

My will Be Done

JANUARY - MAKE YOUR WILL MONTH

Broken bones, internal injuries—he was in critical condition for several weeks, a long recovery with time to think




WESTERN RECORDER
JANUARY 17, 1970

Look again at the words on this page — “My Will Be Done.” A Will is a legal instrument that enables you to express “your will” with regards to your property and your children. No one can or will distribute your property as you would, but without a Will this must be done by the courts. It is much better for you to take care of this now. Examine your Will. Does it reflect God’s will, also? Contact your Baptist Foundation for assistance.

New Study Course Began January 1

The New Church Study Course which became effective January 1, 1970, will be devoted to studies for growing Christians as well as courses for training church leaders. Materials in both series will be designed for individual and class study.

A new credit system also became effective but book awards earned since October 1, 1965, and which have not yet been applied to a diploma or seal in the present course of study will still be usable.

The New Church Study Course is a result of more than three years of study for improvement. Some of the new features will be recordings, filmstrips, study guides, books and other media of learning. The basic entity will be thought of as a "course" rather than a

"book" and the term "category" will be replaced with "subject area".

Multiple credit will be given for a course on the basis of time and learning method employed. Credit also will be given in recognition for reading, receiving or listening to course materials without completing requirements for individual study credit and for work done in Southern Baptist Seminars and workshops.

The present essay-type questions will be replaced with short answer tests for those who wish credit.

A special recognition system for children will be provided. Various length units will be provided for Children and Preschoolers to give them additional opportunities for foundational learning.

In Memoriam

Laura Lue Claypool, the 10-year-old daughter of Mr. and Mrs. John R. Claypool, died Saturday, January 10, following a long battle with leukemia.

Claypool, pastor of the Crescent Hill Baptist Church, Louisville, is first vice president of the Kentucky Baptist Convention.

A memorial type service was held for the child Sunday morning at the Crescent Hill church. The funeral was Tuesday, January 13, at the church.

The family requested that expressions of sympathy take the form of contributions to the Blood Disease Clinic at

Children's Hospital in Louisville.

Harold Sanders, executive secretary treasurer of the Kentucky Baptist Convention, lost his brother Monday, January 5.

The late W. Jack Sanders died of a massive heart attack. Services were held Thursday in Versailles, Missouri, where the late Sanders made his home.

George Price, Sr., father of *Western Recorder* Business Manager George Price, Jr., died Thursday, January 8, at 3:50 p.m.

Price suffered a stroke during his sleep the previous day. Burial services took place January 10 in Kansas City, Kansas, where the elder Price made his home.

Price had recently returned to Kansas City after spending the Christmas season with his son in Middletown.

The stepmother of **Harold Purdy**, pastor of First Baptist Church, Madisonville, died January 6 in Madisonville. A memorial service was held there January 8 for Mrs. E. E. Purdy. Burial took place in Newcomerstown, Ohio, Saturday, January 10. She was 86.

DEVOTIONAL



Henry D. Johns
Oakland Avenue
Baptist Church,
Catlettsburg

By What Authority?

"By what authority doest thou these things?" — Luke 20:2

The religious leaders hurled this challenge at Jesus in defiance of his authority. Theirs was the established authority, grounded in custom and tradition, which Jesus threatened. A particular authority is not authentic by virtue of establishment but by being divine in source. Those who point to Jesus as a "revolutionary" to justify their disregard for established authority have no conception of divine authority. When someone insists on "doing his own thing" it may only mean that he is acting according to his own perverted judgment, rather than God's. The end result of such individual authority is anarchy and chaos. Each person looks to some authority by which he determines religious beliefs and moral standards. It is either the teaching of God, as revealed in Scripture, or a substitute.

A nation cannot survive without civil authority. Neither the nation, nor the home can survive without parental authority. Unfortunately, the expression, "law and order" have been prostituted to connote oppression and brutality. Both James and Paul looked upon civil authority as being derived ultimately from God. Jesus reminded Pilate, "Thou couldest have no power at all against me except it were given thee from above" (John 19:11). Paul urged, "Let every soul be subject unto the higher powers. For there is no power but of God. The powers that be are ordained of God" (Romans 13:1).

May we see a return to the Scripture as the authoritative Word of God.

National Council Makes Overture To Southern Baptists

The National Council of Churches of Christ General Assembly voted to ask its General Board to study a proposed plan to broaden its structure to include Southern Baptists, Roman Catholics, Pentecostals and other religious groups not now involved in the council.

The proposal was made in a major speech by R. H. Edwin Espy, general secretary of the National Council and an American Baptist layman.

If ultimately the National Council approves the restructure, it would radically change the nature of the National Council. Espy said that implementation might take three to five years.

Implementation would have to wait for formal approval not only by the National Council of Churches, but each of the religious groups asked to join the proposed new body. The Southern Baptist Convention has steadfastly refused to join the National Council, and most Baptist observers see little possibility of such in the future.

In a telephone interview with Baptist Press following the Council's triennial General Assembly, Espy said that he envisioned emphasis of the new proposed council to be on "fellowship, communication and dialogue" rather than creation of a super-church ecumenical organization.

"My real concern is for communication and dialogue and fellowship and understanding and collaboration," Espy said in the interview. "As such, it would become more natural for a religious group not now in the NCC to consider membership."

He added that his hope is that a broader more inclusive body would make it easier for non-council members to become involved in the ecumenical movement, but said it was not a ploy to increase membership in the council.

On the final day of the General Assembly meeting, the delegates adopted a resolution authorizing its General Board to explore the possibility of the Espy proposal for a broader, more inclusive fellowship.

The Council also for the first time elected a former Southern Baptist Convention President as one of its vice presidents at large.

Brooks Hays, former Arkansas congressman and currently director of the Center for Ecumenical Studies at Wake Forest University, Winston-Salem, North Carolina, was named one of 20 vice presidents at large. Hays was president of the SBC from 1958-60.

Espy said in an interview he had not discussed his plan to restructure the Council with Hays or any other Southern Baptist leader; nor had he or any other council official approached any leader of non-council denominations concerning the proposal officially.

"We'll have to approach that very carefully," Espy said, "and only after the General Board gives its official authorization. We don't want to press this in any official way at this time."

Espy said that he envisioned a "general ecumenical council" that would be open to "churches, their agencies, and para-ecclesiastical groups of various sorts."

He explained that the new body would still be comprised of the "top ecclesiastical bodies" of the various denominations, but would also consist of "autonomous units" committed to such specific tasks as education programs, social action, theological matters, worship and liturgy and communication.

Espy pointed out that the proposed new council would have no authority to enforce priorities except in broad policy terms, and that the annual meeting of the board would only make those decisions which reflected agreement of the constituents.

There presently are 33 Protestant and Orthodox church groups, with a total membership of 38.6 million. Catholics, Southern Baptists, and Missouri Synod

Lutherans are the largest denominations not now affiliated with the present Council.

Religious News Service reported that the Espy plan plainly set forth the concern of the Council that wider ecumenical contact be established with conservative Protestants who have sometimes found the National Council too liberal.

Espy said there would be room for organizations such as the American Bible Society, the YMCA and YWCA, Protestant and Catholic college councils, the Southern Christian Leadership Conference, and other such "para-ecclesiastical groups."

In his speech, Espy called his plan a "radical conciliar theory," and referred to it as a 'United Nations umbrella' for a wide diversity of mission now related to fragmented boards and agencies."

There was not immediate response from Southern Baptist Convention leaders, since no official or informal contact had been made with them by National Council leaders concerning the proposal. (BP)

You Need A Will!

"All to mother."

These three words constitute the shortest will on record. The longest will consisted of four volumes of almost 96,000 words.

Whether yours is long or short — you need a will! A Christian should be concerned with how his money and property continue to work for the Lord when he is gone. A Christian should have a will and his will should reflect the will of God! The underlying biblical principle for Christian stewardship is that "everyone of us shall give account of himself to God" (Romans 14:12). We are accountable to God for our time (Matthew 20:6), actions (I Samuel 2:3), and words (Matthew 12:36).

And, of course, we are accountable to God for our possessions. Stewardship of possessions involves much more, however, than the amount of money we drop into the offering plate on Sunday.

We are accountable to God for how we earn money, our attitude toward money, the giving of self before substance, the motive for giving, the amount we give, what we do with what is left, and how we leave our money when we die. We are accountable for our possessions in life and in death "for whether we live, we live unto the Lord, and whether we die, we die unto the Lord" (Romans 14:7-8).

If one leaves no will, his property is disposed of according to the laws of descent and distribution for the state in which he resides. These laws usually call for one's estate to pass down, up, and sideways. It passes down to one's wife and children, up to his parents (if he has no wife and children), or sideways to brothers, sisters, uncles, aunts, nieces, and nephews if no parents survive.

