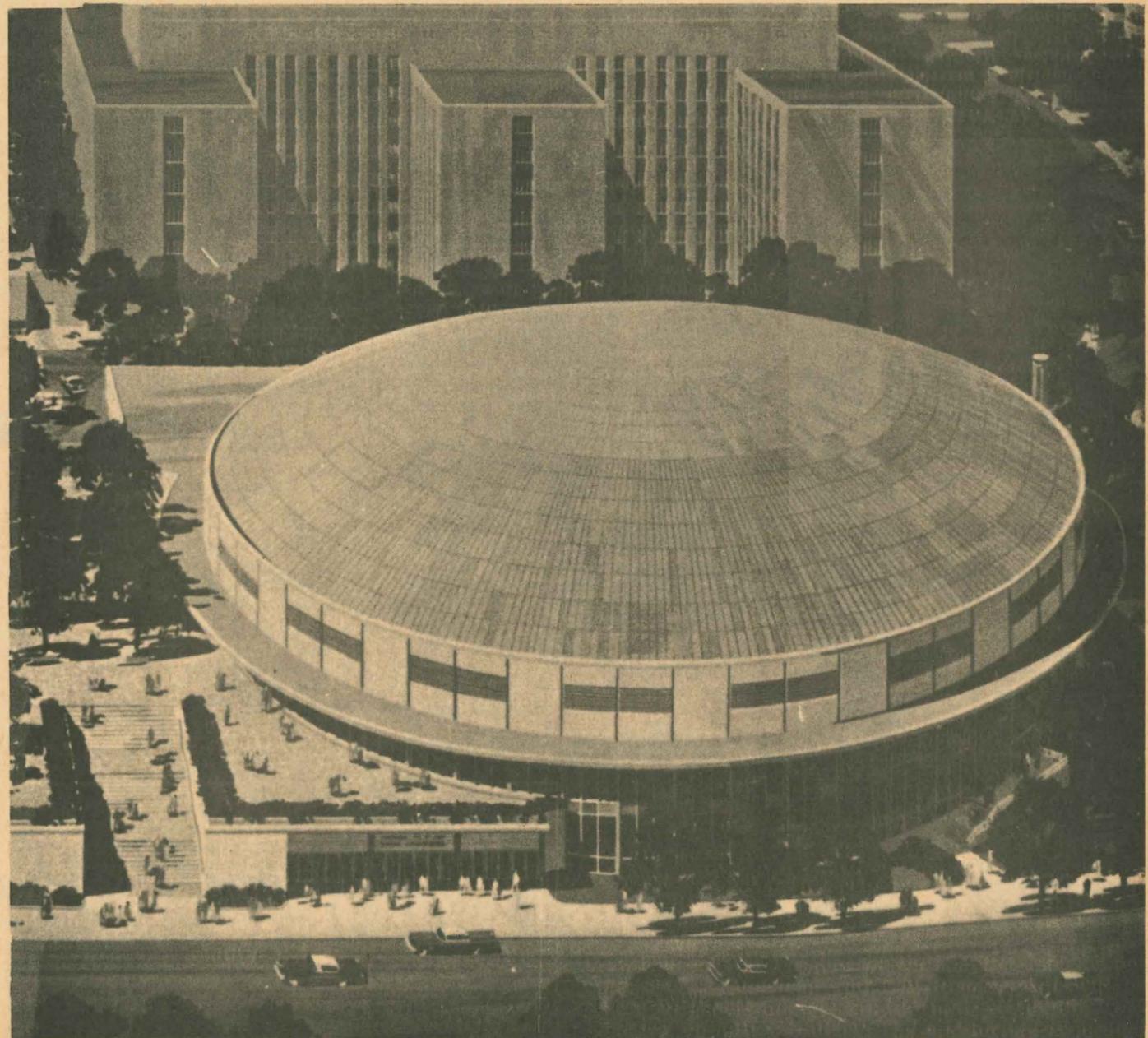


The general sessions of the Baptist Men's Congress on Evangelism and Lay Involvement will be held in the Municipal Auditorium, Nashville, Tennessee, on July 3-5, 1969. The auditorium is located downtown and within walking distance of the downtown hotels and motels. Arrangements are being made to accommodate three thousand five hundred laymen, pastors and wives for the meeting. The Congress is an activity of the Crusade of the Americas.





GLEANINGS FROM THE FIELD

ORMSBY HEIGHTS BAPTIST CHURCH in Pleasure Ridge Park has purchased a bus to expand its ministry. The 46-passenger bus was refurbished by the congregation and first used for transportation to Vacation Bible School.

BOONE'S CREEK ASSOCIATION sponsored a Father-Son Campout for members of its association Friday and Saturday, June 27-28. Featured speaker for the outing was Bill Harrell, basketball coach at Morehead State University.

BARREN RIVER Baptist Church, Warren Association, recently completed remodeling their auditorium. The church purchased new pulpit furniture and pews and air-conditioned the auditorium. Also, new choir robes were purchased.

CLIFTON BAPTIST CHURCH, Louisville, honored John Meyer with a reception Sunday, June 22. The occasion was Meyer's 100th birthday. Meyer emigrated to the United States from Germany in 1886. He has been a member of the Clifton church since 1900.

JAMES MOSTELLER, professor of church history at New Orleans Baptist Theological Seminary, was named dean of the school of theology at the Southern Baptist institution. The appointment was announced by H. Leo Eddleman, president, at a meeting of alumni of the seminary. Mosteller joined the New Orleans faculty in 1967. Prior to that time he was on the faculty of Northern Baptist Theological Seminary in Chicago. From 1956-65 he was dean of that school.

ALFRED A. PRICE, JR., will join the staff of the South Carolina Baptist Convention effective July 1 as associate in the church training department. For the past five years he has been associate with the Alabama convention's church training department.

KENNETH A. MARONEY has been elected president of the University of Corpus Christi at a called meeting of the Baptist school's board of trustees. Maroney, dean of the college since 1966, had served as acting president since the January, 1969, resignation of Leonard L. Holloway. Since 1957, he has served as associate professor of education, dean of men, dean of students, dean of the college, professor of psychology, and acting president.

KYLE M. YATES, JR., professor of Old Testament and biblical archaeology at Golden Gate Baptist Theological Seminary in Mill Valley, California, has been named professor of religion at Oklahoma State University. He is a graduate of Wake Forest University, Winston-Salem, North Carolina, and Southern Baptist Theological Seminary, Louisville, earning the doctor of theology degree there. He has done post-graduate study at the University of Manchester, England, the University of Edinburgh, Scotland, and at Harvard University.

JOHN T. WALLACE, JR., pastor of the Parkway Baptist Church in Lexington, was honored on May 25 in a special recognition service.

The occasion was the 20th anniversary of Wallace's ministry with this church. Wallace came to lead the congregation in 1949 when it was still known as Felix Memorial Baptist Church in another part of the city. The congregation purchased 13 acres on North Broadway in 1958 and started a mission. Wallace served the mission and the home church until they merged into one congregation at the new location. Wallace has served extensively in denominational posts in Elkhorn Baptist Association and the Kentucky Baptist Convention. He has also published a number of articles appearing in religious publications.



Wallace

CHARLES E. DANIEL was recently graduated from Luther Rice Seminary in Florida with a doctor of theology degree. Daniel is former superintendent of missions in Ohio Valley Association and Nelson Associations. He and Mrs. Daniel now live at 113 East Broadway, Bardstown.

ELSON HERNDON of Missouri was elected president of the Southern Baptist Executives of Homes for the Aging in the annual meeting of the group. Herndon is administrator of the Baptist Retirement Towers in Kansas City, Missouri. A. W. Brickle, superintendent of Bethea Baptist Home in Darlington, South Carolina, was named vice-president.

MISS ELAINE DICKSON has resigned as consultant in program design and research for the Southern Baptist Woman's Missionary Union to pursue a doctoral degree in education at Southwestern Baptist Theological Seminary, Fort Worth. She has held the key position, and another post as assistant to the promotion division director, since 1965. She has been with the WMU national office since 1958.

