

SBC conventioners will return to Texas this year for the 111th annual meeting of the Southern Baptist Convention—scheduled at Houston June 4-7. All

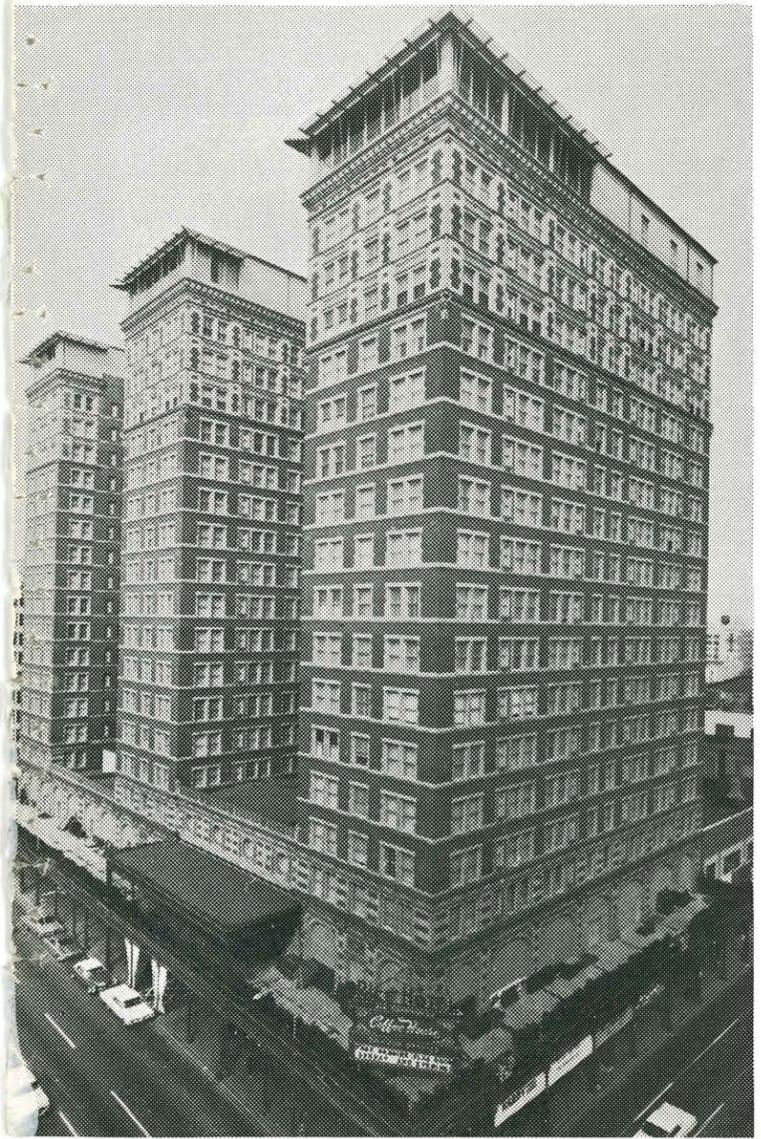
SBC at Houston

the auxiliary organizations will meet on Monday, June 3, and Tuesday, June 4, prior to the beginning of the SBC sessions on Tuesday evening. Meeting place for the SBC sessions will be Sam Houston Memorial Coliseum. General theme for this year's meeting is "Good News for Today's World."



The beautiful Houston skyline at night

The Rice Hotel—headquarters hotel for SBC in Houston



A portion of Houston's vast freeway system





GLEANINGS FROM THE FIELD

JAMES McCORMICK, head of the art department at Georgetown College, is appearing on a TV program, "The Sunny Side of Art," telecast weekly on channel 2 from Chillicothe, Ohio. Moderated by the painter Sunny Rinehart, the program discusses various timely topics in art.

BAKER JAMES CAUTHEN, executive secretary of the SBC Foreign Mission Board, Richmond, Virginia, will preach during revival services at the Campbellsville, Kentucky, Baptist Church April 21-28. Services begin each night at 7:30 p.m. (EST). Chester Badgett is pastor of the Campbellsville congregation.

JIM FOX, a student at Southern Baptist Seminary, Louisville, has been appointed director of recreation at Ridgecrest Baptist Assembly in North Carolina this summer. He served at the Baptist assembly in the same position last summer.

A YOUTH REVIVAL TEAM from the BSU of Morehead State University led an evangelistic meeting recently at the First Baptist Church of Olive Hill, Kentucky. A total of 15 persons made professions of faith. The team consisted of Tom Owen, Alan McCutchen, Leo McMannis, Brenda Rice and Willie Jackson. William Hartung is pastor of the Olive Hill congregation.

POLLARD BAPTIST CHURCH of Ashland ordained 10 men as deacons on March 31. They are Willard Day, Joe Henry, Sr., Bob Franklin, Cecil Hart, Carl Riggle, Charles Powers, James Taylor, Troy Pack, Raymond Sparks and Woodrow Wilson. C. R. Daley, editor of the *Western Recorder*, was guest speaker for the service. Frank W. Rhodus is pastor at Pollard.

HAROLD MEERS, pastor of Highland Park Baptist Church in Louisville for the past five years, has resigned to accept the pastorate of Huntington Baptist Church on Long Island, New York. A native of Buffalo, Kentucky, he has served on the Kentucky Baptist Executive Board. He received the B.D. degree from Southern Seminary in 1962.

B. ELMO SCOGGIN, professor of Old Testament at Southeastern Seminary, Wake Forest, North Carolina, has been awarded a post-doctoral fellowship for study at the Hebrew Union College Biblical and Archaeological School in Jerusalem during 1968 and 1969.

MR. AND MRS. VIRGIL MOORE-FIELD, JR., native Kentuckians, are returning to their mission posts in Ruschlikon, Switzerland, following a furlough in the states. He is a native of Hopkinsville, and she was born in Louisville.

THE FIRST BAPTIST CHURCH of Wheelwright, Kentucky, and its mission, Jack's Creek at Halo, Kentucky, have completed recent revivals. Local ministers assisted in the revival services. James E. Casey, Jr., is pastor at Wheelwright, and Franklin P. Rowe, serves the Jack's Creek mission.

JOHN HACK, minister of education and music at Forest Park Baptist Church, Bowling Green, has been named audio-visual education consultant in the church library department of the Baptist Sunday School Board, Nashville. A native of Leitchfield, he has served in the education and music ministry in several other Baptist churches in Kentucky.



Hack
Mrs. Hack is the former Joyce Harmon of Middlesboro, Kentucky.

MISS MARY GIBSON BROWN of the Irvington, Kentucky, Baptist Church who is now a student at Peabody College in Nashville, has been selected to participate in a folk-singing tour of Europe. She and five other Baptist students from Tennessee will attend the Baptist World Youth Congress in Berne, Switzerland, this summer and then sing in churches and youth encampments throughout several countries of Europe. Miss Brown is president of the BSU at Peabody College.

MISS MARY FRANCIS GOULD, a native of Covington, has returned to Thailand following a furlough in the United States. She has served as a SBC missionary since 1948.

LIONEL WIGGAM, American actor, poet and playwright, lectured at Cumberland College, Williamsburg, April 10-12 on "Love and American Fiction." He also held conferences in various classes at the Baptist school.

TOM HENRY, recreation director at Cedarmore Baptist Assembly in Kentucky, will direct an aquatic school at Boone's Creek Baptist Camp near Winchester June 10-15. He will give instruction in swimming, life-saving, canoeing, water skiing and boating for a fee of \$30.00 to interested persons ages 16 through 25. Request for applications should be addressed to Cova E. Duvall, Route 5, Winchester.

CONSTRUCTION has begun on a new \$84,000 sanctuary for the First Baptist Church of Whitley City, Kentucky, according to Pastor William Goodan. The church hopes to occupy the 200-capacity structure by mid-July.

WILLIAM B. MCGIBNEY, native Kentuckian and a graduate of Georgetown College, has been called as minister of music and youth at the First Baptist Church of Albemarle, North Carolina. The pastor there is Elroy Lamb, former pastor of First Baptist Church, Paris, Kentucky, and Lexington Avenue Church in Danville.

CHURCHES of the SBC are being encouraged to observe Radio-TV Sunday on May 19 in recognition of the denomination's effort to spread the gospel through the electronic mass media. Chief emphasis of the observance will be prayer for the work of the SBC Radio-TV Commission, Forth Worth, Texas.

A "Hard Times" Church That Refused to Quit

BY GAINES S. DOBBINS

The little band of deacons at Buechel Baptist Church in Louisville were distressed. They were about to lose the building which had cost them much sacrificial labor. Their work in construction they had freely given, but money for materials had been borrowed from the local bank. Scarcely had the building been occupied when the financial crash of 1929 came. Out of jobs and money, the members could not even pay the interest on the loan, to say nothing of the principal.

