



WESTERN

RECORDER

SEPTEMBER 15, 1973



Crestwood Baptist Church in Oldham County recently observed its 100th anniversary. For informa-

tion about the work that goes into making a successful centennial celebration, see story, page 7.

Senior Adult Conference Set

Ridgecrest Chautauqua for senior adults will be October 15-19, 1973, at Ridgecrest Baptist Conference Center, Ridgecrest, North Carolina.

All senior adults and senior adult leaders are welcome to attend the second annual conference for fellowship, entertainment and personal training.

Individual conferences will be offered mornings and evenings while after-

noons will be free for nature hikes, tours or handcrafts. Also, conference leaders will be available afternoons for consultation with senior adults and leaders to help develop leadership skills.

Some of the individual conferences offered during the week include "Take a Look at Yourself," "Your Creativity," "Your Health," "Your Family," "Your Recreation" and "Your Money."

"The Ageless Wonders," a group of 40 senior adults from Lynchburg, Virginia, will provide entertainment for the conference. Special events include a senior adult talent hour and the "Harvest Banquet," a special breakfast on the last morning to end the conference.

Cost for the conference is \$40 per person with two to a room and \$50 per person for a private room. Cost includes registration, insurance, room, meals and conference fees.

To register send \$10 to Ken McAnear, Ridgecrest Baptist Conference Center, Ridgecrest, North Carolina 28770. The registration fee is part of the total cost.

Revival Reports

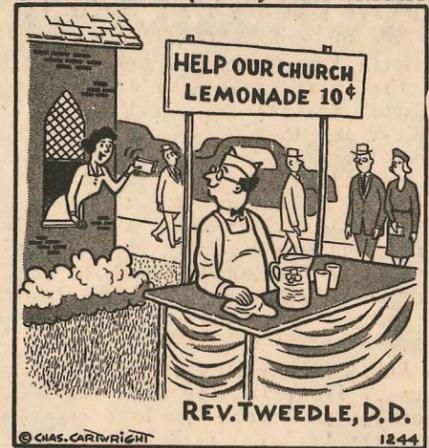
An area-wide crusade sponsored by the Little Bethel Baptist Association, July 15-22, has resulted in 211 decisions with 105 professions of faith. The services were held in the Madisonville football stadium with the Bill Sauer team from Atlanta providing the leadership. Marvin Freeman, pastor of Park Avenue Baptist Church, Madisonville, served as chairman of the crusade committee.

Gene Puckett, editor of the *Maryland Baptist*, Baltimore, Maryland, was the evangelist in a recent revival of the Summersville Baptist Church. Pastor Thurman Eaton reports 25 decisions among which were eight for baptism and three additions by letter. Summersville is the home church of Puckett who held pastorates in Kentucky, Ohio and Florida, in addition to serving as associate editor of the *Western Recorder*.

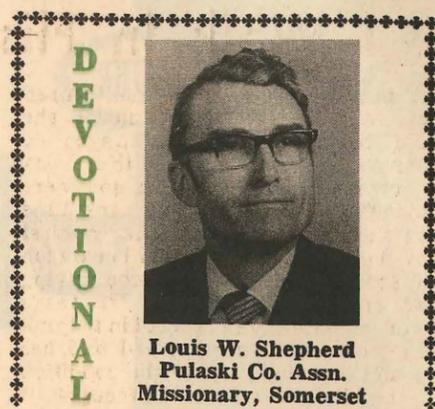
Brush Grove Baptist Church, near Willisburg, Kentucky, held revival services July 9-15 with Charlie Devine of Campbellsville as the evangelist. They reported six professions of faith, three additions by letter and ten rededications. William Lloyd Turner is pastor of the Brush Grove church.

Franklinton Baptist Church, Henry County Association, held a revival July 9-15. Ken Shaw, pastor of Pleasureville Baptist Church, was the evangelist. John Temple, pastor, was the song leader. Two professions of faith, two additions by letter and nearly 30 rededications were reported.

Church Chuckles by CARTWRIGHT



"It's working! Two more just paid their pledges!"



Louis W. Shepherd
Pulaski Co. Assn.
Missionary, Somerset

The Taste Of Ashes

Psalm 102:9

Have you ever tasted ashes? The Psalmist had that experience. Psalm 102:9, "For I have eaten ashes like bread..."

The thought of eating or tasting ashes is repulsive to the modern mind. Sack cloth and ashes are mentioned frequently in the Old Testament.

The Psalmist in his statement, "I have eaten ashes," is really trying to show how genuinely he has repented of sin. He desperately wants to be acceptable in God's sight.

The prophet Jonah went to Nineveh to preach God's message of repentance. When Jonah's message reached the King's palace, "He (the King) laid his robe from him, and covered him with sack cloth, and sat in ashes." (Jonah 3:6.)

The King's proclamation to his people was, "let man and beast be covered with sack cloth, and cry mightily unto God: yea, let them turn everyone from his evil way..." (Jonah 3:8). The people of Nineveh repented and were saved from the wrath of God.

The need for repentance on the part of man living today is equally as great as it was in the days of the Old Testament. Individuals and nations alike need to call upon the Lord in deep repentance. Man either turns from sin to God in repentance or he goes on in sin and ultimately faces the judgment and wrath of God.

Eat ashes! Put on sack cloth! Repent of sin and turn to God now!

We all might very well pray as follows: O God, we bow down before thee with repentant hearts. Forgive us for our sins and give us joy in place of sorrow, love in place of hate and peace instead of war. In the name of Jesus Christ we pray. Amen!

introduce the . . .
WESTERN RECORDER
. . . to a friend

I Walk In His

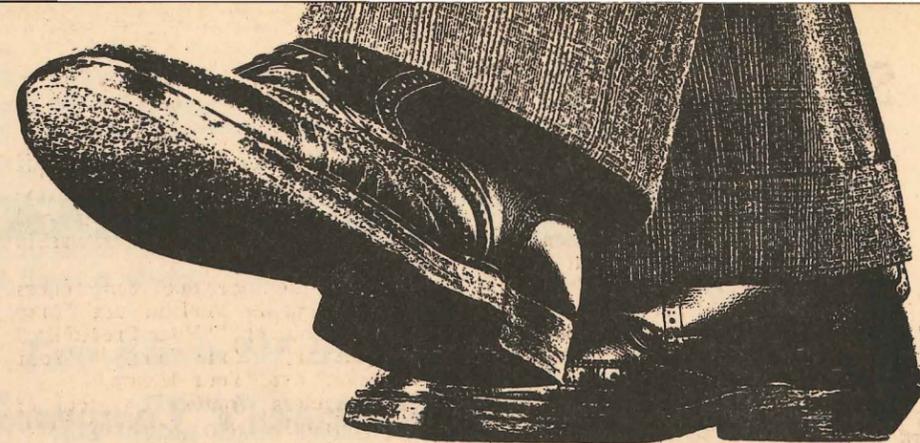
A lady, whose husband had passed away a year ago, asked me if she could borrow our station wagon to move some of her furniture to a nearby town where she and her son were moving. I had known for some time that she was moving, but her request took me by surprise. Our station wagon is a second car that is good for driving back and forth to work in, but that's about all. However, I couldn't think of a good way to say no, so I told her yes and explained to her the condition of the station wagon. I thought it would make the trip alright if she would not drive it over 40 miles an hour, and told her just that.

After she and her son left, I thought of our relationship over the past three years. They were one of the first families that our chapel, The Cross in the Market Place, ministered to after beginning our ministry in the Northwood Park Shopping Center, here in Lewiston, Maine. Our chapel is located just across Upper Main Street from the local harness racing track, where several families of the horse trainers live during winter after the racing circuit has closed for the season. I remembered when she and her daughter-in-law first visited our chapel, soon after we opened, to see if we were going to have Sunday School for children. They were Methodist, but since moving to Lewiston, none of the local churches had expressed any interest in the "horse people" to become part of their congregation, so they hadn't been attending church or Sunday School. But they were interested that their children be in church and Sunday School and wanted to know if they would be welcome.

That was our first contact. Since that summer of 1968, we had seen both Mrs. Keene and her husband, Norman, accept Christ as their Saviour, as well as two of their sons, a daughter, son-in-law, daughter-in-law, and granddaughter. Not only had they accepted Christ, but they had followed Him in baptism and into the full fellowship of our congregation.

Ours had been a good relationship. We had baptized the family on Easter Sunday in 1969 and they hardly missed any services in our chapel. Though they were having financial difficulties, they had covenanted to give five dollars a week to our Lord's Kingdom work. While that wasn't exactly a tithe of their income, it came closer to sacrificial giving than many of our other families giving that were tithing.

