

NEGRO PASTOR WELCOMED—John C. Huffman (left), immediate past president of the Kentucky Baptist Convention, welcomes Negro pastor Charles N. King of Frankfort as a messenger to this year's annual meeting of the convention, held in Louisville November 8-10. King's church, Corinthian Baptist, is one of the three Negro Baptist congregations in the state now affiliated with the Kentucky Baptist Convention.



WESTERN RECORDER PHOTO

130th Annual Session
OF THE
Kentucky Baptist Convention
In Photographs

WESTERN RECORDER PHOTOS BY GEORGE W. KNIGHT, ASSISTANT EDITOR



ED BODEN (left), photographer for Georgetown College, talks with CLAUDE FOX of Clear Creek Baptist School, Pineville, about the work of their respective Baptist schools.



GENTER STEPHENS directs the 5,000-voice youth choir which sang Friday night. The choral group was made up of choirs from about 200 churches of the two state Baptist conventions.



JIM VAUS, former underworld figure, delivers his testimony to the approximately 12,000 persons attending Youth Night.



MISS MYRTLE HALL of Greenville, South Carolina, a music student at Julliard in New York City, sings at the Youth Night service.



JOHN C. SANDERSON of Casky Baptist Church, Hopkinsville, evaluates a book in the Baptist Book store set up for the convention.

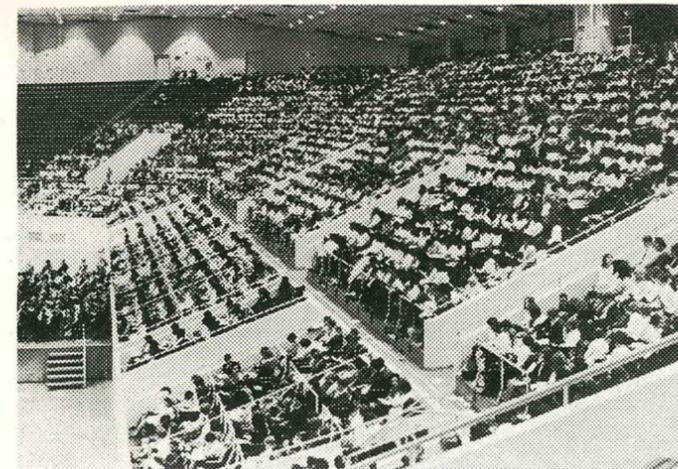


A "BAPTIST HIPPIE" entertains religious education workers at their annual banquet. It was all in jest, of course.

R. G. SHELTON of Eddyville and child care superintendent C. FORD DEUSNER of Middletown discuss Kentucky Baptists' ministry to children through their three children's homes.



FOUR BAPTIST PASTORS, messengers to the annual convention, gather in front of the foreign missions exhibit to "talk shop" during a break in the sessions of this year's meeting.



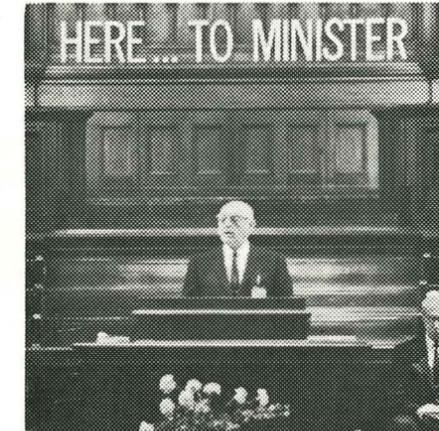
THE 5,000-VOICE YOUTH NIGHT CHOIR filled almost one whole side of Freedom Hall at the State Fairgrounds, Louisville, where this year's Youth Rally was held.



KENNETH CHAFIN (right) of Louisville and F. Benjamin Davis of New Bethel Baptist Church, Indianapolis, were among those attending luncheon for joint session personnel on Friday.



New convention president ELDRED TAYLOR (right) of Somerset confers with two former presidents of Kentucky Baptists—John Huffman of Mayfield and Franklin Owen of Lexington.



President ROBERT L. MILLS of Georgetown College and JIM VAUS of New York City talk with other persons who were speakers or platform guests for this year's Youth Night.



C. WELLS BURR of Louisville speaks to the report on convention annuity plans at Walnut Street Church as annuity secretary A. W. Walker awaits his turn on the program.

SEVERAL PERSONS arrive early for this year's Youth Night program, held in Freedom Hall at the Kentucky Fair and Exposition Center, Louisville, on Friday night.



A FEATURE of the Friday afternoon joint session of the two conventions was this combined choir, made up of white and Negro choirs, which led the congregation in choral worship.