The bank committee called the deacons together and stated the ultimatum: arrangement must be made immediately to handle the loan or foreclosure would be necessary. The bank assured the church that it didn't want to take this step but explained that it had no choice—the bank examiner was adamant. In addition to the church property as security, the deacons had pledged their homes. No wonder they were disturbed!

Somehow, the pastorless, near-bankrupt church turned to me for help. There were about 100 members on the church roll. Quickly we made a member-to-member canvass: How many would pledge 5 cents a week? 10 cents? twenty-five cents? fifty cents? one dollar? two dollars (that was as high as we dared go)?

The total was enough to meet the interest, make a small payment on the principal, with a little left over for missions! We took the results to the bank. After a brief huddle, the bank officers came back with a proposal: They would extend the loan "on condition that Dr. Dobbins serve as interim pastor without pay until further notice." We shook hands in agreement and I went to work.

In addition to its financial embarrassment, the church was under another cloud. A break had occurred in the fel-

lowship. There were members who wouldn't speak to one another. Until this breach was healed, new members could not be reached.

We decided to hold a "revival" that would be different. Twice a week we would hold an evangelistic service on the front lawn of a friendly family. A bright light was attached to a stake driven in the ground. A portable organ

building were good workmen and well-intentioned, but they had no architect's plans and so built "by ear." No matter where the listener sat in the auditorium, there was a post between him and the preacher.

When Sunday School attendance reached 200, there just wasn't any more room. Two consecrated sisters, Mrs. Anna Curry and Mrs. Nannie Summers,



THE AUTHOR

Dr. Gaines S. Dobbins, the greatly-beloved former professor at Southern Seminary, Louisville, now lives at 2121 Ridgeview Drive, Birmingham, Alabama. He taught for several years at Golden Gate Baptist Seminary in Mill Valley, California, after leaving the Louisville seminary. He wrote this article in response to Buechel Park's recent observance of its 40th anniversary. The distinguished SBC leader reports that Mrs. Dobbins is still in a convalescent home in Birmingham, and that "she bears up bravely and we are not discouraged."

furnished the music. Neighbors gathered on the long summer evenings.

We sang familiar gospel songs. The deacons prayed and I preached. When I opened my mouth, gnats swarming about the bright light often filled it! The invitation was earnestly pressed to receive Christ or to recedicate life to him. For two months—June and July—we continued the services, with highly gratifying results.

The evening neighborhood meetings were followed up with visitation. I spent one full day a week calling on discovered "prospects." Sometimes I found a family without food; or there was sickness with no doctor or medicine; or the head of the family was without work and desperately trying to find employment.

At my call, members of the church and even non-members would rally to meet the need. Sometimes if per chance I called while the family was eating, on invitation I would share a piece of corn-bread and a spoonful of peas and a glass of water as I talked with them about Jesus the bread of life.

Again and again it happened that families thus helped and visited would start attending the church. From them later came some of the church's most faithful and substantial members.

Those who constructed the church

gave the church its spacious and well-located lot. There was talk of selling part of the lot so as to remodel and enlarge the church building, but legal difficulties in the deed fortunately prevented the sale.

The church struggled along under those handicaps and limitations, but with a succession of courageous pastors, until a good providence brought the General Electric plant to the community—and the Buechel boom. Then faith and fortitude began to pay off.

A new location was found and the present building dedicated in 1957. Membership grew from 165 in 1933 to 526 in 1953 to 1344 in 1967. Total gifts grew from \$2,504 in 1933 to \$23,203 in 1953 to \$121,660 in 1967. Sunday School enrolment increased from 156 in 1933 to 540 in 1953 to 1109 in 1967.

A few of us are left who recall the "hard times" of the early '30's. Others have gone where there are no more tears, and if there are they will be tears of joy that God himself will wipe away.

Those who remain and those who have preceded us rejoice together that faith, work and God's grace combined to save a struggling little church that refused to quit when the going was hard; and now we see the fruit of our labor in Buechel Park, one of the truly great churches in Louisville.



Golden Gate Meeting

E. Keevil Judy (right), pastor of First Baptist Church, Henderson, and a former president of the Kentucky Baptist Convention, is pictured during the recent meeting of the board of trustees of Golden Gate Baptist Seminary, Mill Valley, California. He is talking here with Ernest P. Guy, Tiburon, California, chairman of the trustees of that Baptist school.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING • MIDDLETOWN, KENTUCKY 40243

Vcl. 142 April 18, 1968 No. 16

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Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

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WESTERN RECORDER

April 18, 1968



"He Died To Make Men Free"

The harvest of hatred and the ravages of racism continue to heap shame on our land and make shambles of the claim of freedom, equality and justice in America. The latest deplorable incident was the senseless and shameful murder of Martin Luther King, Jr., in Memphis, Tennessee, on April 4.

Though his untimely assassination was shocking, it should not have been surprising. Considering the hatred his activities generated in the hearts of racists and his total disregard for his own personal safety, the miracle is that he did not meet this fate long ago.

There is something disturbing about the very thought of the sickness that could result in such a demonic act. To see such courageous non-violence snuffed out by such cowardly violence is a sad spectacle.

There is something inspiring, however, in such a demonstration of courage and conviction. Some disagreed with his convictions and methods, but none could doubt his courage. He summed up his own attitude toward life and death in his own eloquent way the night before his murder. He said he wanted to live a long life, but this was not his first concern. He wanted to do the will of the Lord, even if it meant death.

The murder of Martin Luther King, Jr., should haunt the consciences of all Americans. Though felled by one demented assassin, all who contributed to the American racism and blind prejudice which produced the atmosphere ripe for such an act helped to pull the trigger. This includes Southern Baptists, who more than any other religious group have responsibility for the part of America that produced him and murdered him.

A Baptist minister himself, Dr. King was rejected and criticized by most Southern Baptists. Many of these fellow Baptists insisted he was an immoral man and a communist. They were not content to criticize

Baptist Journalism At Its Best

It is not easy for one denominational publication to hand bouquets to another, but the April-May-June issue of the *Baptist Men's Journal* is too outstanding to pass without commendation. This issue of the Brotherhood Commission quarterly takes its place beside recent issues of *Home Missions* as the most attractive, interesting and creative religious journalism among Southern Baptists.

Baptist men, and all Baptists for that matter, can but profit from reading in this issue such articles as

his methods, but made him as a person a menace to good.

Though recognized and used by other religious groups, including American Baptists, he never appeared on a Southern Baptist program. His speaking appearance at Southern Baptist Theological Seminary several years ago brought a storm of criticism from some Baptists and actually resulted in the withholding of some contributions to the Seminary.

American history will rank him as one of the great men of the century, and Baptist history eventually might put him alongside Billy Graham as one of the two outstanding Baptists of the mid-twentieth century. But as often has been so, the heroes of succeeding generations are rejected by their fellowmen.

The prayers of all American Christians belong to his widow and four children. Prayers also need to be lifted for the future of the cause for which he died. He represented the saner civil rights leadership of his race. His approach was Christian as he understood it, and he persisted in saying that white people would come through eventually. Much of the other Negro civil rights leadership today is not Christian nor has any hope that whites will ever voluntarily give up their superior position.

The lesson of history would teach us that this man did not live in vain nor did death defeat his cause. Whatever his methods, his aims were freedom and justice, and God will see to it that they eventually prevail. We, then, are not so much to weep for him but for ourselves, who have been so blind as to be against right and who crucify champions of right.

He said, "If I die in the struggle, I want it said, 'He died to make men free.'" This he did. The question remains, how many and how long. How many more will have to die, and how long is the wait before all men are free?

the one on suicide by Robert Hastings, and the inspiring account of a physically-handicapped Baptist layman reported by Kenneth Everett.

An article of unusual interest for many Southern Baptists is the one done by Roy Jennings on Ralph Elliott, the Old Testament professor who was dismissed from Midwestern Baptist Seminary in 1962, and who is now pastor of the Emmanuel Baptist Church in Albany, New York. The article contains some reflections of Elliott on his experiences at Midwestern and

his concepts of his ministry today.

The Elliott controversy was over his book, *The Message of Genesis*, in which he suggested, among other things, that Genesis 1-11 was not actual history but was theological truths put in parable form. This interpretation was contrary to what the great majority of Southern Baptists have always believed about Genesis. It was not contrary, however, to a number of Old Testament scholars, including other Baptist professors and pastors.

