


WESTERN RECORDER
JULY 20, 1967



MR. AND MRS. DEWEY E. MERCER, missionaries on furlough from Japan, may now be addressed, c/o Ed Mercer, 213 N. Fifth Street, Central City, Kentucky 42330. Mercer, a native of Central City, was pastor of New Hope Baptist Church, Moorman, Kentucky, at the time of their missionary appointment in 1955.

RODERICK A. REID, 31, son of Mr. and Mrs. Orvil W. Reid, missionaries to Mexico, drowned June 19 at Gold Beach, Oregon. Reid was a school teacher and coach in Diamond, Missouri. The Orvil Reids may be addressed at Apartado 1436, Guadalajara, Jalisco, Mexico.

MRS. WILSON L. LOFLAND, 39, missionary to East Pakistan, died June 1 in Rockwall, Texas, after an illness of several months. Mr. and Mrs. Lofland had returned to the States for their first furlough in November, 1966, after a three-year term in East Pakistan. Mrs. Lofland was the former Teddy Smith, of Grand Prairie, Texas.

THE SIXTH ANNUAL PASTORS CONFERENCE will be held on the campus of the New Orleans Baptist Theological Seminary, July 17-21. The Conference, attended by pastors from all sections of the country, provides lectures, discussions, sermons, library study and fellowship with other pastors.

MR. AND MRS. EDWARD L. OLIVER, Baptist missionaries, will return to Japan during July, following furlough. Oliver is a native of Tampa, Florida. His wife is the former Susan Pyles of Louisville. They were appointed missionaries in 1950.

MR. AND MRS. WILLIAM C. WARMATH, missionaries to Japan, begin their four-month furlough in July. Both former Kentuckians, the Warmaths may be addressed c/o C. T. Warmath, Star Route, Mayfield, Kentucky.

CLEAR CREEK BAPTIST SCHOOL'S SENIOR CLASS presented the school with an outdoor pulpit built of brick and concrete to be installed in a natural outdoor amphitheater there.

MR. AND MRS. RICHARD D. CLEMENT, appointed foreign missionaries in 1965, are beginning their first term of evangelistic service in Ecuador, after completing a year of language study in Costa Rica.

MR. AND MRS. GERALD A. McNEELY, missionaries to Spain, are returning to the States for furlough in July. McNeely, a native of Louisville, was pastor of the Carlisle, Kentucky, Baptist Church when they were appointed in 1957. His wife, formerly June Hall, grew up in Stanford, Ky.

FOUR NEW STAFF MEMBERS have been added at Cumberland College for this fall. They are Mrs. George R. Casey and Mrs. Judith Mayfield Marshman, Corbin, Kentucky; Mrs. Howard Elliott, Knoxville, Tennessee; and Gordon Bocock, New Albany, Indiana.

VINE HILL BAPTIST CHURCH, Shepherdsville, Kentucky, established about 1880, observed a homecoming on June 28. Former pastor Truett Murphy was the speaker. James H. Duke, Jr., is the pastor.

RECENT REVIVAL SERVICES at the Gilead Baptist Church, Glendale, Kentucky, resulted in 25 decisions, 14 of which were professions of faith. Don M. Randolph was the evangelist; George W. Smith is pastor.

MR. AND MRS. WILLIAM A. COWLEY, missionaries to Nigeria, begin their furlough in the States in July. Cowley, a native of Meade County, Kentucky, was teaching at Georgetown College at the time of their appointment in 1955.

DR. T. D. BROWN, professor at Clear Creek for 10 years, died recently at Anderson, South Carolina, where he and Mrs. Brown have been living since he retired.

CARROLL H. ADAMS, a Cadiz, Kentucky native, presently a Baptist missionary journeyman, is returning to the States after two years of youth work in Guyana. Adams may be addressed at Route one, Cadiz, Kentucky.

WAYMAN W. HAYES has resigned as pastor of Mt. Pleasant Baptist Church, Elkhorn Association, to accept the pastorate of Northside Baptist Church in Winchester, Kentucky.

A NUMBER OF AUSTRALIAN BAPTIST EVANGELISTS of high spiritual caliber will be available to Americans during the Crusade to the Americas in 1969. Anyone interested in using these ministers may write to: Jack L. Hymer, Director, Pan-Australia Evangelistic Association, Box 238, Haymarket, New South Wales, Australia.

JOHN P. DUKE, dean of student affairs at Cumberland College, Williamsburg, Kentucky, received his doctoral degree in the field of student personnel services at the University of Mississippi on June 4. Duke, the former track and field coach at Cumberland, has been an instructor in health, physical education and education there for seven years.

JERRY CHILES of Falmouth, Kentucky, has become minister of music and youth at Woodland Avenue Baptist Church in Lexington. Chiles, a senior at Georgetown College, plans to begin seminary training in this field after graduation from college.

MR. AND MRS. MICHAEL H. WILSON, missionaries since 1960, are returning to Taiwan in July after their furlough in the States. Wilson teaches at Morrison Academy, a school for missionary children in Taichung. He is a native of Chillicothe, Ohio; his wife, the former Catherine Spillman, is a native of Trimble County, Kentucky.

It's Now or Never In American Race Relations

by BOB W. BROWN AND HENRY A. BUCHANAN

The racial crisis in Louisville, the riots in neighboring Cincinnati and the unresolved problems between the races present Baptists with unique responsibilities and opportunities. With Christian love as our highest motive and a ministry of reconciliation as our method, we should take creative action in bridging the chasm. After all, most of the people in Kentucky, white and Negro, are Baptists.

Leaders of the Kentucky Baptist Convention and the General Association of Baptists are engaged in dialogue now. We are looking forward to a joint session of the Conventions this fall. The Kentucky Baptist Convention has voted to investigate a merger and has employed a staff member to work with Negro Baptists.

These are progressive and encouraging moves toward understanding. But they are high level and of necessity removed from the real areas of contemporary concern. More basic areas of understanding must be found on the community level. The initiative in these local areas must be taken by white Baptists, clergy, and laity.

As we point toward the Crusade of the Americas in 1969, we ought to begin working and planning now for city-wide, county-wide, or area-wide Crusade type meetings led by white and Negro Baptists. Our interest in evangelism can transcend our racial differences. The ground work for these meetings should be laid immediately.

Our second area of cooperation should be in ministers' fellowship meetings. Every association should organize an integrated Baptist ministers' conference. The white and Negro ministers must get acquainted! They must pray together, sing together, and plan together. If the ministers develop a fellowship where problems can be faced, then answers can be found. Not all of the ministers from either racial group will participate, but some will. This will lead to some social life together and will forge chains of friendship capable of bearing the strains of social pressure.

We need to exchange pulpits across racial lines. The Negro churches and white churches need to worship together. We can begin with a pastoral exchange, but it is best if the congregations will worship together, too. Where this has been done, the members of both churches have experienced rich rewards in a spiritual union that transcends the most optimistic expectations.

In the fourth place we should discuss with our Negro churches the advisabil-

ity of our churches becoming dually-aligned in district associations. This would be a pioneering, ground-breaking experience for most of us, but it would have tremendous advantages. In fact, this step obviously is necessary before any state convention merger could be seriously considered.

Finally, for the sake of integrity, our KBC churches will have to adopt an open door policy. Many of them have done this, but this isn't generally known and thousands of Negro Baptists think they would be rebuffed at the door if they came to a white church. There are probably more white churches where Negroes would be welcome than any of us realize. Few of us have even

explored the question whether we would be welcome in the Negro churches.

Having worked with Negro Baptists in Lexington in all of these areas, we are confident that all of these steps are reasonable and necessary. Not that we have run the race, but we are making a start. Out of this experience we would like to make these observations. The Negro church is vitally important and socially relevant to the Negro church member. The Negro pastor holds a position of enviable esteem in the community as well as in the church. White Baptists have much to learn from meaningful association with their more colorful brethren.

Most Negroes are not anxious to join (Continued on page 13)

What Is The Purpose of The Lord's Supper?

by WAYNE E. WARD

Because many Christians have misunderstood the meaning of the Lord's Supper, they partake of it for the wrong purpose. Some churches have believed that it was a ritual which actually conveyed saving grace to a person. Others have thought that it was a kind of magical incantation which protected the person from harm or took away his sins. I can still remember the flight crew members, in World War II, who rushed down to the chapel to "get the wafer" before they went out on a dangerous flight. They tried hard not to sin afterward so that if they never came back from the mission, they would go out to meet God—free of sin!

