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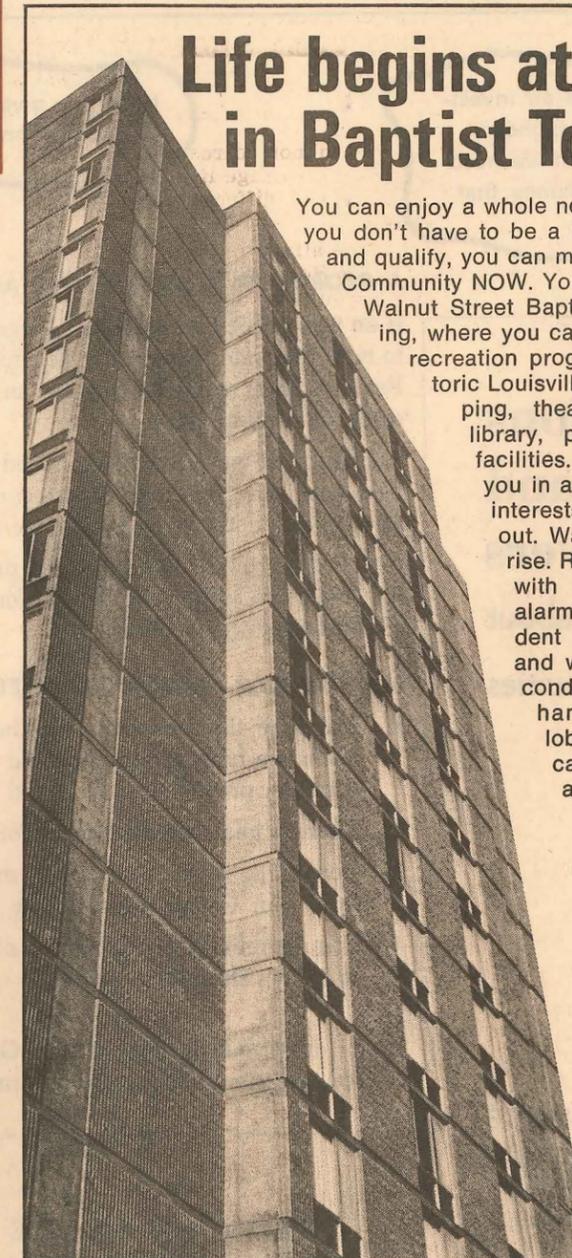
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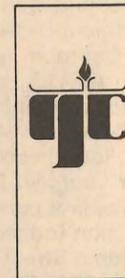
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