Elliott's positions were widely attacked and demands for his removal were voiced. Dr. K. Owen White became the leading spokesman for the opposition, and his motions at the 1962 Southern Baptist Convention directed against Elliott's positions were approved. This amounted virtually to an ultimatum to the Midwestern trustees for Elliott's removal, though they voted earlier to support him in the controversy. He was dismissed on October, 1962, though the charge was refusal to agree not to republish his book instead

Kentucky Ladies Shine In Hop'town

One would have to experience it to believe how inspiring can be the annual meeting of Baptist ladies of the WMU. Almost every year the Southern Baptist Woman's Missionary Union convention meeting prior to the Southern Baptist Convention has a more inspiring program than the Convention or any other auxiliary meeting.

The state WMU conventions in Kentucky have the same high quality. This was surely the testimony of all the ladies and their visitors for this year's meeting in Hopkinsville the first week in April. It's amazing to realize that the ladies equal or surpass the Kentucky Baptist Convention sessions in attendance. A thousand or more registered in Hopkinsville, and this exceeds some sessions of the state convention. The First Baptist Church and its unsurpassable hospitality

of the charge of heresy. In the meantime, the Southern Baptist Sunday School Board decided not to republish the book, though earlier it had taken just the opposite position.

The turn-about of the Midwestern trustees and the Sunday School Board is an example of the power of Baptist popular opinion, but is not a bright chapter in the annals of Southern Baptist integrity. It was a clear case of submitting to pressure and choosing expediency over principle.

For this and other reasons the article on Elliott in the *Baptist Men's Journal* will not be welcomed by some. It will do a service, however, to many readers who deserve to know something about the present attitude and ministry of this former fellow Southern Baptist. The article does not take sides in the controversy, nor does it make a hero out of Elliott. It pictures a man of God and his family, who came through a trying experience and have found a redemptive ministry in a new setting.

made an ideal setting for the ladies' meeting.

One sad note in this year's WMU convention was the retirement from the state presidency of Mrs. W. R. White, of Cadiz. The three years that she has graced the office have been memorable. A lady of more charm, ability and dedication is not to be found.

Two things help atone for her loss. She is succeeded by Mrs. J. S. Woodward of Lexington, who has already proven her ability in this office. And Mrs. White, though far from giving up WMU activities, promises to spend more time fishing with her husband, who has helped her greatly in performing her duties for the past three years. Taking some time to go fishing with her husband is one of the few things that would be as important as serving as president of Kentucky Baptist Woman's Missionary Union.



Life—and Eternal Life

Dear Editor:

May I respond to the letter of Mrs. H. G. Hornback in the Baptist Forum of March 28, 1968. I agree wholeheartedly with her in her statement, "When a child is born into this world he needs care; if he doesn't get this care he will die." What she didn't say was, regardless of how much good care he receives he will still die. Naturally this is true because he has not received eternal life.

It doesn't seem to me that it should take a lot of study to see the difference in the natural life and the spiritual life. Simply read John 10:28 and look

in a dictionary under the word, "eternal," and one can readily see that if one loses the life that he has, he has not received eternal life through Jesus Christ. It is simply double talk to say that I have eternal life today but may not have it tomorrow, next year or a million years from now.

I do believe this is our real problem. Many claim the name Baptist without having the convictions. This is worthless. I believe we need Christian men and women who are willing to fly the flag of their convictions.

Several years ago I separated myself from the Methodist church. I wrote

them a letter (as I think Christians should) stating that I no longer agreed with their doctrine and asking that I no longer remain a member of their congregation. Then I presented myself to a Baptist church for membership by baptism. (I had been immersed too.)

Can you imagine a Methodist believing in eternal life, baptism by immersion only of a believer by the authority of a New Testament church, and a democratic church? No, you cannot! Can one truly be a Baptist and refuse to believe in eternal life, salvation by grace, a democratic church and baptism of a believer by immersion authorized by a local New Testament church? No, you cannot!

I do not necessarily agree or disagree with Mrs. Hornback or Professor Moody. I agree with the Bible.

Zebulon, Ky. James Watt

(FORUM CONTINUED ON PAGE 12)

Baptist Committee to Study Conscientious Objection

The Baptist Joint Committee on Public Affairs, in semi-annual session at Washington, agreed to explore at its October meeting the problems and issues in conscientious objection to military service.

Included in the conscientious objection study will be the plight of those who become objectors to war after they have been inducted into military service.

The committee also investigated church-state and religious liberty issues in tax exemption for churches, the military chaplaincy, housing programs and other areas on the state and local levels.

In another action the Baptist Joint Committee authorized its executive committee "to study the possible advantages and disadvantages related to the use of litigation as a channel of extending our flexibility as a Baptist Joint Committee."

This step was taken after a report by Carlson that increasingly the staff of the Baptist Joint Committee is being asked to file *Amicus Curae* ("friends of the court") briefs in court cases. The further question of other participation by Baptists in court cases was discussed by the committee.

The possibility of considering a legal department in the Baptist Joint Committee for council and consultation to represent Baptist concerns in litigation was also presented.

The Baptist Joint Committee took no position on the problem of tax exemption for churches. In 1960 the committee sponsored a Religious Liberty Conference on "The Churches and American Tax Policies." Since that time the matter has been under lively discussion in Baptist circles.

Although it cannot be a policy-making body on tax questions, the Baptist Joint Committee will continue to be a resource and consultant agency to help Baptists understand the issues, Carlson said.

A subcommittee of the Baptist Joint Committee gave careful consideration to the religious liberty and church-state issues in the military and other public chaplaincies.

As a result of this initial probing the Baptist Joint Committee authorized its staff to "undertake some factual studies about the military chaplaincy and other public chaplaincies consulting with the appropriate leaders in our several Baptist bodies as well as other authorities in the field."

If these studies discover that further consideration should be given to the church-state issues in the chaplaincy, the committee will again take up the problem and make its recommendation.

Another subcommittee explored the church-state issues in low-cost housing programs in the nation. It instructed the staff to give serious consideration

to a religious liberty conference on the church state facets of housing problems.

Among the problems to be considered in low cost housing would be open housing, the philosophy of programs for individual home ownership and rental housing.

Yet another subcommittee gave attention to the growing church-state and religious liberty problems on the state and local levels. It was pointed out that in years past the focal point of many church-state problems had been on the federal level. Now due to several factors, the burdens of administration and policy-making for many public programs have shifted to the states and local communities. (BP)



Hemisfair Sculpture

This sculpture is expected to become one of the most talked about exhibits in the Baptist Pavilion at the Hemisfair in San Antonio, Texas, this summer. It represents a man on bended knee whose face is uplifted to heaven with a hand raised to God and carries out the theme of the Baptist Pavilion, "Man's Search for God." Dallas artist Al Kidwell formed the figure from discarded portions of old churches from various periods in history. Shown with the exhibit is Miss Linda Frances of the SBC Radio-TV Commission, Fort Worth, Texas.

Mayland Baptist College Dies Without Opening Its Doors

The embryonic Maryland Baptist College at Walkersville has died, closing its doors before it ever opened as a full-fledged educational institution.

The college office has been closed, President C. Eugene Kratz has been released of responsibilities, and administrative duties have been assumed by the college trustees' business administration committee.

A special committee of the Baptist State Convention of Maryland is studying property disposition, and will bring some recommendation to the convention for action, either in special or regular session. The seven-member committee is headed by Cecil Anderson, pastor of Viers Mill Baptist Church, Silver Spring, Maryland.

The *Frederick News* at Walkersville reported that the committee is considering the possibility of either retaining the property as a state assembly ground or for some other purposes or selling it, but no decision has yet been made.

Kratz, president of the proposed school since 1966, said that the only thing that

remains of the now dead school is "the funeral, legal dissolution, plus the decisions on what to do with land and property here."

He told the *Frederick Post* his future plans call for searching for a comparable post this summer or fall, or perhaps considering post-doctoral study in the event this does not develop.

The Maryland convention will assume college obligations estimated at about \$575,000 and expenses, plus the salary of a custodian to maintain the property.

Last November, the Maryland convention voted to ask the college trustees to dissolve the corporation, and voted to appoint the committee to dispose of the property.

In July of 1967 the convention's State Missions Board turned down request for a \$1,500,000 fund campaign for construction, saying the plan was "not financially feasible."

The Maryland Baptist Convention had approved plans for establishing a Baptist college in the state in 1962, and had purchased the campus in 1965. (BP)

Americas Crusade Should be Open to All, Rhodes Says

Southern Baptists were encouraged at the Christian Citizenship Seminar at Washington to turn their backs upon selective evangelism in the approaching Crusade of Americas and open the doors of their churches to all groups for attendance, conversion, baptism and church membership.