But the purpose of the Supper grows out of its real meaning—to show forth the death of Christ as the central act of God's redeeming love at one time in history and to provide a way by which believers can continue to participate in that event spiritually, throughout all time!

This powerful sign which Jesus gave to his disciples does not point in one direction only—it points to the past, the present, and the future! It gathers up within its simple action and its ordinary elements the whole history of God's plan of redemption. As Jesus first gave the Supper on the night before his death, he was looking all the way back to the Passover, when God delivered his people from Egypt: "With desire I have desired to eat this passover with you before I suffer" (Luke 22:15). Jesus related this ancient history of the passover to his own suffering for the redemption of all mankind. Paul saw this clearly when he said, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (I Cor.

11:26). And Jesus made this past reference even more emphatic by calling the cup the "new covenant" in his blood. As the Passover led to the Old Covenant, so the death of Jesus led to the New Covenant. The Supper is a dramatic sign by which we remember what Jesus did to purchase our redemption: "This do in remembrance of me" (Luke 22:19; I Cor. 11:24, 25). Then, as we remember, we can enter spiritually into the meaning of Christ's death!

The sign of the Lord's Supper also points to the present: it is the "cup of blessing" which is the "communion of the blood of Christ," and it is the bread (or loaf) which is the "communion of the body of Christ" (I Cor. 10:16). This communion means that the many members are one body (I Cor. 10:17). In other words, the Lord's Supper must demonstrate the true unity of those who partake as members of the body of Christ or else they are mocking its meaning!

Finally, the Supper points to the future—"Ye do show the Lord's death till he come" (I Cor. 11:26). Every time the early Christians gathered to partake of the bread and the cup, they not only remembered the sacrifice of his body and his blood on Calvary for them—they remembered that he lived! He had triumphed over death, and he was coming again. Whenever they broke bread together, they were keenly aware of his presence through the Spirit, and they renewed the blessed hope of his return one day.

Whenever the Lord's Supper is observed, this is the meaning that must be preserved—the memory of his body and blood offered for our sins; the present reality of oneness in his body; and the certainty of his coming again!

WESTERN RECORDER

Earnestly Contend for the Faith Which was Once for All Delivered to the Saints—Jude 3

KENTUCKY BAPTIST BUILDING • MIDDLETOWN, KENTUCKY 40043

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Cost of making cuts must be assumed by those sending pictures for publication. When making change of address, please send a recent label from your paper and the new address, including ZIP Code.



A Disturbing Trend

The recent action of the General Board of the Baptist General Association of Virginia is revealing and disturbing. (See page 12 of this issue). The action, subject to approval of the General Association messengers this fall, would reduce the percentage of Cooperative Program gifts from Virginia to convention causes by 4½% in order to increase support to Virginia Baptist colleges by a similar amount. The news is revealing for what it says about the desperate financial needs of Baptist schools; it is disturbing in what it could do to Southern Baptist mission causes all over the world.

For Virginia it ought to be said that this is not a precedent setting action. Several other states, including Kentucky, have already done the same thing. To come at the very moment when so much is in the news about Baptist college finance makes it newsworthy, and the amount of the percentage change is larger than would ordinarily be expected.

Up to now Virginia has been one of the more generous states in the division of gifts between convention-wide and state causes. Only 3 other states are listed in the 1967 Southern Baptist handbook with larger percentages going to world missions. With the reduction of 4½% Virginia Baptists will still be giving 33½% to convention-wide causes which compares favorably with most states. In Kentucky this year we are sending only 32½% to convention causes.

The trend toward keeping more and more in the states and sending less and less for the rest of the world is not good. It marks a reversal of what we preached until a few years ago. Then we had the worthy goal of a 50-50 division between the state and convention causes. Now it is nearer two-thirds for the state and one-third for the rest of the world, and the end of the trend is not in sight.

The action of Virginia is further disturbing in light of the college picture there. If any state appears to be able to support her schools apart from reducing world mission gifts, Virginia appears to be one. This is a strong Baptist state which has only one senior college, the University of Richmond. This school has the third largest endowment of any Southern Baptist college and otherwise has enjoyed generous support.

Friends of the University of Richmond have recently observed that not only capital need funds but

additional funds for operation must be forthcoming. If this be true for this comparatively prosperous college, what about less favored Baptist colleges? If the University of Richmond can't make it without having to have funds presently used for other causes, who can?

One thing is becoming more and more obvious. Every dollar put on Baptist offering plates for causes beyond the local church would hardly be enough to finance adequately existing Baptist schools. We must then face the facts and adjust accordingly. We must do the best we can with what we have. This means we have to decide what part of our available resources can be used for higher education without severely injuring or destroying the rest of our mission ministry. The rest of what the schools need must come from somewhere else.

There is a position which says that higher education is to be ranked equally with missions and evangelism in the Baptist witness. The masses of Southern Baptists won't buy this. College education, as vital as it is to the Baptist witness, is hardly to be equated with preaching the gospel to those who never heard it or with direct evangelistic endeavors.

The organization of Baptists into conventions, state and southwide, was to do mission and evangelistic work. Baptist colleges, in the main, were begun to train Baptist preachers and missionaries to do this work. The need for such training continues to exist but is now being done more and more by seminaries. An increasing number of ministerial students are being trained in non-Baptist schools. To decrease support of world missions and evangelism in order to increase support of Baptist colleges is not in keeping with historic practices of Baptists.

The action of the Virginia General Board was contrary to the recommendation of the committee presenting the budget suggestions. Such action is all right so long as it is not the result of emotion and sentiment. A college president has good reasons for pleading for more support, but it is also possible for a popular president appealing to board members, many of whom are alumni or friends of the school, to gain support at the expense of other good causes. Somebody ought to be present to speak for the other causes dependent upon the Cooperative Program dollar before the final vote is taken.

Kentucky in the Summertime

Like Mary in the morning of the currently popular song, nothing is quite so lovely and beautiful as Kentucky in the summertime. Merely to be alive this time of year is to set the heart to singing and the soul to praising the Creator.

One of the many delights of denominational service is the privilege of traveling the length and breadth of our beautiful state. The variety and contrast of the Kentucky countryside are amazing. The mountains, covered with dark forests and in whose bosoms still lie huge deposits of black gold, remind one of the song of the psalmist, "I will lift mine eyes unto the hills, from whence cometh my help."

The rolling Bluegrass country, with its crystal clear streams and frolicking thoroughbreds, is more than legend claims. The knobs of Lincoln land with green hillsides and fertile fields make one wonder why the Lincolns ever left. And the flatlands of the river country of Western Kentucky, underlaid also with thick seams of coal, speak of plenty and prosperity.

Kentucky in the summertime also brings the hanging green beans, rosy red tomatoes, tender juicy corn and the other garden delights to be enjoyed now, and to be saved for tasty reminders of summer when the snow flies next winter. There is nothing so reassuring as full jars on pantry shelves, an overflowing cellar, corn in the crib, hay in the loft and a heart full of the Lord.

Summertime is also a holy time in Kentucky. The summer revival is still a great experience for many churches. Besides there are church homecomings and anniversary celebrations by the score. Vacation Bible school and summer assemblies are a

meaningful part of the summer for thousands of young people in Kentucky.

Summertime in Kentucky can also be a time of sharp contrast in weather. Often the clouds are few and far between, the sun shines too brightly upon my old Kentucky home and the thirsty roots of forests and fields pray in vain for water. Again as this summer, the clouds are more than generous and pour destruction, as well as life, upon the earth.

The recent heavy rains have made for a sure harvest for early crops on high land. However, late corn and soybeans in bottom lands are in pathetic shape. Some fields along streams are in the water, while others are badly washed and eroded. In some places the weeds are as tall as the corn and beans, with the prospect for cultivation any time soon very dim.

Droughts and floods are religious problems for many humble folk of God. A deeply rooted belief is that God turns the rain on and off as reward or punishment upon those who live by the soil.

While it is true as the song says that He sends the sunshine and the rain, the harvest's golden grain, it is also true that He sends the rain upon the just and the unjust. It is better not to make the weather too much a theological matter, lest the result be perplexity and frustration.