WESTERN RECORDER

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

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The Dawning of a New Day

The 1967 Kentucky Baptist Convention, which was marked in its early stages by a negative note, ended on a high and positive note. The two interracial sessions provided a dimension of spirituality and inspiration fitting for God's children and ushered in a new era for the Baptist witness in Kentucky.

The brilliant and gifted Negro Baptist preacher, William A. Jones, Jr., of Brooklyn, New York, came nearest capturing the true spirit of the experience. He called it "the dawning of a new day" in his address at the Youth Rally.

The new day began to dawn in the afternoon joint session of the Negro and white Baptist conventions in Kentucky. Misty eyes and glowing hearts greeted the new day. It was a beautiful and healing sunrise after too long a night of prejudice and separation. Some approving voice seemed to be whispering into the ears of every heart, "This is how it ought to be, ought always to have been and ought always to be."

Garland K. Offutt, the first speaker in the joint session, was the only right choice to be the first herald of the new day. He has been the incarnation of his theme, "The Glory of our Ministering Together." Not a self-centered crusader, but a Christ-centered pioneer is Garland Offutt. He is the kind of trailblazer whose paths are worthy to follow, and which will lead us together to our God-given destination.

Garland, as long as 25 years ago, was helping Southern Baptists in their painful pilgrimage toward true brotherhood. He was the first Negro to graduate from Southern Baptist Theological Seminary. This was back in the forties when Kentucky law barred whites and Negroes from the same classroom. Outside of regular classes and often in the homes of professors, Garland secured the quality theological education which was reflected in his historic message on the occasion of the dawning of this new day.

E. Keevil Judy, the other speaker for the memorable occasion, preached magnificently on Jesus Christ, "Him which is, and which was, and which is to come" (Rev. 1:4).

The thousands of youths and their admirers at Freedom Hall for Youth Night climaxed the new dawn. The perfect blend of two colors and near perfect blend of 5,000 voices made a choir that must rival the eternal choruses of heaven.

There is no earthly way to know the impact of such an experience for youth. By accepted standards

the conditions for meaningful worship could not have been worse. The noisy air-conditioning system, the brassy-sounding public address system, the din of the crowd, the almost constant entrance and exit of hundreds and the apparent absence on the part of many of understandingly real reason of being there made for unusually difficult conditions for the singers and speakers.

Nevertheless, God broke through all human impediments to reach many hearts, some of which were changed forever. It was an inspiring sight. Kentucky youth of different colors who for several years have been learning and singing together and who have played sports together in public high schools were now worshipping together in a Baptist worship service. That it was not the other way around is a matter for confession and repentance.

On the two scores of attendance and performance, our fellow Baptists of the General Association equalled or excelled us. Their attendance at the joint sessions was greater in proportion than the attendance for the Kentucky Baptist Convention, and the high quality of performance of their speakers and singers was amazing. No one present could ever doubt that God has been generous in His gifts of talents to Negroes, nor that many of these fellow Baptists have paid the high price of discipline and training.

Such a dawning of a new day could not have been possible apart from courageous and far-sighted planning by Kentucky Baptist leadership and the cooperation of General Association leadership. To Executive-Secretary Harold Sanders should go the major credit for careful and capable plans for several years, and to Interracial Cooperation Secretary, Herman Ihley, belongs recognition for remarkable progress during the first few months of his ministry among Negro and white Baptists in Kentucky.

Thanksgiving for Kentucky Baptists

There is something about Thanksgiving which is not afforded by any other holiday or holy season of the year. Most of us can relive in memory the happiness of long-ago Thanksgivings. It meant two welcome days from school to frolic and feast. For college youth or those away from home for work, it meant home again with parents and other loved ones. The heavy-laden tables and heart-warming hearths will ever be a part of home-sweet-home in late November. The community worship service, the final football game, the first hunt or just rocking chair, fireside con-

versation are a glorious part of the American tradition with its humble Pilgrim origin.

For Kentucky Baptists Thanksgiving has an added meaning. This is because the day has become associated with the care of uncared-for children in Kentucky Baptist children's homes. For many years our ministry to homeless children was meager and miserly. With the coming of the "One Day's Pay" plan for sharing our blessings with these children, our ministry of care for them became greatly expanded.

And so for the hundreds of children blessed by the ministry of the Kentucky Baptist Board of Child Care, Thanksgiving is almost the difference between life and death. Because Kentucky Baptists have cared, thousands of these children have grown into happy and useful citizens through the ministry of our children's homes.

With most of Baptist work in Kentucky, special offerings are extra and just add to what additional can be done with assured income. With our Board of

Child Care this is not so. This work literally lives by the Thanksgiving offering. This is why the goal of \$300,000 must be reached if this ministry is not to be cut back.