Lewis Rhodes, pastor of Broadway Baptist Church in Knoxville, Tennessee, predicted a new day would dawn if Crusade leaders say to churches "we want your cooperation without discrimination and segregation."

The address by Rhodes capped the three-day seminar sponsored by the Christian Life Commission, Southern Baptists' social action agency at Nashville, Tennessee.

Three obstacles hindering Southern Baptists in confronting basic problems in society include ecclesiology, their theology of salvation, and sociology, Rhodes said.

Unfortunately, Baptists excuse their lack of involvement in great issues because of ecclesiology, Rhodes said. He suggested this solution:

"If our ecclesiology prevents our meeting our responsibility to a disordered society, the answer is not to claim immunity from responsibility . . . It may be time to develop an ecclesiology capa-

ble of meeting our responsibility."

Rhodes acknowledged Baptist preachers in some sections of the country may face expulsion if they were to invite Negroes to church, encourage support of the poor and poverty programs, and advocate support and cooperation with the National Council of Churches.

An answer is a pastoral emergency fund to support for a reasonable time these prophets without portfolio, Rhodes said.

Rhodes told the 200 religious leaders from throughout the United States they have an opportunity in an approaching hemisphere-wide evangelistic crusade to demonstrate this spirit of love. He expressed it this way:

"We have no trouble with dealing with great efforts when we have the will. We are now involved in an inter-continental, inter-racial, international, and inter-lingual effort, the Crusade of the Americas.

"Will the Crusade of the Americas . . . insist that all cooperating churches open their doors for revival, for attendance, conversation, baptism, and church membership to all groups?"

"Pastors and local churches must do more than speak, they must minister and witness to all the community. This includes the deprived Negro, white and

language groups.

"We cannot say we will feed and clothe no one since we cannot feed and clothe everyone. If we do, we should apply this principle to evangelism also, saying we will witness to none since we cannot do everyone."

Rhodes also suggested that conventions and assemblies include a large variety of speakers, including some who will confront Southern Baptists with the challenge of a disordered society.

In describing Southern Baptists, Rhodes viewed the majority of Baptists as cultural, historical and religious phenomenon more committed to cultural than to Christian values.

While Baptists in origin and attitude were left-wing radicals contributing significantly to the nation's struggle for independence and nationhood, the beginning of Southern Baptists is a different story, Rhodes said.

"We were born from the womb of cultural reactionism. The organization of the Southern Baptist Convention in 1845 was not for theological or missionary reasons but for the preservation of a slavery-centered culture," he charged.

"Doubtless there were flourishes of oratory setting forth the justifications for the Convention, but after all the stage scenery is removed, there is the life and death struggle to preserve segregation as a social and cultural value, higher than the claims of Christ.

"A common loyalty to a social structure has been our cohesiveness, and a prevailing fear of division over the race issue is convincing evidence our loyalty to Christ is not stronger than our loyalty to our culture.

"One now committed to Southern Baptist life shudders to think what would happen if we required our members to be more committed to Christ than race, more committed to the universal church than to denomination, and more committed to humanity than to nationalism," he said.

Rhodes declared it was high time Southern Baptists repent and declare a divorce from the reason for their beginning. (BP)

Room Where SBC Sunday School Board Organized Being Restored

The room where the Sunday School Board of the Southern Baptist Convention was organized May 26, 1891, is being restored in the first floor lobby of the board at Nashville, Tennessee.

The original room was the study of W. R. L. Smith, pastor of First Baptist Church, Nashville, at that time. Built in 1884, it has been remodeled only once since its beginning. In 1921 the ceilings were lowered and the fireplace closed. The doors were also relocated in the remodeling.

At the first meeting only 10 of the 40 summoned to the initial session of the board were present.

First Baptist Church is being remodeled and the study was torn down last fall. Board members agreed that the room should be restored and rebuilt in the lobby of the board and be called "Founder's Room."

Much of the old material from the room has been used in the room at the board. Every effort has been made to preserve the original character and atmosphere of the room, Hardie Bass, chief architect for the board, said.

The room will be furnished with reproductions of the pieces used in Smith's study. The original brass spittoon, however, will be placed in the restored room,

Bass said. A dummy fireplace with a flat hearth will be built, using the old brick from the church.

The restored study will be 13x20 feet, and will be completed April 30. (BP)



RESTORED ROOM—James L. Sullivan, executive secretary of the SBC Sunday School Board, Nashville, lays a brick for the restored board's "Founder's Room," as H. Franklin Paschall, pastor of Nashville's First Baptist Church and president of the Southern Baptist Convention, looks on.

Powell Named to One-Year Term as Campbellville Head

J. F. Powell was elected president of Campbellville College for one year, beginning August 1, 1968. He has been serving as president of the school since May 8, 1967.

A committee will be appointed to nominate a candidate for president of the college at the end of his term.

This action was taken in a special meeting of the board of trustees of Campbellville on Tuesday, April 2, according to Everett Lee, secretary of the board.

SBC Leaders Deplore King Assassination and Racism

BY THE BAPTIST PRESS

Numerous Southern Baptist leaders throughout the nation reacted with shock, grief, dismay and repentance to the assassination of Martin Luther King, Jr., some calling for Southern Baptists to redouble efforts to deal with white racism in the south.

Almost all Baptist leaders contacted by Baptist Press, news service of the Southern Baptist Convention, expressed shock, grief and dismay at the murder in Memphis, Tennessee, of the Negro Civil Rights leader, one of the few Baptists ever to win a Nobel Peace Prize.

In statements following King's death, several Baptist denominational leaders and editors called on Southern Baptists to repent of the sin of racism, and to deal with the root causes that led to the riots and demonstrations that brought King to Memphis.

Southern Baptist Christian Life Commission Secretary Foy Valentine urged Baptists "to give ourselves in compass-

ion and patience to the things that make for justice, love, understanding, reconciliation and peace."

Arthur B. Rutledge of Atlanta, executive secretary of the Home Mission Board, stated, "I pray that this will stimulate Southern Baptists to a new awareness of our responsibility and opportunity to help achieve a Christian solution to the pressing human relations problem of our day."

The president of the Southern Baptist Theological Seminary in Louisville, Duke K. McCall, predicted that King's assassination would have an effect on Congress, and force passage of a federal open-housing law.

"Almost every time civil rights legislation has been stalled in the federal Congress, some extremist segregationist action has pried it loose and has it back on the road," McCall observed. "There is almost a feeling of providential pattern to this thing."

King had once spoken at the seminary

where McCall is president in about 1960, and McCall said that some Southern Baptists "tried to punish" the seminary for having listened to him.

Two Baptist editors praised King as a great man in their editorials. "American history will rank him as one of the great men of the century and Baptist history eventually might put him alongside Billy Graham as one of the few outstanding Baptists of the mid-twentieth century," wrote editor C. R. Daley of the *Western Recorder*.

Editor J. Terry Young of the *California Southern Baptist* called King "a modern Moses leading his people out of bondage—into the promised land of freedom, equality and justice guaranteed by the American constitution."

Editors and Baptist leaders in the state where King was pastor, and the state where he died, likewise lamented his death.

The president of the Tennessee Baptist Convention, Wade Darby, pastor of First Baptist Church in Jefferson City, called on Tennessee Baptists "to join in a rededication to peace, brotherhood, and a cooperative effort in the name of Christ to overcome the ills of society that result in hatred and violence." Darby is also chairman of the SBC Christian Life Commission.

"I am stunned that it could happen in our own state," editor Richard Owen of the *Tennessee Baptist* and *Reflector* said, "but at the same time I realize that it can happen anywhere that people forget God and become dupes of the devil."

In Atlanta where King lived, the editor of the *Georgia Baptist Christian Index*, Jack U. Harwell, wrote that Georgia Baptists ought to lead in rededication to the causes for which he died.

Harwell deplored the fact that on the very night in which Dr. King was assassinated in Memphis, a movement was being launched in Atlanta "to push a candidate for President of the U.S. whose every utterance and act epitomizes the segregationist's sins which Dr. King gave his life to oppose." (BP)

Lexington Avenue, Danville, To Erect New Building

The Lexington Avenue Baptist Church, Danville, had a ground-breaking service following the morning worship on Easter Sunday, April 14. Pastor Austin Roberts was in charge of the service, with the youngest and oldest members of the church participating in the ceremony.

The church has signed a contract with the Eubank and Steele Construction Company, Lexington, for slightly over \$392,000 for the new educational building.

Memphis Ministers March and Preach for Racial Justice

The death of Martin Luther King, Jr., at Memphis, has prompted several Southern Baptist ministers to strong words from the pulpit, and at least two to march on City Hall in sympathy for King and the striking sanitation workers.

