


WESTERN RECORDER
JULY 13, 1967

HISTORIANS TO MEET AT HARRODSBURG—The newly-organized Kentucky Baptist Historical Commission and the Kentucky Baptist Historical Society will gather for its summer meeting Friday, July 14, at Harrodsburg—site of this restored model of old Fort Harrod. Harrodsburg was the first permanent white settlement west of the Allegheny mountains, being established in 1774. During its meeting, the Baptist history groups will discuss the possibility of commemorating in some significant way the 200th anniversary of the first Baptist preaching in Kentucky in 1776. It is believed that pioneer Baptist preachers Thomas Tinsley and William Hickman preached the first Baptist sermons in Kentucky at the Harrodsburg settlement in 1776.



GLEANINGS FROM THE FIELD

CUMBERLAND COLLEGE PROFESSOR John L. Wilson, head of the commerce and economics department, will attend a summer seminar on contemporary economics at the University of Virginia. The program is restricted to forty economics teachers from colleges throughout the United States.

THE \$100,000 FUND RAISING CAMPAIGN for Grand Canyon College, Phoenix, Arizona, is said to be the first significant victory in the history of Southern Baptists in Arizona. Arthur K. Tyson, college president, announced the final total of \$106,404.54, saying that by exceeding the original goal the college had made a major step toward accreditation by the North Central Association of Colleges and Secondary Schools.

LARRY JERDEN of College Station, Texas, has joined the office of public relations of the SBC Sunday School Board as a news writer. Jerden, a graduate of Texas A&M University, was a newsman for United Press International in Little Rock, Arkansas, before joining the board.

THE ANNUAL CHURCH ARCHITECTURE CONFERENCES are scheduled for August this year at Glorieta (August 10-16) and Ridgecrest (August 24-30) Baptist Assemblies. These conferences, under the direction of William A. Harrell, are designed to help pastors, staff members and architects of churches engaged in or planning a building program.

THE ANNUAL GLORIETA WRITERS' CONFERENCE, scheduled for August 3-9, will feature instruction by noted authors and fellowship with other Christian writers. Awards in the annual Writers' Conference competition will be presented for the best short story, magazine article, juvenile story and poetry. The conference is under the direction of Clifton J. Allen, editorial secretary of the Sunday School Board.

DR. AND MRS. JOHN W. SHEPARD, JR., missionaries to Japan since 1948, plan to arrive in the States July 14 for furlough. Shepard, son of Southern Baptist missionaries, was born in Brazil and lived there and in New Orleans in his youth; his wife, the former Jean Prince, lived in Illinois, Arkansas, and Kentucky while growing up. Their address is School of Religion, Baylor University, Waco, Texas.

THE FIFTH ANNIVERSARY of the Baptist Student Center in Recife, Pernambuco, Brazil, was observed May 27 with a reception and a program of sacred, classical, and folk music. The center sponsors such activities as socials, sports, musical programs, religious dramas, worship services, and evangelistic trips.

MR. AND MRS. ROBERT M. PARHAM, JR., missionaries to Nigeria, plan to arrive in the States July 15 for furlough. Parham was pastor of the Newman Baptist Church in Kentucky when he and his wife were appointed missionaries in 1953. The Parhams may be addressed at 3820 Bessent Road, Jacksonville, Florida, 32218.

J. CONRAD WILLMON, Southern Baptist missionary, has returned to Beirut, Lebanon, from which he was evacuated during the recent Middle East fighting. Willmon, an Alabamian, was appointed as missionary in 1963.

DR. AND MRS. THOMAS O. HIGH, missionaries to Nigeria, plan to arrive in the States in June for furlough. A native of South Carolina, High was pastor of LaSalle Baptist Church, Louisville, at the time of their missionary appointment in 1955. The Highs may be addressed at Route 3, Woodruff, South Carolina 29388, c/o Mrs. Temperance F. High.

RICHARD CARR, who will be a music student at Southern Seminary this fall, has been called as minister of music at Clifton Baptist Church, Louisville. Mr. Carr, a native of North Little Rock, Arkansas, attended Ouachita Baptist University, Arkadelphia, Arkansas.

BROCK WATSON, recent graduate of Southern Seminary, has resigned as pastor of the Zion Baptist Church, Reynolds Station, Kentucky, to enter the Army chaplaincy. After training and orientation, he will be assigned to Fort Knox. Watson is a native of Arkansas and attended the University of Arkansas.

MR. AND MRS. F. DAVID STULL, Southern Baptist missionaries, have been transferred from Peru to Chile, where they will serve in radio and television evangelism in Santiago. They have recently been studying and working in radio and television at Texas Christian University, the Radio and Television Commission and Southwestern Baptist Seminary in Fort Worth, Texas. They will sail for Chile August 23.

THOMAS FRANKLIN GRAVES, 94, a former deacon at Parkland Baptist Church, Louisville, died in Meridian, Mississippi, June 15, 1967. Graves was the father of I. Ferd Graves, pastor of First Baptist Church, Middletown, Kentucky. The funeral was at Middletown.

EVANGELISTS from four other Asian countries joined Baptist pastors in Taiwan for a recent evangelistic crusade that resulted in 1,212 professions of faith. Pastors and missionaries in Taiwan began preparing for the campaign months ago. An evangelistic retreat was held in January.

BAYLOR UNIVERSITY SCHOOL OF MEDICINE, Houston, has received \$361,750 to continue a research contract to study viruses as related to human cancer. The contract is one of 56 research projects continued by the National Institutes of Health. Abner McCall, president of Baylor said, "It is for specific work to be done and in no way is a gift to the school."

MORTON F. ROSE, co-director of the missions division, Missouri Baptist Convention, Jefferson City, has joined the staff of the Baptist Sunday School Board, Nashville, as program design consultant in the board's education division. Rose will be responsible for planning, conducting and evaluating division-wide program design activities. He is a graduate of Southern Seminary at Louisville and a former pastor of Shively Heights Baptist Church in that city.

WESTERN RECORDER		
"Earnestly Contend for the Faith Which was Once for All Delivered to the Saints" —Jude 3		
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The Results of the Central Kentucky Crusade

by BOB W. BROWN

ONE BAPTIST church in Lexington had 36 decisions the two Sundays of the Central Kentucky Crusade and 17 the Sunday after the Crusade closed. Obviously, this one church was affected by the Crusade, which was held in Memorial Coliseum on the University of Kentucky campus May 14-28.

More than 1,200 registered public decisions for Christ; attendance passed 85,000; total gifts exceeded \$65,000; and other impressive statistics could be quoted. Every leader agreed that our area will never be the same again.

Looking to 1969

As Baptists of America begin to prepare for the Crusade of the Americas in 1969, many of us will be considering area-wide crusades similar to the Central Kentucky Crusade. In my position as general chairman for our local crusade, I have reached several conclusions and would like to make several observations about this crusade and the value of this program of evangelism pointing toward 1969.

Our Central Kentucky Crusade had Grady Wilson of the Billy Graham Association as evangelist. The magic name of Billy Graham was of real value. Grady Wilson is an effective and experienced evangelist. Yet, he would be the first to admit that great crusades can be held without the Billy Graham name and obvious identification. Baptists can learn from the Billy Graham organization, however.

Our Crusade brought real unity and purpose to evangelical Christians in Central Kentucky. For several months we worked together across denominational lines in our basic task of evangelism. This public unity did more for the cause of Christ than all of the dialogues and consultations imaginable. No one was asked to give up his distinctive doctrinal position, but everyone found joy in working with other Christians.

Boost to Race Relations

Our Crusade did more for race relations than we expected. Negroes raised money, ushered, sang in the choir, participated in platform procedures, served as counselors, met in prayer groups and served on strategic committees.

