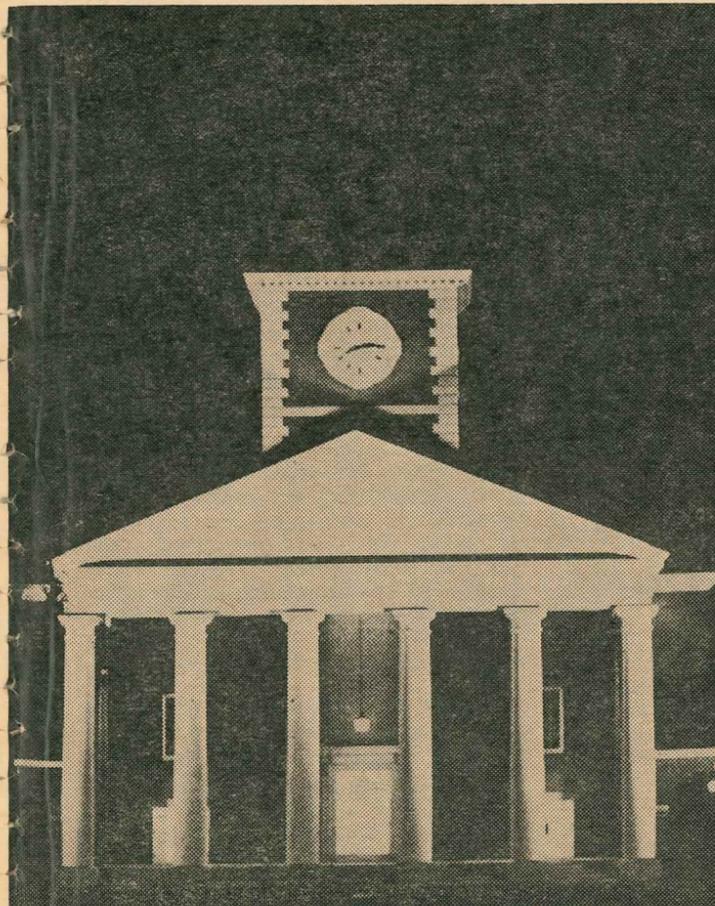




**WESTERN**

# RECORDER

JUNE 12, 1969



**SOME "THINGS"**

**ARE MORE IMPORTANT**

**THAN OTHERS!**



## GLEANINGS FROM THE FIELD

**HAROLD G. BASDEN**, associate secretary for promotion for the Foreign Mission Board, died Friday, May 16, of a heart attack. A native of Memphis, Tennessee, Basden came to the Foreign Mission Board in 1964 following a 10-year pastorate in Dallas. He also pastored in Mississippi. He was a graduate of Southwestern Seminary where he received the master and doctor of theology degrees.



Basden

**JAMES TAYLOR**, assistant to the president at Cumberland College, has been named chairman of the Mid-Appalachian College Council Television Committee. His responsibilities will be to correlate the 12 participating colleges in television programming.

**THE CHORALAIRES** of the Harlan Baptist Church completed a tour of Hopkinsville, Paducah, Hodgenville and Somerset, May 31-June 5. The 35-voice youth choir is directed by Ron Davis and accompanied by Mrs. Earl S. Bell, wife of the church pastor.

**BAPTIST TABERNACLE**, Paducah, surprised its pastor, Charles Chandler, Sunday, May 11, with a special service honoring his fourth anniversary as pastor there. A compote and candelabra set was given to Chandler and his family by the congregation.

**HILLVUE HEIGHTS Baptist Church**, Bowling Green, has purchased new choir robes for its Sanctuary Choir. The purchase was made possible by a gift from one of the church members. Wayne Copass is pastor.

**MISS PEGGY ANN TROUTMAN** received the master of religious education degree during commencement exercises May 20, at New Orleans Baptist Seminary. She is the daughter of Mr. and Mrs. Roy W. Troutman of Shepherdsville. Miss Troutman holds the bachelor of science degree from Campbellsville College.



Troutman

**FARMDALE BAPTIST CHURCH**, Louisville, held a Carter-Horton Appreciation Day, May 25. The church honored Tom Carter, pastor of the church's Cove Mission and minister of education for the Farmdale church, and Gary Horton, minister of music for the church. Both staff members have resigned to take other positions.

**THE GEORGETOWN COLLEGE** art department is the recipient of a foundry to be used to forge creations in aluminum and bronze. Valued at several hundred dollars, the equipment is a gift from the Hill and Griffity Company of Cincinnati.

**R. HAROLD MINCEY**, pastor of the Chapel Park Baptist Church, Louisville, has been chosen to serve on the convention-wide Suburban Church study group, sponsored by the Home Mission Board. Composed of pastors, superintendents of missions and denominational staff personnel, the group is studying the current problems of the suburban Baptist churches.



Mincey

## Revival Reports

**Manchester Baptist Church**, Booneville Association, was led in revival by O. W. Yates. Bailey Anderson led the music. Seventeen professions of faith were recorded and there was one addition by letter according to I. Houston Lanier, pastor of the church.

**First Baptist Church**, Monticello, was led in revival by Clyde Gordon of Bowling Green. Twenty-three professions of faith were made and three persons united with the church by letter.

**Northside Baptist Mission** was led in revival by Roy Alexander of Richmond. There were 11 professions of faith and four additions by letter.

**West London Baptist Church**, Laurel River Association, was led in revival by J. James Buell. Twenty-six professions of faith were recorded along with many other decisions according to Jimmie Greene, pastor of the church.

**Narrows Baptist Church**, Ohio County Association, was led in revival by Arnold Roberts, pastor of Brushy Fork Baptist Church, Daviess-McLean Association. Pastor William Alvey reports seven baptisms and three rededications.

**August Peters**, pastor, Hillsdale Baptist Chapel, Hillsdale, Michigan, reports a Crusade of Americas Revival with 12 professions of faith and a total of 32 rededications. V. Wayne Tarpley, pastor, North Springfield Baptist Church, Springfield, Tennessee, served as evangelist. Peters formerly served as pastor of the Carlisle Baptist Church, Carlisle, Kentucky.

**Kerby Knob Baptist Church**, Richmond, was led in revival by Glen McQueen of Annville. Pastor Jim G. Henry reports six professions of faith and one addition by letter.

**Central Baptist Church**, Corbin, was led in revival by Charles Saylor. Pastor Raymond Lawrence reports five additions by baptism and seven by letter.

# Our Autonomy And Christ's Authority

**Annual Convention Sermon**  
by Scott L. Tatum  
Pastor, Broadmoor Baptist Church,  
Shreveport, Louisiana

Scripture: Matthew 16:13-24, 28:18-20;  
Colossians 1:14-18

Throughout our history Baptists have stressed the importance of the autonomy of our churches, the autonomy of our associations, and the autonomy of our conventions. Article IV of the Southern Baptist Convention Constitution speaks of its authority: "While independent and sovereign in its own sphere, the Convention does not claim and never will attempt to exercise any authority over any other Baptist body."

