

First Baptist Church, Shelbyville, recently celebrated their 150th Anniversary. Also the church recently constructed a new Sanctuary. It will be dedicated May 25. For additional information see story page 9.





Revival Reports

Browder Baptist Church, Muhlenberg Association, was in revival services during the week of May 4. Elliott Williams, pastor of the Friendship Baptist Church, Evansville, Indiana, served as evangelist. Aubrey Douglas is the new pastor of the Browder church.

Greenville, First Baptist Church, Muhlenberg Association, was in revival services May 4-11. Lloyd Bardowell, a former full-time evangelist for 14 years and present pastor of the Alta Loma Baptist Church in Nashville, Tennessee, was the revival preacher.

Pollard Baptist Church of Ashland, Kentucky, was in revival services during the week of April 27 through May 4. T. E. Williams, pastor of Bethel Baptist Church of Mercer Association served as the evangelist. Additions to the church were three by baptism and one by transfer of membership. There were some rededications. Frank W. Rhodus is the pastor of the Pollard church.

Gardenside Baptist Church, Lexington, Kentucky, had 23 for baptism, seven by letter and nine rededications recently in a revival led by James H. Currin, Secretary of Department of Missions and Stewardship, Baptists of Indiana, and Chuck Fletcher of Birmingham, Alabama. William E. Miller is pastor of Gardenside.

Lexington Avenue Baptist Church of Danville, Kentucky, reports as a result of taking part in the Crusade of the Americas 14 additions by baptism, four by letter and one rededication. The evangelist was T. L. McSwain of the First Baptist Church, Richmond. Jerry Bradshaw of Lexington Avenue Church, Danville, led the music. The pastor of Lexington Avenue church is William Austin Roberts.

Greensburg Baptist Church, Greensburg, was led in revival by Don Zuberer, pastor of Parkland Baptist Church, Louisville. Pastor Paul Whitler, Jr., reports 16 additions by baptism and 23 total decisions.

First Baptist Church, Jackson, was led in revival by David C. Anderson of Tabb, Virginia. Pastor W. W. Thompson reports six professions of faith and three other additions.

First Baptist Church, Ashland, reports "the best revival in some years." Pastor John M. Sykes, Jr., reports 32 professions of faith and three additions by letter.

Trinity Baptist Church, Lexington, was led in revival by Bill Burkett of South Carolina. Pastor Bob Brown reports 41 professions of faith with 114 total decisions.

Crestwood Baptist Church, Crestwood, was led in revival by Fred Hubbs, executive secretary of the Michigan Convention of Baptists. Richard J. Bielski, church pastor, reports 12 professions of faith with eight other additions. This was the first revival effort at the Crestwood church in several years according to the pastor.

Woodlawn Baptist Church of Central Association was in revival during April 6-13. L. D. Kennedy, Professor of English at Campbellsville College, was the evangelist. Decisions made during the revival were 14 professions of faith and baptism, seven by letter, one by statement and 30 rededications. W. A. Clutts, pastor of Woodlawn church, reports that 18 were baptized on Sunday night, May 4th.

First Baptist Church, Pineville, reports eight professions of faith and two additions by letter as a result of their Crusade revival. C. F. Jones is the church pastor.

Clover Bottom Baptist Church, Jackson County, was led in revival by Jim G. Henry of Richmond. Pastor Leroy Brown reports five professions of faith.

IN APRIL the Southern Baptist Convention received less Cooperative Program gifts from 18 states and more from 12 states than the same month last year. The dollar decrease was \$578,329 or 21.41%. However, total Southern Baptist Convention Cooperative Program gifts for January through April, 1969, show a 5.52% increase over the same period in 1968.

VERNON YEARBY, Executive Secretary of The Baptist Foundation of Alabama, says the "Southwide Baptist Foundation, Birmingham, Alabama," is not affiliated in any way with The Baptist Foundation of Alabama, the Alabama State Convention, or the Southern Baptist Convention. The announcement comes in response to inquiries concerning such an organization.

THE LOTTIE MOON CHRISTMAS OFFERING for 1968 totaled \$15,159,206.92 when the books closed May 1. This is \$494,527.62 more than the 1967 total. Any additional Lottie Moon money received will be counted on the 1969 offering.

GEORGETOWN BAPTIST CHURCH, Georgetown, began telecasting their worship services in full color May 18. Station WBLG, channel 62 in Lexington, carries the service. The first programs will originate in the studios of channel 62. Efforts are being made to telecast from the church sanctuary. Dan C. Moore is church pastor.

RAYMOND RICH has resigned as pastor of the Spring Valley Baptist Church, Bethel Association. On December 22, 1968, Rich was injured in an automobile accident. He has been unable to walk since but reports say he is slowly improving. His injury forced his resignation.

WESTERN RECORDER advertisement containing board of directors, subscription rates, and contact information for the Kentucky Baptist Building.

The Church: Losing Its Reason For Being

The greatest experience in life takes place when a person comes into right relationship with God. Jesus taught that to know God was synonymous with eternal life (John 17:3). He emphasized the fact that one must love God with all one's heart, soul, mind and strength before one could love his neighbor as himself. Therefore, the church's main mission is to bring people into right relationship with God and to sustain them in a fellowship of worship and service.

The tragedy of our day, however, is that a lost and disoriented world, centering itself around a secular spirit, a pleasure principle and a materialistic mania, has not heard the urgent call to dynamic faith in a living Christ from a concerned church. In a word, when the world most needs the message of Christ the church seems least willing to share it.

What has happened to the church? What has happened to the zeal and enthusiasm which marked the evangelistic efforts of the church in earlier decades? What has led us into an era which some scholars say is "the decline and fall of Christianity in America"? Several factors have entered into this decline of the church.

In the first place, the church in general (Southern Baptists in particular) has matured in its concept and definition of a Christian. So much emphasis in earlier years was placed upon the beginning of the Christian life (the conversion experience) that many churches neglected the growth, development and maturing of a Christian. In reaction to this one-sided view of Christianity many churches began to emphasize the growth of a Christian, the maturing of a Christian, the role of discipleship which each Christian must assume. Our church practice, as well as our theology, is in the process of change from "O Happy Day That Fixed My Choice" to "O Jesus, Let Me Walk With Thee."

There is a danger involved in an excess of introspection and this is especially true where churches are concerned. We must not lose sight of the purpose of introspection and evaluation.

"... What has happened to the zeal and enthusiasm which marked the evangelistic efforts of the church in earlier decades?"

by LEON SIMPSON
Director of In-service Religion
Guidance Program

After we have evaluated our progress, our strengths and our weaknesses, we must then resume the task which our Lord has given us to do. The words of Tom Allan apply here, "Generally, we are told that there is no point in doing the work of evangelism until we are better prepared within our own churches. While this appears to be self-evident truth, it involves in fact, a peculiar paradox. The only way to prepare a church for evangelism is by the work of evangelism."

A second factor to be mentioned is the increasingly prevalent view of "osmosis Christianity" which suggests that the church should be more subtle in its approach to non-Christian people. It is very well stated in a bulletin issued by the Council of Churches in a large city. "Subject matters should project love, joy, courage, hope, faith, trust, goodwill. Generally avoid criticism and controversy. . . . Speaking of cross bearing, sacrifice and service, calling sinners to repentance, etc., is out of place." This view is held by those who would suggest that if churches are able to persuade people to visit or to join their church, that once there somehow, through the process of spiritual osmosis, the person will become a Christian.

This type of approach to the church's mission has prompted Dr. John MacKay, president emeritus of Princeton Theological Seminary, to state a sad fact. "An impersonal churchianity and a very nominal Christianity is the result. The plain truth is that ecclesiastically and even ecumenically speaking, a person can be a church member without being, in any basic sense, a Christian. Church membership is becoming a substitute for Christian commitment." And Roman Catholic theologian, Gerald McGuire shares this feeling: "Since Vatican II, the concept of conversion to Christ has gained momentum until it is widely accepted. We're out to convert Catholics to Christ. Many Catholics have been law-centered rather than Christ-centered."

This type of "osmosis Christianity" must be vehemently rejected because it does not follow the example of our Lord,

it side steps the doctrine of sin and it nullifies the meaning of the cross.