Many have forced their wife and family into many long weeks of unnecessary agony by not having a will. In some cases, the wife has not been able to draw money from the bank account to pay hospital and funeral expenses.

"If you want to do a disservice to your family, your church, and your denomination, die without a will!" These blunt words of an experienced estate counselor should be taken seriously by every Southern Baptist.

What's the first step? Write Grady Randolph, your Kentucky Baptist Foundation Secretary, for free literature and counsel on wills and living trusts.

Information concerning a wills and trusts emphasis in your church is available from the Stewardship Commission of the Southern Baptist Convention (460 James Robertson Parkway, Nashville, Tennessee 37219).

Calendar

January

- 19—Missionaries' Meeting — Louisville
- 19-21—State Evangelistic Conference — Walnut Street, Louisville
- 23-25—Campus Ministers' Seminar — Cedarmore
- 25—Baptist Men's Day
- 27—State Vacation Bible School Clinic — First, Madisonville
- 29—State Vacation Bible School Clinic — Calvary, Lexington

February

- 1—Baptist World Alliance Sunday
- 2-6—Conferences on Race Relations
- 8—Race Relations Sunday
- 8-14—YWA Focus Week
- 13-15—International Students Conference — Mammoth Cave
- 15—Christian Education Sunday
- 20—Adult Music Festival — Louisville
- 23-24—Eastern "Shaping the '70's" Conference — Cedarmore
- 27-28—Western "Shaping the '70's" Conference — Bowling Green

WESTERN RECORDER

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

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The Tragedy Of Judicial Leniency

The senseless, diabolical, cold blooded slaying of two Louisville policemen and the serious wounding of two more by store bandits should stir all respectable citizens to the point of demanding changes which might prevent such maniacal acts. Righteous indignation is in order and the tragedy of the murders will be compounded if it only stirs emotions for a while without bringing about demanded changes.

Righteous indignation should first be directed to the kind of society which produces such demented criminals. No doubt we are all responsible in part for the environment which helped produce them. At the same time no sins of society can justify such cold blooded acts on the part of any persons. There is too much tendency today to excuse people for their behavior because of the adverse surroundings of their lives. It should be remembered that under the same unfavorable conditions many people grow up to be honorable and law abiding citizens.

More righteous indignation should be directed to our legal and judicial systems which allow such characters to run loose. One of the bandits was out on bond having already been convicted for another murder and the other three men arrested were also out on bond awaiting trial for charges of armed robbery and other crimes. Why should such convicted criminals and others awaiting trial on serious charges be loose at all?

The court officials responsible for fixing bond and allowing such criminals freedom must bear their part of the blame. Leniency is in order in some cases but hardly in the case of such dangerous criminals. Maybe

those responsible for freeing such persons should also be made responsible for apprehending them in their next crime.

Laxity is the order of the day in every realm and the harvest is evident on every side. Nowhere are the fruits of laxity more disastrous than in the realm of law breaking. Unless more stiffness in penalties for law violation and promptness in punishment can be restored, anarchy is in prospect. Too many citizens are already arming themselves in order to defend themselves against wholesale lawlessness.

No doubt police brutality does occur sometimes and this should never be condoned. At the same time it is a wonder law enforcement officials are not more brutal in light of what they are subjected to and in light of the leniency of the courts.

Those who have declared war on policemen deserve no mercy. Those who rob others at gunpoint are asking to be shot and when caught should pay the full penalty for their crimes and that without delay.

It's an awful way for the new year to begin for the loved ones of the slain and wounded policemen. Our sympathy and prayers are not enough. These courageous men will have died in vain unless changes are made to avert so far as possible another such tragedy.

We should not only support but demand whatever legislation is needed for judicial reform. We should also support our police in enforcement of law and require public officials to live up to their pledge to preserve law and order.

Better Never To Crack The Door

History teaches that once the door is cracked, it almost always is pushed wide open and what was once a trickle through the door becomes a flood. This is one of the greatest dangers of the proposed legislation for the use of state funds for support of parochial elementary and secondary schools in Kentucky.

The plan is to supplement the salaries of parochial teachers of non-religious subjects with state

funds. It is being presented to the General Assembly by the Kentucky Catholic Conference and it sounds safe and inexpensive the way it is presented. Catholic officials say it would cost the state only two-and-a-half to three million dollars a year for the next two years.

The money would be used to pay up to 70% of the salaries of lay teachers in parochial schools who

teach only non-religious subjects. Further safeguards would require that no religious symbols could appear on classroom walls, the textbooks used must be approved by the state Board of Education, the subject matter and course content must be approved by the state Department of Education and the teachers must have the same full state certification required for teachers in public schools.

All these safeguards sound good and they tend to lull Kentucky citizens to sleep while a major catastrophe takes place. Really there are no safeguards as to the cost of such a plan. The low estimates of Catholic educators could turn out like a lot of other estimates these days. These advocates of state aid to their schools base their low estimates on the fact that many teachers in parochial schools now are not state certified and therefore could not qualify for the salary supplements. But what about when all these teachers become certified? It is admitted the plan then would cost twice as much.

But the real danger is not in this first proposal whatever its ultimate cost. The danger is in letting down the wall and in establishing a precedent which would likely forever destroy the important prohibition of public funds for religious purposes and would lead to complete state financing of parochial schools.

Make no doubt about it. The ultimate goal of ad-

vocates of state funds to church schools is not merely limited help but complete underwriting of their educational system. They are beginning with a small request because it has the best chance for acceptance. Once this is granted, what is to keep them from seeking full salaries for their teachers instead of salary supplements? And once they receive teachers' salaries, why not go for construction funds and every other school expense?

What is really at stake is whether we will maintain the historic practice of supporting only one school system with tax funds or whether we will abandon this proven plan of supporting only public schools for tax support of a multiple school system.

We had better think a long time before we depart from the sound educational policy under which we have provided American youth with the best education opportunities in the world. This policy supports an adequate, quality education to all citizens at public expense through public agencies. Basic in this concept is the view that public funds should be expended for public purposes through public agencies and under public administration. This policy also recognizes the right of private groups to provide education for their own constituents, for their specialized purposes, but not at public expense.

Let us not be deceived by the gentle breeze that first comes through the cracked door. Behind the door awaits a Pandora box of troubles.

BAPTIST FORUM



REACTION TO PASTOR'S FIRING

Dear Editor:

That J. Wesley Shipp was fired as pastor of the Ridgecrest Baptist church was not very surprising, but it is none the less distressing to me. Baptist creed and doctrine does not mention racial segregation, but I am beginning to see that the word *Southern* in Southern Baptist means *Whitey*. The Jews I have met from Israel cause me to think that Jesus, although not negroid, had too dark a skin to be accepted by many Southern Baptist deacons.

My father was a foreign missionary with the Southern Baptist convention for 47 years. When I lived with him I do not recall any church he worked with in the foreign fields that was either pure white or pure black. These churches were sponsored and my father's salary was from the same sort of people who make up congregations like the Ridgecrest Baptist church.

We are saved by grace, after confessing our sins, and baptized; but are we

not expected to live as Christians with "love thy neighbor as thyself" included? Does a man truly repent if he continues the sin of despising and rejecting his fellow man? This life is a sort of rehearsal for eternal life. Do we Southern Baptists expect God's heaven to be segregated? For that matter, Hell is not segregated, either.

Campbellsville, Ky. Robert G. Stapp

SOURCE OF KANSAS AID

Dear Editor:

At the December meeting of the State Executive Board of the Kentucky Baptist Convention, the Board approved a \$10,000 a year appropriation for the next five years (a total of \$50,000) to help the financially bankrupt Kansas Convention of Southern Baptists.

The Finance Committee recommended that the appropriation would be made from the W.M.U. State Mission Offering given annually for helping struggling Kentucky churches with building programs.

In view of the fact that the State Mission Offering is received as a designated offering to be used in Kentucky, the following motion was passed:

"That the Daviess-McLean Executive Board go on record as being in opposition to this appropriation being taken from designated State Mission Funds; and that a copy of this motion be sent to the President of our Kentucky Baptist Convention, the President of the Woman's Missionary Union of Kentucky, the Chairman of the Finance Committee of the Executive Board, and the *Western Recorder*; this, however, does not indicate that the Daviess-McLean Executive Board wants the Kentucky Baptist Convention to disregard any help to the Kansas Baptist Convention." Owensboro, Ky. Al Robison, Moderator

UNSIGNED ARTICLES

Dear Editor:

On page 13 of the January 3, 1970 issue of the *Western Recorder*, a pledge was made. It was a tersely worded commentary that may have capsuled Editor Daley's fine resolution on the editorial page. It said simply: "*Western Recorder*

(Continued on page 14)

SBC Giving Meets Operating Budget

The Southern Baptist Convention ended 1969 with Cooperative Program unified budget contributions of \$27,433,440 — surpassing the operating budget and paying all of the capital needs held over from 1968, but still about \$650,000 short of the 1969 capital needs.