W. HOWARD BRAMLETTE, director of placement and promotion for the Southern Baptist Convention Education Commission in Nashville, was elected chairman of the board of the Cooperative College Registry. It is the first time that a Baptist has been elected board chairman for the organization which assists more than 300 church-related colleges and universities affiliated with 15 different denominations in their recruiting of faculty and staff members.

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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SUBMITTING PHOTOGRAPHS

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

WESTERN RECORDER

by Landrum P. Leavell

Paul clearly admitted Roman citizenship and the fact that this was a privilege of birth. There were well-known guarantees which came with Roman citizenship, among these being the fact that no one could beat a Roman as a mode of punishment and a Roman could always appeal his case to Caesar. A number of parallels can be drawn here, for like Paul, you and I were born free. We didn't earn or pay for the rights and privileges of American citizenship, these were given us by the grace of God by which we were fortunate enough to be born in America.

Without being an alarmist, and with no conscious effort to blow the whistle on progress, I am nonetheless fearful that some of the cherished freedoms, given us at the cost of the lives of our forefathers, will not survive this present generation. The coming of the Pilgrim fathers was prompted by one overarching compulsion—to escape the soul bondage under which they were forced to live during the reign of Henry VIII in England. Though they came by way of Holland, their basic motive was to establish a society where no man would be forced to violate his conscience by giving support to something in which he did not believe. Let us look in three directions—Past, Present and Prospect.

PAST

Our Pilgrim forefathers were separatists. They must not be confused with the Puritans, who were reformers and did not separate from Anglicanism. Beginning at Jamestown in 1607 there was structured into the warp and woof of Americanism the story of legions of American patriots who believed in God and followed Jesus Christ with the unswerving conviction that man, created in God's own image, was to be subservient to no one save God only! They loved liberty more than life and were willing even to die rather than be forced to live under the dictatorial and hellish coalition of church and state.

In 1620 the Pilgrims set up the basic principles of Americanism—this was to be a land of liberty, of soul freedom, where each and every citizen could worship and serve God according to his own conscience. There was to be no requirement forcing a man to give either mental or financial support to a church or religious system in which he did not believe.

In 1776 the issue was clearly drawn between the continued freedom of these Americans or a cruel and oppressive dictatorship. On July 4, 1776, the Congress of the thirteen states issued their Declaration of Independence from England, and we well remember the stories of Boston, Concord, Paul Revere and Old North Church. This Declaration, along

[Landrum P. Leavell is pastor of the First Baptist Church, Wichita Falls, Texas. This address was delivered at the 1969 Southern Baptist Pastors' Conference in New Orleans.]

July 3, 1969

Born Free

with the Bill of Rights passed in 1791, are the most precious gifts even given to a free people. They are the foundation stones upon which has been built the greatest and strongest nation in the history of mankind.

Though we universally accept these historical facts, there are thinking people among us who increasingly refer to ours as a "cut-flower civilization." The most obvious characteristic of a cut flower is that it has been severed from its roots, or its beginning. Youth leads the parade in refusing to learn the lessons of history and by rejecting all persons over thirty years of age. They ask, "What can Moses or Abraham or Paul, or Plato, Aristotle and Socrates teach us? They never travelled over five miles an hour in an ox-cart, and we fly at 1500 MPH in supersonic jets. They looked at the moon with naked eyes and we send astronauts to the moon in spacecrafts." Listen you, a man can hate as easily at 1500 MPH as at five or lust as evilly in 1969 as in 2000 B.C. We can lose sight of where we're going if we forget from whence we've come. We can easily give up freedoms in one generation that required centuries to earn, and once gone they will never be regained. Look for a moment at the

PRESENT

Though I find no Biblical evidence to support this, I can almost hear Adam, on the way out of the Garden of Eden, saying to Eve, "Honey, we're living in a changing society." Society has always changed, yet all change has not been for the best. In this present age, private and sectarian institutions need more money for operation than they have been able to readily garner. The hue and cry for federal funds for private schools is being championed by the Roman Catholics, primarily because they have the greatest number of parochial schools. At the outset let me say that my opposition to their receiving tax money for their schools does not make me anti-Catholic, for I am also opposed to Baptists' receiving tax money for our schools and I am certainly not anti-Baptist! There is too much involved for me to conclude that because we need more money for our schools we should take it from any available source. This could conceivably lead to robbing banks!

Dr. James Hall of the University of Richmond, in a statement read before the Virginia legislature, reminded his listeners that there is an obligation on the part of a democratic society to provide for the education of its constituents, for without an educated electorate a democracy is impossible. This is the genius behind the public school system of America, and every citizen, whether he has children or not, regardless of his religious beliefs, has an obligation to pay taxes and support these schools. Public schools are everyone's business, but private schools are not public schools and the man who elects to send his children, voluntarily, to private schools cannot be said to be "paying double." Private schools have distinct aims and pur-

poses, not at all synonymous with public schools. If not, they are guilty of hypocrisy and fraudulently take money from their sectarian supporters.

Dr. Bill Pinson has rendered a real service in his January, 1969, paper read at the National Conference on Church and State. He pointed out the cry being raised that we already are accepting federal funds in some instances. This he likened to a person who would say, "Since I can't be sinlessly perfect, I'll just sin all I can," or, like those who cry, "Everyone else is doing it," yet right and wrong cannot be determined by a majority vote.

The lesson of history looms large in this instance, for there is no case in which the coalition of church and state has produced more virile, evangelistic or aggressive churches. Tax-supported churches are prone to be silent on controversial issues, and when there is no word from the Lord, sin abounds. Baptists claim the New Testament as our sole rule for faith and practice. The key word there is "voluntary." A man comes to Christ voluntarily, he joins a church voluntarily, he gives his money voluntarily. It is inconceivable that we could turn from the New Testament and succumb to the pressure of coercion now. Now see the

PROSPECT

Robert Speer, of another generation, wrote a book in which he said, "Any man who has a religion is bound to do one thing with it; change it or spread it. If it is not true, he must give it up. If it is true he must give it away." If the concept of soul liberty, learned from the teachings of Jesus and from which has come the precious concept of separation of church and state, is still viable and valid, we must proclaim it in love, without apology, even in opposition to the pressures of big government and religious power.

A couple of summers ago, while camping in colorful Colorado, we visited the Air Force Museum near Colorado Springs. Here I saw a reminder of an incident from World War II.

On April 18, 1942, Col. Jimmy Doolittle led a flight of sixteen B-25's from the deck of the carrier Hornet for the first air raid on the Japanese mainland. He and his men left their names in large print on the list of American heroes and patriots. Each plane carried five men, a crew of eighty in all. The unique thing about this air raid was that each man was a volunteer and had been told there would be no place to which to return. These eighty Americans volunteered for a one-way mission, being told they would have to crash land on the Japanese mainland or at sea. That is the spirit which gave us our freedoms, and only such a self-effacing spirit will guarantee these freedoms to unborn generations. Say it with pride—Born free, as free as the wind blows, and then add the prayer: "Long may our land be bright, with freedom's holy light, Protect us by thy might, Great God our King."



God's Directions For Peace

If ever God's people prayed for peace, it's time now. Doubtlessly in every worship service audible or inaudible prayers for peace are lifted to God. Nevertheless it is appropriate to single out one day for concerted prayer for peace. The day recommended to Kentucky Baptist churches by the Kentucky Baptist Convention Executive Board is next Sunday, July 6.

The proclamation calls for "peace in the heart, in the nations and in the world". This call to prayer begins where it should—peace in the heart. There can be no national nor international peace until transformed hearts bring men of all races and nations together.

Our own nation is now in unprecedented turmoil. A revolution is going on in almost every area of American life. Chaos reigns in many parts of our society with violence and bloodshed a daily calamity.

