



WESTERN

RECORDER

FEBRUARY 21, 1970



State Sunday School Secretary Roy Boatwright, left, explains the Vacation Bible School Yearbook to Bell County Missionary James Pinkley. The Yearbook takes the place of several former packets of material. Associational Vacation Bible School workers recently attended state training clinics. They are

now planning similar associational clinics for the local church workers. Secretary Boatwright said that new materials and methods makes these clinics "indispensable." Church leaders should contact their associational officers to find out the time and place of their clinics.

Branum, Boyd Ordained

Cows Creek Baptist Church, Boone's Creek Association, recently remodeled its auditorium. New pews and carpeting were installed. This was done under lay leadership since the church was without a pastor.

The executive board of the **Bell Association** of Baptists adopted a resolution praising the leadership of Superintendent of Missions James Pinkley. The resolution also pledged continuing support for the future work.

Walter K. Price, pastor of Woodland Avenue Baptist Church, Lexington, was the featured speaker for the Winter Bible Conference at Clear Creek Baptist School in Pineville. Price emphasized the need to "reclaim the authority of the Bible and come back to the realization that God can still work through the power of the Holy Spirit."

Southern Seminary has entered into agreement with Campbell College, a Baptist school in North Carolina, to provide Biblical instructors for each of the next three years. A top Southern Seminary graduate student will spend a year teaching Bible at the Baptist school. The agreement was termed "beneficial" to both the college and the seminary's graduate students by school officials.

Owen Branum was ordained to the gospel ministry by the Delhi Hills Baptist Church of Cincinnati, Ohio, Sunday, January 25. A Georgetown College student, Branum is pastor of the Mt. Carmel Baptist Church in Frankfort. He is also president of the Georgetown College Ministerial Association and an officer in the Baptist Student Union.



Branum

Carmen Sharp, pastor of Deer Park Baptist Church, Louisville, represented Kentucky alumni of Southern Seminary at a recent meeting of the National Alumni Advisory Council. At the meet-

ing, 17 state alumni presidents set a \$50,000 goal for the Alumni Fund. Kentucky's 1,383 alumni are being asked to raise \$6,082.

Campbellville College will host a Church Architecture Conference March 16-17. Theme for the conference is "Designing the total Baptist Church for the New Decade." Those interested in attending should contact Mrs. Laura White, College Library, Campbellville, Kentucky.

The clothing committee of the **First Baptist Church** of Princeton reportedly distributed 3,029 articles of clothing, 66 pairs of shoes and 58 household items during the past year. Other items were also distributed. J. William Jones is pastor of the church.

Don Chatham of Shelbyville, national chairman of the Georgetown College Annual Fund, has announced the formation of a new society of college supporters. It is the Rockford Giddings Society, named in honor of the college's fourth president.

Each donor of \$100 or more to the Annual Fund will be named a charter member of the newly formed society.

Morris Eugene Boyd, Jr., a second year student at Southern Seminary, was ordained to the gospel ministry by the Fern Creek Baptist Church, Sunday, February 8. Members of the Fern Creek Church and the Shakertown Baptist Church, Frankfort, joined Allen Graves, administrative dean of the seminary, for the service. Boyd is currently serving as pastor of the Shakertown church.

The executive board of the **Bell Association** of Baptists adopted a resolution to the memory of former moderator Archie Walters. At the time of his death Walters was pastor of the East Pineville Baptist Church in addition to serving as moderator.

Arthur Rutledge, executive secretary of the Home Mission Board, will be the guest speaker for the First Baptist Church of Paducah, Sunday, February 22. His appearance kicks off the church's observance of Home Mission Week.

DEVOTIONAL



Chas. H. Chandler
Pastor, Baptist
Tabernacle Church
Paducah

"Knowing One's Name"

"Jesus then asked him, 'What is your name?' And he said, 'Legion.'" (Luke 8:30)

Jesus had been deeply involved in a ministry of teaching and healing throughout Galilee. They had come to him from every direction. A period of retreat was so desperately needed. He and his disciples started across the lake to the quietness of the other side. Just as they stepped onto land, someone suddenly lunged out toward Jesus. The townsmen said the man had demons. They had tried to chain him but he fled toward the sanctuary of the tombs. Seeing Jesus, he fell down before Him saying, "What have you to do with me . . ." (Luke 8:28).

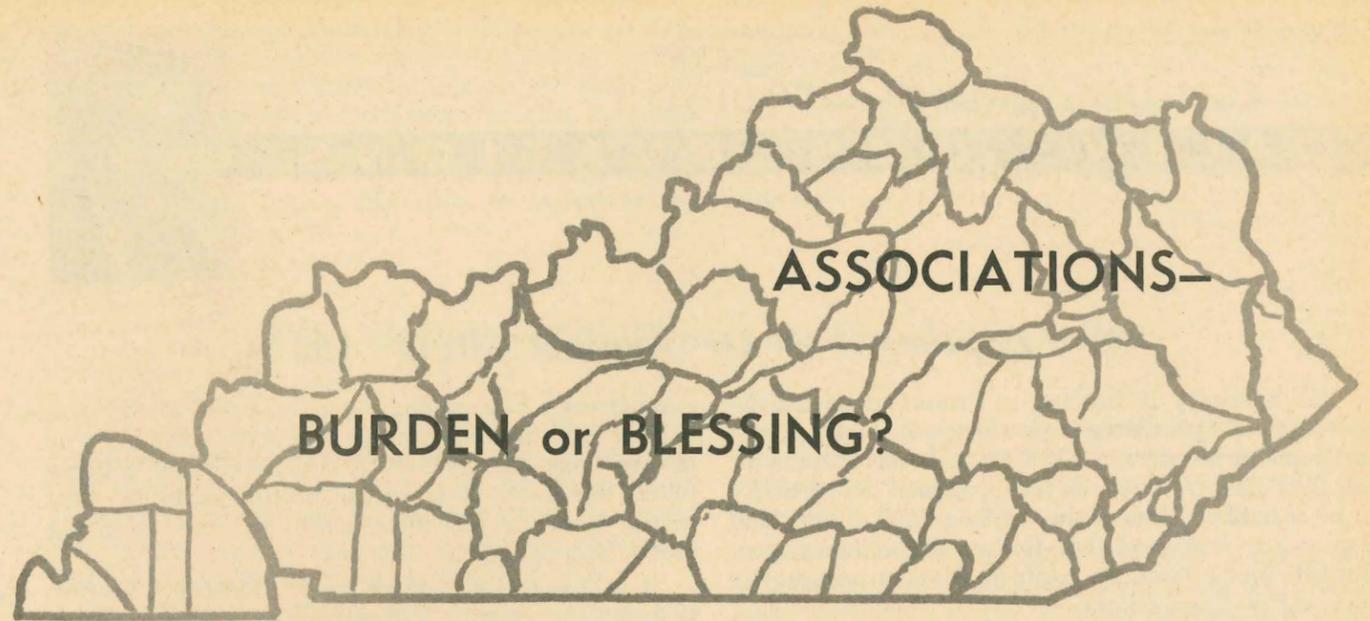
But to his amazement, Jesus did not reject him. Instead he asked, "What is your name?" The man replied, "Legion." The word "Legion" means "many." The townsmen were saying that he was filled with many demons. A name to those early Hebrews was very important. A person and his name were the same, it identified his character. So the man in essence was saying, "I have many names, I am pulled from so many stresses and strains of life that I don't know who I am."