This story was submitted in the interest of *Extend Now* which is being promoted by the Home Mission Board, together with other Southern Baptist Convention agencies.



By Gordon Thomas
Pastoral Missionary to Maine
Department of Church Extension
Home Mission Board, SBC

Time has a way of fleeting by, and so it seems like only yesterday when I received a call saying Norman had had a heart attack and had been taken to the hospital. I rushed to the hospital and had prayer with Dorothy and visited with Norman for a few minutes. Over the weeks that followed, I visited often in the hospital and later in their home during the convalescent period. We often talked of our Lord and what a difference our relationship with Him had been since our heart attacks, for I, too, am a heart patient.

Again, time passed and Norman had another heart attack. This time it was around Thanksgiving, 1969. He remained in the hospital until after Christmas and when he got back home he started talking about coming back to church as soon as the doctor would let him. We talked about his coming back every time I visited him. His wife would say "I'm going to have to buy Norman a new pair of shoes so he will be ready to go to church when his doctor will let him."

Well, I believe it was the last Sunday in January, 1970, when he and Dorothy got to come back to church together. I asked him if Dorothy had bought him that new pair of shoes as she had promised. I remember him putting his feet out in the aisle and saying "She sure did, pastor, and I've got them on." Then he went on to say how good it was to be back in church. He said "Pastor, this past year has been the best year of our lives. You know we were about to get a divorce before we started coming to the chapel and found Christ as our Saviour."

Just a week later, I received another call from his daughter-in-law saying that Norman had passed away, could I come to the house? I couldn't help but remember how happy Norman had said he had been, being able to be in church just last Sunday. Now, one week later he had gone home to be with Jesus.

As I said, I couldn't help but remember these things as I saw Dorothy and her son drive away in our old station wagon. I didn't notice it when they brought the station wagon back, but on the floor behind the driver's seat they had left a small box of clothing. The next day, my wife asked Dorothy's daughter-in-law what we should do about the clothing and she said that we should just give it to the Salvation Army for it was clothes that Frank had out-grown and didn't want anymore. As I was putting the clothes in the receptacle I noticed a pair of shoes that looked like they would fit me and they were new. I hate to say it, but since I needed a new pair of shoes and these fit me, the Salvation Army never got that pair of shoes.

A few weeks passed and I drove up to Norway, Maine, where Dorothy and Frank had moved, to visit with them and to tell them thanks for the shoes. When I told them, I asked Frank why he had given them away? He said that he didn't know anything about the shoes. "Well," I said, "I don't know whose they were but they just fit me and I kept them." Then Dorothy said, "Isn't that nice? I know Norman will be happy to know that you are wearing his shoes." She went on to say how that they hadn't fit any of the boys and she had finally decided to give them away so someone could get some good out of them. She went on to say how that she had had to buy the shoes because Norman's feet had swollen so, and she didn't want him to come to church with his feet hurting him. So she had bought him a new pair of shoes and he had worn them only once and that had been to church.

At first it gave me a funny feeling, but since Dorothy had said she was sure Norman would be glad to know I was wearing his shoes, I have just kept on wearing them where Norman would have worn them, if he were still alive. I wear them to church and I wear them to visit the people who used to be his neighbors over to the track, and I wear them down to the barns where Norman trained his horses. Ev-

(Continued on page 15)

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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C. R. DALRY, JR. Editor
BOB TERRY Associate Editor
PAUL WHITLER, JR. Business Manager
MARION O. REED Superintendent of Printing

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Churches And Workmen's Compensation Insurance

There have been many questions and not a little confusion about whether or not workmen's compensation insurance is required for churches for the coverage of their pastors, staff members and other employees. The assumption by many has been that church employees are excluded and one of the difficulties has been the lack of a clear word from officials of the Kentucky Labor Department. Here is the best information we have and churches are urged to give immediate attention to it.

Word from Frankfort now is that church employees do come under the state workmen's compensation law. This apparently applies to churches where the only employee is the pastor. The responsible official says he has researched the law carefully and finds only two classes of workers exempt. These are domestic help and farm labor.

One concern mentioned in connection with this matter has been the church-state separation principle

and the right of the state to require a church to have such insurance. There is no real reason for concern at this point. The state doesn't require a church to have this insurance. A church, however, is held liable and can be sued by an employee injured on the job. While this would rarely happen the church would be wise to be prepared.

In addition to the legal liability surely a church has a moral responsibility toward its employees. And so it is not only protection for a church but it is a way to be able to do what should be done by a church in case an employee is injured on the job.

This insurance is reasonable in cost and within reach of any church. The rates are regulated by the state and so there is no great profit for the companies which handle it. From every standpoint it appears wise for churches to have workmen's compensation insurance or to be certain they are otherwise protected.

A Giving Record Of True Significance

About the best news in a long time is the report of Cooperative Program gifts from the Kentucky Baptist churches during the year which ended August 31. A news article on this appears on page 6 of this issue and executive secretary Frank Owen will give all the good news in his column. This record, however, is too significant not to be commented on by the editor. The Cooperative Program is so vital in that it undergirds our Baptist witness and outreach from Kentucky to the earth's ends.

The final report will reveal Cooperative Program gifts from Kentucky churches last year exceeded \$4,600,000 which is \$300,000 over the goal. This of course is an all-time record and is the second year we have exceeded the goal after struggling a number of years to meet the goal.

This record is all the more commendable in light of the fact that no big push was made in August as we have in past years. This seems to say our churches

have learned August is the last month in our fiscal year and they respond without the extra reminder.

How do we account for this wonderful report? There are many explanations but two stand out in my mind. The first credit goes to the churches, their pastors, leaders and people in the pews. It shows that church leaders have the vision to challenge fellow members and that many Kentucky Baptists really care for the rest of the world. They look at the world with its desperate needs for the gospel and share their resources for the spread of the good news.

The record response through the Cooperative Program is also a fine reflection upon our denominational leadership. Executive secretary Frank Owen in his first year has demonstrated the kind of openness and integrity which becomes the office he holds and which inspires confidence. Such confidence inspires cooperation and giving. The spirit of unity and common commitment among Kentucky Baptists seems to be growing every year.

A part of the good news is that the \$300,000 overage will go to meet some of the urgent capital needs that have been hurting. By vote of the convention the Kentucky Baptist student centers will receive half of the overage and the other half will go to our Baptist schools. There is surely rejoicing among those who have longed for such added help to these causes.

In rejoicing we should not forget there is always

some danger in success. Deliver us from pride and overconfidence for even this record represents only a fraction of what we should be doing. The most unfortunate thing which could happen is for us to feel that since we surpassed the goal we can let up a little on the Cooperative Program. Not so! We should raise our sights and set higher goals. Then we can do some of the things we have long neglected.

Two Kinds Of Heresy

There are two kinds of heresy, one often challenged and the other often overlooked. It is strange that one kind of heresy is considered so serious and little attention is paid to the other. One is a theoretical heresy. The other is a practical heresy. We wonder if one is actually worse than the other.

The theoretical heresy is a departure from a basic, orthodox doctrinal statement of Christian belief. We Baptists have been careful to guard our doctrinal positions against dilution or illicit change. We have put a high premium upon doctrinal orthodoxy, reacting swiftly and sternly to any apparent threat to our beliefs.

Practical heresy is a departure from basic standards of Christian practice or a failure to perform basic Christian responsibilities. This kind of heresy is often ignored by those who are quick to respond to theoretical heresy. A failure in Christian practice is greeted by profound silence, or at least nothing stronger than a mild *tsk, tsk*.

Is it true that orthodoxy is much more important than orthopraxy? Is it true that correct belief is much more important than correct practice? Is it true that error in the first should be vigorously opposed while virtually overlooked in the second? Or, should we guard as much against the one as we do against the other?

J. Terry Young
New Orleans Baptist Seminary
New Orleans, Louisiana

We find it difficult to have much respect for beliefs that are professed but which are not accompanied by appropriate actions. A better measure of what a man actually believes may be had by scrutinizing his actions.

Jesus touched upon this idea in his simple story about two sons who were asked by their father to work in the field. One son quickly responded that he would go to the field but did not follow through to translate his promise into action. The other son refused to go but after thinking about it for a while went to the field and worked. Jesus' pointed question was, "Which son did the will of his father?" Obviously, the son who came through with action despite his words performed the will of his father. The son who responded with words not accompanied with appropriate actions obviously did not do the will of his father. The Biblical writer, James, dealt with the same matter of practical application of one's faith when he declared, "Faith without works is dead." For James, a man's practice is the revelation of his faith or belief.

Perhaps we ought to put at least as much emphasis upon practical heresy as we do upon theoretical heresy. It seems to us that the practical heresy is at least as serious as the theoretical heresy and maybe more so. Our performance may be a better key to knowing what is in our hearts than our professed statement of beliefs.