There was no way to determine how many of the estimated 10,000 to 15,000 people who participated in the memorial march on Monday, April 8, were Southern Baptists.

At least two Southern Baptist ministers joined in a march on the office of Memphis Mayor Henry Loeb on Friday, the day after King's assassination.

Brooks Ramsey, pastor of Second Baptist Church in Memphis, said that he and Bob Troutman, pastor of Prescott Memorial Baptist Church, were the only Southern Baptist ministers who took part in the march as far as he knew.

Troutman later said he was disturbed by the silence of the white Baptist leadership following King's assassination. "I have waited to hear from men I have respected and loved, but I have not heard a voice," Troutman said.

He added that one pastor had called him and said a group of his church members had come to him and asked him not to mention one thing about the racial situation in the city, or else to resign. "How tragic," Troutman said, "How tragic."

Not all of the Southern Baptist pulpits in Memphis, however, were silent. Several prominent Baptist ministers had



MEMPHIS MARCH—Brooks Ramsey, pastor of Second Baptist Church in Memphis, was one of two Southern Baptist ministers who marched with about 300 others to the Memphis City Hall the day following the murder of Martin Luther King. They expressed sympathy for the striking sanitation workers.

Baptists in Nation's Capitol Aid Victims of Riots and Fires

Fires raged within two blocks of the Baptist Building that houses the District of Columbia Baptist Convention and the Baptist World Alliance during the recent rioting in the nation's capital following the assassination of Martin Luther King, Jr.

Store windows were smashed by looters within a block, but no damage was done to the Baptist Building or to the churches in the city.

Across the city where the offices of the Baptist Joint Committee on Public Affairs are located two blocks from the U.S. Capitol, smoke from the inner-city engulfed Capitol Hill.

On the Friday afternoon following the assassination as the city began to burn and as widespread looting ran rampant, most government offices as well as those of the Baptist Building and the Baptist Joint Committee closed two hours early. Traffic jammed the streets almost to a standstill.

The curfew imposed on the District of Columbia closed churches on Sunday night and caused a meeting of the Executive Board of the District of Columbia Baptist Convention to be postponed.

The churches of the city responded to the crisis immediately. Already plans were in the making by the churches to help care for the thousands expected later in April in Martin Luther King's "Poor People's Campaign."

Churches were opened for refugees from their burning homes and as distribution centers for food, clothing and medical supplies.

The National Baptist Memorial Church and the Calvary Baptist Church were in the heart of the riot-torn areas. National church in cooperation with a Methodist, Presbyterian and Unitarian Church already were engaged in a project to minister to spiritual and physical needs in the inner-city.

This project focused its activity at the Calvary Methodist Church, which served as a distribution center. Members of the National Baptist manned the operation, along with help from others.

The Calvary Baptist Church has a regular day center in operation for its immediate community. This church distributed food and clothing to families in connection with its center. (BP)

strong words concerning the King assassination.

"The death of Dr. Martin Luther King has brought shame and consternation to all of us," said Ramsey Pollard, pastor of Bellevue Baptist Church and former president of the Southern Baptist Convention.

"Memphis has long been noted as a city of good abode for men of all races," Pollard said. "In recent days that picture has been rudely shattered."

Pollard strongly condemned racism in his Sunday morning sermon, but added that both white and Negro citizens must share the blame. "Racism is a two-way street," he said. "This ugly reality is not the sole possession of either race. It is a common curse."

Ramsey, in a Sunday morning sermon at Second Baptist Church, said he felt a sense of "collective guilt" for the murder of King, "even though I am not personally responsible."

Troutman, in a Sunday sermon, agreed saying: "We might blame the gunman, we might blame the striking sanitation workers, we might blame the mayor—but the truth is the blame is not there alone, but on a society that had to create a Martin Luther King in the first place to speak against injustice."

Asked why he participated in the march, Troutman replied: "I had just had it. I think something has got to be done. We need to decide as Southern Baptist ministers if we are going to take a stand. At least those who are willing to put their ministry on the line should say that they are willing to take a stand."

"I'm not trying to be a martyr or a crusader, this is just the hour we live in and I just wanted to do something about it. I can't hide any longer," Troutman said.

Ramsey said he felt the march "expresses the deep feeling of the ministers of this city of all denominations and of all races concerning the tremendous crisis in which we are engaged. I didn't come with all the answers, I came to express my deep concern."

The 100 ministers participating in the march prepared a statement to present to Mayor Loeb, stating that the crisis was caused by a deterioration of human relations, by a lack of real awareness of "the desperate circumstances in which many of our fellow citizens exist," and by the lack of will to put into action the Golden Rule.

The statement also urged the mayor and City Council to find a solution to the sanitation workers' strike, including union recognition and dues check-off (automatic deduction of union dues from pay checks).

Both Ramsey and Troutman said they supported the statement, and felt that although dues check-off, the biggest issue of the strike, was not originally a moral issue, it had become one. (BP)

AN OPEN LETTER TO KENTUCKY BAPTIST LAYMEN

Within the past few months much has been written and spoken concerning the increasing cost of health care—particularly those services provided by our hospitals. Much of what has been said is true. Space does not permit an explanation in detail of many factors that affect the cost of hospital care. Suffice it to say that because of inflation and rapid advances in medical care, hospital costs are likely to continue increasing for an indefinite period of time.

Most industry and business today is providing for their employees a program of fringe benefits such as life insurance, pension plans, hospitalization, accident insurance, etc. Probably not one of these benefits touches the lives of as many people as does the hospital-surgical plan. While the local church congregation is not considered "business" or "industry," it still finds itself in somewhat the same position in regard to fringe benefits. Many churches are now stretching their budgets to provide both salary increases and additional benefits.

After years of experience and observation, it has been noted that many pastors and their families have suffered severe financial hardship because of major illness. Pride does not permit them to seek assistance from the church. Without too much additional cost the church can now voluntarily provide them with some security against this type of catastrophe. Prolonged illness may strike anyone at anytime and ministers and their families are no exception.

There is a number of insurance companies offering retirement programs and health protection plans. The one most familiar to Baptists is that of the Annuity Board of the Southern Baptist Convention which now has an arrangement with Blue Cross-Blue Shield wherein comprehensive hospital-surgical benefits may be secured by pastors and churches. It may even be tied in with the retirement program as a package.

Any Baptist church not having such a security program for its pastor and employees should give the matter prompt and serious consideration. Additional information will be mailed to all Baptist churches and pastors within a few days.

Sincerely,
H. L. Dobbs
Executive Director
Hospital Commission of Kentucky Baptists

P.S. The present enrolment dates for the Health Benefit Plan are April and up to May 31, 1968.

Problems of Poverty and Prejudice Tackled by Churches in Atlanta

About 200 Christian churches in Atlanta have made an urgent move to exert leadership in the city's attempt to eliminate deeply-rooted problems that could spark civil disorders.

The Christian Council of Metropolitan Atlanta, which includes about 40 Baptist churches in its 200-church membership, asked Mayor Ivan Allen, Jr., to assemble leadership in education, politics, business and religion to work out immediate steps toward alleviating problems of race and poverty.

Vice-president Bill Geren, pastor of Dogwood Hills Baptist Church, said "This is not just a moral position. This is a direct effort to get religious leaders involved with other community leaders in specific action."

One urgent necessity, according to the council's formal petition, is the matter of housing. The petition read, in part:

"There must be a climate in which every person will have equal opportunity for housing that he can afford. There

must be an end to discrimination against qualified persons based on race, sex, age, or handicap."

Executive Director Harmon Moore said one of the first moves will be for the council to identify itself with and support a campaign for open housing.

Moore said the council would identify itself with and support a Chamber of Commerce campaign for improved housing for the poor and would support efforts to achieve equal educational opportunities.

As for the churches' individual action, Moore said: "We hope to build some bridges from the resources of the suburban church to the human needs of the city."

Action that might follow include a study of needs with other community leadership, day care centers, job training, investment in low-income housing, health clinics and preaching and teaching courses on understanding the problems of inner-city life, Moore said. (BP)



More Graham Archives

Walter Smyth (right), director of crusades for the Billy Graham Evangelistic Association, Minneapolis, is pictured with evangelist professor Kenneth Ch'fin in front of the Billy Graham Room at Southern Seminary, Louisville. Smyth presented the official records of recent Graham crusades to the Seminary; they will be added to the Billy Graham Room in the seminary library, which has been designated the official depository for material about the famous evangelist.

Overseas Baptists Set Crusade, Start New Congregation

THEME SET, PLANS MADE, FOR 1970 ASIA CRUSADE

The 1970 Asia Baptist Evangelistic Crusade will be waged under the theme, "New Life in Jesus Christ."

