

  
**WESTERN** RECORDER  
MAY 25, 1967

Home Mission Board Photo



## GLEANINGS FROM THE FIELD

**G. WILLIS BENNETT**, associate professor of Christian ethics at Southern Seminary, Louisville, will address the annual meeting of associational superintendents of missions at Miami Beach, Florida, on "Christian Ministries in a Changing City." That group will meet during the morning and afternoon on Tuesday, May 30, at Miami's First Baptist Church.

**EDITOR C. R. DALEY** of the *Western Recorder* recently preached during revival services at First Baptist Church, Henderson. Norman L. Gardner, assistant to pastor, led the singing. Eight persons were admitted to the membership of the church.

**MRS. ERNEST TANDY**, a long-time member of First Baptist Church, Somerset, observed her 50th year as a Sunday School teacher in that congregation during May. Since she began teaching in 1917, almost all her work has been with primaries.

**FORTY-FIVE MINISTERS** from 10 religious traditions met with First Baptist Church, Washington, D. C., to help celebrate its 165th anniversary and the 30th anniversary of its pastor—Edward H. Pruden. The church renders a unique ministry in the heart of the nation's capital city. President Harry S. Truman was a frequent worshipper there, as has been Chief Justice Earl Warren and other high government officials. The church is aligned with both Southern and American Baptist Conventions.

**MORE THAN 100 CHURCHMEN** from 11 American denominations have already indicated plans to participate in the Conference on the Concept of the Believers' Church, scheduled at Southern Seminary, Louisville, June 26-30. Conference director is James Leo Garrett, professor of Christian theology at the seminary.

**ERNEST CARPENTER** has resigned the pastorate of Bethlehem Baptist Church in Shelby Association after 12½ years to become pastor of Bruner's Chapel Baptist Church in Harrodsburg.

**A REVIVAL AT MOUNT CALVARY** Baptist Church in Casey County April 17-29 resulted in five additions by baptism. Edward D. Baker, Dayton, Ohio, was the evangelist, and George H. Brown is the pastor.

**SOUTHERN BAPTISTS IN NEVADA** have taken the first step toward forming a new state convention for that state. At an informal meeting of pastors and other church leaders in the state, a temporary steering committee was elected to study and recommend necessary action to form a new convention. Southern Baptist churches in Nevada are currently affiliated with the Arizona and California state Baptist groups.

**O. JOSEPH HOOD**, a native of Harrodsburg, was awarded both the bachelor of divinity and master of religious education degrees during commencement exercises May 6 at Midwestern Baptist Seminary, Kansas City, Missouri. Dr. Grady Cothen, president of Oklahoma Baptist University, Shawnee, was commencement speaker.



Hood

**ELK CREEK BAPTIST CHURCH** near Taylorsville in Long Run Association recently experienced a spiritual awakening during its spring revival. A total of 52 decisions of all type were recorded; 14 of these were professions of faith, and two were joining of the church by letter. Pastor J. D. Hyatt preached during all the services.

**MAPLE GROVE BAPTIST CHURCH**, 5911 E. Manslick Road, Louisville, will open a day care center August 1. Children of ages 2½ through five years will be cared for five days a week from 7:00 a.m. to 5:30 p.m. on either a daily or hourly basis. The church will hold an open house for interested parents on July 16 from 2:00 to 4:00 p.m. Those persons who wish further information should call 969-8621.

**THIRTEEN PERSONS** made professions of faith during a recent revival at the East Williamson, West Virginia, Baptist Church. Russell Barker, pastor of Altizer Baptist Church, Huntington, West Virginia, was the evangelist, and Lynn Mitchell of Lexington led the congregational singing. W. D. Sharp is pastor of the congregation.

**CHARLES C. BOWLES**, 53, pastor of First Baptist Church, San Antonio, Texas, died May 8 after an apparent heart attack. A former president of the Southern Baptist Pastor's Conference, he was a member of the SBC Executive Committee at the time of his death. Bowles was buried at Restland Memorial Park, Dallas, following funeral services at First Baptist Church, San Antonio.

**FESTUS G. ROBERTSON, JR.**, former minister of music at First Baptist Church, Fulton, Kentucky, and Audubon Baptist Church, Louisville, has joined the Sunday School Board at Nashville as music consultant for young people and adults. He is a graduate of Murray State University and Southern Seminary in Kentucky.

**THE UNION OF BAPTIST CHURCHES** in the Netherlands has approved a nationwide evangelism campaign for the spring of 1969. Baptist ministers of Holland will serve as campaign speakers. Preparation for the Crusade will begin immediately.

**GARLAND WILKERSON**, missionary for Enterprise Association, was evangelist for recent services at First Baptist Church of Wheelwright, where James E. Casey, Jr., is pastor. Six persons made professions of faith.

**FIVE PERSONS** were added to the membership of Cow Creek Baptist Church, Ravenna, Kentucky, during a recent revival. Evangelist was James E. Casey, Jr., pastor of First Baptist Church, Wheelwright. Walter Robinson is pastor of the Cow Creek church.

<b>WESTERN RECORDER</b>	
"Earnestly Contend for the Faith Which was Once for All Delivered to the Saints" —Jude 3	
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## Baptist Distinctives Are Still Important

by EUGENE SILER

It is the sincere viewpoint of some of us that there have been continuing Baptists ever since John the Baptist immersed Jesus in the Jordan River those many years ago.

Baptists have not always been organized in churches. Sometimes they existed in small groups; sometimes there were only a few; sometimes there was only a couple of them here and there. There were entire centuries when "Baptist Church" was written upon no building. Yet, ones, twos or small clusters of Baptists everywhere continued with their strong beliefs and their firm creeds inscribed unchangingly on the tablets of their hearts. This has been true ever since Christ rose up from the sacred ordinance of immersion in Palestine's river so long ago.

### Proud to be Baptists

If pride in antiquity is justified, if continuity of conviction is praiseworthy, if "faith of our fathers" is a phrase that is inspiring, then we might just as well tell the whole world that we are proud to be Baptists. And many of us stand ready to prove it.

Salvation is found but never lost, say we Baptists. Grace is so real it can never become an aspiration, we declare. We look to the eminence of God's love and say, "You can't fall from there but you could slip down into skid row and there you would find such chastisement as would be severe, heartbreaking and grievous." Yet we know that no child of God could ever lose his paternity. No filial relationship will ever be broken. The blood and the heritage of salvation are durable forever until Judgment Day. And we Baptists know it.

Again we are told in John's Gospel, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." We Baptists could never believe that sons have a way of changing to illegitimate children. We are real sons and genuine daughters because we received him. We did not receive him to lose him but to retain him forever.

### God Not a Bookkeeper

Baptists do not believe God is a bookkeeper who puts your name on the Lamb's Book of life today, then erases it tomorrow, then re-enters it again next week. Salvation is forever. Only chastisement is a recurring event. And we always find its pain to be a very severe reality.

Paul inquired, "Who shall separate us from the love of Christ?" No one has ever answered Paul's question any better than Baptists. Our answer is, "No-

body—no thing." Because our people believe that salvation is forever, we are proud to be Baptists.

Then again we Baptists believe in the absolute separation of church and state or as we characteristically might express it, "We believe in free churches without any clutch of Caesar's hand." God forgive us! We stray sometimes from this.

This very principle of divorce between God and Caesar began with Jesus. The Pharisees sought to entangle him, sending their disciples and Herodians with a very tricky question that would condemn him, no matter how he answered. But his answer was simple and direct and brought no condemnation.

As I write this and remember my 10 years as a congressman in Washington, I know full well the government gives your church, your school, your hospital nothing without tying some kind of string to the grant. Whatever government bestows, it controls to some extent.

As children, we caught June bugs and tied strings to their legs. These bugs thought they were free. They flew off.

But our strings always pulled them back. They were not free. Be not deceived. When government gives you, it grabs you. No one can be entirely free with a government handout in his pocket.

Some Baptists these days have forgotten God in seeking a grant. We say, "Give us a grant." Everyone else is doing it. We cannot grow or exist without the grant."

The answer should be, "Quit growing, if necessary, or even quit existing, if the alternative is the cold, clammy, controlling hand of Caesar upon your coattails."

There is something worse than retarded growth or terminated existence—the sacrifice of our traditional Baptist ideal of separation of church and state.

