

  
**WESTERN RECORDER**

NOVEMBER 22, 1969

Outgoing Convention President J. T. Miller of Whitesville, left, passes the gavel to newly elected President Sidney Maddox. Maddox is pastor of the First Baptist Church of Hopkinsville. He defeated Harold Purdy, pastor of First Baptist Church, Madisonville, in a run-off election. For other Convention news, see pages 3-17.



# Oklahoma Heart Transplant Patient, New Christian, Dies

Dwane Shannon Marlow lived on borrowed time for four months, but the time he borrowed was long enough to gain eternal life.

Prior to receiving a heart transplant last June, Marlow, 52, had not been receptive to the gospel, according to Bartley Rogers, pastor of Suncrest Baptist Church in Tulsa, Oklahoma.

But the first Sunday that Marlow was home from Houston where he received the heart transplant, Marlow and his wife made professions of faith in Christ at the Tulsa church.

"After his conversion and baptism, Dwane was a new man, and was as active in our church as he could be under the circumstances," the pastor said.

"He attended Sunday morning services when he would get so weak that

other men had to help him back to his car," said Rogers. "He was a happy Christian and had a fine attitude."

The pastor added that the man with a new heart often wanted to tell the members of his church the full story of his conversion experience, but was too emotional to relate it. He died before he could do so.

One of his dreams was to set up an organ bank in Oklahoma for persons needing any kind of transplant, Rogers added. There is no such organ bank now in Oklahoma, and Houston is reportedly the only place in the nation a person can register to donate an organ.

Marlow never met the man who gave him his new heart, and didn't even know his name. The donor reportedly was a university student who died in a fall. Marlow often wondered if he were a Christian. (BP)

## Revival Reports

**McKinney Baptist Church**, Lincoln County Association was led in revival by Samuel Jordon of St. Petersburg, Florida. Pastor Donald Withers reports 15 professions of faith and one addition by letter.

**Deep Creek Baptist Church**, Mercer County, was led in revival by Pastor R. W. Ellington. Among the 67 decisions were 22 professions of faith.

**Stithton Baptist Church**, Radcliff, was led in revival by Amix Shorosh of Nazareth, Israel. Music was led by Bill Funderburk. Pastor Gene Waggoner termed the revival "good."

**Royall Oak Baptist Church**, Owsley County, was led in revival by Jim Henry of Richmond. Pastor Frank Wilson reports two professions of faith.

**Ninth and O Baptist Church**, Louisville, was led in revival by evangelist Richard Hogue. Pastor LaVerne Butler said there were 122 professions of faith, 10 additions by letter and more than 100 rededications.

## DEVOTIONAL



William A. Curl  
Pastor, FBC  
Mt. Sterling

## Service With A Smile

John 15:11: "These things have I spoken unto you that my joy might remain in you, and that your joy might be full."

It is always a pleasant surprise to encounter someone who seems to find joy in life regardless of circumstances. Such is the case with Mike Barnard, a Christian teen-ager in our community who was born blind and has never seen any of God's creation. But he has seen God, and it shows.

I listened recently to Mike as he made his way flawlessly through a rather difficult piano recital piece. As he played my mind wandered back to last football season when every half-time performance found him marching onto the field as a trumpeter in the band. I thought of the joy which he seemed to get from playing the organ in his church on Sundays, and of the optimistic way he always returns an inquisitive greeting with "Just fine."

Then the face of another came to mind. She has had unusually good health and abundant material wealth but constantly complains. A friend once observed that in order to be that grumpy and that negative, a person would have to be born in the objective case, weaned on a pickle, and baptized in vinegar. She, like Mike, was a faithful Christian who prayed, served and attended church regularly, but her services were dutifully if not grudgingly performed.

This contrast does not imply that in order to prove his Christianity one must be constantly meeting people with the forced smile of a candidate on election day. Imitation joy, like false beauty, is only skin deep. There is, however an inner and constant joy which seems to radiate from a generally happy Christian. If Christ's joy is in us, then share it with others at all times.

# Maddox Elected Convention Head; Budget, Loans Debated

by Bob Terry  
Assistant Editor

Approximately 900 registered messengers gathered at Calvary Baptist Church in Lexington November 11-13 for the 132nd annual session of the Kentucky Baptist Convention.

Before the final gavel came down Thursday the messengers had elected new officers, reduced the current budget and that of the coming year, decided to restudy the constitution and bylaws, increased the number composing the nominating committee, and delved into the lingering Kentucky Southern College problem and reopened the government loans controversy.

Succeeding J. T. Miller of Whitesville as president of the Kentucky Baptist Convention is Sidney Maddox, pastor of the First Baptist Church of Hopkinsville since 1957. He has served on the state's Executive Board and during 1967-68 was first vice president of the convention.

John Claypool, pastor of Crescent Hill Baptist Church in Louisville was chosen first vice president and Joe Tackett, pastor of Grace Baptist Church in Lexington, was elected second vice president. Lewis Ray and Leo T. Crismon were again elected secretary and assistant secretary respectively. Claypool delivered the convention sermon.

Lagging Cooperative Program income in Kentucky forced a revision downward for the current year budget and for 1970-71.

Last year Kentucky Baptists gave \$101,144.07 more than the previous year but this was \$273,510.95 below the anticipated goal. In 1967 the Convention voted a budget goal for 1969-70 of \$4,150,000 or an increase of \$200,000 over the previous year.

The Finance committee of the Executive Board decided a more realistic approach would be to reduce the goal by \$150,000. This was approved by the Executive Board and subsequently by the Convention.

For 1970-71, the convention voted to decrease the budget goal from \$4,300,000 to \$4,100,000. A budget goal for 1971-72 of \$4,200,000 was also approved.

Four new churches were accepted for membership in the Convention. They were Greater Norris Chapel Baptist Church, Henderson; Fourth Street Baptist Church, Owensboro; The Good Shepherd Baptist Church, Louisville and First Baptist Church, Perryville. All four churches are also aligned with the General Association of Baptists. The Kentucky Baptist Convention now has 13 churches which are also members of the General Association.

After much discussion about representation on the convention's Executive

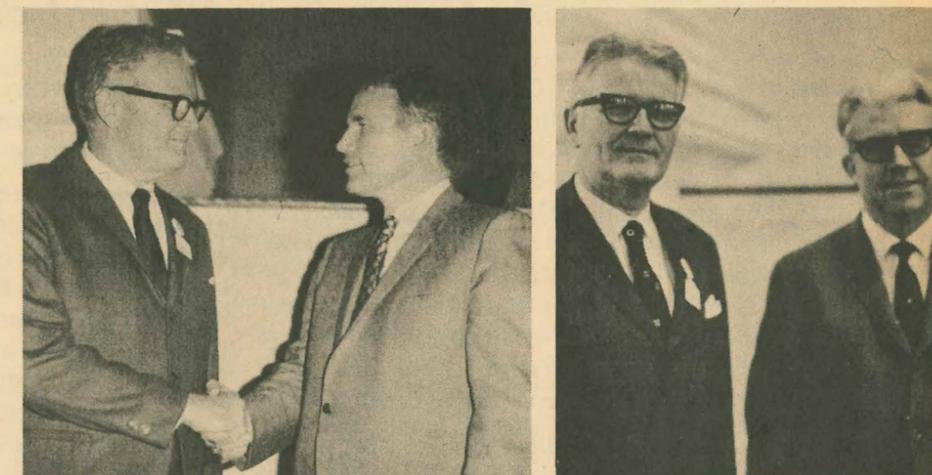
Board, it was decided to enlarge the nominating committee from 10 members to 24. Three representatives from each of the state's eight regions will compose the committee under the new set up.

John Dunaway, pastor of the First Baptist Church, Corbin, said the new arrangement would mean more adequate voice for all of the state in choosing Board members and others.

The Convention also decided to re-

Baptist institutions not to participate in government loan programs. The amendment was laid on the table indefinitely and later the report was laid on the table until the next miscellaneous business session. That afternoon when the convention voted to adjourn before the matter was considered, several delegates were angered since no other business session was scheduled.

However, that evening the conven-



Newly elected convention President Sid Maddox congratulates the new vice presidents, John Claypool of Louisville (left), and Joe Tackett of Lexington.

study its constitution and bylaws. Wayne Dehoney, in calling for the study, noted apparent confusion over what the constitution and bylaws meant. Also cited were the three attempts to amend the constitution this year, see story page 9. Outgoing President J. T. Miller together with new President Sidney Maddox appointed a committee of seven for this purpose.

Committee members are J. T. Miller, chairman, John Sykes, Jack Sanford, Eldred Taylor, Harold Wainscott, Edwin Perry and Wayne Dehoney. The committee is to report when ready.

An emergency recommendation by the Executive Board had the convention "reaffirm and reiterate . . . that any and all allocations heretofore made to Kentucky Southern College are terminated."

The action has reference to \$288,000 in funds allocated to Kentucky Southern College but terminated when the former Baptist school merged with the University of Louisville.

Liberty National Bank and Trust Company has filed suit against the Kentucky Baptist Convention and Kentucky Southern College over the money. A hearing is tentatively scheduled for November 24.

Government loans also received consideration from the messengers. When the report of the public affairs committee was presented an effort was made to amend the report to strongly urge

tion voted to have an extraordinary business session to consider the Public Affairs report and other matters.

Wallace Morris of Bowling Green then offered an amendment which called for a special committee to study church and state issue in relationship to Baptist institutions receiving government loans or grants. The motion also urged the school not to accept government loans unless the interest rate was similar to that in their area.

This motion was laid on the table and an effort was made to adopt the report. This was ruled out of order since the report could not be adopted while a matter was pending, that is, the tabled amendment.

Tom Steele of Carrollton then moved that the convention go on record as endorsing the material appearing on pages 101-104 of the Book of Reports. The section contained the report of the public affairs committee. The motion carried.

The convention voted to meet at Walnut Street Baptist Church, Louisville, for its 1970 Convention. Dates are November 10-12. Herman Rowlett, pastor at Lebanon, was selected to deliver the convention sermon with Judge Eugene Siler alternate.

Other matters considered by the convention with action taken are found throughout this issue of *Western Recorder*.