A third reason for the situation in which our churches find themselves concerns a feeling of inferiority toward the findings of science and other fields. Many of the bold dogmatic assertions of the last century have not only been called into question but have been attacked and in some cases annihilated by the tremendous gains which science has made. It is true that the church overstepped the bounds of religion during the last century and ventured far out into the realm of science and other fields. The church's pronouncement was at one time considered to be authoritative regardless of the subject upon which it spoke. One by one many false statements and half-truths were brought down by the omniscient machine called science.

Now, however, the church has overreacted to these corrective measures made by science and other fields and we find a curious paradox in the fact that now when the church should speak most clearly and when the world most needs the message of Christ the church is often timid and fearful of speaking for fear of being rebuked by some other discipline.

The church should not fear the voice of science or the corrective measures of any other voice today. Remember the church's voice in the first century was only one of many. Philosophy, science and many other voices were opposed to the Christian message at that day, but if the church had not spoken, where would humanity be today? This generation of Christians exists today because of past evangelistic efforts. What of the coming generation if the church does not speak today? The church must speak and as Billy Sunday has said, "Let the devil bear the consequences."

Three reasons have been given for the decline of evangelistic ministry by our churches. Many more could be listed and weaknesses can perhaps be found in the three which are listed. However, the central need expressed—that of a wholesome emphasis on evangelistic outreach—cannot be denied.

"... The church must speak . . . and let the devil bear the consequences."



Concerns About Denominational Structure Today

In a recent *Western Recorder* editorial the spirit of selfishness was offered as one explanation for the current lag in financial and other support of Baptist denominational programs and institutions. It was pointed out that too many church members take care of their own wants and needs before they give to the church. The churches take care of their own needs before they share their income with the world, the state Baptist organization keeps a lion's share before sending any to causes beyond the state and so there is a pinch all along the line. The element of sacrifice is preached by many but practiced by few.

This explanation is only part of the story and there's more to be said in explaining the present situation. There is a growing disillusionment and disenchantment with the institutional structure of Baptists on the state and Southern convention levels. This is the spirit of the times. Everybody is kicking the establishment and to grass roots Baptists denominational institutions and structures represent the establishment.

Questioning the Baptist establishment is not altogether bad. In fact it is needful if denominational leadership is to remain alert and responsive to those expected to follow. The danger is not in criticism but in overthrowing the establishment without putting something better in its place.

What are the concerns of those who are not as enthusiastic as they once were about denominational programs? Here are several that seem to be disturbing sincere Baptists.

One is the concern over the trend toward subordination of the local church to denominational structure. We have always said and still insist that all denominational organizations and institutions exist to serve the local churches and help them carry out their assignment. But more and more the tendency is for the churches to be told what they are expected to do rather than telling the agencies what is expected of them. One denominational program after another is handed down to churches from experts at the association, state and convention levels and pastors tend to be rated denominationally by the degree of their cooperation with the recommended programs.

This is constantly and sincerely denied but it is so. It is not intentional nor a result of calculated planning, but rather it is a natural pitfall of organizational structure.

We can talk all we want to about the priority of the local church, but the facts refute our arguments. We rank a pastor not so much by his local ministry, but by how many denominational committees he gets on and what denominational offices he holds. And denominational agencies are constantly picking off pastors and staff members of local churches with the offer of higher pay and more prestige. Some of the bigger churches outdo denominational agencies in salary but not many. All in all churches appear to be at the bottom and not at the top of denominational structure. Wouldn't it be better if denominational workers were promoted to the pastorate instead of vice versa?

Another concern is the ignoring of the sentiments and convictions of the constituents who are expected to support denominational agencies and institutions. Baptists believe in democratic rule and they expect their views to be reflected in the policies of Baptist institutions. Trustees and directors of Baptist agencies and institutions, however, more and more are ignoring the sentiments of the grass roots Baptists and doing as they please. The result is resentment and diminishing support from the constituents.

Another reservation of Baptists about modern denominational structure is the super organizational techniques and methods that characterize denominational agencies and institutions. In a few years we have come all the way from almost no organization to a model of American big business organization. While most Baptists appreciate efficiency and good business practices, the feeling is we now resemble an organizational manual from Madison Avenue more than a page from the New Testament. The result is what Southern Seminary President Duke McCall calls the "brain drain" of Southern Baptists. (See article on page three of last week's *Western Recorder*.) Some of the sharpest minds of Southern Baptists are sitting behind denominational desks analyzing and projecting or running their legs off conducting clinics and long

range planning conferences. All this is paid for with denominational funds and many providing the funds are wondering about the wisdom of such an approach.

Let's consider one other concern of many Baptists today. This is the rapidly disappearing spirit of sacrifice and the growing preoccupation with material security on the part of denominational leaders. Almost every denominational agency is pleading poverty and asking for more and more. At the same time many denominational agencies are moving into or building new office buildings. While denominational salaries still don't compare with secular business salaries, more and more emphasis is put on pay, retirement funds and other fringe benefits. And at any given time some denominational leader is using denominational funds to fly to some faraway place to see sights or to look after the worldwide Southern Baptist enterprise.

Surely some of this is necessary and most denominational leaders are very conscientious about how

Baptist funds are spent. But many pastors with four figure salaries are not too enthusiastic about making more sacrifices and pleading for more Cooperative Program funds to pay five figure salaries and provide expense accounts for denominational leaders.

What will be the outcome of this disenchantment with Baptist institutionalism? Will it get worse before it gets better? This is likely. Nothing forces a heart searching reappraisal more than financial crisis and this appears to be a likely possibility.

There's reason for hope but not blind optimism. Honesty, integrity and humility are indispensable if we survive. Honesty requires we admit our predicament instead of acting as if we have no problems and assuming all we need to do is to keep making pep speeches. Integrity and genuine Christian character will inspire confidence in each other and will sustain us in spite of our mistakes. Humility will enable us to repent and look to the Lord instead of ourselves for the answers.

Now Is The Time

The Temperance League of Kentucky under the leadership of Executive Director Delbert L. Butts has performed a needed service for Kentucky voters concerned for moral legislation. A questionnaire has been sent from the organization to every candidate for the Senate and House of Representatives of the 1970 Kentucky General Assembly and the response has been published by the League. The questionnaire contained eleven questions on possible legislation in the areas of alcohol, lotteries and pinball machines.

Most of the candidates responded while some did not. The list is eight pages long and thus is too long for publication in this paper. It has been sent to Kentucky pastors and interested voters should check on

the candidates in their districts by learning the results of the questionnaire or even better by asking the candidates personally for their views.

Every session of the Kentucky General Assembly brings many legislative proposals relaxing present restrictions on liquor sales, lotteries and other gambling. Generally we wait until the legislation is already under consideration and this is often too late. The important time is now when those to sit in Frankfort legislative halls are being chosen.

Information on any candidate can be secured from the Temperance League of Kentucky, 2309 Taylorsville Road, Louisville, Kentucky 40205, telephone (502) 454-7008.

TODAY'S YOUNG PEOPLE

Dear Editor:

As a teacher I strive each day to communicate with my students and to understand how they think. Today I asked the question, "Why do students rebel when twenty years ago such a thing was hardly considered?" My answer came confidently and simply. "Each generation becomes a bit more informed and intelligent. We will not accept authority without logic."

No longer are our youth going to be told, "You can't or you must because I said so!"

When adults cry out for a return to the "old fashioned way" teenagers cringe. No teen-ager wants to be old fashioned



and why should he be. A God, who can create an infinite sky, a billion planets and a man with mental capabilities of space exploration, is certainly not old fashioned. He is a super God with a mind far advanced from the mind of any man.

Young people today are intelligent and informed, but we as adults have the responsibility of winning them to God. This will not be done through condemnation and scorn but by love and understanding.

Teen-agers need God in their lives. Let us not reject them because they ask, "Why?", but rather pray for the

knowledge we need to answer their questions.

Sullivan, Ky.

Janet Hodge

CAMPUS REBELLION

Dear Editor:

I have just finished reading: "A Threat To American Higher Education." I agree with your point of view 100%.

I am totally fed up with this waste and rebellion on our campuses. If students want an education, let them get to work just like we had to do. If not, they have no business in our schools causing trouble.

My motto is, "get with it, or get out."

Springfield, Ky.

Tommie Wright

Training Union Drills Draw 797 Participants

Juniors, intermediates, and young people across Kentucky recently had an opportunity to demonstrate their skill in memorizing Bible verses, handling the Bible, and speaking their convictions. The occasion was the annual Training Union Department's "Drills and Events" tour across the state.