In the weather, as in all other experiences of man, there is a mystery in the love of God. Everything that happens to good and bad men doesn't make sense as far as human reason goes. But faith in the Lord teaches us that favorable or unfavorable weather can make us stronger spiritually, for God does work all things for good to those who love Him.

And who could but love Him in Kentucky in the summertime?

BAPTIST FORUM



Dismay At Dr. Ward's Position

Dear Editor:

I read with dismay the article "The Meaning of Baptism" in the June 22, 1967 issue of the *Western Recorder*.

Dr. Ward says in the second paragraph: "Anyone who stands up today and says that valid scriptural baptism can be performed only in the Baptist name or authority is flying in the face of Holy Scripture—and I would hate to be in his place!"

Surely Dr. Ward admits there must be authority from some source for administering this sacred ordinance. The question is, Where does it lie? Our Savior walked approximately 60 miles

to receive baptism at the hands of John the Baptist. He surely had "Both the valid personal experience of the believer in Christ and the proper public interpretation of its meaning to the community." The reason was solely one of authority.

John was the only man authorized by God to administer this rite, and Jesus recognized this authority. Jesus organized His Church from men who had been baptized by John and commissioned that church to go into all the world, make disciples, and baptize them. The commission and the promise of Christ's presence with her was to continue until the end of the age. The church has that

authority today. No one else has.

Baptist churches are the only ones who can make a valid claim to have originated with Christ. If the authority for scriptural baptism does not lie in a Baptist church, then where does it lie?

Dr. Ward states he would hate to be in the place of a man who recognizes that a Baptist church has authority from God to baptize disciples. If that is true, Dr. Ward does not desire to stand with a multitude of God's faithful servants down through the ages (including some of his predecessors at Southern Seminary) and with the vast majority of Southern Baptists today.

Columbus, Ky. James T. Garland

Autonomy of Churches and Associations

Dear Editor:

I read Dr. Wayne Ward's article on "Baptismal Authority" in the June 29th issue of the *Western Recorder* with much

(CONTINUED ON PAGE 13)



Second Miler

More than 400 friends of Christian Education have "paid in full" their original pledges to the CEA Campaign. We are most grateful for their love and faithfulness to their commitments. Of course, hardship has caused some to discontinue their pledges along the way, and others have passed on to Heaven. Some completed their pledges from their estates.

Now, we have asked all those who have "paid in full" their CEA pledges to go the second mile—that is, make a second pledge to run through the end of the campaign, December 31, 1969.

How about you? Are you one of these? Be a CEA Second Miler!

How about you? Did you have to discontinue your pledge—but now, as God has blessed you, you can pick it up again, as a "Second Miler" in this sense?

How about you? Did you not get in on this wonderful campaign which has brought or will bring more than \$3,500,000 to Christian schools, student centers, and missionary education camps (RA-GA)? Why not get in now—on the "second lap"? Just write Harold G. Sanders, Baptist Building, Middletown, Kentucky 40243, and say "I pledge \$_____ per month, per quarter, or per year, through December 31, 1969."

Kentucky Southern

We rejoice in the newspaper article which quoted Rollin S. Burhans, President of Kentucky Southern College, as saying that additional \$500,000 in large gifts has come in to (1) put the College through the summer, and (2) to complete the Student Building which was about 85% complete.

Every person who is a friend of Kentucky Southern rejoices, and continues to pray that they will complete their \$5,000,000 campaign (of which the recent gifts are a part)—the last \$2,000,000 of which has been pledged by V. V. Cooke.

The future of Kentucky Southern is considerably brighter today—and we rejoice!

Harold G. Sanders

Vacation Bible School Reports . . .

Within a few weeks we have received hundreds of Vacation Bible School reports. There are, however, many Bible Schools that have not been reported. We urge that all schools be reported immediately. Last year there were more than 1,700 Vacation Bible Schools. We hope to have 1,725 this year.

Kentucky Baptists Serve At Ridgecrest Conference

Three Kentucky Baptists will serve on the faculty of the annual Bible conference scheduled August 24-30 at Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

They are John R. Claypool, minister at Crescent Hill Baptist Church, Louisville, who will preach during evening services; James W. Cox, associate professor of preaching at Southern Baptist Seminary, Louisville, who will be one of the leaders in the Bible and life sessions; and James Leo Garrett, professor of Christian theology at the Louisville seminary, who will lead the Bible doctrine sessions.

A similar Bible conference will be held August 10-16 at Glorieta Baptist Assembly, Glorieta, New Mexico.

Both summer conferences are sponsored by the SBC Sunday School Bd., with Clifton J. Allen, editorial secretary of the Board, as general director.



Garrett



Cox



Claypool

WMU Conference Theme Is Ministry By Action

The 1967-68 WMU watchword and hymn will set the tone for Woman's Missionary Union conferences at Ridgecrest and Glorieta this summer. Theme for the conferences will be "Inasmuch," taken from the watchword, Matthew 25:40, to point up the denominational emphasis on ministering through mission action. Mission action is WMU's new program for witnessing and ministering to persons with special needs.

Workshops each afternoon will be led by writers of the new mission action guidance materials, which will be released July 15. Workshops will instruct women in setting up mission action groups, making personal and group preparation, surveying needs, planning, in-service training, and sharing. Workshops are planned to deal with each of five mission action group guides and **Mission Action Projects Guide.**

SBC Publications to Begin One Devotional Reading

Southern Baptists will have one set of daily devotional readings in Southern Baptist Convention publications beginning January 1.

Different readings now printed in Sunday School, Training Union, Woman's Missionary Union and Brotherhood periodicals will be coordinated beginning the first of the year.

Common readings will continue to be selected on the basis of their devotional content, with a key verse or text emphasized each day.

The multiplicity of readings in the different publications was the reason given for the change. Southern Baptist curriculum leaders felt the coordinated readings would receive a higher degree of readership than previous readings.

Coordinated readings will not be lesson-related. The Sunday School department of the Southern Baptist Sunday School Board cited different programs and curriculums as the factor which will prohibit making readings lesson-oriented, and such a program would require "a change of policy."

Cross references to the location of the missionary prayer calendar are to be printed in periodicals when the calendar is not printed.

As a part of a continuing Bible emphasis, the board's Training Union department will introduce in October, 1968, a course to develop skills in Bible usage. (BP)

Mrs. Roy Snider, writer of **Mission Action Projects Guide**, will lead the workshop on conducting short-term mission action activities. Suggestions in the projects guide will be helpful for leaders of WMS, GA and YWA and are appropriate for these groups.

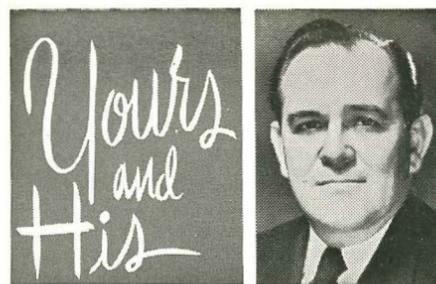
Mrs. Louis Wilkinson, author of **Mission Action Group Guide: Juvenile Rehabilitation**, will lead this conference.

Explaining possible mission action work with language groups will be Mrs. Sam Dunbar, author of **Mission Action Group Guide: Language Groups.**

Mrs. Robert Denny is writer of the mission action group guide dealing with ministries to internationals.

Mrs. Roy McGlamery, will direct the workshop based on **Mission Action Group Guide: The Sick.**

The workshop exploring **Mission Action Group Guide: Economically Disadvantaged** will be led by Mrs. Don Thompson.



"Why isn't he on a Board or an important Committee?" How many times have we heard that? Some capable layman, woman, or preacher or staff member—with talents to burn, and deep concern for our Baptist life—but NOT being used!

Right you are. But how can we correct it? We have a suggestion—YOU HELP US NOW!

The Committee on Nominations has considered this problem of finding our best qualified members of the Convention Committees, Boards, and Directors.

They said, "Let's ask Baptists of Kentucky to suggest names, and why."

Questionnaire in Recorder

So, on June 29, they ran a questionnaire in the Western Recorder, page 8, to make it easy for you to send in information about persons you think should be considered for these important positions of service.