# Calendar

## November

- 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

## December

- 1—Associational Training Union "M" Night
- 1-7—Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering
- 4-5—Executive Board and Committee Meetings — Cedarmore
- 7—Foreign Missions Day in Sunday School
- 8—Kentucky Baptist Foundation Board of Directors Meeting
- 17—Convention-Wide Carol Sing
- 25—Christmas Day
- 28—Student Night at Christmas
- 28-31—Mission 70, Atlanta, Georgia

## WESTERN RECORDER

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

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Western Recorder  
Gives the Facts



## A Convention Of Contrasts

The 1969 Kentucky Baptist Convention is a study in contrasts. The quality of the program, the excellence of the addresses and the power of the preaching have likely never been excelled in a Kentucky convention. At the same time the spirit and mood of the business sessions may have been an all time low. We ascended mountains of spiritual exhilaration in worship periods only to fall into sloughs of bickering and parliamentary confusion during business sessions. Hopefully the high hours will have the more lasting effect and we will look at them first.

The bluegrass country is Baptist land and many messengers realized they were on sacred soil in Lexington. Located nearer the center of the state than any other large Kentucky city, Lexington makes an ideal meeting place for the convention. The facilities of Calvary Church are ideal except for parking space but the hospitality of Calvary and Pastor Frank Owen more than atoned for the difficulty of finding a place to park.

The convention began on a high inspirational level. The welcoming of four more Negro congregations into the Convention signified more progress in Kentucky Baptist race relations. Twelve Negro congregations are now in our fellowship.

Convention President J. T. Miller delivered his soul in his presidential address. Heeding his counsel to hold to our precious heritages will save us from heartaches ahead. No convention will ever have more conscientious and fair presiding. He leaned over backwards giving every messenger an opportunity to have his say. This grand country preacher with a gentle spirit, a heart of love and a quick wit will never be forgotten by the messengers.

The convention sermon by John Claypool was the most searching experience of the convention for many messengers. His utter honesty, openness and humility in describing his spiritual pilgrimage from selfish bondage to liberating grace made every hearer long for the same liberation. John kept his commitment to preach in spite of the fact that his critically ill little daughter was having a blood transfusion on the same

day in Louisville. Recognizing the spiritual dimension of such a man, the messengers eagerly chose him for convention leadership as First Vice President.

Claypool's sermon was but the beginning of a series of outstanding addresses and sermons. Two of these were from able Negro preachers, Homer Nutter of Lexington and Frederick Sampson of Louisville. Sampson's sermon closed the convention and was judged by many as the best sermon they ever heard. This man with an amazing combination of oratorical skill and theological and Biblical insight applies the gospel to today's problems with disturbing effect.

No less incisive and powerful were the addresses of Henlee Barnette, Walker Knight and Elmer West, Jr. The array of effective speakers also included Porter Routh, Bob Denny, Jesse Fletcher and George Schroeder.

Music was another source of inspiration in the sessions. The choirs from our three Baptist colleges were magnificent as was the Immanuel Baptist Choir from Lexington. An impressive and unique musical feature was the modern musicale presented by a combined youth choir under the direction of the composers, Don and George Blaylock.

Probably the dominant theme running throughout the convention was the urgency of meeting the human needs of today's world. A convention committee, examining our present ministry in this area, brought probably the most outstanding report made to the convention. The recommendations of this committee pointed Kentucky Baptists to a greater commitment to a ministry beyond the church walls. The same note was strongly sounded in most of the convention addresses.

All in all, the 1969 convention offered messengers an unlimited opportunity for spiritual inspiration and soul refreshment. Whether this aspect of the convention or the frustration of some of the business sessions was dominant depended upon the messenger and his attitude.

## Let Us Pray For A Better Spirit

Those who were there surely know it and the rest of Kentucky Baptists should know it. A very poor and hurtful spirit prevailed in much of the business discussion at the 1969 convention. The same spirit has been evident for several years but reached a new height this year.

Differences of viewpoint and spirited debate are a part of Baptist life. This is as it should be with free people. Our trouble is that our differences now tend to degenerate from principles to personalities. The result is long standing friendships are strained and the unity which makes possible our world missionary and evangelistic ministry is threatened.

It's obvious Kentucky Baptists are divided almost evenly on certain issues. One of these is the use of government funds by Baptist institutions. Repeated efforts have been made to censure Georgetown College for using government loans. An equally strong effort has been made to defend Georgetown. The same efforts and same arguments are seen and heard every year.

Another sensitive issue is the place of the Executive Board in the life of the convention. There is some feeling that too much authority and power are used by the board and too little attention is paid to the feelings of many pastors and laymen. Added to these issues is the age-old feeling that a few "big"

preachers run the show while the "little" fellows are ignored.

The saddest thing of all is the danger of loss of confidence in each other. When confidence is absent, everything done by one is suspect by the other. As long as we trust one another we can work together in spite of our differences but when trust is gone, our basis for cooperation is lost.

Our behavior as well as our preaching determines our influence and surely the unchristian world is not influenced for good by our ludicrous behavior in debating issues.

The answer to our dilemma is not easy. Nothing less than the spirit of Jesus Christ can change us and keep us together. We must trust one another in such a way as to merit confidence in each other. The "little" men must stop throwing rocks at the "big" men and the "big" men must stop ignoring the "little" men.

I say these things with a heavy heart and I hope I am wrong. I say them in love as one whose life and ministry are deeply involved in the cause of Christ among Kentucky Baptists. I say them in repentance for my part in the problem.

I say them not in despair but in hope. Our hope is in the Lord and I invite every Kentucky Baptist to join in a covenant of prayer for a new spirit of unity, trust and commitment.

## A Memo To The Committee On Order

It happens every year and it's time to do something about it. This year's convention program was one of the best but every session except one was marred by being behind schedule. We simply try to put too much into each session.

Why not have fewer reports and speakers and give more time for them? It's unfair to let a speaker come many miles and not give him time to deliver his speech and it is embarrassing for the presiding officer to have to call time on a guest speaker. The 10 or 15 minutes given most reports are hardly more than enough time to get the report formally adopted and is totally inadequate for one or more speakers to discuss the report. Some of the 15-minute periods this year had three or four speakers scheduled and some of the sessions had three main speakers which is at least one too many.

We try to crowd too many guest speakers from Southern Baptist Convention agencies and institutions into the program each year. This year we had speakers from the Southern Baptist Executive Committee, the Southern Baptist Hospital Commission, Southern

Baptist Seminary, the Home Mission Board, the Brotherhood Commission, the Annuity Board, the Baptist World Alliance, Golden Gate Seminary, the Christian Life Commission and the Foreign Mission Board. When these were added to other feature speakers the result was a crowded and cramped program.

Something also must be done about time for business sessions. The Committee on Order wisely put the two miscellaneous business periods this year at the ends of the afternoon sessions but even this didn't work. An extra business period was felt necessary for the Wednesday evening session and the rest of the Wednesday night program was shot. Would it be wise to have a separate session devoted only to miscellaneous business? Messengers want to talk and when they cannot, they resent it. All that is said may not be constructive but this is the price we pay for Baptist democracy.

In planning the 1970 convention, doubtlessly the Committee on Order will remember Lexington this year and be kinder to the messengers who try to attend all the convention and to speakers who deserve more consideration.

## Executive Board Alters Structure, Kills Curb On Special Offerings

Changes in its committee structure were approved by the Kentucky Baptist Convention Executive Board in its pre-convention meeting in Lexington on November 10. Board members also approved their annual report and recommendations to the convention, named a committee to begin plans for the bicentennial celebration of Baptist preaching in Kentucky, failed to approve a recommendation to churches to limit special offering appeals and decided that safeguards against conflict of interest of those serving on Kentucky Baptist boards were included in Article IX of the present constitution of the convention.

### Structure changes

The committee structure changes for the board were approved after extensive study by a subcommittee. One present committee, the operating committee, will be completely eliminated on the grounds that it duplicates much of the work of the other committees.

All non-board members presently serving on three committees of the Board will be eliminated. Heretofore the campus ministries, Christian education and assembly and camping committees were made up of board members and non-board members. The college and school presidents will be left on the Christian education committee as ex officio members.

Several of the remaining committees will be enlarged and members of the nominating committee, in addition to their present duties, will be assigned to other committees since their work now is very limited. A restudy of the duties of the committees will be made in view of needed adjustment.

The Board is now composed of 149 members. At least one member comes from every district association in the state. The reorganization will be effective immediately.

### Bicentennial celebration

A bicentennial general committee was selected to lay plans for an appropriate celebration in 1976 of the 200th anniversary of Baptist preaching in Kentucky. According to the best accounts the first Baptist preaching in Kentucky was by Thomas Tinsley and William Hickman at Harrodsburg (then Harrodstown) in the spring of 1776. Members of this committee are Robert L. Mills, chairman, Lewis C. Ray, vice chairman, C. R. Daley, Eldred M. Taylor, Wayne E. Ward, Leo T. Crismon, Wendell H. Rone, W. Morgan Patterson, Allen W. Graves, H. C. Chiles and J. T. Miller. The convention president and the executive secretary-treasurer will serve as ex officio members of this committee.

The board failed to approve two proposals made by St. Matthews' pastor, Alton McEachern, which had been offered in an earlier meeting and referred to this meeting. The first of these would have recommended that special offering appeals be limited. After fear was expressed by several members that such a recommendation would discourage churches from some offerings now being taken, especially the Christmas Lottie Moon Foreign Mission Offering, it was decided not to make the recommendation.

The Board also refused to recommend a constitutional amendment which would have prevented anyone from serving on the board of a Kentucky Baptist agency or institution who was doing business in any way with the agency or institution. A subcommittee studying the matter reported that Article IX of the present constitution provided a suitable safeguard though conflict of interest is not specifically covered in the article. It was agreed the institutions were to be asked to guard against any apparent conflict of interest.

The next meeting of the board is scheduled for December 4-5 at Cedar-moore Baptist Assembly.



**HONORED**—Porter Routh, executive secretary of the Southern Baptist Convention Executive Committee, presents a certificate of appreciation to Harold Sanders, executive secretary of the Kentucky Baptist Convention, for his 10 years of service in that capacity. The presentation was made Tuesday evening during the Kentucky Baptist Convention.