Not only do these children deserve our love and generosity, but those giving their lives to their care merit our appreciation and support. The child care board members demonstrate unusual ability and commitment in their direction of this ministry. Carefully selected, highly qualified and devoted staff workers encourage confidence by Baptists in this work. For years Kentucky has been looked to by other states as being a model in child care of high quality and economy.

Kentucky Baptists from the smallest to the largest congregations will come through again this year with generous gifts from grateful hearts for our children's homes. It has been a bountiful year for most of us, and this is one of the welcome ways to express our gratitude.

BAPTIST FORUM



Bad Use of Mass Media

Dear Editor:

Television and the other media can be either good or bad depending on how they are used. Unfortunately, they are too often used by selfish interests that seek the largest audience from which to draw the greatest amount of money, without respect to moral and spiritual values and without regard to the number of young lives they may wreck.

More sadistic magazines that glorify sex and murder are available to children than ever before, and many supposedly "good family magazines" are consistently pumping the so-called "new morality," which is nothing more than sin under a new name. Numerous television programs suggest in a round-about way that it is all right for a man and woman, who are not married to each other, to live together in an illicit relationship.

Other programs imply that it is all right for a husband and wife to be unfaithful to each other, as long as they are openly unfaithful. There are the beer and liquor commercials which attempt to give the impression that good times cannot be really enjoyed without alcoholic beverages. Then there is the bold television commercial which comes on loudly proclaiming that a certain brand of toothpaste "gives your mouth sex appeal."

And to top it all, a doll called "Little Brother," now being sold in Europe, will

be introduced on the American toy market soon. It will be advertised as "the complete little boy doll" and will have the anatomical features of the body that distinguish little boys from little girls.

As the peddlers of smut have become more bold, it seems that Christian people have become less concerned with taking a firm stand against immorality. Like it was said of the Israelites, "Woe to them that are at ease in Zion" (Amos 6:1), can it be said of us that we are so at ease in pleasure and materialism that we "couldn't care less?"

We need to become concerned enough again to take a united stand as Christians. We should let the media and our senators and representatives know exactly how we feel about the peddling of mental gutter garbage to our children. Taylorsville, Ky. William R. Hagan

Come to Illinois

Dear Editor:

At their state convention this fall, Southern Baptists in Illinois note their 60th anniversary. In 1907, the Illinois Baptist State Association was formed by 226 churches. Three years later (1910) Illinois was received into the Southern Baptist Convention, meeting that year in Baltimore. (There had been some question about receiving a "northern" state. The Virginia state paper noted that "we have got as many people in the SBC of the particular type which constitute the majority of this new Illinois

Association as we can take care of." But harmony prevailed, and Illinois was received without comment or dissent.)

Baptists in other states frequently ask, "Now let's see—you're from up north, aren't you? Pioneer area, isn't it?" They are surprised to learn that Carbondale, the home of our state offices, is actually south of Louisville, Kentucky, and that there are more than 900 Southern Baptist churches in Illinois.

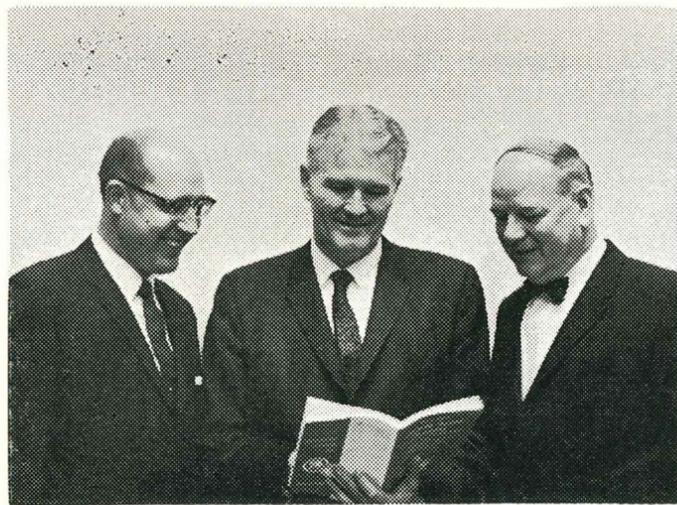
True, there has been a great upsurge since World War II. (As late as 1950, there were only six Southern Baptist churches in all of northern Illinois and Indiana, whereas now there are 131 in greater Chicago alone.)

Illinois is a fertile field. It is not always easy, but the people are here. With a population of nearly 11,000,000, Illinois is the fifth largest state. Per capita income is fourth in the nation. There are more Negroes (1,000,000) in Chicago than all of Mississippi. Chicago has 77 different language publications. There are more Jews in Chicago than in Jerusalem, more Roman Catholics than in Rome, and more Germans than in Bremen.

The Home Mission Board ranks Illinois second only to California in mission opportunities and development.