Undeclared wars are going on in many places on earth. More and more stars appear in the windows of American homes where the best manhood has fallen on a faraway battlefield. Parents suffer agony in seeing their sons reach the military draft age.

All civilization stands on the brink of destruction. Those who are in position to know say there is enough destructive power already stockpiled by United States and Russia to kill in a matter of minutes every human being on earth and to leave the earth so contaminated

that years would pass before it would be habitable again.

It is said the greatest deterrent against the use of such destructive power is the retaliatory power of the powerful nations. What a thin thread then is preventing world catastrophe!

There is a way to peace. President Nixon recognized this when he took the oath of office last January. He followed the tradition of placing his hands on the Bible as the oath was administered but he used two Bibles instead of one. Both Bibles were opened to Isaiah 2:2-4, the passage giving God's picture of peace.

Verse three lists the requirements, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths."

Only when the nations turn to the true God in order to learn his ways, and then to walk as they have been taught, will the universal longing for peace be realized. Only then will nations beat their swords in plowshares and their spears into pruning hooks.

The way the world appears today such a dream is a long way off. But with God all things are possible and this is the reason we lift our prayers for peace to Him next Sunday.

Today's Youth Seek A Challenge

Youth has always exasperated parents and elders. The first juvenile delinquent was Cain, who must have been a bitter disappointment to his parents, and to every generation since then it has appeared that the young people were going to the dogs.

This is simply not so—not even in our day when young people make news every day with their bad behavior.

What is often overlooked is that a few unruly youth make all young people look bad. We should remember that Cain had a brother, Abel, who was not

a delinquent but was an obedient son and became an instrument of God for realizing his purposes for man.

So today we still have our Cains and our Abels. The story of the Cains is prominently told by the news media while the deeds of the Abels are often overlooked and unheralded.

This is why we like to tell a story of youth like the one on page 16 of this issue. While some youth were occupied with sex, sand and suds, some were protesting with violence and forcibly occupying college buildings, these 32 young people from the First

Baptist Church in Fountain City, Tennessee, were giving themselves to uplift children with Bible stories, handicraft and recreation.

When young people give up their school vacation, as some of these did, in order to teach Bible classes in remote areas of Appalachia, they deserve recognition. There are thousands of such youth today in

our churches all over the land. All they need is a challenge. They have had enough of frivolous fellowship with soft drinks and potato chips. They want something meaningful to do. They want to change the world.

Churches with genuine concern will find such challenging projects for their young people.

"Throw Him Out!"

By BOB TERRY
Assistant Editor

"Throw him out!"

At a baseball game one expects to hear such a cry echoed from the throats of fans enthralled by the fast moving action, but when dozens of messengers to the Southern Baptist Convention direct this heartless yell at a fellow messenger who is trying to speak, one is hard pressed to understand what is happening.

In fact, one is hard pressed to understand much of what happened in the miscellaneous business sessions of the Southern Baptist Convention in New Orleans.

The scuffling match between the presiding officer and a messenger, the rudeness of "throw him out" cries, the arrogance of messengers who demanded the time of the entire convention to ask questions about business transacted earlier in the morning while they were in other places, the abuses of parliamentary procedure, all these and others make the sessions almost unbelievable.

Some might want to dismiss such action with a quip about a group of preachers being the rudest people in the world. Others might reply that this is typical of Baptists and after a while one becomes used to these things.

Neither of these explanations justify what transpired in New Orleans. Instead they heap coals of fire on the heads of Baptist preachers who are supposed to exemplify the love of Christ in all things, even business sessions.

The shoving match is a case in point. The messenger was upset because his resolution was combined with others when reported back by the resolutions committee. He objected and attempted to read his original resolution. The chairman advised him that he was out of order but the messenger continued. After other sharp verbal exchanges and a little shoving, the messenger left the platform.

In this instance the chair was correct. The messenger appeared so trapped by his own emotional involvement that his reason failed him. Had he offered his original motion as a substitute to the report of the resolutions committee, it would have been heard.

But that is not the point. One would hope that after being told by the chairman and the parliamentarian that he was out of order, that any delegate would have the common sense (or is decency a better word?) to leave the platform. How Christian was the shoving match?

While all this transpired, one messenger yelled, "Throw him out!" The

cry was taken up by others in the auditorium. For me, it is hard to see how this attitude is any more Christian than that which prompted the shoving.

While it is an open question how much parliamentary procedure most messengers know, it is obvious to all that everyone understands that if you have something you want to say simply go to the nearest mike and yell "Question of personal privilege." So many messengers did this exact thing that the convention often became sidetracked.

This rule of parliamentary law is important. That is why one can interrupt a speaker with his question, why it must immediately be recognized by the chair. But when it is abused it loses its effectiveness and contributes to chaos.

For a messenger to use this technique to ask about business completed while he was not present or to compliment the chairman is misusing parliamentary procedure. Any book of parliamentary theory will explain this point.

In fact, it might be good if before next year's convention, the messengers spent a few hours with *Roberts Rules of Order*, the convention parliamentary authority, and a few hours in prayer.

Perhaps we could avoid a reproduction of the disgraceful happenings of 1969.

WHO'S BEING HEARD?

Dear Editor:

Recently I had the opportunity of attending the Naval Academy graduation exercises.

During the moving ceremonies, I identified with the parents. How they must feel to have a son graduate from the academy!

What impressed me most was the oath those eight hundred and sixty-two men took when they received their commission. With their right hand extended above their heads they took the oath to uphold the constitution of the United States and to give themselves in the defense of their country.



I came away thinking this did me good and in hopes the news media would get this out so the majority of Americans may have the reassuring feelings I experienced.

Therefore on June 5 I read the paper with a little more interest and was pleasantly surprised to find a picture of the graduation on the front page. There were five lines under the picture which promised a story on page twenty. I turned to the page as directed and found there another picture and one sentence describing it. This exhausted the information given. How could we get the feel of anything by looking at

two pictures and reading a little more than two sentences?

If one-tenth of this number of men the same age had met in Annapolis with a bitter attitude against our country, men that had not had a disciplined thought in the last four years and had not shaved or taken a bath in the same length of time, there is no doubt in my mind but that the news media would have caused the nation to hear their message loud and clear and in detail. We would have gotten the feel of their nauseating accusations and demands. These get a lion's share of the publicity while the constructive element takes second billing.

Bardstown, Ky.

Kit Yeaste

Messengers Rejected Name, Not Ideas TU Secretary Says

by James Whaley
State Training Union Secretary

The messengers to the Southern Baptist Convention spoke regarding their feelings on "Quest" the suggested new name for a church's training program for use beginning October, 1970. Thank goodness for a denomination where members of churches have the freedom, the way, and the opportunity for speaking.

While the messengers spoke against the word "Quest" they were also speaking against the way the proposed name had been withheld or the "secretiveness" involved. It does need to be pointed out that general publicity was not given in order to be secretive but to:

—Give time to prepare supportive materials to add impact when the name was released.

Convention Wide Mission 70 Vocation Conference Set

Plans are nearing completion for the largest, most comprehensive conference on missions and church vocations ever conducted in the Southern Baptist Convention.

The conference is called Mission 70, and will be held in the new Atlanta Civic Center, December 28-31.

Participation will be limited to 4,500 college and seminary students, young career people, and youth leaders.

The scope of the conference is reflected in the five sponsoring Southern Baptist agencies—Home Mission Board, Foreign Mission Board, Sunday School Board, Woman's Missionary Union and Brotherhood Commission. State Baptist student-work offices also are involved.

The closing session will be a New Year's Eve midnight service of celebration and dedication as the decade of the 1970's begins.

Housing for the delegates will be in several large Atlanta hotels, most of which have established special rates for the conference.

"This is the first time we have coordinated our efforts to focus for our young adults the opportunities open to them in church vocations in a time of desperate need for creative and dedicated men and women involved in the work of the church," a Home Mission Board spokesman said. (BP)

—Have time to take the legal actions necessary for registering and copywriting the name.