Some of our erring Baptists should crawl back to the Jesus declaration, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." Jesus proclaimed it! Roger Williams of Rhode Island practiced it! Thousands of us Baptists still promote it!

Separation, like salvation, should be forever. Most Baptists believe this. Certainly we are proud to be Baptists.

## Should Baptism Ever Be Postponed?

by WAYNE E. WARD

SOME OF OUR leading Baptist pastors and teachers have suggested that baptism should be postponed in some cases, until a level of Christian maturity has been attained. This has been recommended especially in the case of young children who may not be able to understand or accept the responsibilities of church membership.

There is reason for concern about the careless acceptance of people, both young and old, without instilling in them the serious responsibilities of church membership. However, the suggestion that baptism be postponed until the child reaches puberty, or the suggestion that persons be held in a kind of probationary or conditional church membership until they have demonstrated a certain measure of Christian growth introduces a dangerous distortion of the New Testament teaching about baptism.

Baptism in the New Testament, is a sign of Christian beginning—not the sign of Christian maturity. It was, in fact, exactly the point at which the early Christian publicly proclaimed his faith in Christ! Over and over again, the Greek words of the New Testament proclaim that one is "baptized into the name of Christ"! It was by the act of baptism that one was publicly identified with Christ, and it marked the beginning

of the Christian journey. What we usually locate today in the invitation at the close of an evangelistic service—the public profession of faith in Christ as Savior—was centered in the act of baptism in New Testament times. This does not mean that baptism saves one, any more than walking down an aisle can save one. It means that by the act of burial and resurrection from the waters of baptism, the Christian was declaring his death to an old way of life and his resurrection to walk in a new life with Christ. It was the outward declaration of the inner experience of faith in Christ.

Sometimes appeal is made to the example of our mission fields, where baptism may be postponed for months or years. Sometimes Baptists in foreign countries are praised for holding baptismal candidates back for a year or so until they have proved themselves as Christians. But these are not really cases of postponing baptism! This is a case of the need for teaching and training before the person is even able to know what it means to confess Christ as Saviour. There are certainly many cases where, in our own country, people need to be taught a great deal before they are ready to make a public declaration of faith in Christ. But whenever

(CONTINUED ON PAGE 15)



**The Tie Was Strengthened**

A worship service at Walnut Street Baptist Church on the evening of May 15 was a significant event in the long struggle for Baptist brotherhood and unity in Louisville. The sanctuary was filled with Negro and white Baptists for a joint worship service. The service was planned by the Louisville Baptist Ministers' Conference. This is an interracial group which was formed in 1963. Monthly fellowship meetings of the conference have helped in interracial understanding and cooperation, and an annual Christmas banquet for the ministers and their families have deepened the ties and strengthened the fellowship of all Louisville Baptists.

The theme of the joint worship service was "Strengthening the Tie that Binds." Those who attended felt that this objective was accomplished in a very effective way. The music was directed by Hugh McElrath, Southern Seminary music professor. A choir of 125 or more was formed by choir members from many Louisville churches. The congregational singing was magnificent. Probably Baptists of all climes and colors sing together easier than we participate in any other worship activity.

John Claypool, pastor of Crescent Hill Baptist Church and president of the ministers' conference for its first three years, gave a ringing challenge to the worshippers to take the spirit of the service into all of Louisville life. Claypool, who has been the leading spirit in interracial Baptist cooperation in Louisville, reminded his hearers that to say we love one another is not enough. We must demonstrate our love for each other in every area of living.

Presiding over the service was Emmanuel McCall, president of the Louisville Baptist Ministers' Conference and pastor of the 28th Street Baptist Church in Louisville. The planners of the service were inspired when they invited Charles Boddie of Nashville to be the worship leader. This masterful preacher and orator rose to the occasion with an address that perfectly captured the theme of the service.

Boddie said he realized a 27-year-old dream in his address. He called it, "The Louisville Story," and it was an account of his visit to Southern Baptist Theological Seminary in 1940. At that time he was pastor of the First Baptist Church in Huntington, West Virginia.

By mistake, Fred Long, a seminary representative, sent in 1940 to present Southern Seminary to Hunt-

ington, West Virginia Baptists, got into the First Baptist Church, a Negro congregation, instead of in the leading white Baptist church in Huntington. In spite of the embarrassment, the event turned into a meaningful experience for all concerned, and as a result Charles Boddie was invited by Southern Seminary President, John R. Sampey, to be a featured guest and speaker at Southern Seminary.

The Negro preacher at first refused because of segregation laws and policies in Kentucky at that time.

He recounted the humiliation of train travel and eating facilities in 1940 in Kentucky but described the warmth and kindness accorded him by faculty members and students at Southern Seminary.

This experience resulted in a relationship extremely meaningful to Boddie and to the seminary students, many of whom are now leaders in Southern Baptist life. Boddie is now president of the American Baptist Theological Seminary in Nashville and was the commencement speaker at Southern Seminary last January.

The "Louisville Story" of 1940 was used by Boddie to show the gospel of Christ and the new life are the solution to the problems we now face in race relations.

The service was planned long before the present racial developments over open-housing in Louisville, and so there was no connection between the meeting and the present racial activities in Louisville. The spirit of the service, however, impressed those present that in such a joint worship experience is the best hope for the solution of all our racial problems, including open-housing. People who feel so much at home worshipping together would have no trouble living side by side.

Those who planned this service are to be commended for providing such a meaningful experience to the Baptists of Louisville. The response gave indication that a great mass meeting of all white and Negro Baptists might be a possibility sometime in the future in a place like Freedom Hall.

**A Fallen But Not Forgotten Friend**

Some wonderful people in this world are somewhat like Thomas Gray's "Flowers in a Country Churchyard" that are born to blush unseen and waste their sweetness on the desert air. No person is unseen by everyone nor are human kindnesses ever wasted, but the quiet, unassuming ways of some make them mostly unnoticed in this world.

One such gracious fellow recently went to his

reward, and some of us who go frequently to Cedarmore will miss him greatly. He was Owen J. Croxton, a jovial, energetic, happy and helpful member of the Cedarmore staff. His recent death from a heart attack leaves all who knew him poorer. Mrs. Croxton is the very capable dietitian at Cedarmore.

Owen was generally the first man I saw on trips to Cedarmore. He was directing the parking of automobiles, driving a truck, supervising the grooming of the beautiful grounds or doing one of the several hundred other needed chores at Cedarmore. He was also the last man I often saw when leaving. He wanted to know if everything was all right.

He lived to help others. If he knew some of us were coming to fish, he would have everything ready for us. He always talked about taking off time and going fishing himself, but generally he was content to see others happily fishing while he went about his many duties.

How would I ever forget the winter morning several years ago when I was up the lake without a boat and the ducks I killed fell into the lake. It was Owen who went to the trouble to get a boat to take me to retrieve the ducks. Another day he offered to let me stay in a duck blind while he flushed the ducks in

hopes they would come my way. The last time I saw him was to thank him for pulling the little fishing boat high on the lake bank to avoid the danger of losing it in the flooding lake.

Owen belonged to the old school of thought on work. To him it was not eight hours and off but he was always as ready and willing after as during regular work hours. Whatever he saw to do he did it, day or night, with the only extra pay being the joy of serving others. This might well be part of the explanation of his untimely death. He would not spare himself and would always take the heavy end of the load. He had a handicap but from his performance, one would never know it. He had only one hand, but he handled a truck, a bulldozer and especially tools with the skill of a master. I always thought that his missing hand not only strengthened his other hand but that the missing hand must have been transformed into heart.

The spring breezes now are again singing their happy songs in the cedars and oaks of Cedarmore. But for some of us these songs have a note of sadness for a fallen but not forgotten friend. He was not a world-renowned figure but, he was not a flower born to blush unseen nor was his sweetness wasted on the desert air.

**Cedarmore Maintenance Foreman Dies April 25**

Owen J. Croxton, maintenance foreman at Cedarmore Baptist Assembly, Bagdad, Kentucky, for the past three years, died Tuesday, April 25, following a heart attack. He was 51 years old.

Funeral services were held at the Franklinton, Kentucky, Baptist Church on Thursday, April 27, with Larry Haslem, camp assistant at Cedarmore, officiating. Burial followed in the church cemetery.

Croxton is survived by his widow, Mrs. Evelyn Croxton, dietitian at Cedarmore; a son, Stephen, 15, and a daughter, Mrs. Frank Kelley.