Let it be said in defense of this constitution that the purpose set forth is the furtherance of the kingdom of God. If this is true ought not Christ to be king? But is Christ sovereign in my denomination? Is He the head by my church? Is He the Lord of my life?

### I. Jesus supersedes the autonomy of my church

The dictionary defines autonomy as the right of self-government, the power of self-determination without outside control, independent existence.

But Jesus said, "Upon this rock I will build MY church" (Matthew 16:18) "All authority has been given unto ME." (Matthew 28:18). In my church then, we ought not to be so interested in seeking the will of the majority of the members as in leading the members to discover the will of the sovereign Christ.

Jesus said, "I am the vine, you are the branches." (John 15:5) Just as surely as the branch is dependent on the vine; so are we dependent on Christ for our very existence. As the body can neither function nor live without the head, neither can the church function or live without Christ. If my church is not really independent and self-governing, how can my denomination be?

### II. Jesus gives priority to world evangelism

Surely all of us can agree that the one thing uppermost in the mind of our Lord in giving his commissions to his disciples was the winning of individual persons to faith in Jesus Christ as Savior. Our primary assignment is to rescue souls from the hell of the here and now and the hell of the hereafter.

One attractive feature of Communism is its design for world conquest. One weakness of modern Christianity is its lack of design for world conquest. Churches that emphasize numbers sometime forget people, but churches that are not interested in numbers are often not interested in the souls of people either. I believe it is time for a renewal of interest in numbers that really do represent people.

Jesus said, "The gates of Hell shall not prevail against my church." This reference, of course, is not to the defensive protection assured the church, but the promise of victory as the church moves out offensively. We are literally to storm the gates of hell to rescue sinners. The primary task of the church must always be evangelism. We are to win the lost to Jesus, whether they are neighbors in the same block or neighbors on the other side of the world.

### III. Jesus Demands Social Action

We believe it is God's will to try to change the world. Social action is a part of the advancement of God's Kingdom. Jesus gave to His church the keys of the Kingdom and laid special importance on what we bind and loose on EARTH. Jesus came preaching, teaching, and healing, and he said to His disciples, "As the Father has sent me, even so send I you." (John 20:21) Jesus wants us to pray sincerely, "Thy Kingdom come, Thy will be done in EARTH as it is in heaven." Social action recognizes that if we are to win people to Jesus Christ we must look upon them as persons created in the image of God and worthy of our love, respect and help. It is difficult to understand the philosophy that suggests, "I want you to go to heaven with me, but I don't want you in my living room or my church."

People know whether we are interested in them as persons for whom Jesus died, or in them only as statistics. Involvement consists of more than preaching sermons, writing books, and making lectures about social action. I am convinced that more real personal ministry is performed quietly by the people in the churches than by all the critics who accuse the churches of being out of touch with the real needs of man.

### IV. Jesus clarifies priesthood of all believers

The Baptist emphasis on the autonomy of our churches and the autonomy of our conventions has spilled over into the attitude of individual Christians. We have interpreted the priesthood of all believers in the light of our independence of any hierarchy. We need to reinterpret it in submission to the authority of Christ, our relationship to each other, and our obligation to serve others as God's representatives.

We are required to set aside our own personal desires to carry out the orders of Jesus Christ. The very word ekklesia refers not only to a "calling out" but a "calling together." This involves mutual respect and cooperation. The same spirit of sacrificial love I find essential in the life of my church I shall seek to promote in the life of my denomination. Very frankly, I have little patience with the fellow who is pastor of a Southern

Baptist church, or serves in a Southern Baptist institution who leaves the impression, "I think Southern Baptists are really a 'crummie people.'" Here, too, as in the church, we are all members of the body.

Among us there are those who are most intellectually gifted and those who are less intellectually gifted. There are those who are more emotionally expressive and others who are less demonstrative. There are those who are more successful in evangelism and those who are more interested in social action. As Paul said, "We have many members in one body, and all members have not the same office." (Romans 12:4)

How wonderful it is that it is possible for intellectual giants to maintain the sweetness of simple faith. How unfortunate it is for anyone so gifted to assume an attitude of intellectual snobbery.

It is certainly a sin against God to suggest that because a person is intellectual he cannot be "spiritual", or because he is evangelistic he is not interested in social action. Theological professors and pastors must continue to trust each other. Laymen and clergymen must continue to work and pray together.

### V. Jesus commands us to take up the cross

On the occasion of our text, when Jesus established his church and gave them the commission to storm the very gates of hell and seek to bring in His kingdom on earth, He made it plain to them that He would die on the cross. He said to them, and He would say to us, "If any man will come after me, let him deny himself, and take up his cross and follow me." (Matthew 16:24)

Let us now at the beginning of this convention, in this hour of worship fix our eyes on Jesus Christ and recapture for ourselves and our denomination a new sense of direction and purpose.

### VI. Jesus guarantees ultimate victory

Moffatt's translation of II Corinthians 2:14 is a real encouragement to those who will accept the Cross of Jesus as a way of life. Paul said, "Wherever I go, thank God, he makes my life a constant pageant of triumph in Christ."

In Paul's mind there was a special scene. One day there was a pageant of triumph leading into the old Jerusalem. There was our Savior, meek and lowly, riding on an ass, on His way to the cross. And we were there. Our sins nailed Him to the tree. Because He died there for our sins He has conquered us, and gladly we are His slaves and we, too, can say, "Wherever I go, thank God, He makes my life a constant pageant of triumph in Christ."

But I see another pageant of triumph. This time the Savior is leading his followers toward the New Jerusalem—Mission Accomplished.

## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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Cost of making cuts must be assumed by those sending pictures for publication.



## Disruption Of The Convention Is Possible

It's almost as certain as death and taxes. No matter how routine the advance agenda of the annual meeting of Southern Baptists appears, something exciting usually shows up.

This year has the prospect of being as routine as any convention in many years according to the agenda. The incumbent president, W. A. Criswell, will surely be re-elected. No crisis statement on race like the one last year is on the agenda and not even a statement for convention adoption from the Christian Life Commission on the danger of extremism to the right or to the left gives much prospect for serious disagreement.

It is not likely the newly formed "action group", the E. Y. Mullins Fellowship, which says it is concerned mainly for freedom and openness concerning the Bible, will make much impact upon the convention this year. A report persists this group will sponsor a presidential candidate to run against W. A. Criswell. If it does, it will not be a serious bid to elect a president but only a way to bring this organization and its viewpoint to the attention of the convention messengers.

There is a prospect, however, for something very dramatic and dangerous to happen in New Orleans. This is the possibility of the convention being confronted by ultra extremists with the so-called "Black Manifesto." These militants don't give advance notice of their appearance but surely Southern Baptist Convention officials have considered the possibility of such an occurrence. They have shown up recently at other national conventions of religious bodies and there is no good reason to expect they will bypass Southern Baptists. The Black Manifesto was presented to six New Orleans churches including the First Baptist Church on May 4.