Meeting in 14 different areas this year these events involved 797 participants, parents, and friends. Juniors turned out in the largest numbers with 137 participating in the "Junior Memory Work and Bible Drills". Of these, 82

were declared State Winners, 25 Area Winners, and 30 Associational Winners.

Fifty-three Intermediates took part in the "Intermediate Sword Drill". Thirty-three were declared Area Winners and will compete May 16-17 at Cedarmore for the privilege of representing Kentucky at Ridgecrest this summer.

The "Speakers' Tournament", for Young People, reached 17 youth, 17-24. Thirteen of these will also meet at Cedarmore May 16-17 for their elimination tournament.

Bob Taylor and Gene Wright, Inter-

mediate and Young People consultants, respectively, for the Church Training Department, Baptist Sunday School Board, will conduct these final events at Cedarmore. They will also lead conferences on Training Union work for those who attend.

Ninety-five churches from 39 associations were represented in this year's tour. Many other participants took part in their associational drills, but did not qualify for the area meetings.

Tracts promoting these events for next year will be available this October.

JUNIORS

Association	Church	Name
Long Run	New Salem	Kathy Perry
Long Run	Shively	Pana Davis
Long Run	Lee's Lane	Stella Goddard
Long Run	Shively	Renee Mullins
Long Run	Shively	Carla Davis
Long Run	Shively	Karen Higgs
Long Run	Shively	Marsha Haynes
Long Run	Shively	Robin Higgs
Long Run	Lynn Acres	Ken Willoughby
Long Run	New Salem	David Sawrie
Northern Kentucky	Hebron	Debbie Broughton
Northern Kentucky	Hebron	Debbie Owens
Northern Kentucky	Burlington	Kathy Beil
Elkhorn	Calvary	Vicki Perkins
Elkhorn	Grace	Steve Jones
Daviess-McLean	Third	Linda K. Hoffman
Daviess-McLean	Third	Carolyn Ackisson
Liberty	Glasgow	Martha Hyde
Liberty	Glasgow	Mark Jeffries
Muhlenberg County	S. Carrollton	Deborah J. Wheldon
Muhlenberg County	S. Carrollton	Patricia J. Wilcox
Muhlenberg County	Second	Teresa Heltsley
Muhlenberg County	Bethlehem	Sandy Revlett
West Kentucky	Arlington First	Melinda Anne Hocker
West Kentucky	Arlington First	Phyllis J. Tucker
Christian County	Little River	Randy Morris
Christian County	Second	David Ezell
Caldwell	Eddy Creek	Charles Lester
Western Union	12th Street	Janice Warren
Western Union	12th Street	Tonya Anderson
Blackford	Lewisport	Susan DeWitt
Breckenridge	Corinth	Danny Bausum
Warren	Glendale	Eddie Norman
Warren	Glendale	Beth Brown
Warren	Glendale	Debbie Hills
Warren	Glendale	Linda McCubbin
Warren	Eastwood	Cathy Hume
Warren	Eastwood	Joni Tapscott
Warren	Glendale	Richie Hamm
Warren	Bethany	Rebecca Chandler
Lincoln County	Stanford	Arlene Burton
Lincoln County	Stanford	Jan Burton
Lincoln County	Pond	Patricia Philippe
Lincoln County	Pond	Gail Patterson
Lynn	South Fork	Doris J. McDonald
Pulaski County	First	Laurie Barton
Severns Valley	Sonora	Sheryl Cruse
Shelby County	Burks Branch	Marty McClain
Mercer	Bruners' Chapel	Keven C. Logue
Mercer	Bruners' Chapel	Donnie Lester
Mercer	Bruners' Chapel	Eddie Tewmey
South District	Parksville	Jennifer Belcher
Taylor County	Lowell Avenue	Karen G. Davis
Elkhorn	Grace	Dewayne Boyd
Elkhorn	Grace	Danny Rooney
Elkhorn	Russell Cave	Karyn Sauteben
Elkhorn	First	Susan McCoy
Elkhorn	Russell Cave	Glena Parker

Elkhorn	Grace	Leah Snider
Elkhorn	Immanuel	Charles Boland
Elkhorn	Russell Cave	Kevin Bethel
Elkhorn	Grace	Cathy Kidd
Elkhorn	Grace	Susan Carter
Elkhorn	Grace	David A. Rooney
Elkhorn	Grace	Teresa Flinchum
Elkhorn	Russell Cave	Wayne Hager
Elkhorn	Russell Cave	Kenneth Leach
Elkhorn	First	Vickie Berry
Elkhorn	Immanuel	Ronnie G. White
Boone's Creek	Central	Jerry Cowan
Greenup	Oakland Avenue	Glo Stielhan
Three Forks	Hyden	David Jones
Bell	First	Tammie Baker
Bell	First Middlesboro	Tim Matthews
Bell	First Middlesboro	Michael Johnson
Bell	First Middlesboro	Steve Emmett
Bell	First Middlesboro	Lee Anne Parks
Bell	First Middlesboro	Lydia Matthews
Bell	First Middlesboro	Bobby Ingram
Bell	First Middlesboro	Jennifer Harvey
Mt. Zion	Central	Nickey Harris
Mt. Zion	First Williamsburg	Ricky Casey

INTERMEDIATES

Association	Name	Church
West Kentucky	Nancy Whitlow	First Arlington
West Kentucky	Sharon King	First Arlington
West Kentucky	Donna Stanley	First Arlington
West Kentucky	Sara Mae Gaddie	First Arlington
West Kentucky	Valeria Tucker	First Arlington
West Kentucky	Donna Lynn Dunn	First Arlington
Daviess-McLean	Paula J. Settle	Third
Breckenridge	Teri DeJarnette	Corinth
Breckenridge	Rosemary Nash	Corinth
Caldwell	Nancy DeBoe	First Eddyville
Caldwell	Richard Walker	First Eddyville
Caldwell	Brenda White	First Eddyville
Caldwell	Cynthia Ramey	First Eddyville
Christian	Timothy Sawell	Little River
Christian	Kenneth Allen Chapman	Little River
Christian	Barbara Stevenson	Little River
Christian	Carl Sowell	Little River
Little Bethel	Alan Clayton	Second
Warren	Lynn Norman	Glendale
Warren	Mary Lynn McCubbin	Glendale
Warren	Pauletta Hume	Eastwood
Long Run	Paula York	Beth Haven
Shelby County	Jean LeCompte	Burks Branch
Shelby County	Regenia Miller	Burks Branch
Shelby County	Karen Bailey	Simpsonville
Elkhorn	Kathy Culley	Porter
Elkhorn	Candy Lear	Grace
Elkhorn	Lissa Aubrey	Porter Memorial
Elkhorn	Marilyn Ruth Meeks	Mt. Sterling First

(Continued on page 7)



Last week we talked about the need for all Baptists making their wills, and for those with property or money to make outright gifts or deferred gifts for assisting Baptist causes in their immediate needs. This week we would begin to talk more in detail about some of the needs which may be dear to your heart, and suggest your inquiry.

Baptist student centers

Most of our Baptist student centers are too small, and most were built more than 10 years ago. In this modern day when 85% of all college students attend state colleges and universities, there is acute need to improve our Baptist student centers on these campuses.

Right now we are letting bids on a new student center at Morehead, to cost about \$250,000—but more than \$200,000 must be borrowed on today's high interest market. How wonderful if you could make a substantial gift to the Convention for this center? And others—at Bowling Green, Murray, Louisville, Berea, Richmond, Lexington, etc. Gifts should be made to the Kentucky Baptist Convention, Middletown, and designated for the center or centers desired. Of course wills should reflect your interest in these vital centers.

Cedarmore Assembly

The Convention has begun one of the finest state Baptist assemblies and camps for youth in the nation. Note, I said "has begun". We are in the second stage of a program to build a truly state-wide Baptist Assembly for the training and inspiration of leadership and youth, and state-wide camps for Baptist boys and girls. There is much to do. At the same time, we will be paying debts from our budget for several years to come on what we have built—the promising beginnings represented by 1,376 acres, Boone Lodge, Ferguson-Jaegle Conference Center, the olympic pool and bathhouse, as well as the other fine buildings we have had for some time. In the camps, we have six buildings (of 24 needed) for girls, and four buildings (of 24 needed) for boys. The assembly needs an auditorium, chapel, dining complex, cottages, motels, conference buildings, etc. \$2,000,000 would practically complete our needs. You could give a building at costs ranging from \$10,000 to \$500,000. Like to? Write me.