### Convention reflections

I sit down to a typewriter on Thursday, November 13, having just returned from the 132nd Annual Session of the Kentucky Baptist Convention meeting at Calvary Baptist Church in Lexington. The four intense days of the pre-convention meetings, the Executive Board and Committees, and the Convention's three days are fresh and close at hand, but some definite impressions emerge at this close range.

Obviously, this column can only record reflections, large impressions which often defy definition, or vital vignette, or tantalizing trends.

### A turn in the road

I may be overly optimistic when I sense a turn in the thinking of Kentucky Baptists. It may be only a short turn, it may turn out to be a new direction. It is vital, poignant, full of possibility.

In spite of the lengthening of miscellaneous business sessions which tried the patience of the program committee and waiting speakers, there seemed to emerge a new faith in our Baptist program, our way of working together, and our leaders. President Miller was utterly fair, kind, patient in letting every Baptist possible give his views. Within the time used, which was more than ordinary, great numbers had their say. The body decided the issues by voting, and the spirit of the meeting was democratic. Obviously, the vote was often close, and in such cases, it takes time to accept the verdict of the majority. There was little rancor, little contention, little unacceptable behaviour. The "image" of Baptists did not suffer as much as in some previous meetings. Out of it may come a new spirit, a new loyalty, a turning from criticism to construction, a new faith in the democratic process, in our denomination. If so, then it was altogether worthwhile.

### New officers

There was significance in the three wise officers elected by the Convention, representing various points of view, and different sections of the state. Sidney M. Maddox, President, from Hopkinsville; John R. Claypool, 1st vice-president from Louisville; and Joseph Tackett, 2nd vice-president from Lexington—west, central, and east. We look for a good year, a deepening year, a unifying year, among our people. May the Spirit of Christ, our theme, truly characterize the way we live, move, and have our religious being this year.

HAROLD SANDERS  
(More next week)

## Staff Changes

# Burhans Accepts Bowling Green Interim

Paul Adkisson is the new pastor of Slate Branch Baptist Church in the Pulaski County Baptist Association.

Franklin Ball resigned as pastor of Providence Baptist Church in the Laurel River Association.

Gifford W. Berry resigned the pastorate of the Woodland Baptist Church in Muhlenberg Association. He has accepted the pastorate of Shady Grove Baptist Church in Ohio River Association.

Rollin S. Burhans has been called as interim pastor of the First Baptist Church, Bowling Green. The announcement says he will spend approximately three days a week in Bowling Green and will visit the hospital and do other pastoral work in addition to preaching in both services on Sunday. His services will begin December 7.

Burhans, former president of Kentucky Southern College, has been interim pastor at North Vernon, Indiana, and has been doing pulpit supply work in other churches.

Norman Culpepper resigned the pastorate of Memorial Baptist Church in Blood River Association. He has accepted the pastorate of Parkview Baptist Church, Jackson, Tennessee.

William Davis resigned the Rocky Ridge Baptist Church, Little River Association, to become pastor of Sugar Creek Baptist Church of Caldwell Association.

Joe Deaton resigned the Oneida Baptist Church, Booneville Association, to accept a mission in Ohio.

Noel Dodson resigned the Mt. Victory, First Baptist Church, Pulaski County Association, to accept the pastorate of Okalona Baptist Church in the same association.

Glenn Edwards is now pastor of Buena Vista Baptist Church, Somerset, Kentucky. He resigned a pastorate at Winfield, Tennessee, First Baptist Church.

Odes England resigned the Dedicated Baptist Church in Warren Association.

James W. Greene resigned the West London Baptist Church in Laurel River Association.

William L. Henderson is the new pastor of Yocum Baptist Church, Upper Cumberland Association. He is a student at Clear Creek Baptist School, Pineville, Kentucky.

Marvin Keaton resigned the pastorate of North Side Baptist Church of Bell County Association.

Jack Lanagan is the new pastor of Hopeful Baptist Church in Pulaski County Association.

Thomas E. Lawhon resigned the pastorate of New Hope Baptist Church of

Bethel Association. He has accepted the pastorate with the Cedar Hill Baptist Church in Tennessee.

J. Larry Jackson, minister of recreation and youth at First Baptist Church, Pompano Beach, Florida, for the past four years has resigned to become minister of activities at Walnut Street Baptist Church, Louisville, Kentucky, effective November 16, 1969.

Walnut Street is soon to complete a new four-story \$1.3 million dollar Christian Activities Building.

Before going to Florida in September, 1965, Jackson was minister of recreation and youth at First Baptist Church, Jefferson City, Missouri.

Richard Lin has resigned as minister of music at Jeffersontown, First Baptist Church, Long Run Association of Baptists, to accept the position of minister of music at Broadway Baptist Church, Louisville.

Ken Marler is the new pastor of Oak Grove No. 2 Baptist Church in Pulaski Baptist Association. He has just been ordained to the gospel ministry.

Grover Page is the new pastor of Chapel Hill Baptist Church in Graves County Association.

Frank Rowe is the new pastor of Calvary Mission at Hampden, West Virginia. He was a former pastor of Yellow Hill Mission in Pike Association.

John Sims resigned as assistant pastor and minister of music of the Broadway Baptist Church, Louisville, to accept a position in Birmingham, Alabama.

Glen Southard resigned the pastorate of East Fork Baptist Church in Ohio County Association. He has accepted the pastorate of Central Grove Baptist Church in the same association.

Neta Stewart has been named dean of women and director of student activities at Southwestern Baptist Theological Seminary according to an announcement by President Robert E. Naylor. She will assume the position on December 1.

Miss Stewart has been on the staff of the Sunday School Department of the Baptist Sunday

School Board in Nashville, Tennessee, since 1962. She was a consultant in children's work.

A native of Fort Smith, Arkansas, Miss Stewart received the bachelor of arts degree from Ouachita Baptist College, Arkadelphia, Arkansas, and the master of religious education degree from Southwestern Seminary.

Following graduation from the seminary, she served seven years as director of junior-intermediate Training Union work for Mississippi Baptists. She also has served on the staff of the First Baptist Church, Tulsa, Oklahoma, as director of junior and intermediate work.

Miss Stewart will assume the position formerly held by Doris Norton West.

Ross Terry is the new pastor of Lynch Baptist Church in the Upper Cumberland Association.

Robert N. Thompson, minister of education at First Baptist Church, Fairview Heights, Illinois, has accepted a similar position at First Baptist Church, Glasgow, Kentucky, effective in mid-November. Thompson served churches in Springfield and Carlinville, Illinois, before going to Fairview Heights, one of Illinois' leading churches. He was a member of the board of directors of the Illinois Baptist State Association, serving on the state headquarters building committee and the state camp committee.

James M. Houpt was called to serve as educational director of Cloverleaf Baptist Church, Louisville, in Long Run Association of Baptists. A native of Arkansas, he is a religious education student at Southern Baptist Theological Seminary.

Houpt has served for five years as assistant pastor of Maranatha Baptist Church in Indianapolis, Indiana, prior to coming to Louisville.

L. B. Reavis, director of development at Southwestern Baptist Theological Seminary since 1955, has announced his retirement effective December 31. Although retiring he will maintain a consultant relationship to the development staff.



Jackson



Thompson



Miss Stewart

## Steps To Help Meet Human Needs Recommended

Kentucky Baptists took a giant step toward becoming more involved in human needs during the annual convention meeting in Lexington.

A special committee appointed last year to study the involvement of Kentucky Baptists in human needs surveyed actions by Kentucky Baptist churches and institutions. They also called for using resources currently available and recommended specific action for consideration of the convention's Executive Board.

Recommended for Executive Board action was: (1) a revolving loan and/or grant-in-aid program for vocational training; (2) funds to assist in training Negro ministerial students; (3) gathering and publishing ways to inaugurate and implement programs of ministry to the handicapped.

Bill Jagers, pastor of Irene Cole Memorial Baptist Church in Prestonsburg, spoke for the need of vocational assistance. He pointed to personal acquaintances who needed assistance to break the cycle of poverty so common in Appalachia. He said the only hope of many people in his area was to learn a trade but even the nominal cost of some vocational training programs was beyond the reach of many persons.

Speaking for the Negro ministerial aid, David Nelson of Owensboro said the convention was not trying to relate pa-

ternalistically to future Negro ministers. "We have simply observed a need and want to do something about solving it," he pointed out.

Bob Brown, pastor of Trinity Baptist Church in Lexington, spoke for the need to minister to handicapped persons. Brown cited statistics indicating over 100,000 children in Kentucky were mentally retarded, over 90,000 persons were confessed alcoholics and more than 50,000 children in the state suffered from cerebral palsy. Brown added that Kentucky had between 30,000-35,000 deaf persons and an equal number of blind individuals.

"It doesn't take a lot of professionalism to work with these people," Brown told the convention. "If we just share our ideas and what other churches are doing more of us can get involved."

Trinity church has an extensive program of ministering to the handicapped.

The committee also asked the Executive Board to prepare a brochure showing what material and information are available and where personnel can find such information.

To the churches and interested individuals the committee recommended working with other interested groups for better housing in local communities. Cited as examples were the Owensboro Churches for Better Homes and Church Housing Association of Prestonsburg,

Inc. However, the committee refrained from asking the convention to become directly involved in this area.

Other proposals to the churches included becoming aware of available resources represented by federal, state and local organizations and making every effort to correlate and coordinate work and information to avoid duplicating efforts of others.

In the first part of its report the committee outlined conclusions of its research on present programs to help persons conducted by churches and institutions.

Approximately \$1,000,000 is spent by churches each year to provide food, clothing, shelter and emergency funds for needy persons the committee reported. Fifteen percent have programs of help for the blind, retarded, deaf, illiterate, kindergartens, day care centers, sewing clubs, coffee houses, juvenile aid and/or others.

Almost 20% of the churches have programs to help alcoholics and drug addicts and/or their families. More than half the churches have extension ministries in prisons, homes for the aged, hospitals, detention centers, children's homes or migratory workers.

In addition many churches have counselling services and almost 80% work as referral agents for other programs of help such as Salvation Army.

Through Kentucky Baptist institutions and departments \$2,131,781 was spent last year to meet human needs. Almost half of this amount was given to students in Kentucky Baptist schools in the form of scholarships and work grants.

Through the three Baptist hospitals in the state, treatment valued at \$853,536 was paid for from hospital sources or written off.