It is extremely frustrating to live in a society where a person is under such pressures. It is pathetic for one to have to reply that his life is unidentified. Yet such is the case so often.

How would Jesus minister to the needs of men today? He would know a person's name. He would have compassion upon him. He would offer man a true identity, that is, identification with a God who cares, whose presence is at hand, whose Grace and strength are sufficient.

As you seek to be His witness, have you sought to "Know One's Name?"

introduce the . . .
WESTERN RECORDER
. . . to a friend



By Vernon Cole,
Associate in Church
Training Department

"Associations are a thing of the past! Why do we continue with this outdated way of doing things?"

This is a comment often heard in Baptist circles today. The slackening attendance at our associational meetings reflects a mood of apathy towards associational work. But it is not the mere attendance at associational meetings that needs to be considered.

As Baptists we need to ask and think about the following questions: Why do we have associations? Do associations have a purpose today? How can associational life help the local church? What can an association do that the local church can't do as well, if not better?

The historical rootage of Baptist associational life lies in necessity to mutually proclaim the Gospel of Christ. Our early fathers in the faith sensed this need, because the culture was hostile toward the Baptist witness. By associating with other Baptist churches each church received doctrinal advice, in the midst of a quagmire of heresy; fellowship, in the midst of a society that rejected them; and material strength for their witness. Do the above historical bases for associational life and work have any validity today?

Yes, today throughout our society there is the rising serpentine head of "neo-isolationism." In the local church this means being so concerned with "our" church that we have become blinded to the well-being of the community. Being so isolated leads a church to spend its resources and energy within the confines of its local real estate.

Then we forget about the joint effort of planting the cross throughout the local and world community.

With the onslaught of the secular society before us in the 70's churches now, more than at any other time, need to become aware of the need for a vital, dynamic relationship with sister churches. To confront today's world most effectively we must capitalize on the available resources.

For too long churches have wasted time, energy, and resources on reduplicated efforts of neighboring churches. What pastor among us has not been confronted with the jealous church member who comes up saying, "Pastor, have you heard about what Blank Baptist Church is doing for their young people?" This statement is most always followed by an emotional presentation of why "our church" ought to begin the same activity.

Such overzealousness has often resulted in a church overtaxing its financial and personal resources, when someone nearby is doing the same thing.

James Leo Garrett says in his book *Baptist Church Discipline*: "the communion of churches is a desirable blessing. To obtain and promote such ought to be the study and endeavor of all the people of God." (p. 49)

There are many advantages and benefits to churches combining efforts. Associational life among Baptists began with meetings where church leaders met to consider, discuss, and act upon common matters. On page 52 Garrett lists many benefits from Baptist churches associating with one another. Of this list the following two seem to be most significant: (1) "The churches will be more closely united in promoting the cause and interest of Christ." (2) "There

will be a reciprocal communication of their gifts."

A strong associational life can help churches in the rural associations. For the smaller churches the association could serve as the instrument for training better leaders, teachers, committee members, and deacons. The association can have youth and musical activities that none of the churches could have by themselves. It can serve as the base for taking a stand on local issues that affect the moral life of the area.

In the larger metropolitan areas the association can serve as the instrument for a more effective Christian witness. It could serve as the agent for a community counseling service. It can train better teachers and church leaders. By the churches working together in a cooperative spirit and purpose an effective inner city ministry can become a reality. An associational youth choir can be trained to perform publicly — not just in churches. Following a musical presentation in a shopping center the youth can fan out to witness verbally about that which they have sung in music. These same youth groups can be trained to present dramatic sketches in shopping centers especially suited for our national holiday seasons, e.g., Christmas, Easter, Independence Day, Labor Day, etc.

To all this someone will say: "Our church is already doing these things." To the church bearing such a witness we all give our praise. But it must be asked, "Are you helping your sister churches do the same?" The same time, effort, and energy you are spending in your church can be shared with others. Shared efforts will strengthen others in a mutual witness of Christ. Would not a mutual witness make for a stronger witness?

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

Vol. 144 February 21, 1970 No. 8

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

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

BOARD OF DIRECTORS

JOHN C. HUFFMAN, Mayfield, Chairman; J. WILLIAM JONES, Princeton, Vice-chairman; HENRY SCHAFER, Louisville, Secretary; LYMAN SMITH ALLEN, Henderson; EARL ROHMAN, Nicholasville; OTHAR O. SMITH, Bowling Green; RAYMOND LAWRENCE, Corbin; MISS MARGARET SILER, Lexington; WENDELL ARNETT, Louisville; KENNETH KELLY, Covington; BILLY VAUGHT, Danville; WILLIAM D. JAGGERS, Prestonsburg.

SUBSCRIPTION RATES

INDIVIDUAL, \$2.50, plus 5% sales tax, total \$2.63. FOREIGN, \$2.75. CHURCH BUDGET RATE, \$1.50 per year. All subscriptions except church accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 5% sales tax. When making change of address, please send a recent label from your paper and the new address, including ZIP code.