I personally felt that the messengers also wanted to know more about the meaning and use of the name as it would relate to a church's training program. Whatever the reasons, the messengers spoke and that was sufficient.

The messengers while speaking against "Quest" also confirmed their desire for a church training program that was simple—direct in its approach (even its name)—challenging—conservative and would get the job done. These are in the concepts of the training program for the 70's. I believe that the suggested methods and materials will enable a church to do the training job that it must do to be a New Testament Church.

I hasten to add that there are quantities of materials as well as simple methods available now to have such a training program. Those of us in the Kentucky Training Union department would welcome an invitation from a Pastor and Training Union director to work with them in developing a training program to meet the needs of the church. How about an invitation for just sitting down together at the church for a few hours to talk and plan?



SIGNING UP—Miss Jane Miller, left, Bloomfield, was the first to sign up the the Glorieta YWA Conference and mission tour, led by Miss Sydney Portis, Kentucky YWA director. The group leaves July 11 for sightseeing and mission tours enroute to the National YWA Conference. Miss Janet Bader, Lexington, will serve as hostess from Kentucky while at the Conference.



TOLEDO CRUSADE

The Toledo, Ohio, Crusade, in which Kentucky Baptists voted to participate, is near at hand. The date is July 18-27. It was agreed we would provide evangelists, laymen and ministers of music to assist in this great evangelistic effort as well as provide funds to support the publicity through radio, television, and other means. This is another intensified endeavor to witness for Christ in the thickly populated areas of Ohio, to win the lost and to encourage Baptists already in that area to use their Christian witness and influence.

Scheduled to go from Kentucky to assist in this Crusade are 48 evangelists, 51 laymen, and 20 ministers of music. These are either going at their own expense or with the support of their churches to do what they can for the Lord at this time of opportunity. I, too, will be going. Be much in prayer for us and for the leadership of the Holy Spirit as we sow the Word.

Of the \$50,000 needed for Kentucky's financial support of this campaign, we have raised \$21,000. If you want to do something special in a missionary, evangelistic way, NOW is the great opportunity. Send a check to the Kentucky Baptist Convention marked "For the Toledo Crusade" as it is needed even at this late date to fulfill our commitment, which is to be over and above our Co-operative Program budget.

Telecast response

Hicks Shelton reports that a wonderful response has been made to the telecasts prior to the Crusade. Thousands have written for materials and literally hundreds have followed-up by enlisting in the Bible Correspondence Course of the Home Mission Board. The film used for these telecasts are still being used. In fact, they are to be shown in the Toledo Area during the Toledo Crusade.

Here in Kentucky we have had response from more than 40 cities and towns. In the Louisville area there were 31 responses. Many others came from Paducah and Lexington. Letters have been received from Ashland to Mayfield and from Harlan to Owensboro. The response shows that our state was fairly well covered by the telecasts.

Pray for us as we go; pray for the lost; pray for the leadership of the Holy Spirit. Pray now and through the Crusade!

37 Strong

Kentucky Students Serve Churches Across Nation

While college students from across the nation work in Kentucky this year, 37 Kentucky college students will be serving in other parts of the United States under the direction of the Southern Baptist Home Mission Board.

Six students will serve in the Northeast. They are: James Frederick Graves, Jr., of Elizabethtown; Vicky Word Hensley, Louisville; James Blain Hensley, Louisville; Janet Elaine Wiley, South Shore; Kenneth Earle Hines, Owensboro; and James Richard Markham, Owensboro.

Serving in the Midwest will be the bulk of the Kentucky volunteers. They are Judy Elaine Alcorn, Taylorsville;

May Lou Cobb, Owenton; Brenda Ruth Gaffney, Lancaster; Nancy Elizabeth Hatter, Franklin; Vicki Lee Mullins, Florence; Peggy Powell, Pembroke; Darlene Colie Tyson, Wheelwright; Mae Ann Baird, Adairville; and Patricia Lou Rodgers, Midway.

In the Northwest, six students will work. They are: Sarah Shaw Brown, Ft. Thomas; Janis Cayle Cheser, Bardstons; Ernest Randolph Foster, Louisville; Anne Lane Foster, Louisville; Kathryn Fontaine Kearns, Florence; and Edna Reid Hughes, Cadiz.

The following students will be working in the western part of the country: Donna Gayle Cole, Henderson; James

Dale Guthrie, Murray; Eula Rodrigues Kaschel, Louisville; Shirley Jo McGlone, Walton; Anita Lynn Mooney, Slemp; Diana Moore, Pikeville; John Paul Marcum, Louisville; Carolyn Ann Noffsinger, Bremen; and Robert Harrington Patrick, Frankfort.

Serving in the South will be: Doris Davis, Jenkins; Carol Yvonne Hall, Guthrie; Linda Kay Harris, Murray; Rodney Poe, Benton; Sue Lynette Wailes, (no home town available); Mildred Ann Todd, Bowling Green; and Jerry Logan Cruse, Somerset.

Of these 37 students, 12 attend Baptist institutions with seven enrolled at Georgetown College.



Marilyn Bishop
Oklahoma



Patricia Booker
Alabama



Janice Byrd
Georgia



Arthur Conway
Alabama



James Cooper
Louisiana



Rheta Cotton
Arkansas



Esther Dowling
Louisiana



Kathy Green
Louisiana



Daniel Hartley
South Carolina



Marsha Hogan
Louisiana



Linda Knight
Alabama



Patricia McDill
Mississippi



Blanch Nichols
Arkansas



Brenda Purser
Oklahoma



Ann Wiggins
South Carolina



Thomas Williams
Alabama

HMB Appoints 16 Students For Kentucky

Sixteen young people from across the United States will spend 10 weeks working in various parts of Kentucky this summer.

Under the auspices of the Home Mission Board, the young people are college students who are working as summer missionaries.

Their first two days in Kentucky, June 16-17, were spent in orientation sessions at the Kentucky Baptist Building in Middletown. A. B. Colvin, director of direct missions for Kentucky Baptists, coordinated the sessions.

Also attending orientation were the summer workers appointed by the state Baptist Student Union for work in Kentucky.

Four young people will compose a revival team for eastern Kentucky. A married couple will spend the summer working in the Land-Between-the-Lakes resort area.

The summer missionaries will be in Kentucky through August 22.



CHAPLAIN AT YALE—Southern Baptist William N. Smith, right, has been named chaplain to married students for Yale Religious Ministries. Smith was appointed by the Home Mission Board last September to serve as pastor-director in New Haven, Connecticut, home of Yale, and is responsible for establishing Southern Baptist ministries in the area.

James Edward Bean, former pastor of Ebenezer Baptist Church in Muhlenberg Baptist Association, began his new duties as pastor of Salem Baptist Church of Lynn Grove, Kentucky, in Blood River Baptist Association on June 18.

Marshall Bowland retired from the pastorate of Macedonia Baptist Church of Caldwell Baptist Association.

Dallas E. Catron has accepted the pastorate of Oak Grove Baptist Church, Long Run Association. He assumed the work there April 6.

Kenneth S. Cole resigned from the pastorate of Lake City Baptist Church in Ohio River Association.

Carlis Compton, Greensburg, Kentucky, changed pastorates from the Trammel Creek Baptist Church to South Greensburg Baptist Church. Both churches are in Russell Creek Association.

James O. Compton, a student at Southern Seminary, has accepted the pastorate of the Baxter Avenue Baptist Church, Long Run Association. He is a native of Alabama, and received his BA degree from Samford University.

Paul Thomas Copeland resigned the pastorate of Frances Missionary Baptist Church in Ohio River Baptist Association.

J. W. Crowley resigned as pastor of White Sulphur Baptist Church, Caldwell Baptist Association. He has accepted the Liberty Baptist Church pastorate in Graves Association.

Arnold J. Cupp resigned as pastor of Mt. Olivet Baptist Church in Lynn Camp Baptist Association.

Nelson Accepts Hyland Church

Jerry Ferguson is the new pastor of Lebanon Baptist Church in Franklin Baptist Association.