(called social change) which covers the same old wolf who has come to steal, slay and destroy. I am sure our great Baptist leaders of other years would have sounded forth the warning trumpet distinctly.

Is the alarming decline in converts (perhaps rarity is a better description) due to the Gospel changing, human hearts changing or could it be because the Gospel is not being lived or proclaimed? Have we become so fat and rich and well off we have need of nothing or will spiritual reality show us to be poor, blind, etc.? If we have no Gospel to proclaim, talks on social change or fish suppers are as good a way to spend time, I suppose, as any.

Louisville, Ky. John R. Sampey, III

**BAPTIST FORUM**



**A Tribute to Mrs. Virginia R. Fields**

Dear Editor:

Around Mother's Day our thoughts turn towards our mothers. When I was a small girl my mother died and I went to live at Spring Meadows Baptist Children's Home, and that is why I am writing this letter to pay tribute to Mrs. Virginia Fields. Although she never had any children of her own, it was her influence that sent many boys and girls who lived at Spring Meadows out into the world with a higher standard of goals.

Her motto was "If a job is worth doing, it is worth doing right." Many times I thought that she was the meanest woman who ever lived, but now that I am the mother of four lovely children, I understand and love her more each day I live.

It has been many years since I lived at Spring Meadows, but hardly a day goes by "or a job" that I don't think of Mrs. Fields. I might be writing my name, and I can hear her say, "now write it neatly," or making a dress and recall her saying "now Sue, take that dart out, and do it again." I can be riding down the road and remember riding in the station wagon with Mrs. Fields when

she would call attention to some beautiful flowers or trees along the way; she loved God's beautiful world very much and she passed that love on to us. I may be singing a hymn and think back when she taught it to us before mealtime at the home. I can be reading the Bible, a poem, or some good literature, like Uncle Remus Stories, and can almost hear her reading them.

Mrs. Field's morals and values in life were very high, so she set a standard that many of us have tried to follow. For all these things and many, many more, thank you Mrs. Virginia R. Fields.

Mrs. Lanny Parrott  
(formerly Sue Fightmaster)

**A Voice Crying in the Wilderness**

Dear Editor:

This may be a voice crying in the wilderness but at the higher level there is an effort to turn the Baptist express to conformity with other denominations. Many agree with me that this and other things are making us a spiritual freight train. We see a tight censorship over anything spoken or written unless it conforms to the new sheep's clothing

## First Missionary Journeymen Completing Assignments

The Southern Baptist Foreign Mission Board's first group of missionary journeymen will begin returning from their overseas assignments in a few weeks, Baker J. Cauthen, executive secretary, announced during the Board's regular monthly meeting May 11.

"These young people have devoted two years of their lives to witnessing for Christ in many lands," Cauthen said. "Their work has been significant, and the career missionaries are grateful for their contribution. We feel a deep sense of satisfaction as we review the journeyman undertaking."

All 43 of the first group of journeymen, who went out in 1965, are expected to be at Glorieta Baptist Assembly, August 17-23, during the Foreign Mission Conference, for a debriefing.

### The Commission Gets Award

Cauthen announced that during the recent meeting of the Evangelical Press Association in Chicago, Ill., *The Commission*, the Board's monthly magazine, was judged "Mission Magazine of the Year" for 1966. It also won the top award for a general story, "Where Beauty Has Died," written by Missionary Eric H. Clark, of East Africa (the story appeared in the April, 1966, issue). Floyd H. North is editor of *The Commission*.

Cauthen called attention to the Board's conference for furloughing missionaries in Miami Beach, Fla., May 25-28.

The Board will hold a reception for messengers and visitors to the Southern Baptist Convention on Wednesday afternoon, May 31, from four to six o'clock, at the Roney Plaza Hotel, 23rd and Collins Ave., Miami Beach.

The Board's actions included the appointment of 13 career missionaries, the reappointment of two others, and the employment of a couple as mission-

ary associates. They bring the overseas staff to 2,295.

"Indications are that a new peak in missionary appointments will be reached in 1967," observed Cauthen. (A record 220 persons were added to the mission staff in 1965, 207 last year, and 120 thus far this year.)

"The foreign mission family has grown to be very large when we consider the missionaries together with their children, parents, and other family members," Cauthen said. "Here telephones ring often with requests that news of family emergencies be conveyed across the world."

### Witnessing Under Difficulty

"Missionaries meet their situations today, just as they have always done, with love, faith, patience, and prayer. They discover that in times of strain, trial, and bereavement the witness they bear shines with special meaning among those with whom they work and among those who have made their going possible."

H. Cornell Goerner, secretary for Africa, gave a background report on Ethiopia, to which two missionary couples have been assigned. The missionaries, now on furlough after service in other African countries, are Mr. and Mrs. William E. Lewis, Jr., of Miami, Florida, and Mr. and Mrs. John R. Cheyne, of Forth Worth, Texas. They hope to secure visas and get to Ethiopia by the first of August to begin studying Amharic, the national language, and laying foundations for a mission program.

"Ethiopia is like nothing else on the continent of Africa," Goerner said. "The land and people have a distinct personality and a unique historical background. Our mission work in Ethiopia must take account of this background and make its own distinctive approach."

## Thomas to Serve with FMB Personnel Staff

Bill Clark Thomas of Kentucky, Southern Baptist missionary to Singapore, will serve as a representative of the Foreign Mission Board's personnel department during his furlough year beginning June 1. He will assist Bill Marshall, candidate secretary for the central area of the U.S.

After the Foreign Mission Conference at Ridgecrest Baptist Assembly and a brief orientation period in Richmond, Virginia, Thomas will be available July



Thomas

1 to churches, conventions, and conferences and for special meetings in Kentucky, Illinois, Indiana, Ohio, Tennessee, Missouri, and Arkansas.

A native of Kentucky with degrees from Murray State College and Southern Seminary, Thomas served churches in Kentucky and Tennessee before his mission appointment. His responsibilities in Singapore included pastoral work, seminary extension teaching, and work with students.

He is married to the former Ruth Douglas of Lone Oak, Kentucky. They have three young children, Dorothy Lorene and twins Charles William and Cecilia Ruth.

Winston Crawley, secretary for the Orient, reported on the Orient Mission Conference, held in Hong Kong, March 28-April 6, and attended by more than 160 Asian Baptists, missionaries, and special guests.

"The Orient Mission Conference was not an official body in any sense," said Crawley. "It has no power to decide on any policy for any church, convention, or organization of missionaries. But there was much that it could and did do along lines of discussing basic common problems, sharing insights and experiences, clarifying relationships, and offering recommendations and plans for the improvement of Baptist efforts in the Orient."

## Committee Releases Study Of Religion In Schools

Religion is proper for discussion and treatment in public schools. However, public power and public office are inappropriate agencies for religious promotion and practice.

These conclusions are part of "Religion and Public Education—Some Suggested Guidelines" which are being circulated widely throughout the country for discussion by religious leaders.

The guidelines were prepared by the staff of the Baptist Joint Committee on Public Affairs at Washington, D. C. They will be considered further by the committee in its October meeting.

The proposals were produced after months of intensive work by the staff of the Baptist Joint Committee in cooperation with representatives of several Baptist denominational groups. In addition, the suggestions were further refined by an ad hoc committee of pastors and laymen engaged in public education.

"Unhappily, criticism of recent Supreme Court decisions on prayer and Bible reading in the public schools has created confusion and misunderstanding in many communities," the guidelines observe.

"However," they continue, "without implying that the opinion required it, the court stated ways the Bible can be studied and religious values and history can be examined in public schools."

The guidelines take the position "that objective teaching which introduces material of a religious nature intrinsic to the public school curriculum is constitutionally proper."

The guidelines state that "religious leaders should encourage the constituents to support the public schools in all their proper educational efforts, including teaching about religion. (BP)

## Second Bill Concerning Social Security for Ministers Introduced

A second bill affecting Social Security coverage for ministers has been introduced in the 90th Congress by Rep. Byron G. Rogers (D., Colo.) who says Social Security coverage for ministers should be "entirely permissive."

The bill intends "to provide that a church and its minister may elect to have such minister treated, for Social Security coverage and tax purposes, as an employee of such church regardless of his coverage as a self-employed individual (or his lack of coverage)."

Rep. Rogers' bill is identical to the one introduced in the 89th Congress by Rep. Roy H. McVicker (D., Colo.) who said the bill did not bind either the minister or the church to such an arrangement if the minister moved to a new church.

