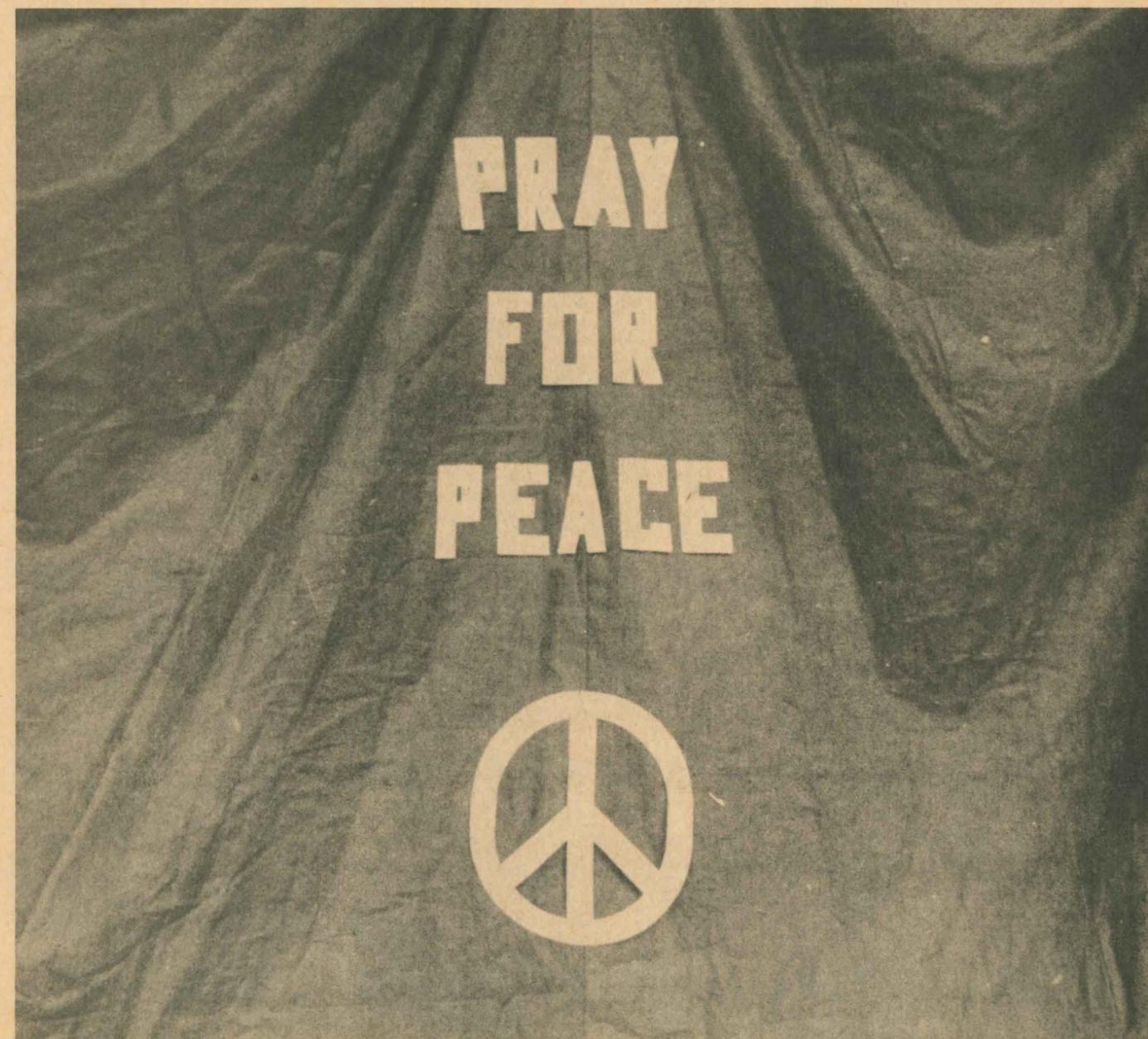




**WESTERN**

# RECORDER

OCTOBER 25, 1969



For information about the involvement of Kentucky Baptist students in the Moratorium, see story pages 12-13

## Daley Re-elected Vice-Chairman Of Joint Committee

Problems related to freedom of conscience and dissent in an ordered society are top priority items on the agenda of the Baptist Joint Committee on Public Affairs, according to action taken at its semi-annual meeting in Washington, D. C.

In one action the committee voted to "address ourselves to an in-depth study of the freedom of conscience, the right to dissent and other matters relating to the historic position of religious liberty."

The committee also took note of increasing church-state issues in the states. It directed its staff to develop guidelines that might be of help to Baptists "in the stewardship of influence in the states." These will also be presented to the March, 1970, meetings of the committee.

As a public affairs issue of concern to Baptists, the committee looked briefly at the various proposals for minimum income for people. This will get major consideration in the next March meeting.

Re-elected chairman of the committee was Homer J. Tucker, director of urban work and community ministries for the New Jersey Baptist Convention. Chauncey R. Daley, editor of the *Western Recorder* in Middletown, Kentucky, was re-elected vice chairman. Tucker, a Negro, is an American Baptist and Daley is a Southern Baptist. (BP)

## Calendar

### October

31-Nov. 1—Associational Officers Briefing—Cedarmore

### November

- 2-8—R.A. Week
- 7-8—YWA Convention, First, Madisonville
- 10—Executive Board and Committee Meetings—Lexington
- 10-11—Kentucky Baptist Music Association—Lexington
- 10—Kentucky Baptist Religious Association—Lexington
- 10—Kentucky Ministers' Meeting—Lexington
- 11-13—Kentucky Baptist Convention—Calvary Baptist Church, Lexington
- 23—Child Care Day and Offering
- 24-25—January Bible Study Preview—Cedarmore
- 28-29—Drama Festival—Cedarmore
- 28-30—International Conferences—Kentucky Dam Village and Gatlinburg

## Kentucky Baptist Pastors Conference

CALVARY BAPTIST CHURCH, LEXINGTON — NOVEMBER 10, 1969

### "THE LIVING CHRIST TODAY"

IRA McMILLEN, Presiding

2:30 P.M.	Hymn singing	Ronald Wilburn
2:40 P.M.	Scripture	Louis Walters
	Prayer	Bill Turner
2:45 P.M.	Theme Interpretation	John Dunaway
2:50 P.M.	"Unto One of the Least of These My Brethren"	Wayne Dehoney
3:20 P.M.	Hymn	
3:25 P.M.	Offering	Raymond Lawrence
3:35 P.M.	"Against Which the Gates of Hell Shall Not Prevail"	Glen Sullivan
3:50 P.M.	Music	
3:55 P.M.	"My Lord and My God"	Roy O. McClain
	Benediction	Rev. Ken Cole
JOHN DUNAWAY, Presiding		
6:30 P.M.	Music—"Purpose"—B.S.U. Choir	
7:00 P.M.	Hymn Singing	Ronald Wilburn
7:10 P.M.	Scripture	Harold Mauney
	Prayer	Carson Bevil
7:15 P.M.	"Love As I Loved You"	Roy O. McClain
7:45 P.M.	Music	
7:50 P.M.	"Behold All Things Are New"	Russell Mobley
8:05 P.M.	Election of Officers	
8:15 P.M.	Hymn	
8:20 P.M.	Offering	David A. Nelson
8:30 P.M.	Special Music	
8:35 P.M.	"The Living Christ"	H. Franklin Paschall
	Benediction	

## Kentucky Baptist Music Conference

ROSEMONT BAPTIST CHURCH, LEXINGTON — NOVEMBER 10-11, 1969

### PROGRAM

Monday Afternoon, Jack M. Jones presiding

(Eastern Standard Time)

2:30 P.M.	Praise Service	Mrs. Allan (Barbara) Guy
2:45 P.M.	Scripture and Prayer	Bill Curl
2:50 P.M.	Choral Reading Session	Festus Robertson
4:00 P.M.	Georgetown College A Cappella Choir	
4:30 P.M.	"The Music Minister and Vocational Guidance"	Albert Griffin
5:30 P.M.	Fellowship Dinner at Rosemont Baptist Church (Make reservations in advance with E. F. Quinn for \$2.50 per person for T-bone steak dinner)	

Monday Evening, Dean Gray presiding

6:30 P.M.	Praise Service	Mrs. Allan Guy
6:45 P.M.	Scripture and Prayer	Bill Curl
6:50 P.M.	Lecture: "The Changing Voice"	Wayne Johnson
7:30 P.M.	Business Session	Jack M. Jones
7:40 P.M.	Comments from Eugene F. Quinn	
7:50 P.M.	Changing Voice Demonstration	Wayne Johnson
8:30 P.M.	Solo Music for Wedding Services	Arnold and Linda Epley
9:15 P.M.	Rehearsal of Ministers of Music Chorus for Kentucky Baptist Convention	

Tuesday Morning, E. F. Quinn directing

9:00 A.M.	Second Rehearsal of Chorus for Kentucky Baptist Convention
10:00 A.M.	Chorus Enters First Session of Kentucky Baptist Convention to Sing
12:00 Noon	Dismissal

## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING      LOUISVILLE, KENTUCKY 40243

Vol. 143      October 25, 1969      No. 42

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G. A. PRICE, JR.      Business and Circulation Manager  
BOB TERRY      Assistant Editor  
MARION O. REED      Superintendent of Printing

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

### BOARD OF DIRECTORS

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### SUBMITTING PHOTOGRAPHS

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

A guest minister in almost any church on any given Sunday will encounter this tired old cliché several times as a justification for the absence of at least one-third of the regular congregation.

It makes one wonder if the congregation looks upon the pastor as a big cat and themselves as indefensible mice. Since this is surely not the case, evidently the congregations have not been led to recognize the potentiality of the Sunday supply minister.

Churches need to become more cognizant of the real significance of the supply preacher. There is a definite ministry in our denomination today for the large number of dedicated men who serve as guest ministers each Sunday. Suppose that each of the approximately 2,000 Kentucky Baptist churches allows its pastor two weeks vacation and two weeks for revival. One can readily see the number of guest speakers which could be needed for any one given Sunday. Add to this the number of churches which are without pastors, and the magnitude of the ministry of supplying appears mountainous.