Christians of both races must do more than talk endlessly about our problems, we must work and worship together. The Crusade is ideal for this kind of expression. When advocates of violence came to Lexington during the Crusade, they left after four days of rejection, and they too said that the Crusade had built bridges between the races.

Our Crusade taught us that laymen

will responds to this kind of meeting. We had school teachers, physicians, truck drivers, housewives, bankers, attorneys, insurance agents, policemen, factory workers, engineers, business executives, college presidents and deans, and the Fire Chief working. We were literally overwhelmed at the eager interest in the Crusade shown by lay people. They visited, prayed, labored, and gave. By the time some preachers woke up to the Crusade, the lay people had the train on the track.

Our Crusade taught us the power of prayer. We estimate that 50,000 people met for prayer during the prayer program that preceded the Crusade. They met in thousands of home prayer meetings, in factories, schools, banks, restaurants, and church buildings. Needless to say, God heard these prayers, and most of these groups are still meeting in sweet hours of prayer after the Crusade is over.

Our Crusade taught us that young people are alive to the claims of Christ. The bulk of our decisions were in the 13-17 year age group. Half of our con-

gregation was under 25. Probably nothing else has or could reach as many young people. This was surprising to all of our leadership.

Our Crusade taught us to take the Gospel outside of the church house. We took it to the U.K. basketball palace. Baptists can take it to high school auditoriums, fair grounds, open air amphitheatres, and a dozen other places. But take it we must. The people will come. Too long have they seen our church houses as arks where the door is already shut.

Our Crusade taught us that religion can make news. For the first time in anyone's memory, evangelism was in the daily papers for 15 days. There were three editorials. The TV stations and four radio stations covered the Crusade. People at school and at work found that Christ was being talked about for 15 days. It took somethings this big to do it, but it was done.

Our Crusade taught us a lot! We share our learning with Baptists. The last night 11,000 of us sincerely sang, "To God Be The Glory—Great Things He Hath Done." We believe it.

The Lord's Supper: A Sign and an Act

by WAYNE E. WARD

It is a strange thing that many Baptists who can tell you all about the meaning of baptism can tell you almost nothing about the other gospel sign or church ordinance—the Lord's Supper! This is all the more surprising because baptism is once for all—if it is properly administered—while the Lord's Supper is repeated as a supreme act of worship throughout the whole life of the Christian. Most of the disagreements about the Lord's Supper, among Baptists and among Christians in general, have grown out of a misunderstanding of the real meaning of the ordinance. It is impossible to know how to observe the Supper, or when it should be observed, or who should participate, until we know exactly what it means and what we are trying to accomplish in its observance.

The simplest way to open up the real meaning of the Lord's Supper is to take the words of Jesus as he gave the Supper to his disciples in the Upper Room and then see how they carried out his command to observe it in the early Christian Church.

One thing that is absolutely clear is that Jesus was giving to his followers a sign—that is, an act by which they could "show forth" or declare the central truth of the gospel (I Cor. 11:26). The prophets of the Old Testament had signs which conveyed the truth of their

prophetic message more powerfully than words. Think of the signs of Moses down in Egypt, or the signs of impending judgment by which Ezekiel warned the people of Judah. John the Baptist had a sign—baptism—and it was explicitly taken over by Jesus and given a new and deeper meaning by his death and resurrection.

But a sign does more than "show forth" the great truth which it signifies. It gives the believer the marvelous privilege of **participating** spiritually in the reality which it portrays. It is an **act** in which the worshipper can express outwardly, in a visible way, the inward miracle which God has wrought in his heart. Of course, one might go through the act without the inner reality which it portrays and it would become a meaningless farce. No doubt many people have performed religious rituals in this way.

But Paul spelled out the wonderful meaning for all time and eternity in the great passage in I Cor. 10, beginning with verse 17: "For we are all **partakers** of that one bread. . ." He even warns against partaking of the idol sacrifices because it makes one a partaker of the table of devils (I Cor. 10:21). On the other hand, partaking of the Lord's table means that we have genuine fellowship with him in the deepest way. This is the real meaning of the Lord's Supper!



Clarification Is Needed

There is a serious need for a clarification of the relationship between the Kentucky Baptist Convention and its institutions. This is especially true in respect to our schools. We have little in the way of formulated policy but mostly have operated on tradition and assumptions. This is fine until problems arise and then clearly-stated policy is needed.

It is not so surprising that a stated philosophy of higher education and a specific procedure for operating institutions are not spelled out in convention documents. After all, the Kentucky Baptist Convention never started a college. All the schools now related to the convention were begun independently and later adopted by the convention.

The Christian education committee of the Executive Board is now the liaison between the convention and our schools. Its main function has been the recommendation of a formula for division of educational funds from the convention and assistance in fund-raising campaigns. In the new organization plan of the Executive Board, this committee has considerable responsibility. It "shall be empowered specifically to review and evaluate the educational institutions, and to make the recommendations to the convention relative to any institution that in the opinion of the committee is failing to operate in harmony with the adopted objectives of Christian education." This is rather broad power should the committee choose to use it.

For the sake of mutual understanding and more harmonious relationship, the Christian education committee would do well to put in written form a clear statement of the relationship between the convention and its schools. What is the responsibility of each and the rights of each? What is to be expected by the schools from the convention, and from the schools by the convention?

A good place to begin is an examination of the assumption that the Kentucky Baptist Convention owns, operates and controls three colleges and two other schools. Does the convention actually own these institutions? This is doubtful. It would require a legal opinion on the charter statements of the schools, but most likely a legal test would show that the schools actually are owned by the trustees.

Do we actually control these schools? We do indirectly, but not directly. We elect trustees, who then make the decisions. The trustees are not bound to instructions in case the convention gives instructions. The convention can replace trustees who don't follow

the convention's counsel, or could withhold financial support, but this is the extent of denominational control.

It probably would be more proper to say we sponsor schools rather than own and operate them. If we understood this and accepted it, relationships would be more harmonious.

More and more it appears that recognition of and respect for this kind of denomination-college relationship is necessary if we successfully stay in the education business. The trustee plan is a proven method for operation of colleges. It is the plan approved by accrediting associations, and these associations will not tolerate interference from other groups in the administration of the schools. This again is understandable because instability and uncertainty would be the result if schools were run from the floor of the Kentucky Baptist Convention.

Baptists are reluctant to relinquish control and always consider that the convention has the final word in policies for their institutions. But in the case of schools, we must delegate authority to trustees and have the final word, not in determining policies but in selecting trustees and appropriating funds.

Trustees should be trusted. This means they must always be trustworthy. They should carefully consider any counsel from the convention, from associations, from churches and from individual Baptists. All of these have a perfect right to discuss policies of our schools and express their convictions to the trustees. Only when trustees are certain they are right should they go against convention sentiment, and then they should carefully explain their reasons.

These are stormy days for Baptist higher education, and the end of the storms is not in sight. This makes it all the more needful for a clearer understanding of the relationship between our schools and the convention.

Something Good for Pastor and People

The recent announcement (*Western Recorder*, June 29) of the degree exchange plan by Southern Baptist Theological Seminary is good news. Graduates with the old Bachelor of Divinity degree can exchange it for the new Master of Divinity by taking four additional courses over a 2-year period, and by doing a research paper.

The plan sounds at first merely to be an easy way

to upgrade a degree. A master's degree is generally considered to represent at least one whole year's work beyond a bachelor's degree. If the plan encouraged a short cut to an advanced degree, it would be cheap and degrading.

This is not the case, however. The two degrees are about equal, so far as required work is concerned. The same prerequisites, and the same amount of time, are required for both degrees. A name difference is actually the biggest distinction in the two degrees.