More than \$60,000 of the Child Care budget was used for family care, mothers' aid, aid to unwed mothers and adoptive services. Clothing distributed through departments and centers totalled over \$45,000 in value.

Committee chairman Nelson said much other work was being done that could not be judged by a price tag.

Nelson said the survey was made when the committee decided not to be limited by the proposal which caused its existence. The committee was formed last year after Trinity church Pastor Bob Brown asked for a \$140,000 appropriation to meet human needs. The motion was eventually referred to a special committee to study human needs.

Members of the committee were Nelson, Brown, Jagers, Verlin C. Kruschwitz of Elizabethtown, G. Allen West of Louisville, R. G. Shelton of Eddyville and D. M. Aldridge of Pineville.



**HIGHER EDUCATION**—During the report of the Christian Higher Education Committee, Tom Steele, standing, pastor of First Baptist Church, Carrollton, and committee chairman introduced a student representative from each of the three Baptist colleges in Kentucky. Each one spoke to the messengers. Speaking for Georgetown College was Miss Lina Lyans, seated at left. She is a former Kentucky Junior Miss. Cumberland College was represented by Miss Libby Sweet, center. During the summer of 1969, Miss Sweet was a BSU summer missionary to Hawaii. John Dorrough, President of the Study Body Association at Campbellsville College, spoke for that institution. Also on the platform are President Miller far left, and Ronald Wilburn, music leader for the session, far right.

## Resolutions Condemn Pornography, Ask For Healthy Sex Education

Resolutions calling for action in the areas of pornography and sex education were adopted during the Kentucky Baptist Convention meeting at the Calvary Baptist Church in Lexington.

David McMichael, pastor of Olivet Baptist Church in Paducah, moved that the Christian Life Committee together with *Western Recorder* "expose the menace of pornography . . . and make suggestions as to what individual churches and Christians can do to combat the traffic of pornography."

McMichael explained that he had not been too concerned about pornography until a friend took him to some of the magazine counters in Louisville and at the airports.

"I was shocked to see what was laying out for public consumption. Not just the pictures but the descriptions and stories are pure trash," he declared.

Doug Olive, pastor of Highland Baptist Church in Shelbyville, offered an amendment calling on the same two groups to work together to develop and disseminate to the public a "healthy approach to sex education."

Olive said it was time Baptists face the fact that pornography was a "sick" form of misguided sex. "We need to start at the core of the problem," he urged.

However, the amendment failed when

speakers urged that the punch at pornography not be softened by adding the sex education issue to it.

After the pornography motion passed, Olive again offered his idea, this time in the form of a motion. The motion carried with little debate or opposition.

The convention also delved into moral problems by adopting the report of the Christian Life Committee.

The report called on Kentucky Baptists "to work for legislation that can help control the moral climate of our society."

The report said that education is a long range goal and that it will not be 100% effective in the future. Working for legislation was described as "Another responsibility."

Kentucky Baptists need to be informed about proposed legislation and about the moral climate of the communities. To help accomplish this the report cited the need for a full time worker on the state level "to give information and give encouragement and leadership to Kentucky Baptists as they try to strengthen Christian life in Kentucky."

Earlier the Executive Board requested the Christian Life Committee to participate in hearings on the Sunday closing law. The first hearing is scheduled for November 24 at 10:00 a.m. at the Health Department in Frankfort.

## Three Amendments Heard By State Convention, Only One Gains Approval

Three constitutional amendments were considered at the annual convention meeting in Lexington November 11-13, but only one was adopted.

The adopted amendment was presented by the program committee of the Executive Board. It altered Article VIII to read as follows:

"The Executive Board shall have charge of the work of this body between its sessions, and shall appoint all officers and agencies that may be required in its work.

"The Executive Board shall not contravene any Convention action.

"The Executive Board shall neither create, accept, nor release any institution or agency for the Kentucky Baptist Convention, unless so instructed by the Convention. The existence of an emergency in connection with an institution or agency shall be determined by a majority vote of the Executive Board in session and the Board shall make recommendation to the Convention with reference to the emergency.

"The Executive Board shall make a report to the annual convention. At least thirty days prior to this meeting the Board shall publish in the *Western Recorder* its recommendations except in an emergency that may arise thereafter."

A second amendment to Article VIII was offered by George R. Bausum of Pineville. His amendment would have the paragraph dealing with the Executive Board's report to the convention include:

"which shall include a detailed budget of the Kentucky section of the Cooperative Program for the earliest possible year, to be subject to convention approval at the same session."

Bausum's amendment was laid on the table until the first miscellaneous business session of 1970.

The proposed amendment which would have allowed the various associations to nominate one person, instead of the current two, for each vacancy on the Executive Board failed.

The actual vote was 262 for the amendment, 225 opposed. However, the 54% favorable vote was short of the required two-thirds vote necessary for adoption. Hughes Clardy, pastor of the Oak Grove Baptist Church in Logan Association authored the amendment.



**PASTORS' CONFERENCE**—Ira McMillan, center, goes over this year's Pastors' Conference program with the newly elected officers of the organization. McMillan, pastor of Unity Baptist Church in Ashland, was elected president of the group. Last year he served as vice president. Serving with McMillan will be Tom Henry, pastor of Bashford Manor Baptist Church, Louisville, as vice president, and R. G. Shelton, pastor of Eddyville Baptist Church, Eddyville, as secretary. The Pastors' Conference is held each year prior to the Kentucky Baptist Convention.

# New Director, Trustees And Committee Members

## WESTERN RECORDER Board of Directors

Terms ending 1972: W. D. Jagers, Prestonsburg; John C. Huffman, Mayfield; Kenneth R. Kelly, Covington; Bill Vaught, Danville.

## KENTUCKY BAPTIST FOUNDATION Board of Directors

Term ending 1970: Wayne E. Dehoney, Louisville. Term ending 1971: Richard F. Newell, Louisville. Terms ending 1972: George M. Trout, Lexington; Sam Lyverse, Louisville; Truett R. DeMoisey, Walton.

## BOARD OF CHILD CARE

Terms ending 1970: Donald Randolph, Louisville; Bryon McCoy, Louisville. Term ending 1971: C. T. Winslow, Mayfield. Terms ending 1973: Nobel Cottrell, Tompkinsville; Frank Rhodus, Ashland; Charles Westray, Louisville; Archie Allison, Owensboro; Ronald R. Dunn, Franklin.

## GEORGETOWN COLLEGE Board of Trustees

Terms ending 1973: Rumsey Taylor, Princeton; Joseph E. Stopher, Louisville; T. A. Pardue, Frankfort; Mrs. Ralph Couey, Winchester; Penrose T. Ecton, Lexington; W. Vinson Pierce, Ft. Thomas; J. Nace Anderson, Morganfield; Ira J. Porter, Louisville; Eldred M. Taylor, Somerset.

## CAMPBELLSVILLE COLLEGE Board of Trustees

Term ending 1972: George W. Ransdell, Louisville. Terms ending 1973: Ralph Aust, Newport; Jack Farley, Valley Station; Robert Chamblis, Hardinsburg; Roy G. Wilson, Campbellsville; Forrest Shely, Campbellsville; Henry Mardis, Campbellsville; Bruce V. Hartsell, Shepherdsville; Ervin G. Houchens, Bowling Green; Alton H. McEachern, Louisville.

## CUMBERLAND COLLEGE Board of Trustees

Terms ending 1973: Charles D. Barnes, Louisville; Gorman J. Roberts, Louisville; George S. Munro, Ft. Thomas; Eugene E. Siler, Jr., Williamsburg.

## CLEAR CREEK BAPTIST SCHOOL Board of Trustees

Terms ending 1972: Willie Greer, London; Buron L. Richerson, Hazard; Roscoe C. Miller, Corbin; Hesel W. Roaden, Corbin; John Hughes, Danville; John Dunaway, Corbin.

## HISTORICAL COMMISSION

Terms ending 1972: Southwestern Region—Hall Allen, Paducah; Central Region—Charles Deusner, Elizabethtown; State at Large—George Raleigh Jewell, Louisville.

## ONEIDA BAPTIST INSTITUTE Board of Trustees

Term ending 1970: Mrs. Ralph V. Brown, Louisville. Term ending 1971: Mrs. Edwin F. Perry, Louisville. Terms ending 1973: George A. Griffin, London; Saul Goins, Manchester; Bob C. Jones, Lawrenceburg; John Baird, Danville.

## DIRECTORS Baptist Hospitals, Inc.

Terms ending 1973: H. B. Kuhnle, Lexington; Ed Luttrell, Paducah; Edwin F. Perry, Louisville; W. N. Jackson, Danville; J. Frank Young, Benton; Wilbur L. Newton, Louisville.

## TEMPERANCE LEAGUE OF KENTUCKY

Board of Trustees  
Terms ending 1970: newly elected chairman of Christian Life Committee. Terms ending 1972: Kenneth E. Curry, Brandenburg; Irvin Overall, Shelbyville; Alton McEachern, Louisville; Wayne Ward, Louisville.

## COMMITTEE ON NOMINATIONS BY REGIONS

\* Chairman

### North Central Region

Charles Saylor, Walton — Northern Kentucky Association; Kenneth Cole, Lexington—Elkhorn Association; James E. Conrad, Owenton — Owen County Association.

### Northeastern Region

John N. Sykes, Ashland — Greenup Association; W. W. Thompson, Jackson—Red River Association; W. D. Jagers, Prestonsburg—Enterprise Association.

### Southeastern Region

Raymond Lawrence, Corbin — Laurel River Association; M. A. Reese, Barbourville — North Concord Association; J. S. Bell, Hindman — Three Forks Association.

### South Central Region

Gene Hansford, Somerset — Pulaski County Association; Wm. Austin Roberts, Danville — South District Association; Herman Rowlett, Lebanon — Central Association.

### Southern Region

R. B. Hooks, Brownsville—Edmonson Association; Wilbur Lindsey, Bowling Green — Warren Association; William Hancock, Elkton — Bethel Association.

### Southwestern Region

J. Bill Jones, Princeton — Caldwell Association; James W. Best, Fulton—Fulton Association; J. Frank Young, Benton — Blood River Association.

## Western Region

\*Harold Wainscott, Owensboro — Daviess-McLean Association; Cecil Irwin, Clay — Ohio Valley Association; W. C. Campbell, Greenville — Muhlenberg Association.