One must be dedicated to the ministry of supplying in order to be happy in this work. It takes a very adaptable person to serve in this capacity. One Sunday he speaks to a congregation of perhaps 500, the next Sunday to 50. Each congregation, like each person, has its own unique personality to which the supply must adapt. Each situation is different. One Sunday he may only bring the message, the next Sunday he may find himself praying, leading the singing, making the announcements and taking the offering.

A minister must be willing to crucify self if he is to adjust to this service. He continually serves in a position which is generally unappreciated. He will always serve in the shadow of another. He continually sows the seed, rarely reaping the harvest.

Some pertinent points about supply ministers which every pastor and church should recognize are listed here.

1. Many of our guest ministers are well trained, highly sought-after speakers. A large number of those available hold responsible positions in our denomination and are capable of pastoral service of great magnitude.
2. The supply is very dependent on following the will of God. One does not know where he will be called and, therefore, depends on the Spirit of God to lead. The av-

erage church member would express great surprise to see the leadership of God in the life of those who are serving as guest ministers.

3. The service of the supply is often available at great personal sacrifice. Although the supply is affiliated with a home church, he rarely knows the joy of worshipping with his family and friends. Often, the expenses of supplying are not met by the honorarium provided in the church budget. The physical strain of working an extra day, of traveling a great distance, of presenting an acceptable message to people he does not know, may be exceedingly overtaxing to his strength at times.
  4. The supply is very concerned about supporting the work of the pastor. Notice how concerned he is about mentioning the pastor's name and work in a complimentary manner. The supply wants to be helpful to the church program. It is a great joy for the supply when the pastor contacts him to let him know that his work has contributed to the spiritual well-being of the church.
- The next time a supply is needed in your church, the following approach is suggested:

1. Pray. Ask God to lead you to the one whom HE desires to lead the worship services at this particular time.
2. Contact the supply early. Don't wait, except in cases of emergency, until Friday night to call. You must give the supply ample time to prepare. Contrary to popular belief, many supply ministers spend as much time in prayer and meditation as the pastor would.
3. Prepare the congregation to receive a blessing. Don't make them feel that since the pastor is away nothing important will happen.
4. Make adequate arrangements to care for the personal needs of the supply. Lunch and a comfortable place to spend the afternoon are necessities. A meal in a restaurant and a room in a motel are the trend.
5. Make sure the supply knows it if he has made a contribution to the spiritual life of the church.

Above all else remember that the person who is supplying is serving in the capacity to which he feels God has called him. He is a valuable instrument to be used in God's hands. Treat him as God's man for in so doing the church may entertain "Angels unawares" (Heb. 13:2).

## When Cats Away The Mice Play

by L. Paul Prather  
Vice President for Student Affairs  
Campbellsville College



## The Convention Needs Prayer And Participation

It's time the minds of Kentucky Baptists turned to Lexington and the 1969 Kentucky Baptist Convention, November 11-13. Some minds have been turned in this direction for several months since there is so much necessary preparation for this annual meeting. Many Baptists do not realize how many, many hours of work are involved in carrying on the mechanics of an enterprise as large as the Kentucky Baptist Convention. Staff members and members of various committees contribute almost endless hours and effort to make for an orderly and smooth handling of this necessary business. Churches sharing pastors for this work should be thanked as should laymen who give their time.

Presently there are no greatly controversial issues on the horizon for Lexington. The proposed amendment to the constitution allowing each district association to select its members of the state Executive Board instead of letting the convention select one of two nominations from the association for each place on the board has stirred some interest. There are good arguments on both sides of this issue. Baptist polity is on the side of letting each level of Baptist organized life decide its own makeup and select its own committee members. The traditional spirit of independence and decentralization, however, of Kentucky Baptist life leads many to believe district associations should have a stronger voice in selecting their representatives to serve on the convention level. The present method of selecting Executive Board members is a compromise. It reserves the final choice for the convention but allows the associations to submit two names for each place.

The one-year limit for the convention president calls for a new selection each year. In some past years speculation has run high as to who the choice would be. Not so in recent years. Hardly a word can be heard as to likely convention presidential nominees. One thing is to be appreciated and that is no one apparently is running. A comforting thought is that there are more than a few capable pastors and laymen

who could fill the office with distinction and effectiveness.

Old arguments could be reintroduced this year. One is the dancing issue at Georgetown College. The convention was dominated last year by this debate and the trustees were asked by the convention to reconsider and rescind their action lifting the ban on on-campus dancing. The trustees did reconsider but re-affirmed their original decision. It is hard to see any good coming from reopening this matter this year.

What is desperately needed is more widespread participation in the convention deliberations. Each church is entitled to two messengers with one additional messenger for each additional 200 members. Few churches send their full quotas and too many churches are not represented by even one messenger.

The convention is made up of pastors mostly, with laymen about as scarce as rabbits at a hound's convention. Furthermore, those Baptists with complaints are more prone to come to the convention than those who are generally pleased with matters. This many times makes for a protest spirit in the convention. Protest is a vital part of the Baptist way but apathy and default on the part of the non-protesters leave the convention to the protesters and the resultant action is not always representative of the majority thinking of Baptist masses.

We are prone to feel conventions are not so important and whatever happens won't make much difference. This is not so. The spirit of the annual convention largely determines the life of the convention for the next year. If unity and love characterize the annual convention, we can expect a happy and harmonious year. If strife and controversy prevail in the convention, it will likely be that kind of year.

This makes it all the more important that we pray for Kentucky Baptists in Lexington in November and that we be there in the spirit of our Lord.

## Tax Exemptions For Churches Need Reexamination

There is no doubt about it. Churches in the United States enjoy a preferred position in regard to state and federal taxes. Not only property used for religious purposes but all property owned by churches has customarily been tax exempt. Churches are not taxed on their income and gifts and donations to churches are given a special tax status. Churches are generally exempt from sales and excise taxes. Churches have even been able to go into profit making businesses without paying income taxes which other businesses with which they compete have to pay.

This favored status for churches is under rigid examination today. The growing amount of real estate coming off tax rolls because of church ownership has produced crises in some communities which cannot provide needed public services with present tax income. Other property owners are protesting higher and higher taxes while churches pay nothing.

Local tax assessors are moving in to place on the tax rolls property which heretofore has been exempt. The Southern Baptist Sunday School Board is faced with taxation on Glorieta Baptist Assembly in New Mexico and on all their facilities in Nashville.

The Kentucky Baptist Building has been put on the tax rolls and the tax has been paid though under protest.

What shall we say to these developments? The first thing to say is churches have abused their tax exemption privileges and have brought on themselves much of the anti-church feeling present today. We have taken advantage of tax exemptions without considering the legal or ethical reasons behind them. We have not enunciated a clear principle on which to base our acceptances of tax exemptions but generally have taken all we could without much thought of principle.

We should take the initiative in voluntary reform. The Baptist Joint Committee on Public Affairs gave

attention to this matter in a recent meeting and the following conclusions of this editor are offered after participating in the committees deliberations.

1. All property actually used for religious purposes should be tax exempt. The power of the state to tax church property could seriously hinder the free exercise of religion guaranteed by the First Amendment. This tax exemption should extend to denominational headquarters as an essential part of free exercise of religion.
2. Churches, on the other hand, should pay for services provided the church by the city, county or state. Fire protection, police protection, garbage collection and similar services should be paid for on a fair basis. Otherwise churches are freeloaders accepting services for which they do not pay.
3. All church business projects not related to religion should be subject to the same taxation as other businesses with which they compete.
4. Property owned by churches not used for worship purposes or church property producing income should be taxed.
5. Church property used for personal residence should be taxed. This includes Baptist parsonages. These houses enjoy the same public services as other houses and from them go children to public schools just as from other houses on which tax is collected. A Baptist pastor ought not be put in the position of being a citizen who does not pay his fair share of taxes.

Universal agreement on these ideas of taxable and non-taxable church property and income is not expected. We must, however, face up to our abuses in the past and correct them or we can expect more anti-church sentiment from many Americans and forced reforms by local, state and federal governments.

### CAMPUS SEMINARS

Dear Editor:

As chairman of the Christian Education Committee which sponsored the week of on-campus seminars and tours—September 29 through October 3, I wish to express our real appreciation to you and the *Western Recorder* for the splendid way in which you publicized and reported this state-wide happening. Certainly with your help, the good offices of Dr. Sanders, the school presidents, and the public news agencies,

### BAPTIST FORUM



every pastor and almost every layman were adequately informed so that they might attend one or more of the several days.

Each School president and their staffs are to be commended for the openness of their school to our study and the warmth of their reception. Truly they want Kentucky Baptists meaningfully involved on their campuses. I could personally wish every Kentucky Baptist could experience what I did in covering

all of our five schools in one week. I am proud and pleased at the excellence of each, though none is, or should be, identical to the other.

It was good for "questioning" Baptists to have the ear of School administrators and faculty during the week as well as of our Convention President J. T. Miller and Executive Secretary-Treasurer Dr. Harold Sanders. Especially were we fortunate to have such qualified educators as Dr. Rabun Brantley, the Executive Secretary of our Southern Baptist

(Continued on page 17)

## Officers Briefing Slated October 31

The Kentucky Baptist Convention will conduct its third annual Associational Officers' Briefing Friday and Saturday, October 31-November 1 at Cedarmore Baptist Assembly in Bagdad, Kentucky.

Designed to inform and inspire the 12 associational officers of the 80 Baptist associations in the state, the conference will demonstrate how to serve effectively in the various areas of responsibility. Last year just under 400 persons attended the special meeting. This year planners expect 500 associational officers to attend.

The conference will meet in the new Ferguson-Jaegle Conference center at Cedarmore Assembly. Besides the general conference periods, there will be two conference periods for associational moderators, missionaries and clerks, associational Sunday School superintendents, Training Union directors, Women's Missionary Union leaders, Brotherhood and music workers. Associational committee chairmen invited to the Cedarmore meeting are evangelism, stewardship, missions and library.

Leading the general sessions and 12 small group conferences during the two-day meet will be state and local workers aided by Southern Baptist Convention personnel.