The real value in the plan is the opportunity afforded many preachers to receive a refresher course in their theological education. This is a critical need recognized by most preachers, and by some congregations.

Preachers, of all people, should be the best informed and most thoroughly prepared to do their work. And, what was the last word in preparation 20 years ago is now inadequate. The explosion of knowledge in recent years has been as dramatic in theological and Biblical studies as in other fields. Many of the important books for a preacher to read and to study in order to understand and present better the book of books were written since many of us came through the seminary.

The rigorous schedule of a pastor affords little opportunity for him to keep up with needed reading and study. It's a rare preacher, indeed, who finds

much time for study beyond actual sermon preparation. Only by returning from time to time to a formal academic setting with regular classes and requirements can one expect to accomplish much.

The refresher courses required for the degree exchange will be designed so as to be most helpful to the pastor. The courses will be spaced over two summers for the convenience of the pastor and the church he serves.

Every B.D. man should jump at such an opportunity. If the pastor is reluctant, the congregation ought to be insistent that he take advantage of the offer. The degree isn't important, but the updating of his theological education is very important.

The church should foot the bill because the congregation will be the greatest beneficiary. The cost will be incidental compared to the value. The deacons could supply the pulpit while the pastor is away—which itself would be good for the deacons and the church.

Don't just read this and say to yourself that it might be worthwhile. The pastor might be reluctant to request it. The church members should do something about it now. After all, the mechanic who works on your automobile probably has a refresher course every year with the model change. Isn't your pastor as important as your mechanic, and your soul as valuable as your automobile?

BAPTIST FORUM



Agrees With Mr. Tilley

Dear Editor:

For too long I have delayed in my attempt to commit myself on the federal aid issue regarding church-school education.

Scholarship and spirituality have not been dead as evidenced by the numerous and quality responses appearing in the *Western Recorder* and other sources.

After having studied both sides of the church-state issue in special relation to religious education, I believe that W. Clyde Tilley (the *Western Recorder*, May 18, 1967) has the best expressed position. Certainly he most closely expresses my sentiments.

His statement that "opposition to federal aid may parade in the garb of principle," is uncomfortably accurate. Far too many Baptists rest in the security of a traditional approach which he expounds.

Analyzing our motives by the divi-

sion of our policies into two sorts brings the problem into clearer focus. Tilley's primary division correctly has to do with the unchangeable, or the immutable.

His secondary division rightly deals with seemingly reversible courses of action. Religious freedom is purposefully placed in the primary division. It is an essential injunction.

But the separation of church and state is a "secondary doctrine to which we have found it necessary to resort for the maintenance of religious freedom . . . it is an ideal to be striven for and is only at best roughly approximated. . ."

"The more complex our society becomes, the more the infringements upon the separation of church and state."

Mr. Tilley wrung an echo from my own heart by his observations in his next point—political expediency. Opposing federal aid because of vested interest is the pious wolf who is vested in sheep's

clothing of traditional stands (for the truth and principle, improperly so-called).

Promotion of self-interest in the name of religion is not new. But those who are uninformed—or worse, misinformed—are more susceptible to propaganda.

Conservatism within bounds and cautious, ethical concern is commendable. Put this can degenerate into taboo concerning vital issues. Burying the religious and half-informed head in the martyr-for-truth sand does not face real involvements for the universe. Premium, Ky. Donald O. Cassidy

Names of Students Wanted

Dear Editor:

We of the Baptist Student Union at the University of Wisconsin are having a little difficulty in forming a firm core of Southern Baptist students with which to build our BSU.

If any of the readers of your publications know of Southern Baptist students attending the University of Wisconsin in Madison this fall, would you ask them to please forward the names and present addresses of such students to Ed Gaskill, 468 Hilton Dr., Madison, Wisconsin. Any help in this direction would be greatly appreciated.

Madison, Wisc. Barbara LaIacona

Emeritus Missionaries Honored At Ridgecrest by Foreign Board

Sixty-six emeritus and retired foreign missionaries attended the first conference for emeritus missionaries during the recent foreign missions week at Ridgecrest Baptist Assembly.

Gathered there was a colorful set of senior individualists. For instance, J. Franklin Ray, age 95, who served in Japan for 38 years and retired in 1942. He traveled alone to Ridgecrest from Jackson, Tennessee. Special friend of "preacher boys" at Union University in Jackson, he rents apartments in his large home to married students.

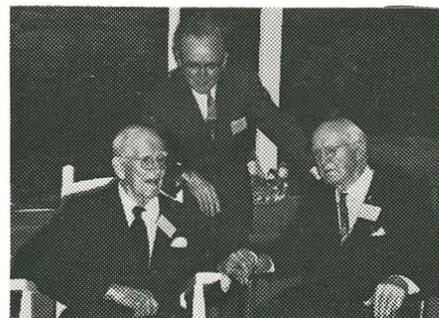
Not far behind Dr. Ray in age is J. R. Saunders, formerly of China and now of Pacific Palisades, California. He will be 94 on July 18. His visit to Ridgecrest came midway in a seven-week trip to promote Pan Pacific Centers, an organization which he founded (at 77) to provide sponsors for Asian orphans, aid international students in the United States, and promote East-West understanding.

Then there is Mrs. H. M. Harris, of Clinton, Mississippi (born of missionary parents in Mexico, she served with her late husband in China). She got her driver's license two weeks before her 73rd birthday, recently completed her autobiography, and now at nearly 78, is taking suggestions for a new project.

Also, Miss Blanche Groves (China, Hawaii, and Hong Kong), a sprightly 78, who rode the bus to Ridgecrest from her home in Texas and who donned the bright red costume of a traditional Chinese bride for a lawn party Saturday afternoon; John A. Abernathy (age 71; China, the Philippines, and Korea), newly elected second vice-president of the Southern Baptist Convention; Robert L. Bausum (74; China and Taiwan), now at work on a simplified way to write Chinese; globe-trotting Miss Bertha Smith (78; China and Taiwan); and many others cast in the same vigorous mold.

The emeritus missionaries who came

to Ridgecrest spent, collectively, 2,410 years in active service under the Foreign Mission Board. Mr. and Mrs. Maxcy G. White served longest, 44 years in Brazil.



EMERITUS MISSIONARIES—J. Franklin Ray (left) and J. R. Saunders (right), emeritus Southern Baptist missionaries, share stories of the old days with Baker J. Cauthen, executive secretary of the Foreign Mission Board. Ray, now 95 years old, served in Japan; China was the field of Saunders, who will be 94 this month.

Baptist University to Conduct Clinic on Desegregation Problems

Ouachita Baptist University, Arkadelphia, Arkansas, will conduct a special institute again this summer to train school personnel to deal with school desegregation problems, according to an announcement by the U.S. Office of Education, Washington, D. C.

The institute will be one of 21 throughout the country financed by the Office of Education to train 1,200 teachers, counselors and supervisors in elementary and secondary education. The grants, totaling \$1,300,000 are authorized in Title IV of the Civil Rights Act of 1964.

In 1966 Ouachita University received \$35,599 for a similar institute.

The special study will focus on specific educational problems likely to arise as schools desegregate in accordance with congressional and court requirements.

Since the Title IV training program began in the spring semester of 1965, a total of 7,650 persons have attended the desegregation institutes. The 1967 pro-



Lexington Pastor Goes To St. Louis, Missouri

Homer D. Carter, pastor of Central Baptist Church, Lexington, for the past 10 years, has resigned to accept the pastorate of Kirkwood Baptist Church in St. Louis, Missouri.



Carter

A graduate of Georgetown College and Southern Seminary, Carter served as pastor of First Baptist Church, Junction City, Kentucky, before going to Lexington.

He is a trustee of Georgetown College and has served twice as a member of the Executive Board of the Kentucky Baptist Convention and on the Convention nominating committee.