## Central Region

Raymond Farrar, Hardinsburg—Breckinridge Association; Wendell Romans, Mt. Washington — Nelson Association; D. E. Jones, Louisville—Long Run Association.

## COMMITTEE ON ORDER OF BUSINESS

\*John W. Kruschwitz, Versailles; Henry W. Schafer, Louisville; Herman Bowers, Frankfort; Harold J. Purdy, Madisonville; Harold G. Sanders, Middletown.

## COMMITTEE ON CREDENTIALS

\*O. W. Yates, Lexington; J. Chester Badgett, Campbellsville; Norris Smith, Cecilia; Walter E. Bryant, Taylorsville; Lewis C. Ray, Louisville.

## COMMITTEE ON ARRANGEMENTS

\*H. Lloyd Storment, Louisville; Wm. K. Simmons, Lexington; Wayne Dehoney, Louisville; Sidney M. Maddox, Hopkinsville; Harold G. Sanders, Middletown.

## COMMITTEE ON PUBLIC AFFAIRS

\*Edwin F. Perry, Louisville; Penrose St. Amant, Louisville; Carl Fields, Georgetown; Wm. Yancey Sanders, Frankfort; Harold G. Sanders, Middletown; C. R. Daley, Middletown.

## COMMITTEE ON OBITUARIES

\*Mark Lowry, Hopkinsville; W. H. Curl, Gray; A. W. Walker, Middletown; E. E. Spickard, Owensboro.

## COMMITTEE ON RESOLUTIONS

\*Franklin Owen, Lexington; William P. Mulloy, Louisville; A. L. Meacham, LaGrange; Leon Larimore, Louisville.

## COMMITTEES REPORTING IN 1970 DIRECT MISSIONS

\*Bill Tichenor, Scottsville; E. H. Terry, Wheelwright; Gene B. Waggoner, Radcliff.

## COOPERATIVE PROGRAM

\*L. S. Jagers, Elizabethtown; Calvin Wilkins, Benton; W. R. Cook, Central City.

## HOME MISSIONS

\*Odell Leigh, Danville; Denzil Probus, Dry Ridge; Don P. Bratcher, Owensboro.

## FOREIGN MISSIONS

\*Glenn Sullivan, Russellville; Eldred M. Taylor, Somerset; Mrs. L. Wayne Cisney, Greenville.

## CHURCH ORGANIZATIONS

\*Harold Lee, Madisonville; Richard Oldham, Bowling Green; Lewis Fitts, Louisville.

## BENEVOLENCES

\*Adrian Lamkin, Grayson; Charles F. Jones, Pineville; Mrs. Chester Huffman, Glasgow.

## RADIO AND TELEVISION

\*Claude Fox, Pineville; Dan C. Moore, Georgetown; John A. Wood, Paducah.

## CONVENTIONWIDE EDUCATION

\*Allen W. Graves, Louisville; Wm. R. Davenport, Campbellsville; James E. Sorrell, Hiseville.

## EVANGELISM

\*G. T. Cowan, Jr., Winchester; Wayne E. Ward, Louisville; Wesley O. Hanson, Hartford.

## RETIREMENT PLANS

\*Ben F. Mitchell, Louisville; W. K. Wood, Ashland; Roy M. Gabbert, Owensboro.

## KENTUCKY BAPTIST FOUNDATION

\*Carl H. Bryant, Earlington; Albert J. Gisler, Frankfort; Neil Maxey, Mt. Sterling.

## STEWARDSHIP

\*Ralph Couey, Winchester; Nobel Cottrell, Tompkinsville; J. M. Chick, Bowling Green.

## COMMITTEES

\*Verlin C. Kruschwitz, Elizabethtown; Ira McMillen, Jr., Ashland; Hughlan P. Richey, Adairville; H. Curtis Erwin, Glasgow; William A. Curl, Mount Sterling; R. Truett Miller, Middlesboro.



**RELIGIOUS EDUCATION OFFICERS**—Elected president of the Religious Education Conference was John Ashley (right), minister of education at First Baptist Church, Hopkinsville. Together with W. K. (Bill) Simmons, vice president and Anna Mary Hack, secretary, the officers make plans for their coming April meeting. Simmons is minister of education at Calvary Baptist Church, Lexington, the host church of this year's Kentucky Baptist Convention. Miss Hack is a children's worker with the Kentucky Woman's Missionary Union.

# New Executive Board Members

**Bell**—R. Truett Miller, Middlesboro; **Booneville**—Henry Corum, Manchester; **Bracken**—H. Dallas Sugg, Carlisle; **Daviess-McLean**—Charles Hal Shipley, Sacramento; Gates Bowman, Utica;

**East Lynn**—Walter Lay, Elizabethtown; **Edmonson**—Eugene Basham, Brownsville; **Elkhorn**—George Phillips, Lexington; Byrd Ison, Midway; **Enterprise**—W. D. Jagers, Prestonsburg; **Franklin**—Albert J. Gisler, Frankfort; Charles N. King, Frankfort;

**Freedom**—George Shelton, Albany; **Fulton**—James W. Best, Fulton; **Gasper River**—D. F. Wigginton, Morgantown; **Goshen**—Howard Williams, Clarkson; **Graves County**—Jack Brown, Boaz; **Green Valley**—E. Keevil Judy, Henderson; Arthur N. Beauchamp, Henderson;

**Henry County**—James L. Pollard, Pleasureville; **Irvine**—Frank Wilson, Tyner; **Laurel River**—Sherman Adams, London; **Liberty**—Garnet R. Martin, Glasgow; Philip Wilson, Glasgow; **Lincoln County**—Claire C. Baker, Crab Orchard; **Little Bethel**—Robert Wade, Madisonville; William Lynch, White Plains;

**Long Run**—Bobby Agee, Thomas Thacker, William H. Rogers, W. Louis Walters, William L. Kaufman, Darrell Overstreet, Henry Huff, Roy Lamberth, all of Louisville;

**Lynn**—James Chelf, Pike View; **Lynn Camp**—Charles R. Osborne, Corbin; **Mt. Zion**—Robert Lockhart, Corbin; **Muhlenberg**—Roy Geary, Central

City; Billy Cundiff, Browder; **Nelson**—Wendell Romans, Mt. Washington; Bruce V. Hartsell, Shepherdsville; **Northern Kentucky**—Everett Walters, Hebron;

**Ohio County**—Glenn Armstrong, Beaver Dam; **Pine Mountain**—Adie Dosssett, Cumberland; **Pulaski County**—Billy J. Turner, Somerset; **Severns Valley**—Gene Bronston Waggoner, Radcliff; **South District**—Douglas Strader, Danville;

**Taylor County**—William R. Beard, Campbellsville; **Three Forks**—C. A. Easterling, Leatherwood; **Upper Cumberland**—Earl Bell, Harlan; John D. Lambert, Loyall; **Warren**—C. Wyman Copass; Bowling Green; **West Union**—Deward Hurst, Bandana; Walter W. Peck, Paducah.

## Convention Adopts Resolution Opposing Parochial School Aid

Two separate actions taken during the Kentucky Baptist Convention meeting in Lexington placed Kentucky Baptists on record as opposing tax funds being used for private or parochial schools.

The report of the public affairs committee commended Long Run Association of Baptists for its stance against the request for tax funds by the Archdiocese of Louisville.

It further stated that "we oppose tax support for any parochial school system through direct action or any subterfuge because we believe that the funds of all the people should be used to provide the best public school system possible for all the children of Kentucky."

The second action was a resolution presented by the resolutions committee of the convention. It cited the public schools as one of the foundation stones of American freedoms and the belief that the funds of all the people should be used to provide the best public school system possible.

The resolution asked Kentucky Baptists to go on record as opposing the request of any parochial or private school for tax support.

Executive Secretary Harold Sanders was instructed to notify the Governor, Lieutenant Governor, Legislative Research Commission and all the members of the 1970 State Legislature, both Senate and House, of the convention's position.



At times it appeared that confusion was king. Consultations between President Miller and Parliamentarian Eugene Siler occurred frequently.



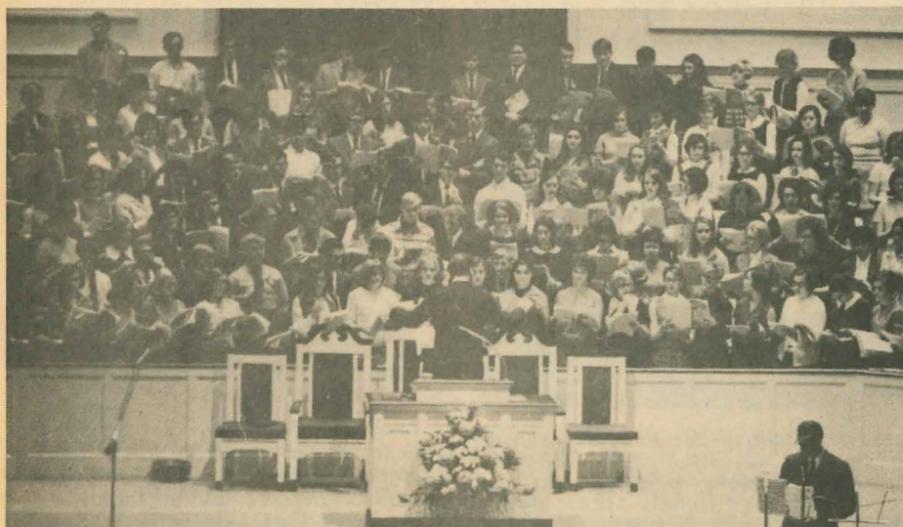
Through it all President Miller remained composed, witty.



Wayne Dehoney of Louisville calls for a constitutional study.



F. G. Sampson receives congratulations after bringing the closing sermon.



Don and George Blaylock presented their original folk musical "Live".