The \$27.4 million did provide \$149,891 of the \$800,000 approved capital needs (building construction) allocation, but the amount was \$650,109 short of the funds required to meet the total 1969 SBC budget of \$28,083,549.

Though the amount was short of the total budget needs, Cooperative Program contributions for 1969 exceeded the 1968 gifts by \$1,455,970, or 5.6 percent. Comparatively, during 1968 the percentage of increase over 1967 gifts was only 3.21 percent.

Porter W. Routh, executive secretary of the SBC Executive Committee, said here he felt the 5.6 percent increase was

significant, and noted "continued confidence in the Cooperative Program" by Baptists throughout the nation. Routh's office receives and channels the contributions to the 19 SBC agencies receiving the funds.

"We are grateful that increases in Cooperative Program funds from 25 of the 31 state conventions made it possible to report a 5.6 percent increase over 1968," Routh said.

"We must have a six percent increase in 1970 if we are to pay the operating funds voted for 1970, the \$650,109 due on 1969 capital funds, and the \$1,050,000 already voted by the SBC for capital funds for the agencies in 1970," Routh added.

"We join with all Baptists in praying that these greatly needed resources might be provided in this first year of the new decade," he said. (BP)

NBC Features Baptist-Jewish Dialogue

Conversations between Baptist and Jewish leaders will be featured during the four January "Faith In Action" radio programs carried each Sunday by the National Broadcasting Co.

In the first of the Sunday NBC network programs, Joseph R. Estes of the Southern Baptist Home Mission Board's department of work with non-evangelicals and Rabbi Marc H. Tanenbaum of the American Jewish Committee discuss the Jewish-Baptist Scholars Conference held in Louisville last August.

The last three programs revolve

around the final session of the conference, which related to "religion and social responsibility." They consist of excerpts from speeches made at the conference, as well as introductions and discussions by Estes and Rabbi Tanenbaum.

The series, a cooperative production of NBC and the Southern Baptist Radio and Television Commission reflects progress made at the conference by representatives of the two religious groups, both with strong moral beliefs, toward agreement on areas in which they can work together. (BP)



CUMBERLAND GETS ROPER GRANT—Charles Lee, general manager of the Williamsburg operation of the Roper Corporation, is shown presenting a \$1,000 check from the Roper Foundation to Dr. J. M. Boswell, right, president of Cumberland College. Dr. Boswell said the money would be used in Cumberland's building program.



"Christ in Youth"—our hope

Paul said, "Christ in you, God's hope of glory." To us this means that God's hope of glorifying Himself now that Christ is not in the flesh, is for him to be in his people, doing the will of God — glorifying God, revealing His love and character to men.

We want to narrow it down for our out-going generation: it is "Christ in YOUTH" that brings hope to Christian parents and leaders today. We count on God speaking to, Christ living in, and the Spirit using our youth to glorify God in His church tomorrow!

Mission '70 a promise

If you had your doubts about the future of Christian youth, you should have gone to Atlanta, Georgia, December 28-31 for Mission '70! 4,500 Baptists — mostly youth, with a sprinkling of leaders of youth, met for four of the most revealing and meaningful days that most of us have ever known. It was my privilege to share in most of it. I was challenged, encouraged, inspired. My hope, my faith, and my love were renewed.

The morning program was unstructured, leaderless (apparently) groups and larger clusters of given groups. Here the "spirit moved" the discussion, the sharing, the dialogue along. The technique was strange to some — more like the Quaker meeting. But it grew on one. Before long people were deeply involved, relating to one another, sharing hopes and fears.

The afternoon was open for exhibits or for actual work in the ghettos of Atlanta. This was the new "involved generation" that did not mind getting its hands dirty, gathering litter, sharing concern. This afternoon work by several hundred youth made national TV news.

The night sessions were full of music, drama, and usually a great challenging message from youth-relating speaker. The final climax on Wednesday lasted until about 1:30 AM! Music, drama, a call to commitment to church-related vocations when hundreds volunteered to join the Labor Force, then music, the Hallelujah Chorus, then sharing. The final Conference hymn was the highest peak: *here is my life!*

I hope you get a full report from someone. This can only whet your desire at most. I am not the same man after Mission '70. I have great hope for our youth — our Baptist and Christian youth.—Harold Sanders

Staff Changes

Maurice Barnes Resigns Fourth Street, Louisville

Maurice Barnes left Fourth Avenue Baptist Church, Louisville, to begin serving the Manchester Baptist Church, Booneville Association, as pastor on January 12, 1970. His address will be 214 Second Street, Manchester 40962.

On December 1, 1969, Larry Birkhead assumed the duties as pastor of the Sorgho Baptist Church in the Daviess-McLean Association. Formerly, he had served as pastor of the Mt. Vernon Baptist Church in the same association.

Birkhead is a native of Philpot in Daviess County and is a 1963 graduate of Western Kentucky University. In 1968, he received the Master of Divinity degree from Southern Seminary.

William R. Bradshaw left the Calvary Baptist Church, Pulaski Association, to become pastor of Cedar Point Baptist Church in the same association.

Gordon Chaney resigned the Pilot Baptist Church, Lincoln County Association, to become pastor of the Pleasant Run Baptist Church in South District Association.

David R. Dean has resigned his position as pastor of Sulphur Spring Baptist Church, Franklin, Kentucky, where he has been pastor for two-and-a-half years. He has been active in the local Franklin Ministerial Fellowship and is serving a second term as moderator of the Simpson Baptist Association.

The Deans moved in mid-January to Fairfield, Illinois, where he became pastor of the First Baptist Church. He succeeded another former Kentucky pastor, Bradford Curry.

James Dean resigned the Big Willard Baptist Church in Three Forks Association.

Pat Dobbs of Tateville is the new pastor of Quinton Baptist Church in Pulaski Association.

Jack E. Edwards was ordained to the gospel ministry by the Ashland Baptist Church on December 2, 1969. He is the pastor of Highlands Baptist Church, Lexington, in Elkhorn Association.

Edwards is a senior at the Lexington Baptist College.

James Hamblin resigned the Hardburly Baptist Church in Three Forks Association to become pastor of the Airport Gardens Church in the same association.

Norris Hawkins of Winchester is the new pastor of Ephesus Baptist Church in Boone's Creek Association. He came to Ephesus Church from Toledo, Ohio.

Charlie Keith of Whitley City resigned the Marshes Siding Baptist Church in McCreary County Association to accept the pastorate of Flat Rock Baptist Church in Pulaski Association.

Harry Kidwell is the new pastor of Callihan Baptist Church in Lynn Camp Association.

Ralph Leach resigned from the pastorate of the Cedar Gap Baptist Church in Campbell County Association. He is now pastor of Crouches Creek Baptist Church in South Union Association.

O. Afton Linger, Milton, West Virginia, has joined the faculty of the Fruitland Baptist Bible Institute, Hendersonville, North Carolina.

Linger is a graduate of Georgetown College and Southern Baptist Theological Seminary. Earlier in his ministry he served as pastor of the Beechland Baptist Church, Louisville, and the First Baptist Church, Corbin.

Howard V. Pendley, Jr., is the new pastor of Sparta Baptist Church in Owen County Association.

He is a native of Atlanta, Georgia. A 1969 graduate of Samford University, Pendley is now a first year student at Southern Seminary.

Charles C. Porter, former pastor of the First Baptist Church, Leitchfield, has retired from the Air Force chaplaincy and now lives at 3365 Bellefonte Drive, Lexington, Kentucky. Porter is a graduate of Mercer University and the Southern Seminary and is now available for supply preaching, evangelistic and interim work.

Truman Porter came from Portland, Tennessee, to accept the pastorate of New Middle Fork Baptist Church in Allen Association.

Baxter Powell, Jr., formerly of Adolphus, Kentucky, is now the pastor of Harmony Baptist Church in Allen Association.

James Thomas Randall is the new pastor of Grace Baptist Church in Bracken Association. He is a native of Georgia. He is a 1969 graduate of Mississippi College with a B.A. degree and is at present a first year student at Southern Seminary, Louisville.

Wert Renfro is the new pastor of Browders Chapel Baptist Church in Liberty Association.

Virgil Richardson resigned the pastorate of Rector's Flat Baptist Church in Wayne County Association.

Randel Ritchie, his wife and two sons moved into the parsonage at Kenton Baptist Church, Northern Kentucky Association, on November 18, 1969. Ritchie accepted the call to be their pastor while serving at the Butler Baptist Church in Union Association.