From the SBC's Home Mission Board will come Loyd Corder, E. C. Watson, Clovis Brantley. The Executive Committee and the Sunday School Board in Nashville, Tennessee, will furnish Merrill D. Moore, George Euting, Davis C. Woolley, Kenneth Dean, Grave Collins,



Ponder



Bradley



Bryson



Watson

### GROUP CONFERENCES

#### Moderators

Harold G. Sanders, Middletown  
Loyd Corder, Atlanta  
G. R. Pendergraph, Middletown

#### Missionaries

A. B. Colvin, Middletown  
E. C. Watson, Atlanta

#### Clerks

Lewis C. Ray, Louisville  
Davis C. Woolley, Nashville  
Martin B. Bradley, Nashville  
James Lowry, Nashville

#### Missions Committee Chairmen

Herman Ihley, Middletown  
Clovis Brantley, Atlanta

#### Stewardship Committee Chairmen

Jesse C. Stricker, Middletown  
Merrill D. Moore, Nashville  
Harold G. Sanders, Middletown

#### W.M.U. Directors

Mrs. George R. Ferguson, Middletown  
Mrs. J. S. Woodward, Lexington

#### Sunday School Superintendents

Roy E. Boatwright, Middletown  
Kenneth Dean, Nashville  
Clarence Penn, Middletown  
Mrs. Warren Allnatt, Middletown

#### Training Union Directors

James H. Whaley, Middletown  
Vernon Cole, Middletown  
Miss Mickey Martin, Middletown

#### Music Directors

Eugene F. Quinn, Middletown  
Clifford Holcomb, Nashville

#### Evangelism Committee

Thomas H. Shelton, Middletown  
James Ponder, Illinois

#### Library Directors

Clarence Penn, Middletown  
Graves Collins, Nashville

#### Brotherhood Directors

Forrest R. Sawyer, Middletown  
Larry Bryson, Memphis  
Calvin Fields, Middletown

Clifford A. Holcomb, Martin Bradley and James Lowry. Larry Bryson of the Brotherhood Commission will lead a

conference in his area as will James Ponder, secretary of evangelism for the State Convention of Baptists in Illinois.

## Seminary Offers Revival, Youth Retreat Teams

A large number of Southern Seminary students are offering their services in conducting retreats, rallies, weekend revivals and other evangelistic activities in Kentucky and surrounding states. More than 70 students have expressed a desire to participate in evangelistic activities designed to fit the needs of churches.

Many special abilities are represented in the students. In addition to preachers, there are song leaders, youth workers, pianists, organists and others. The group feels it could provide whatever a church desires in the way of services. During the school years the activities would be limited to weekends and periods when classes did not meet, but during the summer the students would have unlimited time.

The students have been drawn to-

gether spontaneously by a common interest in evangelism. Kenneth Chafin, professor of evangelism at Southern, is advising the group.

The group has shied away from formal organization but has designated one of the students, Charles Covington, as a contact man. Charles says when the invitations come, the students will be chosen according to their skills and the requests of the churches.

Covington emphasized that the students are not primarily interested in being paid for their services. They are mainly interested in performing their ministry and in experience. Churches will do what they please about a love offering but the students expect only traveling expenses and their entertainment.

Among the students are those who

have had considerable experience in preaching and other church work. Some have already been pastors before coming to the seminary. Some attended the Billy Graham Crusades in Pittsburgh and New York for special training in evangelism.

Covington is excited and enthusiastic in talking about the possibilities. He hopes such activities will draw the Seminary and Kentucky Baptists closer together. He speaks enthusiastically about his experience this past summer at Orville Baptist Church, a small congregation on the Kentucky River in Henry County.

Churches wanting the services of these students are invited to write or call Charles Covington, Box 71, Southern Baptist Theological Seminary, Louisville, phone (502) 897-4749.

### Staff Changes

## Baptist Hospitals, Inc., Add Mathis To Staff

**James Alderson** of Henderson, Kentucky, is now pastor of Calvary Baptist Church, Green Valley Association. He was formerly the pastor of Cypress Baptist Church in Southwestern Indiana.

**Hulon Allen** resigned the Woodburn Baptist Church in the Warren Baptist Association.

**Jerry Anderson** of Bowling Green, Kentucky, is the new pastor of Cedar Bluff Baptist Church in Warren Association.

The new pastor at Emmanuel Baptist Church, Winchester, in Boone's Creek Association is **Earl Lee Barnette**. He was formerly the pastor of Powell's Valley Church in the same association.

**Jerry Bishop** is the new pastor of the Crittenden Baptist Church in Crittenden Association.

**Elmer Earl Burden** resigned the Monticello Baptist Church to accept the pastorate of the Huntsville Baptist Church. Both churches are in the Gasper River Association of Baptists.

**Harold Calmes** resigned as pastor of Valley View Mission, Boone's Creek Association. The Mission is sponsored by Calvary Baptist Church, Irvine.

**Malcolm G. Cheek** has resigned the pastorate of the Grace Baptist Church in Bracken Association. He is going to Southwest College, Bolivar, Missouri, as a student.

**A. C. Coombe** is the new pastor of Manchester Chapel in Bracken Baptist Association.

**Robert Daniels** of Bowling Green resigned the Cedar Bluff Baptist Church in Warren Association.

**Frank Declue** came to the pastorate of the Earl Street Baptist Church, Green Valley Baptist Association, from the First Baptist Church of Elberfeld, Indiana.

The new pastor at the Perryville Baptist Church, South District Association, is **Benjamin Edwards**. He came to Perryville from the Saloma Baptist Church in Taylor County Association.

**Wilbur Eifert** resigned the Friendship Baptist Church in Warren Association.

**Larry W. Elliott, Sr.**, is the new pastor of Cairo Baptist Church in Green Valley Association.

**Don Flannery** of Danville, Kentucky, is the new pastor of New Hope Baptist Church in Lincoln County Association.

**Thomas H. Francis** comes from Baltimore, Maryland, to the pastorate of Bethel Baptist Church in Green Valley Association.

Retired minister **A. A. Gibson** is the interim pastor of Sulphur Springs Baptist Church, Ohio River Association.

**James Kinney** resigned his pastorate at Providence Baptist Church, Estill County, in Boone's Creek Baptist Association.

**Norman Letsinger** resigned his pastorate at the Providence Baptist Church, Sulphur Fork Association, to commence studies at Southern Seminary in the doctoral program.

The First Baptist Church of Mt. Sterling, Kentucky, has called **Joe L. Price** of Georgetown College as its minister of music and youth. Price, a junior music minor at the college, formerly served the Falmouth Baptist Church, Falmouth, Kentucky, in the same capacity.

Price came to Kentucky from Richmond, Virginia, where his father is director of publications for the Foreign Mission Board. He has been active in the BSU at Georgetown as well as in music and drama there, and served on the Cedarmore recreation staff in 1966.

Price began his work at the Mt. Sterling Church September 14. William A. Curl is the pastor of Mt. Sterling, First Baptist Church which is in the Elkhorn Baptist Association.

**Claude McCubbin** resigned the pastorate of Oak Forest, Smith Grove Baptist Church in Warren Association.

**Billy Mackey** resigned as associate pastor of the First Baptist Church, Middlesboro, Kentucky, October 24, to accept the pastorate of the First Baptist Church of Whitesburg, Kentucky.

Mackey was with the Middlesboro church for three years. The pastor of First Baptist, Middlesboro, is R. Truett Miller.

Mackey and his wife, Kay, have a daughter, Anonda.

Baptist Hospitals, Inc., announced the appointment of **B. W. Mathis** to the newly-created position of Director of Systems. H. L. Dobbs, president of the three hospitals which comprise Baptist Hospitals, Inc., stated that the organization was taking this action as a major step in implementing their plan to develop a hospital-wide systems service capability.

Mathis, a native of Alabama, is a graduate of Samford University, Birmingham, and is currently working to-

ward the MBA degree. He comes to Baptist Hospitals from a systems management position with Honeywell, Inc., in New York City, prior to which he was Systems Manager for Honeywell in Louisville. While in Louisville, Mathis was active in the professional systems life of the community, having served as an officer in the Association for Systems Management and contributed an article which was published in the national *Systems Journal*. In addition, he is familiar to a number of audiences in the surrounding area, where he was active as a speaker at professional seminars and meetings.

The Mathises will be relocating in Louisville, the hometown of Mrs. Mathis, nee May Ann MacDonald.

**Walter Robinson** resigned the pastorate of the Cow Creek Baptist Church in Boone's Creek Association.

**George Walker** is now interim pastor of the Good Hope Baptist Church in Ohio River Association. He is a retired minister from the Dycusburg Baptist Church in the same association.

**Terry Wilder**, Southern Baptist Theological Seminary, will be functioning as a pastoral intern at the Southside Baptist Church, Louisville, in the Long Run Association of Baptists. He will be visiting hospital patients, shut-ins, prospects, delinquent church members, and also making routine calls to regular church members. He will be available to do substitute teaching in the Sunday School. On occasions he might be called on to preach in a worship service. At times he will work with the church's young people and possibly the RA's. William Weedman is the Southside Church pastor.

**John J. Wolf** is now sharing the pastoral responsibilities at Harmony Baptist Church, 1414

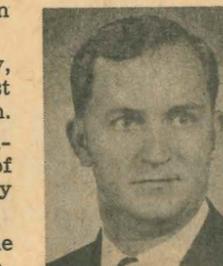
Algonquin Parkway, Louisville, with senior pastor, Frank E. Borich. Wolf, as co-pastor in the church, will be head administrator of the church's program and outreach ministries.

Wolf holds the Bachelor of Arts degree and the Master of Religious Education degree. In addition, he has done graduate work in counseling psychology and student personnel work.