Are Baptists For Or Against State Aid

The February 12 hearing in Frankfort on legislative proposals providing state aid to parochial schools had some good and some sad dimensions, at least for this participant. It was sad that it turned out virtually to be a public debate between Roman Catholics and Baptists. It was good that Roman Catholics and not Baptists precipitated the confrontation by pushing for state aid for their schools.

It was sad that Baptist preachers dominated the testimony against the legislation. It was good we had some help from Methodists, Seventh-Day Adventists, an attorney, a layman and a brave high school girl.

It was sad that the majority of the members of the House and Senate committees conducting the hearing was not even present. It was good that Chairmen Brooks Hinkle and Romano Mazzoli conducted a completely fair and impartial hearing.

It was sad there was not enough room to accommodate more than a thousand supporters of the legislation who came for the hearing. It was good an equal number of opponents did not show up because of the extra confusion which would have resulted.

But the saddest dimension of all for this participant was the realization that on February 11, the day before the Roman Catholic-Baptist face-off, Baptists and other Kentucky independent college leaders testified in favor of another legislative proposal and used essentially the same arguments heard from Roman Catholics on February 12. This presented the sad spectacle of some Baptists trying to refute the day after what other Baptists were championing the day before.

I refer to Senate Bill 85 which seeks state tuition grants for students attending private and church related colleges. Among the colleges seeking such state aid are our three Baptist colleges in Kentucky.

As opponents of state aid to church related schools in the February 12th hearing, we were asked what is the difference between state aid to parochial elementary and high schools sought in House Bill 198 and Senate Bill 128 and state aid to church related higher education sought in Senate Bill 85. It was a fair question and should have been asked. It is not easy to answer.

There is a difference in the two requests. The parochial school bill seeks salary supplements paid by the

state directly to parochial school teachers. The private college aid bill seeks tuition grants for students who in turn pay the tuition to church related colleges which use it to pay teachers. In either case the state money ends up the same place. In both cases tax money strengthens the schools.

It is true one is a grant to an educational institution and the other is a grant to an individual citizen and this is a big difference. The college aid bill also limits the grants to students from families of limited income and this approach has a strong precedent in federal legislation. Both these factors, grants to individuals instead of institutions and grants to limited income families instead of everyone, stand to help such legislation if it passes and if a constitutional test is made.

Nevertheless, the principle remains the same and the objective is the same in the two requests. It is state aid which benefits church related schools and will help them in their struggle for existence and for quality.

The same arguments for state aid by Roman Catholics were made by the independent college presidents. Advocates of parochial school aid made a plea for educational freedom. They said as parents they should have the right to choose the schools to which they send their children and that taxes they pay should help support these schools. Advocates of state tuition grants for students choosing private or church schools instead of state schools are saying the same thing.

Two other arguments heard over and over from the Catholics on February 12 were heard from advocates of the state tuition grants on February 11. The president of Berea College testified on February 11 that the 2,600 present vacancies in private and church colleges could train that many students for one third the cost of training them in publicly supported colleges. This argument of an educational bargain was the identical argument and the strongest argument of parochial school aid champions on February 12.

Berea President Weatherford also spoke of the value of maintaining a diversified system of education. This was also a strong plea of Catholic parents for state support of non-public elementary and high schools.

It seems as Baptists we ought to make up our minds. If we oppose public funds for the benefit of Catholic schools, we should not seek the same funds for the benefit of Baptist schools. Otherwise we are put in the ridiculous stance of pushing off the Catholics with one hand out front while holding the other hand out back for a hand out.

We ought to tell ourselves what we tell parents of parochial school pupils. The state is responsible to

provide educational opportunities for all its citizens but only in a public education system. If we choose non-public schools, we should be willing to pay for them.

It's good, however, that all Baptists don't have to agree with this editor on this or any other point and the pages of this paper are open for answers to this editorial.

The Delights Of San Antonio And Dallas

Texas cannot be quite as great as most Texans think but it is a grand place to visit, especially in February. One of the most picturesque and delightful of all Texas spots in February is San Antonio where Southern Baptist state editors and executive secretaries gathered last week for their annual meetings.

Our hosts were Editor John Hurt and Executive Secretary T. A. Patterson who did everything for us in typical Texas style. San Antonio hospitality was as warm as the south Texas sun. The middle of the days offered shirt sleeve weather, a far cry from February in Kentucky.

A full program and an intense schedule did not allow much time to see and to feel the hallowed spots of San Antonio, the cradle of Texas independence. Walking along the streets where historic shrines and modern skyscrapers stand side by side it is hard to realize six flags have flown over this city.

The Spanish explorers from Mexico first claimed it for Spain. LaSalle claimed it a little later for France. It was a part of Mexico for a time before it was liberated to become the independent state of Texas. Upon annexation to the union it was under the stars and stripes but hoisted the Confederate flag for a while when it sided with the South in the Civil War.

In the quietness of a San Antonio night one can with imagination still hear the guns and see the flash of the knives of Davy Crockett, Jim Bowie and their 180 brave companions who held off Santa Anna and 4,000 Mexicans for 13 days and nights in 1836 before being overrun and massacred at the Alamo. The Mexicans are still in San Antonio but now are friendly fellow Americans. In fact, about 55% of the more than 700,000 people in the city are Latins.

Baptists also are many and are busy in San Antonio. In addition to churches in every area of the city, there are two Baptist institutions in San Antonio rendering commendable ministries. One is the Mexican Baptist Bible Institute where Spanish speaking pastors, missionaries and other religious workers are trained. The other is the Mexican Baptist Chil-

dren's Home where I was delighted to find former Georgetownians, Mr. and Mrs. Leonard Richardson, ministering. A dinner of truly Mexican food with the Richardson family was an extra bonus for me.

The one afternoon taken from the program for sightseeing was spent in an interesting way. Brief visits were made to the Mexican Baptist Bible Institute and to Lackland Air Force Base but most of the afternoon was spent at the Aerospace Medical Division at the Brooks Air Force Base. It is almost unbelievable to see the experiments and tests which have equipped Americans to live safely in space and even on the moon. It would require a whole issue of the *Western Recorder* to describe the impressions from such a visit.