Previous pastorates of Ritchie include Marrowbone Baptist Church in Pike County, Oakwood Avenue Baptist Church at Cynthiana and First Baptist Church in Lewisburg, Ohio.

Ritchie attended Georgetown College and Southern Seminary, Louisville.

C. Wilton Shelton, Jr., became full-time minister of music at First Baptist

Church, Ludlow, on November 30, 1969. He will initiate the graded choir program among his first responsibilities.

Shelton is a native of Boynton Beach, Florida, and a graduate of Stetson University, DeLand, Florida. He also is a graduate of Southern Baptist Theological Seminary, Louisville, earning his degrees in church music and religious education.

Shelton has served the Wallace Memorial Baptist Church, Knoxville, Tennessee, and Calvary Baptist Church, Charleston, West Virginia.

Shelton and his wife, Joyce, have a son, Craig Warren.

Mrs. Tony Romeo has been added to the church staff of Hillvue Heights Baptist Church, Bowling Green, Kentucky.



Her outreach ministry will be centered in three different areas of work: (1) visiting newcomers to Bowling Green with a presentation of the challenge Hillvue Heights Church has for those desiring a place of service; (2) trying to strengthen the spiritual needs of College students by directing them to the ministry of the church; (3) serving as staff soloist in the church.

Sabra Romeo is the wife of Tony Romeo, Baptist Campus Minister at Western Kentucky University.

Hillvue Heights is in Warren Association and C. Wyman Copass is the pastor of the church.

Kenneth Slagel is the new pastor of Rector's Flat Baptist Church in Wayne County Association.

Terrell Lynn Walker resigned the pastorate of Spring Hill Baptist Church in West Kentucky Association to accept the pastorate of Melber Baptist Church in Graves Association.

Joe Wells resigned the pastorate of Acorn Baptist Church in Pulaski Association to accept the pastorate of Mt. Victory, First Baptist Church in Pulaski Association.

Dewitt Williams resigned the Dwarf Ritchie Memorial Baptist Church in Three Forks Association.

Tommie Wright is the new pastor at Fleming Baptist Church in Pine Mountain Association. He left the Thompsonville Baptist Church pastorate after serving there for almost three years to accept his new duties at Fleming. The Thompsonville Church is in Central Baptist Association.

George Yates resigned Old Bethel Baptist Church in Ohio Valley Association.

Chatham Heads Fund Drive, Cumberland Singers Featured

Donald Chatham, a Shelbyville physician has been named National Chairman of Georgetown College's thirteenth annual fund. He succeeds State Senator Carroll Hubbard of Mayfield, who was chairman of the two previous funds.



D. Chatham

The new chairman is a 1948 graduate of Georgetown. He has been active in alumni affairs since 1957 when he was named to the Alumni Advisory Board. He served two terms as president of the Georgetown Alumni Association from 1961-65.

Lt. Colonel Charles C. Porter, who recently retired as chaplain in the United States Air Force after 20 years of service, was awarded a special certificate of appreciation Sunday, January 11.

Making the presentation was George Cummins, director of the chaplain commission of the Home Mission Board. Porter and his family are members of Immanuel Baptist Church in Lexington, where the presentation took place.

King's Baptist Church, Taylorsville, is now debt free. A payment of \$1,636.81 made in December erased the church's debt on its building and parsonage. The church building was erected in 1958. The parsonage was built in 1964. Both buildings were paid off ahead of the original schedule for the church building alone. Walter E. Bryant is pastor of the church.

J. Frank Kirby, chairman of the board of deacons at the Olive Hill Baptist Church, Greenup Association, for over 40 years, died at the age of 81. Although not a charter member, he did join the church in the first year of its existence.



J. F. Kirby service as Sunday School Superintendent, church clerk and chairman of deacons.

Roger Smith, assistant to the secretary of the Foreign Mission Board, spoke at the First Baptist Church of Ashland, Sunday, December 7. Smith has been with the board for 15 years.

William A. Vessels, assistant professor of music at Georgetown College, attended the 25th Silver Jubilee National Convention of the National Association of Teachers of Singing in Cleveland, Ohio, December 27-30.

Cumberland College Madrigal Singers were featured Sunday, December 21, on two area television channels. The 30-minute presentation was aired over channel 10 in Knoxville, Tennessee, and channel 18 in Lexington, Kentucky. Fred Routh, coordinator of counseling at the college served as narrator.

In 1790, the Indian Creek Baptist Church was built in Union Association on land donated by a Revolutionary War soldier. The building was constructed of oak logs, put together with wooden pins and a plank roof. The building is still standing and is reputed to be the oldest church building east of the Mississippi River in continuous use.

The five remaining members of the congregation have donated the church to the association. W. L. Crumpler, associational missionary, says the association plans to maintain the building and use it as a rally place for associational meetings.

The Petrey Memorial Baptist Church in Hazard has passed resolutions disapproving the sale of pornographic lit-

erature on the newsstands of Hazard and calling upon dealers to remove indecent magazines from their shelves. The Petrey Memorial pastor is W. M. Averett.

New Cypress Missionary Baptist Church, Greenville, recently adopted a resolution opposing the ordination of women to the office of deacon.

Leo Eddleman, former president of Georgetown College and now president of New Orleans Seminary, spoke at the First Baptist Church, Henderson, during the morning service, Sunday, December 14.

Ohio River Association of Baptists recently adopted a resolution expressing opposition to the use of public or state funds for the support of "any religious institution, whether school or other."

Little Bethel Baptist Association, embracing 45 churches with approximately 9,000 members in the Madisonville, Dawson Springs, Providence area, has gone on record opposing any use of tax money for sectarian schools. The action is taken in view of the expected request to the Kentucky General Assembly for public money in support of parochial schools and notification of the action has been sent to state senators and congressmen.

From the Fields

Allen Accepts Radio-TV Post

J. P. Allen has resigned as pastor of the 5,000-member Broadway Baptist Church to become director of audience response for the Southern Baptist Radio and Television Commission, effective December 28.

Allen, 57, told church members he had planned to remain at the church for only two more years because he felt he should retire from the pastorate at age 60. The opportunity to accept the newly-created position with the Radio and Television Commission prompted him to leave earlier than planned, Allen explained. Also, he wanted to be relieved of the pressure involved in being a pastor.

In his new post, Allen will be responsible for directing and overseeing the religious content of the commission's radio and television programs and supervising the agency's mail follow-up program.

Allen holds a bachelor's degree in Spanish and history from Louisiana College and a master's of theology and a Ph.D. from Southern Baptist Theological

Seminary, Louisville. He entered the ministry in 1937 in Clay, Kentucky, and also held pastorates in Newport, Tennessee; Bristol, Virginia-Tennessee; and Charlottesville, Virginia. (BP)

John M. Tubbs has been elected as director of the education division of the newly formed Baptist Convention of New York. Tubbs formerly served as secretary of Training Union with the Virginia convention and for the last nine years has been secretary of the department of Sunday School and Church Building with the Baptist Convention of Maryland. Offices of the Baptist Convention of New York are in Syracuse.

Dr. M. E. Delgado of Winston Salem, North Carolina, died on December 18, 1969. He was a graduate of Southern Baptist Theological Seminary, Louisville, and a teacher at Wake Forest University for nearly 25 years.

Dr. Delgado is survived by his wife, the former Nelle Smith. He was a son-in-law of Dr. and Mrs. T. E. Smith of Louisville.



HELLO WORLD! An original folk musical rocked the 4,500 participants at Mission 70 in Atlanta, demonstrating with contemporary music, choreography and projection screens the opportunities for radical commitment in the seventies. The musical, especially commissioned for Mission 70, was directed by actor-director Ragan Courtney and the lyrics were written by Courtney and Betty Jo Crum of the Woman's Missionary Union. Composer Buryl Red of Holt, Rinehart and Winston Publishers, wrote the score. The Houston Baptist College choir performed, accompanied by the Baylor University Lab Band.

Mission 70 Sets Swinging Pace

Mission 70 set new precedent for big Baptist meeting shattering old stereotypes with swinging stage production, original musical scores and dialogue sessions that sapped the gap between students and "church workers."

The appeal for commitment to church-related vocations thundered through on a rock beat and flashed out in imaginative dramatics before it was finally articulated on closing night by Evangelism Leader Kenneth Chafin.

"I believe it is possible," Chafin said to the 4,200 participants in the Southern Baptist Conference, "to dream the impossible dream of the man of La Mancha and still sit down in a committee and fight for what you think is right."

Just before the commitment service began, a bi-racial committee reported out four statements, one of which deplored a reported discrimination incident regarding the housing of black students by local churches.