The question is what to do if such a group appears and surely some thought has been given this by the presiding officer of the convention. If a request should come for the orderly presentation of this group's views to the pre-convention meeting of the Executive Committee, it probably would be honored. If militants invade and take over the convention, they should be dealt with as disturbers of religious services.

The important thing for every messenger to remember is that a reaction of violence to violence

would play into the hands of these extremists and give them the publicity they seek. Violence and disorder should be handled by officers of the law and surely the city officials of New Orleans will be prepared to protect their invited guests at the Southern Baptist Convention.

So far as the Black Manifesto is concerned, it is utterly fantastic and unrealistic. American churches could not meet these demands if they wanted to and, if they could meet them, they would be unwise to turn over money to the Black Economic Development Conference, the organization sponsoring the manifesto.

The preamble to the actual manifesto as presented by James Forman is so shocking that one scarcely believes his eyes when he reads it. It is not only seditious but is actually treason in that it advocates the overthrow of the United States government. It also recommends seizure of American churches and synagogues.

It was first presented at a conference called by the Inter-religious Faith Community Organization (IFCO). This organization, generally regarded as liberal on race issues, repudiated and rejected the manifesto calling it "blackmail." The following quote is part of IFCO's description of the manifesto:

"The ideological preamble of the Manifesto calls for 'the use of force and the power of the gun' to 'bring this government down', for 'armed confrontation and long years of sustained guerilla warfare inside this country,' for 'black domination' of America, for state socialism through revolutionary seizure of state power. Both the ideology and the rhetoric of this document read like a page out of Marxist-Leninist doctrine and the handbooks of Mao and Che Guevara for revolution by terror and violence. To accept this Manifesto as the ideological framework for programs in economic development in the United States is to accept an invitation to national suicide."

Those who advocate what is in this manifesto and its preamble should be considered and treated as traitors and criminals. Here's hope we won't have an ugly scene at New Orleans. If so, let the militants be ugly and not Southern Baptist messengers. Let's always demonstrate the spirit of Christ even in reaction to unchristian behavior.

Many able Baptist preachers have come from Kentucky since the first Baptist pioneers came to the wilderness beyond the mountains. Some have stayed in their native state for their ministry, but many Baptist preachers from Kentucky have gone to minister in other areas of America and the world. Among those leaving Kentucky for their ministry few have been as able and as influential as J. D. Grey.

The name, "J. D. Grey," is a household name by now among Southern Baptists. No one who ever met him could forget him. His unique personality and his rare sense of humor make him an unforgettable character.

Over thirty years as pastor of the First Baptist Church in New Orleans has made him famous for his powerful proclamation of the gospel, his crusading spirit against social evils and his civic contributions. He is called the "centerpiece of Baptist life in New

"saint J. D."

Orleans" by his biographers, James Cole and Robert Lee.

The occasion of this editorial tribute to J. D. Grey is the release of a book by Cole and Lee telling the Grey story. Cole is the editor of the Louisiana state paper, *The Baptist Message*, and Lee is the Louisiana Baptist Executive Secretary. The book is being launched in New Orleans in connection with the sessions of the Southern Baptist Convention.

The book is entitled, "*saint J. D.*," a fitting title since he is the uncanonized saint of the strong Roman Catholic city of New Orleans. Excerpts from the book made available to Baptist editors before publication date give promise of a book that does a commendable job of capturing the spirit of this unusual man. Many Kentuckians attending the convention will want to secure a copy of "*saint J. D.*" at New Orleans and others can get it from local Baptist Book Stores.

by DUKE K. McCALL  
President, Southern Seminary

## Subhuman Communication

Dogs are smart. Maybe all animals are. Duchess is a miniature schnauzer we own, or who owns us. She loves to walk with me down the hill to look at the interstate highway construction in our backyard. She looks around until she finds a stick and brings it to me. She demonstrates when she is ready, and on her command I throw the stick.

My wife has taught Duchess a number of words and phrases. On the command "Speak," Duchess will let out something that is a cross between a bark and a growl. Even so, she communicates well with a tail-wagging welcome or an angry "Get off my turf" snarl.

Unfortunately Duchess cannot engage in rational civil dialogue. The gift of language belongs to human beings. It is the ability to talk to each other which permits the clarification of issues, the transmission of new ideas, the changing of attitudes and understanding. It is incredible that the school campus should be the place where dialogue is being replaced with demonstrations, where rational discourse is being replaced by some subhuman methods of communication.

An inevitable result of dependence on subhuman communication is that people are losing the capacity to use language with precision or to listen to it carefully. To illustrate my point: *I did not say in the preceding paragraph that protest demonstrators are subhuman, I said they are using a subhuman form of communication.* Harsh experience has taught me that every time I try to make this point, a certain number

of people hear me resorting to name-calling.

The villain in the movement of man back toward the grunts and growls of the cave is not always the protest demonstrator. Sometimes the establishment (whatever that means) refuses to participate in or permit rational civil dialogue on a controversial issue. At that point the demonstrator is simply resorting to the form of communication which "the establishment" requires.

However, on many school campuses the student demonstrators have abandoned rational civil discourse because they do not know how to participate effectively in it, and do not trust in their ability to persuade or convince. Thus with impatience they turn to subhuman forms of communication which, while dramatic and powerful, actually operate at the level of my intelligent dog.

A careful distinction needs to be made at this point, however, between the use of demonstration as a means of communication and a resort to raw power. The use of raw power in the form of occupying a building, coercing other students to prevent their participation in classes, is not a form of communication. It is simply a revolutionary power struggle. At this point "the establishment" should use its own power—and will use its own power—unless "the establishment" pleads guilty. If "the establishment" proposes to plead guilty to prior abuses of power which have warranted and provoked revolutionary power intrusion, then "the establishment" probably should be overthrown.

## Kentucky Pastor Assumes Post With Christian Life Commission

The Southern Baptist Convention's Christian Life Commission has named Harry N. Hollis, Jr., of Louisville, Kentucky, as director of special moral concerns, effective August 1.

Hollis, 30, is instructor in Christian ethics at Southern Baptist Theological Seminary and pastor of Finchville Baptist Church, Finchville.



Hollis

Foy Valentine, executive secretary of the commission, explained that the election of Hollis fills a vacancy about which the commission has long been deeply concerned. The new staff member will deal specifically with alcohol education for Southern Baptists.

"Both of these issues will be given major attention by Dr. Hollis along with

other moral concerns such as peace, gambling, drugs, pornography, and crime. He will develop practical programs to help Southern Baptist churches deal with these issues," Valentine said.

A native of Memphis, Hollis is a graduate of University of Tennessee and holds both the bachelor of divinity and doctor of theology degrees from Southern Baptist Theological Seminary, Louisville.