CHECK BACK TO YOUR JUNE 29th ISSUE of the Western Recorder, and fill it out. If you have several persons, just write out similar information and send to my office, Kentucky Baptist Building, Middletown, Ky., 40243, and I will share with the Committee on Nominations, John Wood, chairman—pastor of First Church, Paducah. We want your ideas.

Straight to You

Each month we write straight to the pastors and a few other leaders about the Cooperative Program and CEA receipts for the month—we call it the Card-O-Gram.

This is your Card-O-Gram! We want every reader to know the great things that are happening, and the big, big challenge that is RIGHT ON TOP OF US NOW—TODAY—THIS MINUTE!

Our Convention Cooperative Program Goal for the year ending August 31 is \$3,500,000—3½ million dollars!—\$350,000 more than last year! And \$300,000 of that is going to build colleges, schools, and student centers!

We are increasing over last year—but right now, we are \$233,955 BEHIND THE GOAL! We are 5.45% above last year, but it takes 13%. Can we make it by August 31st? YES, IF you pray. Encourage your church to send all it can through the Cooperative Program for all Baptist missions here and abroad. Do it at your next business meeting. Pray now.

Harold G. Sanders

Seminar for Rural Youth To Be Held at Covington

A Mountain Youth Seminar designed to aid young people in their transition from rural life to that in the city will be held in Covington, July 27-30. North Bend and Campbell County Associations will host this seminar for older intermediates and young people. Those desiring reservations should send name, address, sex, and seven dollars to Rev. J. Edward Cunningham, 499 East High Street, Lexington. The seven dollars includes transportation from Lexington (Woodland Avenue Baptist Church), lunch on Friday, and a ticket to the ballgame. While in Covington the young people will stay with Baptist families in that area. Reservations must be made by July 21.

Foundation

Semi-Annual Report to Board of Directors

by James C. Austin

The following is an excerpt from our semi-annual report to our board of directors meeting on June 12, 1967.

"The Christian concept of life directs that we handle all earthly blessings with wisdom and unselfishness—that we relinquish our accumulated possessions at the end of life with constructive purpose.

Our Baptist forefathers founded, and we are supporting, institutions and causes that we believe rightly relate us to God and wisely benefit our fellow man.

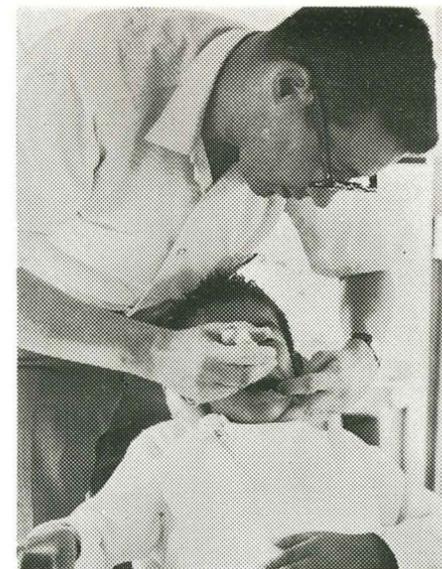
As executive secretary-treasurer of the Kentucky Baptist Foundation, it is my high privilege to come to know and to love persons of high motive, discerning thought, and a deep sense of total Christian stewardship—persons who attain a rewarding immortality and a lasting witness to the Lordship of Christ in their lives—persons who will benefit the Lord's work through living trusts and testamentary trusts administered by the Foundation.

Assets Over Four Million

The market value of all trust funds handled by the Foundation as of February 28, 1967, was \$4,119,056.19. This is an increase of \$349,409.42 since August 31, 1966 (first six months of this fiscal year).

The Foundation has received income in the amount of \$80,376.35 during the first six months. An additional \$39,117.01 was earned during the third quarter of this year (March, April and May).

. . . The Foundation secretary has spoken in many churches on the subject of stewardship of accumulated possessions. On many such occasions we show a film in Training Union and distribute literature."



Dental Missions

Dr. Dan White, Baptist dentist from Fort Worth, Texas, extracts the tooth of a young Latin boy. The youth was one of many treated during a 10-week medical-spiritual endeavor along the Rio Grande River border in South Texas. Dr. White and a crew of professional doctors of dentistry and medicine gave their vacations in Christian service in the South Texas area.

The Cover

OFF TO CAMP in high spirits is this eager Royal Ambassador, who is typical of the hundreds of R.A.'s in Kentucky who are attending camp this summer at Cedarmore Assembly, Bagdad. The Royal Ambassador camp season there began June 12 and will continue through August 26.

First Church, Scottsville, Calls Minister of Music

Ronald Baumgartner has resigned as minister of music at Hermitage Hills Baptist Church in Nashville, Tennessee, to accept the same position at First Baptist Church of Scottsville, Kentucky.

A native of Harrison, Tennessee, he is a graduate of Belmont College, Nashville. He and his wife, Mary Ruth, are the parents of two sons, Ricky and Allen.

At the Scottsville Church, Baumgartner will also supervise the ministry to youth of the congregation.

Bill R. Tichenor is pastor of Scottsville's First Baptist Church.



Baumgartner

Annuity

Pastoral Security

by A. W. Walker

Some of the unrest of the world seems to be creeping into our churches. I recently read an article in one of our state Baptist papers about "Firing of Pastors." The writer said, "The dismissal of a pastor is a serious matter.

It often reflects the failure to understand that God places (or is supposed to) a pastor in a given pulpit. He is also supposed to send him elsewhere.

"If the pastor should go, prayer by pastor and people will bring this to pass in due time."

The writer continues, "If many of the trends involved in the internal struggles in our churches are not reversed,

we will 'become as sounding brass or a tinkling cymbal.' Love will depart and our churches will become empty shells without the presence and power of the Holy Spirit.

"Another factor will be the continued drop-off in men answering the call to preach. Compassion creates an atmosphere in which God's voice can penetrate the wills of men with His call. Young men in a cold and strife-torn church will be tempted to say no to the call."

If our pastors are to do their best work, they need to feel the love and prayers of their people, and the people need to feel the love and concern of the pastors for their spiritual welfare.

A by-product of this loving concern between pastor and people is the feeling of security on the part of the pastor—secure in their love and provisions for his present salary and for his time of retirement. This may be done through our Baptist Annuity Board, which we represent.

Each pastor and church employee should be in the basic retirement plan. It is suggested because of what inflation is doing to our present program that each church through its budget committee consider setting aside an amount equal to 10% of the total salary for the retirement program.

Budget committees are urged to write us for further information.

ABC Agency Gives Vote of Confidence

Directors of the American Baptist (Convention) Home Mission Societies have given a vote of confidence to their nationwide director of evangelism, Jitsuo Morikawa, to his staff, and to his program.

The action was taken apparently to still criticism of the director and the activities of his division. Deep concern about the national evangelism program and its director was voiced recently by a group of New Jersey pastors, reported the ABC's official news service. These pastors spoke critically of excessive emphasis by the division and its director on social action rather than personal conversion, it was said.

Evangelism within the over 1½ million member denomination will be carried on through preaching missions and other regional activities, through visitation and Bible study, through art forms, and through individual witness in neighborhoods.

At the same time, a large number of American Baptists are interested in the 1969 Crusade of the Americas, despite action by the ABC general council not to take part officially. This participation was declined on advice of Evangelism Director Morikawa.—(EBPS)

Stimulating New Broadman Books for Summer Reading

THE CROSSES AT ZARIN

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This is religious fiction at its best! The action takes place during the time of Jesus's ministry with the climax at the crucifixion. Full of suspense and moving dialogue, this book causes the reader to experience the struggles, doubts, fears, and loves of a "Bible times" family. (26b) \$4.50

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Full of excitement and adventure, this modern-day story for adults and young people has a western setting. The confrontation of a sophisticated New York scientist and a friendly, humble Mexican family the week before Christmas, leads to some unexpected conclusions on the Arizona desert. (26b) \$1.95

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Samuel A. Cartledge

This is a careful explanation, from a conservative viewpoint, of the nature and purpose of the Bible. (26b) Paper, \$1.50

CAN I BELIEVE IN MIRACLES?

Ralph L. Murray

The miracles performed by Jesus were a witness to his divinity. This book interprets the miracles recorded by Mark and gives them meaning as they have relation to modern-day living. (26b) Paper, \$1.95

YOUR INFLUENCE IS SHOWING!