BAPTIST FORUM



EVANGELISTS' STYLES

Dear Editor:

I have read the article "Evangelists Contend That Protestant Evangelical Christianity Follows Their Lead" (*Western Recorder*, September 1, 1973). The contents of the article are summarized in the opening sentence: "As go the evangelists, so goes the rest of Protestant evangelical Christianity in America — in dress styles and methods."

God forbid!
Paducah, Kentucky Billy G. Hurt

Dear Editor:

In reference to your recent article "Evangelists Contend That Protestant Evangelical Christianity Follows Their Trend," I do not wish to get into a debate but I simply forward the following quotation attributed to Charles H. Spurgeon:

"The preacher who measures himself by his looking-glass may please a few silly girls, but neither God nor man will long put up with him. The man who owes his greatness to his tailor

will find that needle and thread cannot long hold a fool in a pulpit."

Whether this applies to "Evangelists" or not I cannot tell.

Knoxville, Tennessee E. W. Cook

HELPFUL, HOPEFUL TREND

Dear Editor:

There was a time when effective pastors reaching the age of 50 would likely be offered opportunities to move to places of greater responsibility and remuneration. For a number of years that trend has been reversed.

Men of 50 and above do move, but it has usually been to smaller churches and smaller salaries. Of course, some few needed and desired to do that because of health and other reasons.

This trend may have been brought about because of a belief on the part

(Continued on page 15)

Coop. Receipts Total \$4,614,678.25

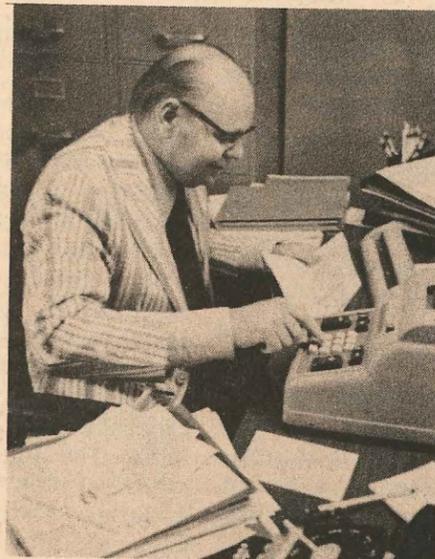
Receipts for the 1972-73 budget year of the Kentucky Baptist Convention topped the yearly goal by more than \$300,000.

Actual receipts when the yearly books were closed at the end of August totaled \$4,614,678.25 for the Cooperative Program. Goal for the year was \$4,300,000. "This means we can fully fund all of our programs and allotments to our institutions and agencies," said Frank Owen, KBC executive secretary. "I am thankful to God for the expression of love by Kentucky Baptists through their giving."

The \$314,678.25 overage will be kept in Kentucky and used for capital needs. This decision was made by the 1971 Kentucky Baptist Convention in session at Lexington. At that time the convention adopted the executive board recommendation that "If the Cooperative Program receipts exceed the total budget goals, the overage shall be for capital needs." (page 99, 1971 annual.)

In May, 1973, the executive board approved a finance committee recommendation that any overage be distributed 50% for Baptist Student Union centers and 50% according to the Christian education formula of the year's budget.

Broken down to individual recipients, the distribution will be:	
BSU Centers	\$157,339.12
Georgetown College	54,511.69
Cumberland College	44,777.13
Campbellsville College	30,501.76
Clear Creek School	16,267.30
Oneida Institute	9,600.85
Scholarship Fund	1,680.40
Total	\$314,678.25



Durham opens last check for 1972-73

Receipts Continue At Record Level

Showing a \$2.1 million increase over the first 11 months of the 1971-72 fiscal year, gifts to world missions through the Cooperative Program unified budget of the Southern Baptist Convention continued to increase through August.

When the fiscal year closes at the end of September, SBC officials feel the convention will not only reach the 1972-73 operating goal of \$31,826,184 for 19 SBC national agencies, but also may surpass all capital funds needs through 1973.

Gifts of Baptist church members through the SBC Cooperative Program through August totaled \$30,903,115, according to figures released by John H. Williams, SBC finance planning director. That's an increase of \$2,165,628 — or 7.54 percent — over 11 month totals last year.

Meanwhile designations for this August jumped 34.05 percent over last August, rising from \$305,883 to \$410,038. (BP)

About Face?

FRANKLIN OWEN
Executive Secretary, Kentucky Baptist Convention



The tendency of most anything is to get more so; especially does this seem true of evil extremes. I notice that a Danish filmhouse proposed to produce the most blasphemous film yet (and that would be somethin') showing a bank robber Jesus riding a bicycle in the nude and making love in a brothel. Surely if decent people can stand it a little longer we will eventually reach the last extreme whose excesses no one can further exceed. When that time comes and the pendulum bumps hard on the far end of evil it may bounce back equally far.

I think it possible that this age of flagrant desecration of things holy will create an opposite reaction. We may live to see an about face. We may see a return to puritanism nearly as extreme as the days when Jonathan Edwards and Cotton Mather, with fiery oratory, made audiences scream as they held the souls of men, as it were, over the fires of hell.

Historians declare that one of the reasons (humanly speaking) for the rapid spread of Christianity in the apostolic era was the great hunger of a world that was tired of debauchery and brutality for some new way of mind that would inspire humanity to clean and holy living. Rome had descended to the depths of sensual lasciviousness and blood-letting brutality. It was popular sport to watch human beings devoured by wild beasts or be compelled to fight unto death before cheering mobs. Such a world, soul-sick of evil excess that had become monotonous, found itself hungry for some new ideal that could inspire different values. The Christian religion was ready with a message of a risen Lord and a perfect life ideal of love and holiness.

The world has gone back to Rome. Is the Christian religion ready again? It is if Christians are ready, "Ye are the salt of the earth." (Matthew 5:13)

Frank Owen

THE . . .  IS
All Missions

WESTERN RECORDER

CRESTWOOD CHURCH LEARNS —

Centennial Celebration Means 'Hard Work'

By Larry High

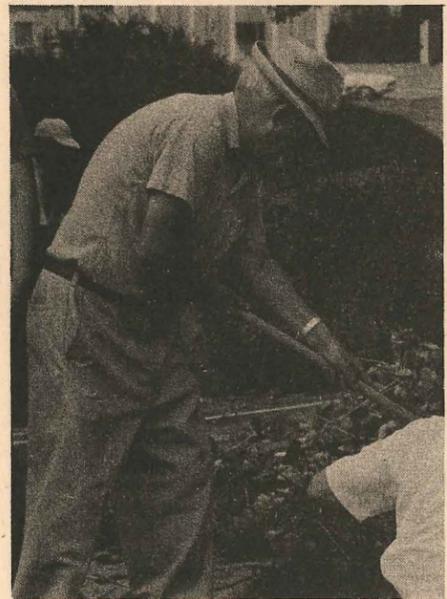
The more than 500 persons attending the centennial anniversary of the Crestwood Baptist Church in Oldham County apparently enjoyed the September 2 celebration, but few had any idea of the work that made the day possible.

Most knew the stories of the church's early days of worshiping in the Methodist Church at Floyd'sburg, of organizing with 27 charter members in a Captain Lockhart's Grove, of the ups and downs of the congregation during its 100 years. But less than 20 percent knew of the 18 months of planning and countless hours of labor that such an occasion necessitates.

Work for the centennial celebration started in early 1972 when the church met to appoint a committee of eight members to begin preparation for the massive remembrance service honoring the past 100 years. The small committee soon found the work ahead was going to be considerably more than they could handle and began to elect sub-committees. During the time since over 100 of the 650 resident members have been involved in committee work.

According to J. Altus Newell, pastor, the first step in the planning necessitated selecting a date for the celebration. The committee decided Labor Day weekend would be the most suitable date since many former members and pastors would be able to make the trip on a three day weekend. Newell said the church expected 150 former members to be present.

The sub-committees were then initiated and each one assigned an area



Putting grounds in order challenged all.

of responsibility. Twenty ladies were selected to head up the dinner preparation committee to assure proper amounts of food, tables and chairs. "What we had planned to lay out in the way of money for the meal has been changing almost every week," Newell said. "The increasing weekly prices at the supermarkets have really gone up since we started planning the food budget," he added.

Nevertheless, participants of the centennial enjoyed ham, chicken and breads supplied by the church and salads, vegetables, drinks and desserts provided by church members.

"We decided somewhere along the line that if we were going to decorate the church and grounds for the occasion there was no reason why we couldn't decorate ourselves also," Newell commented. The scene around the church on the big day was like that of an era past. Men with beards and black top hats strolled among the crowd while ladies adorned with long flowing dresses served food and mingled with old friends.