Hollis has pastored the Finchville church since 1961 and has been instructor at the seminary during the past school year.

In 1966, Hollis was named national finalist in the White House Fellows Program in Washington, D. C. Previously, he was elected president of the University of Tennessee Baptist Student Union (BSU) in 1958, and during the next year was elected president of the Tennessee state BSU. During 1963, he was elected president of the student body at Southern Seminary. (BP)

## Sonora Plans Centennial

Sonora Baptist Church, Severns Valley Association, will observe its Centennial Anniversary on Sunday, June 15. The church turned 100 years old last January.

Hugh Peterson, former church pastor, who is currently dean of administration at Southern Seminary, will deliver the morning message.

In the afternoon service all living former pastors will have opportunity to lead in the festive occasion. Dinner will be served in the church basement between the two services.

LeRoy Grissom, current pastor, reports that Sonora now has approximately 400 members.

The church was officially organized January 9, 1869, with J. H. Brown as pastor. Two years later the first building was constructed.

In December, 1934, shortly after Peterson began his 10-year pastorate there, fire destroyed the church building. Eight months later a new brick veneer building was used for the first time.

In 1955 the church dedicated its education unit, a structure costing \$50,000. These facilities were renovated in 1967. The following year the auditorium was air conditioned. The church also owns parking lot space and a church parsonage.

## Telephone Survey Termed A Success

In seven carefully planned days, members of Daviess-McLean Baptist Association trained callers, made twenty-two thousand telephone calls and printed books of prospects to be distributed to member churches and representatives of other denominations. Approximately six thousand unchurched persons were discovered.

Response to the telephone census was termed "overwhelming" by one association spokesman. Five hundred sixty-

nine callers were enlisted to fill the four hundred fifty-four assignments. Many assignments were divided so that more callers could participate. Callers reported that they and the persons called rated the telephone method an excellent way to conduct a religious census.

Reaction of other denominational groups was typified by one minister's comment, "This is the greatest thing I've ever heard of."



### Summer assemblies and camps

Summer is here, and vacations are getting scheduled fast. Of the many things you can do and the places you can go, Cedarmore offers so many fine opportunities to relax and at the same time to be inspired by great fellowship and informed through great leadership conferences at our state Baptist assembly.

And, the boys and girls. Fortunate is the lad and lass who can enjoy one or two weeks at our state camps at Cedarmore, too. Missionary education, Bible study, recreation, nature study, and fun are combined in the weekly camps for boys and girls sponsored by the Brotherhood department and Kentucky WMU at Cedarmore, starting June 16. You can enjoy an assembly while your children are at the camps nearby. So, why not study carefully the schedule for assemblies, and come to the one which you need most or will fit into your calendar? The last girls' camp is August 4-8; the last boys' camp is August 18-23.

Of special concern to dads and the younger boys (6-7-8) is the first camp for this group—August 11-15! Write Cedarmore, Route 1, Bagdad, Ky. 40003.

### Schedule for young people, adults

Write Cedarmore, address above, for reservations now for the events below:

- June**  
24-27—State WMU Promotional Conference  
27-29—YWA Conference
- July**  
21-23—Training Union Leadership Conference  
24-26—Training Union Leadership Conference  
28-Aug. 1—Youth Assembly
- August**  
4-8—Youth-Adult Music Assembly  
8—Kentucky Baptist Music Association Dinner  
11-16—Sunday School Conference  
18-20—College Orientation Conference for High School Seniors and Juniors  
20-22—BSU Presidents and Campus Ministers' Conference  
25-29—WMU Conference  
30-Sept. 1—WMU Week End Conference
- September**  
5-6—Pastor-Training Union Director Retreat  
19-20—Pastor-Sunday School Superintendents' Workshop

## Revival Sweeps Prison Honor Camp

by BOB TERRY  
Assistant Editor

An old-fashioned revival has swept Shenoa Forrestry Camp in Bell County, Kentucky. Such an event might not be considered uncommon if Shenoa Camp were not run by the Kentucky department of correctional institutions for honor prisoners from LaGrange Reformatory.

Since September, 16 inmates have been converted and baptized. Members of the camp staff have also accepted Christ. Camp Chaplain Paul Salyer says that now about 50% of the camp inmates are professing Christians.

Camp Superintendent Lt. Lloyd Fletcher reports that a drastic change has taken place in camp moral. "The camp has never been in better shape," he stated.

The revival began in September of 1968 when Salyer, a student at Clear Creek Baptist School in Pineville and pastor of the nearby Alva Baptist Church, was called as part-time chaplain of the camp.

"I met the men playing softball against them," Salyer said. "I talked with some of them and got to know one or two of the inmates pretty good. Then one night last September God laid it on my heart to work with these men. I went to Lt. Fletcher and told him what I had in mind."

Fletcher said, the Chaplain recalled, that he would cooperate as much as possible if the work would be more than a "Sunday School" approach.

The camp schedule was rearranged so worship services could be held. An inmate was assigned to set up the chapel and clean it up after the service.

At the first service four persons attended the Chaplain recalled but now about 25 inmates attend services.

It was about five weeks before the first prisoner made a profession of faith. Since then decisions have been more or less regularly.

Camp Superintendent Fletcher warned Salyer from the outset that the inmates were hard to work with. Such an attitude has kept Southern Baptists from working in correctional institutions for too long the Chaplain claims. "Once they see that you stand for something, they respond just like anybody else," he explained.

"Some people told me that even if the inmates did find Christ as Saviour, they wouldn't be accepted on the outside," the Chaplain noted. "I don't believe it."

When the first converts were baptized and became members of the Alva church where he pastored, only standing room was available for the service.

Salyer noted that response from pastors near the home of the new converts had been "overwhelming."

"We try to line up a local church for these men to move into immediately after their release," he said. The Chaplain pointed out that pastors have driven from all parts of the state to talk with their prospective members and offer help after parole. Some pastors have even met the parolee at the prison gate on his release.

Helping the inmates and their families adjust to a new life in Christ is one of the main challenges Salyer faces. "I try to be available on Sunday to do counseling with the families of the inmates," he said. At least one new convert's wife made a profession of faith during a counseling program.

Salyer said he had driven as far as Madison County to talk with the families of inmates who found Christ. "These

While Salyer's work is mostly with the spiritual need of the men, his work encompasses a broader area. One man wanted a guitar and the Chaplain secured it for him. Often there are little things like getting shoes fixed that the Chaplain does for the men.

"These things are important but the most important need these men have is to meet Jesus and that is what I am here for," Salyer emphasized.

In addition to the Sunday afternoon worship service, Salyer conducts a Bible study for two hours each Thursday evening. Also, one or two trips a week are made specifically for counseling. Future plans call for beginning a doctrinal study program on Saturday nights.

Although the Shenoa ministry began as a one-man effort, it now involves a



Salyer prepares to baptize three new converts

men are new creatures," he pointed out. "Families have to be prepared to receive a new person, not the one that went to prison."