A past president of the Lexington Ministerial Association, Carter is a board member of the National Conference of Christians and Jews, a member of the Lexington Commission on Human Rights and a member of the Governor's Commission on Kentucky Village.

gram will bring the total receiving training to 8,850.

Participants are selected by the institutes, usually in cooperation with local school officials. Each participant will receive a stipend of \$75 a week plus travel expenses. Most of the institutes will last from four to six weeks.

Ouachita is one of 14 church-related schools to conduct the institutes this summer. Last year Stetson University, a Baptist school in DeLand, Florida, and Ouachita were included in a group of 10 church-related schools where institutes were held.

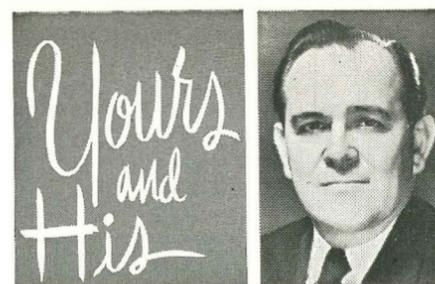
The program at Ouachita will be sponsored jointly with Henderson State Teachers College, also in Arkadelphia. (BP)

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Mike Moves

Michael L. Speer, fondly known to his colleagues as Mike, is leaving his post as our stewardship promotion secretary in Kentucky to become director of stewardship development with the Stewardship Commission in Nashville!

We are very proud of Mr. Speer. Formerly associate in the Training Union department here, he was elevated about 18 months ago to the secretaryship of this department. He has served with imagination and dedication in Kentucky, producing some fine literature and leading in stewardship and promotion among us. He inaugurated "Religious News-scope," a weekly news feature now heard on 23 Kentucky stations, recording outstanding news of all denominations, but, of course, about 40% Baptist.

We commend Merrill D. Moore, executive director of the Stewardship Commission, in choosing Mr. Speer. We predict that he will make his mark of service to all Southern Baptists in his new work. Of course we will have constant contact with his office in the days ahead.

Two More Months!

"Yet two months until" the close of the Convention year—August 31, post-mark midnight! All of us have been strong in faith that Kentucky Baptists will reach their **BIG, BIG Cooperative Program** goal of \$3,500,000 for world missions! Right now we are still holding on to the promises of God "if ye believe, ye have it"; and holding on to the faith and faithfulness of Kentucky Baptist pastors, leaders, and people who believe in the Cooperative Program as the way to do all-mission work for our Lord.

So, take it **personally!** Yes, it will take your thought, your plan, your increase in offerings, your encouragement to the church, your treasurer's promptness and faithfulness—perhaps your **Vacation Bible School** offerings of pennies and quarters from the children, over-and-above your regular gift-plan-or whatever the Lord leads you to do!

Harold G. Sanders

Evacuated SBC Missionaries Return to Posts in Lebanon

All nine Southern Baptist missionaries evacuated from Lebanon during the Middle East war are now back at work.

The announcement was made in a special report on missionaries in the Middle East crisis given by John D. Hughey during the annual Foreign Missions Conference at Ridgecrest Baptist Assembly.

Hughey is secretary for Europe and the Middle East, Southern Baptist Foreign Mission Board, Richmond, Va.

What is done in a crisis, Hughey explained, depends on the attitude of the local people toward the effect of the presence of missionaries on national Baptist groups and the future of missions in the locality.

"The only Americans allowed to remain in Yemen were four Southern Baptist missionaries," said Hughey. They are Dr. and Mrs. James M. Young, Jr., of Ruston, Louisiana, Miss Jean Potter

of Johnson City, Tennessee, and Miss Maria Luisa Hidalgo.

The audience of 1,800 heard Hughey say that the attitude of Southern Baptists to the Arab peoples was best expressed by Cynthia, the six-year-old daughter of Jordan missionary Wayne Fuller when she was told that she and her parents and other missionaries were to be evacuated. Cynthia said, "My heart is broken in the middle if I can't live in Jordan."

The Middle East report was made in one of six evening sessions held on the theme "Teaching Them To Observe."

The conference, held June 15-21, also featured a series of morning presentations on "The Difference Christ Makes," led by Harold G. Basden, associate secretary for promotion for the Foreign Mission Board. Attending the conference were 196 Southern Baptist missionaries. (BP)

Brotherhood Commission Takes Over Work with Younger Boys

Directors of the Southern Baptist Brotherhood Commission voted unanimously to expand its missionary education program to include Baptist boys ages six to eight, and approved a record operating budget of \$559,440 for 1967-68.

Taylor O'Hearn, attorney of Shreveport, Louisiana, was elected chairman of the 35-member group representing 25 states and the District of Columbia. He replaced Hugh Cantrell of Arkadelphia, Arkansas, a pastor who served the maximum of two one-year terms.

George W. Schroeder, executive secretary of the Brotherhood Commission at Memphis, called the decision to provide guidance materials in missionary education for boys 6-8 "a progressive move" in men and boys' work in the Southern Baptist Convention.

At an annual meeting a month earlier in Miami Beach, the Executive Board of SBC Woman's Missionary Union voted to ask the Brotherhood Commission to assume this responsibility, making the first curriculum materials available for use in the churches, October 1, 1970.

Involving an estimated 75,000 boys,

the transfer of responsibility permits one agency to provide the missionary education guidance materials for all boys in the children's division (ages 6-11) of the new grading-grouping plan Southern Baptist churches will begin using in 1970, Schroeder explained.

At the present time the Brotherhood Commission offers guidance materials in missionary education for boys 9-17 and men 18 and older in 15,000 churches.

The new budget, an increase of \$47,000, calls for expenditures of \$321,164 for program development, \$138,588 for supporting services and \$99,688 for administrative services. It becomes effective October 1.

The agency expects to receive \$235,000 of the budget from the SBC Cooperative Program and the remainder from sales of publications and other materials.

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Baptists Disappointed with New Religious Liberty Law in Spain

by C. E. BRYANT

The Spanish Cortes (parliament) has adopted a new religious liberty law about which Baptist officials are less than enthusiastic.

Although news reports indicate that the law gives non-Catholics in Spain equal rights with Catholics, Baptist leaders say the new law is more restrictive than the Vatican Council's statement on religious freedom.

The opening article of the law, however, was commended by two Baptist leaders as "a good statement on the basis of religious liberty."

Both Spanish Baptist Pastor Jose Cardona of Madrid and Josef Nordenhaug, general secretary of the Baptist World Alliance, commended the new law for an opening article which states:

"The Spanish state recognizes the right of religious liberty as founded on the dignity of the human person, and ensures the necessary protection in providing immunity against any coercion in the legitimate exercise of this right."

Nordenhaug, who has been visiting Europe since mid-May, said however that the 40 articles which follow whittle down this right by limitations, restrictions, and regulations which apply only to non-Catholic religious groups.

"I am very disillusioned," said Cardona, who had praised the original draft of the law before it was subjected to amendments by committees of the cabinet and of the national Cortes.

Both Cardona and Nordenhaug listed specific points in the new law which they felt were restrictive. The limitations, said Nordenhaug, include:

►Non-Catholics must submit annually a complete list of members to the Minister of Justice. The financial records of each non-Catholic church must be open at any time to the inspection of government authorities.

►Places of worship must be approved by the state and permission to hold religious services anywhere else must be secured from the authorities "in ample

time." Signs on non-Catholic churches and advertising of services must be only on "a scale adequate for their needs."

►The Spanish Ministry of Justice will establish a register of non-Catholic ministers and of non-Catholic confessional associations. Evangelical ministers will be subject to draft into military service.