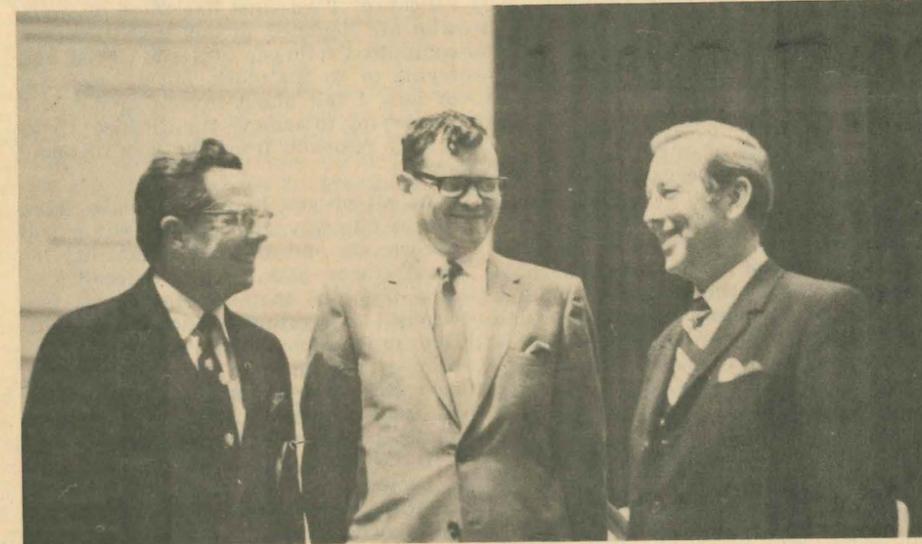
Campbellsville College President William Davenport addresses college friends at a breakfast.



For his leadership as President of the KBC, J. T. Miller received a plaque of appreciation.



BWA head Bob Denny, a Kentucky native, visits with Byrd Ison of Midway during the KBC.



Ira McMillan and John Dunaway, l to r, visit with Franklin Paschall after he addressed Pastors' Conference. McMillan replaced Dunaway as president of group.



Guy Gordon, Marion, leads benediction.



Henlee Barnett, Southern Seminary prof., delivered one major address.



On Monday before the KBC, the Executive Board was in session at Phoenix Hotel.

Convention  
Sermon

Libertizing

Grace

In one form or another I believe every man has a concern for greatness. To be sure, one may not put it in those words or even be conscious of this kind of struggle; nevertheless, deep in each one of us is buried the desire that our lives have some sense of worth. To this deeply human need the Christian Gospel has a very specific and saving word; however, it is most often not the first word that a person hears as he enters the Christian life.

I have come to this conclusion about "a time lag" on the basis of two separate pieces of evidence.

The day the disciples reached Capernaum Jesus asked them what they had been talking about along the way. They were embarrassed to have to admit that they had been arguing about who was going to be the greatest among them (Mark 9:33-35). In the very next chapter the same spirit crops up again, as James and John made an arrogant bid for pre-eminence by approaching Jesus and asking him to grant them the favor of sitting on His right and left hand in His coming kingdom (Mark 10:35-37). On both of these occasions Jesus said that if one truly wanted to be great, "he must become the servant of all." This is obviously a way to greatness that is utterly foreign to the way these followers of Jesus were organizing their lives, and this is why I say that it is possible to be in the Christian community for a considerable length of time and still not to have heard the revolutionary secret of Christian greatness.

The other piece of evidence is my own personal experience. As far back as I can remember into childhood, I had a profound sense of "nobodyness" in regard to myself. In an attempt to do something about this "nobodyness", I embraced the approach that comes straight from our culture; namely, I set out to make a name for myself. If I were to have worth, I felt that I had to achieve this by doing things that other people would regard as valuable.

When I moved on to Junior High and High School, this need to gain significance through what I achieved was my dominant drive. I felt that if I could not be elected to a class office or be a star athlete or become an outstanding academic achiever that I could not justify my existence on this earth. In my own eyes I was essentially only what I was able to achieve in competition with others. I was able through tremendous strain and effort to gain some of these goals that I coveted so intensely, and I can remember looking at some of my classmates who did not have these credentials of achievement and wondering how they could stand themselves. I honestly believe this is close to what the Bible means when it speaks of "the spirit of the world"; it is seeing life as one big "free-for-all", where the only personal worth comes in achieving and outcompeting others.

Like so many in our denomination, I made my initial profession of faith when I was very young, and this was followed by a period of adolescent hostility and an intense struggle with intellectual doubt about the truth of the Christian faith. One afternoon during my college years, I had an overwhelming moment of encounter and came to believe quite deeply that "to the mystery of Godness, this Man Jesus does give a face". Largely out of this intellectual awareness and out of a genuine desire to be of help to my fellowman, I entered the Christian ministry. And while the influence of my home church and two Baptist colleges and our own Louisville Seminary did much to widen and deepen my insight into Christian discipleship, I must acknowledge that none of these institutions really touched at the level of how I saw myself or how I was going about trying to invest my life with significance. I was just like these disciples who are depicted in our text. I was a committed follower of Jesus Christ and trying to do His work, but at the level of how I felt about myself and how I was trying to achieve significance, I was utterly removed from His way of being great.

As all of you know who have lived life in this way, it is full of strain and uncertainty and all kind of hostility toward others, and I began to realize as time unfolded that something was bad wrong. Interestingly enough, just as God used Amos, who was neither "a prophet nor the son of a prophet" to bear His word to Israel, so in this case He used a man who had no relation at all to the Church to reveal me to myself. Of all things, this "prophet" was a personnel manager of a large corporation. At a civic club meeting he said that whenever a young man entered his company's program of executive training, the first thing he tried to find out about the candidate was whether he was primarily interested in "being something" or in "doing something." He then elaborated on this distinction. He said the man who wants primarily to be something is a person who has unhealthy ego needs. He is the person who needs to use his job in order to enhance his self-image, and therefore he will move into every situation with a double agenda. On the surface he will ask what needs to be done for the good of the company; but at a deeper level he will be asking, "How can I come out of this with my reputation strengthened, or how can I use this situation to get ahead personally?" The personnel manager went on to say that the man who essentially wanted to do something was one whose ego needs were being met healthily, and therefore he was free to face the problems as they came up and asks only, "What needs to be done?"

In one awful moment of self-revelation, I saw so much of what I was and of what I had been brought out into the

light. I had to admit that deep down I was more concerned to be something than to do something. Times without number I had sat down after speaking, and instead of wondering if I had proclaimed the truth as I ought, I was really thinking to myself, "I wonder what they think of me? I wonder how this will help me on in my career?" In one blinding flash there in a hotel dining room an authentic word of God broke in upon my life to judge and to clarify.

It was about this time that I was invited to participate in a brand new kind of experience for me. It was a group of ministers who made a covenant to come together and to share deeply over a period of time about the things that were at work in our lives. After a while, this fellowship grew deeper and more searching than any kind of human relation I had known outside my family. We came to trust each other enough and to accept each other enough that we were at last free to take off the mask which we all wear and dare risk exposing what we really were to the healing of each other. It was in this kind of sharing that I first verbalized my uneasiness about what I was seeing in myself and my approach to greatness. In response to this kind of self-disclosure, a fellow minister spoke to me what was to be a life-giving word. He said, "John, I know you have often read with your mind the words of the Sermon on the Mount, but I don't think you have ever heard emotionally what Jesus meant when He said, 'You are the light of the world'. He doesn't say you ought to be the light of the world or you should become the light of the world or work hard so that you may earn the light of the world. No, He says simply, 'You are the light of the world'. This is what God has made you to be. Therefore, 'let your light shine'. Greatness is not something outside that one has to get inside through achieving. Greatness is something inside already because God has put it there. The task of life is recognizing the gifts that the grace of God has created within us, and then learning to develop these and give them away." These words came to me from one whom I knew loved me and wanted to help, and they were just as significant as the words of judgment from the personnel manager. For suddenly, deep within, I saw something that I had never seen before; namely, *the depths of grace out of which all life comes!* It came to me that my worth lay in what I was, because this is what God had made me, and not in what I had to make of myself. I came to understand in that moment as never before the significance of Paul's famous statement, "By the grace of God I am what I am".

In the light of this experience, I began to understand Jesus Christ in a way that I had never understood Him before, and began to see at last what He was talking about when He spoke of great-

ness by way of servanthood. It is obvious as one reads the Gospels that Jesus was totally non-competitive. He did not seem to have any need to impress others or to try to meet His own needs at their expense. If ever a man were free "to do something" and not caught up in the need "to be something", it was the Man from Nazareth. I think the secret of Jesus' great freedom and security is found precisely in the fact that He began life thinking of Himself differently than I thought of myself. From the very first, He seemed to have been aware that He was the Son of God by the grace of creation. This was not something he had earned on His own; it was the gift of the Creator Himself, and Jesus learned to live out of this image of Himself. I think His identity struggle came to its climax in the experience of His baptism, when He heard from heaven those great words, "This is my beloved son, in whom I am well pleased". With this understanding of who He was and where His significance really lay, He was thus free to move into the world and "do something" without having to worry about being something. His need for greatness was already answered in His relationship to God, and thus He did not have to compete or to earn other people's approval by what He did.

Right here, I believe, is the key to Jesus' revolutionary concept on how one becomes great, which sheds some light on the rather obscure connection of servanthood and greatness. I will be the first to admit that on the surface it does not appear that making oneself last or being willing to be the servant of all is a way to greatness. It certainly does not mean that simply doing servile acts automatically accords one the reward of greatness. No, the deeper truth is that when one has had his own ego needs met by an awareness that he has worth because God has made him and loves him as he is, then he is free of having to earn his significance by achieving and can thus take the most difficult situation and do what has to be done in the name of the common good. Servanthood as we see it acted out in Jesus washing the feet of the disciples is the mark of One who is free "to do something" because He has had His need to be something healthily satisfied in His relationship to His Creator.

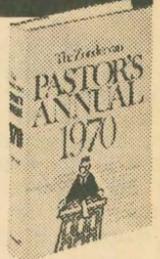
I come back, then, to the assertion that I made at the very beginning; namely, that the need to be great is a deeply human one and universal, and that the Christian gospel has a saving and significant word to give us at this point. At the action-level we can do the work of a servant, because at the being-level we are already secure in the grace of God."

This has to be the best Good News I have ever heard. I wonder, down where you feel about yourself: have you heard it?