One inmate has felt the call to preach since his conversion. Salyer has been instrumental in arranging for him to enter Clear Creek School to prepare for the ministry after his parole.

"These men make the best witnesses of anybody," the Chaplain stated. "They know what they've come out of and they don't want to go back. They aren't ashamed to stand up for Christ."

He related one incident where an inmate witnessed to a teen-age boy after a revival service and led him to Christ. Salyer said there were several other similar incidents he could tell about.

A religious singing group has been started at the camp. The group has appeared at several revivals and other special services by requests.

Many of the prisoners have helped construct mission churches in nearby areas. Laying blocks, carpentry work, painting and other skills have been channeled for the Lord.

team ministry. Kenneth Myers, a second year student at Clear Creek, leads the music. Fred Workman, a first year Clear Creek student, is Salyer's assistant.

Following graduation from Clear Creek, Salyer said he would continue with the camp ministry.

"I asked the Lord to help me find a church that would be nearer the Camp and one that would be larger so I could have more resources to work at the camp with.

"The Lord provided the ideal church. I have just accepted the pastorate of the Riverside Baptist Church," he continued.

The prisoners who were members of the Alva church are moving their membership to Riverside. In calling Salyer the church committed itself as well as its new pastor to the Camp ministry.

"When these men leave here, they go to all parts of Kentucky. Only the Lord knows the impact their lives can have across the state. What they do when they get home will help determine the value of our work at Shenoa," Salyer concluded.

## Rockford Lane, Walnut Street Call New Pastors

Rockford Lane Baptist Church called **David G. Askins** as pastor. He preached his first sermon and began his ministry on June 8. He is a native of Alabama, a graduate of Samford University, and Southern Baptist Seminary.

Askins comes to Rockford Lane Baptist Church from Calvary Heights Baptist Church in Alexander City, Alabama, where he served as pastor four years.

The Askins have two children—David, 8 years old, and Jonathan, 4 years old. The church sponsored a reception for the family following the evening service June 8.

**GUY H. LAWSON**, former pastor of Memorial Baptist Church in Frankfort

has resigned to accept the pastorate of the Walnut Street Baptist Church in Owensboro. A graduate of Furman University in South Carolina and Southern Seminary, Lawson is the former pastor of the Rolling Heights mission in Owensboro.



Lawson

**Glade May** of Clear Creek Baptist School is the new pastor of Riverview Baptist Church, Bell County Association.

**James H. Mayes** began his duties as pastor of Livermore Baptist Church, Livermore, Kentucky, on April 21, 1969. His first ministry was at Concord Baptist Church in Russellville, Kentucky, and later accepted work in Tennessee. He comes to Livermore from Madison Creek Baptist Church in Goodlettsville, Tennessee.

His college training includes Belmont College, Nashville, Tennessee; Western Kentucky University, Bowling Green,

Kentucky; Southern Baptist Theological Seminary Extension, and Moody Bible Institute, Chicago, Illinois.

The Mayes have two children, Jana Lou, 10, and Suzanna Lea, 8.

**Peter McLeod** resigned as pastor of the Central Baptist Church, Lexington, on May 11, to become pastor of the First Baptist Church, Waco, Texas. McLeod came to the Central pastorate on August 4, 1968, from the the Second Ponce de Leon Baptist Church in Atlanta, Georgia, where he was associate pastor.

McLeod is spending a month in Scotland, his native land, before beginning his Waco ministry on July 6.

**Robert Morris** is the pastor of Paint Lick Baptist Church of Ten Mile Association. He came to Paint Lick from Bramlett Baptist Church in Whites Run Association.

**Gerald Owen** has accepted the pastorate of Sugar Creek Baptist Church in Murray, Kentucky, of Blood River Association.

**Raymond Rich** has resigned as pastor of the Spring Valley Baptist Church, Bethel Association. He was injured in a car accident on December 22, 1968, and has had to retire from the pastorate. He has been unable to walk, but is slowly improving. Brother and Mrs. Rich are asking for the prayers of Kentucky Baptists, if it's God's will that Brother Rich will soon be able to walk and do some work for the Lord.

**Wayne C. Roberts** began his duties as minister of music at the First Baptist Church, Madisonville, Kentucky, on June 1. He comes to Madisonville from the Smithwood Baptist Church in Knoxville, Tennessee.

**Jim Monroe Robinson** of Louisville, Kentucky, accepted the call of minister of music and will begin his ministry with the First Baptist Church of Cleve-

land, Tennessee, on August 1. Jim's hometown is Belton, South Carolina. He is a graduate of Anderson Junior College, Furman University, and will receive the MCM degree from Southern Baptist Theological Seminary in July of this year. He has served First Baptist Church of Belton, South Carolina, First Baptist Church, Williamston, South Carolina, and Southside Baptist Church of Louisville, Kentucky, as minister of music. The Robinsons have one son, Jimmy, Jr., who is nine months old.

The Trinity Baptist Church in Lexington has called **Robert Sheffield** as associate pastor. For the past five years he has been pastor of the Ephesus Baptist Church in Clark County, Boone's Creek Association.

**Dwayne Sheumaker** is the pastor of Orlinda Baptist Church, Orlinda, Tennessee. He resigned the staff position of associate and youth with the Bethany Baptist Church of Long Run Association. Sheumaker has been with the Bethany church in Louisville for three years.

**Terry Morris Sills** left the pastorate of Fredonia Baptist Church in Caldwell Association to become the pastor of Sinking Spring Baptist Church in Blood River Association.

**John M. Snawder** has resigned the Calvary Baptist Church at Effingham, Illinois, to accept the North Dayton Baptist Church in Dayton, Ohio. Snawder had served the Calvary congregation since its organization six months ago. During this time 112 members have been received, and Sunday School attendance is near 100 with a weekly budget of \$300. On his last Sunday in Effingham, Snawder baptized twelve converts and assisted in the ordination of six new deacons. Snawder served the Ralph Avenue Baptist Church from its beginning as a mission in 1948 until 1960. Ralph Avenue is in the Long Run Association.

**Victor Stansburg**, a graduate of Berea College and a first-year student at Southern Seminary, has been called as pastor of the Lockport Baptist Church in Henry County Association. He began his ministry there June 1.

**Ray Wilson** of Clear Creek Baptist School is the new pastor of Stoney Fork Baptist Church in Bell County Association.

**Raymond Ward** began his new work as pastor of Rineyville Baptist Church, Severns Valley Association, on May 18. Ward came from the pastorate of Southern Heights Baptist Church, Russellville, with pastorates at Whitesville and Park City churches in Kentucky.



**WORKER HONORED**—Mrs. Walter Prather, a member of First Baptist Church, Paris, received a gift Bible on her retirement as a Primary Sunday School teacher with 25 years of service. Sunday School Superintendent Charles Allen McElroy termed Mrs. Prather "a Sunday Mother to countless boys and girls" in making the award on Mother's Day. McElroy also pointed out that Mrs. Prather, age 84, had only missed one Sunday during the 25 years as a teacher and that was due to a death in the family. Robert Warren is pastor of the church.