Cardona further pointed out that there is a provision which makes it compulsory for non-Catholics in the armed forces to attend church parades "as an act of service." The original law, he said, exempted them from this on grounds of conscience.

Under the new law, among the rights which Protestants will enjoy for the first time are those of worshipping publicly, putting signs on their churches and listing the time of services, conducting schools and seminaries for their own members, distributing books to their members and having their own cemeteries. (BP)

Caudill Recuperating in Havana Following Major Eye Operation

Southern Baptist Missionary Herbert Caudill, under house arrest in Havana, Cuba, is gradually recuperating from major eye surgery and hopes to be reading again soon.

Caudill reported on his health in a letter to Dick H. Hall, Jr., vice president of Atlanta Baptist College and former pastor of First Baptist Church, Decatur, Georgia.

Caudill is under house arrest after more than two years in Cuba prisons for alleged currency exchange violations.

"I see fairly well with the eye recently operated on, but cannot read very well," Caudill wrote to Hall. "I suppose that will be remedied when new glasses are prescribed . . . probably sometime in June."

"I was examined by ophthalmologists



Georgetown Orientation

Miss Lina Lyons of Louisville (right), incoming student at Georgetown College, chats with sophomore Miss Sally Zartman during a recent orientation session for freshmen students at the Baptist School. Almost 150 students and their parents attended the orientation, which was designed to acquaint both students and parents with various aspects of college life. A second orientation will be held this month.

. . . who found the condition favorable a little over two months after the operation," Caudill said in the letter.

An Emory University eye surgeon, Dr. William Hagler, went to Havana in March to perform the delicate surgery on Caudill.

Caudill's son-in-law, David Fite, is still in a Cuban prison under the same charges. Both their wives are also in Havana.

Caudill's letter also included what Hall called "one of the finest documents of faith that I have ever seen."

The imprisoned missionary first expressed appreciation for the prayers of multitudes of people. "It is hard to be what we feel we ought to be when we have the assurance that thousands of people are letting their voices be lifted up for us day and night in prayer," Caudill wrote.

"We also have tried to be faithful in prayer for them and for those who need our prayers even more, those who do not know and consider the value of prayer." (BP)

HELP WANTED—Nurse for Glen Dale Baptist Children's Home, Glen Dale, Kentucky. LPN preferred but not required. Contact Ralph T. McConnell, superintendent. Phone 854-2341.

Oklahoma Association Protests Taxation of Missionary's Home

An appeal has been filed in Seminole County District Court at Wewoka, Oklahoma, protesting the assessment of ad valorem taxes on the home of L. M. Norwood, superintendent of missions for the South Canadian Baptist Association.

By a vote of two to one, the Seminole County Board of Equalization had upheld the assessing of the Baptist association-owned property for taxation by the Seminole County tax assessor.

It marks the first time that a Baptist associational missionary's house has been listed on the tax rolls in the county even though the association has owned property here for more than 10 years.

"We will protest this to the state Supreme Court if necessary," Norwood said. "There is no proof that this same action is being done anywhere in the state except in Seminole County and in this specific case."

The equalization board indicated it based its action on a state attorney general's opinion which stated that any church property not used exclusively for religious purposes was subject to county ad valorem tax.

The tax assessor told the board that if the opinion was strictly followed, all church-owned housing for ministers in Seminole County would be subject to taxation.

A. C. Kidd, attorney for South Canadian Baptist Association, disagreed and cited the section of the state constitution

tion exempting educational, religious and fraternal organizations' property from taxation.

Kidd said numerous state Supreme Court decisions have backed up exempting fraternal organizations, but this specific issue has never been taken to the high court because "no one has been presumptuous enough to tax church parsonages."

The dissenting vote on the equalization board was cast by C. B. Stobough of Wewoka who noted that the home of his (Methodist) church's district superintendent in another county is not on the tax rolls, and he didn't think the Baptist missionary's home should be taxed either.

Chairman of the board, Rudolph Black said he believed only one church-owned residence per church should be exempted from taxes. (BP)

Kentuckians Attend Believers' Church Sessions

Kentucky Baptists were well represented in the first national Conference on the Concept of the Believers' Church, which met June 26-30 on the campus of Southern Baptist Theological Seminary, Louisville.

Several Baptist pastors in the state were among the 150 churchmen from 12 different denominations of the believers' church tradition who registered for the five-day meeting. Conference director was James Leo Garrett, professor of Christian theology at the seminary.

The Conference was correctly described as "historic" and "momentous" by several speakers during the closing session; it was believed to be the first time that representatives of this branch of Protestantism had met to discuss their common heritage and theological ideas.

The believers' church is commonly described as that branch of Protestantism which traces its beginnings to the "radical reformers" of the 15th century Prot-



Bratcher Honored

Robert G. Bratcher, native Kentuckian who serves as special translations secretary for the American Bible Society, New York City, speaks at a special ceremony honoring him for his translation of GOOD NEWS FOR MODERN MAN. The new translation of the New Testament has become a runaway best seller since its publication by the ABS last September. Already more than 3,000,000 copies of the translation have been sold, and orders are still coming in at the rate of 30,000 per day.

estant Reformation. This group advocated complete separation of church and state and baptism for mature, committed believers only, while classical figures of the Reformation such as Luther and Calvin retained infant baptism and the union of church and state.

Other emphases of the believers' church tradition, of which Baptists are considered a part, include separation from the world, the priesthood of all believers, and evangelism and missions.

Denominations represented at the Conference included American, Canadian, Southern, General and Regular Baptists; Quaker; Brethren; Disciples of Christ; Church of Christ; Mennonite; Church of God (Anderson, Indiana) and Assembly of God.

Also attending the sessions were official observers from the ecumenical departments of the National Council of Churches, the World Council of Churches and the Roman Catholic Bishops' Commission.

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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for July 23, 1967)

INTERNATIONAL SERIES

THE GOSPEL GOES TO EUROPE

This lesson is taken from Paul's second missionary journey, the purpose of which, according to the Apostle himself, was to "visit our brethren in every city where we have preached the word of the Lord, and see how they do." It is a very interesting story because it tells us about the entrance of the gospel of Christ into Europe.

Acts 15:36-41

All great men are hard workers. However, they also know the importance of occasional periods for rest, relaxation, fellowship with family and friends, and a renewal of life's energies. Such a period Paul enjoyed in Antioch, though for how long we are not informed. Presently he was longing to revisit, review and revive the churches which the Lord had enabled them to establish in those regions where they had previously ministered the Word.

When Paul proposed to Barnabas that they should go again and visit the brethren in every city where they had preached the Word of God, won men to Christ and founded churches, Barnabas was quite willing to go. He suggested that they take John Mark with them.

Thinking it unwise to do so, in view of his departure during the previous journey, Paul refused to take him along. The contention between them over this matter became so heated that these two ardent missionaries decided to part company and to go their separate ways. So Paul chose Silas as his companion, while Barnabas took Mark and went in another direction. Thus God overruled this difficulty between His servants for His own glory and for the furtherance of the gospel of Christ.

Acts 16:6-12

Paul frequently planned a course which he was not permitted to pursue. When he set his heart upon going northward, with a sincere desire to serve his Lord, it was not a pleasant experience to have the door shut in his face.

Much of Paul's life was a patch-work of revised plans because of divine intervention. What he wanted to do was not always what God wanted him to do. In spite of his disappointments, Paul main-

tained the conviction that God had a plan for his life, a pattern for his character, and an ideal for every soul. He fully believed that God would lead him in the way that was best for him. Since He had directed him to Troas, he believed that there was something there which was worth discovering.