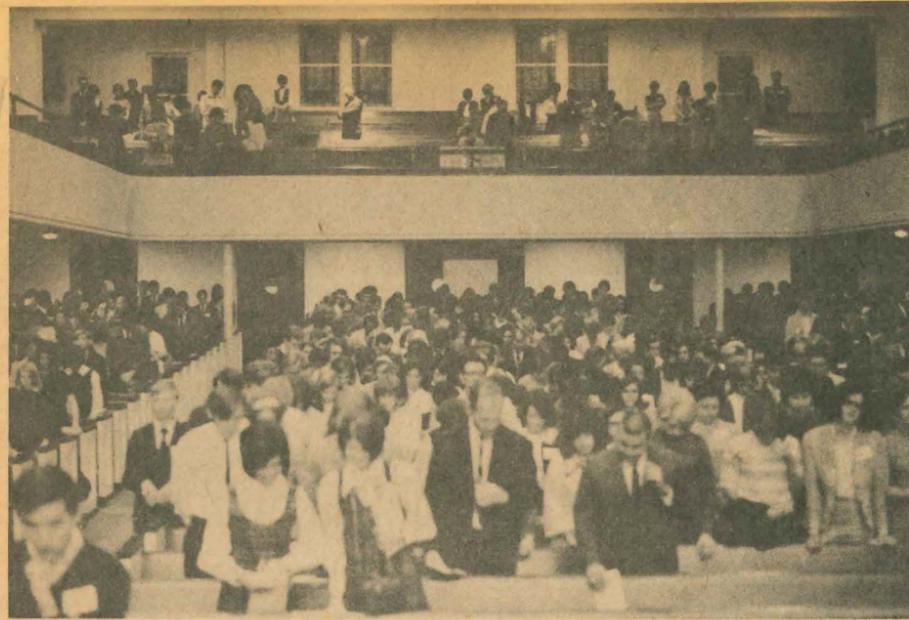
For several years Wolf was a counselor to students on a Christian campus, and then was editor of *The Bookstore Journal*, official trade publication of Christian Booksellers Association.



Price



Mathis



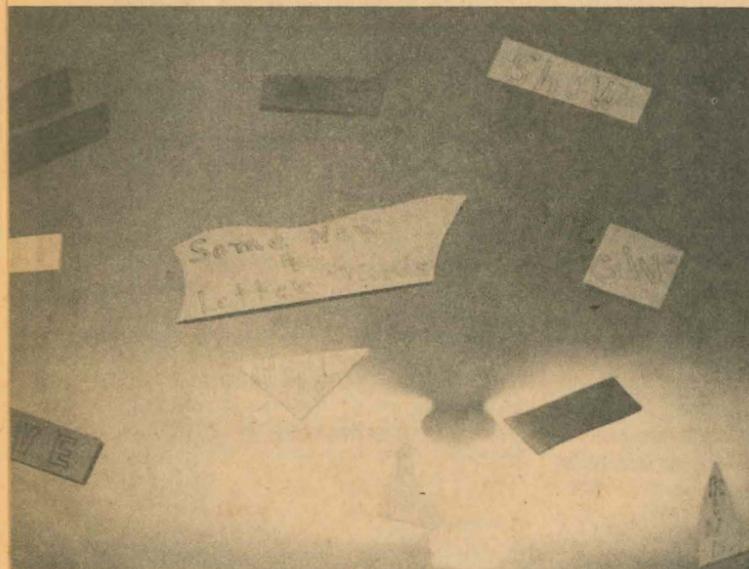
Latecomers were forced into the balcony of First Baptist Church, Murray, by the overflow crowd gathered for the opening session of the Student Union Convention.



Chester Durham, Kentucky Student Work Secretary, received a standing ovation from the students when he took the floor.



Miss Wanda Carpenter, a former Journeyman, leads a discussion of the FMB program. She also addressed the entire group.



Mrs. Earl Warford takes care of housing for part of the Cumberland College group. Over 800 students needed housing for the three days.



Don Blaylock, BSU director at Morehead, conducts a student choir in the premiere production of "Live," a folk musical written by Blaylock and his brother, George. Sixty decisions were made after the music Saturday evening. Altogether over 100 public decisions were recorded.



The Murray BSU choir had three special numbers in song but got caught without hymnbooks for the congregational singing.



Mrs. Tony Romeo (Sabre) delivered several special numbers in song.



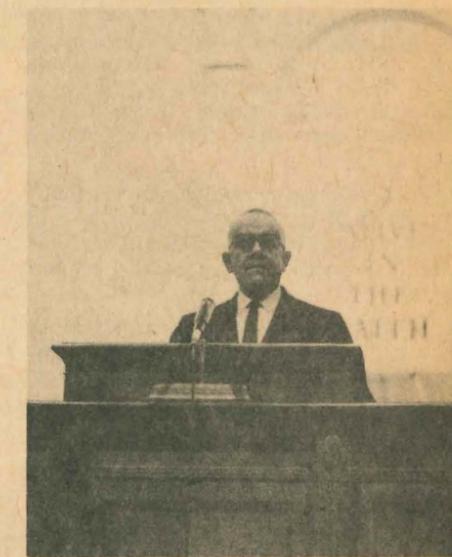
Charles Roselle spoke to the group three times. He heads student work for BSSB.



Bringing the opening address Friday was Ken Chafin of Southern Seminary.



This one made it all the way from Cumberland College.



Host pastor H. C. Chiles welcomed the students to Murray and to First Baptist.

## Amos Resigns H. M. B., Returns To Louisville

The Southern Baptist Home Mission Board appointed seven new missionaries and accepted the resignation of staff member Bill Amos, former director of weekday activities at 23rd and Broadway Baptist Church, Louisville.



Amos

Amos expressed excitement at returning to a local ministry. "I feel that what

Amos, assistant secretary of the department of Christian social ministries, will become pastor of the Portland Bridge Mission in Louisville, and adjunct professor of weekday programs at Southern Baptist Theological Seminary.

I have to offer can best be used on the local scene," he said. Portland Mission is a ministry of Crescent Hill Baptist Church, a large urban congregation.

"The pastor, John Claypool, and I want to unwind the over-under concept of a big church and a small mission. We would like to see one church worshipping in two communities. It will be a long struggle but we believe it can happen," Amos added.

A native of Charleston, South Carolina, Amos joined the board in 1968 as consultant for church community weekday ministries and Baptist centers. He became assistant secretary in March of 1969. He is a graduate of Carson-Newman College and Southern Seminary.

The board also appointed seven missionary candidates to full-time service. Lyndon Wells Collings will become

superintendent of missions in Gary, Indiana, and will be assisted by his wife. Mr. and Mrs. Thomas Potts will serve under the department of rural-urban missions; Mr. and Mrs. Weldon Stevens were appointed language missionaries to Anadarko, Oklahoma, and Carol Ann Tesseneer now working at the Baptist Good Will Center in Greenville, South Carolina, has been given missionary status.

Collings, a native of Spencer County, Kentucky, graduated from Georgetown College and Southern Seminary. He has held four pastorates and is presently minister of Halteman Village Baptist Church of Muncie, Indiana. He will serve under the department of metropolitan missions as superintendent of the Gary-Hammond area of Northern Indiana. (BP)

## A Busy B. S. U.—Murray

On Monday afternoons from 3:30 till 5 the Baptist Student Center at Murray State University has the atmosphere of a United Nations committee room. A former Navy chaplain, Lloyd Cornell, leads 35-40 foreign students in a non-credit class on English language as "spoken in Kentucky."

With varying backgrounds in oral and written English, these students tackle their problems in personal communications in all phases of university life—classroom, dorm, cafeteria, "T Room" (snack bar), and downtown.

To name just a few of these "new Kentuckians": Hussein Zarringaham, from Iran; Nabil Kweik, Jordan; Fong Yuan Chian, Taiwan; Nilis Vimuttigool, Thailand; Sam Paulus, India; Carlos Chavez, Peru, and Yoshio Tsutsumi, Japan.

Those who have been taught "British" English in their secondary schools find that American idioms and Kentucky colloquial expressions present the biggest barrier.

Trying to spell words by the sound of each syllable "throws" those whose native tongue is written phonetically.

Like many Americans, they are confused by "already" and "all ready," as well as by homonyms like "male" and "mail," "fowl" and "foul."

But drawing on his lingual experiences while in Far Eastern ports as a chaplain with a destroyer division, Cornell simplifies his explanations and ties each into the students' daily activities.

"These weekly sessions are vocabulary-oriented," he explained, "because correct usage of words, as well as correct pronunciation, will enable them to participate intelligently in class. Too, they need to be able to live in intimate associations with other MSU students."

This fall there are three times as many students availing themselves of this free tutorial service begun in January, 1968, by Cornell as there were last year. Because of the number involved the "course" is meeting only once a week.

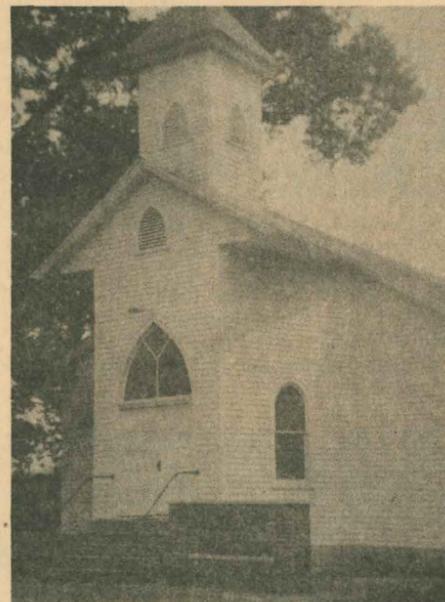
"Members of our Baptist Student Union and others, too, are making a wonderful contribution by assisting in this project. Each American is assigned two or three foreign students, of similar interests if possible; through daily contacts in various aspects of campus life these Americans aid the foreign students in adjusting to campus life in west Kentucky," Cornell explained.

The minister, who is a 1960 graduate of the Southern Baptist Theological Seminary, Louisville, radiates his enthusiasm whenever he talks about his "Monday afternoon class."

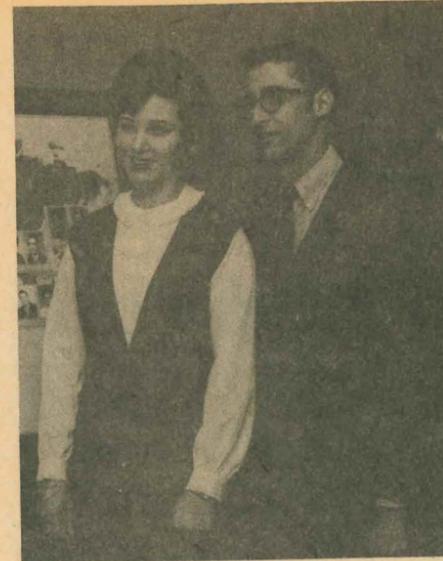
When he was attending high school in Rochelle, Georgia, little did he think he would marry a Hawaiian, whose maiden name was Masako Kogachi, or spend six years in the Navy as a chaplain—"really more time at Marine camps than at Naval bases."

Mrs. Cornell, whom he met at seminary and "not in Honolulu," is now leading a "double life," for she is enrolled in Graduate School of Murray

as well as being a wife and mother—the older boy is 6, the younger 16 months.