## Cumberland Graduates 195

John A. Fincher, president of Carson-Newman College, challenged 195 graduating seniors at Cumberland College in Williamsburg to "think independently of the masses, using the moral fiber that has been built into you through your rearing and education."

Speaking at commencement exercises, Fincher, who heads a sister Baptist institution at Jefferson City, Tennessee, told the graduates that "we are on the brink of closing the generation gap."

"Never in the history of mankind," he said, "has this term been so badgered, maligned and misused. It is blamed for all the evils of this era."

Fincher, who taught biology at Cumberland in 1939-40, quoted his Jefferson City pastor, saying, "We should thank the Lord for every inch of the generation gap. It is like a giant cushioning process that makes life for all ages run more smoothly. It is real, it is needful."

Earlier in the day, Lee Morris, pastor of the Berea Baptist Church, told the graduates that "action without thought can be foolish, and often is, but let us also realize that thought without action is sterile."

Speaking at the baccalaureate service, Morris said that, "We desire a sustained perspective for our earthly pilgrimage. We do not wish to be driven like chaff in the wind by every storm of thought."

Morris said that what is needed is a

"certain, ever-shining star to guide our course," and that it can be found through Christianity.

At the commencement exercises Cumberland awarded an honorary Doctor of Laws degree to Prof. John T. Vallandigham, teacher of mathematics at the school since 1913, except for brief time out during the two World Wars.

The T. J. Roberts leadership award to the most outstanding graduating male student was presented to Malcolm McAvoy, Oneida, Tennessee, and the Gorman Jones award to the most outstanding graduating female went to Brenda Colson, Benton, Kentucky.

The Alpha Phi Omega service award went to Harry Lee Turner, Brookville, Indiana, and the Math Prize went to Ray Maurice Ball, Pine Knot, Kentucky.

Special Student Government Association awards for leadership and service went to John Broome, professor of religion and history, and to Roger Baker, Berea, Kentucky, SGA vice president during the current school year.

Mr. Baker was also presented the Student National Education Association male award as "Mr. Future Teacher," and the female award went to Terri Richardson, Covington, Kentucky.

The H. H. Fuson Home Economics Award, presented each year to an undergraduate, went to Lynn Faust, Lake City, Tennessee, a freshman.

## Baptist Minister Once Trained For Priesthood

A man who once trained to be a Roman Catholic priest is pastor of a Baptist church and one of 13 students enrolled in the Baptist theological institute in Guayaquil, Ecuador. Carlos Maldonado ended his studies for the priesthood 20 years ago. Subsequently ordained, he later abandoned the cloth for secular life.

In October, 1964, Maldonado made a public profession of faith in Christ at University Baptist Church, Quito. He was baptized within a few months, along with his wife and two of their older children. He later taught in a Baptist school and worked in a book depository in Quito.

Maldonado has told Southern Baptist Missionary Stanley D. Stamps, instructor in the theological institute in Guayaquil, that he was called to preach at the age of 12. He became lay pastor of a Baptist mission in Quito in 1966. Early this year he went to Guayaquil, where he is pastor of Garay Baptist Church (which recently ordained him) and a student in the Baptist institute.



Miss Alcorn



Miss Brown

## WMU Workers Chosen

Three Kentuckians have been selected by the personnel committee of the state Woman's Missionary Union to be summer workers for 1969.



Miss Tillerson

From among ten applicants, Miss Martha Ann Alcorn, Miss Linda L. Brown and Miss Sharon Tillerson were chosen.

Miss Alcorn is a native of Valley Station and a student at Cumberland College. Olmstead is the home of Miss Brown who is enrolled at Murray State University. Miss Tillerson is a school teacher in Dawson Springs and a native of Henderson.

The workers will serve as counselors, direct music, teach G.A. methods and mission studies along with other assorted tasks.

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## Clear Creek School Graduates 16 Kentucky Natives

Sixteen Kentuckians were graduated from Clear Creek Baptist School at commencement exercises held in the First Baptist Church, Pineville, May 22.

They are William Bailey, pastor of Pulaski Baptist Church, Pulaski; A. C. Coombe, pastor of Baileys Creek Baptist Church, Evarts, and Mrs. Coombe; Herbert W. Carmony, pastor of Calvary Baptist Mission, Middlesboro; Kenneth Dick, pastor of Artemus Baptist Church, Artemus, and Mrs. Dick; Jack Ray Guidry, Coldiron Baptist Mission, Coldiron; Emery Kinslow, pastor of Mt. Salem Baptist Church, Houstonville; Hugh McLachlin, Columbia; Edgar Mitchell, pastor of Crockett Baptist Church, Field; John C. Moore, pastor of Northside Baptist Church, Science Hill; James Pauley, pastor of Cubage Baptist Mission, Pineville; Bryant Ragan, pastor Kelly Street Baptist Church, Harlan; Phillip Rosenbaum, pastor of New Home Baptist Church, Manchester, and Mrs. Rosenbaum; Welton Ross Terry, pastor, Pond Baptist Church, Kings Mountain, and Mrs. Terry.

The commencement speaker was John Wallace, Jr., pastor of the Parkway Baptist Church, Lexington.

Clear Creek Baptist School is a Bible institute providing theological training for adults. D. M. Aldridge is president.



## R. A. Track Meet Winners

Approximately 300 participants and spectators witnessed the annual Royal Ambassador Track Meet held at Cedarmore Baptist Assembly, May 10.

Eighteen associations entered teams in the meet with Greenup and Daviess-McLean Associations taking top prizes. Greenup won the Ambassador division and Daviess-McLean the Pioneer. West Union was runner-up in both divisions.

R.A. Leader in Greenup Association is C. E. Stewart. Curtis Casebier has charge of the Daviess-McLean R.A.s. West Union boys are led by R. M. Waltman.

Winners identifiable in the picture above are Ricky Harrison, Glenn Puckett, Ricky Wren, Doug Kirkham, Gary Lawrence, Sammy Goode, Russell Gifford and Larry Parker.



LaGrange



Culley

**YEARS OF** practice and hard work paid off for Frank LaGrange and Kathy Culley, May 17, as they won the state speakers and Intermediate sword drill contests respectively.

Sponsored by the state Training Union department, contestants had been narrowed through church, area and district contests. Finalists from across Kentucky gathered at Cedarmore Baptist Assembly for the two-day competition May 16-17.

When the last speech faded and the last command obeyed, LaGrange and

## LaGrange, Culley Win T. U. Contests

Miss Culley had won expense paid trips to Ridgecrest Baptist Assembly in North Carolina.

LaGrange, a member of Lyndon Baptist Church, Louisville, is a student at Southern Seminary. His topic was "Christ, the Only Hope."