Another major statement was labeled "here we stand: Mission 70." It called for commitment to minister to physical as well as spiritual needs, to be involved in the struggle for universal peace, to acknowledge responsibility for dealing with problems of over-population and pollution, and "to join us in total dedication to Christ's doctrine of love in action."

Other statements approved nearly unanimously concerned the request that "here we stand: Mission 70" be communicated to policy-making boards of the convention; the idea of a nationwide Baptist youth conference; the appointment of young people to conven-

tion boards and committees; student representation in the planning of student work; a letter writing drive to communicate the support of the Mission 70 concept to denominational leaders; the encouraging of local churches to send youth messengers to the SBC; and the request that Mission 70 participants seek opportunities to address local churches about the conference.

The Mission 70 format, which seemed to be accepted so enthusiastically, involved morning sessions broken down into seven downtown or near-downtown churches; the afternoon exhibit, dialogue and work project time; and then elaborate evening sessions with all conferees at the Atlanta Civic Center.

Outbursts of laughter and applause when the dramatics took digs at the church indicated some frustrations about "church work."

Black Pastor Bill Lawson of Houston cautioned the audience:

"The church is in the hands of something bigger than itself. I don't believe that God is just a bunch of people together. I believe God is holding the church like a chicken by the neck, and he's shaking the dickens out of it.

"I think he'll shake off some of our material possession, I think he'll shake off some of our doctrines. But there will still be the church."

Affirming that churches often have enclaves turned in on themselves, Lawson said: "Rummaging through the trash of the sixties is okay, provided you are looking for something usable for the seventies. I never saw anyone rummaging through trash who wasn't looking for something useful." (BP)

Students Reflect Confidence, Hope

There is confidence and hope on the other side of the generation gap.

More than 4,200 students and other young adults verbalized how it is with them during dialogues, discussions, and cluster groups during the Mission 70 CLN Conference in December.

"I consider Mission 70 to be a source of many solutions to the problems and needs of Missions in the 70's. All these ideas put together are bound to produce some great new ideas," David Bump, student at Carson-Newman College, Jefferson City, Tennessee, said.

"The real test of Mission 70's success will be determined by what happens and by what action is taken when it is over. I consider Mission 70 a great challenge, opportunity, and responsibility," Bump added.

"I was encouraged by the conference," Gary Morgan, student, Berea College, Berea, Kentucky, stated.

"I like the atmosphere of denominational leaders who are servants of Christ and not a group trying to use the church for their own popularity or success," he added.

"I like the 'new approach' that Mission 70 has presented toward a better witness for the now generation," Kay Hicks, student, North Texas State University, related.

"The only thing I disapprove of is the 'too much dancing' in Monday night's program. It is fine to feel the music and the beat, but a few persons seemed to put too much emphasis on the dancing and not the meaning that the group as a whole was trying to present," Miss Hicks added.

"I am confident that I can be used in the church," said Carl Whittimore, student, Belmont College, Nashville, Tennessee.

"I have learned that one does not have to be an image or play a role to fit into the ministry. Southern Baptists are not trying to find people that fit a preconceived idea of what a religious leader should be. Some are opening their eyes to reality," he added.

Mission 70 defied definition in the thoughts of most conferees.

The dominant attitude of the conference was that this is the beginning of something big, something real.

"Not nearly everything was done here—but a lot was. At least when you actually go into a ghetto, when you talk to people who can make things happen—and they listen to you—how could there be less than the beginning of something big," Vicki Stringfellow, a freshman from Florida, related.

The Mission 70 conference has been completed, but for Southern Baptist young people who were there, their Mission in the 70's has only begun. (BP)

Woman Serves Two Churches As Pastor

By Theo Sommerkamp

The congregation finishes its opening hymns, the ushers collect the morning offering, the Scripture selection is read. Now the pastor, wearing a clerical garment, rises.

Instead of launching into the sermon right away, the pastor sings a solo. Following the message, the pastor sings again before the Sunday morning benediction is pronounced.

A pastor singing a solo as an integral part of the Sunday morning worship service would startle some Baptists, but not in Sweden, where it's often done. Sometimes a pastor also plays a musical instrument while singing.

The clerical garment, acceptable to Baptists in Sweden as in numerous other areas, is equally unacceptable to another host of Baptists.

But there is one more distinctive aspect. The clerical garment is a knee-length black dress, its collar fringed in white. The voice belongs to a woman.

Merion Johansson is a pastor living in Avesta, 160 kilometers (100 miles) northwest of Stockholm. A year-round pastor in full charge of two small congregations, she considers herself "nothing extraordinary or unusual," "just an ordinary pastor doing the same thing that pastors everywhere are used to doing." She feels no prejudice from her congregations.

Wary of women pastors

Baptists, when looked at worldwide, are generally wary of women pastors. They listen eagerly to a woman missionary talk of her work in darkest Africa being blessed of God. They happily call a dynamic woman to challenge their young people . . . under male pastoral supervision.

Such, in fact, is the case within the world's largest Baptist group, the Southern Baptist Convention in the United States. Women can lead other women, they can teach Sunday School, they can even speak in the pulpit — but infrequently in special services stressing missions or social service or women's activities. They may also edit some denominational magazines. But to be ordained as pastors and evangelists? No.

A bit of negative reaction was created a few years ago when a Southern Baptist seminary professor took part in the ordination service for a woman student — who took a position in the American Baptist Convention, which permits women ministers.

Although women have been accepted as pastors in England and Sweden, the thought of such might be just as unimaginable in Germany, or in Holland,

or in southern Europe as it is in the SBC. A student in the Baptist seminary in Rüslikon, Switzerland, hopes to become the first woman pastor in the Baptist Union of Norway.

Erik Rudén, general secretary of the Baptist Union of Sweden, said the churches have used women evangelists "since the beginning of the century. This helped change the attitude toward women. At first, they were ordained as missionaries, then later as ministers," he continued.

Not unbiblical

He does not believe the Bible outlaws women pastors. Well acquainted with passages, particularly quoting Paul, which are used by opponents of women ministers, Rudén says, "I personally cannot see any objection from the New Testament point of view.

"Paul says what a good work certain women are doing. Women were the first to declare that Christ had risen. So it would not be improper for them to proclaim it today," he adds.

(A study made by the Baptist Union of Great Britain and Ireland said essentially the same. It concluded: "The New Testament does not yield a biblical basis for either the acceptance or rejection of the ordination of women.")

"Cultural upbringing is the cause of hesitancy to have women as pastors. It is less on a biblical basis than on a non-theological factor such as tradition," according to Rudén. "The only slight objection is that a woman might find the strain of pastoral work too hard." Women pastors are paid on the same salary basis as men in Sweden.

How does a single woman pastor handle marriage and family counseling? "I would like to compare it with other situations where I have little or no experience," Miss Johansson replies. "I don't know what it's like to be drunk," but that doesn't keep her from trying to counsel with an alcoholic.

Chairman of church federation

All other pastors in Avesta are men. However, she is chairman of the local church federation, which also demands time and effort.

After church on Sunday, she dons a street dress (preference often red) before leaving the building. She wears no earrings, bracelets, or necklace while preaching, although she does at other times. "I want to be listened to, not looked at," she says.

"I wouldn't have time to marry and have a family and still be a full-time pastor," she says. "I know God wants me where I am now."



Merion Johansson — a Baptist pastor

There are at least four full-time women pastors in the Baptist union, Rudén reports. Since there are 470 churches in the union, the pastorate is still male dominated.

One of the women pastors "has almost changed the neighborhood by the force of her personality," he says. She serves a 40-member church in a small community.

The Swedish union also has a woman pastor who is married and a mother. She does not devote full-time to the church. Her husband holds several key positions in the small congregation.

The Baptist Union further relies on about 25 women as reserve preachers. They supply pulpits when regular pastors are absent, but have outside occupations. Women evangelists are also active throughout Scandinavia, even where there are no women pastors.

Sven W. Svenson, layman professional journalist who edits the Baptist union weekly newspaper, says that "women pastors look at things from a more practical standpoint than men," that they have a "fresh outlook."

A considerable number of women pastors in the Swedish Lutheran state church seem unable to stand the strain for more than six or seven years, Svenson observes. They drop out of the ministry and go mostly into teaching.

Miss Johansson comments that Lutheran women pastors have faced "hard opposition" and pressure, much of it from their male colleagues. "We have nothing similar in the Baptist union," she adds. (EBPS)

Moratorium On Church School Aid Asked By A. U.

In view of the "serious constitutional issue" involved in current programs of federal aid to education, C. Stanley Lowell, associate director of Americans United and editor of *Church & State*, suggested to Rep. Roman C. Pucinski's subcommittee on education December 18 that "all legislation aiding church schools with public funds be held in abeyance until a determination of their constitutionality has been made by the Supreme Court." He informed the committee that several important cases relating to these issues were currently in litigation and would, in time, reach the Supreme Court.