Eugene M. Fleming is the new pastor of Franklin Baptist Church in Simpson Baptist Association.

Roy E. Gibson became the new pastor of Cherry Corner Baptist Church, Murray, Kentucky, in Blood River Baptist Association on June 10. He resigned the pastorate of Mt. Pisgah Baptist Church in Muhlenberg Baptist Association.

John Gilliland resigned the pastorate of Steubenville Baptist Church in Wayne County Baptist Association.

James M. Hisel, who has just completed his first year of studies at Clear Creek Baptist School, has been called as pastor of Kettle Island Baptist Church in Bell County Baptist Association.

Jesse Hornback of Upton, Kentucky, has resigned as pastor of Friendship II Baptist Church to accept Pike View Baptist Church. Both churches are in Lynn Association.

Bonnell Key resigned the pastorate of Hurricane Baptist Church in Little River Baptist Association.

Leaving Turkey Creek Mission in North Concord Association, **Emery Kinslow** assumed new duties as pastor to the Mt. Salem Baptist Church in Lincoln Baptist Association.

Darvin D. Lewis is the new pastor of Brooks Church in Long Run Baptist Association.

Joe Lloyd resigned the pastorate of Logana Baptist Church in Elkhorn Baptist Association.

James McCamish of Falmouth, Kentucky, is the new pastor of Pleasant Ridge Baptist Church in Crittenden Association. He comes to this church from Ohio.

Marshall G. Mines is the new pastor of Cadiz Baptist Church in Little River Baptist Association.

W. Earl Nelson began his duties as pastor of Hyland Baptist Church of Henderson, Green Valley Baptist Association, on July 1. He comes to Hyland from Utica Baptist Church, Utica, Kentucky.

Nelson is a native of Dover, Tennessee. He is the brother of Charles C. Nelson, pastor of Cuba Baptist Church, Cuba, Kentucky.

Nelson has served as pastor of Sinking Fork and Crofton churches in Christian County, Second Baptist Church, Princeton, Walnut Grove Baptist Church, Logan County and Utica Baptist Church, Daviess-McLean Baptist Association. He has served Utica Baptist Church for the past five years.

Kenneth Peyton resigned as pastor of Howard's Mill Baptist Church in Boone's Creek Association.

Lewis E. Searcey of Cynthiana has resigned as pastor of Robinson Creek Baptist Church in Taylor County Baptist Association to accept the pastorate of Oakwood Avenue Baptist Church in Union Baptist Association.

Richard Shockley has resigned the Finley Mission and is now pastor of Rangers Landing Baptist Church. Both churches are in Green Valley Baptist Association.



NEW ORLEANS—Mrs. R. Alton Reed, (left) wife of the Annuity Board executive secretary, pinned flowers on two of the oldest annuitants attending the 10th annual Annuitants Luncheon at the Southern Baptist Convention. The two were, Mrs. Albert W. Luper, 79, Dallas, Texas, and Dr. O. W. Yates, 81, Lexington, Kentucky. Yates is the former pastor of the Rosemont Baptist Church of Elkhorn Association.



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Southern Seminary Graduates 14 From Kentucky

Fourteen Kentucky students were graduated from the Southern Baptist Theological Seminary in commencement exercises held May 30. Included in these

was David Douglas Burhans of Louisville who received the doctor of theology degree for his thesis "The Layman and the Lutheran Reformation in Germany through 1529."

Receiving Master of religious education degrees were: Dickie Joe Bruce of Louisville, and Kenneth L. Mahanes of Lexington. The Master of church music degree was awarded to Gary Moore Ferguson of Frankfort and the master of divinity degree was awarded to the following:

Danny Flanagan of Jamestown, George W. Haden, Jr. of Lexington, Bobby E. Martin of Bowling Green, Talmage McGary of Louisville, and Takahiro Oue of Radcliff.

Also, Kenneth R. Lawson of Paris, Clifton R. Richardson of Berea, Herbert H. Slaughter of Elkton, Otis Smith of Louisville, and James Lewis Young of Louisville.

John Falconer, pastor of the Providence Baptist Church in Monrovia, Liberia, addressed the 131 graduating students. A second doctor of theology degree went to John Arthur Gustavson of the District of Columbia.



Burhans

Campbellsville College Confers 151 Degrees At 10th Commencement

Degrees were conferred on 151 Campbellsville College graduates at tenth annual commencement exercises held at the Campbellsville Baptist Church Sunday, June 1.

J. T. Miller, "Kentucky's Farmer-Preacher" and President of the Kentucky Baptist Convention, delivered the commencement address.

In giving the address, Miller pointed out that we (the entire population) need a power of vision because somebody must be able to see a course that is clear-charted. He also said we must have a vision which will permit us to have something worthwhile, and that there needs to be a specific discernment of values.

Just before the candidates for degrees were presented to the College President for conferment of the degrees, L. Paul

Prather, Vice-President of Student Affairs, made two presentations for outstanding service to two college administrators.

The first gift was presented to Lynwood Montell, Vice-President of Academic Affairs who will leave Campbellsville at the end of the summer to take a position at Western Kentucky University, for outstanding service in the area of academic affairs and upgrading the standards of education at the college.

J. K. Powell, retiring president, received the second gift which was presented to him for the service he rendered in keeping everything running smoothly and at its peak, and for numerous years of service which he gave so willingly in the growth and development of the college.

Kentucky Girl Wins Upward Contest

Debby Quinton of Kevil, Kentucky, is first award winner in the black-and-white drawing category of a creative arts competition sponsored by *Upward*, a leisure-time magazine for youth published by the Sunday School Board of the Southern Baptist Convention.

A member of Ia Center Baptist Church, Kevil, Debby was awarded \$10. The winning entry will be published in the October 1969 issue of *Upward*.

The sixth annual competition received entries from high school youth 13-17 over the entire Southern Baptist Convention. Judges were members of *Upward's* board of consulting editors.

According to her former pastor, **Orion Bell**, Debby is active in all phases of church life. She has been doing chalk drawings in worship services for three years.

SBC Messengers Favor Social Action In Poll

Persons attending the Southern Baptist Convention registered strong opposition to racial discrimination and favored increased emphasis on social relationships in an opinion poll conducted in New Orleans.

Participants answered questions ranging from government to covers of Sunday School literature. Questions were changed each day.

Four questions had overtones of race relations and social action. One asked if race should be a factor in considering applicants for church membership. Almost 52 percent said no, while 40 percent said each church must decide the matter on its own. Six percent said yes.

Asked if they would move if colored people moved to their neighborhood in

great numbers, 48 percent of 624 persons said no, 37 percent said maybe, and 14 percent said definitely yes.

On a question related to discriminatory sale of houses, 81 percent of 211 voters said that persons should be permitted to choose the person to whom he wishes to sell. Fourteen percent said persons should be required to sell houses to the highest bidder.

A question with the portent of social ethics said, "Considering the emphasis each of the following areas has received in Southern Baptist churches, which one most needs an increased emphasis now?"

Forty-one percent said the increased emphasis should be on Christian ethics and social relationships. Twenty-six percent supported emphasis on Baptist

doctrine, 15 percent on evangelism, and 16 percent on worship.

A question probing support for the Vietnam War indicated 60 percent thought the United States was right in sending troops to Vietnam. Thirty-four percent thought sending troops was a mistake.