**ANNIVERSARY**—The Hopewell Baptist Church of Philpot, Kentucky, will celebrate its 75th anniversary Sunday, October 26. In addition to the day's regular services, a basket dinner and fellowship will be held following the morning worship hour. At 2:00 p.m., a special anniversary service will be led by Pastor L. T. Stinnett with guest speaker Wendell Rone, pastor of Bellevue Baptist Church, Owensboro. That evening a week-long revival will begin which will be led by Rone. All former members, pastors and friends of the church are invited to attend according to Stinnett.



Mr. and Mrs. Years



Mr. and Mrs. Murphey



Mr. and Mrs. Rice

## Seven Kentuckians Appointed By FMB

Seven Kentuckians were among the 19 career missionaries appointed by the SBC Foreign Mission Board October 14 at the First Baptist Church of Richmond, Virginia.

Mr. and Mrs. Lawrence E. Rice of Louisville were appointed to help develop music programs in Venezuelan Baptist churches.

Rice is a former minister of music at Mount Washington Baptist Church. From 1966-1969 he served the First Baptist Church of Wheaton, Maryland, as minister of music and youth. A graduate of Southern Seminary, Rice returned to his alma mater this year to do additional study.

Mrs. Rice is a former second grade teacher at Mount Washington Elementary School.

Appointed to work with Baptist churches in Italy was Mr. and Mrs. John W. Murphey. A native of Murray, Kentucky, Murphey is currently serving as pastor of Walker Avenue Baptist Church in Oklahoma City, Oklahoma. He has also served the Mambrine Baptist Church in Granbury, Texas, and served on the staff of First Southern Baptist Church of South Gate, California.

Murphey is a graduate of Southwestern Seminary and was a member of an evangelistic team that toured parts of the Orient and Australia this summer.

Mr. and Mrs. Ralph A. Yoars of Louisville were appointed by the FMB to develop music programs for Baptists in a country of eastern Asia. The specific assignment will be determined at a later date.

A graduate of New Orleans Seminary with a master of church music degree, Yoars is currently enrolled at Southern

Seminary in Louisville. He has served as minister of music for Front Street Baptist Church, Statesville; Woodlawn Baptist Church, Charlotte; and First Baptist Church, Concord; all in North Carolina.

Working with Baptist women's and children's organizations in Spain will be Miss Mary Anne Forehand of Birmingham, Alabama.

Currently Miss Forehand is editor of materials for Sunbeam Band, a children's organization of Woman's Missionary Union. Prior to accepting the Birmingham post, she was Sunbeam director for the Kentucky WMU. She served in Kentucky for three years, 1965-67.

A graduate of Southern Seminary, Miss Forehand was director of children's work at Baptist Tabernacle in Louisville, before coming to the Kentucky WMU position.



Miss Forehand

## Americans United Name Allen Pres.

Jimmy R. Allen, pastor of First Baptist Church in San Antonio, Texas, has become president of Americans United for Separation of Church and State upon the resignation of Louie D. Newton, Atlanta, former president.

Announcement of the new president was made by Glenn L. Archer, executive director, following a meeting of trustees. Allen was first vice president.

Newton was president for 12 years and a founder of the organization in 1947 which was first known as Protestants and Other Americans United for Sepa-

ration of Church and State.

He explained in his resignation that his wife's continued illness made it impossible for him to attend trustee meetings. He was elected president emeritus and will continue as a trustee.

Allen's term as president continues to the annual trustee meeting next February in Detroit. He was secretary of the Christian Life Commission for the Baptist General Convention of Texas before accepting the San Antonio pastorate last year. (BP)

# Moratorium Observed At Seminary, Colleges

by Bob Terry  
Assistant Editor

Kentucky Baptist students did not wait for the October 15 National Moratorium Day to demonstrate their opposition to the war in Vietnam or, in some cases, their support of the war.

Activities began as early as Saturday, October 11, when Southern Seminary student Tom Riner led a group to the Jefferson County Courthouse where they burned a Viet Cong flag.

At the same time another group of students, some from the Seminary, were reading the names of the American dead in the Vietnamese war as a protest to America's involvement in Vietnam.

The following day students appeared in front of two Louisville area Baptist churches reading the names of American dead. About 15 Southern Seminary students stood in front of Walnut Street Baptist Church, largest Baptist church in Kentucky. Pastor Wayne Dehoney, former SBC president, invited the students inside for a prayer for world peace. As the students stood at the church's altar, about 50 adults from the congregation joined them as evidence of support.

Crescent Hill Baptist Church, which ministers to many Southern Seminary families, had five non-seminary students demonstrating for peace.

At Georgetown College, student leaders of the peace movement expanded the Moratorium Day into a Peace Week. However, the Peace Week was designed to examine several aspects of peace and not merely as opposition to the war in Vietnam.

The Baptist Student Union scheduled its Vesper services for the week to deal with a Christian understanding of peace. The BSU also adopted a resolution supporting the activities of Peace Week "which promotes the Christian concept of peace."

The Wordmasters, a campus speech choir, performed the Greek tragedy "Agamemnon" on Friday and Saturday of Peace Week. The play depicts a country disenchanted with its war involvement.

## SOUTHERN SEMINARY

But most activities of Kentucky Baptist students were confined to the National Moratorium Day. At Southern Seminary the 1,600-seat Alumni Chapel was nearly packed for the showing of the film "Syzygy," a movie about war. A discussion period followed where everyone was allowed to express his views about the war.

When discussion time ran out, several professors dismissed classes to allow students additional discussion time.

Near the end of the session, a former Southern Seminary student told the group that the Lord had been dealing with him during the hour. After calling another student to stand beside him, the speaker turned over his draft card asking the other student to serve as his pastor and return his 4-D classification

standing-room-only audience in Broadus Hall that Southern Baptists did not listen to young men who were conscientious objectors in World War II.

"But Southern Baptists will listen today because these young men are our children. Many of them are the sons of Baptist ministers.



Seminary students read list of American dead in Vietnam

to the draft board asking that he be reclassified.

The speaker felt his word for peace would be more meaningful if he were not hiding behind a special classification that almost guaranteed exemption from the draft.

Walter Delamarter, social work professor at Southern Seminary, told the group that when he landed on the beaches of Normandy during World War II, he felt that if he died it would be in a just cause. "I cannot feel that way about the Vietnam War," he declared.

Delamarter returned in August from a five-week tour of Vietnam sponsored by the Foreign Mission Board.

Speaking in opposition to the war, New Testament professor Frank Stagg told the group "a Christian may give life in the name of the Lord Jesus Christ but he has no authority to take life."

Riner, a second-year student, reminded the audience of the mass murders after the Viet Cong overran Hue. At least 100,000 South Vietnamese would be wiped out if American troops were withdrawn immediately, he added.

"How can we as Christians reconcile withdrawing our forces," he asked?

At a special noon service, Christian Ethics Professor Henlee Barnette told a

"If this war is a colossal mistake, then the young men who have opposed it as conscientious objectors or what have fled the country ought to be forgiven," he declared.

One of Barnette's two sons has been classified as a draft resister and granted official residency in Sweden as a defector according to European Baptist Press Service. Barnette's older son, John, is a Vietnam veteran.

Some Southern Seminary professors noted a "generation gap" among the protesters. The younger students, those going straight from high school to college to seminary, seemed to oppose the Vietnam War. The older students generally were more sympathetic to America's cause in the Far East.

About 311 students declared themselves to support the Moratorium by wearing the symbolic black arm band. Other students spent the day in the lobby of Norton Hall reading the names of American dead.

Administration officials also found copies of a new left magazine under their doors but no one seems to know who distributed them.

Peace Week activities at Georgetown College got off to a mixed start when

the Student Assembly voted down a resolution which would have given Student Government Association sanction to the week's activities. The vote was 16 for, 17 against.

## Georgetown College

Highest attendance at any activity on Moratorium Day was approximately 250 according to Tom Corts, assistant to the President at Georgetown College.

A teach-in originally scheduled for Knight Hall, which seats 1,200, was moved at the last minute to Porter Chapel which has a seating capacity of 96. The teach-in featured a University of Cincinnati professor who lectured against the war and then moderated a discussion.

About 150 students turned out to hear a musical group called The Milk Sea sing their songs of Protest. The student newspaper, *The Georgetownian*, printed paper armbands to be worn by protesters but officials said few armbands were visible during the day.

Corts noted that most of the faculty and administration tried to attend at least one of the day's events but that the week was planned and executed by the students.

## Cumberland College

At Cumberland College, President J. M. Boswell led the students and faculty in what he termed "appropriate readings from the Scriptures" and a prayer for world peace.

About 50 Cumberland students took note of the day by wearing armbands, officials said. These were evenly divided between those wearing the black armbands as a sign of protest and those wearing an American flag armband as a sign of support. One student wore a sign saying "Bomb Hanoi."

At the request of students, President Boswell ordered the school's flag flown at half-mast in honor of the American dead. Some students, not knowing the reason for the flag's position, raised it. This happened at least three times during the day officials said.

## Campbellsville College

At Campbellsville College, the Student Government Association sponsored a march in downtown Campbellsville where the names of Taylor County men killed in Vietnam were to be read. Permission was secured from the mayor's office and the chief of police.

When it came time for the march several students gathered but the march never began. Campbellsville News Director, H. I. Strouth, said the march floundered because of "poor planning." The only other activity, an assembly featuring speeches about the war, drew only "a handful", Strouth said.



EVALUATING TIME—James Whaley, secretary of the Church Training Union Department of Kentucky Baptists, discusses the program of the Area Training Union Conference with (left to right) Wendell Romans, pastor of Mt. Washington Baptist Church which hosted one of the two Friday evening sessions, J. T. Bennett, Training Union Director at Cox's Creek Baptist Church in Nelson County Association, and T. Franklin Smith, pastor of the Cox's Creek Church. A total of 10 conferences were held across Kentucky during the Week of October 6-10. Attendance at the 10 meetings passed the 700 mark.



ANNIVERSARY—After a meeting of the finance committee of the KBC, a cake was presented to Harold Sanders, left, on the eighth anniversary of his work in Kentucky as executive secretary. Presenting the cake are Convention President J. T. Miller, center, and committee chairman D. E. Jones, pastor of South Jefferson Baptist Church in Louisville.