Harold G. Sanders

May 22, 1969

White St. Louis Church Joins Negro Convention, Believed First In SBC

For what is believed to be the first time in Southern Baptist Convention history, a predominately white Southern Baptist church has joined the National Baptist Convention, U.S.A., Inc., maintaining dual alignment with the SBC.

The action was taken by the Christ Memorial Baptist Church in St. Louis as a practical step to implement locally the "Statement Concerning the Crisis in Our Nation" as adopted by the Southern Baptist Convention in Houston last June.

Bill Little, pastor of the church in suburban St. Louis, said that it was the first Southern Baptist church in Missouri to join a predominately Negro convention, and that he believed it is the first such church in the Southern Baptist Convention.

Victor Glass of Atlanta, director of the Southern Baptist Home Mission Board's work with National Baptists, said that as far as his office could tell, it was the first SBC church to become dually-aligned with a Negro Baptist body and the SBC.

Little said that the church voted in April to join the Antioch Missionary Baptist District Association, affiliated with the Missouri Missionary Baptist Convention, and the National Baptist Convention, U.S.A., Inc. The association, which meets May 6, has already accepted the church into its membership, Little said, and the church will send messengers to the associational meeting.

The church took the action, not only in response to the "Statement Concerning the Crisis in Our Nation" which urged local congregations to act to improve race relations, but also in response to a statement directed to the entire church by the young people urging "openness, loving acceptance, and ministry to all segments of our society."

The youth of the church, with the approval of a youth coordinating committee, presented the statement to the church last June (three weeks after the SBC action), explaining that by "openness, loving acceptance and ministry to all segments of society, we mean that the doors of our church are open to all people, and more than open, we invite and encourage all to be a part of our fellowship."

Little said that the church, located in the suburbs, has no local Negro members, but there are five Nigerian students who are members of the church. Little said the church has shown a great deal of interest and support of inner-city ministries in St. Louis.

Kentucky

In Kentucky, the state convention adopted a resolution urging SBC churches in that state to seek dual alignment with Negro churches. Four churches, three of them in Louisville are at various stages in moving this direction, but none have yet joined a Negro convention, said Herman Ihley, director of work with National Baptists in Kentucky. (BP)

Participants

(Continued from Page 6)

Association	Name	Church
Boone's Creek	John W. Cowan	Central
Bell County	Mary E. Phillips	First
Bell County	Cindy Suffridge	First
Bell County	Gingie Slusher	First
Upper Cumberland	Marta Lewis	Lynch
OLDER YOUNG PEOPLE		
Bethel	Jim Garrett	Dripping Spring
Severns Valley	Larry Crabtree	Immanuel
Long Run	Frank LaGrange, Jr.	Lyndon
Boone's Creek	Marsha Hatfield	Central
YOUNGER YOUNG PEOPLE		
West Kentucky	Shirley Yates	Bardwell
Little Bethel	Alice Carroll	First
Christian	Cecilia Aldridge	Second
Lynn	Ronald D. Mather	South Fork
Nelson	Janet Miller	Bloomfield
Henry County	Gary Lynn Lucas	Eminence
Northern Kentucky	Jerry Arrasmith	Erlanger
Lincoln	Colette Burnside	Stanford
Booneville	Deborah Woods	Big Creek

Executive Board Asks Prayer For Peace

The Executive Board of the Kentucky Baptist Convention took time out from routine business considerations to call for a day of prayer for peace on July 6 and to express concern and disapproval of current tactics of certain activist groups on college and university campuses. In the meeting at Boone Lodge, Cedarmore Baptist Assembly, on May 12 and 13, board members approved the detailed budget for the year September 1, 1969 to August 31, 1970 and acted on other recommendations from committees of the board.

The total Cooperative Program budget for 1969-70 calls for an income of \$4,150,000. This will be divided between causes in Kentucky and work in the rest of the world. State causes will receive \$2,859,350 (68.9%) and Southern Baptists will receive \$1,290,650 (31.1%).

Allocations for the various areas of work in Kentucky were approved after long study and consideration by subcommittees of the Executive Board. The slight increase over this year's budget will go mainly for cost of living adjustments for personnel.

A request for an additional worker in the Church Music Department was

deferred for at least one year in light of sagging Cooperative Program receipts from the churches. The worker was to have worked chiefly in the area of Children's Choirs.

The same formula used this year for dividing Christian Education funds among the colleges and schools will be used next year with the exception of a revised formula to apply to \$12,000 of newly anticipated income.

The disposition of the \$77,000 annual appropriation to Kentucky Southern College will be decided by the Kentucky Baptist Convention upon study and recommendation of the Christian Education Committee and the Executive Board. This \$77,000 is expected to become available when and if the merger of Kentucky Southern with the University of Louisville becomes final.

It was also decided to ask the University of Louisville to give to the Kentucky Baptist Convention the Kentucky Southern College president's home and five acres of land to be used for a students' center. The president's home was originally built with a \$75,000 gift from

the Carlisle Avenue Baptist Church in Louisville.

The matter of taxation upon denominational property was referred to the Kentucky Baptist Public Affairs Committee with instructions to employ legal assistance. Property tax has been assessed and paid upon the Kentucky Baptist Building in Middletown.

Upon the recommendation of the Administrative Committee, the retirement policy of the board was modified to permit voluntary retirement at 60 with mandatory retirement at 65. This applies to all employees paid in full or part by the Executive Board but those reaching 65 during 1969 may remain in employment until December 31, 1969.

The board approved a recommendation from the Christian Life Committee to set July 6 as a Day of Prayer for Kentucky Baptist Churches. The churches will be requested to use this day for special prayer for "peace in the heart, peace in the nation and peace in the world."

The Christian Life Committee also asked Kentucky Baptists to write Kentucky Senators and Congressmen in Washington to vote for current legislation against pornography and obscenity and requested the Committee on Order for the Kentucky Baptist Convention and program committees for state summer assemblies to secure speakers on moral and ethical issues.

Two matters were referred to the November meeting of the board for further consideration. Both were presented by Alton McEachern, pastor of the St. Matthews Baptist Church. One called for a study of the Cooperative Program with a view of making it more inclusive and more adequate. Special appeals and offerings now being made would be discouraged and the present weeks of prayer and special appeals would be used chiefly for educational purposes.

The other McEachern motion called for the establishment of a convention policy to avoid conflict of interests. The motion specified that "no person employed by, retained by or offering services to an organization of the Kentucky Baptist Convention shall serve on the Board of that institution."

The Monday night session of the board meeting was devoted mainly to the report of Executive Secretary Harold Sanders, a Crusade of Americas report by Evangelism Secretary Hicks Shelton and to an address on Baptist polity by Southern Seminary Professor W. Morgan Patterson.

The next board meeting is scheduled for November 10 in Lexington just prior to the annual session of the Kentucky Baptist Convention.

Shelbyville Builds Sanctuary, Observes Anniversary



Pastor Moffatt conducts children into the new sanctuary

The First Baptist Church of Shelbyville will hold Dedication Day services for its new Sanctuary on May 25 at 10:45 A.M. This is the congregation's fourth permanent place of worship since it was founded on January 23, 1819.

The present structure, requiring eighteen months to build, will seat 750 people. The steeple is 145 feet tall and the building's overall dimensions are 60 by 160 feet. In back a one-floor wing has six offices and a staff work room.

Two transepts, or alcoves, are the most distinctive features of the sanctuary itself. These are located on either side of the pulpit, and each contains three stained glass windows saved from the church's former structure located in downtown Shelbyville.

The service of dedication on May 25 will be led by Pastor Fred T. Moffatt, Jr., mission Pastor W. Ken Forman, and minister of music Jerald Chase.

On Sunday, June 1, there will be an Open House from 2:30-4:30 P.M., and in a special service that evening the ordinances will be observed.

Friends of the congregation and former members are cordially invited to attend.

Central City Pastor's Wife Dies

Mrs. W. R. Cook, wife of Pastor W. R. Cook of the First Baptist Church, Central City, died suddenly on May 11th as a result of a heart attack. She had suffered a heart attack several weeks earlier but was apparently recovering well and her death came as a surprise.