When asked by Chairman Pucinski what could be done to assist the children in parochial schools where such institutions were having to close up because of inflationary costs, Mr. Lowell replied, "I think we have the solution to this problem in Mr. Perkins' bill, H.R. 517. This bill in Title II provides for aid to public schools in areas confronted with a large and sudden influx of students. This exactly describes the plight of the public schools in certain areas where Catholic school closings are suddenly

bringing large numbers of these children into the public system. Federal aid to such 'impacted areas' would be most helpful to the children involved. We at Americans United strongly support this kind of federal school aid."

Mr. Lowell was asked by the chairman whether he thought children in parochial schools could be constitutionally aided by vouchers applicable toward their tuition costs. He replied, "No, I don't. If the child or his parents receives a grant from the government, then hands it over to the priest who runs the schools, how is it any different from the government's giving it directly to the priest? If one is unconstitutional, so is the other."

Commenting on the program of government aid for "secular subjects" in parochial schools, Mr. Lowell said, "I don't think it makes any difference how the thing is billed, it's still aid to religion. If the church school has items A, B, C and D to finance, what difference does it make whether the government finances A or D? The money still flows into a school which is wholly owned, controlled and operated by

clerics and for the purposes of the church."

Mr. Lowell told the committee that "the Elementary and Secondary Education Act of 1965 has been administered in such a way as to channel federal funds directly into church schools . . . and, further, that the weight of federal spending is crushing the separation provisions in the constitutions and statutes of the states. Now the bills before you would have the effect of making permanent and substantially enlarging such aid. The question needs to be raised as to whether the country, for its own good, should move in this direction."

Sex Education Program Approved By CLC

The Southern Baptist Christian Life Commission voted to develop a sex education program to help Southern Baptist churches "present a sound biblical approach" on sex to their congregations.

The sex education program approved by the commission included five proposed plans. One authorized the production of sex education kit designed for local Baptist congregations outlining the biblical approach to sex.

The program also would include cooperation with the Baptist Sunday School Board in development of a graded sex education series of books for Southern Baptists, editing a book of sermons on the Christian understanding of sexuality, and dealing with Christianity and Sexuality at the 1970 summer Christian Life Commission conference at Ridgecrest Baptist Assembly.

The major staff work on both the sex education, pornography, and alcohol-drug education programs was assigned to Harry N. Hollis, the commission's director of special moral concerns, and former instructor in Christian ethics at Southern Seminary.

Hollis was requested to develop a critique of pornography from a legal, psychological, sociological and theological perspective prior to the 1970 meeting of the Southern Baptist Convention in Denver, and asked to develop an "action kit" for Baptist churches to help local churches and individuals deal with pornography.

In other action, the commission voted to prepare and mail out "action kits" to all pastors and denominational leaders on such issues as race, war, crime, urban crisis, community action, drugs, alcohol and pornography, in addition to the one on sex education. All such "action kits" production was contingent on availability of funds. (BP)

Church Tax Exemption Defended

Church claims for tax exemption of church property must be based on (1) religious liberty or (2) equality and equity, according to a policy statement adopted in Washington, D. C., by the Baptist Joint Committee on Public Affairs.

In its action, the committee made it clear that it was speaking only for itself and not for other Baptist bodies. However, the tax policy statement was referred to the Baptist conventions and conferences that sponsor the Baptist Joint Committee for study and response.

In addition to representatives of the Southern Baptist Convention, the Baptist Joint Committee is composed of members from the American Baptist Convention, the Baptist General Conference, the North American Baptist General Conference, Seventh Day Baptist General Conference, the Baptist Federation of Canada and two National Baptist conventions.

"Religious liberty does not demand," the committee declared, "the tax exemption of all church property and activity." However, it pointed out that the ability of government to tax "could at least hinder or prosper particular religious movements or manifestations."

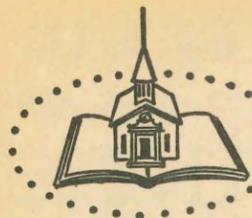
Consequently, the statement continued, "religious liberty requires that there be few hindrances on churches

as they attempt to achieve the purposes for which they have been organized and that whatever limits are imposed must be in the spirit of the First and Fourteenth Amendments" to the national constitution.

The committee further said that some church tax exemptions are hard to justify on the basis of religious liberty, although some of them might be justified on the basis of equality and equity. Among these the committee listed:

1. "Engaging in business projects unrelated to religious concerns, with income tax and property tax exemptions, in competition with private enterprise;
2. "Ownership of real property which produces income but which is not taxed for local governmental services;
3. "Claiming of tax exemption for property which is used for personal residence; and
4. "Long-term holding of real property on a tax exempt basis for capital gains."

Under the principle of "equality and equity" the committee said that "churches . . . should be given equality in tax privileges with other nonprofit organizations rendering the same social services to the community." As illustrations of such services the committee listed schools, children's homes, hospitals and pension boards. (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for January 25, 1970)



LIFE AND WORK SERIES

Salvation's Benefits

Romans 5:1-11

The way in which Christ saves sinners has never been set forth more gloriously or convincingly than in Paul's letter to the Romans. After emphasizing the need of justification because all are guilty sinners, Paul taught that faith in Christ is the condition of justification. Justification is the act of God declaring righteous those who trust in His Son for salvation.

Benefits of justification

1. Peace with God — For a creature to be in rebellion against his Creator is an appalling thing, but for him to be at peace with God means that he is in harmony with the divine will, and that is wonderful. Peace with God is an intelligent and calm sense of friendship and fellowship with Him. It means that God does not hold anything against the individual. Through Christ's death peace with God was made available to us. The sins which separated us from God have been blotted out and we have been reconciled to Him.

2. Access to God — Access to God is the continuing privilege of every child of God, regardless of his circumstances. A believer in Christ may "come boldly unto the throne of grace" and receives a royal welcome, as well as plenteous help. You have the right of access to God, but are you enjoying the use of this wonderful privilege?

3. The hope of glory — Complete triumph has not yet been experienced or obtained, but the believer in Christ has the assurance of one day being in the presence of God and being conformed to the image of Christ, that is, having a body like unto His glorious body. Surely this is a sufficient reason for great rejoicing. Even now the believer, who possesses this glorious hope, lives a life of rejoicing, or at least he should do so.

4. Exultation in trouble — Numerous things press upon the Christian, but Christ can enable him to conquer his trials and tribulations. When troubles and trials are met bravely and courageously, and in dependence on the divine strength, the Christian emerges purer, better and stronger than ever before.

Proof of God's love

It is a certainty that all men are sinners. They are sinners by birth. The Psalmist said, "Behold, I was shapen in iniquity and in sin did my mother conceive me." Men are sinners by choice. Even those who know many things about the will of God persist in disregarding it. Men are sinners by practice. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8).

It follows that those who are sinners by birth, choice, and practice are under condemnation. "He that believeth not is condemned already" (John 3:18). "He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

It is truly wonderful that God loved us. His love was so great and wide that it reached down to the most unworthy and sinful and transformed many of them from slaves of Satan into the children of God.

God's love is unmerited, unchanging, unailing and unexpressible. It is infinite, incomparable, inexpressible, incomprehensible, immeasurable, inexhaustible

INTERNATIONAL SERIES

Jesus Interprets God's Law

Here we see Christ in the role of Master Teacher. Himself a perfect embodiment of the truth, He interpreted the principles of the kingdom and the meaning of true righteousness. He also challenged believers to a much higher ethical standard and level of living than that which is common among the unsaved.

Matthew 5:17-20

When Christ assumed the role of Teacher many wondered what He believed, and whether or not He would be a true Hebrew. So much emphasis was placed upon the Mosaic Law that a man was accepted or rejected by the Jews on the basis of his attitude toward the law. To avert any possible misunderstanding concerning His attitude toward the law, Christ spoke to His disciples in the hearing of the multi-

and illimitable. We shall never cease to be grateful that God expressed His wonderful love for us through the death of Christ for us.

Blessings of threefold salvation

1. Past — When the sinner, who was without Christ, God, and hope, repented toward God and believed on the Saviour, he was regenerated, saved from the penalty of his sins, delivered from wrath, and reconciled to God.

2. Present — Salvation from the penalty of sin is not all that Christ does for the one who believes on Him. He saves from the power of sin as the believer yields himself to Him. Our Lord wants to save the life as well as the soul. He will enable the Christian to live victoriously and render a useful service on the condition that he looks to Him for guidance, direction, and enablement.