Another committee was selected to insure the event would be known to all concerned. Banners announcing the event were strung across focal points in the town and a large sign was displayed in front of the church on Floyd'sburg and LaGrange Roads.

Contacting former members about the planned program was also the responsibility of the publicity committee. Over a year ago the committee made its first mailing to former pastors and staff members inviting them to participate in the centennial.

A second mailing was addressed to former and non-resident members. Enclosed with the invitation was a stamped addressed post card for an affirmative or negative reply. This was necessary, Newell explained, in order that the ladies might have an idea of the number of people planning to attend so they could prepare their food in accordance.

The third and final mailing was sent to current resident members explaining the program and what they could do to help. Included in possible areas of aid were scheduled two clean-up days for the church buildings and grounds. The two Saturdays before the celebration were reserved for the cleaning.

Members came and spent the days weeding the lawn, trimming shrubbery, edging sidewalks and driveways, cleaning walls, pews, windows and carpets.

Newell emphasized the importance of an event of this nature upon the fellowship relations among church members. An operation as large as



Crestwood ladies model day's attire.

this can bring the church family together in a way nothing else can, he commented.

But despite the joy and great amount of Christian fellowship there was involved a serious theological basis for the centennial celebration at Crestwood. Newell explained the church sought to determine "how do we honor the past." The conclusion reached by the membership was "not by worshipping it or conserving it. We can serve the past best by having the same kind of service and perseverance the church founding fathers had."

The history of the efforts and struggles engaged in by the charter members was shown via a slide presentation during the afternoon program.

"A centennial celebration is a highlight in a church's life. The amount of dedication by church members necessary to make such an event successful is staggering. Eighteen months of long hours was spent by the members in preparation. Their zeal and enthusiasm is on a level with that of the founding fathers," Newell said. He added that without this cooperation and work by the church members and staff a celebration of this nature would have been out of the question.

Changes have come rapidly for Crestwood Baptist since 1873 but Newell visions the future with even more promise. "The population growth in this area could be tremendous in the next few years as the suburban influx continues from Louisville," he said. "We are able to meet the needs of new residents of this area and I see the next decade as one of the best yet," he concluded.

With that charge Newell sent the congregation on its way to more work during the second 100 years. ■

Nominations Requested

Your Committee on Nominations is desirous to use the best dedication, judgment, and talent of the Kentucky Baptist Convention on the boards of our agencies and institutions. Your suggestion of individuals who should be considered will be appreciated.

The committee needs to know the full name and address of the individual, how long he has been a member of a cooperating Kentucky Baptist Church, what positions he has held in his church and/or convention, his ability to get away for meetings, his special field of outreach, and his sympathetic consideration of convention programs.

You may send your suggestion to the chairman of the KBC committee on nominations — Verlin C. Kruschwitz, P.O. Box 448, Elizabethtown, Kentucky 42701.

C'ville College, WKU Begin Graduate Level Consortium Program

Campbellsville College and Western Kentucky University announce a graduate studies consortium between the two institutions to offer courses on the graduate level at Campbellsville to interested persons in the area. While all students are eligible, this will be of particular interest to individuals in Taylor, Casey, Lincoln, Pulaski, Russell, Adair, Cumberland, Metcalfe, Barren, Hart, Green, Larue, Hardin, Nelson, Washington, and Marion counties.

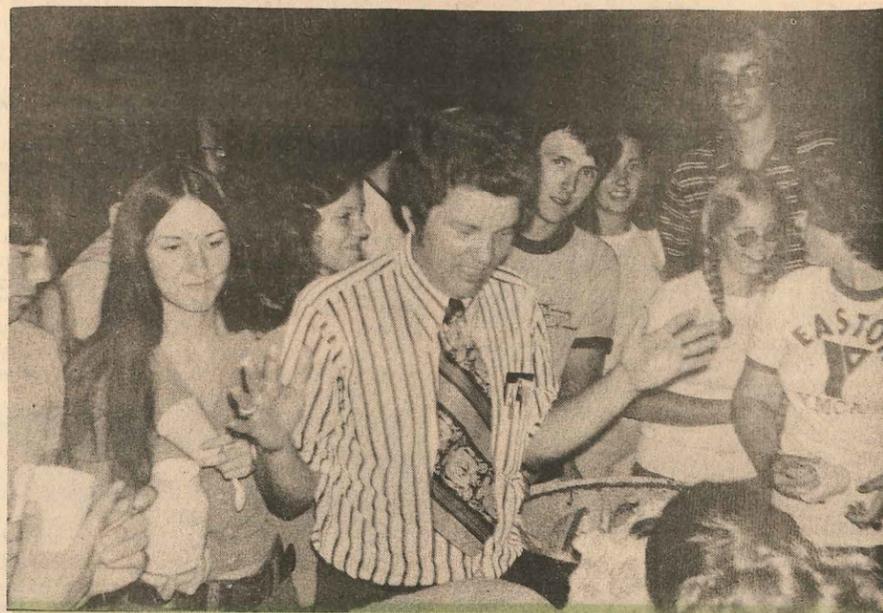
A class organizational meeting was held on Monday, August 27, at Campbellsville College. Many interested persons were present as C. Charles Clark, director of extension classes, and Carl Kreisler, professor of education of Western Kentucky University and David Jester, academic vice president of Campbellsville College answered questions and provided applications. The following courses will be offered at the Campbellsville College Athletic Center during the fall semester: Psychology 520 — Psychology of Individual Differences (Wednesday, 5:00 p.m.); Education 519 — Foundation of Reading Instruction (Monday, 5:00 p.m.); Education 558 — Counseling Theory and Practice (To be arranged); and Education 577 — History and Philosophy of Education (Wednesday, 5:00 p.m.).

Classes still open

Those interested persons who did not attend the organizational meeting may still sign up for classes.

Jester said, "All graduate courses offered under the provision of this consortium agreement will satisfy the requirements of the graduate college of Western Kentucky University and its accrediting associations. Students intending to apply credits earned in this program to a master's degree at Western must comply with the regular requirements for admission to graduate study at Western Kentucky University. Application for admission to the graduate college of Western may be made directly through Western, the professor of the class, or forwarded through the academic vice president of Campbellsville College. Undergraduate students of Campbellsville College may enroll in consortium graduate courses provided that these students are within 15 semester hours of the baccalaureate degree and the credits earned are not to be applied to undergraduate degrees of Campbellsville."

For additional information concerning these courses contact the professor concerned, C. Charles Clark at Western, or David Jester at Campbellsville College.



A GIANT SUNDAE — Cumberland College Baptist Student Union made what could be the world's largest sundae (below) at a recent Ice Cream Scream held on campus. According to Elwyn N. Wilkinson, Jr., center above, director of religious activities, about 600 students participated in the largest BSU function ever held on the campus.

The sundae consisted of 30 gallons of ice cream (nine flavors), chocolate syrup, strawberry and cherry jelly, marshmallow cream, crushed pineapple, bananas, coconut, and nuts. This was all mixed in a large wash tub. "Mixing it was half the fun," said Dana Knott, BSU president. "It was messy, but it tasted good." Each student was given a spoon and cup and told to "dig in." Everyone enjoyed themselves and had plenty to eat. "This event was so well attended we plan to make it an annual event," Wilkinson said.



White Florida Pastor Baptizes Black Despite KKK Pressure

A white Baptist pastor in Florida City, Florida, proceeded with plans to baptize a young black airman, despite intimidation by the Ku Klux Klan, according to an editorial in the *Florida Baptist Witness*.

Editor Edgar R. Cooper said 20 Klansmen appeared at First Baptist Church, Florida City, on a Sunday night in mid-August, when Lawrence Bethel, 21, an airman stationed at Homestead Air Force Base, was scheduled to be baptized by pastor Richard Fales, along with seven whites.

Bethel had responded to Fales' invitation and made a profession of faith in Christ that morning at the church, which he attended with a friend.

The news got out, the journal of the Florida Baptist Convention reported, and Fales, 30, received two Sunday afternoon telephone calls — one asking permission for Klansmen to wear robes to the baptism and the other asking if they would be welcome at the service.

Despite "no" answers to both questions, Cooper said, the Klansmen ap-

peared. Two attended the service and the rest circulated outside the church.

"Afterwards the church members found anti-black material on their cars — some picturing sexual relations between apes and Negroes and drawings attempting to show the inferior characteristics of blacks," the editorial said.

Some members of the church later reported the Klansmen jumped into cars after the service and harrassed a group of cars escorting a car in which Bethel was riding back to the air base. They said one car was run off the road by Klansmen who reportedly displayed guns and clubs.