A native of Florida, LaGrange attended college in North Carolina before coming to Kentucky. He told other participants that this was the seventh year he had participated in the speakers' tournament.

Miss Culley is a member of the Porter Memorial Baptist Church in Lexington. As a Junior she was a state winner in the sword drills. Last year, her first time in the Intermediate drills, she was first runner-up in the state.

Miss Culley will soon complete her steps for Queen Regent-in-Service in G.A.s at Porter Memorial. She is also secretary for the church's youth choir.



Hager

Among the Juniors declared state winners, Wayne Hager of Lexington was singled out for special praise by Training Union department officials.

Hager has participated in the Junior drills for four years and has been a state winner each outing.

A member of Russell Cave Baptist Church, he is active in all church activities. He plays the organ and enjoys bowling and baseball.

State Training Union Secretary James Whaley said, "It is real unusual to have a four-time state winner in the Junior drills. I don't know of another in the state but if there is I would like for them to contact me."

## All White Faces Look Alike

**EDITOR'S NOTE:** Following is an interview with Robert M. Dickerson, Jr., 24, one of 10 Negro students at Southwestern Baptist Theological Seminary, Fort Worth. Conducting the interview is Robert Hastings, editor of the *Illinois Baptist*. In the interview, Dickerson shares some of his experiences at the predominantly white school, and tells of his plans to marry a seminary student who is a former Southern Baptist Missionary Journeyman to Liberia.

**HASTINGS:** What do you prefer to be called?

**DICKERSON:** Well, since I'm not a militant, I don't insist on "Black." You can use Negro . . . colored . . . whichever you prefer.

**You're from Arkansas?**

Yes—Pine Bluff, where my father, Robert M. Dickerson, Sr., has been pastor of the St. Paul Baptist Church for 10 years. The church is affiliated with the National Baptist Convention, Inc. and it has about 500 members.

**When did you decide on the ministry?**

Just three months before I graduated from Arkansas A & M, where I was a pre-med student. Although I had already been accepted by the University of Arkansas medical school at Little Rock, this conviction kept growing on me to preach.

**What changed your plans?**

A big influence was the four summers I spent as a student missionary under the Southern Baptist Home Mission Board. Too, the influence of my preacher-father.

**Why did you choose Southwestern Seminary?**

When I switched from medicine, I hadn't even heard of Southwestern. I applied to the divinity schools at Harvard and Yale, as well as Union Theological Seminary. Then Clyde Hart, who was with the interracial department of the Arkansas Baptist Convention, suggested the idea of a Southern Baptist seminary. He helped me get a scholarship here at Southwestern, and I suppose that finalized my decision.

**You say you had never attended school with a white person?**

Not until I enrolled at Southwestern. I attended all-Negro grade and high

schools. And when I was a college student at Arkansas A & M, it was all colored, although now there are a few white students there.

**How did you feel your first few days on a white campus?**

You may find this hard to believe, but I was absolutely bewildered by so many white faces. You know, they all looked alike. I had trouble distinguishing one from another.

**Did you have any misconceptions?**

I remember two. First, I thought all white people made all A's. Second, I thought all white people were prejudiced. Both impressions proved false. Most students have accepted me for what I am—not the color of my skin. Surprisingly, some of my best friends are from such "so-called" prejudicial states as Mississippi, Georgia, Alabama, and South Carolina.

**And the faculty?**

It was a pleasant surprise to find my white professors on the whole more accessible than most black teachers I had known. They meet you on your own level. Many Southwestern professors know me by my first name.

**Do you have to study harder?**

At first, I thought I did. In fact, I almost knocked myself out the first few months. I was so intent on disproving the myth that whites are more intelligent than blacks. Here at Southwestern is the first place I have studied all night. I never did in pre-med, even in chemistry and physics.

**Have you "proved" yourself?**

To my own satisfaction, yes. I no longer feel the pressure to prove that blacks can do as well as whites. It depends on how you apply yourself. When I study, I make good grades. When I don't, my grades suffer, just like anyone else. I see no difference in the "black" mind and the "white" mind.

**Have you done any preaching?**

As a pastor, No. But several classmates have invited me to their church fields for a weekend, so I have preached in Texas, Oklahoma, and Arkansas. I was courteously received, and made to feel that they wanted me back.

**Do you have any plans for marriage?**

Yes, I am engaged to Virginia Abian, a student from West Texas who gradu-

ates from the seminary this July. We met two years ago, after she returned from two years at Ricks Institute, Monrovia, Liberia, where she was a missionary journeyman under the Foreign Mission Board. She taught math, science, and girls' physical education at the Institute.

**How did your friends react when they learned you are engaged to a white girl?**

Reaction was mixed. None was openly negative. But some were silent. Others have felt free to congratulate us openly, as they would any other people.

**Have you met Virginia's family?**

I spent a weekend last Christmas at her home, and we attended her home church together. Spring vacation, she visited my family in Pine Bluff. In both communities we were received warmly in the homes and churches—at least outwardly.

**After graduation, what?**

I'm open on that. If my grades hold up, I may try for a doctorate at the divinity school at Harvard University. I might return to Pine Bluff and co-pastor with my dad at St. Paul's. Another possibility is medical school (my mother is a nurse). I have also considered medical missions. Virginia has felt a mission call since she was in high school.

**Have you honestly faced the problems of an inter-racial marriage?**

Both of us feel we are going into it with both eyes open. We know any marriage has some obstacles, and we are aware that ours perhaps has more than the average.

**Have you asked the advice of others?**

Primarily from our pastor, Lloyd Elder, Gambrel Street Baptist Church, Fort Worth. He gave us his regular premarital counseling. Too, he raised some additional questions we had not considered. His questions humbled us, and made us search for the realities in our relationship.

**How do you feel about your seminary training?**

I am grateful to Southern Baptists for opening one of their seminaries to me, for granting me a scholarship, and most of all, accepting me for what I am. I hope I can repay this kindness as I give my life to minister to others, whether primarily as a healer of souls or a healer of both body and soul.



# SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for June 22, 1969)

## INTERNATIONAL SERIES

### God's Continuing Encounter With Men

The Bible, which is divinely inspired and preserved, is God's message to men. Through it God has revealed the way of salvation to men and His will as to how the saved should live and serve Him. Christians are individually responsible for obeying His Word. To the degree that they obey His commandments are they pleasing unto God.

#### Deuteronomy 5:1-6

Moses was exceedingly anxious that the Israelites should give God's Word its rightful place in their lives. He wanted them to see the necessity of their training their young people in God's way of life. He longed for them to remember what they had been told about God and His will for their lives. It was his desire that God's revelations be treasured in their hearts and taught to their children in their homes.

Summoning the Israelites before him, Moses reviewed with them the giving of the Ten Commandments, appealed to them on the basis of the covenant which God had made with them, and admonished them saying, "Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them."