Meanwhile back at the sessions of the conference the editors were busy with intense study and discussions of the problems and solutions for Baptists in the 70's. Former Kentuckian Gene Puckett presided as president of the Southern Baptist Press Association and presented a very helpful program.

The executive secretaries bestowed a high honor as well as a responsible job upon Kentucky Executive Secretary Harold Sanders by choosing him president of their group for the coming year.

The whole experience was greatly enhanced for this editor by a day stopover in Dallas for a very special ecstasy. This was a visit with Carolyn, Gil, Cindy and Gil Lane. You see these are our daughter-in-law, son and grandchildren. The San Antonio editors' conference could not have been better for me unless it had all been in Dallas.

It only costs \$1.50 to know what is going on in Baptist life in Kentucky, the United States and the world. Put *Western Recorder* in your church's budget.

Baptists Speak At Parochial Aid Hearing

By Bob Terry,
Assistant Editor

More than 1,000 persons jammed the House of Representatives chamber in Frankfort, Thursday, February 12, for the public hearing on House Bill 198 and Senate Bill 128.

Both bills would enable the state to pay 70% of the salaries of teachers of non-religious subjects in private or parochial schools.

Proponents of the bill told the House and Senate committee hearing that state aid is the only possible solution to the financial problems faced by parochial schools. "State aid is the only form of survival," declared John Isler, a Catholic representative from Kenton County.

Paul Schlich, president of the Catholic Parent Teachers Association, warned the committee not to be fooled. "Unless aid is forthcoming we will close our schools and the public school system will have to absorb the 72,000 kids."

Major speaker for the proponents was Robert Ruberg, an attorney from Covington and chairman of the Covington Diocesan Board of Education. Ruberg pointed out that the bill was similar to those passed in other states, specifically Pennsylvania and Ohio.

He said that children in the Catholic school system would study the same subjects and operate on the same schedule as those in the public school system.

"Non-public schools serve a public service by educating children," Ruberg declared. "And we are offering a plan that can do it cheaper. What we are asking is \$100 per pupil as against the \$650 it costs to educate the child in the public school system."



Paul Shepherd, District Superintendent, Louisville West, United Methodist Church, testifies against House Bill 198 and Senate Bill 128.

Speaking against the bill were C. R. Daley, editor of *Western Recorder*, Paul Shepherd, superintendent of Louisville West for the United Methodist Church, and Frankfort attorney Gaines Davis.

Daley focused his remarks on the bill's apparent unconstitutionality. He cited three sections from the state's constitution which he claimed prohibit aid to parochial schools.

Daley also attacked the "purely secular education activities in non-public schools."

"Purely secular educational objectives may possibly be found in a private school but hardly in a church related school," he emphasized.

"If parochial schools have purely secular educational objectives, why do they exist? Is it not just because they have more than secular educational objectives that they were begun and their survival is desired?"

Shepherd concentrated his remarks on the threat to public education raised by the pending legislation. Using Holland as an example Shepherd said that before public funds were made available to denominational schools in Holland, about 75% of the pupils were in public schools. Today only approximately 30% attend public schools.

"How difficult it would be to raise an adequate budget for current operation or to win approval of a school bond issue in Kentucky communities in which only 30% of the pupils were in public schools," he declared.

Shepherd asserted that all citizens have been penalized when Roman church adherents, understandably reluctant to add to their tax burden, have voted against public school bond issues.

Davis, a Baptist layman and trustee at Oneida Baptist Institute, pointed to several technical objections to the proposed legislation. He added that the bill did not limit financial support to present standards. "Private schools could pop up like mushrooms and we would have to pay for them," he said. "This is forcing all the people to support schools which are attended by a few."

Seventh-Day Adventist minister Irad Levering of Frankfort also attacked the "secular" purpose of parochial schools.

"Church operated schools are maintained for the purpose of cementing closer ties between the students and their church. Thus, money spent in support of the parochial schools is money spent to support the church."

Seventh-Day Adventist operate the third largest private school system in the United States.

Other speakers included Executive Secretary Harold Sanders, Public Affairs Committee Chairman Malcolm Lunceford, Baptist pastors Billy Marcum and Carl Townsend, and Baptist layman Kenneth Curry of Brandenburg.



Keep on contacting

Keep on contacting your state senator and representative in Frankfort on pending legislation of concern to you and Baptists and the churches in general — not only on parochial schools, but also bingo, Sunday closing and other matters. (See editorials this issue.)

We went to Frankfort

Your Public Affairs Committee, some members of the Board and other pastors and laymen attended the Public Hearing on SB 128 - HB 198 Thursday, May 12th, to represent the Convention. The story will be in this issue of the *Western Recorder*, and has been in the papers. It was well worth while and the legislators know the conviction of church people, the KEA, the public school administrators and others. It is almost certain they will not pass the bills unless for purely political reasons of the moment — for there will be no funds to appropriate in this budget. We hope they will strike down this bold, brazen bid for the public tax dollars (estimated \$31,000,000) for Roman Catholic schools, and not play for time with a matter so important.

Shaping 70's Conferences

The State Convention and SBC leaders have planned to have a conference of associational leaders at one of two statewide associational leaders' Shaping the 70's Conferences: either

Feb. 23-24—Cedarmore Assembly

or

Feb. 27-28—Bowling Green, 1st Baptist Church.

Starts in both places at 1:00 P.M. In Bowling Green, no dinner served, but at Cedarmore, dinners start at 11:30.

Then, the associational leaders will plan to train the church leaders and pastors at (1) Pastors' Clinic and (2) associational church Shaping the 70's Conferences. These will be held in most associations during February, March, and April under the leadership of the missionary and/or moderator.

It is not recommended that local church leaders attend the Statewide meetings February 23-24 or 27-28 because of lack of facilities. Consult your associational leaders in your own association for church leadership training. They will carry the information back to each church member. Great things ahead! Know about them in advance!

Harold G. Sanders

WESTERN RECORDER



ELECTED—The Association of Executive Secretaries for Baptist State Conventions elected Harold Sanders, left, executive secretary of the Kentucky Baptist Convention, as their new president during annual session in San Antonio, Texas. The Executives elected John Baker, center, secretary for the Northern Plains Convention, as vice president, and re-elected James Smith, secretary of the Illinois Baptist State Association, as secretary-treasurer. Most of the three-day meeting for the state convention executives was spent discussing internal operations of state Baptist affairs, said Ray Roberts, outgoing president and executive secretary of the Ohio Baptist Convention.