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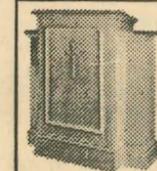
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## New Ministries Inspire Congregation, Bring "New Life"

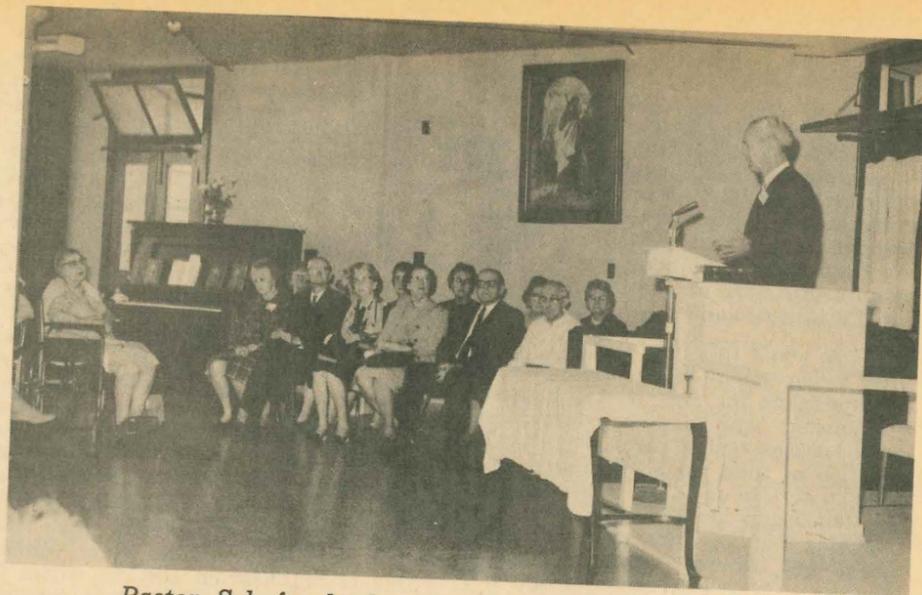
The Victory Memorial Baptist Church, one of many congregations in Louisville caught in a changing community, is finding new life in new ministries to meet community needs. These new ministries are capturing the imagination and enlisting the services of several church members hitherto unenlisted in the outreach of the church.

One of the latest successful ventures of the church is the formation of Victory Senior Club. Hardly a year old, the club now has 93 enrolled and is taking on some ambitious projects. One of these is a devotional service at the Waverly Hill Geriatrics Center on Dixie Highway.

The director of the Senior Club is Rudy Denny, a 35-year-old layman in the church. Rudy heard his pastor, Henry W. Schafer, tell of the need for such a ministry from the pulpit several times before he became convinced this was a way he could do more for the Lord. He visited similar projects in other churches in Louisville and was helped especially by Lowell Lawson, staff member of the Long Run Baptist Association.

His wife worked with him, Denny says, especially in the early months of the project. She now picks up the slack at home giving Rudy the opportunity to spend 12 to 15 hours a week with the project. He works on a night shift which frees him part of each day.

Denny says the club has a two-fold purpose. The first is fellowship for the members and the second is provision of



Pastor Schafer leads an extension worship service

a religious ministry to others. The club meets every Thursday morning. There are shuffleboard and other games for recreation along with handcrafts and knitting.

Men in the club have started doing minor repair work around the church and are planning to do similar work in homes in the community where there is no father or husband. A wood working shop has been opened by the club with \$800 worth of power equipment. Much of the equipment has been donated by persons and civic groups interested in the project.

The club has the enthusiastic endorsement and assistance of Pastor Henry Schafer. He was the speaker for the first service conducted by the club at

the Waverly Hills Geriatrics Center.

A choir has been formed from club members. The choir has a special liking for old hymns and has sung in regular worship services several times.

Director Denny says the W.M.U. organizations have been very helpful to the project. The members of the Girls' Auxiliary provided the fruit and tooth paste which were distributed at Waverly Hills.

The club is not limited to church membership. A number of the present members are members of the community but not members of Victory Memorial.

*Little things can mean a lot*



## Baptists Support Nixon On Vietnam

Kentucky Baptists went on record during the 1969 Kentucky Baptist Convention as backing President Nixon in his search for peace in Vietnam.

A resolution prepared by the convention's resolutions committee pledged Kentucky Baptists "not only to be in prayer for the President and the leaders of this country but also stand firmly and patriotically united in our support of his efforts to seek an honorable solution to the war."

Although the resolution appeared to give a full endorsement to the President's position it did acknowledge "deep concern over the gravity of the prolonged and destructive war in Vietnam."

The convention used Veterans' Day early in the sessions to notify President Nixon of continuing support. This was also done on the eve of the second round

of anti-war marches and protests.

Harold Sanders, Executive Secretary, was requested to notify President Nixon of the convention's action. A copy of the telegram is printed below.

Hon. Richard M. Nixon  
President of the United States  
Washington, D. C.

"Dear Mr. President: the Messengers attending the Kentucky Baptist State Convention meeting at Calvary Baptist Church, Lexington, November 11-13, desires, on this Veterans Day, to assure you of our continued support, and our prayers for you and our national leaders in seeking a peaceful and early cessation of the war in Vietnam. May God bless you, Mr. President."

Harold G. Sanders  
Executive Secretary-Treasurer  
Middletown, Kentucky

## Baptist Building Taxed

# Convention Asks Clarification Of Religious Property Tax

Kentucky Baptists called on their Public Affairs Committee to work for a change in the state constitution clarifying the tax exempt status of churches and denominational agencies. This action came during the Kentucky Baptist Convention meeting in Lexington last week.

Frank Kuriger, pastor of the Mouth Card Baptist Church, offered the motion which also called on the Baptists of the state to cooperate with other interested groups toward this goal.

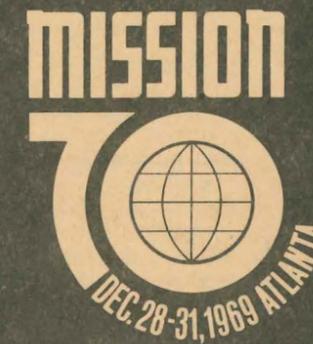
The report of the public affairs committee noted that only "places actually used for religious worship, with the grounds attached thereto . . ." are tax exempt according to the current state constitution.

"The framers of the constitution did not have before them the modern day concept of our denominational structure, such as the Kentucky Baptist Building at Middletown, our Baptist Student Union properties and other facilities which, while not actually places used for 'religious worship' are nevertheless essential to the carrying out of the essential function of a religious institution as is its house of worship," the report noted.

The committee report continued by calling for tax exemption for all property used for "religious purposes." The motion by Kuriger implemented the suggestion of the committee.

Speaking to the Executive Board, prior to the convention, Eldred Taylor, pastor of First Baptist Church, Somerset, told the Board members that Baptists, together with the Methodists, Presbyterians and other Christian groups "could get this thing changed if we really wanted to."

Earlier in the year Jefferson County assessed the Kentucky Baptist Convention \$3,100.05 for the Kentucky Baptist Building at Middletown and a mail truck used by the state office. This was the first time the property had been placed on the tax role. On the advice of the convention's attorney, the taxes were paid.



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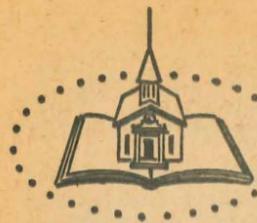
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By H. C. Chiles



(These Lessons for November 30, 1969)

## LIFE AND WORK SERIES

### Learning About God's Justice

The prophecy of Habakkuk is a dialogue between "the prophet of faith" and God. Although he had great faith in God, he was greatly troubled by the inequalities of life. He was perplexed with the problem that God sometimes permits the wicked to prosper while the righteous suffer affliction. He wondered why God, Who was holy and just, said nothing when evil men brought their wicked devices to pass. The silence of God in the presence of evil is ever a great enigma. We often wonder why the holy God allows the righteous to suffer and the wicked to go unpunished.

#### Habakkuk's complaint

Habakkuk's righteous soul was vexed from day to day with the unlawful and sinful deeds of the people with whom he was associated. He was chafing under what seemed to him the divine delay in doing something about the terrible sins of his day. Unquestionably he was concerned deeply that the holiness of God should be vindicated by His visiting judgment for sinful deeds and suppressing all violence and iniquity.

Due to the parallel conditions which are in existence now, many are facing the same problem today that Habakkuk had in his day. From outward appearances it seems that wickedness is having a field day in its victory over righteousness. Sin abounds even among those who call themselves Christians, and many of the guilty ones do not seem to suffer for it. Contention, strife, injustice, corruption, violence, and oppression abound in our day. Consequently, many are perplexed as to why God is permitting such gross wickedness to go unpunished and unchecked.

The prophecy of Habakkuk opened with a bold and earnest complaint because wickedness continued without any apparent interference on the part of God. In the midst of his adverse circumstances, Habakkuk went straight to God with his problems, made a full declaration of all his bewilderments and awaited God's reply. In his bewilderment he cried, "How long shall I cry, and thou wilt not hear?" Thus he introduced the interesting subject and vital problem of unanswered prayer.

#### Habakkuk's controversy

Habakkuk was puzzled about the way in which God dealt with the people, and

did not hesitate to say so. He could not understand why wickedness prevailed and yet the wicked were not punished. He observed that prosperity and power were in the hands of the perverse. The way of evil appeared to be the way of blessing and success. To the prophet it was a day of no judgment upon the evil, and wrong judgment upon the righteous. He could not see why God did not deliver the righteous from all their foes. He inquired how a sin-hating God could allow the continuance of such monstrous cruelties and treacherous acts towards His people.

While God was far more patient and long-suffering with the people than Habakkuk was, He certainly did not have any intention of permitting them to continue indefinitely in their iniquities without His vengeance descending upon them. What surprised and shocked Habakkuk more than ever was the information that God imparted to him that He was going to use the mighty and cruel Chaldeans as His instrument

of judgment upon the disobedient people.

#### Habakkuk's confidence

Habakkuk received satisfactory answers to his questions about unanswered prayer and unjudged sin. He discovered that God always does right. He also learned that chastisement for sins often comes to God's children through other people, and frequently their enemies. His faith triumphed over seeming contradiction, outward appearances, and every doubt, and he came to understand that God is never contaminated by any of the instruments which He uses in the accomplishment of His purpose.

After his remarkable experiences with God, Habakkuk came to the conclusion that God was in control of the universe, and regardless of what might take place he would trust Him. To him God was a perfect remedy for fear and the only source of real peace and joy. Consequently, he resolved to be true to God, regardless of what any others might do.