Funeral services were conducted on May 13th at the First Baptist Church in Central City with burial in Rose Hill Cemetery in Central City. Earl Northern, pastor of the First Baptist

Church, Charleston, Tennessee, conducted the funeral service.

In addition to her husband, Mrs. Cook is survived by one daughter, Mrs. Kay Brown, Auburn, Alabama; two sons Jerald T., Central City and Larry R., Jesup, Georgia, and three grandchildren. She is also survived by her mother, Mrs. Carrie O'Conner of Friendsville, Tennessee, two sisters and four brothers.

Mrs. Cook was a native of Blount County, Tennessee.

HMB Sponsors Minot Work Project

An appeal is being made for workers to assist in repairing flood damage in Minot, North Dakota, sometime after May 15. Especially needed are furnace men, plumbers, carpenters, sheet rock installers, at least two cooks and one overall building superintendent—or contractor—to oversee the entire operation. The men will be needed for only one week.

The men who make the trip will go at their own expense. Room and board along with insurance coverage will be provided for the workers while in Minot.

The work project is being sponsored jointly by the Southern Baptist Home Mission Board and the Brotherhood Commission. Men who can participate are urged to call at once the Home Mission Board offices in Atlanta and reverse the charges. The telephone number is (404) 873-4041, extension 265. Names will be taken for future contact.

Southern Baptist Brotherhood Commission Executive Secretary George Schroeder says this is a good opportunity for Baptist men to demonstrate their willingness to meet human needs in this pioneer area of our convention.

Kentucky Baptists Condemn Militant Tactics

The Christian Life Committee of the Baptist Convention Executive Board has voiced strong disapproval of the current tactics being used on college campuses to seek reform. At the same time the committee expressed approval of constructive change in social and political life through orderly and due process of law.

The statement deplored the use of force, violence, firearms and the destruction of property to achieve social ends. Serious concern was expressed not only for lawlessness, decline in patriotism and weakened law enforcement but also for the tolerance of judicial and administrative bodies in penalizing law violators.

The statement evoked considerable discussion and its first wording was rejected by the board members as being vague and possibly inflammatory. It was sent back to the committee for revision. Concern was expressed that the original wording was entirely negative and would be misunderstood by sincere advocates of civil rights and reform.

Objection was raised by at least one board member to the revised statement

because it contained no reference to the causes of the present unrest.

The full statement of the Christian Life Committee as approved by the Executive Board follows:

The Christian Life Committee of the Executive Board of the Kentucky Baptist Convention due to the social turmoil of this hour feels constrained to express grave concern for and disapproval of the many current tactics of certain activist groups particularly upon college and university campuses.

Though we are committed to constructive change in social and political life we are also committed to decency, order and due process of law in effecting such change.

We deplore the use of force, violence, fire arms and the destruction of property to achieve social ends. We are appalled at lawlessness, the decline of patriotism, weakened law enforcement and the tolerance which many administrative and judicial bodies have had in penalizing law violators.

We are alarmed at the activities of various extremists and campus groups, some of which openly advocate the violent overthrow of government and

which have been tolerated by some government officials and college administrators.

We commend and encourage the efforts of youth and adults who seek to effect needed constructive changes in accordance with democratic processes, with proper respect for person and property.

Pineville Worker Dies

Mrs. Rosa Lou Cox, a faithful worker in the First Baptist Church, Pineville, and the church organizations, died in Pineville on April 18. Mrs. Cox had lived in Pineville since 1920 when she came to teach in the city school. She was a teacher in the intermediate department of the First Baptist Sunday School for many years and also very active in Woman's Missionary Union.

Memorial services were conducted in the First Baptist Church with Pineville Pastor Charles F. Jones in charge. Mrs. Cox was a native of Hardinsburg, Kentucky, and is survived by her husband, Max H. Cox, Bell County Treasurer, and one brother, William T. Ditto of Louisville.

Adults Join Students To Influence SBC

An estimated 100 to 150 Baptist students will meet here jointly with perhaps 50 to 100 adults prior to the Southern Baptist Convention to deal with church renewal and to plan ways to influence the convention to act on current theological and social issues.

The students are affiliated with a loosely-organized group called Baptist Students Concerned, which demonstrated at the Southern Baptist Convention last year in Houston, and held a dialogue session with SBC leaders expressing deep concerns about such issues as poverty, racism, and the war in Vietnam.

The adults are members of a recently-organized "action group" called the E. Y. Mullins Fellowship, named for the late Southern Baptist Theological Seminary president and SBC president who united the convention after a theological and church history controversy in 1899.

Both groups will hold two joint sessions at the St. Charles Avenue Baptist Church here on Monday, June 9, and will split into separate sessions on Tuesday, June 10, just prior to the opening of the Southern Baptist Convention.

Principal speakers at the joint sessions on Monday will be Samuel Hill, religion professor at the University of North Carolina, Chapel Hill; and George Schweitzer, chemistry professor at the University of Tennessee, Knoxville.

Open discussion on issues, not speeches, will be the major concern of both groups in their separate sessions, said the leaders of each organization.

Parallel directions

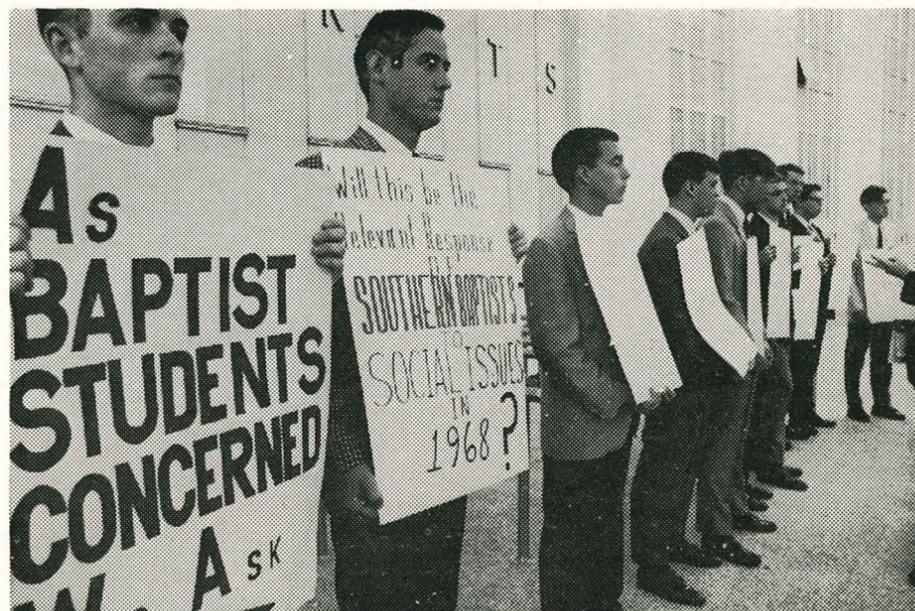
The issues of concern to the two groups are somewhat different, but as Stuart Sprague, student at Duke University in Durham, N. C., said: "We are going in two parallel directions, and we have a lot of common ground."

Sprague said the general theme for the student meeting will be church renewal in the SBC, but specific issues of concern to the students will be student participation in denominational affairs, conscientious objection to military service, the church's relation to the conscientious objector, sex education, the racial revolution, and theological issues.

Theological issues will be the major concern of the Mullins Fellowship, said William C. Smith, religion professor at the University of Richmond and one of the key men in the organization of the group.

"Freedom and openness concerning the Bible is the main issue," said Smith. Another University of Richmond religion professor, Robison B. James, said that some possible issues for discussion

might include book and literature publishing policies of the SBC Sunday School Board; the size of the SBC and efforts to have a more democratic representation within the convention; freedom of seminary professors to do their work with honesty, the "loss of some of our ablest and best educated youth," inroads of special offerings on the Cooperative Program, and Biblical authority and the controversy over the Criswell book.



DEMONSTRATORS — Baptist Students Concerned last year mounted protests against the lack of action by the SBC on "relevant social issues." This year the students again plan to demonstrate to influence the Convention. They are being joined by a new organization calling itself the E. Y. Mullins Fellowship.

Robert Alley, another University of Richmond religion professor, said that the Mullins Fellowship is seeking to maintain a separate identity from the Association of Baptist Professors of Religion, and involve a broader base of pastors, laymen, and denominational workers who are concerned about theological openness and freedom.