3. Future — Christ, Who saves from the penalty of sin at conversion and from the power of sin during the Christian life, will save from the presence of sin when He takes the believer out of this world, where sin is so prevalent, and takes him to be with Him.

tude and told them plainly that He had not come to destroy the law and the prophets but to fulfill them. He had not come to reverse or abrogate anything but to fulfill everything that was declared in the older revelation. Thus He sought to allay any prejudice on their part towards Him and to incline them to receive His teachings. Christ did not brush aside the law as something of little or no significance but fulfilled it perfectly. He revealed the deepest meaning of the law by which He lived and through His sacrifice at Calvary He showed the end toward which the ceremonial law pointed.

It is quite evident that Christ considered the moral law as perpetually binding on all mankind. Would to God that all who profess to be His servants had the same regard for God's law

which Christ had! If they did, they would not be so ready to ignore it or to attempt to explain it away. There are some who contend that they no longer have anything to do with the law. They say, "We are not under the law but under grace." In this connection it is to be admitted that Christians are not under the law as a means to life, but to God's children the law still is the expression of His will for them. God's law is eternal, never to be abrogated or set aside. In verse nineteen Christ denounced those religious leaders who were minimizing the importance of the commandments. It is certainly a mark of wisdom to obey and to teach the law of God. On the other hand, it is an evidence of pathetic smallness to break God's commandments and to teach others to disobey them. It is no light offense to trifle with God's laws.

Matthew 5:38-48

Prior to the time of Moses, if a man knocked out an eye or a tooth of another, the injured party and his associates were permitted to slay him if possible. Moses forbade that sort of thing, but permitted the victim to inflict like punishment on his assailant. The Lord Jesus sought to eliminate entirely all revenge.

The Mosaic Law enjoined upon all the duty of love for neighbors. "Thou shalt love thy neighbor as thyself" (Leviticus 19:18). Certain corrupt Jewish rabbis taught this command and then added the admonition, "and hate thine enemy." Assuming that an enemy was not a neighbor, they contended that the commandment to love the latter implied permission to withhold it from the former. They reasoned that love was for neighbors and that hate was for those who were not. Such teaching was an inexcusable distortion of God's law. In fact, the Old Testament taught the very opposite.

In sharp contrast with this terrible misinterpretation of the instructions given by Moses, our Lord taught His followers that it was their duty to love their enemies. By His own life He showed us how to do that very thing. He had many bitter enemies. They resented His teachings, sought His life, and eventually put Him to death. While hanging on the cruel cross in excruciating pain, Christ prayed, "Father, forgive them; for they know not what they do" (Luke 23:34). Thus He gave a very forceful demonstration of His admonition, "Bless them that curse you, do good to them that hate you, and pray for them which spitefully use you, and persecute you." This command was in perfect accord with the life of our Lord for it was for His enemies that He gave Himself. Obedience to His command takes on new meaning when we recall that all for whom Christ died were His enemies. Had He not loved His enemies none of us would have come to know God.

Deals a blow to liquor



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J. Marse Grant

Death on the highways is a major concern of every responsible citizen. This book attacks the problem. Factual reports of horrible tragedies caused by drunken driving are buttressed by supporting testimony from highway patrolmen and safety experts. There are testimonies, too, from pastors who have comforted the bereaved in such situations. (26b) \$1.50

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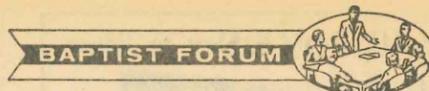
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(Continued from page 5)

gives the facts." I agree. The Recorder does a fine job.

There is one area, however, that needs some improvement. In recent months there have been two articles that appeared in the *Western Recorder* that have been unsigned. (See November 29, 1969, p. 3 entitled, "Tongues." Also December 13, 1969 in Baptist Forum, p. 15.) Under the anonymity of "name withheld by request." Or "name withheld by the editor," we were deprived of knowing whose thoughts we were reading. Why the anonymity? Is it because these persons are in positions that might be jeopardized if their true thoughts were known? If so, perhaps our system needs immediate investigation. Our Baptist heritage has been nourished by men and women who said what needed to be said even though much was at stake (no pun intended). Or, were these persons writing on subjects still sore spots with some groups? If so, then their prestige, positions and eminence (if



these are relevant in these cases) might be persuasive in themselves. Or, was it because they wanted to face no personal assaults, angry denominational officials, irascible deacon boards, or irate townspeople. Personal convictions must be held only at personal risk. To eliminate the risk is eventually to erode the right to conviction. A significant way to misuse personal freedom is to let it fade into anonymity. I am under the impression that the church and its institutions are not hiding places. They certainly are not by nature. We may be making them thus.

We have decried depersonalization that has turned man into a number, a slot in a perforated card or a computerized digit. Each of us has been made uniquely in God's image. Our name signifies this theological verity. Therefore, let us undergird this belief by requiring that names be added to thoughts. I would like to suggest that the *Recorder* subsequently accept only signed articles and letters.

Name signed and used by request!

Newport, Ky. Thomas H. Conley

MINISTRY TO HANDICAPPED

Dear Editor:

A Subcommittee of the Christian Life Committee of the Executive Board needs information from Kentucky Baptist churches which are now rendering a special ministry to the physically, emotionally and socially handicapped in Kentucky. This committee is making a study as requested by the Executive Board and will prepare a report for the Board and for sharing with Kentucky Baptist churches. Send information relative to these ministries to Everett Walters, Sand Run Baptist Church, 769 North Bend Road, Hebron, Kentucky 41048.

Hebron, Kentucky Everett C. Walters

MOVIE RATING SYSTEM

Dear Editor:

I was very impressed with the article "Movie Rating System," but most of all I was thankful it was written by Baptist Christian men. It is high time Christians take an active role against sin in our country. I salute the deacons of the First Baptist Church of Somerset, Kentucky, in their fight against dirty movies.

It is my earnest desire and prayer that the Christians of Louisville will take their stand openly against the many sins of our beloved city.

The police have said on television just recently they could do much more to-

ward controlling crime in our city if Christians and law abiding citizens would help.

Surely the sins of prostitution, murder, rape, robbery and others are the concerns of every Christian or should be.

Louisville, Ky. Beulah M. Zeiss

REACTION TO REBAPTISM ARTICLE

Dear Editor:

When I read in the *Western Recorder*, dated December 6, 1969, the article, "Opinions Differ Over 'Rebaptism,'" I was amazed to learn that such a large percent of pastors and Sunday School teachers are in favor of receiving baptism from other denominations or beliefs other than from Southern Baptist churches. That is what I have always understood to be alien immersion or irregular baptism. For I believe regular Baptist baptism is Bible baptism.

What is baptism? Baptism is the immersion in water of a believer, administered by one who himself has been immersed, ordained and authorized by the church to baptize. Baptism is a church ordinance. It was given by Christ to His church, and should be kept under the direction of the church. Paul said to the church at Corinth, "Keep the ordinances, as I delivered them to you." (I Corinthians 11:2) When taken from the church it ceases to be a church ordinance.

In my opinion alien immersion has several unfavorable qualities or characteristics. (1) It has a way of retarding our growth. Many years ago Dr. M. P. Hunt said, "It is significant that, where Baptists have held to and insisted on regular baptism they have prospered and grown as they have not where the reception of alien immersion prevailed." Maybe that is one reason why we have decreased in some phases of our Southern Baptist work. (2) If baptism is left to the individual views (as some say it is) we would substitute sentiment for divine authority. (3) It has a tendency to weaken one of our fundamental and distinguished doctrines; namely a converted church membership. (4) It may lead to open communion.

Louisville, Ky. W. G. Potts

What Are Baptists Thinking? Western Recorder Readers Know

WESTERN RECORDER

Viet Cong Terror Provides Opportunity For Ministry

A stunned and grieving father stood limply against a counter in his friend's small shop and received a few dollars of relief money from a Southern Baptist missionary.

Across the street another stood on the floor of what used to be his home and shop. He received the promise of a new electric sewing machine.

The homes of both were destroyed by Viet Cong less than a week before. The first man, Phan Huu Thuc, lost five of his six children in the blast which left only rubble of his house and damaged several nearby buildings, including the reading room maintained by Baptists. His injured wife was in a hospital.

The wife of the second, Thian Nhu Anh, was also in a hospital. Five persons were wounded by the mortar which destroyed his tailor shop and house.

An adult member of another family was killed and several additional persons were injured in the same foray.

This was the second recent attack on Trai Mat, village of 3,000 on the outskirts of Dalat, a resort city of 82,000 in the mountains of central South Vietnam.

When the second attack came on Trai Mat, Samuel F. Longbottom Jr., Southern Baptist missionary and evangelism

adviser in the area, had about \$200 in relief money on hand, so he took part of it to the stricken father.