Very few people, if any, have an opportunity to live their lives on the basis of their first choices. Most of us know something of broken plans, frustrated ambitions, and promising doors being closed just when we were about to pass through them. But, when God closes one door, He opens another. The meaning of the closed door may be that God wants us somewhere else. He needs our service and He knows best where He wants us to be. He knows where each Christian is needed most, and He alone can direct to that place. It is al-

ways a mark of wisdom, as well as a beautiful Christian spirit, when one yields his wishes to the will of God.

When he landed in Troas, it would have been easy for Paul to have felt sorry for himself, but he did not. On his first night there, he had a vision of a European, standing with outstretched arms, begging: "Come over into Macedonia, and help us." This vision made clear to him the meaning of the closed doors. When morning came, he told his companions what he had seen the night before. Before noon Paul and his party, in which Luke was then included, were on the water sailing to Europe. Paul's unhesitating obedience brought prompt prosperity and the voyage was accomplished in two days. God always does His part when His children do their part.

When these missionaries arrived in the noted city of Philippi, they hunted the prayer-meeting group. What crowd do you seek when you are in a strange place? The answer to that question will reveal your true character.

LIFE AND WORK

MORALITY AMONG CHURCH MEMBERS

I Corinthians 5

At the same time that trade flourished and wealth was multiplied in the corrupt and wicked city of Corinth, men and morals decayed. The atmosphere of sexual license prevailed in the city to such an extent that 1,000 priestesses were practicing prostitutes at the temple of Aphrodite, the goddess of love.

I. The Scandal (I Corinthians 5:1-5)

It was a widely known and an undisputed fact that there was in the church at Corinth a notorious case of bold and brazen incestuous immorality involving a son and his stepmother. The shocking thing about this revolting indecency and terribly abominable affair was the almost unbelievable attitude of the church members toward it. Whereas, this sin was forbidden by both the Jewish and the Roman laws, and was an abomination in the sight of God, the members of the church did not show any disposition to deal with this scandalous and disgraceful conduct of one of their members.

It is a tragic situation when a church countenances and condones such unbecoming conduct on the part of a member or members that even the heathen abhor and refuse to tolerate. Needless to say, the tolerant attitude of the members toward this case of flagrant depravity destroyed their influence over the pagan unbelievers around them.

Seemingly, the members of the church did not have any compunction of con-

science or sense of shame over this case of disgraceful licentiousness. While tolerating within their organization that which even the heathen abhorred, due to their complacency, they were elated with the conceit of their good estate. Instead of mourning over the downfall of one of their members and the scandal which he had brought upon their church, the proud members went right on pretending that everything was all right.

II. The Suggestion (I Corinthians 5:6-8)

With righteous indignation Paul reproved the church for her failure to do her duty in disciplining this sinful member. Evidently, the woman in the case was not a church member, and outside their jurisdiction, because Paul's suggestion as to disciplinary procedure was against the man alone.

In order to avert further contamina-

tion, Paul suggested the removal of the offending and impenitent member. This suggestion sounds so drastic that many church members today refuse to follow his instructions and boast of their unwillingness to do what the Scriptures require in this regard. It is not surprising, therefore, that the difference between many church members and those about them who have never made any profession of faith in Christ is imperceptible.

III. The Separation

(I Corinthians 5:9-13)

A church cannot be strong and Christ-honoring that does not maintain both doctrinal and moral purity. Correct thinking and proper living are very important, and it would be impossible to overemphasize them. Church members must not only live right themselves,

but they must refuse to associate with intimately, or to shelter within the church those who indulge in fornication, covetousness, extortion or idolatry. These things have no place in the lives of God's children, who are in the fellowship of the churches.

Failure to live a separated or yielded life is one of the greatest weaknesses of Christians today. Lack of separation on their part impedes the progress of the Lord's work. Several years ago, a Chinese lady, who was a devoted Christian, came to the United States for Bible instruction. Later she was asked if she would not be happy to have her brothers, who were engaged in Christian work in Ghana, to come to this country for additional preparation. She raised her hands, and, with horror written on her face, she said, "No, no, I would not want them to come and see the way American Christians live!"

Graham Says He's Been "Converted" on U.S. Poverty War

by W. Barry Garrett

Billy Graham, world-renowned Southern Baptist evangelist, came to Capitol Hill at Washington and proclaimed, "I am a convert" to the nation's war on poverty.

"This is the first time in 17 years," Graham said, "that I have come to Washington to speak for or against a government program." But now, he continued, "I have come to speak to various Congressmen in favor of the poverty program."

The evangelist addressed nearly 200 persons at a luncheon in the Rayburn House Office Building. Among those present were over 100 Congressmen, both Republicans and Democrats, and 45 of the nation's leading businessmen.

Visited LBJ

Graham came to the luncheon after a lengthy visit with President Lyndon B. Johnson at the White House. He was on his way to London for a long-standing engagement there.

Shriver explained that Graham's visit had no political significance, that it was an "accident" that he was in town at this time, and that "he just dropped in to have lunch with us."

The coincidence was that the evangelist's visit came at a time when both the Senate and the House of Representatives were holding hearings and con-

sidering renewal of the Economic Opportunity Act (War on Poverty).

Both the Office of Economic Opportunity and Shriver had been under heavy attack in recent weeks by Republicans and others who want to make changes in the program.

The immediate occasion of the luncheon was the showing of a film made three weeks earlier during a Shriver-Graham tour of poverty areas in North Carolina.

Graham was outspoken in defense of Shriver whom he described as one of the most dedicated men in America. He was equally as enthusiastic about the War on Poverty. Proclaiming that the War on Poverty should not be bogged down in partisan politics, Graham said that this is a national need that requires the action of government.

When the War on Poverty first began, he explained, "I was against it, but now I am for it."

The reason for his conversion, he said, was an intense study of the Bible on the subject of poverty coupled with

a study of the program of the Office of Economic Opportunity. (BP)

Holmes to Head Mercer's Atlanta Development Plan

Thomas J. Holmes, assistant to the president at Mercer University in Macon, Georgia, will move to Atlanta July 1 to lead an expanded development program in the metropolitan Atlanta area.

Holmes, former pastor of the Tattall Square Baptist Church in Macon, will direct a special campaign to raise \$1,500,000 for the Southern School of Pharmacy, a division of Mercer. He will also enlarge Mercer's general development program.

The pharmacy school has purchased a new site in DeKalb County and hopes to begin construction on a new campus early in 1968. (BP)

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T. J. Barksdale, Long-time Louisville Pastor, Dies

T. J. Barksdale, pastor of Calvary Baptist Church, Louisville, for 50 years before his retirement last year, died June 26. He was 88.

The long-time Calvary pastor was ordained to the ministry in his home state of Mississippi in 1902. He moved to Louisville and the Calvary pastorate in 1916 after serving as pastor of rural churches in Mississippi and Elizabethtown and West Point, Kentucky.

Barksdale was a former moderator of Long Run Baptist Association, former president of the Louisville Baptist Ministers' Conference, and former member of the board of trustees of the Home Mission Board, Atlanta.

Funeral services were held June 28 at St. Matthews Baptist Church, where he had been a member since retiring from the Calvary pastorate. Burial was in Louisville's Cave Hill Cemetery.

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Two Nuns Speak to Shawnee Church On Catholic Ministry to Baptists

Shawnee Baptist Church, Louisville, recently gave a warm reception to two Catholic nuns who had been invited by the church to speak about a Catholic ministry to Baptists attending a school for juvenile delinquent girls.

The nuns—Sister Anna Joseph and Sister Patrice of the Order of the Good Shepherd—told about their work at Louisville's Maryhurst School, where 18 of the 50 girls enrolled are Baptists. Theme of the Wednesday night service at which they spoke was "A Catholic Ministry to Baptists."

Shawnee Pastor Donald S. Whitehouse said his church invited the sisters to speak at the service in order that it might learn more about its responsibility in ministering to the students at the school.