Possible candidate

James, Smith, Alley and Vernon Richardson, a Richmond pastor instrumental in the organization of the fellowship, denied rumors that the organization would nominate a candidate for convention president to oppose Criswell, pastor of First Baptist Church in Dallas. Traditionally, the SBC re-elects its president to a second term, and Criswell has been president for one year.

Several of the student leaders involved in Baptist Students Concerned expressed concern about being connected with the Mullins Fellowship concerning the Criswell book controversy and its political connotations.

"It's very important to our group to maintain our own separate identity," said Sprague in a telephone interview. "We don't want to involve ourselves in that (the Criswell book) controversy. But we do have common concerns."

Another student, Terry Nichols of Southeastern Baptist Theological Seminary, Wake Forest, N. C., said that they had gotten a lot of criticism from people who say "we shouldn't even identify with the Mullins group."

Both Sprague and Nichols agreed that the joint meeting between the two groups came about somewhat "accidentally," and both said there was no official connection between the two groups.

They explained that both groups had contacted the same pastor, Avery Lee of St. Charles Avenue Baptist Church in New Orleans, about using the church's facilities for their meetings, that both groups wanted to hear Sam Hill and George Schweitzer, and that Bill Smith was a close friend of the students and a prime mover in the Mullins Fellowship.

Smith and Alley talked about the idea of an organization of adults to meet with the students or give them support in some way. Alley said that after the publicity and strong reaction to the resolution adopted by the Association of Baptist Professors of Religion, an ad hoc committee of the three professors at University of Richmond, Schweitzer (who was in Richmond for a week of speaking engagements) and four Richmond ministers drafted a joint letter proposing the Mullins Fellowship.

Signers of the letter were Preston J. Taylor, associate pastor First Baptist Church, Richmond; Thomas D. Austin, pastor of Montrose Baptist Church, Richmond; Raymond L. Spence, pastor of Second Baptist Church, Richmond; Richardson, pastor of River Road Baptist Church, Richmond; Smith and James. Alley and Schweitzer did not sign since they were listed in the letter as speakers for the meeting.

Neither the students nor the adults indicated there was any possibility that the two groups might merge. Rather, each person interviewed said the two groups want to maintain their separate identities.

"One thing we hope will happen is that people in the SBC who share our views will have a continuous group to which they can refer," Smith said. "We're not going to leave the SBC. We are Southern Baptist oriented, and we're going to stay in the SBC. We're not going to join the Presbyterians or Episcopalians. We are going to work for freedom and openness and honesty within the SBC." (BP)

Staff Changes

Marvin Freeman Accepts Mission

Marvin Freeman, who has served as pastor of the Roland Memorial Baptist Church, Greenville, since August, 1965, resigned at the morning worship service on April 13. He has accepted the pastorate of the Park Street Chapel, a mission of the First Baptist Church, Madisonville, Kentucky, where he will begin his services on May 18, 1969. Freeman has been active in Association-affairs having served as chairman of the Missions Committee, State Executive Board member, and Budget Committee chairman.

John S. Gaines is now pastor of the Ferguson Baptist Church in Pulaski Association.

Jackie Geurin is now pastor of Cornishville Baptist Church in Mercer Association. Formerly he was pastor of Hurricane Baptist Church in Little River Association.

Leon Gilbert of Lexington retired from the South Elkhorn Baptist Church in Elkhorn Association.

Jewell Graham is the new pastor of Beech Grove Baptist Church in Liberty Association.

To assume the new duties of education-youth director with the Davis Memorial Baptist Church in Long Run Association, **Dennis E. Hampton** resigned from Eastwood Baptist Church in the same association.

Robert Hampton is now pastor of Lake Dreamland Baptist Church in Long Run Association.

James Hardy came to the Little Cypress Baptist Church in Blood River Association from Michigan.

Gary Harrison has resigned from Mt. Salem Baptist Church in Lincoln County Association.

Pastor **Walter E. Hubbs** is leaving the state. He resigned the pastorate of the Liggett Baptist Church in West Cumberland Association. Also leaving Kentucky is Pastor **Dale Huff** who resigned the pastorate of Fellowship Baptist Church in Anderson Association.

The New Friendship Baptist Church in Logan Association has called **Wilford Hunter** as its pastor. He will move from the Pleasant Grove Church, Hodgenville, Severns Valley Association, to Auburn on June 1, 1969.

Larryl Huntley is the new pastor of Pellville Baptist Church in Blackford Association. Formerly he was pastor of Earl Street Baptist Church in Green Valley Association.

Adrian Lamkin recently left the Bethlehem Baptist Church in Central Association to become pastor of First Baptist Church of Grayson in Greenup Association.

Richard Lankford resigned the pastorate of Providence Baptist Church in Simpson Association and is leaving Kentucky. Also, Guy Lawson, Jr. is leaving his Kentucky pastorate of Memorial Baptist Church in Franklin County Association.

J. Howard Lyon is now the pastor of Nelson Creek Baptist Church in Muhlenberg Association. He was formerly with Woodland Baptist Church in the same association.

Donnie McElmurry has been called as pastor of Pleasant Hill Baptist Church in Muhlenberg Association. He resigned as pastor of Fairview Baptist Church in Union Association to accept the post.

Carlos McWorthy recently became the pastor of Hopewell Baptist Church near Providence in Caldwell Association. To accept that post he resigned as pastor of the Lebanon Baptist Church in Caldwell Association.

Bill Messer resigned the South Main Street Mission in Wayne Association.

The new pastor of New Harmony Baptist Church in Ohio Valley Association is **Don Mobley**.

Edwin R. Moore resigned the Hopewell Baptist Church in Mt. Zion Association to become the pastor of Robinson Creek Church in Lynn Camp Association.

Harvey F. Morrison is now pastor of Holly Grove Baptist Church in East Lynn Association. He was formerly pastor of Elkhorn Baptist Church in Taylor County Association.

Joe Perdue has resigned the Big Sinking Baptist Church in Wayne County Association. He resigned on recommendation of his physician in consequence of heart trouble.

Thomas Perkins has resigned the Olive Baptist Church, Hardin, Kentucky, to accept the pastorate of Poplar Springs Baptist Church, Murray, Kentucky, in Blood River Association.

Elmore Ray is now pastor of Fairview Baptist Church in Lincoln Association.

Byron Regan recently resigned the Stoney Fork Baptist Church in Bell County Association. He is now pastor of Kelly Street Baptist Church in Upper Cumberland Association.

Howard V. Reuter resigned the Mt. Pisgah Baptist Church of Bracken Association, effective April 27, to accept the call as pastor of the Short Creek Baptist Church, Crittenden Association.

Changing his pastorate is **Stanley E. Robbins**, who is leaving the Jellico Creek Baptist Church in South Union Association to go to the Oak Grove Baptist Church in Mt. Zion Association.

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May 25 Designated Day Of Prayer For Special Evangelistic Services

Southern Baptists will observe May 25 as a day of prayer for a special evangelistic service scheduled next month in New Orleans as part of the denomination's annual meeting.

"Faith and Work for Victory" is the theme of the 7:30 p.m. meeting, June 13, the final session in the denomination's five-day convention. Also slated is an afternoon time of Christian testimony and prayer (for the evening service).

SBC President W. A. Criswell of Dallas, who called for the daylong prayer emphasis in December appealed to the denomination's Home Mission Board in Atlanta to sponsor the evangelistic

meeting to "put a little revival fire into the 'graveyard' end of the convention."

The missions agency accepted the appeal, and in addition to arranging the program funded a \$7,000 promotional effort—including handbills, and coverage in newspapers, radio and television.

Eual A. Lawson of the mission agency's division of evangelism asked all to pray for "the power of the Lord to be present in the service so we can win as many people as possible to the Lord."

The afternoon session on Friday will be devoted to the theme, "Prayer and God's Word in Evangelism," as preparation for the evening service. (BP)

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Sunday School Board of SBC
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TRUSTEE HONORED—Leo T. Wolford, right, was honored recently by Southern Seminary for 25 years' service as a Seminary trustee. He has been on the board since 1944. Currently he serves as chairman of the finance committee and a member of the executive committee of the trustees. A Louisvillian, Wolford is a partner in the law firm of Middleton, Seelbach, Wolford, Willis and Cochran. Shown presenting the award is Ira J. Porter of Louisville, also a member of the seminary trustees.

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CHURCH ORGANIST NEEDED: Paid position. Phone Meadow Hill Baptist Church, Okolona, 964-4517 between 9:00 a.m.-12:00 noon.