Earlier during this session of Congress, a bill was introduced by Rep. George M. Rhodes (D., Pa.) which would make Social Security coverage for all ministers as self-employed persons automatic unless they individually applied for exemption.

According to the Rhodes' bill, ministerial exemption from Social Security would be acceptable only if the minister objects on grounds of conscience. Provisions in this bill would leave the minister in the self-employed status and would not directly affect churches or church agencies.

Adoption of the Rogers bill would mean, if church and minister agreed, that the church would pay the Social Security taxes along with the minister.

Under the present laws, the church pays no Social Security tax at all for the minister who chooses coverage as a self-employed individual.

A staff report of the Baptist Joint Committee on Public Affairs, reported earlier by Baptist Press, questioned why ministers in congregational churches should not be treated like other church employees rather than as self-employed

persons. Other church employees, if two-thirds approve, are covered in the same way as employees in general.

Walfred H. Peterson, director of research for the Baptist Public Affairs Committee said the proposal by Rep. Rogers moves in that direction.

And since the coverage would be optional and apparently effective only during the period of one minister's employment, nothing in the staff report issued earlier would seem to argue against the bill introduced by Rogers, Peterson concluded.

Both proposals have been referred to the House Ways and Means Committee. Congressional staffs are not able at the present to estimate the prospects for either bill. (BP)



### Missionary Discussion

TOSHIO KUSANAGI (left), manager of Jordani Press, Baptist publishing house in Tokyo, and Baker J. Cauthen, executive secretary of the SBC Foreign Mission Board, look at an oriental display at Board headquarters in Richmond. He has been in the United States for several months, studying English and visiting publishers.

## Kentucky Baptist

BAPTIST BANNER AND WESTERN PIONEER

## Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

### 10 YEARS AGO May 23, 1957

W. Fred Kendall, executive secretary of the Tennessee Baptist Convention, delivered the baccalaureate address during graduation exercises at Southern Seminary, Louisville. He is a former pastor of Severns Valley Baptist Church of Elizabethtown.

Chauncey R. Daley, pastor of Harrodsburg Baptist Church, delivered the commencement address during graduation exercises May 15 at Magoffin Institute, Mountain Valley, Kentucky.

### 25 YEARS AGO May 28, 1942

Editor Victor I. Masters reported that approximately 40 Southern Baptist churches in California with a total membership of about 3,000 were formally admitted to fellowship with the Southern Baptist Convention during the annual convention session at San Antonio, Texas.

### 50 YEARS AGO May 24, 1917

Figures read by Dr. Lansing Burrows before the Southern Baptist Con-

vention at New Orleans revealed that total membership in Kentucky Baptist churches was 256,814. A total of 13,595 persons were baptized by Kentucky Baptist congregations during the preceding year. At that time, there were 1,903 churches and 75 Baptist associations in the state.

### 125 YEARS AGO May 25, 1842

Several Baptist pastors in Kentucky wrote Editor W. C. Buck, congratulating him on the publication of *The Baptist Hymn Book*, which he had edited and compiled. It was published by J. Eliot and Co. of Louisville, publishers of the *Western Recorder* (then known as the *Baptist Banner and Western Pioneer*).

One of the most enthusiastic responses came from J. M. Frost, a Baptist pastor in Frankfort.

"The great want of uniformity, in reference to the hymn books used by the Baptist denomination, and the great want of a variety of suitable hymns, on different subjects connected with its interest, have created an imperious demand for a hymn book adapted to general use," Frost said. "*The Baptist Hymn Book*, in my estimation, is well calculated to meet that demand."

## SBC Annuity Board Pays Property Taxes, Reed Says

"Property taxes which any other owner, individual or corporation would be required to pay are paid on all properties owned by the Southern Baptist Annuity Board," said R. Alton Reed, executive secretary of the Annuity Board at Dallas.

Reed re-emphasized the board's long-standing policy of paying all taxes because several writers of articles appearing recently in secular publications made references to Baptist ownership of property and inferred that taxes were not being paid.

### Pike, Pearson Write

The two articles which set off the flurry of inquiries were written by Bishop James A. Pike and Columnist Drew Pearson.

In an Associated Press story, Bishop Pike, an Episcopal Bishop from California, was quoted from the *Playboy Magazine* article he wrote.

The Associated Press reported, "Pike said that the Knights of Columbus, a Catholic men's organization, owns Yankee Stadium among their \$200,000,000 in assets; that St. Andrews Roman Catholic Church of Chicago acquired a hotel by lease-back methods; and "the Southern Baptist Annuity Board picked up a nice little textile mill in the same sly way. . . ."

Drew Pearson, in a column in April wrote: ". . . The Baptist church owns all of the stock in the Auditorium Office Building in Los Angeles. . . ."

". . . Burlington Mills in North Carolina is owned by the Baptist Church, which also asked the U. S. Government to turn over 1,010 acres of federal land with 332 buildings on the land located in Florida, Texas, Arkansas, and Tennessee. . . ."

### Lease Back Arrangement

Reed said the physical property of the textile mill to which Bishop Pike referred was purchased by the board and leased back to the occupants, a national manufacturing concern.

"There was nothing 'sly' about the transaction," replied Reed, who explained the transaction was duly recorded in official records, and taxes have been paid on it since 1961 when the property was purchased.

Reed stated that the board does not own anything listed in the Pearson column except the physical plant of Burlington Mills, which the columnist said was owned by the Baptist church.

"The problem about property taxes arises periodically because critics often mistakenly assume that no taxes are paid on properties because we are a denominational agency," Reed said.

"Neither of the writers of the articles mentioned bothered to check with anyone at the Annuity Board to learn if we paid taxes or not," he added. "We would have been glad to tell them that we do."

### Investments Studied

He said that each and every investment made by the Annuity Board is, without exception, carefully analyzed and approved by the finance committee of the board, a group composed of leading Baptist businessmen appointed from the elected board of trustees.

"Any property the board purchases must be approved by this group and is part of the regular investment program. Money used to buy property comes from dues and premiums paid into the retirement program by Baptist ministers, denominational employees and their employers," Reed said.

He pointed out that much of the property owned by the board is in lease-back transactions which are common among the many "long-term" invest-

ment types of funds such as endowments, religious, union or industrial pension funds. Income gained from rentals on such properties are returned to the pension funds.

Reed said under the lease-back agreement, the board buys only the physical property and leases it back either to the people who formerly owned it, as in the textile mill transaction, or to other parties.

### Taxes "Always Paid"

A number of lease-back properties are owned by the board and leased to such business concerns as: Bemis Bags, Borden, Burlington, Dunlop, Firestone, Fruehauf, Huttig, Rath, Reynolds Metals, Mobil, Textron, Westinghouse, Hertz, Newberry, Burroughs, Mack Trucks and others. "Taxes are always paid," Reed emphasized.

"I hope that Southern Baptists will not become overly alarmed by the inferences of uninformed critics who do not attempt to get correct information from the sources they may be writing about," he concluded. (BP)

## Kentuckians in SBC Commissioning Service

Three Kentucky Baptists will be among 25 missionaries commissioned as home missionaries during a special emphasis at the Southern Baptist Convention meeting in Miami Beach May 31.

They are James O. Beck of Louisville, director of the Lucille Avenue Baptist Center, Atlanta, and Roy S. Bennett of Owensboro and his wife Wanda Nichols Bennett of Spencer County, who will serve as missionaries to Spanish-speaking people. Their first assignment will be a year of language study at Mexican Baptist Bible Institute, San Antonio, Texas.

Bennett, who will receive the B.D. degree from Southern Seminary this



Bennett



Mrs. Bennett



Beck

month, has been pastor of the Wapakoneta, Ohio, Baptist Chapel.

This special emphasis will be the first time that a commissioning service has been the highlight of the Home Mission Board's convention program, scheduled for Wednesday evening.

Five of the 25 missionary volunteers will be called on to give personal testimonies; Home Board Executive Secretary Arthur Rutledge will present the charge to the missionaries; and then Missionary Personnel Secretary Glendon McCullough will present a challenge to the convention to meet the spiritual needs of the United States.



Jones



Spicer

## Georgetown Sets Graduation Services

Two Georgetown College graduates will address the 138th spring commencement exercises of the school Thursday and Friday, May 25 and 26, in John L. Hill Chapel.