During Project 500, many new churches will be formed. Illinois is always looking for pastors who welcome hard work and want to be on the cutting edge of Southern Baptist expansion. Queries should be sent to state mission secretary Harold E. Cameron, Box 271, Carbondale 62901. If you would like a free sample of our state paper, drop me a postcard.

Carbondale, Ill. R. J. Hastings



PRESIDENTS—The three persons who will serve as presidents of the Kentucky Baptist Convention during 1967-68 are (left to right) Eldred M. Taylor, pastor, First Baptist Church, Somerset, president; Sidney M. Maddox, pastor, First Baptist Church, Hopkinsville, first vice-president; and William H. Walden, lay member and deacon of Rockford Lane Baptist Church, Louisville, second vice-president.



MUSIC ASSOCIATION—Elected new officers of the Kentucky Baptist Music Association were (left to right) Dean Gray, minister of music at Hartford Baptist Church, secretary; William Curl, pastor of Mt. Sterling Baptist Church, pastor-advisor; Jack Jones, minister of music at First Baptist Church, Frankfort, vice-president; and Jack Duvall (inset), minister of music at First Church, Bowling Green, president.

More New Kentucky Baptist Officers for 1967-68



SECRETARIES—Re-elected to the two secretariats of the Kentucky Baptist Convention were L. C. Ray (left), retired Louisville pastor, secretary; and Leo T. Crismon, librarian at Southern Seminary, Louisville, assistant secretary. Ray has been secretary of the convention since 1961, and Crismon has served as assistant since 1958.



MINISTERS' CONFERENCE—John Wood, pastor of First Baptist Church, Paducah, who is the new president of the Kentucky Baptist Ministers' Conference, discusses the convention book of reports with vice-president John Dunnaway, pastor of Eton Memorial Church, Owensboro. Douglas Strader (inset), pastor of First Baptist Church, Junction City, is secretary of the Ministers' Conference.

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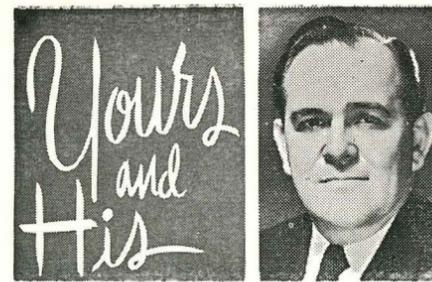
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Significant Convention

Kentucky Baptists held their 130th annual convention in Louisville November 8-10 in what may well be one of the most historic meetings in our history. The interest was high, the attendance passed the thousand mark of elected messengers and the visitors swelled the number beyond the ordinary.

The joint session on Friday afternoon with the leadership of the General Association of Baptists in Kentucky—the Negro churches—was another watershed meeting. The bridges of understanding between our two Baptist state groups are of immeasurable import—not only for our Baptist work, our united Baptist witness but also for the sense of oneness-in-Christ was most reassuring. Earlier in the session, three of the Negro churches were welcomed into the fellowship of the convention, following a recommendation of the credentials committee. These had previously been received into the associations in whose boundary they reside—Greenup, West Union and Franklin.

The Youth Night in Freedom Hall marked a new penetration in race relations for Baptists. Victor Glass, director of work with national Baptists for the Home Mission Board in Atlanta, shared most of the entire convention with us. He said that our Youth Night was perhaps the greatest integrated meeting in Southern Baptist Convention history. An estimated 20,000 persons—a majority of whom were youth—in spite of rain joined in the meeting. The combined Youth Choir of 5,000 youthful voices was composed of 99 Negro youth choirs and 104 white youth choirs.

The speakers and singers were bal-

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House Committee Kills Bill Proposing Long National Holidays

Chairman Emanuel Celler (D., N.Y.) of the House Judiciary Committee says that a bill providing for uniform Monday observance for five national holidays is dead for this session of Congress.

Celler's remark came after the committee voted changes in the bill, yet took no final action to report the bill to the House floor.

The committee voted to keep the Fourth of July and Thanksgiving Day where they are now, and also tentatively decided that Veterans' Day should remain on November 11.

This action left only Labor Day which already falls on Monday, Memorial Day and Washington's Birthday as potential candidates for changes that would create annual three-day weekends.

The bill is still pending before the

Senate Judiciary Committee. A spokesman for this committee did not predict what action would be taken there. During subcommittee hearings in the House and Senate, little opposition was heard to the proposals. In recent weeks, however, patriotic societies have complained against what they regard as "tampering with the nation's traditions." Senate Minority Leader Everett M. Dirksen (R., Ill.) earlier vowed to work his parliamentary magic on behalf of the long weekends, "No matter what the Daughters of the American Revolution think."