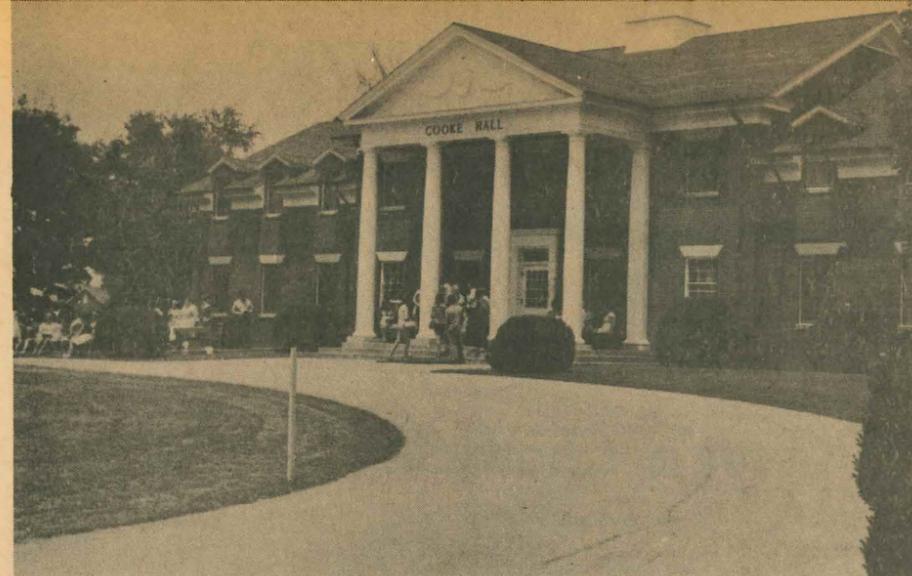
Sixty-five percent of 219 voters strongly or mildly agreed that war is justified when other ways of settling international disputes fail. Thirty-five percent either mildly or strongly disagreed.

Eighty-five percent of 637 voters said that every physically fit young American male should be willing to serve in the Armed Forces.

Eighty-two percent of 507 voters gave Richard M. Nixon approval in his handling of the presidency, while only a percent disapproved.

In other government-related questions, 60 percent of interviewees viewed big government as the greatest threat to the country in the future. Sixteen percent pointed to labor as the largest threat, while 13 percent pointed to big business.

Sixty percent of 511 interviewees strongly or mildly agreed that they would rather close Baptist schools than to accept financial aid from the federal government. (BP)



The center of centennial activities at Spring Meadows on June 21 was Cooke Hall, the beautiful building housing administrative offices and the central dining room.



J. D. Herndon, Spring Meadows superintendent since 1959 was master of ceremonies. He is being calmed by his daughter, Mrs. Patty Lou Thompson, a few minutes before ceremonies began.

Hawaii Paper Voted To All Members

The *Hawaii Baptist*, news publications of the Hawaii Baptist Convention, will be mailed to each resident member of churches affiliated with the state convention, beginning in January of 1970.

The Executive Board of the convention voted to send the state Baptist

paper to each member, thus increasing circulation from the current 1,100 copies per month to about 4,500 per month.

It becomes the second state convention to send its publication to every member. The *Illinois Baptist* is sent to each family in that state. (BP)

Churches Urged To Make Aid To Poor Equal Assets

In a challenge that made the Black Manifesto's demands for \$500 million in reparations seem weak in comparison, farmer-theologian Clarence Jordan dared churches to spend as much aiding the poor as they spend on themselves.

Speaking before about 500 religious journalists in Atlanta at the joint meeting of the Associated Church Press and the Catholic Press Association, Jordan said:

"I would like to see churches begin immediately a crash program to invest in housing for the poor a sum equal to their assets in church buildings. We ought to spend at least as much building houses for our brothers whom we have seen as we do building houses for God whom we have not seen."

Jordan, the former Southern Baptist minister who founded and still directs the interracial efforts of Koinonia Farm near Americus, Georgia, said such an investment would be only a beginning.

To keep the momentum, he suggested that churches calculate what their taxes would be were they not exempt and then continually pay that amount into a "fund for humanity" that would help produce housing and jobs for the disinherited.

Jordan cited several examples of

"foolish extravagance on church buildings," including the case of a Georgia church that spent \$25,000 on a decorative fountain.

"That church," he said, "ought to spend a like amount to get running water for a few families."

At the second annual Urban Church Institute at Golden Gate Baptist Theological Seminary, E. V. Hill, prominent Los Angeles Negro civic leader and pastor of the Mt. Zion Missionary Baptist Church, charged that "too many white ministers are sold out to what they can do next without rocking the boat of that which secures their future."

He chided conservative Christians who complain about the black man's questionable alliances, saying, "You white Christians stand in your ivory tower of suburbia and watch the black man drown in the ghetto."

"When the Communist is the only one who throws him a rope, and he grabs it, you say, 'Ah, see he's grabbing the Communist rope.' But he's not grabbing that rope to become a Communist, he's grabbing it to save his life."

The Watts area minister said that many black Christians feel the same way black militants do, but they just "bite their tongues." He said that the

black militant is mad, and quipped: "I'm mad too, but as a Christian, I have a thermostat in me." (BP)

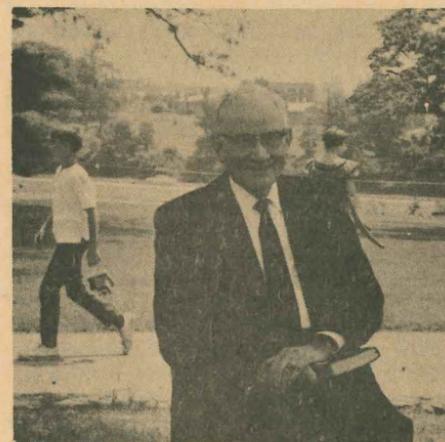
Kentuckian Heads BWA Study Group

A Baptist World Alliance study commission on cooperative Christianity will meet for the first time at Baden we i Wien, Austria, August 2-6.

James Leo Garrett, commission chairman, said that papers concerning Baptist relationships with other Christians will be presented by Six Baptists, one Roman Catholic, and one Mennonite.

Garrett is professor of Christian theology at the Southern Baptist Theological Seminary, Louisville. Co-chairman of the commission is Rudolf Thaut, principal of the Baptist seminary at Hamburg, Germany.

The Commission on Cooperative Christianity is the most recently appointed of the Alliance's five study groups, all of which will meet in connection with the annual sessions of the BWA Executive Committee at Baden August 2-6. (BP)



M. A. Cooper, pastor emeritus of Fourth Avenue Baptist Church, Louisville, was special speaker. Dr. Cooper holds the title of outstanding alumnus having come as a boy in 1900 to the old Louisville Baptist Orphans' Home.

Spring Meadows Centennial



Mrs. Josephine Mattingly, a Spring Meadows alumna, takes care of baby's needs while waiting for the pageant to begin. The pageant was written and directed by Mrs. Edna Mowery, a house-mother at Spring Meadows.



Dignitaries for the day included Annuity Secretary A. W. Walker (left), and Mrs. Walker along with retired secretary of the Kentucky Baptist Foundation, A. M. Vollmer and Mrs. Vollmer. Dr. Vollmer once served as superintendent of the Louisville Baptist Orphans' Home before the home was moved from downtown Louisville and its name changed to Spring Meadows.



Front row watchers of centennial pageant are Leo Crismon (left), Southern Seminary librarian and W. W. Stout, retired foreign missionary and pastor. Identifiable on the second row are Wendell Rone, Sr., pastor of Bellevue Baptist Church in Owensboro, Joe Williams, pastor of Baptist Tabernacle, Louisville, and Ferd Graves, pastor of Middletown Baptist Church where many Spring Meadows children worship.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for July 13, 1969)

LIFE AND WORK SERIES

The Disciple's Character

This vitally interesting and instructive lesson is taken from Christ's famous Sermon on the Mount, which sets forth the principles of Christian discipleship and the standard of righteousness in the kingdom of God.

The Circumstances

Matthew 5:1-2

In order to get away from the multitudes, Christ ascended the mountain. His disciples approached Him, whereupon He sat down and preached this Sermon with simplicity, tenderness, and authority. It was important that He should teach His apostles, whom He had chosen, these great truths for their benefit and also for the sake of those whom they would teach and influence.

As one reads His discourse, it is quite evident that these beatitudes are not laws that unbelievers can observe and thereby be saved, but rather they are great truths to be applied to the lives of Christians.