Cooper said Fales refused suggestions by a few who thought it might be wise to either cancel the evening service or at least the baptism or to eliminate Bethel from the group to be baptized.

"He has been saved and he has the right to be baptized like anyone else along with the rest," Cooper quoted Fales as saying.

The service proceeded and Cooper said Fales reported, "It was one of the best services we have had in a long time.

"God is being glorified in this," the pastor further commented. "We have been getting calls from all over the state congratulating us for not giving in to the bullies."

Recalling boyhood experiences with "nefarious" Ku Klux Klan intimidation in Baptist churches in the Homestead area in the late 1920s and early 1930s, Cooper wrote, "We applaud the courage and conviction of a pastor and people who refuse to be bullied by a racist mob.

"We also commend the young convert who, in the face of real physical danger, said he 'wanted to go ahead and be baptized as Jesus said he should.' Baptism apparently meant more to him than just a formal ritual — a command to be obeyed no matter who objects.

"We are grateful," continued Cooper's editorial in the paper's August 30 issue, "that in America progress is being made in race relations. Much of this accomplishment is due to ministers like Richard Fales and congregations who believe and have the fortitude to proclaim that the gospel is for all men and that we are all one in Jesus Christ.

"Perhaps courage will beget courage and many more Baptists will be willing to stand up for their convictions. We hope that bold hearted Christians will insist on freedom no matter what the coercion," Cooper wrote.

"The freedom to believe as we will, and the freedom for a church to baptize and embrace into their fellowship whom they will is not too much to expect in America." (BP)

Fire Protection Bills Voided

The board of commissioners of DeKalb County ended a controversy in Decatur, Georgia, by eliminating fire protection bills which had been issued earlier to county churches and charitable institutions.

Churches and other charitable institutions in DeKalb County had received first-time bills from the county tax commissioner, who said they were assessments for fire protection.

The Decatur-DeKalb Ministerial Association met and decided to fight the billings, in the courts if necessary.

But a court battle became unnecessary when two county commissioners sided with the church group. Commissioners Tom Callaway and Horis Ward sponsored a successful resolution, which said the levy on the churches for "fire protection" was not a special assessment but in reality, a tax.

They contended it's unconstitutional for a government to tax a church.

J. Don Aderhold, pastor of Columbia Drive Baptist Church, in the Decatur area, said his church was billed \$353, about the size of bills to other county churches.

Aderhold, president of the Decatur-DeKalb Ministerial Association, said churches within the city limits were not billed — only those in the surrounding county.

Before the commissioners struck down the ruling, DeKalb County tax commissioner Eugene Adams told *The Atlanta Journal* that "churches, hospitals and other exempt institutions should have been paying fire protection all along." (BP)

Young Named To Baptist Press Post

James Lee Young of Mill Valley, California, has been named to the newly created position of feature editor of *Baptist Press*, news service of the Southern Baptist Convention.

He will begin duties in Nashville, October 1, according to W. C. Fields, director of *Baptist Press*.

Young, 30, a student at Golden Gate Baptist Theological Seminary, Mill Valley, has served since March as media representative for Family Stations, Inc., an Oakland based company which operates a string of radio stations in six major metropolitan areas. Previ-

ously he served for two and a half years as director of news and information services at Golden Gate Seminary.

Young formerly reported for the *San Diego Evening Tribune* and managed a news and public relations operation for the U.S. Navy Seabees in Gia Le, Vietnam, and Gulfport, Mississippi.

He also was minister of music at First Baptist Church, San Rafael, California, for two years.

A native of Oklahoma, Young earned a journalism degree from California State University, San Diego, where he served as Baptist Student Union president and was managing editor of the school's daily newspaper. He was cited for achievement by both the school's journalism department and Sigma Delta Chi, national professional journalistic society. (BP)



Young

Church Buildings Damaged By Disaster In Mexico

Several Baptist church buildings and homes of many church members were damaged in the earthquake that struck southcentral Mexico August 27 and in a flood a week earlier in Irapuato in central Mexico, according to David Daniell, Southern Baptist representative in Mexico.

Although worship services were held Sunday, September 2, at the Baptist church in Calipan, the building was so damaged structurally by the earthquake the government condemned it.

"It will take at least \$40,000 to rebuild and repair these church buildings and homes," said Agustin Acosta, promoter of missions for the National Baptist Convention of Mexico.

Eduardo De La Flor, president of the Central Baptist Association, Acosta and Daniell toured the earthquake area, observing Baptist families living in the open air until they could secure some free building materials from the government.

A Baptist church in San Gabriel,

Chilac, suffered extensive damage and, according to Daniell, will probably need to be rebuilt. The church's pastor, Lazaro Gonzales, said, "Things were falling all over the place and pure instinct told us to get under the bed for protection.

"We recalled the recent earthquake in Nacaragua and the extensive damage and suffering there and wanted to visit all the church members immediately," he continued. "All were in Sunday School this morning, praising God and content to be alive."

One week before the earthquake, a ruptured dam forced water from the Lerma River down on Irapuato, a city of 150,000 people, leaving 45 persons dead and 300 missing. Residents had only a few moments to evacuate after being told of the break in the dam.

Eight of the 40 families at Irapuato's First Baptist Church lost all of their possessions and all church families suffered some loss.

Charles Bryan, the Southern Baptist

Foreign Mission Board's area secretary for Middle America and the Caribbean, said, "As relief funds are received by the board, money will be made available to Mexican Baptists to purchase the needed items."

In addition, Bryan said, the board is in contact with the Southern Baptist representatives in Mexico and is ready to provide other relief money upon receipt of specific requests from the Mexican mission.

From Washington, D.C., Carl Tiller of the Baptist World Alliance said the BWA also "stands ready to lend additional assistance as we receive reports of needs." The BWA has already sent \$1,000 to the National Baptist Convention of Mexico.

Tiller said no reports have yet come in from three other BWA affiliated bodies who have "fraternal ties" with Baptist work in Mexico. They are the American Baptist Churches, the Baptist General Conference and the Seventh Day Baptist General Conference. (BP)

People And Places

Nine recent graduates of **Campbellsville College** have been selected Outstanding Young Women of America for 1973. Those receiving the award are Patricia Ann Vaughan, Barbara Allison Milby, Beverly C. Ennis, Pamela Jean Royalty, Martha Louise Meyer, Diana C. Derringer, Sylvia Lee Morris, Elva Jo Bagby and Jo Leta R. Hamilton. Each woman has received a certificate and their biographical history will appear in the 1973 edition of *Outstanding Young Women of America*.

Jamie Bruce Wyne was licensed to the gospel ministry on August 5 by the East Frankfort Baptist Church, Frankfort.



Wyne

Wyne, son of Mr. and Mrs. Donald Stice, Frankfort, graduated from Brescia College, Owensboro, with a BS in accounting. He now attends Southern Seminary, Louisville.

James Lewis, pastor of Westport Road Baptist Church, Louisville, will represent Kentucky at a conference for state chairmen of Christian higher education committees in Nashville on September 17. The major purpose of the conference is to establish cooperative priorities and goals between SBC's Education Commission and the various state committees.



Celsor

James W. Celsor, son of Mr. and Mrs. Edward Celsor of Russellville, has surrendered to the gospel ministry. He is a member of the New Union Baptist Church and is recommended for supply work and youth revivals by New Union pastor Clyde Gordon.

The **Ralph Avenue Baptist Church** went to Upper Cumberland Association for their third annual Youth Mission Tour. Twenty-nine youth and adults composed this group which camped at Camp Howard for the week. They conducted three Vacation Bible Schools, two in the morning and one at night. There were 60 decisions made during the week: 55 professions of faith and five rededications. The groups have kept diaries and slides of each year's experiences. These are available to churches. If interested, contact: Mrs. Will Z. Cannon, 3205 Wessel Road, Louisville, Kentucky 42016.

Michael D. Helm has been appointed to the newly created position of vice president of the Kentucky Baptist Hospital. Helm comes to his new post from Jackson, Mississippi, where he was administrative resident at Hinds General Hospital. He is a native Oklahoman and has a master of science degree in hospital and health administration from the University of Alabama. He is married to the former Barbara Ann Blundell from Oklahoma and the couple has one daughter, Heather Dawn.

Bob Durham, son of Mr. and Mrs. James Durham, Louisville, is the new pastor of the Hillvue Heights Baptist Church, Bowling Green. Durham has been youth director at the church for the past six months. He is a graduate of Georgetown College and attended Southern Seminary. Durham has previously served as pastor of the Kiddville Baptist Church of Mt. Sterling and Clear Creek Baptist Church, Versailles.



Durham

Mrs. Bob Durham is the former Patti Wells of Winchester. The couple has four children.