Leslie B. Flynn

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Kentucky Baptist

WESTERN RECORDER

BAPTIST BANNER AND WESTERN PIONEER

Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

50 YEARS AGO

July 19, 1917

Miss Mary Lyne, state Sunbeam leader, had just been appointed by the Foreign Mission Board as one of the four missionaries to China.

The W.M.U. reported that the new Baptist W.M.U. Training School at the corner of Preston and Broadway, Louisville, was almost completed.

Another Kentuckian, Miss Flora Dotson, Monticello, had been appointed as missionary to China.

14,794 Registered At SBC; Florida Tops Attendance

NASHVILLE (BP)—More Baptists from Florida attended the Southern Baptist Convention in Miami Beach than any other state.

A breakdown of registered messengers attending the convention was released here by the convention's registration secretary, W. Fred Kendall, executive secretary of the Tennessee Baptist Convention.

The final tabulation also reported that the final official registration figures at the convention totaled 14,794 messengers, slightly less than the unofficial hand count of more than 15,000 reported during the final session of the convention.

Of the 14,794 registered, Florida led the list with 1,726 messengers to the convention.

North Carolina was next with 1,452; South Carolina third with 1,353; Georgia fourth with 1,339; and Alabama fifth with 1,157 messengers.

Texas, the largest state in the SBC

125 YEARS AGO

July 21, 1842

Thomas S. Malcom was the evangelist at Second Baptist Church in Louisville in a revival effort which lasted more than 9 weeks and resulted in the receiving of 54 new members. This was four years after the church was formed with only 14 members. In 1849 the First and Second Baptist Churches merged, under the leadership of Thomas Smith, Jr., a pastor called by both churches at the same time. This church is now Walnut Street Baptist Church.

which often sends the most messengers to the convention, ranked sixth this year in the number of messengers, with 1,123. Tennessee was the only other state with more than 1,000 messengers, with 1,032 registered. Kentucky had 725 messengers at Miami Beach.

Of the 29 Baptist state conventions, only one, Alaska, was not represented at the convention. Seven messengers each attended from the Panama Canal Zone, and from Puerto Rico.

Secretary Sanders Writes

YOU CAN GIVE MORE IF YOU DARE! is a challenging lead article in the July, 1967, issue of the *Baptist Program* which is published in Nashville by the Executive Committee and sent to 50,000 leaders in all churches of the Southern Baptist Convention. The author is Harold G. Sanders, Executive Secretary-treasurer of the Kentucky Baptist Convention. Read this one.

LONG LINES . . .

PETTY PAPERWORK . . .

ACHING ARCHES . . .

All these await you if you are one of the ENTERING STUDENTS, UNIVERSITY OF KENTUCKY

But so does some welcome relief, in the form of a "Coke break," courtesy of the Baptist Student Union! When you came to Lexington to pre-register, stop by the Baptist Student Center, 371 S. Limestone, for free cokes, cookies, and conversation! We want to meet you!

REV. JOSEPH M. SMITH, Baptist University Minister

MISS JANICE ASHLEY, Assistant Director



David W. King (left), SBC missionary who will direct the new Baptist radio recording studio in Beirut, Lebanon, receives instructions on the use of a portable tape recorder from E. Wesley Miller, missionary radio-television representative for Europe and the Middle East. King recently spent several weeks in training with Miller at Ruschlikon, Switzerland.

Lancaster Celebrates 125th Anniversary

The Lancaster Baptist Church will observe its 125th Anniversary with a homecoming celebration on Sunday, July 23. The pastor, William G. Humphrey, says that several former pastors will be present. Among them are Roy M. Gabbert, bringing the morning message, Clarence D. Strother, giving a historical sketch of the church, and Elvis H. Egge, bringing the afternoon message.

Mid-Continent

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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for July 30, 1967)

INTERNATIONAL SERIES

RESPONSES TO THE GOSPEL

Acts 16:11-23

This lesson, taken from Paul's second missionary journey, is very interesting because it tells us about the entrance of the gospel of Christ into Europe, and its effectiveness in converting and transforming two people who were utterly different in their background and manner of life. One of them was Lydia, an Asiatic business woman, who specialized in selling purple cloth, and a demented, Greek slave girl, who brought her owners much financial gain through the telling of fortunes.

On his first night in Troas, Paul had a vision of a European, standing with outstretched arms, entreating him to "come over into Macedonia, and help us." In obedience to the call of God through this vision, Paul and his party were on the water sailing toward Europe before noon on the next day. Due to the favorable winds, the voyage was accomplished in two days. After they had landed at Neapolis, the port of Philippi, they immediately went into the strategic city.

It is interesting to observe the conduct of these missionaries, Paul and Silas, after their arrival in the noted city of Philippi. They hunted the prayer-meeting group. What crowd do you seek when you are in a strange city? The answer to that question will reveal your true character.

Having discovered that the city did not have a synagogue, on account of an insufficient number of Jews, they also learned that there was a place of prayer by the river side, just outside of the city, where a few devout persons were in the habit of meeting on the Sabbath. Thither the missionaries went, and there they found some God-fearing women gathered for prayer. These women did not know the true and living God in the pardon of their sins, but God knew all about their dissatisfaction with their religion and the longings of their hearts.

Among these women was Lydia, a successful business woman, a seller of purple. Quite likely she was honest and

moral, but, no matter how good she was, like all others, she was a sinner and needed salvation through Christ.

To Lydia and the other women Paul addressed himself, declaring the great truths of the gospel, respecting the salvation of sinners by Jesus Christ. It is necessary for people to hear the gospel if they are to be saved. "How shall they believe in him of whom they have not heard?" As Paul preached the gospel, the Lord opened Lydia's heart. The heart must be opened by an outside influence. Only God has the power to open the hearts of unbelievers, and He alone is able to deliver from the bondage of Satan. Happy is the Christian worker who has learned to yield himself to God as a channel through which He can work. The Lord enabled Lydia to understand the message of Paul and to yield her will to the will of the Lord.

When Lydia was saved, she immediately followed her Saviour in baptism. Her life was transformed and she became a faithful witness for Christ. As a result of her Christian influence the members of her family and household were saved. She also graciously extended cordial hospitality to the missionaries, and they rejoiced to abide in her house.

Lydia was certainly aware of the probable sacrifice which this step involved. Many, including her best customers in the city, would cease to associate and deal with her after it became known that she had aligned herself with these missionaries who were "everywhere spoken against." But none of these things interfered with her commitment to Christ and her devotion to His faithful servants.

In Philippi Paul and Silas also encountered a slave girl who possessed an evil spirit by which she charmed and astounded people. She was owned by a syndicate which derived large gain from her soothsaying. Repeatedly this poor fortune teller followed the missionaries, Paul and Silas, on their way

to the place of prayer, crying, "These men are the servants of the most high God, which show unto us the way of salvation." Her utterances became a great annoyance to them. Grieved at commendation from such an undesirable source, Paul turned and said to the evil spirit in her, "I command thee in the name of Jesus Christ to come out of her." After the evil spirit left the afflicted girl, she was not of any further use to the vicious men who had been exploiting her.

This loss of revenue so exasperated her owners that they stirred the rulers to action, and Paul and Silas were seized and dragged before the magistrates. There they were accused falsely of breaking the Roman law, teaching unlawful customs, causing disturbances, and sowing discord. In the unfair trial the accused were not permitted to speak for themselves. They were publicly and severely beaten with many stripes because of their faithfulness to Christ and His gospel.

With their backs raw and bleeding from the merciless beating which they had received, they were placed in the custody of the jailer for safekeeping. Entirely lacking in sympathetic kindness, the jailer thrust them into the foul and loathsome inner dungeon, fastened their feet in the stocks, and, without any thought of or concern about their suffering, went to sleep. Such conduct clearly revealed the natural enmity of the human heart toward God and His servants.

LIFE AND WORK

A Christian View of Sex

I Corinthians 6:9-20

Present day overexposure to filthy literature, pornography, and sex-stimulating movies, all of which are contributing to the lowering of moral standards and increasing of freedom from moral restraints, makes it mandatory that Christians study the Scriptures and learn from them the divine principles and guidelines for their lives in this realm, and then put them into practice. These pagan conceptions and our wicked environment are not going to contribute to an appreciation of the purity which Christ intended should

characterize the life of the believer.