The possibility remains that the bill can be revived in the House during the second session of Congress, depending on action in the Senate and popular opinion. (BP)

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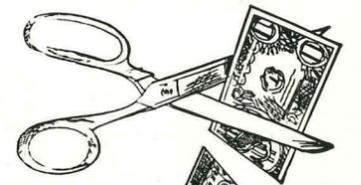
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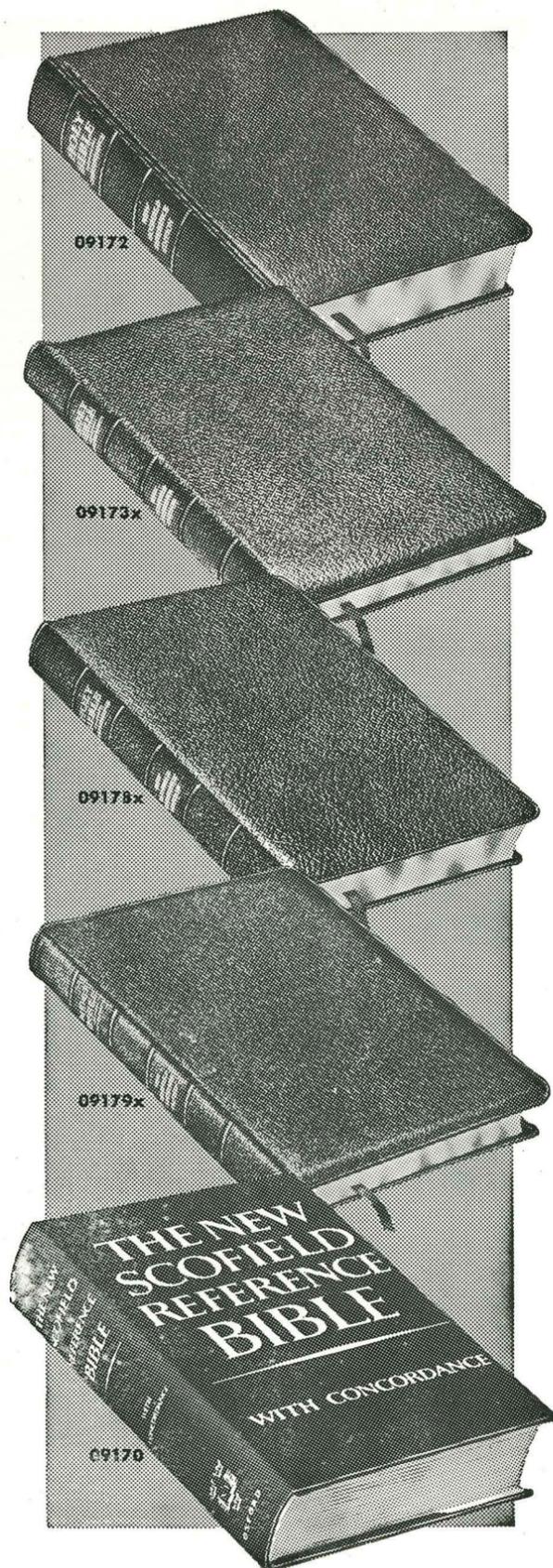
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KENTUCKY BAPTISTS AT WORK

Annuity

Salaries Need Adjusting Because of Inflation

by A. W. Walker

The Southern Baptist Convention Handbook for 1967 listed the average annual salary for full time Baptist ministers at \$3,970. This figure is more than \$900 a year less than the national average for ministers for all denominations.

According to a leading research publication, ministers were number 27 in a study of the average annual salaries of 27 occupations. Southern Baptist ministers were \$1,900 below the average annual salary of these groups.

Inflation for 1966 and 1967 will probably be between 6% and 7%. Unless salaries are adjusted upward by these amounts, it will amount to a reduction. Any real raise in salary in an effort to bring ministers salaries in line with other occupations would have to be in addition to "cost of living" raises.

The national average for fringe benefits is 25% of cash salary. Most churches that are in the Protection Program are paying only 10% of the first \$4,000 annual salary. It would be fine if these churches would begin paying 10% of the total salary for retirement purposes and also begin to assume such fringe benefits as the cost of hospital and other types of insurance.

Like business, churches will have to struggle to keep salaries adjusted against inflationary and other pressure. And, like business, salaries ought to be a first consideration.

Baptists are basically fair and generous; they are quick to respond to any call of need when proper facts are presented. We believe the facts indicate a real need for a close, hard look at the salaries and fringe benefits of ministers and other church related employees. Efficiency usually increases as salary increases. At least, it takes away the concern over being able to "pay the bills."

Brotherhood

Brotherhood and the Lottie Moon Offering

by Lloyd Dinkins

Royal Ambassadors in Three Forks, Montana, collect scrap metal and sell it for cash.