Noble A. Cobb has resigned the pastorate of Concord Baptist Church, Flat



Cobb

Lick, Kentucky, to assume the same responsibilities at River View Baptist Church, Cox's Creek, Kentucky. Mr. and Mrs. Cobb have three daughters. He is a recent graduate of Clear Creek Baptist School, Pineville. Cobb, also known as "Colonel" Cobb, is a licensed auctioneer donating his time to several community benefits.

Staff Changes

Billy Davenport has went to the pastorate of First Baptist Church, Sonora, Hardin County. He was formerly pastor of Pigeon Fork Baptist Church in Shelby County. Davenport is a graduate of Southern Seminary. Mr. and Mrs. Davenport, both from Tennessee, have three children.



Davenport



Miss Kathryn Jasper, Kentucky WMU executive director, chats with other Kentuckians at their state party during the recent WMU Conference at Ridgecrest. The ladies were in training to teach other Kentucky WMU members at a similar conference held at Cedarmore. The two session Cedarmore conference hosted 568 ladies; 300 during the weekend meeting and the remainder meeting throughout the week. Left to right are: Miss Jasper, Middletown; Mrs. Archie Hazelwood, Utica; Mrs. Ted Sisk, Lexington; Mrs. William Ellis, Shelbyville.

BEHIND IRON CURTAIN —

Mixed Response Shown Baptists' European Visit

A Southern Baptist evangelist said in Springfield, Illinois, that his street preaching and personal witnessing efforts at the recent Communist World Youth Festival in East Berlin evoked both hostility and positive spiritual response.

Sammy Tippit of San Antonio, Texas, visited the festival, attended by about 100,000 persons, along with two other Baptists from the States, Fred Starkweather, a member of Oak Grove Baptist Church, Pinckneyville, Illinois, and Fred Bishop, former pastor of the church.

Tippit and his associates spent most of each day, as well as much of each evening, at the eight-day gathering on the Alexanderplatz in East Berlin.

Their witnessing, which Tippit estimates produced about 200 converts to Christ, began on an informal basis and ended with an informal "Jesus march" and street preaching.

"My first contact was with a German youth who was wearing a one-way Jesus button," Tippit told the *Illinois Baptist*, state news publication of Illinois Baptists.

"He told me he was not a Christian, but just wearing the button. I witnessed to him about 40 minutes. This attracted others and soon 200 to 300

Communist youth were standing around us, wanting autographs."

On the second day of the festival, which had been organized, Tippit said, to teach the youth how to propagate Communism, the trio of Americans knelt in the streets to pray publicly.

"When I got up, 100 people were standing around me," said Tippit, a former Chicago street preacher. "I started preaching and soon the number grew to 1,000."

At other times, Tippit's group faced hostility, as hecklers chanted slogans and circled them trying to keep interested persons away from their preaching.

Tippit said the greatest opposition occurred the final night, when a group of hostile Communist youth cornered them, then started pushing and shoving.

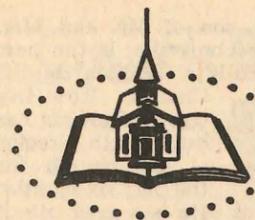
"They linked arms and formed a tight circle around us," Tippit said, "and when we tried to break out they slugged us a few times."

Tippit said they spent a lot of time counseling with the 200 who made professions. "As a result, they have invited me to several areas behind the Iron Curtain," Tippit said. "I hope to go back soon and establish contact

with the converts made at the festival." Tippit has spoken at a number of youth meetings in Illinois. (BP)



NEW VENTURE — "Grain," a five-member musical team sponsored by the Foreign Mission Board, will travel to colleges, seminaries, and churches this fall interpreting missions through music, dialogue, and personal sharing.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for September 23, 1973)



LIFE AND WORK SERIES

Zechariah: Our God Is Able

Zechariah, whose name means "the one whom Jehovah remembers," was born while the Jews were in exile during the Babylonian captivity. In due time, Cyrus granted permission to those who desired to do so to return to Jerusalem and to rebuild the Temple. A large and enthusiastic group decided to return and to engage in that worthy project. Those who remained in exile presented gifts to the returning remnant for their use in rebuilding it. Cyrus arranged for the returning Jews to obtain cedar lumber from the forests in Lebanon.

Soon after they had laid the foundation of the Temple, they encountered interference and opposition from the Samaritans and others. Because their enemies were numerous and strong, and they thought that their difficulties were almost insurmountable, they grew discouraged and decided to quit. God selected Zechariah to stir the people out of their lethargy and to get them to resume the task of rebuilding the Temple. He used the prophet to animate the flagging zeal of both the leaders and the people, and to encourage them to complete this important project. Zechariah ministered to these discouraged people in the midst of their distresses; encouraging, comforting, and exhorting them with messages from God. He did his best to assure them that, if they would comply with God's will, their undertaking would be highly successful, and that their future would be bright with promise. Zechariah wanted the Jews to know that beyond a peradventure of a doubt God had a vital interest in the work which they had started. He informed them in no uncertain terms that, in spite of the fact that they had encountered opposition from without their ranks and discouragement from within their ranks, they were not justified in stopping their work.

Zechariah 2:1-5

God graciously gave Zechariah a series of visions. The central purpose of these visions was to encourage the people to complete the construction of the Temple in Jerusalem, and to teach them that the way to peace and prosperity is through faithful obedience to God's will. Through relating a series

of visions which he had, Zechariah attempted to get the people to complete their project. In his third vision he saw a man surveying Jerusalem as if planning for the rebuilding of the walls around the city. Because God wanted the city to expand, He was not willing for it to be restricted by walls, so He had the surveyor to discontinue his work. God wanted the people to know that He was quite able to protect the city far better than any walls could ever do, and that He would gladly do so if they would obey Him, give the priority to the rebuilding of the Temple, and be aware and appreciative of His protective presence. God was not willing for them to make little plans, but He wanted to do great things through them.

Zechariah 4:6-10

His fifth vision was that of a golden candlestick, with a bowl on top of it, and seven lamps thereon. To each lamp seven pipes were attached. Above the structure was a golden bowl which served as a reservoir for the oil. By means of pipes running from the bowl the oil was fed to each of the seven lamps. Two evergreen trees, rich with olive oil, were standing on either side, pouring their golden oil into the bowl which fed the lamps. There was an ample supply of flowing oil to make the lamps burn brightly because God

INTERNATIONAL SERIES

Ministers Of Reconciliation

II Corinthians 5:16-21

One is either without Christ, in Christ, or with Christ. Without Christ he is in a state of nature. In Christ he is in a state of grace. With Christ he is in a state of glory. When one is regenerated by God's grace and becomes a Christian, he is transferred from the state of nature to that of grace, and is made into a different kind of person. He is in a new position — "in Christ." He is a new person — "a new creature." He has a new perspective — "old things are passed away; behold, all things are become new." He also has a new pursuit — he has broken away from his former evil manner of life

kept on supplying it through the trees.

Knowing that no mountain of difficulty could thwart or defeat God's purpose, the prophet told Zerubbabel that his success in this venture was not dependent on his political or military strength, but upon the power and blessing of God's Spirit. God assured him that the mountainous difficulties would become as a level plain, that the rebuilding of the Temple would be completed immediately, that he personally would complete the task which God had assigned him, and that he himself would lay the last or crowning stone on the pinnacle of the Temple. Moreover, those who had scoffed at the small beginnings would see that great things had been done and rejoice greatly.

Zechariah 7:8-10

God commissioned Zechariah to call his people to have right thoughts, attitudes, and actions with reference to others. God wanted to do great things within His people and then through them. He expects His children to deal justly with both the indigent and the affluent. He admonishes them to give widows, orphans, strangers, and the poor special consideration. Whatever we do, let us do it for the glory of God and the benefit of others, always practicing the golden rule.

and refuses to indulge in his previous sinful habits.

According to verse eighteen God is the One Who has reconciled us to Himself through the substitutionary death of His Son on the cross. God rightfully expects all of those who have been reconciled to Him through the death of Christ and have been recreated in Christ through the ministry of the Holy Spirit to be ministers of reconciliation. Both the Trinity and believers in Christ are to be active in the ministry of reconciliation. Into the hands of His children He has committed the gospel or "the word of reconciliation."

Verse 21 sets forth three tremendous

wonders. One of these great wonders is that of the sinless Saviour. Among all of the billions who have lived on this earth, there has only been One Who was sinless in His nature and in His conduct, and that was Christ Jesus. Although He was surrounded with sinners and sin, while He was here on earth, as with a dense atmosphere, He was never tainted with it in the least. Not a single one of His most critical and bitter enemies was ever able to point out a single flaw in His life.