"We realized that here was a ministry being performed by Catholics for Baptists," the Shawnee pastor continued. "We also realized that we had a responsibility for these students."

In her speech Sister Anna Joseph urged the Baptist church members to take a personal interest in the girls attending the school, to invite them into their homes and to show them the joys of Christian family life. Most of the girls come from broken homes and are

referred to the school by court order because of truancy from home or school.

Whitehouse said that the response of the church was "very wholesome" and that the church members were "tremendously impressed by the nuns."

Sister Anna Joseph said she was likewise impressed by the church and the sincerity and warmth of the members' response. "Ten years ago we wouldn't have been asked nor could we have gone to such a Baptist service," she said.



CHURCH TOUR—Donald S. Whitehouse, pastor of Shawnee Baptist Church, Louisville, conducts a tour of the church property for Sister Anna Joseph and Sister Patrice, who spoke during Wednesday night services at the church.

16-Year-Old G.A. Dies from Kidney Ailment

Miss Janet Ayres Nave, an active member of the Midway, Kentucky, Baptist Church, died during June following a three-year battle with a kidney disorder.

During her illness she underwent surgery 14 times and received numerous kidney transplants and treatments. Although she was bed-ridden most of this time, she passed several steps in her Girls' Auxiliary work and managed to keep up with her studies in school by taking classes over the telephone and

completing assignments at home and in the hospital.

She is survived by her parents, Mr. and Mrs. Charles Nave; a brother, Charles; and her grandmother, Mrs. Mabel Bain, all of Midway.

Pleasant Grove, Owensboro, Experiences Growth

According to Pastor Duncan J. Smith, the Pleasant Grove Baptist Church, Route 5, Owensboro, has experienced unusual growth in the past several months. There has been a 30% increase in attendance in Sunday School since the beginning of the year, and on a recent Sunday there were seven additions to the church, six by profession of faith.

Pastor Smith also reports an unusual vacation Bible school in which there was an average attendance of 99. A most unusual record was a perfect attendance of every pupil enrolled in the Intermediate and Junior Departments. The vacation Bible school was blessed by five professions of faith.

Berry Goes to SBC Post

Kendall Berry, prominent Baptist businessman and banker from Blytheville, Arkansas, has been named executive secretary of the Southern Baptist Foundation, Nashville. A former weekly newspaper editor and publisher, Berry is serving presently as chairman of the finance committee of the board of trustees of Southwestern Seminary at Fort Worth. As new SBC foundation executive, he succeeds J. W. Storer, who retires August 1.

Evangelism

Invitation to Attend Crusade Rally

Louisville—July 28

The Long Run Association has asked me to extend to every Baptist in Kentucky a special invitation to attend the Crusades Rally, which they will hold in Durrett High School Stadium, Louisville, on Friday evening, July 28, 1967.

This Rally will feature the personalities from Central and South America who will be here to attend the Central Committee meeting of the 1969 Crusade of the Americas. Dr. Rubens Lopes from Brazil, president of the Crusade, will be the main speaker. Choirs of the Louisville churches are being enlisted to sing for this occasion.

We, of the North American continent, need the spiritual revival which is surging through the countries to the south of us. At this Rally, you will meet the men leading in this spiritual revival and evangelistic effort. You will hear at least three of them tell what God is doing in their country.

Plan for two or more cars to come from your association. You laymen and women, as well as preachers, should take advantage of this opportunity to have the fires of evangelism kindled in your hearts.

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Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

25 YEARS AGO July 9, 1942

John R. Sampey, retiring president of the Southern Baptist Seminary in Louisville, was the speaker at the centennial celebration of the Versailles Baptist Church in Woodford County, Kentucky, on June 28.

After 23 years of service as print shop foreman for the *Western Recorder*, John Miller died at age 70 at Kentucky Baptist Hospital in Louisville, on July 4. The lifetime work of Miller was that of a master printer. Before he came into the service of Kentucky Baptist publications, he held a position with the *Courier-Journal* Job Printing Company.

50 YEARS AGO July 12, 1917

The Kentucky Baptist Children's Home at Dawson Springs, Kentucky,

after two years in operation, was caring for 100 children.

W. M. Nevins was installed as pastor of East Baptist Church in Louisville on July 8.

The Pulaski County W.M.U. meeting was held with Science Hill on June 12. One encouraging factor for the women was the Sunday Egg Offering that year, totaling nearly \$60.00, the best yet made through the Sunday Egg envelopes.

125 Years Ago July 14, 1842

A series of meetings were held at the Rolling Fork meeting-house in Casey County during which 57 persons united with the church, announced Brother J. C. Postman.

Elder J. G. Howard resigned as pastor of the Owensboro Church, Owensboro, Kentucky.

The Eternal City

John, the beloved disciple, in Revelations 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolite, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of



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KENTUCKY BAPTISTS AT WORK

Church Music

Church Orchestra to be Featured at Cedarmore

by Eugene F. Quinn

A church orchestra will be organized at the Youth Music Assembly, July 24-28, at Cedarmore. The director will be George Mills, of Glendale Baptist Church, Bowling Green. Mills is director of the high school band in Bowling Green and minister of music at Glendale.

The orchestra will enrich the congregational singing, worship, and choral music, during that week. It will also give the instrumentalist additional experience in playing for Christian services, and getting acquainted with the materials published for use in church services.

All persons who play orchestral instruments are urged to bring them when they attend the assembly in July.

James Woodward to Direct Music Assembly Choir Concert

The 200-voice concert choir of the Youth Music Assembly on July 24-28, at Cedarmore, will be conducted by James Woodward. He is a graduate of the University of Kentucky and Southern Baptist Theological Seminary and is now director of the church music department of the Oklahoma Baptist University, Shawnee.

Frank Longino Pastors August Junior Music Camp

The Junior Music Camp, at Cedarmore on August 7-11, will have Frank Longino of Glasgow as camp pastor. Longino is a capable pianist and music leader. While serving as a pastor in Oakland in Warren County and presently at Calvary Baptist Church in Glasgow, he has served respectively as associational music director, first in Warren Association and now in Liberty Association.

ATTENTION — Juniors and leaders: July 24, is the deadline for reservations for the Junior Music Camp to be held August 7-11. You may already be too late to get into the camp, but submit your request anyway.

Mrs. Haskell Boyter Conducts Choir Leader's Clinic, August 11-12

All Kentucky choir leaders are invited to obtain reservations for a clinic with Mrs. Haskell Boyter. The clinic convenes at Camp Joy, Brownsville, on August 11, at 8:00 p.m. and concludes on August 12 at lunch.

Mrs. Boyter is a renowned clinician on creative and effective methods and materials for graded choirs.

Reservations for overnight accommodations should be sent to Jack C. Duvall, director, First Baptist Church, Bowling Green.

Our Gratitude for the Free Baptist Hymnals

We Kentuckians extend our gratitude to W. Hines Sims for donating 25 Baptist Hymnals each to 88 new churches and missions in Kentucky since January 1, 1962. The church music department of the Baptist Sunday School Board has thus distributed 2,200 brand new Baptist hymnals at a cost to them of \$2,851.20.

Thank you, Dr. Sims, for this contribution in helping new churches to start with a good music beginning in these new situations.



Mills



Woodward



Longino



Boyter

Woman's Missionary Union

Something Special

by Anna Mary Hack

Summer is such a special time for Sunbeams. The five-year-olds are excited about starting to school, while the six-, seven-, and eight-year-olds are excited about being out of school. The summer brings an observance of Christmas in August, in which the Sunbeams share gifts with friends they do not

know. Summer brings day camping opportunities for world friends, and brings Focus Week for all Sunbeams.