FMB Meets In Dallas, Elects New Workers

For its full spring meeting, May 5-7, the Southern Baptist Foreign Mission Board went to Texas, the home state of its president, W. Morris Ford, Longview, and to the city and church of the president of the Southern Baptist Convention, Dr. W. A. Criswell, First Baptist Church, Dallas.



Reber

In the first such meeting held outside the traditional sites at its headquarters in Richmond, Virginia, or one of the Convention-wide assemblies, the Board appointed missionaries in the presence of an audience estimated at more than 7,000.

The appointment service was held in Moody Coliseum of Southern Methodist University. Special music was furnished by the clarion, chapel, and sanctuary choirs and the orchestra of First Baptist Church, under the direction of Lee Roy Till, minister of music for the church.

The Board took the following major actions:

1. Appointed 16 missionaries for career service overseas and employed six missionary associates for one-term periods of service, to bring its total overseas staff to 2,482.



Torstrick

2. Completed major steps in its three-division administrative organization with the election of Sidney C. Reber, a missionary associate who is treasurer and business manager of the organization of Southern Baptist missionaries in Singapore and Malaysia, as director of its management services division.

3. Elected Melvin E. Torstrick, of New Orleans, Louisiana, former missionary to Chile and current regional personnel representative, an associate secretary for missionary personnel to succeed William W. Marshall, who was appointed a missionary in March.

4. Voted to add to the staff of the overseas division a consultant on laymen overseas with five basic responsibilities: (1) to assist Southern Baptists traveling or living abroad to become involved in missions, (2) to coordinate the participation of laymen in special projects and opportunities overseas, (3) to channel the concerns for overseas involvement in Southern Baptist life, (4) to provide

information about overseas vocational openings, and (5) to prepare materials and training plans to implement these purposes.

Baker J. Cauthen, executive secretary of the Foreign Mission Board, said in his report, given prior to the appointment service, that the 22 new missionaries represent the "phenomenal response" which has been going on throughout Southern Baptist life for more than 20 years.

"From 625 missionaries in 25 countries in 1948, God has led until we now have almost 2,500 missionaries under assignment to 70 countries," he said.

"The coming of the Foreign Mission Board to Dallas is an indication of the deep interest on the part of Baptists in this area in the furtherance of the gospel throughout the world," he continued. "It is also an indication of the deep de-

sire of the Foreign Mission Board to involve Baptists throughout the Southern Baptist Convention in the realization that this work is their own."

The rapid expanse of the Board's administrative responsibility was brought into sharp focus at a closing luncheon at First Baptist Church, Dallas, as Wade H. Bryant, of Richmond, one of several members rotating off the Board in June, spoke on "The Foreign Mission Board as I Have Known It."

His reminder that the Lottie Moon Christmas Offering for 1932 was around \$125,000 brought smiles from Board members and visitors who had just heard that the 1968 offering (on which books closed May 1) was \$15,159,206.92.

Bryant's word for the future was "commitment"—"commitment to Jesus Christ."

Lawson Hatfield To Lead Conference

Lawson Hatfield, state Sunday School Secretary of Arkansas, will be the leader of the General Conference for both sessions of Cedar-moore Sunday School Conferences, August 11-13 and August 14-16 along with Mr. Bill Cox of the Baptist Sunday School Board, Nashville, Tennessee.



Hatfield

Conferences will be provided for all age groups with capable leaders. In addition to the regular conferences there will be conferences on Associational Sunday School Work, Kindergarten, Library, Extension and Cradle Roll.

Provisions have been made for the

children, Nursery through Junior.

Among the number of guest conference leaders and speakers will be Bob Agee, pastor of Shively Heights Baptist Church, Louisville; William Stephens, BSSB, Nashville; Harold Lee, minister of education, First Baptist Church, Madisonville; Eugene Sutherland, minister of music, Walnut Street Baptist Church in Louisville; Frank Smith, pastor of Cox's Creek Baptist Church and Joe Tackett, pastor of Grace Baptist Church in Lexington. Verlin Kruschwitz, pastor of Severns Valley Baptist Church in Elizabethtown will be Bible Study leader.

Send reservations to Marvin Byrdwell, Cedarmore Baptist Assembly, Bagdad, Ky., and include \$3.00 registration fee. (\$1.00 fee and \$2.00 credited to your account).

Negro Southern Baptist Elected Mayor

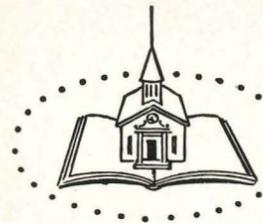
A deacon and choir member in a Southern Baptist church in Chapel Hill, North Carolina, has become the first Negro mayor of a Southern town with a white majority.

He is Howard Lee, 34, a native of Georgia and the son of a share cropper. Lee, now personnel relations director at Duke University in nearby Durham, twice dropped out of high school before going on to college.

He came to Chapel Hill in 1964 and

became a choir member and deacon of Binkley Memorial Baptist Church. The church is named for Olin T. Binkley, president of Southeastern Baptist Theological Seminary in Wake Forest, North Carolina.

In his campaign for mayor, Lee polled approximately 54 per cent of the vote. Chapel Hill has had a Negro Alderman for the past 15 years, but Lee will be the first Negro mayor in this university town. (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for June 1, 1969)

LIFE AND WORK SERIES

The Test Of Fellowship

Through Christ the Christian has become the actual beneficiary of the love of God, of the glorious privilege of being a child of God, and enjoys the blessed assurance that when Christ returns He will be transformed into His likeness. The Christian's faith in and love for Christ are expressed by practical deeds of love to others.

I John 3:9-13

All Christians are assailed by Satan and tempted to commit acts of sin. Earlier in this Epistle John enjoined his readers not to lapse into acts of sin. Obviously a Christian does commit acts of sin, but verse nine makes it clear that the person who is born of God does not have either the desire or the ability to go on in the habitual practice of sin. If one is a child of God, the pattern of his life does not run in the direction and continuance of sin. The Christian, who is under the control of Christ, will not surrender to a life of sin. John does not say that one who is a child of God cannot or does not commit an act of sin, but he does say that one who abides in Him will practice righteousness instead of habitually living in sin.

When one is born of God the divine nature is imparted to him. Thereafter he must not permit a sinful nature to get him down. This "seed" or new nature manifests itself in righteous living and in the demonstration of Christian love. As certainly as one can tell what a tree is by its fruits, a child of God can be recognized by his conduct. Anyone who does not practice righteousness thereby demonstrates or proves that he is not a child of God. It is only by the righteousness of a life that one can prove that he belongs to God. It is so much better for one to live in the realm of life where love reigns instead of where hatred dominates. Regardless of what one professes to be, if he does not walk in paths of righteousness, and his life is not set to do righteously, manifestly he is not a child of God, for "by their fruits ye shall know them."

God's Word teaches that Christians must love one another. Concerning this duty one should never be in any doubt. The fact that one loves his brother proves that he has passed from death

unto life. To love is to be in the light, and to hate is to remain in the dark.

It is natural for brothers to love one another, and very unnatural for them to thoroughly dislike one another. As an illustration of the hatred of one brother for another, John referred to the incident wherein Cain slew Abel. He wanted to get rid of his brother because Abel's excellencies showed up his own depravities. That is the basic reason why many people hate others today. Cain slew Abel because he was envious of him. Envy is one of the most subtle and deadly forms of hatred. Cain's works were evil, and his brother's were righteous. He displayed his hatred toward him by removing him from the scene of action. Anger, bitterness, contempt, and hatred are serious sins. Any person who hates another does not have the spirit of Christ and can never prove to any informed person that he is a follower of His. John asked, why Cain murdered Abel, and then he answered it by saying that it was because Abel's works were good and his were evil.

As a warning John informs us that

INTERNATIONAL SERIES

Kinds Of Writings In The Bible

The Holy Spirit used various literary forms to convey the divine message to its readers. An appropriate recognition of the various literary forms in which God's message is presented in the Bible will aid us greatly in discovering, understanding, and interpreting its meaning and applying it to our lives. Among these forms are: law, history, poetry, prophecy, biography, and letters. In this lesson we note the following:

I. History and Psalm Exodus 15:1-2

These verses contain a joyful song of praise to God, as the source of strength, the subject of song, and the spring of salvation, in commemoration of His miraculous deliverance of the children of Israel from the Egyptians at the Red Sea. Their terror, at the sight of their pursuers, was soon turned into personal gratitude and hearty praise to God when He delivered them. They

righteousness always provokes hostility on the part of those whose actions are basically evil. An evil man will hate a good man because he sees in the Christian that which he is not, and what he knows he ought to be, but because of his unwillingness to change he seeks to eliminate the one whose actions rebuke his own sinfulness.