I. The Conduct of the Christian (I Corinthians 6:9-14).

Paul informed the Corinthians that it was inconceivable that those who knew Christ as Saviour and Lord would continue their indulgence in immoral practices. He warned believers against lapsing into immorality, and admonished them to stern discipline and clean living. Paul urged them not to deceive themselves, for self-deception is the worst type of deception, by thinking that the children of God could or would live habitually in adultery, homosexuality or idolatry, or even become thieves, coveters, drunkards, revilers or extortioners.

Paul denied the contention of those who tried to justify their immorality by arguing that, since Christ had made them free, they were at liberty to do anything they pleased without blame. He readily admitted that they had a marvelous liberty in Christ, but denied that they were at liberty to be immoral or to do wrong. Distinguishing between liberty and license, Paul said, "All things are lawful unto me, but all things are not expedient." By "expedient" he meant profitable or helpful to self or to others. Nothing is expedient that will bring the testimony of a Christian into disrepute. A Christian does not have permission to indulge in sin or the right to exercise liberty to the point where his conduct would injure another. There is no justification for sexual license.

II. The Claim of the Christ (I Corinthians 6:15-20)

Because the Corinthian Christians lived in the midst of a people who practiced and vindicated licentiousness, Paul here placed strong emphasis on the fact that the human body is not designed for licentiousness, but that Christ has a just claim upon it, and rightfully expects it to be devoted to Him and His service. The very idea that a member of the body of Christ should indulge in unchastity is abhorrent. This great sin against self, others, and God has destroyed the influence of many Christians, and brought grief to multitudes, as well as to the heart of our Lord.

1. A personal realization.

"Ye are not your own." It should be evident to all that, since no one has created, sustained or redeemed himself, he cannot be his own. If "ye are not your own," you do not have any right to follow your own wayward will to the injury of self in the service of Satan.

2. A positive reason.

"For ye are bought with a price." If you are a child of God, you have been redeemed from the curse of the law, the wrath of God, and the vassalage of Satan. Since the Christian has been purchased (John 3:16, I Peter 1:18-19), he certainly does not belong to himself. When anything is bought, it becomes the

property of the purchaser. He certainly has a right to keep and use it, because he has purchased and paid for it. Christians must recognize, and acknowledge by their actions, that the Lord owns them, and, therefore, should control and use their bodies.

3. A persistent responsibility.

"Therefore glorify God in your body." Seemingly some have the attitude, "I can do what I please with my body." That attitude is wrong. When you abuse or misuse your body, you are abusing or misusing that which belongs to another. That which has been created for propagation, and the enrichment of mar-

riage, must not be defiled.

When the believer enters God's family, his body becomes the temple of the Holy Spirit. Indwelt by the Holy Spirit, he is not free to act as he pleases, but he is responsible for glorifying God. He gives you every beat of your heart and every breath of your lungs. He wants your body and He is entitled to it. He wants to work with your hands and speak with your tongue. Let Him use you for His glory. You can glorify God in your body by thinking of Him, adoring and declaring His perfections, praising His perfections, praising Him, and obeying Him.

House Passes Bill To Protect Flag

The U. S. House of Representatives has passed with an overwhelming majority and sent to the Senate a measure that would make it a federal crime to desecrate the United States flag.

Angered by recent flag-burning incidents, the House voted 385 to 16 to make it a federal offense punishable by a \$1,000 fine or a year in prison to "cast contempt" upon the flag "by publicly mutilating, defacing, defiling or trampling upon it."

The action took place following an emotion-charged debate on the necessity for such legislation. Some members of the House questioned the wisdom and constitutionality of the bill. A few said it was an unwise attempt to put down dissent on the war in Vietnam.

Judiciary Committee Chairman Emanuel Celler (D., N.Y.), who had voted the bill out of committee for action on the floor, voted against the bill in the final showdown. Earlier, Celler had called it "a bad bill" and said he doubted its constitutionality.

Rep. Roy A. Taylor (D., N. C.) told the House that it was "a disappointing state of national affairs" that legislation of this type was needed but that it seemed necessary "to curb a minority group of misguided Americans who do not yet know the meaning of citizen-

ship or patriotism."

"It is time for patriotic people to speak out," he urged, saying, "the voice of America must not be that of the pacifist, unpatriotic minority."

Rep. Benjamin Rosenthal (D., N. Y.) raised one of the lone voices against the bill, questioning its constitutionality and the ability of Congress to legislate respect for the flag.

"Tolerance of dissent—even of irrational dissent—is at the very heart of our form of government. To compromise that tolerance—as this measure would—is to weaken that which we should strengthen," he said.

"What disturbs me more than anything else," Rosenthal continued, "is that because a couple of kids in Central Park (New York City) engaged in what seems to me a rather stupid act, the whole foundation of this nation is shaking to the point that we are spending an entire afternoon enacting a bill of this type."

Rep. John Buchanan (R., Ala.) said there is no more forceful way for the American people to speak than through an act of Congress. "This body has the right and the duty to protect our flag. In passing this resolution we are saying, we love our country, we honor our flag," he declared. (BP)

CAMPBELLSVILLE ACCEPTING STUDENTS

It is not too late to plan to attend college.

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Virginia Budget Proposes SBC Cut, Would Increase College Support

A proposed \$4.6 million budget for 1968 which would decrease the percentage going to Southern Baptist Convention causes and increase support of Virginia Baptist schools was approved by the general board of the Baptist General Association of Virginia.

After nearly two hours discussion, the board voted to decrease the percentage of the budget going to the Southern Baptist Cooperative Program by 4½ per cent, and to increase by 4½ per cent the amount staying in the state, primarily to increase support of the schools.

Under the proposed 1968 budget, 66½ per cent would stay in Virginia, and 33½ per cent would go to SBC causes. The 1967 budget was split on a 62-38 per cent ratio.

The board voted to amend the budget recommended by the budget committee to provide more support for capital funds to the four Baptist schools in Virginia after a plea from George C. Modlin, president of the University of Richmond.

Modlin said that the three junior colleges and the University of Richmond face a crisis in financial support, and outlined a threat to the schools as a result of the "unprecedented program of education recently launched by the Commonwealth of Virginia," reported the *Religious Herald*, Baptist state paper in Virginia.

Throughout the Southern Baptist Convention, other Baptist schools are facing a similar crisis in financial sup-

port. But some Baptist leaders strongly oppose taking support away from Baptist missions efforts and giving it to the schools instead.

In Nashville, the executive secretary of the Southern Baptist Executive Committee which channels Cooperative Program contributions to all SBC causes, said: "We are sympathetic with the problems of Baptist schools, but we do not believe the answer is to be found in taking the funds from theological education, home and foreign missions and other SBC causes."

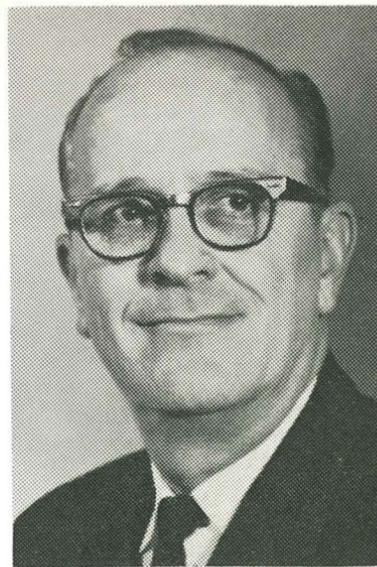
"History has shown that the designated gifts have jumped in a state and the increase in Cooperative Program growth has slowed when drastic adjustments like this are made," Routh said.

Routh pointed out that the actual amount to go to SBC missions causes under the proposed budget would be cut from \$1,710,000 in 1967 to \$1,557,750 in 1968, a decrease of \$152,000. If the percentage to SBC causes had remained at 38 per cent, the actual amount to SBC causes would have increased by \$57,000 over the 1967 allocations, and \$209,250 over what actually would go to SBC Cooperative Program causes in 1968.

After nearly two hours of discussion, the board adopted an amendment to the budget providing an additional \$209,250 in capital funds for the schools as a preferred item in the budget.