FAITHFULNESS—Associational Moderator Tom Miller, center, examines the list of messengers to the recent Owen County Baptist Association meeting. Looking on are George Stack, right, superintendent of missions for the association, and Willie Forrest Bourne, a messenger from Cedar Hill Baptist Church. Bourne has been a messenger from the Cedar Hill church for 48 out of the last 50 years. Miller is pastor of Long Ridge Baptist Church.

## Mission 70 Seeks Adults, Students For New Years Meet

College and seminary students, together with career young adults, will descend on Atlanta, Georgia, 4,500 strong for a special conference titled Mission 70. Termed "bold and imaginative" by its designers, the three-day conference will focus on world mission experiences for students and young adults.

Meeting December 28-31, Mission 70

is jointly sponsored by the Home and Foreign Mission Boards of the SBC, the Sunday School Board, Woman's Missionary Union and the Brotherhood Commission. It will feature drama, music, small group work and counseling along with major addresses by Ken Chafin and Bill Lawson.

Chafin is Billy Graham Professor of

Evangelism at Southern Seminary. He is one of the most popular speakers in SBC life.

Lawson, a Negro, is pastor of the Wheeler Avenue Baptist Church in Houston, Texas. He also teaches part-time in the Black Studies department of the University of Houston. Lawson has spoken numerous times to Baptist students. He was termed by one hearer as "an articulate, moving speaker."

Plans call for another major address by a prominent newscaster. This address will outline what is foreseen in world developments during the coming decade. However, at this time no one has been assigned to deliver this address.

The Atlanta Civic Center Auditorium will house Mission 70's general conferences. The Atlanta Symphony Orchestra will perform works composed especially for Mission 70. Theme music will be presented by various choirs in a manner termed "a dramatic stereophonic effect" by conference planners. The choirs will line the perimeter of the auditorium as they sing the original numbers.

Morning sessions will focus on specific responses to human needs. Small groups will evaluate material presented in general sessions and special information sessions on mission needs and involvement.

Closing the conference will be a New Year's Eve Midnight Service as the decade of the 70's begins.

Chester Durham, student work director for Kentucky Baptists, emphasized that the conference is not just for college and seminary students. "We want to reach the career young person and young adult couples in our churches. Mission 70 is designed to show how the Lord might want to use them in missions too."

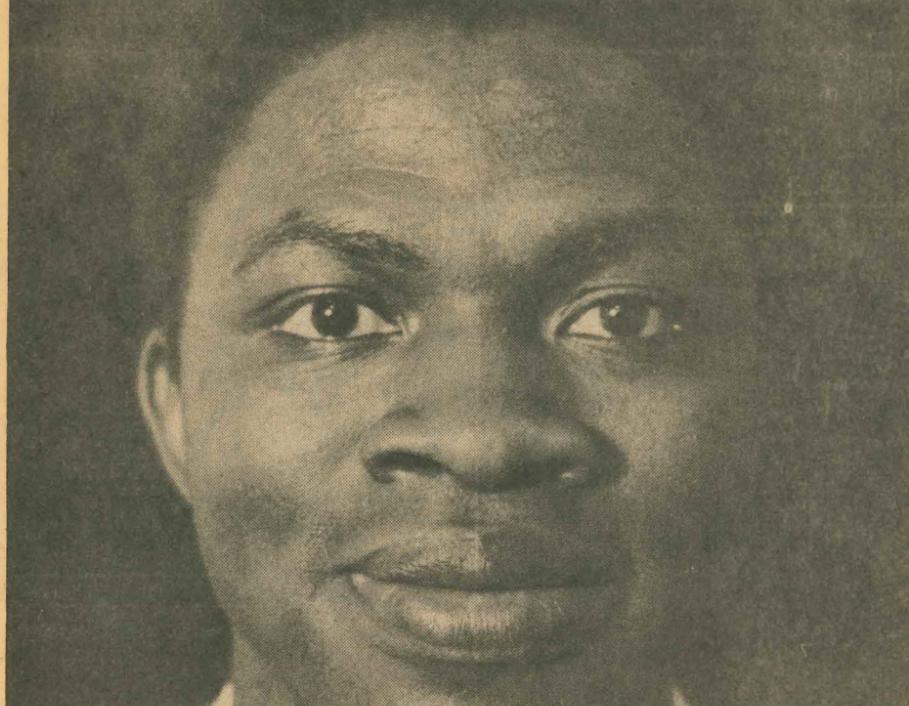
Durham added that each state has a quota on the number of persons who can attend. Kentucky's quota is 200. November 1 is the tentative deadline for expressing interest in attending Mission 70.

Registration for the conference is \$12.00. This includes box lunches on Monday, Tuesday and Wednesday.

To aid in transportation the student department has arranged for two chartered buses to transport Kentuckians to Mission 70. One bus will leave Louisville the morning of December 28. It will go through Lexington, Berea, London and Williamsburg. The second bus will leave from Paducah and go through Kentucky Dam, Madisonville, Beaver Dam and Bowling Green. The buses may be boarded anywhere along the routes. However, cost for the round-trip charter bus trip is \$20 for all.

For additional information about Mission 70 write the Student Department, Kentucky Baptist Building, Middletown, Kentucky 40243.

## Tundé remembers every sermon he's ever heard



## but then he's only heard one.

He won't soon forget it, either. The stranger had white skin . . . spoke Yoruba with a funny accent. And what he said was kind of strange, too. That there's a God who loves people so much that He gave His only Son's life so that others might live. And that people don't have to be afraid anymore . . . afraid to live or even afraid to die. The stranger said a lot of things.

That this God will accept you as you are . . . regardless of who you are. That this God is interested in all your needs . . . spiritual and physical. Tundé would like to hear more of these things. But that's been two months ago and the stranger could only stay two days. But Tundé still remembers his sermon . . . which is good, since it may be the only one he ever hears.



foreign mission board/sbc/richmond

## Impact Aid Urged For Parochial Students

Extension of federal aid to education to school districts experiencing a heavy influx of new students as a result of closings of parochial schools was urged by Glenn L. Archer, executive director of Americans United for Separation of Church and State. Mr. Archer's statement follows:

"With many parochial schools closing throughout the country, public schools in certain areas of heavy Roman Catholic population are due to experience a large influx into the public schools. School boards in such areas should have an educational contingency fund on which they may draw to meet the emergency needs of the transition. This fund could be provided by the Federal Government, by the state, or by a combination of both. It should be made crystal clear that every child coming from a parochial school must have a guaranteed place available to him in the public school. It is the responsibility of public authorities to see to this.

"There is ample precedent for aid of this kind. The so-called 'impacted aid' program financed by the Federal Government has been in operation for years. Under this arrangement school districts, where a sudden influx of population has occurred as a result of federal programs, are provided with special assistance. This program could readily be extended to areas where there is an influx from parochial schools."

## January Processing Set For SBC Reservations

Hotel reservations for persons planning to attend the 125th anniversary session of the Southern Baptist Convention here, June 1-4, 1970, will not be processed until January 1 of 1970, convention housing bureau officials said.

Hotel accommodation reservation forms have been sent to Baptist state convention officials, and will be published in the November issue of the Baptist Program, which goes to all 34,000 Southern Baptist pastors.

Already, reservation requests are being received by the housing bureau, but no reservations can be filled until the January 1, 1970 date, officials said.

The housing bureau forms request four choices for hotel or motel preferences, the type of room desired, the arrival and departure time and date, and the names and addresses of all occupants.

The forms should be sent, with all information requested, to the SBC Housing Bureau, 225 W. Colfax Ave., Denver, Colorado 80202. (BP)



**NEW MEMBERS**—The KBC credentials committee will recommend four new churches for membership at the Lexington convention. Pictured above are committee members and pastors of the new churches following a recent committee meeting. From left to right are (seated) Herman Ihley, KBC staff member; Austin Bell, pastor of Greater Norris Chapel Baptist Church in Henderson; Lewis Ray, KBC officer; O. W. Yates, committee member from Lexington. Standing are—J. J. Smith, a visitor at the meeting; W. R. Brown, pastor, Fourth Street Baptist Church, Owensboro, and G. E. Erwin, pastor, Good Shepherd Baptist Church, Louisville. S. G. Redd, pastor of First Baptist Church, Perryville, was unable to attend but his church was accepted for membership.

## Westmoreland Resigns Kansas Post

N. J. Westmoreland, executive secretary-treasurer of the financially-troubled Kansas Convention of Southern Baptists here, has resigned as the convention's top executive, effective October 1.

Announcement of Westmoreland's resignation by Lester Arvin, state senator from Wichita and chairman of the board of management for the convention's Church Loan Association.

The Church Loan Association was declared insolvent last year, when it was disclosed that its liabilities exceeded its assets by \$1.6 million. Of the liabilities on the books, \$1.3 million is in the form of loans to 44 churches which are in arrears on their payments.

Arvin said that the committee will probably propose a restructure of the convention staff, and work out with the Southern Baptist Home Mission Board, Sunday School Board, and Stewardship Commission a plan to secure staff assistance and services to help the Kansas Convention.

"Some time ago, when the committee first took office," Arvin said, "the executive secretary and the entire professional staff of the Kansas Convention of Southern Baptists voluntarily submitted to the management committee their resignations in order to give us

complete freedom in restructuring the convention's staff.

"We have now regretfully accepted the resignation of Dr. N. J. Westmoreland, executive secretary of the convention, effective October 1," Arvin said. "No decision has yet been made concerning the resignations of the other staff members."

Arvin said he wished to express appreciation, in behalf of the 50,000 people of the convention, of the work Westmoreland had done during 23 years as the convention's executive leader. "No man has done more to establish Southern Baptist churches and work in Kansas," he said of Westmoreland.

Westmoreland, when contacted by Baptist Press, said he had no immediate plans he could announce at this time, and asked that he not be quoted further "in an effort to be of maximum help to the work."

Arvin called Westmoreland "the founding father of the Kansas Convention of Southern Baptists," explaining his key role in the establishment of the convention in 1946. He was the first and only executive secretary of the convention.