In Cary, North Carolina, R.A.'s be-

come "postmen" to make the rounds of the church neighborhood delivering Christmas cards for church members.

Boys in an Oklahoma City R.A. chapter have set up an "Odd Job Corps," doing chores around church members' homes to raise money.

Many other chapters are involved in scrap paper drives, car-washing projects, and baby-sitting enterprises as methods of earning money.

All of these ideas are used by boys to contribute to the Lottie Moon Christmas Offering for Foreign Missions.

Baptist men make their contributions to the offering through their leadership of Royal Ambassadors and through outright gifts.

This year's denominational goal for the Lottie Moon offering is \$15,000,000. The total amount goes to the Foreign Mission Board to help advance missions overseas. The rest of the money is given by churches through the Cooperative Program.

The efforts of Brotherhood men are still needed by many churches to help R.A.'s in special projects and in publicizing the foreign mission emphasis throughout December.

Woman's Missionary Union

W.M.U. Achievement Guide by Mrs. George R. Ferguson

The new WMU achievement guide is a valuable tool for the WMU council to use in planning and evaluating WMU work. Don't lose valuable time. Start using it now. Use it now as a tool for broad planning for the year and use it constantly for guidance in specific planning throughout the year. Checking on progress toward achievements is a

means of evaluating work. See the Year Book pages 11-14 for the guide and detailed information.

WMU leaders are accustomed to using Aims for Advancement in each of the age-level organizations. The WMU achievement guide incorporates many of the same ideas and applies them to the WMU as a whole.

A WMU can work toward three levels of recognition: a merit WMU, an advanced WMU or a distinguished WMU. For the two higher levels of recognition a percentage of the WMU age-level organizations must achieve some recognition on aims for advancement.

A report form on which to request recognition is in the WMU Year Book, 1967-68, Page 139. A copy of the form is also in the WMS Report Book for 1967-68. Study and use this helpful aid.

Training Union

Top 25 Churches Earning Study Course Awards

by Eldon Boone

The figures are in! Severns Valley Baptist Church in Elizabethtown led the state in the total church Study Course awards earned in Kentucky the past year. Special mention should go to the Valley Station Baptist Church, Long Run Association, as being the only church in Kentucky that showed awards earned in all 21 categories—as reported by the church Study Course awards office in Nashville. (The awards office reports the number of individual awards earned in categories 1, 2, 16, 17, 18, 19, 20, and 21. Categories 3-15 are lumped together in the report.)

ASSOCIATIONS—CHURCHES	AWARDS
Severns Valley—Severns Valley Baptist	455
Muhlenberg—Central City Baptist	425
Pulaski—Somerset First Baptist	382
Long Run—Walnut Street Baptist	352
Long Run—Beechland Baptist	337
South District—Gethsemane Baptist	336
Long Run—Ralph Avenue Baptist	285
Long Run—Beechmont Baptist	284
West Union—Oaklawn Baptist	265
West Union—Trinity Baptist	258
Warren—Bowling Green Baptist	252
Elkhorn—Nicholasville First	238
Christian—Hopkinsville First	228
Franklin—Frankfort First	223
Mercer—Harrodsburg Baptist	204
Long Run—Farmdale Baptist	202
Warren—Eastwood Baptist	188
Little Bethel—Madisonville First	188
Long Run—Carlisle Avenue Baptist	184
Elkhorn—Immanuel Baptist	184
Long Run—Kosmosdale Baptist	182
Simpson—Franklin First	181
Pike—Pikeville Baptist	180
Long Run—S. Jefferson Baptist	179
Long Run—E. Audubon Baptist	176
Elkhorn—Stamping Ground Baptist	174
Elkhorn—Woodland Ave. Baptist	171

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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for December 3, 1967)

INTERNATIONAL SERIES

WHAT GOD REQUIRES OF MAN

Micah 6:1-8

Micah, contemporary of Amos, Hosea and Isaiah, lived in the country and was a stranger to wealth and ease. Friend of the poor, for them he requested justice and with them he pleaded for loyalty to God.

Micah was called of God to denounce the evils that were blighting his people—oppression of the poor, unscrupulous use of power, lack of integrity, scorn of religion and greedy corruption in religious and political circles.

I. God's Reminder (Micah 6:1-5)

In spite of the fact that God had been gracious and merciful to His people, they had forsaken Him and turned to other gods, whereupon He challenged them to explain why they had done so, and to declare the reasons for their having grown weary of Him. A courtroom scene is pictured wherein the holy God is presented as the plaintiff, and the sinful people of Judah as the defendants.