A second great wonder in this verse is that of a substitutionary sacrifice. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." God Himself, in the Person of Christ, voluntarily took sin upon Himself. Even though He had never indulged in sin in thought, word, or deed, the judgment for sin, which should have fallen on us, fell on Him. Christ was not guilty of sin, but was treated as if He were guilty because He willingly stood in the place of the guilty. God the Father was pleased with the substitutionary sacrifice of Christ, therefore, we ought to be.

The third wonder expressed in this verse is that of a saved sinner. Instead of the sinner having to bear the penalty of his sin, that weight was made to rest on Christ, while the righteousness which Christ wrought out was placed to the account of the guilty, so that the guilty are pardoned and treated as righteous. Men cannot fathom or explain the full meaning of the statement, "that we might be made the righteousness of God in him." The purpose of His death on the cross was that sinners might be brought into right relationship with God.

II Corinthians 6:1-2

Paul had a right to plead for the acceptance of the grace of God because he had accepted it and it had done so much for him and through him. God has been so gracious in saving us and making us His partners, and in permitting us to work with Him. God's power can be seen in and through us as workers together with Him and with one another. Paul counted it a high privilege to let God's grace and power be manifested in and through him. Let us not receive God's grace in vain or to no purpose.

Inasmuch as the present may be the only time that we shall ever have to witness and work for our Lord, let us perform our duties faithfully while we have the opportunity. Because salvation is needed so much by those who are not Christians, and has been so graciously provided by the Saviour, and is frequently rejected by those who need it, let us urgently request our friends to get reconciled to God without further delay.

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Birth

Mr. and Mrs. James F. McKinley, Jr., missionaries to Bangladesh, have a daughter, Amelia Jill, born July 22, in Dacca. They may be addressed: Box 99, Ramna, Dacca 2, Bangladesh. He is from Nora, Kentucky, and she is the former Betty Cecil of Louisville. Before their appointment by the FMB in 1958, he was pastor of Mt. Moriah Baptist Church, Mt. Eden, Kentucky.

Furlough

Mr. and Mrs. W. Neville Claxon may be addressed: 116 East Third Street, Frankfort, Kentucky 40601. He is from Switzer, Kentucky, and she is the former Emma Osborne of Winchester. Before their appointment by the FMB in 1948, he worked with the State Baptist Board of Kentucky (now the Kentucky Baptist Convention).

R. H. Falwell, Jr., may be addressed: Union Avenue Baptist Church, 2181 Union Avenue, Memphis, Tennessee 38104. He is a native of Murray, Kentucky.

On the field

Mr. and Mrs. Ray Hicks may be addressed: Box 168, Nazareth, Israel. They were graduates of Georgetown (Kentucky) College.

Miss Harriet Keller of Mt. Sterling, Kentucky, may be addressed: Box 2026, Beirut, Lebanon.

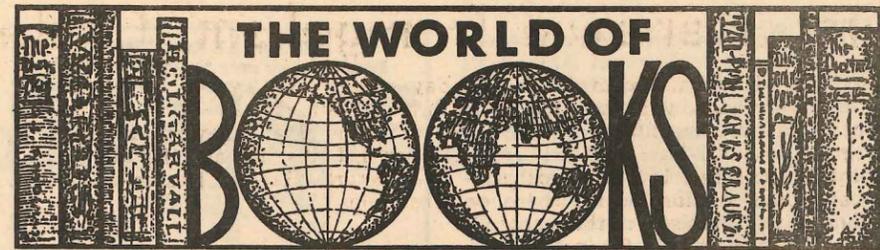
Miss Rebekah Lambert may be addressed: P.O. Box 323, Pusan, Korea. Before her appointment by the FMB in 1957, she had been a medical technologist in Kentucky.

Mr. and Mrs. Robert L. Lindsey may be addressed: Box 154, Jerusalem, Israel. Before their appointment by the FMB in 1944, he was pastor of rural churches in Kentucky.

Mr. and Mrs. Hugh G. Smith may be addressed: 6 Jalan 12/3, Petaling Jaya, Selangor, Malaysia. He was born in Bath County, Kentucky.

Steve Terrell may be addressed: P.O. Box 5539, Addis Ababa, Ethiopia. Before employment by the FMB, he was a tutor at Cumberland College, Williamsburg, Kentucky.

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The Story Of Pat, by Margaret St-Cyr; Paulist Press, copyright 1970.

This story is about a cerebral spastic girl. Most frequently the question asked is, "Why us?" But after transformation the question became, "Why not us?", and this family experienced a grateful feeling for being chosen to fill this special task.

Turn Over Any Stone, by Edna Hong; Tyndale House Publishers, copyright 1970, first printing, February, 1973.

The author came to realize contentment in the wound of grace after trying to solve the riddle of suffering which she experienced. She relates how she questioned, insulted her Creator, studied scripture, read secular books and contemplated on suffering, especially hers. After desiring a formula, a balm, a solution, but finding none of these, she found her peace as she recalled a saying ascribed to Jesus, "Turn over any stone,..."

On Nurturing Christians by Wayne R. Rood; Abingdon Press, copyright 1972.

The author explains changes taking place in education and the differences that will be apparent in future classrooms. Bible study, theology, church and life-style are viewed. He sees Christians as having a gift to offer schools by reclaiming their ability to nurture.

Christ And Your Problems by Jay E. Adams; Baker Book House, copyright 1971.

This 19 page booklet shows the pitfalls of the Rogerian and the Freudian psycho-analytical systems. Based on Biblical truths, the author encourages Christian counselors to help people who come to them through the Holy Spirit's healing ministry when the fundamental problem is sin.

Demon Experiences, compiled by The Moody Bible Institute, copyright 1960; Tyndale House edition, March 1972 with permission of the Moody Bible Institute.

This is a collection of tales from 30 missionaries in all parts of the world and some even parallel those in the New Testament. Evidence of God's greater power is seen as victims are set free in the name of Jesus Christ. The publisher wants the church to be aware of such happenings in our space age and asks Christian ministers to study and research these phenomena.

Signs Of The Times by A. Skevington Wood; copyright A. Skevington Wood 1970, reprinted 1971 by Baker Book House.

The author uses lay language to show the relevancy of Biblical teachings in today's world. He sees the secular world coming alive to Bible prophecy but professing Christians appear to be unaware of these happenings.

First 'Renewal Evangelism' Conference Set

The first National Renewal Evangelism Conference will be held at Georgia Baptist Assembly in Toccoa, Georgia, October 5-7.

Jointly sponsored by the Southern Baptist Home Mission Board and the Brotherhood Commission, the conference will be tailored for men and women who want to learn the basics of renewal evangelism.

Participants will receive training in relational teaching, relational Bible study, and group process — not to be confused with sensitivity training.

In a relaxed atmosphere, participants will discuss what Reid Hardin, HMB renewal evangelism head, calls "life-style" evangelism. "It's Christians using every relationship of life to share the good news of Jesus Christ with other persons in those relationships," he says.

Besides Hardin, W. J. Isbell of the Brotherhood Commission, Bill Hogue new HMB evangelism director, and other renewal evangelism resource leaders will be assisting in the three-

day conference. Among them will be three Kentuckians, Findley Edge, founder of The Vineyard, a renewal center in Louisville, and the Vineyard's co-directors, Harvey Hester and Bill Clemmons.

With limited space, registration will be on a first come basis. Write Reid Hardin at the Home Mission Board, 1350 Spring Street, Northwest, Atlanta, Georgia 30309, for details.

McCall, Rogers Accept Teaching Tasks

Former Kentucky pastor Emmanuel L. McCall, associate secretary of work with National (black) Baptists at the Southern Baptist Home Mission Board in Atlanta, has been named coordinator of an expanded Black Church Studies Program during three annual, month-long "mini-mesters" at Southern Seminary in Louisville.

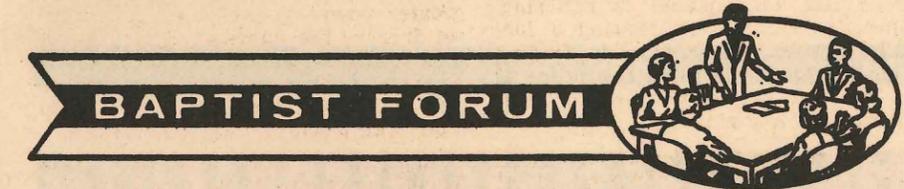
McCall, who will retain his Home Mission post, has accepted the assignment for three years, 1973-76, as the seminary seeks "to increase its efforts to fill a critical need for black seminary graduates and increase understanding among whites about black

church life and culture and realistic approaches to ministry in a multi-racial society," a seminary spokesman said.