The theme and many plans were adopted during a conference held in Hong Kong, February 27-29. Participants included national Baptist leaders, missionaries, and Southern Baptist Foreign Mission Board staff. War-torn Vietnam and threatened Korea were among the 13 nations represented.

WINSTON CRAWLEY VISITS MISSIONARIES IN VIETNAM

Winston Crawley, secretary for the Orient for the Foreign Mission Board, has just returned from a three-week trip to the Orient which took him briefly to Saigon, Vietnam, where he visited with Southern Baptist missionary men, and later to Bangkok, Thailand, where most of the missionary wives and children of the Vietnam staff are temporarily located.

Crawley found Saigon returning to normal except for the curfew and the missionaries going about their work and living as normally as is possible without their families.

Ronald W. Fuller and Missionary Journeyman James Bobo, who came out of Vietnam with the wives and children, were scheduled to go back to Vietnam immediately.

While in Bangkok during March,

Crawley again saw some of the men who had come over from Saigon for a visit with their families. From them he got firsthand information about the two families who remained in Danang throughout the recent North Vietnamese offensive which exploded in most of the major cities of South Vietnam in late January.

The wives in Bangkok are comfortably settled and have gotten their children enrolled in the international school there.

AMERICANS IN JAPAN START SEVENTH CHURCH

An English-language Baptist church was organized March 10 in the Zama area near Tokyo, Japan. The congregation, composed mainly of U. S. military personnel stationed in the vicinity, is

averaging more than 40 in attendance, and \$4,000 has been given toward the purchase of church property.

The new church developed from a mission started in 1965 by Kanto Plains Baptist Church, an English-speaking congregation.

The Zama church is the seventh English-language church related to Southern Baptist mission work in Japan.

GUAM IS "OPEN DOOR," SAYS SBC MISSIONARY

"Teachers have the only real open door to the hearts of the people of Guam," says Louis E. McCall, Southern Baptist missionary preacher.

"If we had 100 dedicated and trained Southern Baptist teachers to work for the Lord in their profession here, it would help us win Guam for the Lord in a decade," he claims.

"Contract is for two years with housing provided at a very low rental rate. Teachers can go back to the States for the summer at government expense—first-class air. Although two years of experience is suggested for teachers in Guam, the authorities do not hold fast to this requirement.

"If I were a schoolteacher I would jump at this chance to go overseas and work for the Lord," McCall said.

Interested teachers should write immediately to the Department of Education, Government of Guam, Post Office Box, Agana, Guam.

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Shepherdsville Churches Cooperate To Meet Emergency Needs of Poor

BY GEORGE W. KNIGHT
ASSISTANT EDITOR

Baptist laymen and ministers in the Shepherdsville area are cooperating with members of five other denominations to extend a helping hand to the poor in their community.

Now in its third year of service in this Kentucky town is an interdenominational group known as the "Fellowship of Concern." Its purpose is to give emergency financial aid to needy persons in that area until they can be cared for by the appropriate community and welfare agencies.

Most of the churches in the Shepherdsville area are participating in the venture. Other denominations besides Baptist represented in the organization include Methodist, Presbyterian, Catholic, Christian and Church of God.

William Horrell of Shepherdsville, a Presbyterian layman who is serving as secretary of the group, assisted in drafting the constitution for the Fellowship of Concern more than two years ago.

"Many of the church people of Shepherdsville simply saw the need for an organization such as this," he pointed out. "We had several needy citizens who went from church to church, asking for assistance; and we thought we could help them more if we were organized."

The main concern of the group is to aid the unchurched poor of Shepherdsville, Horrell said. The Fellowship of Concern feels that those needy persons who are members of Shepherdsville-area churches should be assisted by their own congregations, he pointed out.

The group meets on the first Thursday evening in each month at a different church to review the requests for emergency financial assistance that have been received. Some needy persons are discovered not by direct application but by leads from concerned persons in the community. All these leads and requests are discussed at the monthly meeting.

Two members of the Fellowship of Concern are assigned to each "case." Together they visit the family or needy individual to see if they are actually in need of financial assistance. These two members are empowered to give immediate aid up to a certain amount. Any family with a continuing, long-term need for necessities such as food, clothing and fuel are referred to the appropriate welfare agencies in the Shepherdsville area.

Since the interdenominational organization was established, it has spent about \$1,000 for emergency aid to needy families in the small Kentucky town. Most of this has gone for food and fuel.

Raising funds for the Fellowship of Concern has become a community pro-

ject. Money for its cause is donated by individuals and businesses. Most of the churches of Shepherdsville receive an offering for the cause at their annual Thanksgiving services.

Members of the group are now talking about expanding the organization to include a counseling service. The ministers of Shepherdsville have been asked if they would give their time to counsel with unchurched persons who might be referred to them by physicians, the police, or the courts. In addition to helping with the financial needs of the poor, this projected plan would allow the Fellowship of Concern to deal with such social problems as alcoholism, divorce and juvenile delinquency.

Baptists of the Shepherdsville area have been involved in the project from its beginning. At least five Baptist churches in the area, including the First Baptist Church of Shepherdsville, are participating in the program.

The first two chairmen of the group have been Baptist laymen. They are James Mann, immediate past chairman, and Norman Troutman, who was elected new chairman last fall. Troutman is a chiropractor at Shepherdsville and a deacon at Bullitt Lick Baptist Church.



Another "Vine" Award

"The Vine," documentary film on the life of Christ produced by the SBC Radio-TV Commission, has been selected by the Catholic Broadcasters Association for its annual "Gabriel" award. Judges for the Catholic broadcasters competition named the film the best television program in its category produced in 1967 by an agency of a religious organization other than Catholic.

Priority for Urban Crisis in SBC Programs Urged by Baptist Editor

A Southern Baptist state paper editor has suggested that some convention projects may have to be shelved temporarily while the denomination concentrates energies and resources on the urban crisis.

Editor Marse Grant of the *Biblical Recorder* in North Carolina cited the decision by the Presbyterian Church in the U. S. (Southern) to earmark \$227,500 to fight causes of race riots in big city ghettos, and then wrote:

"We would like to see Southern Baptists take bold steps in similar directions.

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It may be that a good program like Project 500 will have to wait while efforts are directed to the urban crises. Southern Baptists could give a million dollars as easily as the Presbyterians gave \$227,500."

Reacting to the editorial, Home Mission Board Executive Secretary Arthur B. Rutledge said the Home Mission Board "probably will spend between \$1,000,000 and \$1,500,000 in inner-city areas."

Out of the Christian Social Ministries program budget alone, about \$500,000 will be spent in support of personnel and institutions in inner-city areas across the nation.

Work with National Baptists, language missions and metropolitan missions also are programs of the Home Mission Board that include ministries and funds directed at crowded inner-city life, Rutledge said.

Victor Glass, director of work with National Baptists, said Baptist state conventions and many individual churches had constructive efforts aimed at ghetto problems. He cited the growing resolve of downtown churches to stay downtown and minister. (BP)

April 18, 1968



5,000 Friends for Kentucky Southern

Dear Editor:

It was nearly 10 years ago when we were members of another denomination that we were asked to make a pledge to Kentucky Southern College—then only a dream.

We became so interested in a church that recognized the need of a small church college in Louisville that we eventually joined a Baptist congregation.

Ten years later the Jewish Vocational Guidance Center recommended that we send our only son to a small church-related college! We visited three colleges. After weighing all factors carefully, he chose Kentucky Southern and entered in September, 1967. He lives on campus, likes the dormitory system, and is quite pleased and impressed with its high caliber faculty.

What happened in November, 1967, need not be reviewed, but it did irreparable damage to the college. The students sent out an SOS which prevented a merger with the University of Louisville. This is in no way a reflection on the University of Louisville. It is a very fine university. But there are many students that do better in a smaller college. The student's SOS success received nation-wide publicity and response—and generated a school spirit unequalled—anywhere.

Now the trustees and parents of these students are asking for 5,000 friends to pledge \$10.00 a month for five years. (Not really \$10.00 because it is tax deductible.)

There are over 125 Baptist churches in the yellow pages of the phone book; a little division soon gives the answer to how few members in each church could help Kentucky Southern have 5,000 friends. In return the doors of the college union building are open and will

continue to be for cultural activities. It is an investment for the present as well as for the future.

For over 600 students—parents and friends that are working, praying and pledging—we're asking you, as an individual, a businessman, a company, a Sunday School class or church group, to help these young people keep this an independent Christian institution.