Moses informed the Israelites that God had brought them out of bondage, therefore, they were expected to obey Him. Because God had done so much for them, they were obligated to do much for Him. And this glorious truth is applicable to us today. Moses cautioned the people not to forget God after He had established them in the land and showered His blessings upon them. He taught them that it was only through obedience to God that they could expect His wonderful blessings upon them. The Lord had made a covenant with them, and a glorious destiny awaited them as a nation on the condition that they kept their part of the covenant.

He urged them to remember how God had dealt with them in the past, to conduct themselves in an exemplary manner in the future, and to avoid incurring the divine displeasure. We, too, need to discover and to do the will of God.

#### Deuteronomy 30:15-20

Approaching the end of his long and useful career, Moses had wise words of counsel from the Lord to give to his people as his final message.

Moses was fully aware that people are prone to err when their possessions and prospects are such as to give them a feeling of overconfidence. He had a sincere desire to help his people avert this blunder. In making his last appeal to them, with reference to their conduct upon their entrance into the Promised Land, Moses set before them certain alternatives: life and death, good and evil, blessing and cursing.

He told them that if they would do God's will in their lives that blessings untold would follow in the wake of such obedience. He also told them that if they chose to ignore God and His will for them that consequences unspeakably grievous would follow. He begged them to put God's will first. He ad-

monished them to live close to God, to obey His commandments, to follow His leadership, and to refuse to worship any other god.

Moses made it perfectly clear to the Israelites that if they trusted implicitly in the one true and living God, and served Him faithfully, and lived as He wanted them to live, that wonderful blessings would come to them and to their children. On the other hand, if they ignored God, and began to worship other gods, they would degenerate, become weak, miserable, and profligate, suffer the consequences of their sins, shorten their days upon the earth, and perish. Such a choice certainly is the height of folly.

One certainly admires Moses for his faithfulness to the people, in showing them the way of obedience and the way of disobedience, as well as the definite and inevitable consequences of walking in each of those ways.

## LIFE AND WORK SERIES

### A Person-Centered Ministry

On various occasions people asked Christ questions for the purpose of ensnaring Him.

#### The lawyer's questions

Luke 10:25-29

A certain man who was versed in the law of Moses and an exponent of it presumed to test Christ with a catch question, which revealed his own condition. He asked the Master, "What shall I do to inherit eternal life?" His query revealed his ignorance in supposing and assuming that eternal life could be secured by something that he could do; it demonstrated his pride by intimating that he could do whatever was necessary, and it contained a fatal admission, the confession that he did not possess eternal life.

Man is so proud and conceited that he thinks that he must work for everything he gets, including entrance into heaven. Multitudes are trying to work their way into heaven when the Scriptures plainly

teach that it is an impossibility. (Ephesians 2:8-9).

Christ inquired, "What is written in the law." The lawyer answered by giving the summary of the law. Then Christ said, "Thou has answered right: this do, and thou shalt live." But, it was necessary that he do it and not just talk about it. It was necessary to keep the whole law, "for whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." Thus, he was brought to see that he could not get eternal life by works.

Lawyer-like, he sought to justify himself by raising a question as to the meaning of a word. "Who is my neighbor?" But, Christ did not tell him. Instead, He told him a beautiful and immortal story.

#### The Saviour's reply

Luke 10:30-35

The scene was laid on the road from Jerusalem to Jericho. It was dangerous to travel this road because it was in-

festated with robbers. A man was going along this road when robbers sprang out from behind the rocks and seized him. These highwaymen beat him until he was almost dead, stripped the clothes from his body, robbed him and left him wounded and suffering.

A priest was going from Jerusalem to Jericho. Interest in and sympathy for humanity had dried up in the heart of this professional religious leader. Upon seeing the wounded man, he was careful not to go near him. With an attitude of perfect indifference toward the unfortunate and helpless fellow, "he passed by on the other side" of the road. He, like multitudes today, was an expert at passing on personal obligations to others.

A Levite arrived at the place where the wounded man was lying on the roadside. With an attitude of sheer curiosity, he gazed at the wounded man and then passed on down the road. He was a type of those who want to see and know but do not want to help. All such cheerfully and voluntarily offer plenty of advice and a superabundance of criticism but refuse to provide any assistance.

Both the priest and the Levite "passed by on the other side" because it was the easiest and the least expensive thing for them to do. People who do not have a willingness to help the less fortunate always have an excuse for not doing so or quickly manufacturing one.

Then, a Samaritan approached the wounded man on the roadside. It is to be remembered that a Jew had the same regard for a Samaritan that he did for a dog. So bitter was the hatred of a Jew toward a Samaritan that if the shadow of the latter fell upon him he would go home immediately and take a bath. In spite of that attitude, as soon as the Samaritan saw the poor unfortunate man, "he had compassion on him." He treated his wounds by "pouring in oil and wine." He lifted the man into his own saddle, and he walked until they reached an inn. After remaining with him as long as he was needed, he made provision for his future care and promised to pay for it upon his return.

When real love finds a need, it seeks to supply it. It ministers to the needy, feeds the hungry, clothes the naked, gives drink to the thirsty, visits the sick, entertains the lonely, and comforts the sorrowing. Love forgets self and sacrifices for others. Loving service is not a burden. Where there is brotherly love, service becomes a source of joy.

#### The Lord's command

Luke 10:36-37

Christ asked the lawyer which one acted like a neighbor to the wounded man—the priest, the Levite or the Samaritan. He answered correctly by saying, "He that shewed mercy on him." Then Christ said, "Go, and do thou likewise." Thus, He taught that the cultivation of this neighborly spirit is the duty of all.

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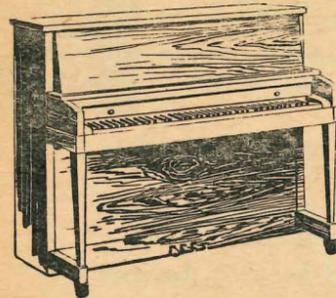
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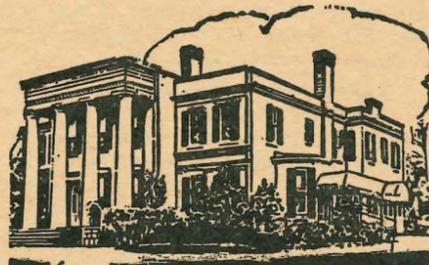
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\*\*\*\*\*

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For further information write the sponsors:

**The Men's Department of the Baptist**  
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Young People—Rev. Bob Agee  
Adult—Mr. Harold Lee  
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Dr. Verlin Kruschwitz

### STAFF

Roy E. Boatwright  
Clarence M. Penn, Jr.  
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## Presentation Of New 1969-70 Sunday School Program Scheduled In August At Cedarmore

### BIBLE STUDY



Kruschwitz

### SPEAKER



Hatfield

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Stephens

### SPEAKER



Cox

### DATES

August 11-13 Monday noon thru Wednesday noon  
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### WRITE FOR RESERVATIONS:

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