Sunday School Week Planned

"Sunday School Week at Cedarmore Baptist Assembly will provide assistance to Sunday School workers in understanding the new curriculum, organization and grouping," said Roy Boatwright, state Sunday School secretary.

Scheduled for August 10-12 and 13-15, the conferences will offer the most comprehensive help available to Sunday School workers during the summer months, Boatwright added.

The state secretary described the faculty as "top flight." He explained that each faculty member will undergo special training for his particular assignment.

Conferences are planned for each of the new age groups — preschool, children, youth and adults. General officers will also have conferences.

The opening conference begins at 1:30 p.m. Monday and ends at noon Wednesday. The second conference begins at 1:30 p.m. Thursday and concludes at noon Saturday.

Boatwright said provisions for children are being made so the conference could best serve the whole family.

Reservations are already being received for Sunday School week. Boatwright pointed out that last year the conference turned away people because of lack of space. He encouraged those planning to attend this year to make reservations immediately.

Reservations should be sent to Cedar-

more Baptist Assembly, Bagdad, Kentucky 40003. Expected time of arrival should be included with the reservation request.

Campbellsville College Makes Calendar Change

A new calendar schedule for summer and regular terms, which will become effective at the beginning of the summer session in 1970, was recently adopted by the faculty and administration of Campbellsville College, it was announced by W. R. Davenport, president of the college.

The new program provides for an 8-week summer school instead of the previous 10-week program. Also, under the new program, the fall semester is slated to begin on August 24, to end on December 19, with final examinations being given before the Christmas holidays.

The spring semester of 1971 is scheduled to begin January 11 and will end on May 14.

The 1970 summer session will begin June 8 and will end July 31. Recommended class load for the semester is 8 hours with 10 hours being the maximum permitted under the new system. Also, class periods will be one-hour in length.

Staff Changes

Cook, Joplin Take Music Posts

First Baptist Church, Walton, has called Larry Cook as minister of education and music. He will begin his duties there on February 22, 1970. He has been serving the First Baptist Church, Jessup, Georgia, as minister of music and education for about three years.

Cook is a native of Tennessee but was reared in Kentucky. His father, W. R. Cook, is pastor of First Baptist Church, Central City, Kentucky. He is a graduate of Georgetown College and received his degree in religious education from Southern Seminary.

Mrs. Cook is the former Carla Griesser of Burlington. The couple has two children.

James A. Joplin began his ministry as music director of Baptist Tabernacle Church, Paducah, Kentucky, on Sunday, February 1, 1970. A native of Benton, Illinois, he lived in Baltimore, Maryland, for 12 years prior to his move to Paducah in August, 1969.

Mrs. Joplin is the former Vivian Wilken of Baltimore. The couple has two children: Cole, age 7, and Sean, age 4.

First Baptist Church, Highland Heights, called Ronald P. Moore to be their pastor. He began his duties there on February 1, 1970.

Moore served the First Baptist Church, Bellevue, as associate pastor for two-and-a-half years. He had three areas of responsibility in this position: education, youth and pastoral. Mrs. Moore worked with him in the youth program. He was the pastor of a mission while in the seminary. Highland Heights is his first full-time pastorate.

A native of Georgetown, South Carolina, he attended North Greenville Junior College and graduated from Carson Newman College, Jefferson City, Tennessee. He received his BD from Southern Seminary, Louisville, in 1967 and went immediately to Bellevue.

Presently he is serving as secretary-treasurer of Northern Kentucky Baptist Pastors' Conference and chairman of the Youth Activities Committee for the association.

The Moores have one son, David Carl.

Donald O. Withers resigned the pastorate at McKinney Baptist Church, McKinney, Kentucky, to become pastor of Bay Point Baptist Chapel, a mission of South Side Baptist Church, in St. Petersburg, Florida. He began his ministry there on February 8, 1970.

Philip W. Yancy has accepted the call of Immanuel Baptist Church, Lansing, Michigan, and will assume the pastorate there on February 22. His address in Lansing will be 1008 Pierce Road.

Yancy resigned the pastorate of Park Avenue Baptist Church in West Union Association.

February 21, 1970

Camille Offerings Top \$840,000 For Church Aid

Southern Baptists have given nearly \$840,800 to assist churches and people suffering from the ravages of Hurricane Camille, the Mississippi Baptist Convention Board's executive committee was told recently in Jackson, Mississippi.

W. Douglas Hudgins, executive secretary of the convention, reported to the board's committee that, so far, a special committee appointed to administer the Hurricane Camille funds had allocated \$739,317 in relief programs not including an estimated \$25,000 given directly to specific Mississippi Baptist churches by other congregations.

Of the \$840,800 received, Hudgins

said that \$427,000 had come from Baptists and others outside the state. Mississippi churches gave more than \$360,000 to the fund. An additional \$55,000 came from the Southern Baptist Home Mission Board.

While approximately \$100,000 has not yet been allocated, the committee expects other needs to arise after final adjustments have been made necessitating the additional amount.

Hudgins said that reports from pastors in the Gulf Coast area indicate that insurance adjustments usually seemed to be fair and reasonable.

The funds have not been used to cover any of the convention's property losses at its two assemblies on the coast — Gulfshore and Kitti Wake Baptist Assemblies. Gulfshore lost ten buildings and the two remaining were so severely damaged complete reconstruction will be necessary. Kitti Wake Boys Camp was completely destroyed.

Replacement value for the two assemblies was set at about \$1½ million. Insurance adjustments have not been completed on the losses, and a committee of the convention is studying the question of reconstructing or moving the assemblies.

Hudgins, in reporting to the committee, said that the thing that gave him the greatest joy is that every request for aid the committee received had been met. "I am sure that subsequent needs will arise, but all of the recoverable losses reported thus far have been met."

From the fund, \$35,000 was provided to the Gulf Coast committee for use in personal and family assistance to any persons the committee found having needs.