He was accompanied by Doan Xuan Huy, Dalat policeman and Baptist lay preacher, H. Earl Bengs, Jr., missionary studying the Vietnamese language (Southern Baptist missionaries to Vietnam study language in Dalat), and Walter A. Routh Jr., missionary in the Camranh Bay area.

The small English-speaking congregation in Dalat, made up mostly of Southern Baptist missionaries and their children, gave money for the sewing machine for Anh. He lost two machines in the explosion.

Missionary Longbottom is known to the people of Trai Mat, for he goes there often to preach on the street corner near the destroyed home. He helped Dalat Baptists open the reading room one block away.

The walls of the building in which the room is located are cracked from top to bottom. It is not likely that it can reopen in its present location.

That evening at a missionary fellowship in his home, Longbottom appeared tormented by the plight of the people of Trai Mat. The next day he went back to check on the injured.

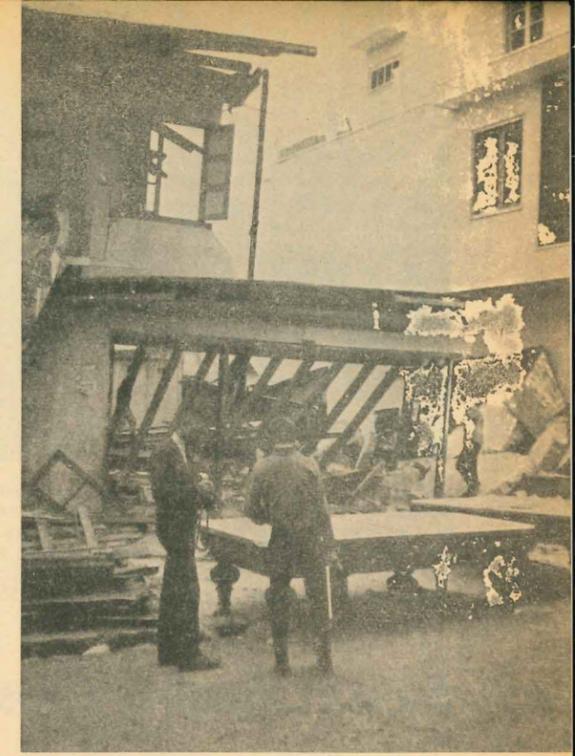
There is no Christian church of any kind in Trai Mat. A large Cao Dai temple stands on a nearby hill. (Cao Dai, a curious blend of religion and politics, came out of orthodox Buddhism.)

The people of Trai Mat are not Christians, and they and others in the Dalat area are harder to reach with the gospel than the uprooted refugees of some areas of South Vietnam.

The contrast seemed obvious, however, between the kind-eyed missionaries who come with a little wad of money for necessities or to check on injured relatives or friends, and the Viet Cong — who destroy their homes, kill their babies, and kidnap their teenage boys for guerrilla warfare.

The relief money which Longbottom had as station chairman for the missionaries of Dalat was part of \$20,000 which Southern Baptists have made available since 1963 for the relief of suffering in South Vietnam. Most of the money has been used.

The small, isolated incident of relief at Trai Mat is part of the social work ministries of Vietnamese Baptists and Southern Baptist missionaries as they attempt, in the midst of a complex and devastating war, to express their Christian love for the bereaved, homeless, orphaned, maimed, displaced, and hungry people of South Vietnam.



The physical tragedy of war

Vietnamese Baptists and missionaries want to develop a strategy for continuing Christian social ministries, but to do so they must have someone trained in social work to help them in the planning and execution of such a program.

The Vietnam Baptist Mission, the organization of Southern Baptist missionaries, has asked the Foreign Mission Board to appoint a social worker for career missionary service.

The need is so urgent that they are requesting the board to send such a specialist for one or two years to help the missionaries, in English while the career missionary is in language school. (BP)

Voices around the world

From Hong Kong—"All of us here realize how much we depend upon the Cooperative Program. Without it our ministry would not last long. We feel it is the lifeline which sustains our work."

From Israel—"The one thing I appreciate above all else about the Cooperative Program is its great dependability. Because of this we are able to carry on our work, launch new programs of advance, and meet the most pressing needs without wondering whether or not these activities will be supported by Southern Baptists."

From Korea—"There are thousands of towns and villages in Korea not yet won to Christ. My hope is that in the next few years we will be able to reach these places. I believe that the Cooperative Program will help us do it."



The personal tragedy of war

January 17, 1970

ROBERTS' TOUR OF JAPAN AND HAWAII

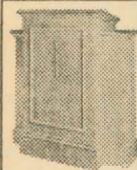
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AWARDS—Plaques for service to Georgetown College by former Chairmen of the Board of Trustees were given to three men attending the Winter Board meeting at Cedarmore Baptist Assembly Thursday night by Georgetown College President Dr. Robert L. Mills (left). Those present were (left to right) Richard Van Hoose, Jefferson County Superintendent of Schools; Ira J. Porter, Louisville Trust Company; T. A. Pardue, Farmers Bank and Trust Company, Frankfort.

Blessitt Begins Cross Country Walk

Arthur Blessitt, a Southern Baptist evangelist known popularly as the "minister of Sunset Strip," has started a 3,000 mile march to the nation's capitol, carrying enroute an 80-pound wooden cross and calling America to spiritual revival.

Blessitt, founder of a "gospel nightclub" named "His Place" where he operates a ministry to hippies, drug addicts, motorcycle riders, teenyboppers and topless dancers, said the purpose of his "pilgrimage" is "to emphasize the need for a spiritual awakening throughout America."

"The cross shall represent the crisis of our nation, and the Christ of the crisis," Blessitt said. "We shall walk, signifying the simplicity of the message and person of Jesus Christ."

Blessitt is being accompanied on the

journey by his wife Sherry, and their three children, ages five to six months, and four young men who will take turns in pairs carrying the 10-foot, rough-hewn cross. Blessitt will carry the cross into each city they reach.

Two camper trailers, one pulled by a car driven by Blessitt's wife and carrying their three youngsters, will pace the walkers.

During his six-month march to Washington, Blessitt will lead several city-wide evangelistic rallies along the way. Spots on the route include Phoenix, Arizona; Albuquerque, New Mexico; Amarillo, Texas; Oklahoma City, Tulsa, Oklahoma; Springfield, Missouri; St. Louis, Louisville, and Cincinnati.

The trip will come to a climax July 18-19 in Washington, D.C., with plans for a mass prayer rally at the Washington Monument. (BP)

WILL POWER

WHY MAKE A WILL?

1. To exercise the right of transferring property to any one of your choice.
2. To prevent disinterested persons from distributing your property. The state will distribute your property according to law if you die without a will.
4. To guarantee that your family is provided for in the way you choose.
4. To guarantee that those Christian causes or institutions in which you were interested during your life time shall benefit from your estate after your death.

WILL "POWER"

1. Power to care for your family.
2. Power to work for Christ in missions.
3. Power to clothe and feed homeless children.
4. Power to educate and train for Christian vocations.
5. Power to support your church and denomination.

KENTUCKY BAPTIST FOUNDATION
 Kentucky Baptist Building Middletown, Kentucky 40243



... THE TRILLION-DOLLAR INVESTMENT. The United States has poured more than one trillion dollars into the military since the end of World War II. One tenth of this staggering amount was invested in the Vietnam war. Out of every tax dollar in Fiscal Year 1969, 70 cents went to pay for wars, past and present and preparation of war. Of that amount, 19 cents went to pay for Vietnam, 35 cents for other current military expenditures, and 16 cents for the cost of past wars. Every man, woman, and child in the United States is now spending an average of \$400 a year on the military, an increase of 60% over the last five years.

... WHAT DID IT BUY? Has the trillion-dollar investment bought us security? In 1946, no enemy could reach our shores. Today, the Soviet Union has the destructive power to wipe out much of our society in less than an hour. The fact that we can do the same to the Soviet Union, several times over, is little consolation. Are we more secure than we were a generation ago? Is our nation more united? Are our cities more livable? Have we spent our resources wisely?

... WHAT COULD IT BUY? In Vietnam, the United States lost 6,000 aircraft valued at \$6 billion as of October 24, 1969. \$6 billion could buy a fully equipped elementary school for 1,000 children, a fully equipped junior high school for 1,300, and a fully equipped senior high school for 1,500 in each of 250 communities, plus a starting salary of \$7,000 for each of 35,714 teachers — one teacher for every 27 children! (Costs and salaries based on 1969 District of Columbia figures.)

... WHAT CAN YOU DO ABOUT IT?
 1. Congress holds the purse strings. Let your Congressman know how you think the federal government should spend your tax dollars and keep telling him.
 2. Use this information for discussions on radio call-in shows, letters to the editor, and other community forums.
 3. Join peace activities in your community. (SANE — A citizen's organization for a sane world)