"We wish him well in the future, and know the Lord will lead him and guide him in a new place of service," Arvin said. (BP)

# Meet The President: J. T. Miller

By Harold Sanders

To preside at the 132nd Annual Meeting of Kentucky Baptists, November 11-13 in Lexington's Calvary Baptist Church, is Jacob Thomas Miller of Whitesville, pastor of Chestnut Grove Baptist Church in Blackford Association—the same man who has served ably as chairman of the Executive Board. What kind of a man is our President?

## A modern Nathaniel

If I had but one word to describe him, I would say "Christian". If limited to a phrase and a scripture, I would apply to him the words of our Lord to Nathaniel of the New Testament—a man "in whom there is no guile". Humble, sincere, peaceable and gentle, he is also perceptive, direct, and authentic.

He has a good sense of humor, loves a clean joke and can tell stories that are both homey and telling. A man of God and a man among men, he puts on no "airs", plays no favorites and respects all men. He is hard to fool, easy to reason and hard to rile. He is amenable to reason, listens well, sees into the heart of people and problems and speaks clearly and simply to the heart of the matter. His wisdom, humor and gentility have been complementary triple trademarks of his dealings with people and leaders. He has been a blessing to Kentucky Baptists, a balance-wheel during the year of world-wide rebellion against any authority.



A KENTUCKY FAN—Bobby Lord, left, presents a copy of his new Broadman book "Hit the Glory Road!" to Roy Acuff, country music great, before the Country Music Hall of Fame and Museum, a leading tourist attraction in Nashville, Music City, U.S.A. Witnessing the event are Bill Cannon, Broadman's editor for the book, and Mrs. James O. Hatter, Franklin, Kentucky, a special guest as Bobby Lord's "No. 1 Fan." A specially bound copy of the book about the grassroots gospel behind country music was placed in the library of the Museum and Hall of Fame. Mrs. Hatter is an active member of the Sulphur Spring Baptist Church in Simpson Association.

## Proud of his family

Next to his pride in his Lord and the church, Thomas Miller is proud of his family—of Mary, his beloved companion for 39 years. "Was she your first sweetheart?" I asked; "No," he said wistfully, "but I wish she were—for I love her so much."

He is proud of his sons—Capt. Barclay Miller, USAAC, Savannah, Georgia, and his wife, Brenda; Dr. J. Thomas Miller, Jr., on the staff of Bethesda Naval Hospital (a radio-therapist) and his wife, Jane, and their two children—Jacob Thomas III and Lissa.

He is proud of his daughters—Martha (Mrs. George) Mills of Elkton where George is Assistant Principal of Todd Central High School and Minister of Music, First Baptist Church—and their children: Allen, Cory, Andrew, and Jody; of Marilyn (Mrs. Dr. John) Sanders, both M.D.'s of Owensboro—and their children: John Christopher, Mark, and Kate. Dr. J. T. Miller, Jr., will bring a solo and son-in-law George Mills will direct the music at the first session of our convention.

He is also proud of his pure-bred, dwarf-free strain of Colorado Domino Herefords! He loves a good, thin, broiled steak—"medium well"!

## Proud to be a preacher

Although he has achieved marked success in farming and a variety of business activities and takes his place in

civic affairs (on the School Board for Daviess County, for example), his call, his first and last love is to preach the gospel of Jesus Christ.

He was converted at the age of 10; and baptized in Whippoorwill Creek into the Dripping Springs Baptist Church. He was called to preach at the age of 15, preached his first sermon at Dawson Springs Baptist Church and shortly thereafter at First Baptist Church of Memphis, Tennessee. He was ordained at the age of 16. His first pastorate was the Cedar Grove Church in Logan Association where he united a split congregation and built a new church.

Before going to the Seminary, he was sent as a missionary by Boyce Taylor in the area around Harlan and Middlesboro, and for a time worked with Clarence Walker of Ashland Avenue Church in Lexington. While doing colportage work, at a general store between Wilmore and Somerset, one "John Cooper" asked the youthful preacher, "What do you do?" "I'm a preacher" was the reply. "Preach us a sermon", the stranger asked. Young Miller preached to the dozen people in the store. Cooper said, "You're going to make a preacher"—and gave him \$1. That was the beginning of a lifelong friendship with Senator John Sherman Cooper from Somerset.

In 1934, having gone broke at farming, he entered the Southern Baptist Theological Seminary with a high school diploma, preaching experience and a family. Poor as a church mouse, he worked under the NYA program at City Hospital, as janitor at Judson Hall, and with Garis T. Long and Robert Allen, renovated one wing of Mullins Hall into the Whitsitt Apartments. (During his first year I met him—while I was head waiter in Mullins Hall). Without college background and working hard to live, he finished the Seminary with grades averaging 97—but, unable to produce \$40 in fees, did not receive his Certificate for 10 years.

In 1936, while in the Seminary, he became pastor of Kings Church, Long Run Association, and stayed there eight years. Later he served the church at Vanceburg for four years, the Whitesville Church for 14 years, and his present charge at Chestnut Grove Church since 1962. With experiences in his early ministry which might have made him an independent, he is fiercely loyal to his denomination, and a believer in the Cooperative Program.

From these beginnings, under the blessing of the Holy Spirit, has come our Convention President—Jacob Thomas Miller, who will deliver the Presidential Message on Tuesday morning, November 11, in Lexington. We thank God for him.

## BAPTIST FORUM



(Continued from page 5)

Convention's Education Commission, and Dr. Ben C. Fisher, the Executive Secretary of the Council on Christian Higher Education of North Carolina Baptists.

This was a proper forum for studying the assets and liabilities of Christian Education within our state. While my own evaluation would be that Christian Education was never stronger, we do face continuing problems of financing, reviewing our purposes, and maintaining proper communication between the schools and the convention. We are going through a critical period nationally in the field of education in general and higher education in particular. Not since the origin of Christian Education has it been so important that we maintain excellent Christian Educational Institutions where values and value judgment are part of every experience.

I would challenge Kentucky Baptists to be alert in this total field. State support to parochial schools of any faith or private agency could so damage public education that we might not recover. This is not to mention the loss of freedom which these schools might experience. The time may be here when we need to provide state scholarships in a similar way to the G-I Bill, of post World War II days. Certainly we all want to think positively, not negatively, about such an important matter. We need more programs of action, not reaction.

Carrollton, Ky.

Tom Steele

## MONEY FOR BSU

Dear Editor:

I am concerned about the fact that some of our Baptist Student Unions in Kentucky do not have enough money for their programs. I graduated from a college in another state three years ago; during the years I was in college I participated actively in the BSU program. My experience in BSU was one of the factors which led me to attend a Baptist Seminary and then to take a position on a church staff.

Money is not the most important factor in a good BSU program, but it can certainly help. In a time when many adults are expressing concern about the rioting on college campuses and about the number of Christian young people who lose contact with the church while in college, I should think we would give more support to our Baptist Student

Unions. I would encourage every church to consider giving regularly (even the smallest amount) to support a BSU in Kentucky.

Ashland, Ky.

Miss Noel Fairall

## EVANGELISM IN '70's

Dear Editor:

It is with much interest that I have been reading the timely articles lately found on page 3 of the *Western Recorder*. The most recent writing "Evangelism in the Seventies", by L. K. Balthrop touched me in a spiritual way. The use of the phrase "follow the example of Jesus and Paul who always dealt with men as they were where they were" was especially significant.

As a laywoman, there is much I don't know about the effectiveness of modern evangelistic techniques. I believe, however, in the power of personal evangelism—the "You and I" variety. This kind of effort may prove to be the last resort in many soul-winning attempts. Jesus' activities provides us with many examples of this type of evangelism as well as examples of mass efforts.

Louisville, Ky.

Mrs. Robert Auton

## CRISWELL AND AUTHORITY

Dear Editor:

At the September meeting of the Executive Committee Dr. W. A. Criswell urged that those who do not believe in our "articles of faith of 1925 and 1963" should leave the Southern Convention and go to other denominations, such as the Presbyterians.

The Baptist Press account of Dr. Criswell's speech made it clear that Dr. Criswell was intending to defend the Baptist principle of the authority of Scripture. But was he actually doing that?

I do not question Dr. Criswell's sincerity for an instant but, despite himself, the way he spoke of "our articles of faith" sounded more like a fundamentalist Presbyterian than like a conservative Baptist. A Baptist denomination is not based upon an authoritative confession of certain articles of faith, although there are numerous non-Baptist denominations which are.

Baptists have consistently recognized, and our 1925 and 1963 statements make clear, that a confession of faith among Baptists only sets forth the way in which

some body of Baptists have heard and understood God's Word at some time. "God hath yet more light to break forth from His Word," as one of our 17th Century forebears expressed it. For that reason we have insisted that it is the Bible, and never some articles of faith, which is our authority.

It may be that Dr. Criswell does not differ from his Baptist brothers and his Baptist forebears as much as it would appear from the report of his address. After all, he points us to the 1925 and 1963 statements, and these statements include the extremely important clarification that confessions of faith, such as these statements contain, have "no authority or finality" and "no authority over the conscience." (*SBC Annual*, 1963, page 269.)

If Dr. Criswell is asking us only to remain true to this principle of "no creeds but the Bible," then I am relieved. But I am still doubtful because of his question in the same speech, "How far do you compromise what you believe in order to stay together?"

The best answer to the last question may be that if we would quit compromising—quit compromising the principle stated in the 1925 and 1963 statements, then we would not be so grieved that there is diversity of belief within our Christian fellowship.

Richmond, Va.

Robison B. James

## SHOCKED AT FIRING

Dear Editor:

I was shocked to read where Bill Sanders was voted out as pastor of a church in Oklahoma for Speaking in Tongues.

I wholeheartedly agree with your editorial in the *Western Recorder* concerning him. I know that after attending a revival that he led about three years ago that I found my place in the church.

Some people may call him a fanatic. Well, if he is, more of us should be fanatics. You can see Christ glow in him. I know of no one more concerned about the lost people than him.

If men of this caliber leave or are unwanted by the Southern Baptists as God's servant, where are we as Baptists headed? It is no wonder that there are so many churches without pastors and pastors without churches.

Harrodsburg, Ky.

Tony Proctor



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By H. C. Chiles



(These Lessons for November 2, 1969)

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### Exodus 3:13-15

While Moses was keeping the flocks of Jethro, his father-in-law, God used a burning bush to attract and arrest his attention. A flame burning in a bush was not an uncommon sight, but as Moses looked at this particular bush, he was amazed to see that it was not being consumed. As Moses approached this strange phenomenon in order that he might examine it more closely, God told him to remove his shoes because the ground upon which he was standing was holy. Aware of God's presence, Moses removed his shoes and hid his face in reverence.