I John 3:23-24

Continuing his practice of magnifying the centrality of Christ, John stressed the importance and necessity of personal faith in Him and of genuine love for one another as believers in Him. To become a Christian one must receive Christ, the Son of God, as a personal Saviour. Henceforth the Christian should manifest the same spirit of love for others that Christ exhibited. Our living in a manner that is pleasing to the Lord gives us the assurance that we shall have the blessed privilege of having our prayers answered. True fellowship with God will result in faithful obedience to Him. Right belief and proper conduct are inseparable.

II. Parable Luke 15:3-10

Proud and selfish critics of Christ murmured against Him time and again. What was the response of the Lord Jesus to the self-appointed critics who sneered at Him? He spoke the following lovely parables, which are earthly stories with heavenly meanings.

1. The Parable of the Lost Sheep Luke 15:3-7

It is characteristic of Christ that He took a familiar illustration and from it preached His greatest sermons. With the life and work of a shepherd the people were quite familiar. So He told about a



shepherd who had one hundred sheep, and one of them strayed away through its own stupidity. Following the inclination of its own nature, it heedlessly and thoughtlessly wandered away from the flock and was soon in danger. As is well known, a lost sheep does not have the propensity or the ability to retrace itself and return to the flock and the fold. The Divine Shepherd would certainly be inferior to the human shepherd if He did not care for the straying, as well as for the upright.

This parable primarily concerns believers in Christ. In the Scriptures a sheep is a type of symbol of the believer, not the unbeliever. So, this is a parable of God's dealing with the believer. It pictures, in a wonderful fashion, God's love for the backslider.

2. The Parable of the Lost Silver Luke 15:8-10

People are rightfully concerned about their losses. A thrifty housewife had ten pieces of silver, but lost one of them. A ten per cent loss caused her to be deeply concerned. Thinking that no search would be too great if she could recover what she had lost, she lighted a candle to use in the poorly lighted rooms, she swept the house throughout and searched diligently until she found the lost piece of silver. Then she invited her neighbors to rejoice with her over her recovery.

The candle in the parable represents the Word of God, which certainly seeks and finds the missing ones; the sweeping represents the need of our constant cleansing to rid us of the rubbish which surrounds us and hinders some who are unsaved from becoming Christians.

III. Prophecy Luke 15:44

When our Lord had convinced His eleven discouraged and frightened disciples that He had actually risen from the dead, He reminded them that He had told them previously that He would rise from the dead, and that "all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Then He opened their understanding concerning what was written in the Old Testament about His death and resurrection. He disentangled their minds, took out the wrong ideas and prejudices, and set them free to comprehend and appreciate the Scripture. Many of God's children today need the same treatment.

IV. A Letter Philemon 1-3

While Paul was in a prison in Rome, he wrote this brief, beautiful, and charming letter to his very dear friend, Philemon, whose name it bears. It sheds light on the character of the writer, portraying him as a loving personal friend. Paul's confidence in Philemon was one of the most beautiful characteristics of this letter. It also sets forth what God's grace does for the sinner.

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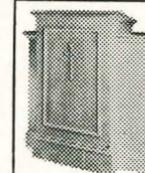
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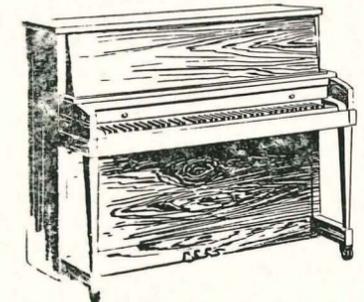
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Sunday School Board Loses Tax Exemption In Nashville

The Southern Baptist Sunday School Board has been denied tax exempt status for its property under a ruling by the Metropolitan tax assessor of Nashville, Tennessee.

The Baptist board was one of six Nashville-based national religious agencies that fell under the tax assessor's ruling. Others were two Methodist, two National Baptist, and Seventh Day Adventist organizations.

Asked what action the Sunday School Board would take, Executive Secretary James L. Sullivan said, "we will appeal."

"However," added Sullivan, "the nature of our appeal is uncertain at this time. We will need time to study the assessor's decision."

Board officials said that every assurance has been given the assessor's office that the board wishes to cooperate, but that assurance of cooperation should not be interpreted as an agreement to the removal of its tax exempt status.

Local news media reported that the assessor's decision resulted from a letter from the Metropolitan (Nashville) legal department which recommended "that these properties be assessed and that your office deny the applications" for tax exempt status.

The ruling apparently would apply to all Nashville physical facilities owned

by the Sunday School Board and the other five religious agencies.

"We want to follow and support the law, but the laws are vague," said Sullivan. He expressed a desire to help "all we can in interpreting the law."

The board has, since its beginning in 1891, paid property tax on all properties it owns which are not used for activities related to the charter purposes of the institution. In 1968, nearly \$40,000 was paid to Metropolitan Nashville in such taxes.

Officials have interpreted the laws of the State of Tennessee, however, as granting exemption from tax on properties used for charter purposes because the board is a religious and educational agency.

"Most of the board's properties are used for charter purposes in work directly related to Southern Baptist churches," Sullivan said. "A few properties are held for future expansion needs," he added.

The six nation-wide religious agencies denied property tax exemption status, in addition to the Sunday School Board, are the Methodist Publishing House, the Methodist Board of Evangelism, the Southern Publishing Association (Seventh Day Adventist), the National Baptist Publishing Board and the National Baptist Convention, U.S.A., Inc. (BP)



CHRISTIAN LIFE COMMISSION, SBC

Truly New York-size thievery from the city's \$122 million-a-year anti-poverty program has been going on. The New York Times has recounted in detail the sophisticated, computerized swindle of a group of con artists known as the "Durham Mob." With an unabashed resolve to steal, according to the investigations of the New York district attorney's office as reported in the Times, the young men who originally hailed from Durham, North Carolina, apparently rigged the money machines of the poverty program's Neighborhood Youth Corps. They ingeniously programmed the computers to write weekly paychecks to fictitious persons for fictitious jobs—102 checks each week of \$38.80 a check. By such cybernetic swindling, the Durham Mob last year tapped poverty coffers, the D.A.'s men estimate, of no less than \$1,750,000. (*Newsweek*, 1/27/69)

... A "morbid chain" caused by poverty has permanently stunted millions of young American brains, a panel of experts in nutrition told a Senate committee. In some of the most powerful scientific testimony ever assembled on the chain effect of inadequate nutrition, they said: "Poverty means ill-fed pregnant women; which means ill-fed fetuses in their wombs, fetuses that fail to synthesize proteins and brain cells at normal rates; which means a high rate of mortality of these infants; with 'appallingly' high rate of prematurity, mental retardation and 'intellectual compromise' in the survivors; and further lack of brain growth due to ill-feeding in the crucial years of early childhood." The experts testified recently before a select Committee on Nutrition and Human Needs. (*Louisville Courier-Journal*, 1/31/69)

NOTICE

Omitted from the list of church giving published in *Western Recorder* was Crabtree Avenue Baptist Church in Daviess-McLean Association. The church's giving through the Cooperative Program totaled \$395.91. Their designated gifts reached \$178.35.

Pastor Promoted To Lt. Colonel

Chaplain John E. Carter, right, assistant division chaplain of Kentucky's 100th Training Division, U.S. Army Reserve, recently received the silver leaves of a Lieutenant Colonel from Major General Benjamin J. Butler, division commander, in recent promotion ceremonies at Division Headquarters in Louisville.

In civilian life, Chaplain Carter is pastor of the Okolona Baptist Church, Louisville. And in still another Army role, he's vice president of the Ft. Knox-based Gold Vault Chapter of the Military Chaplains' Association.

He has served in the Army for 28 years, having joined as a private in 1941. The last 21 of those years have been in the 100th, which Chaplain Carter joined as an Infantry captain in 1948, just before entering the Southern Baptist Theological Seminary in Louisville. He switched to the chaplaincy in 1954.