A 1956 graduate of Southern Seminary, McCall, a black, has served as a visiting professor during the seminary's January interterm for three years in the black studies program.

The seminary will add two other visiting professors to supplement McCall's efforts — William H. Rogers, director of the department of interracial cooperation for the Kentucky Baptist Convention, and Edward L. Wheeler, a black Baptist pastor from Atlanta.

A seminary spokesman said the expanded black studies program will "hopefully increase the flow of trained ministers to black Baptist conventions whose churches have long been engaged in cooperative efforts with the Home Mission Board and provide more black candidates for appointment as home and foreign missionaries." (BP)



(Continued from page 5)
of committees and church leaders that a preacher is "washed out" at 45 or 50 and cannot relate to young people.

Speaking from experience and observation, I believe that if a God-called pastor works and continues to learn, he reaches his highest point of efficiency between the ages of 45 and 55.

If he has not become an effective worker by the age of 45 or 50, he will likely never do so. If he has become an effective pastor by then, he will remain one until he begins to deteriorate in mind and body because of senility.

This phase of life varies with different people. Some of the most effective work being done in our denomination is done by men 65 and over serving churches in a time of crisis, as interim pastors.

Since coming to work in the sensitive area of church-minister relations, I think I can see a slight and hopeful trend. Some pulpit committees are beginning to abandon rigid age requirements and to look at a man for what he is — an individual.

They are beginning to see that relating to young people is not a matter of age but attitude and Christian love that expresses itself in concern for people regardless of their age bracket.

We believe it is scriptural to reward

those who have prepared themselves through experience and sacrifice for larger service. "Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching" (I Timothy 5:17, NASB).

Atlanta, Georgia Roy W. Hinchey

'THANKS' TO SHELBY COUNTY

Dear Editor:

We at Twenty-Third and Broadway Baptist Church in Louisville feel that all Kentucky Baptists should be aware of the great missionary spirit of the Shelby County Association. For the third straight summer Shelby County Baptists have made it possible for a group of inner city youngsters from our church to have a week long camp experience. Many of these youngsters are poverty-stricken and some had never been out of Louisville before.

Shelby County Baptists donate their camp and all the meals in order that this experience might be provided at no cost to the participants. We have seen real signs of spiritual progress as a result of the opportunity for outreach provided by these brothers in Christ. May God bless the Baptists of Shelby County.

Louisville, Kentucky W. David Sapp

Shoes

(Continued from page 3)

erytime I put them on, I remember Norman saying to me the last Sunday he attended church and the last time he wore the shoes, "Pastor, this has been the best year of our lives. You know we were about to get a divorce before you visited us and we started to attend the chapel and found Christ as our Saviour."

Yes, I am still walking in his shoes and I shall continue to do so as long as they will last. But I know that one day they will wear out just as Norman's body wore out. But you know what? I'll probably keep them, so I will always remember that "I walked in his shoes," while he walks with Jesus.

The thing that makes me stop to remember, whenever I put them on, is, where would Norman be walking today if you, as Southern Baptists, had not enabled the church extension department of our Home Mission Board to permit me to open our Cross in the Market Place here in Lewiston. But because of your concern, while I walk in Norman's shoes here in the shopping center, Norman walks with our Lord in heaven.

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SBC President Owen Cooper Hosts Dinner For Black Baptist Leaders

It's not usually newsworthy when one Mississippian hosts a dinner for another native Mississippian — except when one is black and the other white and both serve as presidents of nationwide Baptist conventions.

"Twenty years ago, I wouldn't have had a part in this," Southern Baptist Convention president Owen Cooper of Yazoo City, Mississippi, said at a dinner he hosted for L. Venchael Booth, a native Mississippian and president of the Progressive National Baptist Convention, during the PNBC's annual convention in Jackson, Mississippi.

"If I can change, anybody can change," Cooper told 30 PNBC officials and leaders of the Mississippi (Southern) Baptist Convention at the dinner. He credited "the grace of God, the changes of time and my family" with influencing his change.

It was the first time an SBC president ever hosted a dinner for the leadership of a national (black) Baptist convention, said Emmanuel McCall, of the Home Mission Board's department of cooperative ministries with National Baptists.

Booth, who also serves alongside Cooper as a vice president of the Baptist World Alliance, told the group that through Cooper, "We have been brought closer together than perhaps ever before."

"In your concern for giving us the tools to carry on the Lord's work, you have been too timid in the past," Booth told the Southern Baptists.

"You must continue to use your peculiar endowment of money and faith to do good," said Booth, who is listed

by *Ebony* magazine as one of the 100 most influential blacks in the United States.

Cooper told the leaders and later told the assembled PNBC messengers in an address of "greetings" that "We (the SBC) can't get any new missionaries into Nigeria, but I think you can. And if a door is closed to one Christian group and open to another Christian group, the mantle of responsibility falls on your shoulders."

After his remarks to the PNBC, which has some churches also aligned with the SBC, Mr. and Mrs. Cooper flew to bring greetings to the other two major black Baptist conventions: the National Baptist Convention, Inc., meeting in Los Angeles, and the National Baptist Convention of America meeting in Chicago, concurrently. (BP)

Officers Briefing Adopts New Format

A new format for the Association Officers Briefings will be unveiled this year in Kentucky.

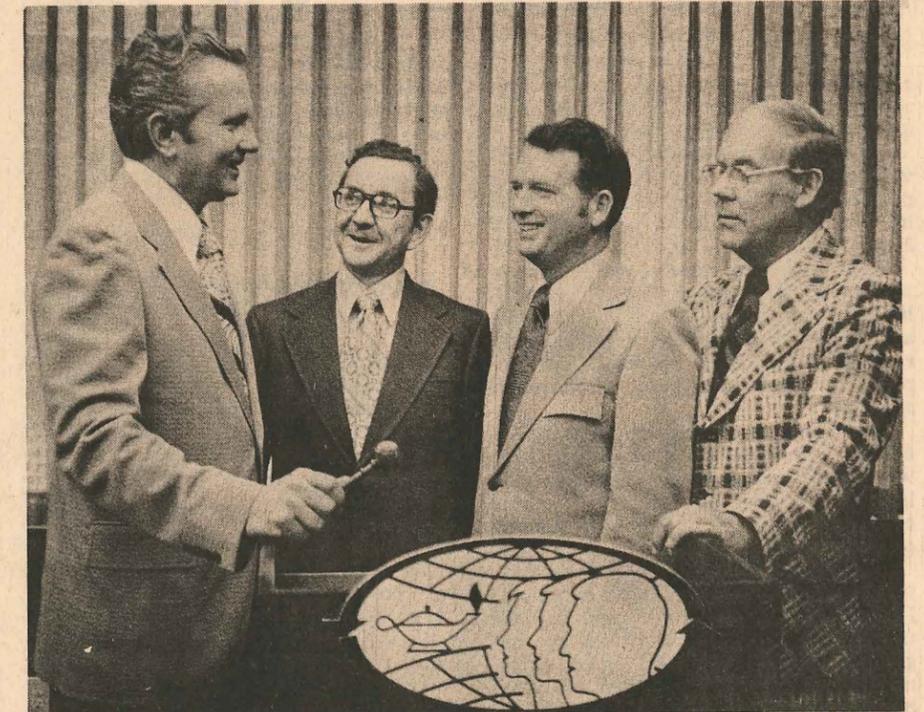
Instead of two statewide meetings at Cedarmore Baptist Assembly, three area meetings will be held across the state. A fourth meeting at Cedarmore will conclude the event for those unable to attend an area meeting.

The First Baptist Churches of Bowling Green, Winchester and Eddyville, will host the area meetings on September 22, 29, and October 20 respectively. These begin at 9:00 a.m. on Saturday and continue through 3:30 that afternoon.

State leaders will meet with associational officers to preview plans for the coming year and to talk about implementing these plans on a local level. Also, the 1974-75 theme for the Southern Baptist Convention will be introduced.

The Cedarmore meeting October 26-27 will follow a format similar to past years. Several specialists from SBC agencies and institutions will be present to talk with associational leaders.

Additional information may be obtained by contacting A. B. Colvin at the Kentucky Baptist Building in Midletown.



KENTUCKIAN ELECTED — Leaders of the Baptist Brotherhood Commission during 1974 hold their first meeting after their election at the annual meeting of the trustees in Memphis. They are (from left) chairman Hovie Revis, pastor of Laurel Baptist Church of Greenville, North Carolina; vice chairman P. A. Stevens, president of Fire Protection of Louisville, Inc., of Louisville, Kentucky; recording secretary William Hardy, minister of education at First Baptist Church of Kosciusko, Mississippi, and executive director-treasurer Glendon McCullough, Memphis.