From the Home Mission Board funds, three trailer chapels were purchased for use by churches until permanent buildings could be rebuilt. The trailers will be used in mission work when they are no longer needed in the disaster area.

A total of \$50,000 has been allocated to several Negro Baptist churches in the area. These funds were administered by a special committee comprised of Negro and white Baptist leaders in the state. (BP)

Editors Warn Of Private School Danger

Editors of two dozen Baptist state papers throughout the nation adopted a resolution in San Antonio, Texas, warning Baptist churches of the dangers involved in operating private schools in church buildings to avoid integration of public schools.

The resolution urged all Baptist people to pray for educational and governmental officials "as they seek to resolve problems incident to public school integration."

The editorial also asked that all Christians "recommit ourselves to the biblical teachings of equality, freedom and justice for everyone, regardless of race, creed, or national origin."

Members of the Southern Baptist Press Association, composed of the editors of 30 state-wide Baptist newspapers plus several nation-wide Baptist publications, adopted the resolution unanimously.

The association and the executive secretaries of thirty state conventions affiliated with the Southern Baptist Convention met simultaneously at the Hilton Palacio del Rio Hotel in San Antonio.

The editors resolved "that we respectfully remind churches and indi-

viduals of the serious financial, racial, political, social and religious dangers involved in conducting private schools in church buildings to avoid integration in public schools."

The resolution said that the entire public school system is being threatened by reactions to recent federal court orders to expedite integration, and response to those orders. It pointed out long-standing Baptist support of public school education guaranteeing "equal education to all."

Another resolution emphasized the role of the free press in providing full and accurate information on all sides of any issue, and pointed out increasing polarization in the nation over current issues.

In other actions, the association elected J. Marse Grant, editor of the *Biblical Recorder*, Raleigh, North Carolina, as president; and Joe T. Odle, editor of the *Baptist Record*, Jackson, Mississippi, as president-elect. Alvin C. Shackelford, editor of the *Indiana Baptist*, Indianapolis, was elected secretary-treasurer.

Next year, the editors will meet February 15-17 in Florida, in a city to be named later. (BP)

Serviceman Gives To SBC In Lieu Of Speed Fine

The Southern Baptist Sunday School Board recently received a \$30 money order from a serviceman in Vietnam, but did not know where to credit the payment.

So, they wrote to the serviceman and ask how the money was to be used. He replied:

"I got caught speeding and the Commanding Officer gave me a choice of paying \$30 to a worthwhile association, or he would give me an Article 15 (which is bad) and a \$50 fine.

"Please use the money as you see fit," he wrote. "I am a daily reader of *Open Windows* (the board's daily devotion guide). My wife and I are both Baptist and enjoy the book very much."

The Sunday School Board sent the money order to the SBC Executive Committee as a contribution to the Cooperative Program, the unified budget which provides funds for Southern Baptists' world-wide programs. (BP)



Paul Anderson demonstrates his ability for a young admirer

Olympic Champ Speaks To BSU

Paul Anderson, known as the world's strongest man, will be the featured speaker for the Western Kentucky University Baptist Student Center Banquet on March 3. Tony Romeo, BSU director for Western, said Anderson will speak before Baptist students, pastors, and laymen at the banquet at the First Baptist Church of Bowling Green.

According to Romeo, the purpose of the banquet is to introduce Kentucky Baptists to the ministry of Western's BSU to the 4,000 Baptist students on campus. Romeo emphasized his strong desire and need for local church support for the BSU. Through their participation in the banquet, Romeo hopes to inform and encourage support for the local pastors and laymen.

After the banquet Anderson, winner of the Gold Medal for weight lifting at the 1956 Olympics, will appear in Western's Diddle Arena to present a demonstration of weight lifting and give short talks on Christianity and patriotism. On June 12, 1957, in his hometown of Toccoa, Georgia, Anderson broke the seven-year-old world's record of weight lifting by lifting 6,270 pounds — more poundage than a Rolls Royce.

Sometimes referred to as "a modern-day Samson" the 370 pound Anderson first heard himself called "the world's strongest man" by 15,000 Russians at the 1956 Olympics.

Anderson and his wife operate the Paul Anderson Youth Home Inc. in Vidalia, Georgia. Anderson comments, "God has called me to care for unwanted, abandoned, unloved boys and

girls who might otherwise end in a career of crime."

Most of the financial support for the home comes from fees Anderson receives from the groups that engage him to appear before them to speak and exhibit his weight lifting. In his speeches, Anderson explains, "I was given natural strength but I worked at weight lifting and made a science of it."

Further Anderson said, "It is a great thrill to be an Olympic Champion . . . to be called the strongest man . . . but the greatest thrill of my life is being a Christian and having an opportunity to witness for Christ."

Music Conference Highlights Given

Program highlights for Ridgecrest and Glorieta Music Conferences foretell inspiring weeks this summer, according to state music secretary Eugene Quinn.

The oratorio, *Saint Paul*, will be conducted by Charles Hirt, using his own version of the oratorio. An opera entitled *The Nazarene* will be presented on Tuesday night under the direction of the composer, Don Gillis. The Saturday night program will feature *Calvary's Mountain*, a new cantata.

Two musical dramas will be a part of the program. A youth choir will present *Living In The Spirit*, and a junior choir will present *Good Christian Folk, Rejoice*.

Glorieta Adds Special Conferences For 1970 Season

Church training conferences at Glorieta Baptist Assembly for 1970 will be increased in number, diversified in type and operated on a new schedule.

Opening the summer season will be an "Early Bird" leadership conference, sponsored by the church training department of the board. Planned for Friday, June 5, through Sunday noon, June 7, the conference is primarily for church staffs and their families as an informational overview of the new program and materials rather than a training course.

The regular full-week conferences will be June 7-13 and June 14-20, both running from Sunday evening through Saturday noon. Designed primarily for laymen, but with special conferences for pastors, ministers of education, youth workers and children's workers, the church training leadership conferences will offer the opportunity to earn credit on three new church study course books and the chance to examine sample packets of actual new materials.

Vocational guidance labs for church staff members and leaders interested in providing vocational guidance will be directed by the Program of Vocational Guidance of the Sunday School Board during the full weeks. The second week, June 14-20, a workshop for workers with the mentally retarded will be available.