They are Dr. Russell Bradley Jones, professor-emeritus at Carson Newman College, Jefferson City, Tennessee, who will be the baccalaureate speaker, and Thomas W. Spicer, vice president of Western Electric Company, who will deliver the annual commencement address.

A 1917 graduate of Georgetown, Jones has served as a missionary to the Philippines and has been pastor of Baptist churches in Tennessee, Georgia, and Maryland.

Spicer is a 1927 alumnus of Georgetown. A native of Lexington, he joined Western Electric Company shortly after graduating from college.

## Dallas Church Transfers Evening Services to Baseball Stadium

The Shiloh Terrace Baptist Church at Dallas, Texas, has voted to end Sunday night services in its huge auditorium for the summer months, and to replace them with preaching from nearby baseball field diamonds.

Beginning June 4, and continuing throughout the three summer months, the outdoor services will be held in an effort "to get out of the pews and into the streets with the gospel."

The new concept in evangelism, said the pastor of the 2,300-member church, Neil T. Jones, will not be any "high pressure" revival series, but rather "brief, 15-20 minute impact messages with short invitations."

Jones said the approach is designed to reach into the heart of the community and tap human resources not previously reached.

"We know the lost person is no longer coming to church. We're going to take the church—not the building, but the

## Suggested SBC Theme For '70-'73 Is "Living the Spirit of Christ"

The 1967 Southern Baptist Convention, if its Executive Committee approves, will consider a proposed theme for all denominational planning for the years 1970-73.

The recommended theme will be: "Living the spirit of Christ."

If it is approved by both the Southern Baptist Convention and by the SBC Executive Committee, the proposed theme "will be used as a watchword" to focus attention on the values suggested by a four-year grass-roots study of the needs for Baptist plans for the 1970's.

The theme is outgrowth of four years of concentrated denominational planning, involving more than 10,000 Baptists representing a cross-section of the denomination.

Called the '70 Onward studies, the planning began in 1963 when the SBC Executive Committee requested a special advisory committee to develop a system for planning the SBC emphasis to follow the present "Church Fulfilling Its Mission" emphasis, 1964-69.

The Southern Baptist Convention in Atlantic City in 1964 approved a detailed plan for the '70 Onward studies, asking the SBC Inter-Agency Council and the Executive Committee to develop the plans after a thorough period of information gathering.

The information gathering phase was designed to determine the proper areas of work of the church, the relationship of these areas to Baptist denominational structures, the unlimited possibilities for each area, what Baptists are doing and could do to reach these possibilities, what basic areas Baptists should attempt for the period of years following 1969 in order to achieve the best results, and what goals should be set to do this.

Forty-one study groups met and worked on the questions. The chairmen of these 41 groups summarized their findings and drafted (1) a message to the churches and to the denomination, (2) a statement of the objective of a church, and (3) a statement outlining what they considered to be the five basic areas of church work.

Although convention approval is not required, a printed report on the '70 Onward studies is to be presented to both the Executive Committee and the full convention.

## Gillespie Named Registrar At Campbellville College

David E. Gillespie, a teacher at Taylor County High School, Campbellville, has been named registrar at Campbellville College, effective June 1.

A native of Bethel, Ohio, he is a 1961 graduate of Campbellville. He earned the M.A. degree at Eastern Kentucky University in 1965.

Gillespie is a member of Campbellville Baptist Church and serves as a Sunday School teacher, Training Union leader, Brotherhood officer and deacon.

He is married to the former Rosemary Hancock of Cane Valley, Kentucky.

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## "No Simple Pattern" for Church - State Relations in U. S., Joint Committee Says

By W. BARRY GARRETT

There is "no single, simple pattern or formula that describes all American church-state relations," according to a study by the Baptist Joint Committee on Public Affairs at Washington, D. C.

This relation between church and state ranges all the way from support of religion in the chaplaincy to wide separation for the preaching and religious education ministry of the churches, the study found.

The study by the Baptist Joint Committee was done at the request of the Executive Committee of the Southern Baptist Convention. It is a part of the Baptist Education Study Task (BEST), a two-year program to examine Baptist policy and practice in higher education.

According to C. Emanuel Carlson, executive director of the Baptist Joint Committee, the survey is very limited and should be considered only as a preliminary finding.

A complete "detailed study in depth" of the church-state policies and practices of all Baptist institutions and agencies would require a much larger staff and budget than is now available, Carlson said.

In revealing the many areas of interaction between Baptist agencies and institutions and the federal government, the Baptist Joint Committee report warned that this is "only one side of the coin." The other side would be the high degree of "separation" that has prevailed between church and state.

"A complete study would lay interaction and separation beside each other," the report said.

The final concern of Baptists should be "the extent of religious liberty," which might be called the value of the coin, it continued.

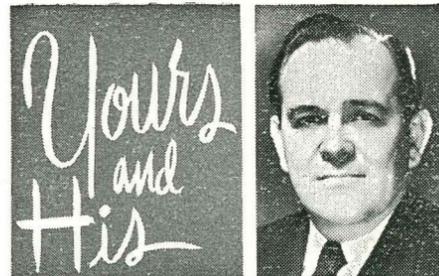
Religious liberty "requires a judicial balance between church-state interaction and separation," the Baptist Joint Committee study pointed out.

A major caution was sounded by the Baptist Joint Committee. In addition to the ways church and state programs affect each other, "a list of ways in which governments and the churches do not affect each other could be developed," it said. "Obviously," the report continued, "compared to European experience, the American church-state system is properly called one of 'separation'."

Nine areas of church-state interaction were examined by the Baptist Joint Committee. They are chaplaincies, tax exemption, international relations, health and health education, welfare programs, higher education, elementary and secondary education, miscellaneous benefits for religious organizations and clergymen, and land use and zoning.

The findings also reveal that "in comparison to the size and number of available government programs and in comparison to activity of some other denominations, agencies owned by Southern Baptists seem to have shown a reluctance in using available federal programs."

On the other hand, it continued, Southern Baptist reluctance has not produced a single pattern of response to government programs. Grants and loans have been accepted by some agencies and rejected by others. Different policies have been developed by various state conventions," it observed. (BP)



### Oscar L. Moore Passes

Oscar L. Moore, founder of Cedarmore Estate which became Cedarmore Baptist Assembly in 1950, passed away at his home in Winnetka, Illinois, May 9. He was buried at Grove Hill Cemetery in his native Shelby County May 12. He was 82.

Marvin Byrdwell, manager of Cedarmore, assisted in the funeral with Mr. Moore's pastor, Rev. Laughlin, pastor of First Presbyterian Church, Frankfort. Many friends among the Baptist family were in attendance, including me.

#### Cedarmore Dream

The property of Cedarmore is named for him—the "more" meaning Moore. It was in the Moore family for seven generations before being sold—at a very economical figure—to Long Run Baptists in 1950 and to Kentucky Baptists in 1951.

Mr. Moore built his "retreat estate" here, building up the grounds, impounding Six Mile Creek, building rustic bridges and the Band Shell, putting in a small water system, and several houses including the Main House and secondary house at the gate, and Grace-more Lodge—named for his first wife, Grace. Having offices in Chicago, he used this as a retreat for many years, and since selling it to the Baptists, built another modest home just south of Cedarmore known as Ridgemore, returning for homecomings with his large family annually.

#### Cedarmore Baptist Dream

In 1962 and 1963, Kentucky Baptists developed a master plan for the full development of Cedarmore Assembly and Camps to become the unifying center of Kentucky Baptist life. An Assembly for leadership and families, Boys Camp, Girls' Camp, and Youth Camp were seen as long-range hopes when as many as 50,000 Baptists would annually trek to this beautiful sanctuary for spiritual renewal, church instruction, camping and recreation.

Originally 450 acres, Cedarmore now has 1,376 acres of beautiful woodlands in between the twists and turns of Dragon Lake formed from old Six Mile Creek. Bought at a cost of \$50,000, it is already valued at \$1,500,000. A significant beginning of a Baptist dream has begun—hasten the realization.

## Reapportionment, Record Budget Are Major SBC Issues

When the Southern Baptist Convention meets at Miami Beach May 30-June 2, major business to come before the nation's largest Protestant body will include a Baptist version of reapportionment and consideration of a \$26,700,000 world missions budget.

Although convention officials are predicting no major controversial issues this year, the issue of world peace and the war in Vietnam is expected to come up at one point during the convention when the SBC Christian Life Commission brings its written report on world peace.