Since summer is a special season for Sunbeams, it seems that for their sake, you should seek to show them what a select squad they are. There is never a scarcity of Sunbeams, for any place that has a seesaw, slide, swing, or sandbox, is sure to produce several. During Focus Week, August 13-19, take special notice of the Sunbeams in your church.

Become acquainted with those leaders who work—without salary—learning songs, stories, and secrets of guiding children. Remember these leaders and children in prayer. Offer your support as these leaders strive to serve our Saviour through the mission education of our children.

Sunday School

Announcing . . . Area Growth Workshops

by Roy Boatwright

The Sunday School department is happy to announce three Area Growth Workshops to be held in September, 1967. The following is a list of the places, visiting conference leaders and speakers:

Mayfield, First Baptist—September 1-2
Chester Vaughn, Baptist Sunday School Board, and Lawson Hatfield, Little Rock, Arkansas.

Cedarmore Baptist Assembly—September 8-9. Kenneth Dean, Baptist Sunday School Board and James Currin, Indianapolis, Indiana

Harlan, Harlan Baptist Church—September 15-16. Chester Vaughn, Baptist Sunday School Board, and Frank Voight, Richmond, Virginia

The program begins on Friday night and closes Saturday noon. It is designed primarily for Pastors, Sunday School Superintendents and Ministers of Education. It is hoped that we will dig deep into the ideas of leading our people to reach additional people for Sunday school and increase the quality of our work.

Now is the time to check on your calendar the date and place and make plans to attend.



Dean



Garrett

Brotherhood

Garrett to Speak At Missions Conference

by Forrest Sawyer

July 31-August 4 are the dates for the second annual World Missions Conference to be held at Cedarmore.

The theme for the Conference this year is "That the World May Know Him." A song by that title written by Bob Entekin will be featured throughout the Conference.

One of the missionary personalities who will be appearing on the program will be Marvin L. Garrett, who serves in Umtali, Rhodesia.

Families planning to attend the Conference will find supervision for the children from 8:30 in the morning until 12:05, Tuesday through Friday and each evening from 7:15 until 9:05 p.m. Boys nine years and older will be expected to attend Royal Ambassador camp and girls ten years and older will be expected to attend the G.A. camps.

In addition to the "missionaries" who are Home and Foreign Mission Board appointees, every session will, in some way, feature one of our own associational or district missionaries here in Kentucky.

Reservations for the Conference should be made directly with Marvin L. Byrdwell, manager, Cedarmore Baptist Assembly, Bagdad.

Annuity

The Underpaid Pastor

by A. W. Walker

Although the average income has risen steadily in recent years, many of our pastors have great difficulty in making ends meet. A few in our largest churches are adequately paid; but the vast ma-

majority are caught up in the web of inflated prices. They must rear and try to educate their children on inadequate salaries. This leaves no opportunity for savings against a rainy day nor provision for retirement.

While teachers in our schools and colleges have been receiving annual raises from 3% to 7%—enough to keep up with inflation—many of our pastors and church employees have not received such raises. Because of the inflation rate each year it means that the church employee who did not get a raise in salary actually received a CUT.

Most groups of workers have their unions or teachers' associations working in their behalf. But in the case of the average pastor or church employee, it is left up to the judgement of the church budget committee.

The Annuity Board is suggesting that this year budget committees consider in addition to raises in salaries at least sufficient to offset inflation that they also set aside 10% of the entire salary (not just the \$4,000 as is done now) for retirement.* There are supplemental plans in addition to the basic plan that are now in use that we would like to explain and give information on.

Please contact us at our office in the Baptist Building at Middletown.

* Churches whose salaries are now less than \$4,000 annually are encouraged to pay 10% on the \$4,000 in the basic plan. The Kentucky Baptist Convention will pay matching Convention dues on the same basis as used by the church.

Training Union

New Plan Helps Churches Advance in Training

by Eldon Boone

Advance in Church Training (ACT) is a plan designed to help a church meet its individual training needs. It is a

practical and comprehensive plan to reach church members for training.

ACT is flexible. Any church, regardless of size or location, can use ACT to build its own plan. It is comprehensive, dealing with advance in all three divisions—

New Church Member Orientation, Church Member Training, and Church Leader Training. It is person oriented. The emphasis is upon meeting the training needs and spiritual development of each church member. Growth in the Training Union organization should come when personal needs are met.

ACT deals with concepts, principles, and procedures which can be effective

in any church. Some parts of the plan may be used the year-round; others when major thrusts are needed.

Adults, young people, and intermediate age groups are majored on in ACT. Special groups with training needs known as Advance Groups are utilized. Resources are available to help each church. Steps are suggested for the successful use of this plan. In the next three issues information will be presented on "Training Needs Determine Advance Groups," "Resource Materials," and "Implementing ACT in your Church."

Free copies of the tract are available from the Kentucky Training Union Department, Middletown, Kentucky 40043.

Stewardship

Cooperative Program Reaches Around the World

by Michael L. Speer

The following testimony comes from Paul Shaver, a postman from Bowling Green. Mr. Shaver is a member of the First Baptist Church, where he is a deacon, Sunday School teacher and chairman of the missions committee.

"Giving through the Cooperative Program gives me the wonderful opportunity to extend my hand across my home town, throughout my country, and around the world. In this way I say with all my heart to all peoples everywhere, 'Come let us have fellowship with one another and with God.' It is this fellowship that sustains my own soul and I believe that it brings the real peace that was meant for all mankind. Through the Cooperative Program I put this conviction into action."

The budget year for 1966-67 is quickly drawing to a close. The challenge of reaching a goal of \$3,500,000 is very much with us! At the close of the books on June 25, we were \$233,955 behind in the amount needed each month to reach this goal.

Can it be done? Of course it can! With people all over Kentucky extending hands across their home town, throughout their own country and around the world! Sharing Christ through the Cooperative Program.





Now, regardless of your age, when you are sick or injured...

COLLECT \$52.50...\$105...OR \$157.50 A WEEK, JUST LIKE WAGES, WHILE IN THE HOSPITAL

What if you should wake up to find yourself flat on your back in a hospital bed—and be there for weeks or even months? Think of all the things \$2,000 or \$5,000 or \$8,000 in extra spendable cash, over and above your hospital insurance, could mean.

Cash to make mortgage payments, buy food, meet car payments, pay for child care, school clothes—dozens of other expenses!

The American Republic "1-2-3 Direct Cash Plan" can pay you badly needed cash every week you are in the hospital, for up to a full year.

This service of Americare® is designed to go hand-in-hand with Medicare—or any other insurance you may now have.

Coverage is available in low-cost individual protection "units." Each

unit pays you \$52.50 per week actual cash (at the rate of \$7.50 a day) for every week you spend in the hospital due to accident or illness... as much as \$8,212.50 if you have the 3-Unit Plan and are hospitalized for a full year!

- **Cash is paid direct to you.** It is yours to spend in any way you please.

- **It is LifeGuarded® Protection.** It is Guaranteed Renewable and can be YOURS FOR LIFE as long as you make timely payment of the current premium. It can never be cancelled because of age, health or number of claims.

- **You are covered during any hospital confinement** for any accident from the date your policy is issued, and for any sickness that begins

after 30 days from date of issue. Unless, of course, your hospital care is due to war, mental disorder, maternity, dental work or when you are in a U. S. Government or Veterans Hospital.

- **NO MEDICAL EXAMINATION,** regardless of your age—and there is **NO AGE LIMIT.**

Protection That Pays

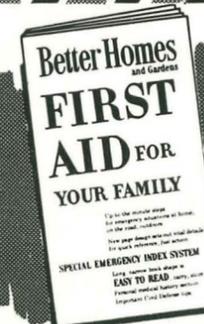
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