Also offered during the two full weeks of conferences will be youth leadership conferences for youth 15-17 who are union or class officers or potential officers.

Further details or reservations may be obtained from Mark Short, Manager, Glorieta Baptist Assembly, Glorieta, New Mexico 87535.

The conferences for junior leaders will consist of a two-hour study period each morning followed by a period in which the leaders are divided up into four groups based upon the amount of their experience as junior leaders, during which specific aid on the use of rehearsal units will be given them.

Now is the time to make reservations for individuals. One important change in the program at both Glorieta and Ridgecrest is that *persons under 18 may attend only if accompanied by their parents, other young people and children are urged to attend their state assemblies and camps instead of Ridgecrest*.

Evangelism Growth Cited By Russians

A Russian Baptist leader reported an upsurge of evangelical Christianity in his country when he spoke at the Southern Baptist Foreign Mission Board headquarters in Richmond.

To support his claim, Sergei Timchenko, first vice-president of the All-Union Council of Evangelical Christians—Baptists, cited the 13,000 baptisms recorded by the All-Union Council during the past three years.

Timchenko, also a pastor of Moscow Baptist Church, pointed out that his church alone baptized 182 persons in 1969.

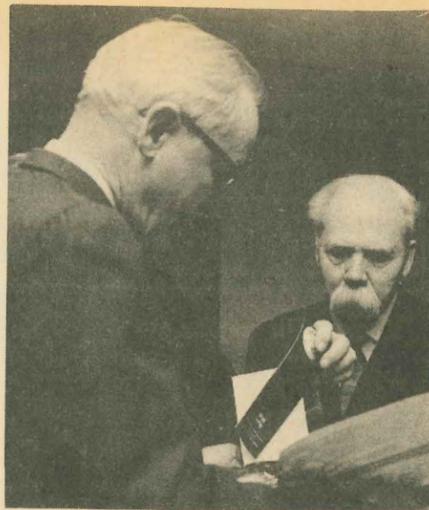
Timchenko first spoke to an audience in the chapel of the Foreign Mission Board. He later answered questions in an interview.

In Moscow there are 13 newly registered Baptist congregations, each with 2,000 to 3,000 members, but only the main church where Timchenko serves has its own building, he said.

Government permission can be obtained for Christians to meet in private homes when they do not rent or build places for worship, Timchenko said. Holidays offer many occasions for Christians to gather informally in their homes for worship, he added.

Pastor Timchenko said that Russian Baptists emphasize religious training in the home for their children, many of whom participate in the Young Pioneers and Komsomol (Communist Youth organizations). His own six children, for example, were members of the state youth groups and all but one are church members.

Although there are no Baptist schools in the U.S.S.R., Timchenko said that many young men are studying theology through a two-year Baptist-sponsored correspondence course. Only those who have completed their secondary education are able to enroll in the course of instruction, he added. (BP)



TALKING SHOP—Baker James Cawthen, executive secretary of the FMB, and Sergei Timchenko, right, Russian Baptist leader, discuss missions during a visit of Russian Baptists to the FMB headquarters in Richmond, Virginia.

Political Pressure Crumbling Church-State Separation

Glenn L. Archer, for 23 years executive director of Americans United for Separation of Church and State, declared on the eve of his organization's 23rd National Conference on Church and State in Detroit, Michigan, that in all his years as director he had "never seen such political pressures to contravene church-state separation as we see

at the present time." The full text of the Archer statement follows:

"As we begin the sessions of our 23rd National Conference on Church and State it is quite evident that in all my years of activity in this field I have never seen such political pressures to contravene church-state separation as we see at the present time. It is singularly appropriate that we meet in the State of Michigan. At this very moment Michigan is torn with strife over the demands of the Catholic Church for tax support of its denominational schools.

"We have in riot-torn Ireland a perfect demonstration of what happens when politicians succumb to pressures of this kind. When public funds are used to implement sectarian divisions in the school rooms we can expect sectarian divisiveness in our society.

"But Michigan is only one state that feels this problem. In 39 states at this moment the Catholic Church under a plea of poverty seeks to impose the costs of its institutions on taxpayers of all faiths. In 17 states the clerical forces endeavor to change the constitution to make this possible. Unless these pressures are resisted strongly by all citizens our cherished freedom from the tax for religion will be lost. The world has seen far too much of government-subsidized religion. That was why our Founding Fathers separated church and state in the first place.

"Our leaders should take note of the recent Gallup survey sponsored by A Study of the American Independent School of Cambridge, Massachusetts, which registered 59% opposed to parochialism in a nation-wide sampling and only 37% in favor." (CSNS)



TOURING—W. A. Criswell, left center, president of the SBC, emphasized a point during a talk with Ghebre Haiwot, wearing glasses, and Aberra Ghebregiorghis in Addis Ababa, Ethiopia. Accompanying Criswell is SBC missionary John R. Cheyne. Criswell and his daughter, Mrs. Anne C. Jackson, both of Dallas, Texas, are visiting national Baptist leaders and government officials in seven African countries to promote Baptist Evangelistic campaigns scheduled for the fall.

Speak up in Baptist Forum

WESTERN RECORDER

Baptist Relief Supplements Nigerian Red Cross

As the rehabilitation of thousands of uprooted Nigerians gains momentum following a 30-month-long civil war, Baptist relief ministries are proceeding under the supervision of Nigerian authorities.

The Nigeria Baptist Mission met in Ogbomoso in January and geared its relief strategy to supplement that of the Nigerian Red Cross, which is officially coordinating all relief in Nigeria.

Southern Baptist missionaries have distributed food for the Red Cross in one state of Nigeria and are cooperating in other states where large-scale relief is underway.

The International Committee of the Red Cross (ICRC), based in Switzerland, withdrew from the Nigerian relief operation on February 6 and offered its stocks of food and medicine to the Nigerian Red Cross.

"Relief needs are great, yet it appears that the majority of people are in better physical condition than we first feared," Edgar H. Burks, executive secretary of the Nigerian Baptist Mission, reported recently.

He said that relief money will be needed for several months, until people can grow and harvest crops.

Southern Baptist missionaries plan to set up a church-centered program of food distribution in the Port Harcourt and Enugu areas to correct the effects of malnutrition, according to C. Turner Hopkins, treasurer of the Mission.