The report on world peace and the proposal to change the convention's by-laws to provide "a more democratic representation" of members on SBC-elected commissions and institutional boards are among the major issues and business to come before the four-day convention.

#### Paschall, Routh Predict

Predictions on the business and issues came from H. Franklin Paschall, president of the convention and from Porter W. Routh of Nashville, executive secretary of the SBC Executive Committee.

Both predicted little controversy and a prevailing harmonious spirit at the four-day convention in Miami Beach's Convention Hall.

The carefully-worded statement on world peace from the convention's Christian Life Commission does not require convention adoption, although the convention probably will vote to "receive" the report, pointed out Routh. "Receiving" the report does not necessarily mean the messengers (delegates) approve of the report's contents, Routh said.

In the statement, the Christian Life Commission calls on Southern Baptists and fellow Christians to pray for world peace, and "encourages the responsible leadership of our government to continue to pursue patiently every course that might lead to a peaceful settle-

ment of international problems in general and of the Vietnam conflict in particular."

The proposed reapportionment of Baptist commissions and institutional trustees will come as an amendment to the Convention's By-law 18.

The by-law change would affect 10 Baptist state conventions with more than 25,000 but less than 100,000 members ("pioneer" states).

Under the proposed change, the 10 state conventions would have automatic representation on the Executive Committee and four major boards of the SBC, but representation on the commissions and institutional boards would be rotated among the 10 states, with each commission and institutional board having five directors-at-large nominated from among the 10 states.

Proponents of the proposal argue that the 10 states, with a combined total Baptist membership of about 500,000, have the same number of representatives per state as 11 other state conventions, each with more than 500,000 mem-

bers and a combined membership of 8,500,000.

Opponents of the proposal argue that that smaller states need the involvement of the participation in all SBC agencies, and that an already-established system of representation should not be taken away from them.

The by-law change on representation, like the \$26,700,000 proposed Cooperative Program world missions budget for 1968, will come as recommendations from the Southern Baptist Executive Committee.

The Executive Committee will also recommend that the convention hold its 1972 meeting in Philadelphia; that several editorial corrections be made in the SBC Constitution; that the terms of elected board members for SBC agencies and institutions be four years instead of three or five years as in some cases; and that a plan for sharing the risk on church loans be worked out between the SBC Home Mission Board and lending agents to provide more funds for church loans.

## First Baptist Witness Established In Nashville (Indiana, That Is)

by SUE BROOKS

Southern Baptists may find it hard to believe that a city called "Nashville" is without a Baptist church, since Nashville, Tennessee, is one of the denomination's strongholds.

However, there was no sign of a Baptist church within 18 miles of the Indiana town of Nashville located near Brown County State Park until April 30 when groundbreaking ceremonies were held for Nashville Baptist Chapel.

A pilot project in resort missions of the Southern Baptist Home Mission Board in Atlanta, the church held its first service April 2 in a local Lutheran church building.

The church's first three members who joined at the April 2 service participated in the groundbreaking ceremonies. A total of 13 persons have become members, and during April the church recorded an average attendance of 34.

Construction of the church building will begin when a work team of 11 Georgia Baptist students arrive June 14. Sponsored by Georgia Baptist Convention Student Unions in Georgia colleges and universities, the student summer missionaries will be supervised by Mr. and Mrs. Walter Porter of Valdosta, Georgia.

Porter is Baptist Student Union director of Valdosta State College.

### FOR SALE

For sale, First Baptist Church Building located at the corner of North Main and High Streets, Barbourville, Kentucky. It is a three-story building, approximately 84' x 82'. It consists of approximately 100,000 bricks and a gas-fired furnace in good shape with heating capacity about 12,000 square feet. There is a large amount of structural steel in good sizes. The above building to be removed from the premises. Sealed bids will be accepted between now and June 1. The Trustees reserve the right to accept or reject any and all bids. Bids to be opened at 2:00 P.M. June 1, at church office. Address all communication to the Trustees of First Baptist Church, P. O. Box 358, Barbourville, Kentucky. For further information call 546-3636.

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# SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for June 4, 1967)

## INTERNATIONAL STANDARD

### THE CONVERSION OF SAUL

Acts 9:19-31

Before his conversion Saul heard that Christianity was being propagated at Damascus. He obtained permission to go there and apprehend the Christians, and to bring them to Jerusalem for trial and the infliction of the death penalty unless they renounced their faith in Christ. As he approached his destination a light from heaven shone around him and blinded him. Physically overcome, he fell to the ground. Just as soon as he trusted Christ as his Saviour, Saul was changed from a relentless persecutor of Christians into a penitent child of God. Having been saved, Saul was anxious to discover the divine will for his life, so he inquired, "Lord, what wilt thou have me to do?" Christ did not leave his question unanswered, but told him to arise and go into Damascus where the desired information would be given to him.

Attendants led him into the city, and there he rested in the house of Judas for three days, during which he remained sightless. God chose an humble Christian layman, Ananias, through whom to do His work with Saul.

Ananias ministered to Saul in a great way—in the restoration of his sight, in leading him into that glorious experience of being endued with the power of the Holy Spirit in preparation for service, and in baptizing him. After Saul had been saved by Christ, had received his sight, and had been baptized, he ate and was strengthened. "Straightway" Saul preached his first sermon for Christ in the Jewish synagogue in Damascus, which was the most difficult place to witness for the Saviour. It is interesting to note that he did not preach current events, politics, or philosophy, but he preached Christ. The reaction of Saul's hearers was expressed by the words "amazed" and "confounded." It is no wonder that the Jews were amazed as they listened to this former hater of Christ and His followers present his proof of the deity of Christ, Whom their rulers had crucified.

Later Paul returned to Damascus to comfort and encourage the Christians.

His ministry there revealed that the change which had taken place in him was genuine, thorough, and extraordinary. The Jews plotted his destruction, and watched with diligence for an opportunity to kill him, but he hid from his would-be assassins. With soldiers surrounding the city and watching the gates day and night, Paul's death seemed inevitable. An inventive genius suggested they let Paul out of a window in the house on top of the wall, in which he was hiding, and lower him to the ground on the outside of the wall in a basket. By this strategy Paul escaped a premature death, and continued his great work for Christ Whom he loved so dearly.

When, at length, Paul returned to Jerusalem and attempted to join the company of Christians there, they were suspicious and afraid of him. There was certainly a measure of justification for their attitude toward him. It was only natural for them to think that his professed conversion was only a trick, and that he was merely gathering evidence to be used in the slaying of other Christians.

In the meantime, Barnabas, one of

the most lovable Christians of that day, or of any day, had investigated Paul's experience on the road to Damascus, and had found it to be genuine. He also discovered that Paul had marvelous and unlimited possibilities as a witness for Christ. In a most gracious manner Barnabas came forward and vouched for Paul to the Christian brethren. It was glorious that Barnabas had the insight and courage which were required to stand by Paul at the critical moment in his life and career. Because of their confidence in Barnabas, when he assured them that Paul had been saved and transformed, and because he expressed his willingness to be a sponsor for him, the members of the church in Jerusalem immediately admitted him into their fellowship.

Paul craved the companionship of other Christians, and for a few days he enjoyed a blessed fellowship with his brethren in Jerusalem. Daily and boldly he preached the gospel of Christ to the Greek-speaking Jews there, but it was not long until they began to devise ways to slap him. His brethren in Christ recognized that his life was in jeopardy, feared for his life, and requested him to depart with them to Caesarea, which he did without hesitation or protest, and from there they sent him back to Tarsus. In a Christ-like spirit he demonstrated his willingness to go away for the good of the cause of Christ.

## LIFE AND WORK

### THE FAMILY OF GOD

Ephesians 2:11-22

When one is born again he is born into God's family. The family of God is composed of all the saved of all the ages both in heaven and on earth. All believers are God's children. They are also the heirs of God and joint heirs with Jesus Christ. If any man is in the family of God, he is a brother of every other person who is in Christ.

Paul reminded his Christian readers that in their former spiritual condition, before they had received Christ as their Saviour, they were dead in trespasses and sins, disobedient to God, deserving of wrath, without Christ, without a place among God's people, without a share in God's covenants, without hope, and without God. It is a fearful thing

to think of anyone living without Christ, and yet that was the condition of all prior to their being saved by Him. How marvelous that, while we were in that condition, God loved us and made provision for our salvation! Because of what He has done for us, and the amazing transformation that has taken place in us, our gratitude to, love for, and devotion to the Lord should increase greatly.