Unwilling to give them up, God challenged them to give the reasons for their spiritual declension. God reminded them of the fact that He had miraculously delivered them from the land of Egypt, and enabled them to make the journey therefrom to the Jordan River. He had given them unusually capable leaders and had done various other things in their behalf. During their journey to Canaan, King Balak had invited Balaam to pronounce a curse upon them, but God did not permit him to do so. Rather, God influenced Balaam to bless them. Pleadingly, God called on them to state their grievances against Him, if they had any.

II. God's Requirements (Micah 6:6-8)

Aware of their having sinned against God, they concluded that they could do something which would make them right with God. In a string of abominable sarcastic questions they asked what God was expecting of them. Petulantly the people inquired, "Just what does God want; what will it take to please Him?" Their ignorance of what would please God revealed their true condition. The question, "Shall I give my firstborn for my transgressions, the fruit of my body for the sin of my soul?" was a clear indication of the depths of degradation

to which they had sunk, for it refers to the abominable custom which prevailed among the heathen of offering their own children in sacrifice. Seemingly they were willing to offer anything except what God asked for, namely, the love and obedience of their hearts.

1. God requires His children "to do justly."

God wants us to think, to speak, and to act justly. To do justly is to give all their due. Give to God His due—love Him with all your mind, heart, soul and strength. Give others their due—never doing any wrong to their persons, their property, or their reputation. Deal fairly with them in their presence and in their absence. Give yourself your due by caring for your soul, keeping your body clean, your heart pure, and your tongue free from evil. God wants you to think, speak and act justly.

2. God requires His children "to love mercy."

God asks us to show kindness, tenderness and mercy in our dealings with others. He wants us to have a mercy in feeling that will lead to mercy in action. Needing mercy ourselves, let us yield our rights rather than press them to the uttermost.

3. God requires His children "to walk humbly with" Him.

Walking thus with God means friendship, companionship and fellowship. Walking with God results in progress, joy and triumph. Any man who walks humbly with God will do justly and love mercy.

This threefold requirement of doing justly, loving mercy, and walking humbly with God includes our works, our worship and our walk. These are strict requirements, the very minimum of what God demands of His children. It is encouraging to know that God has made provision for His children whereby these stupendous requirements may be met, namely, through Jesus Christ our Lord. It is impossible for us to meet them apart from Christ, but His grace is sufficient to enable us to meet them.

LIFE AND WORK SERIES

WORSHIP THROUGH REMEMBRANCE

1 Corinthians 11:20-29

In the Corinthian church a love feast was held prior to the observance of the Lord's Supper. Unfortunately, there were grave disorders in connection with its observance which resulted in the expressed disapproval of Paul. Some gluttonous persons actually became intoxicated and then proceeded to attempt to observe the Lord's Supper in that condition. Regretting their disgusting conduct, Paul gave some explicit instruc-

tions as to the proper observance of the Lord's Supper.

Christ instituted the Lord's Supper in the Upper Room at Jerusalem on the night of His betrayal. He did this in express recognition and for the everlasting remembrance of His death of torture, agony and ignominy. The Lord's Supper is an ordinance which is to be observed by and in His churches at stated intervals as determined by each church, inasmuch as the Scriptures do not specify how often it is to be observed.

When He instituted the Supper, Christ took the bread, which represented His own body, and gave thanks unto the Father for a body that could die for the sins of the world. He also took the wine, which represented His blood, gave thanks for it and interpreted the meaning of this symbol to the disciples. Then, He gave the wine to them and commanded them to drink it. Of course, the bread which He gave to them was not His literal body, because He was yet present with them; and the wine was

not His literal blood, because that blood still flowed in His veins.

The Lord's Supper pictures truth for believers in connection with the past, the present and the future. Concerning the observance of this ordinance, Paul emphasized three things.

I. It Is A Practice (Verse 26a)

The regular, prayerful and scriptural observance of the Lord's Supper will enrich the lives of believers, cause them to love Christ more, and bring them to a more loyal and faithful devotion to their Lord and His church.

II. It Is A Proclamation.

"Ye do shew the Lord's death." The silent bread and voiceless wine tell those who watch that Christ died and that sinners receive eternal life through His broken body and poured-out blood. His death is what is held up to view

in this supper. His death for us should give gratitude to our hearts, purity to our thoughts, quality to our words, and tone to our actions.

III. It Is A Prophecy

The Lord's Supper is a prophecy of a future event—Christ's return. The memory of His death should quicken the hope of His return. Every time we observe the Lord's Supper we proclaim to the world that Christ is coming again according to His own promise.

God's Word is very explicit concerning the attitude, motives and lives of those Christians who partake of the Lord's Supper. One matter of considerable concern to many is that of eating and drinking "unworthily." This verse does not say, or even imply, that we must be worthy to partake of the Lord's Supper. If so, no one could ever par-

take, for none are worthy.