God called Moses to be an instrument in the accomplishment of His purpose. He wanted a man through whom He could work. Moses was to be the agent whom God would use in bringing His people out of Egypt. Moses was eminently qualified for the position which God intended that he should fill. Since the time had arrived for the Israelites to be delivered from bondage, it was imperative that Moses should go at once to perform his task.

This mission appeared to be too great for Moses, so he voiced his objections. Who was he to go into the presence of Pharaoh and demand the release of a people whom the latter had sworn to exterminate? Possibly the objections which he offered were prompted by a sense of his own weakness, but Moses learned what we need to learn and to remember, and that is that God never calls a person to a task without supplying adequate strength for its accomplishment. What God commands us to do, He always enables us to achieve.

Moses was encouraged by the assurance which God gave him in the promise, "Certainly I will be with thee." He was assured that God's power and wisdom were at his disposal. What more could Moses ask? It was God's work, to be performed by God's power, but Moses was the instrument for doing the

work and the one through whom the power would flow. There was no reason to have an inferiority complex.

Wondering about what the response of the Israelites might be when he announced to them his God-given mission, and anticipating that they might inquire about the God Whom he would claim had commissioned him, Moses requested some information as to what he should tell them. God told Moses exactly how he should answer them. God has revealed Himself to us in nature, in history, in the Bible, and preeminently in Christ Jesus.

### 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 history of Israel, and the giving of the Ten Commandments, appealed to them on the basis of the covenant which God had made with them, and admonished

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For years God had been warning His people repeatedly that, unless they ceased their rebellion against Him by worshiping idols and refusing to obey Him, He intended to permit their enemies to take them captive to foreign nations. In due time, because of their refusal to heed His warnings, God allowed Nebuchadnezzar to take Jehoiachin and the strongest and most competent of his subjects into Babylon as captives. God wanted the people to learn the folly and the havoc of sin. Sooner or later, the judgment of God always falls upon a people because of their ungodliness and wickedness. How

they 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." The purpose in their hearing them was that their attitudes might be changed and their conduct might be improved.

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. For these two things we are individually responsible. To the degree that we obey the teachings of His Word are we pleasing unto God.

### Jeremiah 26:1-6

The setting of this passage is in the early part of the reign of Jehoiakim. In a manner which is not explained to us, God commanded Jeremiah to stand in the courts of the temple, evidently on the occasion of one of the annual festivals, and proclaim to the people, who would assemble for the purpose of worship, the message which He gave to him without any modification. An op-

portunity was to be given to the people to repent of their evil ways and improper religious practices. After being brought face to face with the alternative of repentance or judgment, should Jeremiah's listeners refuse to heed God's message and continue in their willful course utter desolation would follow.

Jeremiah did exactly as God commanded him, and the people heard his message of warning, but promptly rejected it. Due to his implicit confidence in God, Whose message he had delivered so faithfully, Jeremiah was undismayed. The tragedy that was to befall the people was caused by their refusal to hearken unto God's warning and to turn from their sinful ways.

### Jeremiah 52:12-16

In spite of the divine judgment which had befallen his three immediate predecessors, Zedekiah, a puppet king, "did that which was evil in the sight of the Lord." Alas! so many simply refuse to profit by the mistakes and follies of others. Zedekiah dared to attempt to break the yoke of the Babylonians, whereupon Nebuchadnezzar quickly decided that he would personally direct a campaign to bring that sort of thing to an end once and for always. Consequently, he amassed his forces and laid siege to Jerusalem.

His forces cut off all means of communication with the outside world and prevented any additional supplies from reaching those who were within the city walls. It goes without saying that in due time there was a terrible famine. The famine reached such proportions that the conditions became so terrible and the suffering so intense that both were actually indescribable.

Realizing the absolute hopelessness of his foolish venture, Zedekiah and a number of his loyal men tried to escape, but their attempt failed. He was captured and brought into the presence of the king of Babylon. The last thing that he witnessed, immediately preceding the destruction of his sight, was the slaying of his two sons. He was then taken to Babylon in chains, and there he eventually died in prison.

King Nebuchadnezzar then commanded Nebuzaradan, the captain of his bodyguard and the commander of his army, to complete the destruction of Jerusalem. This servant of the king promptly plundered and then burned the beautiful temple which Solomon had erected at such an enormous cost, destroyed the king's palace, and burned the large homes of all the well-to-do inhabitants of the city. After he had demolished the walls to such an extent that they were useless as fortifications, he laid waste the city to the point that it was ruined beyond repair. Nebuzaradan then marched the bulk of the survivors into captivity in Babylon, with the exception of a comparatively few (perhaps a thousand) of the poorest and most incompetent, who were left behind to be vinedressers and to till the soil.

October 25, 1969

# TEEN TEMPO

by  
Donal W. Key

## Are Adult Standards For Me?



It seems everywhere you turn the adult world is trying to make carbon copies by imposing its standards upon the young. From your standpoint as a young person I am sure it is often difficult to see some adult actions in any other light. For when parents are eager to teach certain principles they can be terribly persistent. When teachers, preachers and community leaders desire to share insight, knowledge and offer guidance it often comes out all wrong from your position on the receiving end. How do you handle this? Do you rebel outwardly or keep it inside? Do you feel trapped or used or do you devise ways of slipping through the net?

The fact that these standards and insights are not perfect but have some very obvious flaws is enough to give rise to your indignation as a young person. No person or generation should ever be forced to embrace another's inconsistencies as his very own. For if this happens the world has lost all hope of ever being any better than it is today. The assumption of some is that in passing on present established standards the world may not get any better but it won't get any worse either. An attitude like this is not only a false assumption but is the mental gymnastic of the man who has lost all hope for mankind. The very fact that each generation challenges the knowledge, morals, insights and standards in general of the previous one is proof all is not lost for humanity.

The man who says its wrong for young people to question the establishment needs to think again. But right on the other hand, real honesty needs

to prevail on both sides. The adult world needs to be honest about its blunders and imperfections. The "now" generation, if it is to be consistent with its own cry, needs to really question and test what they receive not just throw it all away and start over.

It seems that the old folks are afraid the young ones will never be as good but will in fact be a little worse than themselves. The young folks are afraid the old ones can never change to accept anything better if it should come along. Well, there are grounds for both suspicions but neither is necessarily true. For generally, the young people seem to outdo their parents even in ethical standards.

But where does this leave you in relation to the standards being imposed upon you right now? Fairness should not come only in your direction. Let's just admit it, the older generation has rights too. Until you begin to make your own living, live in your own house, drive (footing all expenses) your own car, pay your own tuition, and become fully responsible for all your own deeds or misdeeds you have a moral obligation to the standards mom and dad adhere to. This course is not one of defeat nor is it being inconsistent with the natural order of things. It just makes good sense (to me) in three ways:

(1) it allows you time to fully and peacefully scrutinize present standards; (2) it gives honor where honor is due—to those who have given you much; (3) it pretty well insures you a rightful hearing when your time comes to do your own stuff.

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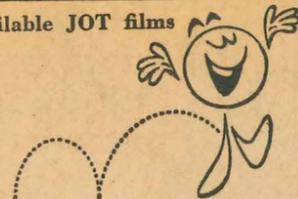
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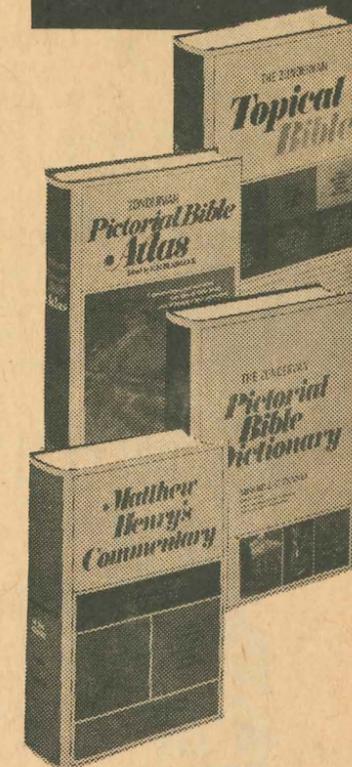
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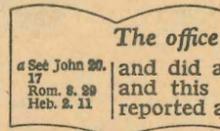
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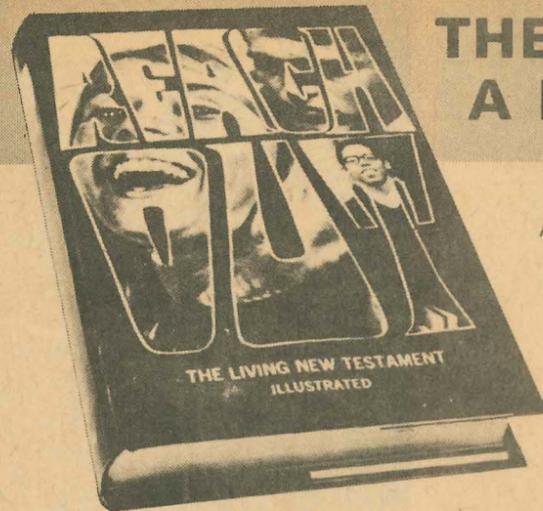
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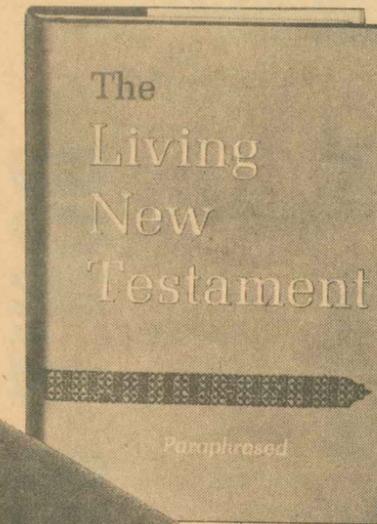
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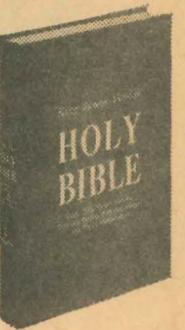
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this Thanksgiving!

YOUR KENTUCKY BAPTIST CHILD CARE PROGRAM