## INTERNATIONAL SERIES

### God's Law Reaffirmed

Nehemiah 8:1-12

Ezra requested permission of King Artaxerxes I to go to Jerusalem because he "had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances." The king granted his request.

#### The request for God's Word

Aware that what had befallen their nation was a just punishment for their turning away from God, the people longed to know what they should do to please Him. They assembled with a common need and anxiety. On that memorable day their spiritual apathy was turned to fervency of spirit, as was indicated by their request for the Word of God. The hunger they manifested was begotten in them by the Spirit of God, and they longed to have that hunger satisfied. They did not care to hear what man had to say, but they had an intense desire to know what God had said. Nothing else would satisfy their longing. What a tragedy that today so

many are satisfied with substitutes for the Word of God! Nevertheless, only God's Word can meet man's need because it presents the one and only Saviour.

#### The reading of God's Word

Delighted to grant the request of his fellow-countrymen, Ezra brought the Book of the Law before the congregation, consisting of men, women, and all who could understand. Ezra stood upon a wood platform or "pulpit," erected for the purpose, so that he might be more easily seen and heard. He opened the Book in the view of the people. That is something that we need to do today—open God's Word and give it a chance to do its powerful work. Out of respect for the Word of God the people arose and stood and listened attentively to the reading.

In all public worship God's Word should have the prominent place, and every part of the service should center in and around it. All ministers and

teachers are responsible for making the explanation of the Word so definite, plain, and clear that all, old and young, can understand. Failure on our part in this regard is inexcusable. It is our God-given task to let our hearers know and understand what God has spoken.

In that great service the reading of God's Word was the thing of supreme importance. In like manner, it should be considered the most important part of any religious service because God thus speaks to His people. Certainly what God says to men is infinitely more important than anything any man can say to others. So great was their interest in God's Word that they did not get tired, although the lesson lasted "from the morning until midday." They were attentive to the reading because they were interested in the message which it contained. It touched their daily lives. It was applicable to their needs, their welfare, their ideals, and their hopes. There was information—the facts were made known. There was instruction—the meaning of the facts was explained. There was illumination—the people understood clearly. There was inspiration—the teaching led to correct action.

#### The response to God's Word

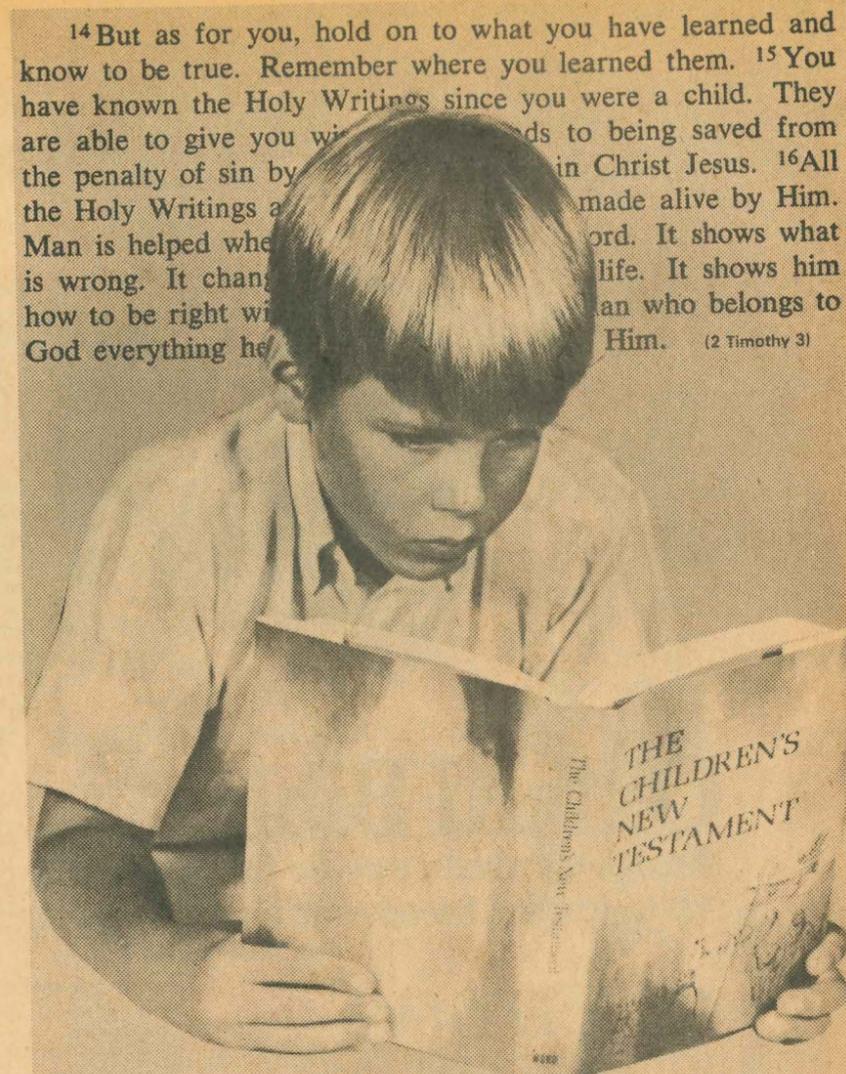
Such reading and teaching of God's Word certainly made a profound impression upon the reverent people, and they responded immediately to the reading and explanation thereof. Their response was characterized by conviction, repentance, rejoicing, and obedience.

The people saw that they had failed miserably in meeting the requirements which God had set forth. When they realized what God had commanded them to do and were convicted in their hearts that they had disobeyed and offended Him, they were grieved deeply and they wept bitterly. God's Word and the Holy Spirit caused them to realize the depth of sin to which they had gone, and convinced them of the fact that they were in danger of receiving the judgment of God.

Not only did the Law reveal to them the extent of their sins, but it also pointed them to God. Aware of the gulf between the requirements of God and their performances, they wept bitterly over their disobediences. After mourning over their sinfulness, they learned that genuine repentance would enable them to avert the wrath of God, which they were exceedingly anxious to do. He would forgive their sins provided they turned to Him in humble penitence and faith.

Upon their repentance toward God, they received the forgiveness of their sins, and began to rejoice in Him. The joy of the Lord always abounds in the hearts of those who truly repent toward God and exercise faith in Christ. Moreover, the people readily separated themselves from the world, dedicated themselves unto God, and rendered loving and obedient service for Him. How we need to follow their example!

<sup>14</sup>But as for you, hold on to what you have learned and know to be true. Remember where you learned them. <sup>15</sup>You have known the Holy Writings since you were a child. They are able to give you wisdom and lead to being saved from the penalty of sin by the grace of our Lord in Christ Jesus. <sup>16</sup>All the Holy Writings are made alive by Him. Man is helped when he reads the Word. It shows what is wrong. It changes our lives. It shows him how to be right with God. It shows him an who belongs to God everything he needs. (2 Timothy 3)



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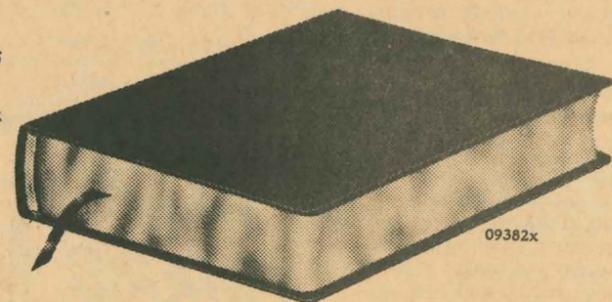
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WESTERN RECORDER

# Suicide Prompts Marketplace Ministry

Overwhelming marital problems drove her to suicide. From her tragedy has grown a unique ministry—chaplaincy in shopping centers.

A newspaper account of Margie's suicide began a flurry of activities for Chaplain George L. Colgin which has resulted in his new concept of missions. Margie, a waitress in the 57-store Thruway Shopping Center of Winston-Salem, North Carolina, had served the chaplain coffee each morning.

In a recent issue of *Guidepost Magazine*, Chaplain Colgin gave his reaction to Margie's death. "I was stung by the tragic irony of it. Here was I, an associate pastor at the Knollwood Baptist Church just across from . . . Thruway Shopping Center. . . She (Margie) didn't know God wanted to help her. I didn't know she needed him so desperately. I looked across at the big center, bustling with people. How many Margies were over there?"

Colgin shared his frustration with the director of the center's merchants association who later asked him to become chaplain. According to their agreement he would receive no pay but would be given a desk in the business office off

the main shopping area and a conference room in case private counseling was necessary. He would not represent any denomination.

"At first my phone was fairly silent," Colgin said in his article. "I began to wonder. Then the lid blew off. Maybe it took people a little time to get used to this new way of finding God's help."

Colgin now counsels about 30 persons a week; this 30 includes managers, shoppers and employees. He says that the largest number of counselees have marital problems; normal anxieties run a close second. Counselees range in age from 15-73.

Colgin counsels with a number of teenagers, many having been referred to him by juvenile authorities. The center has a serious shoplifting problem and too often teenagers are involved. Some parents even refer their children to the chaplain. The most common teenage problem is depression; several have attempted suicide. And there is the usual narcotics problem.

Colgin has ministered to many Knollwood Baptist Church members at the center who will not approach him at the church. "There is something about a

church and the role of the church that makes them repress," he said in an interview.

"They're so used to putting on their Sunday best." He gave the example of a female member who was having a sexual problem which she refused to discuss while they were in the church building.

Colgin's ministry is now four years old. Other shopping centers have followed Thruway's lead and are employing chaplains on a voluntary basis.

A group of North Carolina clergymen held worship services on the parking lot of a center this past summer; the money received helped to establish a chaplaincy at the center. Some centers are even establishing "information booths" for new persons in the city.

"This is an unusual place for a ministry," Colgin says. "Once I got outside the church, the people started using my services. When you go into a shopping center, the world comes to you. You see people from all walks of life. People have found Christ in a meaningful way."

The chaplain admits that his frustrations are many and his responsibility heavy. But he plans, for now, to continue his dual ministry—in his church and at the center—because, "I still have a dream that the church will see this as a new concept of missions, that it will feel free to add a man to do this and feel that he doesn't have to fatten their church budget and add members. That's my dream. I don't think the church has much time to make the decision."

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