As Christians, we should be grateful for the wonderful change which has been wrought in us. The means by which this change was wrought was the blood of Christ. No other means could have effected such a change. Moreover, the blood of Christ does away with the barrier between Christian

Jews and Christian Gentiles. The unsaved Jews were exceedingly scornful and contemptuous of the Gentiles, and the latter naturally had a bitter hatred toward the former. However, after Christ saved them, their attitude toward each other was changed, and they were welded together in fraternal love. This great change in the spirit and attitude proves that Christ does abolish alienation, remove bitterness, and unite contending forces in Christian love. Every spiritual blessing that any believer receives comes through Christ.

It is through Christ that we are able to approach God (Verse 18). God the Son provides the way into the Father's presence (John 14:6) Christ wrought out our redemption and the Holy Spirit

worked it in us. The Holy Spirit conducts the Christian into the presence of the Father. Let us thank God for the privilege of continual access to Him!

The good news is that Christ has made peace with God for both Jews and Gentiles through the shedding of His precious blood on the cross of Calvary. Through the gospel of Christ salvation is offered to Jews and Gentiles alike. He abolishes the enmity between them and brings them together in Himself. When people are right in their relationship with God, they enjoy a harmonious relationship and have a delightful fellowship with one another.

God's Word refers to those of us who have been saved as saints, which is simply God's name for believers in

Christ. We are set apart and dedicated to Him. As members of God's family, we are the center of His love and life. In addition to the superb fellowship which we have with God, it is truly wonderful to have fellowship with those who have become members of God's family and to remember them when we pray.

Those of us who are God's children should think of ourselves as being the Lord's temple and the habitation of the Holy Spirit. When Christ returned to the Father's side, the Holy Spirit was sent to earth, and He came claiming believers in Christ as His abiding place. How wonderful it is to have the Holy Spirit indwelling, directing, and empowering us in our service for Christ!

## State Churches Report Progress, Awards, Anniversaries

### First Baptist, Jackson, Gives Progress Report

W. W. Thompson, pastor of First Baptist Church, Jackson, Kentucky, reports a recent revival which was one of the greatest in the history of the church. Visiting preacher for the revival was Jesse Buell, pastor of Creasey Lane Baptist Church, Lafayette, Indiana. Included in the results were 33 professions of faith and one addition by letter.

The pastor also reports that the congregation voted in March to replaster and paint the inside of the sanctuary. This has been done at a cost of over \$1,800 and now the church is proceeding to paint the outside of both the church and annex buildings.

Last year the inside of the annex building was remodeled at a cost of \$1,300. A homecoming day and dedication service is being planned some time this summer.

### St. Matthews Church Marks 40th Anniversary

St. Matthews Baptist Church, Louisville, observed its 40th anniversary during special services on Sunday afternoon, May 21.

Greetings were brought to the congregation by its mother church, Walnut Street of Louisville; Long Run Association; the Kentucky Baptist Convention; the Southern Baptist Convention; the St. Matthews Inter-faith Association and the City of St. Matthews.

Former pastor Verlin Kruschwitz, who is now pastor of Severns Valley Church, Elizabethtown, delivered the anniversary sermon. The anniversary prayer was led by Hugh Peterson, administrative dean at Southern Seminary.

St. Matthews Baptist Church was constituted May 15, 1927, as an arm of

Walnut Street Baptist Church. During its first years, it met at Greathouse School and the building of Harvey Browne Memorial Presbyterian Church. Its first building was located on the corner of Breckinridge Lane and Willis Avenue; it moved to its present location on Grandview Avenue in 1949.

Alton H. McEachern has been pastor of the church since August of 1966.

### 13 Kentucky Associational Minutes Rated Outstanding

Thirteen of the 25 Kentucky entries in the 1966 Better Minutes Contest sponsored by the Sunday School Board received the rating of outstanding. This is the highest rating given for participants in this contest, which covers the entire Southern Baptist Convention. This year, 397 associational clerks submitted minutes in the contest.

Those receiving the outstanding rating from Kentucky are the following associations and clerks: Bracken, Shelby Ennis; Crittenden, Mrs. Kenneth Harrison; Enterprise, Harold M. Rice; Liberty, Walter J. Graham; Little Bethel, George L. Oates.

Little River, Norman Ellis; Logan, H. Hughes Clardy; Long Run, Dr. Leo T. Crismon; North Bend, Clarence R. Lassetter; Pike, Chester P. Culver; Pulaski County, Louis W. Shepherd; South District, Clyde W. Ray.

### Pleasant View Church New Having Services

Pleasant View Baptist Church, Russell County Association, is now having regular services on the first and third Sunday afternoons in each month. This is the only log church in Russell County Association and perhaps is the only one in Adair County. This church is located

in Adair County on a blacktop road connecting highways 80 and 206 near where Butler Creek runs into Sulphur Creek.

James C. Porter, Russell Springs, Kentucky, is serving this church as pastor. His father, the late W. L. Porter, was pastor of this church 35 years ago. The services are being sponsored by the Russell County Association of Missionary Baptists. This church last reported to the association in 1948. It will send messengers to the Russell County Association which will meet July 22-23, 1967.

Gifford Walters, district missionary, will assist Pastor Porter in a revival and vacation Bible school at this church this summer.

### Negro Church in Ashland Approved for Membership In Greenup Association

New Hope Baptist Church, an Ashland Negro congregation, has become a member of Greenup Baptist Association. The Negro congregation was welcomed under the watchcare of the association by a unanimous and enthusiastic vote of the Executive Board.

The official union will take place at the annual meeting of the district association later this year. This is the method of receiving churches into the Greenup Association.

New Hope Church was constituted in 1882 and is now served by Pastor Lowell McCown. The Greenup Association invited the church to make application for membership in the association. The church made application, paving the way for its acceptance by the Executive Board.

Observers in the Greenup Association report that this action was one of the most enthusiastic and inspiring in the history of the association.

# KENTUCKY BAPTISTS AT WORK

## Brotherhood

### Getting Involved In Christian Service

by Roy Jennings

Are you interested in getting involved in interesting projects which provide an opportunity for Christian service?

A Presbyterian church in Memphis, Tennessee, organized a club to provide these experiences for boys and girls with unusual success. The club's approach may have values for units of Royal Ambassadors, Girls' Auxiliaries, and Young Woman's Auxiliaries in Southern Baptist churches this summer.

The Presbyterian club, named for Andrew, emphasizes ministry to others, as well as worthwhile activities for the members themselves—much like the missionary education organizations in a Southern Baptist church. It was named after Andrew who went to seek his brother, Simon Peter, and brought him to Christ. This is the type of Christian the club hopes to develop.

One of the club's service projects is helping needy families.

Instead of just taking a Christmas basket or performing some other one time type of aid, the club members survey the needs and try to provide the family with physical and spiritual help the year around.

### "Kidnap Breakfast" Plan

The club members also try to evangelize other youngsters their age who are inactive in church. Sometimes, they use the "kidnap breakfast," to get acquainted. Here is how it works.

The breakfast is set up for Saturday morning, but no one is "invited" in the usual sense. Club members appear at homes of prospects, roust them out of bed, talk them into getting dressed, and transport them to the breakfast. Of course, the prospect's parents are warned in advance what to expect.

The church found this "ice-breaker" encouraged youngsters to become involved in church activities.

The club also makes regular contributions to the church's world missions program.

For example, the youngsters worked out an arrangement with the owner of a car wash firm to sell car wash tickets throughout the Memphis area and keep part of the money for missions.

The club also sponsors its share of social gatherings, retreats, mission study, and other activities. Membership is open to any young person who has dedicated himself to Christian service.

During the five years it has been organized, at least 12 of its members have begun seminary training to prepare for denominational service.

Many other boys and girls have had their eyes opened to the meaning of being a "missionary" in the community and the need for sharing their Christian faith with others less fortunate than themselves.

Many untapped areas of service exist in each Southern Baptist community.

Hospitals, churches, old-age homes, goodwill centers, missions, and service organizations can provide Baptist youth a wealth of ideas for service.

## Church Music

### Faculty Personalities Cedarmore Music Week July 24-28, 1967

by Eugene F. Quinn

James Morrison and Dean Gray will teach classes entitled, "Sing From Your Hearts!", at Cedarmore, July 24-28.