The proposed budget, which must get final approval by the Baptist General Association of Virginia next fall, would provide a total of \$700,000 in operations for the schools, plus \$534,971 in capital needs funds, including the \$209,250 allocation as a preferred item.

The proposed budget would be an increase of \$150,000 over the \$4½ million budget for 1967, if approved by the full convention.—(BP)



Henry Downing

Downing Accepts Pastorate

Henry M. Downing has resigned as pastor of Crestwood Baptist, Frankfort, Kentucky, and accepted the pastorate of Eastland Park Baptist Church in Lexington. His work at Eastland Park began July 2, 1967.

During Downing's 12 years at Crestwood the church experienced growth, adding nearly 800 members and building a new auditorium and educational plant.

Mr. Downing has served as moderator of the Franklin Baptist Association and has held several other pastorates in Kentucky. These pastorates include Sadieville Baptist Church, Sadieville, Kentucky, Cane Run Baptist Church in Fayette County, and South Elkhorn Baptist Church, Lexington, Kentucky. He also pastored the Northside Baptist Church in Neosho, Missouri.

United Methodist Church Bigger Than SBC, Maybe

NASHVILLE (BP)—The merger of the Methodist Church and the United Evangelical Brethren approved recently by two-thirds of the general conferences for both churches makes it the largest Protestant denomination in the nation, exceeding Southern Baptist Convention membership.

The newly-created United Methodist Church, however, may be the largest Protestant denomination in the nation only for about eight months.

If past trends are any indication, the increase in Southern Baptist Convention membership may exceed the 117,557 figure next February, said Martin Bradley of the research and statistics department for the Southern Baptist Sunday School Board.



(CONTINUED FROM PAGE 5)

interest. I regard Dr. Ward as one of our best scholars and thinkers, but it seems to me that he misses the whole point in the controversy over "alien immersion" about which he wrote, and so further thickened the "cloud of dust" of which he spoke.

I have been a Baptist preacher and pastor for 54 years and I have never known of a Baptist association or convention that questioned the autonomy or authority of the local Baptist church in matters pertaining to the fitness of its members for membership. Furthermore, I have never heard of a Baptist association or convention that claimed "to have the right of disciplines over the churches" or that sought "to get at the local churches and control their actions, or force them into an agreement with prevailing practice." If there is any belief on which Baptists have agreed fully and completely, it is on the autonomy of the local church in all matters pertaining to its life and work.

But have we not also believed in the authority and right of our Baptist associations and conventions to determine their membership and to pass on the fitness of those who seek membership in their counsels and fellowship? These bodies are also autonomous bodies composed of "messengers" from the churches. They have always claimed for themselves the right to pass on the fitness of these "messengers." If they want to say that those who believe in and represent churches that believe in and practice "alien immersion" are not qualified for membership, do they not have the right to do so?

There is no authority that can keep a local Baptist church from receiving "alien immersion" if it determines to do so, and there is no appeal from such action except to heaven. On the other hand, there is no authority that can prevent an association or convention of Baptists from saying to the "messengers" of such a church that you are out of fellowship with us and we therefore will have to refuse to seat you as voting members of our fellowship.

Memphis, Tenn. Lyn Claybrook

County Revival to Begin

A county-wide revival will be held in Jackson County July 24-August 4, at 7:30 p.m. each night. Baptists in Jackson County and Irvine Associations are working together with the evangelist, Dennis Rush, and the song leader, Clyde Shackelford, in this effort.

Now or Never
(CONTINUED FROM PAGE 3)

a white church. There are significant differences in the churches but these differences are neither doctrinal nor constitutional. Most people attend a particular church by preference. There are some Negroes who may prefer the KBC church and they should be received into membership, but there is no basis for assuming that white churches will be swamped with Negro applicants.

The Negro is not institutional-minded. Perhaps economics has kept the Negro Convention out of institutional work, but it is more likely that his concepts and convictions have been the deciding factor.

The Negro and white laymen are not as self-conscious and uncomfortable as the clergymen in a joint worship experience. The racists in the church simply do not attend these services. Those who do attend try to make the other group comfortable, and the fellowship is good.

Although some Negro Baptist ministers like Adam Powell and Martin Luther King make the Negro's civil rights their main concern, thousands in the ministry of the Negro churches are concerned about the problems of soul-winning and of building strong churches and stable Christian homes. It is extremely unfair to assume that all of these men have quit serving their churches to lead parades. Most of them visit the sick, prepare sermons, worry about budgets, conduct funerals and weddings, counsel the troubled, and pray earnestly for their people.

Our Christian lay people are ready to move into the vacuum. There is a growing conviction that the extremists are going to turn the Bluegrass red with blood. That the government is limited in what laws can do. That we are far past the talking stage. Laymen of both races believe that God's people have an answer. Our people are ready to practice what we preach. Kentucky Baptists should move out now in areas of cooperation with the Negro Baptists. It's just about now or never.



Getting Acquainted

Meal-time was get-acquainted time for 55 young people who began eight weeks of training recently at Virginia Intermont College, Bristol, to prepare for their terms of service as missionary journeymen. Shown here with Louis R. Cobbs (left), director of the missionary journeyman program of the SBC Foreign Mission Board are Brooks Metts, Jr., pharmacist from Jackson, Tennessee, and Kay Jones, school teacher from Decatur, Alabama.

Auburn Church Receives Residence As Gift

The Auburn Baptist Church, Auburn, Kentucky, is the recipient of a residence located on West Main Street in the city, according to the Auburn pastor, Eugene Reynolds. The house is a gift to the church from Mrs. H. C. Robbins, now residing in Louisville.

In the regular business meeting, July 5, 1967, the church passed resolutions with the statement, "We express our most sincere thanks to Mrs. H. C. Robbins for the gift of her house in Auburn to the church."

The church is also entering a building program according to the pastor. Preliminary drawings are now being prepared.

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KENTUCKY BAPTISTS AT WORK

Sunday School

Associational Officers Briefing Meeting

by Roy Boatwright

For the first time in Kentucky a briefing and planning meeting will be held at Cedarmore for all associational officers. The meeting will start on Friday night and conclude at 1:00 P.M. Saturday. It is hoped that all associational officers will attend this meeting. From the standpoint of the Sunday School department, we urge all associational Sunday School superintendents to be present. Plans should be made in advance. We also urge the associational Sunday School superintendents who are now serving to continue in this position should the association desire. Your past experience in associational work, plus the additional help that will be available will give a great deal of encouragement to associational Sunday School work for 67-68.

The purpose of the associational officers briefing meeting is to strengthen the associations, to correlate the work of all members of the council, and to



Mrs. Ronald White

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learn the new program for all departments.

Mark this date on your calendar: October 20-21, 1967.

STANDARD SUNDAY SCHOOLS

TO DATE:

Church	Association
Glencoe Baptist	Ten Mile
Gardnersville	Crittenden
Lamasco	Little River
Poplar Grove	Russell County
Swan Pond	North Concord
McKee	Irvine
Memorial	Franklin
Pleasant Grove	Nelson
Farmington	Graves County
New Salem	Nelson
King's	Long Run
East Williamson	Pike
Pleasant Ridge	Owen
Hart	Laurel River
East Bernstadt	Laurel River

Stewardship

Why I Support the Cooperative Program

by Michael L. Speer

Mrs. Ronald G. White, W.M.U. president of Immanuel Baptist Church in Lexington, recently wrote:

"The last words of our Lord before he ascended to heaven was his command to carry His message to all parts of the earth. This places a personal responsibility on every Christian. We cannot all go as missionaries but we all have an opportunity through the Cooperative Program to go to the ends of the earth through medical missions, building churches, establishing schools, and many other phases of the Lord's work. Through our united efforts more money is available for mission work and by having dedicated, centralized personnel who study the overall needs of the world, I believe the money is used in the most efficient manner possible."

Mrs. White reflects the feelings of countless people in Kentucky. "Through our united efforts more money is available for mission work . . ." and last fall we voted to accept the challenge of a budget of \$3,500,000 to mission work through our Kentucky Baptist Cooperative Program dollars. With only seven weeks to go in our fiscal year (the books close on August 31) we are still \$233,955 short of that goal. Join the ranks of others in our state who are determined that we shall not fail!