Even though it isn't affiliated with the Kentucky Baptist Convention any longer, it will always be the college the Baptists started. Let's prove that in a city of nearly 1,000,000 people, the Baptists still have a heart and 5,000 friends. Louisville, Ky. Eleanor C. Wilhoite

Taxing Church Property

Dear Editor:

Your March 28, 1968, editorial exploring the thought of taxing church property will probably fall on deaf ears. I agree wholeheartedly that such property used either partly or solely for commercial purposes should be taxed. This, no doubt, would help a great deal to enlarge our tax base in many cities and thus provide needed revenue.

The problem of convincing our legislators to introduce and support such a bill is almost insurmountable. With a concerned and informed public, however, this might be overcome.

The majority of Christians in our nation took no active part in constructively attempting to find solutions to the race issue at its most crucial hour. Perhaps we will recognize this inequitable aspect of society and alter it.

Louisville, Ky. Ed Frahme

Mrs. J. S. Woodward Elected New State WMU President

Mrs. J. S. Woodward of Lexington was elected new president of the Woman's Missionary Union of Kentucky during that group's recent annual convention at Hopkinsville.

As president she succeeds Mrs. W. R. White of Cadiz.

Other officers of the group for 1968-69 include Mrs. H. C. Randall of Columbia, recording secretary; and Mrs. W. H. Jaegle of Louisville, treasurer.

Georgetown Alumni Award Goes To Chester Badgett

J. Chester Badgett, pastor of the Campbellsville, Kentucky, Baptist Church, was included among the five alumni of Georgetown College who were honored with achievement awards during exercises at the Baptist school on April 16.

Other Georgetonians receiving awards at the first annual Alumni Visitation Day were Allen Trout, retired political reporter for the Louisville Courier-Journal; Joe Stone, vice-president of Southern Bell Telephone, Atlanta; Louise Dudley, teacher at Stephens College, Columbia, Missouri; and the late Mrs. Katherine Kemper.

J. Chester Badgett, a 1936 alumnus of Georgetown, has been pastor of the Campbellsville church for almost 20 years. A member of the board of trustees of the Foreign Mission Board, Richmond, Virginia, he served as chairman of that group for two years.

He served as president of the Kentucky Baptist Convention during 1963 and 1964.



Badgett
Campbellsville church for almost 20 years. A member of the board of trustees of the Foreign Mission Board, Richmond, Virginia, he served as chairman of that group for two years.

Georgetown College Staffers to Direct Tours

Two staff members of Georgetown College will direct tours of Europe and the Middle East this summer.

President Robert L. Mills will lead a tour of Europe and the Middle East, with particular emphasis on points of interest in the Holy Land, from July 17

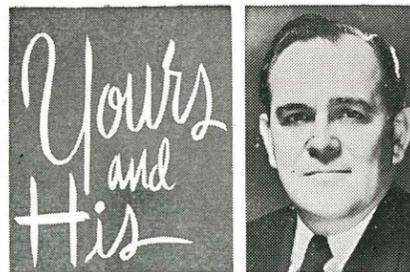
through August 14. Included in his tour group will be the Wordmasters, Georgetown's choral speaking organization, which will appear on the program of the Baptist World Youth Congress in Berne, Switzerland.

Professor Ruth Longacre of Lexington, teacher of Latin at the college, will direct a 40-day tour devoted entirely to Europe from June 7 through July 17.

This will be Mills' third tour of Europe and the Middle East in recent years. In 1963 his travels took him completely around the world. More recently he visited Europe and Africa to attend conferences on men's work of the Baptist World Alliance. He is chairman of this work for the Alliance.

The Pilgrimage to the Bible Lands June 5-26, 1968

Dr. George K. Schweitzer of Knoxville, Tennessee, tour leader and Bible teacher. Visiting Jerusalem, Bethlehem, Jericho, Hebron, Galilee, Tyre, Sidon, Rome, Athens, Corinth, and more. For a free brochure write Wheaton Travel, Box 804, Wheaton, Illinois 60187.



Coop Program Sunday

Sunday, April 21, is the time most Southern Baptist churches will use to observe a day of prayer for and information about our world Baptist missions effort—the Cooperative Program.

Special assembly programs will be given in the departments, classes, unions and circles of the church. Many pastors will preach on the Great Commission and related missionary themes. The Bible is a missionary book. Jesus is God's great missionary. The New Testament church is a missionary church. By our Lord's command, every Christian is a world witness.

Some churches, particularly those which do not give regularly through the Cooperative Program, will take a special offering on the day the pastor preaches on our Baptist world mission program. Such offerings should be sent to the treasurer, Kentucky Baptist Convention, Middletown, Kentucky 40243, and marked for "Cooperative Program."

Marlin Luther King, Jr.

This nation—and our world—was stunned and saddened by the assassination of Martin Luther King, Jr., in Memphis. A Baptist minister and the son of a Baptist minister in Atlanta, he was this generation's apostle of non-violence in his crusade for civil rights for Negroes and all groups.

In 1964 he received the Nobel Peace Prize for his efforts and Christian leadership. His brother, A. D. Williams King, is a Baptist pastor in Louisville. All Kentucky Baptists will mourn his untimely death and perhaps further dedicate themselves to the Christian principles for which he lived so fully.

This is a time for national repentance, for forbearance, for forgiveness, for restraint, for understanding, for justice, for cooperation, for love—Christ's kind of love.

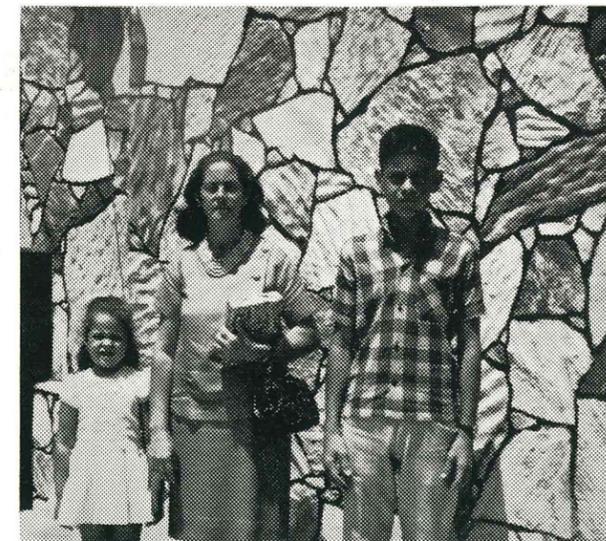
"This is my commandment, that ye love one another, as I have loved you" (John 15:12).

Harold G. Sanders

April 18, 1968

A Sacrifice for a Brazilian Church

Mrs. Dona Nair and her son and daughter pause in front of the First Baptist Church in Volta Redonda, Brazil, which is equipped with 20 new pews she provided. Her husband, who is not a member of the congregation, opposes all giving to the church, so she took in washing to earn money to pay for the pews. The gift was a complete surprise to the SBC missionary pastor Harold E. Renfrow and other members of the church. "Sacrifice of this type makes our work as missionaries seem small in comparison," said Renfrow.



Caudill, Fite Enter Fourth Year As Prisoners of Cuban Government

Southern Baptist missionaries Herbert Caudill and David Fite quietly entered their fourth year as prisoners of the Cuban government on April 8.

Arthur B. Rutledge of the Southern Baptist Mission Board at Atlanta asked that Christians in the United States continue to pray for the two missionaries, who were arrested on April 8, 1965, along with 40 Cuban Baptist pastors, and eventually convicted on illegal currency exchange charges.

At last report, Caudill, 64, remained under house arrest. He was released to the custody of his Havana home a

year ago to seek medical attention for a detached retina.

An eye surgeon from the U.S. was permitted to enter the country and perform an operation on Caudill. Recovery apparently has gone well.

Fite, 35, Caudill's son-in-law, apparently is still in prison but working outdoors and remaining in good health.

Caudill, who had been a missionary in Cuba for 35 years, was sentenced to 10 years in prison. Fite, who had been teaching at the Baptist Theological Institute in Havana, was sentenced to six years.

Mrs. Caudill and David's wife, Margaret, and their three children remain in Cuba. They are allowed regularly scheduled visits to their husbands. (BP)

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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for April 28, 1968)

INTERNATIONAL SERIES

THE BEGINNING OF WISDOM

Throughout the book of Proverbs God repeatedly stressed the tremendous importance of gaining wisdom. He made it clear that one may be an encyclopedia of information and yet lack the wisdom to apply that knowledge to life. Knowledge comes by learning, but wisdom, which is far greater, comes by revelation or as a gift from God.

God's Word says, "Wisdom is the principle thing; therefore get wisdom: and with all thy getting get understanding" (Proverbs 4:7). "For wisdom is better than rubies; and all the things that may be desired are not to be compared to it" (Proverbs 8:11).