The Characteristics

Matthew 5:3-12

Our Lord observed that every person is searching for happiness. Most people are inclined to think that happiness depends on having or upon doing, but Christ taught that it is dependent upon being.

1. Inward characteristics.

The Bible teaches that the only people who are really happy are those who are children of God and living in obedience to His will. Jesus gave the characteristics of a happy person, which ought also to be the virtues of every Christian.

Those who are poor in spirit are conscious of their true condition before God, feel their need of spiritual riches, and look to Him to supply them.

Convicted of his spiritual bankruptcy, the sin of a believer in Christ causes him to cry, "O wretched man that I am." Christians should mourn over their sins because they prevent communion with God, deprive of numerous blessings, and are an evidence of ingratitude.

Having been liberated from self-assertion, vain-ambition and resentment, the meek quietly and cheerfully submit

themselves to Christ and conform to His wishes.

Ordinarily we do not associate hunger and thirst with happiness. Yet the Master said, "Happy are they which do hunger and thirst over righteousness." Those who have an intense desire to be conformed to the will of God, and to do those things which are pleasing to Him, shall be blessed with the divine fullness.

2. Outward characteristics.

To be merciful is to possess a sympathetic and compassionate attitude toward others. Mercy does not exhaust itself in words, but it is accompanied by helpful deeds. We should be merciful because God has dealt mercifully with us, and because we shall have need of mercy from others. To refuse to show mercy is to shut the door of mercy in your face.

Purity here means freedom from foreign substance or from any admixture of base matter, as when clothes have been laundered. The pure in heart are those who have been saved, whose

thoughts have been cleansed, whose intentions are sincere, whose affections are dedicated to God, and whose wills are yielded to His will. They are striving constantly to glorify God.

Peace is that condition of harmony with the will of God and conformity to the Word of God. Peacemakers are needed because there are so many who are not reconciled to God. Our greatest privilege is that of being ambassadors for Christ, beseeching men to be reconciled to God.

This world has ever been the enemy of God's children. It does not have any use for those who follow the Christ, so it will not hesitate to give cruel treatment to any who may imitate Him. Only by winking at sin or by the neglect of duty can a Christian escape persecution. However, let us be sure that our suffering is due to our righteousness and not the result of our own perversity. It is to be noted that the reward comes to those mistreated without a cause in themselves, and for the Lord's sake.

INTERNATIONAL SERIES

God Chooses A People

The Holy Spirit conferred upon Abraham one of the greatest tributes ever given to man, namely, "the friend of God." Let us study the inner life and outward conduct of this great man in order that we, too, may become friends or confidants of God from whom He will not hide His secrets, but to whom He will make known His will. This noble figure, whom God called "My friend" (Isaiah 41:8), was His chosen instrument for the realization of the divine purpose of redemption.

Genesis 12:1-3, 7

While Abraham was living quietly in Ur, supervising the company of servants who were looking after his large flocks and herds, a summons came from God,

probably in an audible voice, pleading with him to get out of his native country and away from his kindred, and to go into a land which He had chosen for him.

Abraham's call was both "from" and "unto." It was from the idolatry of his own land, from fellowship with his kindred, and from occupation with the pursuits of his own people. It was unto fellowship with God Himself, unto purity of worship, and unto the purposes which had been formulated in heaven.

God pledged Himself to make of Abraham a great nation, to bless him, to make his name great, to make him a worldwide blessing, to bless those who

blessed Abraham, to curse any who might curse him, and through him to bless all the families on the earth. This divine pledge should serve as a reminder to us that God's protecting care is guaranteed to all His children today who are engaged in doing His blessed will. Those who honor Christ will be honored and blessed by the Father.

God's commands are accompanied by promises, which are either expressed or implied. He expects us to obey His commands and, when we do, He delights to bless us.

Genesis 17:1-8

When Abraham reached the age of ninety-nine, God's promise to him concerning the birth of a son was not only unfulfilled, but to Abraham it more and more appeared to be an utter impossibility. Then it was that God again appeared to him and confirmed His purpose of grace (17:1a-2).

In the twofold command, "Walk before me, and be thou perfect," God was calling upon Abraham to live and move in the divine presence in a genuinely sincere and upright manner. To walk before God means to think each thought, speak each word, and perform each deed with the realization that one is in the presence of God.

To Abraham God said, "And I will make my covenant between me and thee, and will multiply thee exceedingly." It is interesting to note that Abraham dropped to his knees, fell on his face, and in deep humility and reverence before God touched the ground with his forehead, in a spirit of amazement at the divine favor shown him notwithstanding his lack of faith and his impatience.

In verse four God reminded Abraham that He had never been unmindful of His solemn promises to him. After reminding him of an already existing covenant, God proceeded to tell him some of the forthcoming results, for the silence of thirteen years could not alter His purposes or change His mind concerning Abraham. From him we need to learn the lesson of patience in awaiting God's time for the carrying out of His purposes. God is not in a hurry, but He will never be late in doing anything.

Genesis 21:1-3

As He promised, God gave Abraham and Sarah a son, when the former was a hundred and the latter was ninety years of age, whom they named Isaac. It is to be remembered that Sarah laughed with incredulity when she was told that she would become the mother of a son, long after she had passed the age of child-bearing. After God had been faithful to His Word and given them a son in their old age, doubtless there was great joy in their hearts. This special gift of God's grace and power in the person of Isaac became the medium or channel through which God fulfilled His purpose of redemption.

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High Court Agrees To Hear Church Tax Exemption Case

The United States Supreme Court has agreed to hear a case that challenges tax exemption for property owned by religious organizations and which is used exclusively for religious purposes.

Frederick Walz of New York City contends that such exemption is a violation of his religious freedom as well as that of all others similarly situated. Specifically, he claims that the first amendment and the fourteenth amendment of the federal constitution are vio-

lated by tax exemption of property owned by religious bodies and which is used exclusively for religious purposes.

The first amendment prohibits an establishment of religion and guarantees religious liberty. The fourteenth provides for "due process of law" for all citizens.

Walz claims that tax exemption for church real estate forces an involuntary payment by non-members. He con-

tends that such payments are in effect a confiscation of property without due process of law.

The case arose in the tax commission of the city of New York in 1967 when Walz challenged the New York law allowing real estate tax exemption to religious organizations. After the commission denied his claim, he appealed to the special term of the supreme court of New York and later to the appellate division. Both courts upheld the tax commission.

The New York Supreme Court said, "such exemptions are granted in pursuance of long-standing public policy of this state, under a statute which is presumptively constitutional."

In his appeal to the Supreme Court Walz posed the question: "Did the court of appeals err in holding that the real property tax exemption of religious organizations is not in violation of the first and the fourteenth amendments of the federal constitution?" (BP)



NOTE BURNING—First Baptist Church, Jackson, burned a note June 1 representing the final payment of the church's debt. Since 1962 the church has done major property repairs and paid off an indebtedness of \$12,000. The Jackson church continued to support both local missions and the Cooperative Program during this time. Pictured above are some of those honored at the special service. On the back row (from left to right) are Estill Slone, T. K. Strong, James R. Deaton, John S. Hollan, Gregory Lemons and Pastor W. W. Thompson. At the front are Russell Leveridge, Wade McSwain, Ward Wireman, Bobby Miller, Alex Strong and Kelly New.

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Church Tax Reforms Recommended

The House Ways and Means Committee has agreed on a number of tax reforms related to churches, charitable agencies and private foundations.

Among the recommendations to Congress to be made by the committee are:

- Unrelated business income of churches, social welfare clubs, civic leagues, social clubs, and fraternal beneficial associations will be taxed.

- The general limit on the charitable contributions deduction for individuals will be increased from 30 percent to 50 percent.

- The unlimited charitable contribution deduction in special circumstances will be repealed, effective in 1975, but with limitations imposed in the interim.

- Moving expense deductions would be expanded to a limit of \$2,500, and would include expenses for house-hunting trips, temporary living expenses at the new job location, expenses related to the sale of the old house, and expenses related to the purchase of a new residence.