Training Union

Training Needs Determine Advance Groups

by Eldon Boone

Advance Groups are a vital part of the new plan, Advance in Church Training (ACT). An advance group consists of a list of specific individual prospects—as opposed to all prospects in general—who have need of one kind of training. Enlistment efforts will be concentrated on these persons for that particular study.

Advance groups are determined by the training needs of the people and the local church. Some examples of advance groups are:

► Those interested in studying a unit on how to better understand and meet the needs of teen-agers.

► Those who have a special interest in studying a unit on "How to Study a Book of the Bible."

► Senior adults who can attend church member training at some time other than at night.

► New church members who are prospects for new church member orientation.

► Those who give evidence of being potential leaders for the church.

► Deacons who need training in skills needed to fulfill their responsibilities.

The Training Union Council will take the lead in determining advance groups. Adult and young people's leaders in Training Union should assume leading roles in this action. Prospects for most advance groups will come from these ages.

It is suggested that a church identify and seek to enlist one advance group

each for Adults and Young People every quarter. These groups should be determined as far in advance as possible. This will allow time for leaders to plan enlistment and to secure resources and leaders. Other advance groups are suggested in the free

tract "How to Advance in Church Training." Copies are available from the Training Union department, Kentucky Baptist Building, Middletown, Kentucky 40243.



Cauthen

Brotherhood

World Missions Speaker Is Baker James Cauthen

by Forrest Sawyer

Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, has a missionary staff of approximately 2,200 missionaries assigned to 64 countries of the world.

Cauthen became executive-secretary of the Foreign Mission Board in 1954. He will be in attendance when Kentucky's second annual World Missions Conference convenes Monday evening, July 31. The conference closes Friday, August 4. Cauthen is scheduled for messages August 1 and 2.

Cauthen is a native Texan and received his B.A. from Stephen F. Austin State College, an M.A. from Baylor and a Th.M. and a Th.D. from Southwestern Seminary. He holds numerous honorary degrees.

Cauthen was called to his first pastorate when he was sixteen years of age. Before assuming the post of executive-secretary of the FMB, he was the Board's secretary for the Orient, a missionary to China, and missions professor at Southwestern Baptist Theological Seminary.

The 1967 World Missions Conference has as its theme "That the World May Know Him." Each day and each session will provide a balanced and comprehensive presentation of numerous facets of "missions."

The 1967 conference has been formulated by a committee chaired by Forrest R. Sawyer and composed of Mrs. George Ferguson, A. E. Colvin and Edward Cunningham.

Reservations for the conference should be made directly to Marvin M. Byrdwell, manager, Cedarmore Baptist Assembly, Bagdad, Kentucky.

The conference will begin with supper Monday evening, July 31, at 6:00 p.m., EST and conclude at noon on Friday, August 4.

Student Work

Campus Ministries Committee Makes Plans

by J. Chester Durham

The past few months have been rather rewarding in the life of Kentucky Baptist student work. The campus ministries committee under the chairmanship of Franklin Owen has been exceptionally busy.

This committee is divided into four sections as follows: Finance, James Sawyer, chairman; personnel, John Dunaway, chairman; facilities, J. Chester Badgett, chairman; and program, Robert Palmer, chairman. All of these committees have been active.

The program committee has held four long sessions. Research has been conducted. Much good will come from the efforts of this committee.

The personnel committee has been busy in designing some new procedures and testing for the employment of campus ministers. Ralph Tesseneer, dean of the graduate school, Murray State University, has been most helpful with the testing procedures.

The facilities committee has been exceptionally busy. Architects are working on the plans for the Morehead Student Center. A new location has been secured for the University of Louisville

Student Center. Negotiations with Urban Renewal are under way for a suitable price for the present U. of L. center. A new building will need to be erected within the next few months. At the University of Kentucky the lawyers are working out the final plans for the exchange of property between the Kentucky Baptist Convention and the University of Kentucky. As soon as this trade is consummated, work should be started on this strategic center.

A great deal more money than what we have available is needed for these three Baptist student centers where we have a potential ministry to over 6,000 Baptist students. There could be no greater contribution to the cause of Christ than for Baptists, as individuals, to contribute rather large sums of money toward the erecting of one of these centers. Adequate centers for these campuses would cost approximately \$850,000.

In addition to the Baptist student centers mentioned, there is an immediate need for a new center at Berea and greatly-expanded facilities at Eastern Kentucky University, Murray State University and Western Kentucky University.

Evangelism

Crusade of the Americas Rally

by T. H. Shelton

Durrett High School Stadium
July 28, 7:45 P.M., E.S.T.

See page 16 for details.

Please notice the meeting place of the Rally has been moved to the Durrett High School Stadium. Dr. Rubens Lopes, president of the Crusade, will be the main speaker. Amelio Geainetta, secretary of evangelism in Brazil, and others will tell of the great spiritual victories that are being experienced in South America.

These men from the countries south of us will give us information and inspiration about the great spiritual victories that are being won in their countries and about the planned Crusade of the Americas, which will be the largest evangelistic Crusade ever attempted.

Who should go? Preachers, laymen, women, young people, associational officers, everyone who would like to know a little more about this great Crusade and the preparation which we should make.

Attention—moderators and chairmen of evangelism—Your association should act on participation in the Crusade and adopt the date for 1969 Simultaneous Revival at this annual session.

Church Music

Cedarmore Concert Features New Cantata

by Eugene F. Quinn

The 200-voice assembly choir will conclude the Youth Music Assembly at Cedarmore, by presenting a new cantata. The cantata, composed by David H. Williams, is entitled, **Hast Thou Not Heard?** Williams was commissioned by the Sunday School Board of the Southern Baptist Convention to write the cantata in connection with the Convention-wide theme of "A Church Fulfilling Its Mission Through Education," for 1966-67. Its inspiring message will be heard at 7:15 p.m. on Friday, July 28. The public is cordially invited.

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CRUSADE OF THE AMERICAS RALLY

Friday, July 28, 1967 - - - - - 7:45 P.M.

LOUISVILLE, KENTUCKY

DURRETT HIGH SCHOOL STADIUM

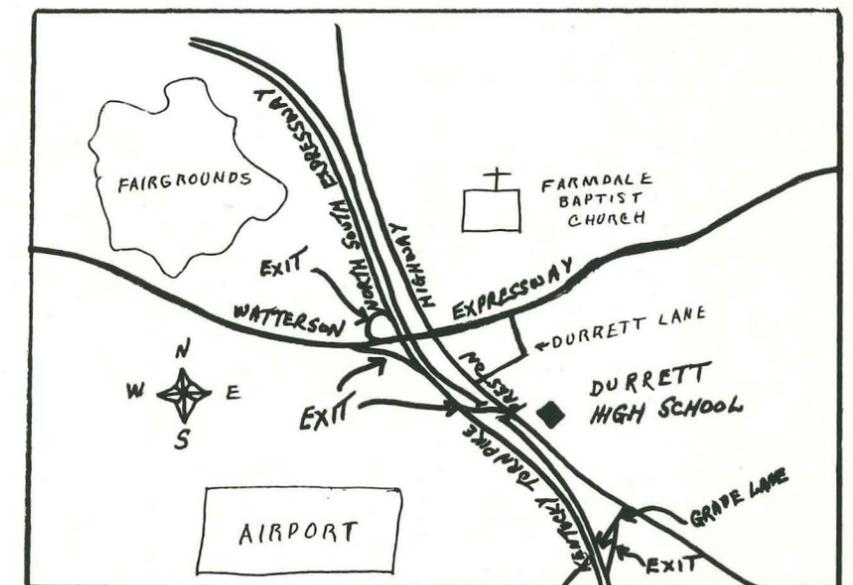
Junction Watterson And North - South X-Ways

FEATURED SPEAKER

Dr. Rubens Lopes

CRUSADE PRESIDENT

**MASS
CHOIR**



EAST BOUND TRAFFIC: Exit at Durrett Lane.

WEST BOUND TRAFFIC: Exit at Kentucky Turnpike, South; then exit 1/4 mile on to Preston Street.

NORTH BOUND TRAFFIC: Exit at Watterson Expressway, then go east to Durrett Lane.

SOUTH BOUND TRAFFIC: Exit at Preston Street.

“ CHRIST THE ONLY HOPE ”