A proverb contains the essence of good sense spoken or written by one person, but easily recognized by many. The collection of the proverbs recorded in this book is much like the instructions of a father to his son, but the truths set forth therein are applicable to all who seek to do God's will. Of course, the easiest and best time to acquire wisdom is in youth, but the pursuit thereof should be lifelong.

Proverbs 1:2-7

One purpose of Proverbs is the impartation of wisdom to people, teaching them how to apply the principles of righteousness, justice and equity in dealing with their fellowmen. Wisdom is the ability to distinguish between the right and the wrong, the true and the false and the honorable and the shameful.

The beginning of wisdom consists of a willingness to learn to discriminate between values, to give heed to the truth, and to pursue the right course without deviation. One can never become wise without a readiness to listen to God, Who is the source of all real wisdom, and to be governed by Him. From God we learn why we are here, what we should do, and where we are going. A person who is truly wise never ceases to acquire more wisdom.

Proverbs 3:5-8

Some professing Christians live in the wrong manner and then, when under pressure, turn to God and ask Him for wisdom and direction in the making of some vital decision. Let us receive God's truth and appropriate it in such a manner that it will color our thoughts, mold

our characters and influence our conduct.

I. A Plea

"Trust in the Lord with all thine heart." Literally, the word "trust" means "to lean upon" or "to depend on." Trust conveys the idea that one is conscious of his weakness and therefore turns to the Lord for support. He wants us to have the same loving confidence in Him that a child reposes in his parents. We are told here how to trust—"with all thine heart." "Heart" here refers to the seat of the affections.

II. A Prohibition

"Lean not unto thine own understanding." Nothing is more fickle and frail than our own understanding and that is why we are admonished

to distrust it. Instead of leaning upon our own understanding, we should surrender to the divine authority, submit to the divine providence and power, obey the divine commands, and depend on the divine promises.

III. A Percept

"In all thy ways acknowledge Him" Our Lord is to be acknowledged in all the details of life. He is worthy of being acknowledged with the supreme affection of our hearts, the complete homage of our intellects, and the unswerving loyalty of our lives.

IV. A Promise

"And he shall direct thy paths." If we acknowledge God in all things, He will direct our paths. Our attitude toward and response to this condition will mark the difference between yieldedness to God's will and rebellion against it, happiness and unhappiness, victory and defeat.

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God's commandments and laws were given for man's benefit. It is not difficult for us to learn what these commandments and laws were. We have the liberty to obey or to disobey them, but we cannot escape the consequences if we are disobedient. "We ought to obey God" (Acts 5:29). Since obedience is an imperative principle of life, the believer is obligated to obey God because God demands and deserves obedience. Our obedience to Him must be intelligent, intentional and immediate.

Deuteronomy 31: 9-13

Having written the law for God, Moses delivered it into the hands of the

priests and elders, who were the religious leaders, for its preservation and perusal. It is very important that these leaders have the law of God in their possession. He charged them to read the law before all the people of Israel when they assembled at the annual Feast of Tabernacles, even though they had been required to study, meditate upon and teach it in their homes. Reading this law and obeying it would enable them to overcome sin.

Matthew 7: 24-29

One of the amazing things about the preaching of Christ was how He could make so clear the eternal truths of God with such commonplace illustrations. For example, He showed that building your life is like building a house. Christ here told about two men who were impressed with the need of building a house.

The sensible man built his house upon the rock, the foolish man built his house upon the sand. Externally both houses appeared to be well built and comfortable.

It is not without significance that the main difference in these two buildings was out of sight, under the ground. The stability of any house depends ultimately on the solidity or strength of its

foundation. If the foundation be faulty, no matter how good the materials of which it is composed or how reliable the workmanship of those engaged in its construction, it will not stand the test of time.

It is thrilling to note Christ's description of the testing of the house which was built upon the rock. Neither the floods nor the winds had any ill effects upon the house which was built on the solid rock. In contrast with this house was the one which was built on the

sand by the thoughtless and shortsighted man, who apparently believed that one foundation was as good as another. Christ censured him for his stupidity and lack of good judgment.

All of us are builders. Each of us is engaged in building the house of life. All of the inclinations of the heart, the impulses on which we proceed, the thoughts of the mind, the decisions that we make, the words of the lips, and the acts of the life add their quota to the structure of character.

All of us have a choice of foundations. Only the person who builds on the right foundation is equipped to meet whatever life may bring. No matter how well it is constructed, or how attractive its appearance, any structure is unsafe if it has a poor foundation. The foundation of life is likewise all important. If one builds his life on the shifting sands of the opinions and philosophies of men, it will crash when the raging storms of care, temptation and sorrow surge around it.

Rock is a symbol of Christ, and sand is a symbol of anything except Him. A life built on anything except Christ will crumble and fall when the testings come, as they most assuredly will.

All foundations will be tested. Sooner or later the winds of adversity batter us. The dreary, drenching rains of sickness, suffering and sorrow get us down. The floods of disaster, calamity or bereavement overwhelm us. The difference between people is not the measure of adversity which comes to them, but how they handle it when it comes.

Only those who build on Christ, who is the only foundation on which a Christian life can be built, are prepared to meet whatever life brings. In the day of testing, the important thing will be what fruits you have borne in your daily life of obedience to the expressed will of Christ.

Kentucky Campus Minister Named A Trustee of National Society

Dwight K. Lyons, Baptist campus minister at Eastern Kentucky University, Richmond, was named a national trustee of Pi Tau Chi—national honor society in religion—during the recent annual convention of that group in Athens, Alabama.

Another national honor which Lyons received recently was inclusion in the 1967 edition of *Outstanding Civic Leaders of America*. This annual biographical compilation honors persons who have achieved "outstanding ability, accomplishments and services to community, country and profession."



Lyons

Modern Man" in Madison County homes.

The Kentucky Baptist campus minister, who has served at Eastern since 1961, is serving currently as chairman of a scripture distribution project in Madison County.

Volunteers in the campaign, scheduled for September and October, will place 20,000 copies of the American Bible Society translation, "Good News for



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Moody Named Acting President Of New Florida Baptist College

Jess Moody, pastor of First Baptist Church in West Palm Beach, Florida, has been named acting president of the proposed Florida Baptist College in that city.

Moody assumed the position effective April 1 in addition to his duties as pastor of the First Baptist Church. He said he would serve in this capacity as long as the campus for the proposed Baptist school remains on the property of the church.

In other major action, the trustees of the proposed school voted to change the name of the college to Palm Beach Atlantic College, and to seek affiliation with the Palm Lake Baptist Association rather than the Florida Baptist Convention.

The trustees also elected John Carter, former president of Campbellsville College in Kentucky, as executive vice-

president, and Warren Jones, former president of Union University, Jackson, Tennessee, as coordinator of curriculum and acting dean.

Moody said that he would serve as acting president at a salary of \$1.00 per year "as long as the college is on the campus of the First Baptist Church."

The new acting president said that the plans now call for establishing a four-year liberal arts college, opening with freshman classes next fall. He added that the school hopes to offer oceanographic or pre-oceanographic studies, hence the word "Atlantic" in the proposed new name.

Moody said that the name did not include the word Baptist because they did not want people to assume this was an institution of the Florida Baptist Convention. (BP)

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Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

10 YEARS AGO April 17, 1958

Courts Redford, executive secretary of the Home Mission Board, Atlanta, was the author of an article in the *Western Recorder* entitled "Should the Downtown Church Move Out?"

"The downtown church cannot move out," Redford said. "It must adapt its program to minister to those who live in the area and who come to its house of worship for succor and help."

Campbellsville College announced it had organized a drive to raise sufficient funds to make the school a four-year institution. President John M. Carter said at least \$250,000 was needed for an endowment fund and to enlarge the library and science buildings.

25 YEARS AGO April 25, 1943

Editor John D. Freeman complained about the movement toward more and more liquor advertisements on the radio. "What can the citizens do when their homes are invaded by the liquor trust with such flagrant disregard of decency, propriety and individual rights?" he asked. "They can at the present, turn off their radios and refuse to allow the blatant diatribes of the announcer, paid

richly for the bits of time, to be given entrance into their homes."

50 YEARS AGO April 18, 1918

Editor J. W. Porter scolded Kentucky Baptists for not giving sufficient support to their schools.

"While it is true Kentucky Baptists have led all the States in contributions to the seminary (Southern Seminary at Louisville), they have fallen far short in their duty to their other schools," Porter said. "Apart from the seminary, there is not a Baptist school in the state that has even a reasonable—much less a sufficient—endowment."



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