"Unworthily" is an old adverb which is used here only in the New Testament. Since it is an adverb and not an adjective, it refers to the manner of observing the Supper rather than to human character and conduct. So, the reference to eating and drinking unworthily does not apply to the unworthiness of the person observing the ordinance, but to the wrong manner in which it is done. For example, anyone who attempts to substitute human fellowship for the scriptural observance of the Lord's Supper observes it in an unworthy manner. His Supper must ever be a remembrance of Him and not a feast of friends. Whoever partakes of the Supper in order to show his fellowship with any human being certainly perverts the ordinance and fails to observe it in a worthy manner.

Spring Lecturers at Southern Seminary Announced

Leading theologians and preachers from throughout the United States and England will deliver major lectures during the current school year at Southern Seminary of Louisville.

F. F. Bruce, Rylands professor of Biblical criticism and exegesis at the University of Manchester, England, will deliver the Norton Lectures on science and philosophy and their relation to re-

ligion. Bruce will be speaking the week of March 5-8.

On the same days J. P. Allen, pastor of Broadway Baptist Church of Fort Worth, Texas, will deliver the Mullins Lectures on preaching.

Six scholars from various fields will fill the annual roster of lectures sponsored by the Gheens Foundation.

November 28-30, Donald A. McGav-

ran, director of the Institute of Church Growth at Fuller Theological Seminary, Pasadena, California, will address the seminary community as Gheens lecturer in historical studies.

Allan Keith-Lucas, professor of social work at the University of North Carolina at Chapel Hill, will be Gheens lecturer for the school of religious education March 12-13.

The theological division of the seminary will have John MacQuarrie, professor of systematic theology at Union Theological Seminary in New York City, as its Gheens lecturer April 2-3.

James Muilenburg, visiting professor in Old Testament at the San Francisco Theological Seminary in San Anselmo, California, will be the Gheens lecturer for the seminary's Biblical division. Muilenburg will be on campus April 30-May 3. (BP)

Solomon F. Dowis Dies in Atlanta

Dr. Solomon F. Dowis, Sr., retired staff member of the Southern Baptist Home Mission Board, died of a massive coronary November 5 in a private hospital in Atlanta. Dowis, 76, served for many years in the cooperative missions department of the Home Mission Board. He was credited with establishing hundreds of Baptist churches in pioneer areas of the United States and in Cuba.

Dowis was a graduate of Southern Seminary at Louisville and served as pastor of the Carlisle Avenue Baptist Church in Louisville. He was also an Army chaplain in World War I.

The retired Home Board worker was a favorite among preachers for his

work in conferences all over the Southern Baptist Convention. He was often used in Kentucky, and only last July was the Bible teacher for the annual pastor and layman's conferences at Jonathan Creek Assembly and at Campbellsville College.

Funeral services were conducted in Atlanta on November 6.

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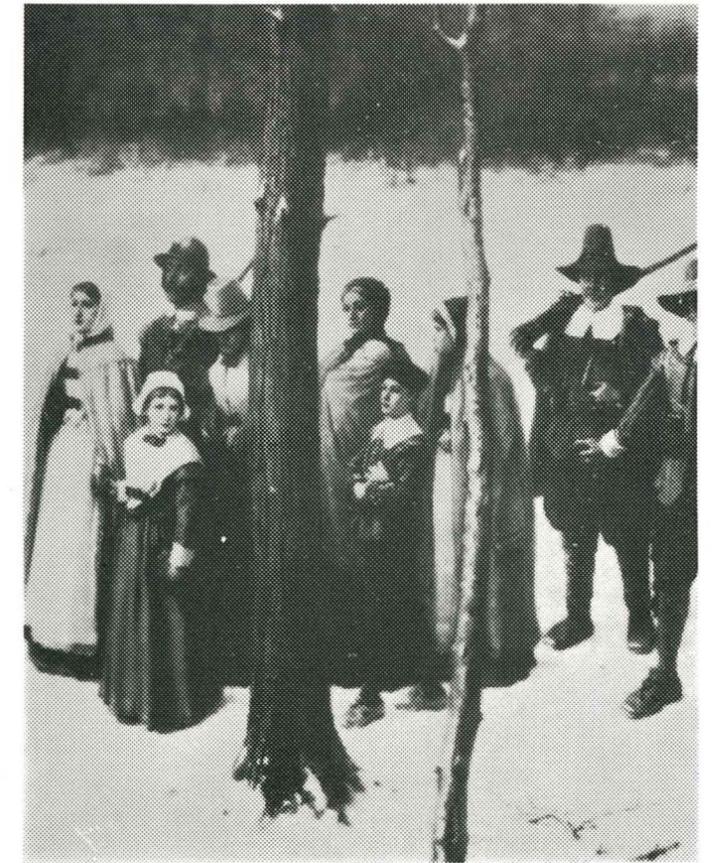


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