Morrison is minister of music and education at First Baptist Church, London. He has served several years on the faculties of the music assemblies.

Bill L. Roper is one of the newer ministers of music in Kentucky, beginning his full-time music ministry at Lyndon Baptist Church, Louisville, when he graduated from Southern Baptist Seminary's school of church music.



Morrison



Roper

## Woman's Missionary Union

### How to Make Training Union Work

by JAMES BRITT,  
Pastor, Eastwood Baptist Church  
Bowling Green

It is impossible for any one person to make Training Union interesting. The church staff or Training Union Council cannot succeed in devising a plan or program which will reach everyone for Training Union.

In order for Training Union to work, you must discover what the non-attendees and non-members are interested in. Training Union becomes interesting when an interest is met. Such an attainment is made not by accident, but by planning.

We found two needs in our adult Training Union work, both of which we have tried to meet. There was a need for re-grading our adult work, thus putting similar interests and attitudes together. Those composing the new union felt a need for studying Baptist history and doctrine, which made the choice of curriculum easy.

This history of Baptists is being studied in phases with different members leading the discussion of these phases. The materials used are training course books, pamphlets, periodicals, along with old and new books on our history.

We believe timing is also a factor in starting a new union. When the interest has been aroused by also discovering the interest of a group, the time is ripe to enter another phase of Training Union work. Training Union is interesting only when interests are met.

Our Training Union is taking on new life as we try to expand the Sunday night opportunity for deepening the Christian life by dealing with those matters which interest the people. Our work is in a state of flux which might exist for some time until we discover where more of the interest lies. It might continue to be elastic enough that we will literally plan the program by ear. What the people are talking about over the coffee cup, we will endeavor to afford a time of sharing ideas in a group on Sunday night.

Curiosity might have killed the cat, but it will create interesting programs for your union and thus revive what now might be at the point of death.

## Sunday School

### A Greater Emphasis On Enrolling Men in Sunday School

by Roy Boatwright

Men comprise at least half of the 5,000,000 Southern Baptist church members who are not enrolled in Sunday school. These unenrolled church members or unaffiliated Baptists are the focus group of concern throughout the spring quarter, particularly for adult Sunday school members.



Boatwright

Some of these men may be regular in church attendance and may be moderately active in some phases of church life, however, all need spiritual growth which comes through Bible study.

We offer four suggestions for reaching these men: (1) Discover men on whom attention should be focused; (2) Cultivate the men in the focus groups and their wives; (3) Involve the men in Bible study; (4) Witness to the men about active church membership.

This focus on a particular group of adult men is part of the 1966-67 phase of the Church Growth Plan.

The Church Growth Plan concentrates on reaching adults as the basic strategy for reaching persons of every age group.

### Standard of Excellence Adjustments For 1967-68

A school, department, or class may be considered as meeting requirements for recognition on "Point III Grading" of the Standard of Excellence.

1. When the present requirements are met for all ages, or
2. When school age (including college) members are grouped according to school classification and other groups by the present Standard requirement. (Beginner departments may include children six years of age who are not in school.)

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## CEA Still Coming

The Christian Education Advance (CEA) program is still active, blessing our Baptist schools, student centers and RA-GA mission education camps at Cedarmore. During the month ending April 25, we received \$21,451 from individuals and a few churches—and for the eight months since September 1st, 1966, we have received \$233,998!

This week we received a nice letter from Evelyn E. Dill, Green Ridge Baptist Church, Elkton, Kentucky, Logan Association, containing a check for \$159 for the CEA program from her church for 1966. She added: "We are proud to give this 'small' amount, but it could and should be much more from all churches in every association."

### "Paid In Full"

Every week now, our Business Manager, G. B. Morton, writes a letter of thanks to persons who have entirely paid out their CEA pledge made in 1963 and 1964. We are so grateful for faithful people who pledge and pay! Yet, we are thinking now that since many are completing their pledges, the income for CEA will decrease sharply unless—(1) these some friends of Baptist Christian Education decide to make a new pledge and continue at least through the official end of the Campaign December 31, 1967. Would you? or (2) new friends of Christian Education start now with gifts and pledges for CEA and pay them through December 31 1969. Will you join us? Drop a note to Harold G. Sanders, Executive Secretary-treasurer, Kentucky Baptist Building Middletown, Kentucky 40043—you will hear right back from him.

Why not plan to visit your Kentucky Baptist schools? See what your CEA dollars and your Cooperative Program dollars are doing for you in building such fine colleges as:

Georgetown, Georgetown  
Cumberland, Williamsburg  
Carnegie, Berea  
Campbellsville, Campbellsville  
Oneida Institute, Oneida  
Clear Creek, Pineville

And, not only the schools, but also the Baptist Student Centers at Morehead, Berea, Richmond, Lexington, Louisville, Bowling Green and Murray!

And, then visit the RA-GA Camps at Cedarmore Assembly, Bagdad!

Seeing is to believe more in them.

Harold G. Sanders

## Annuity

### Time Is Running Out Do You Have Adequate Health Insurance?

by A. W. Walker

If you want protection in the Annuity Board's Health Benefit Plan as of July 1, the next enrollment period, you must have your application and first month's premium into the Annuity Board not later than May 31.

The Health Benefit Plan is administered by the Annuity Board of the Southern Baptist Convention and is underwritten by Blue Cross-Blue Shield. It covers hospital, surgical and major medical expense and the cost is about 20% less than the same coverage on a private basis.

Contact our office for literature and application forms.

## Postpone Baptism?

(CONTINUED FROM PAGE 3)

They are ready to do that, they are ready to be baptized; because that is what baptism means.

It is dismaying to find that some Baptist groups in foreign countries keep people on probation for a year or more to make sure that they have not attended a movie or slipped around and smoked a cigarette before they will admit them to baptism. It is well and good to have moral standards, but these ought to be taught within the discipline of church membership.

This is the order of the Great Commission: "And as you go, make disciples of all nations, baptizing them . . ." and then comes teaching: "teaching them to observe all the things which I have commanded you" (literal translation) (Matt. 28:19, 20).

At the exact point where a person is ready to confess Christ as Savior and Lord, baptism should come—no earlier and no later. For that is what baptism means!

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## Colorado Baptist Editor Favors New Abortion Law Passed in that State

An editorial in the *Rocky Mountain Baptist*, official publication of the Colorado Baptist General Convention, voiced approval of Colorado's new abortion law.

Editor O. L. Bayless also endorsed the use of the birth control pill and approved of a bill adopted recently by the Oklahoma House of Representatives, authorizing artificial insemination.

"Every scientific advance demands Christian response—to ignore such means exploitation of these advances by evil forces," said the editorial.

While making it clear he did not speak for all Baptists, Bayless' editorial endorsed the new abortion law, and said he did not believe the bill's critics who have charged it might make Colorado an abortion mecca.

The editorial also endorsed the governor's action in signing the bill. "On the basis of vocal expressions and demonstrations, it was not a political expedient decision," the editorial said.

"We believe the governor was right in signing the abortion bill, which as he

said is completely permissive, not requiring any hospital, doctor, nurse, potential mother or any other person to act in any way to terminate a pregnancy at any time."

"We believe the bill provides medical safeguards not found in the old law," the editorial said.

"We believe it is morally right, to allow a three-doctor hospital board to permit legal abortions when:

"—The life or the physical or mental health of the mother is in peril.

"—A child might be born with a serious deformity or mental defect.

"—Pregnancy resulted from incest or rape, including statutory rape if the girl is under 16."

The editorial condemned, however, "abortions sought only to defeat the ends and responsibilities of parenthood. . ." Such, according to the editorial, "is wrong and violates the teachings of God's word."

"Abortion had better be controlled by the laws of a Christian society or we will continue further down the road of atheistic materialism," Bayless wrote. (BP)

## Baptist Hospital Gets \$7,000,000 Federal Grant

North Carolina Baptist Hospital at Winston Salem has been awarded a federal grant of \$7,427,327 for the construction of a 14-floor hospital and clinic building.

It is one of the largest federal grants ever awarded to any institution in North Carolina, the Associated Press reported.

The proposed hospital building, to contain 390 hospital beds, is part of a new \$28,000,000 expansion program at the Baptist hospital and the Bowman Gray School of Medicine of Wake Forest College (Baptist).

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