- New regulations for private tax-exempt foundations will be proposed to prohibit "self-dealing," to require distribution of income within one year, and to prohibit such foundations from engaging directly or indirectly in any activities intended to influence the outcome of any election (including voter registration drives) or to influence the decision of any governmental body.

This preliminary report is only a part

of a long list of other tax reforms including proposals on taxation of the oil industry, capital gains, real estate, tax-exempt bond interest and estates.

The committee is working on legislation to close "loopholes" by which individuals and businesses reduce or eliminate their federal taxes. It is also considering proposals to lower taxes, especially for the poor.

Concerning charitable contributions, those who itemize deductions can generally deduct charitable contributions up to 30 percent of gross income. If a person's contributions plus income tax payments equal 90 percent or more of taxable income in eight of the 10 preceding years, however, he can deduct contributions in full.

While raising the general limitation from 30 to 50 percent, the committee decided on gradual reduction and finally repeal of the unlimited charitable deduction. No decision was announced about an earlier proposed three percent floor for deductions for gifts to churches and other charities.

In the case of gifts of appreciated property to churches or charity the committee has not yet decided how the appreciated value should be taxed.

At present, if property purchased at \$10,000 and now worth \$15,000 is given to charity, the donor can deduct \$15,000. He is not taxed on the \$5,000 gain in taxable income. The committee is seeking ways to tax the appreciated value of such properties. (BP)

Baptist Colleges Share U.S. Grants For Science Study

Thirteen Baptist colleges in the United States will receive \$84,100 during 1969 in grants from the National Science Foundation for undergraduate instructional scientific equipment.

The National Science Foundation announced its 1969 awards of approximately \$4.6 million to 380 universities, colleges and junior colleges. The grants provide funds to help colleges and universities purchase scientific equipment needed for undergraduate instruction.

Of the 380 schools receiving grants in 1969, 86 of them are church-related. These colleges will receive \$646,900.

Of these 86 church schools, 23 were Roman Catholic, 14 Presbyterian and 13 Baptist. Other denominational schools receiving the awards are: Lutheran (10), Methodist (9), Church of the Brethren (2), Friends (2).

Five Southern Baptist colleges are among the 13 Baptist schools receiving the grants. They are:

Mercer University, Macon, Georgia, \$4,300 for social sciences; William Jewell College, Liberty, Missouri, \$4,900 for physics; Wake Forest University, Winston-Salem, North Carolina, \$7,500 for chemistry; Carson-Newman College, Jefferson City, Tennessee, \$4,300 for physics; and Furman University, Greenville, South Carolina, \$4,300 for earth sciences, \$4,500 for social sciences, and \$6,400 for biological sciences. (BP)

Minutes Contest Results Announced

Thirty district associational clerks in Kentucky entered the 1968 Better Minutes Contest. Of these 18 received the rating of outstanding. These were:

Mrs. James Pinkley, Bell County; Bert Gibson, Bracken; Mrs. Kenneth Harrison, Crittenden; Rudolph Sutton, Franklin; Chester P. Culver, Greenup; George L. Oates, Little Bethel; Norman Ellis, Little River; Leo T. Crismon, Long Run; Clarence R. Lassetter, Northern Kentucky; J. A. Simpkins, Ohio River; Frank H. Kuriger, Jr., Pike; Louis W. Shepherd, Pulaski County; Lonnie R. Morrison, Red River; Mrs. Carolyn F. Meuth, Salem; Arnold Kummer, Simpson; Clyde Wilson Ray, South District; Robert W. Ivy, West Kentucky; Sherman Dunn, White's Run.

Three of those receiving the rank of outstanding were singled out as those who produced *Master Minutes*. These were Mrs. James Pinkley, Bell County Association; Rudolph Sutton, Franklin Association; and Mrs. Carolyn F. Meuth, Salem Association.

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KENTUCKY COLONELS—Pictured above are members of the faculty and staff at Clear Creek Baptist School who received Kentucky Colonel commissions from Kentucky Governor Louie B. Nunn. From left to right, they are D. M. Aldridge, K. S. Clendaniel, W. E. Denham, Governor Nunn, Robert O. Fitts, LeRoy Peterson, and Miss Anna Starkey.

Nunn Addresses Clear Creek School

Governor and Mrs. Louie B. Nunn were guest of honor at a breakfast at Clear Creek Baptist School recently.

Arrangements for the meeting were handled by Representative Harry Hoe, a member of First Baptist Church, Middlesboro, and a trustee of Clear Creek School. Assisting in the planning was Emery Kinslow, a native of Glasgow, Nunn's hometown, and a graduating senior at Clear Creek.

The idea of such a meeting grew out

of a statement made by the Governor during last year's Mountain Laurel Festival. As he passed by the Pineville school's campus he expressed interest in knowing more about its work.

The Governor spoke briefly and informally to the audience which included the school's faculty, staff and graduating class. He expressed appreciation for the ministry of Clear Creek School and said that training ministers is the "hope of the world."

Students Lead Mission Bible Schools

Ordinarily Bible schools in Baptist churches are not news today because they are so plentiful. Occasionally, however, a Bible school story comes along which is so unique and inspiring as to be newsworthy. This was the case recently in Bell County in southeastern Kentucky.

A group of 32 students, all from the First Baptist Church of Fountain City, Tennessee, spent a week in Bell County conducting Bible schools in seven rural churches. Morning, afternoon and evening classes were conducted at Insull, Patchfork, Tugglesville, Fonde, Mt. Hebron, Blackmont and Kettle Island.

The group was made up of high school and college youth. Some were enrolled for summer school and used their only free week between spring and summer semesters for the project. They visited homes, inviting parents to send their children to the classes. They attracted

the children with guitar playing and singing.

Miss Johnnie Human, education director of the Fountain City Church, was the director of the group. According to Miss Human the aim of the project was to "provide an example of how a Christian can really care and to make our young people aware of others' needs."

While in Bell County the students made Clear Creek Baptist School their headquarters. The students had been trained for the project in their home church since last January. They were shown slides of the areas where they worked and were taught how to instruct in simple handwork as well as how to present Bible school lessons.

The project was very successful according to Associational Missionary James R. Pinkley. Pinkley and Jack Parker, Sunday School Superintendent for Bell County Association, coordinated the project.

Toledo Crusade Generates Excitement, Kentucky Failing

"Never in the 17 years of serving God in Ohio have I had such expectations as I have for the Crusade of the Americas efforts which climax July 13-27," wrote Ray Roberts, executive secretary of the Ohio Baptist Convention.

He added that excitement over the Toledo Crusade is mounting by the day. "Our people are thrilled at being a part of such a tremendous effort in confronting the masses with the Gospel."

In response to this letter, Hicks Shelton, state evangelism secretary, said he was a little sad. "The people of Toledo have high hopes but Kentucky Baptists have let them down."

Shelton elaborated. "We promised to send men and money to help them in this Crusade and we haven't been able to keep our word."

At present seven churches will be without a music director. Nineteen churches will not have a lay worker on the team. Of the \$50,000 pledge, only \$13,000 has been raised.

To help with the expenses \$8,000 of Shelton's departmental budget has been shifted to defray expenses. This still leaves over half the pledge unmet.

"I am a little encouraged by the recent response," Shelton added. "Last week we received more toward the Toledo work than any other week. Time is getting short but we still can use volunteers to work in the Crusade or money to support it."

Foundation Gets Grant

The Kentucky Baptist Foundation recently received a check for \$101,000 as partial distribution from the estate of the late Carrie Lee in Georgetown.

When final distribution is made the Foundation will receive approximately another \$100,000 according to Grady Randolph, secretary of the state Foundation department.

According to the stipulations of the estate, dividends from the funds will be divided equally between the Southern Baptist Home Mission Board and the Foreign Mission Board.

Randolph described the estate as "an example of planning Christian stewardship, even after death." He said his office would appreciate talking with others interested in more information about estate planning.