This will require a supply of high-protein foods and food additives, Hopkins said. Also, since each person to be fed in the program must be closely supervised from one to three months, Nigerian Baptist pastors will be asked to help.

In the Port Harcourt area, Baptist churches and the area Baptist association are being reorganized, damaged church buildings are being repaired, the associational adviser is functioning again, and Bible schools are being held for Nigerian pastors.

Missionaries in and around Port Harcourt are doing several types of work. For example, Urban L. Green is coordinating the efforts of the missionaries, the Nigerian Baptist Convention and the Nigerian government. Mrs. Green, a nurse, conducts government-approved medical clinics in her home and in outlying areas.

Miss Emogene Harris has been distributing clothing and cooking utensils in camps for displaced persons. "Most of the refugees are brought in with little or nothing," she wrote in January.

"Many have lived in the bush for months," Miss Harris said. Members of families are separated and do not know

if they will ever see one another again. Gifts from Southern Baptists made it possible for us to give clothing, medicine and food to those who are suffering."

Miss Harris helped start Baptist services in a camp with a population of about 14,000. In less than a year's time attendance at the services increased from 14 to 728, and 113 persons professed faith in Christ.

Gleanings

Frost, Barnes Assume State S. S. Posts

James E. Frost, Sunday School department secretary for the Baptist General Convention of Texas in Dallas, has been elected Sunday School secretary for the Florida Baptist Convention, effective March 1.

Frost is well-known throughout the Southern Baptist Convention, having previously been supervisor of general administration for the Training Union department of the Southern Baptist Sunday School Board, Nashville.

He has also been director of the Training Union department for the Southern Baptist General Convention of California, in Fresno, California, and pastor of Baptist churches in Abilene, Texas, and Mesquite, Texas, and Longview, Washington. (BP)

Charles R. Barnes, pastor of Severna Park Baptist Church between Baltimore and Annapolis, Maryland, has been elected Sunday School secretary for the Maryland Baptist Convention, effective March 9.

Barnes will succeed John M. Tubbs, who resigned last October to take a similar position with the Baptist Convention of New York, which formerly was a part of the Maryland Convention.

Barnes will also have responsibility for the church building program of the Maryland Convention. (BP)

Bill Halbert joined the church administration department of the Southern Baptist Sunday School Board effective January 1, 1970. He will be serving as a consultant with the Board.

A native of Arkansas, Halbert earned his bachelor of arts degree in speech from Ouachita Baptist University, Arkadelphia, Arkansas. He also holds a master of religious education degree from Southern Seminary, Louisville.

Halbert comes to the Board from Hoffmantown Baptist Church, Albuquerque, New Mexico, where he was minister of education. He has served as minister of education at First Baptist

When the camp became overcrowded many of the people, including some Baptists, were relocated to two other camps. Soon the Baptists began services in both.

When Miss Harris asked a group of Baptist leaders in one of the camps to tell her what they needed most, they replied: "Bibles in our own language. We are hungry for them." (BP)

Church, Fayetteville, Arkansas, and Bethlehem Baptist Church, Louisville. He has also served as president of the Arkansas and New Mexico Baptist Religious Education Associations.

Baptist Chaplain John T. Goad, commander in the United States Navy, was recently awarded a Bronze Star medal for excellence in his activities as assistant chaplain of the Force Logistics Command at Danang, South Vietnam.

Goad participated in several combat missions and traveled over rough terrain to give council to combat Marines.

A native of Tennessee, he was educated at Lincoln Memorial University, Harrogate, Tennessee, and Southern Baptist Theological Seminary, Louisville. (BP)

Gene Bolin, director, department of student work, Oregon-Washington Baptist Convention, has been named consultant for new work development for the student department of the Sunday School Board of the Southern Baptist Convention.

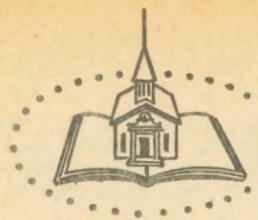
Bolin was first named Oregon-Washington's student director in 1965, but he resigned in 1966 to go to the Sunday School Board's student department. He returned to Oregon-Washington to his former position in 1967. (BP)

Versil Stuart Crenshaw, an employee of the Southern Baptist Sunday School Board for 25 years died here (January 10) following a brief illness.

Memorial services were conducted at Belmon, Heights Baptist Church, Nashville, with burial in Charlottesville, Virginia.

A native of Virginia, Crenshaw, 64, attended the University of Virginia, Charlottesville, and Southern Baptist Theological Seminary, Louisville.

From 1944 to 1963, he served as director of intermediate work in the board's church training department. For the past seven years he had worked as a consultant in the general administration section of that department. (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for March 1, 1970)



LIFE AND WORK SERIES

The Fellowship Of Faith

Paul's method was to lay the foundation and then to build the superstructure, to set forth doctrines and then to emphasize duties, to teach principles and then to appeal for correct practices. Having finished the doctrinal portion of the letter to the Romans, he proceeded with this practical section. This twelfth chapter presents a challenge which Christians cannot ignore, namely, that the righteousness which they have received by faith is to be demonstrated in daily living.

The will of God Romans 12:1-8

Before Christians can serve God properly they must discover His will for their lives and service. Here Christians are urged to give their bodies to God as a living sacrifice. God cannot use a corpse, but He can and will use a living body wholly dedicated to Him. "Present" is a term which means a voluntary giving.

This surrender is to be continuous—"a living sacrifice." This kind of surrender and dedication is "reasonable" in view of what Christ has done for us and wants to do in and through us. Nothing short of complete dedication of self to God will completely satisfy Him and make life what it ought to be.

Although we present our bodies as living sacrifices to God, we must still live in a world whose spirit and practices are antagonistic to Him. It is God's will for believers to be separated from the world for various reasons: because the character of this age is evil, the conduct of those in this age is foolish, the spirit of this age is selfish, and the end of this age is destruction.

Unless a person makes a definite presentation of his body to God, his life will be conformed to this world. His aim is apt to be money, fame, pleasure or power. Conformity to the world is contrary to the will of God for His children. Conformity to the world is one of the blights on the lives of many Christians, and it hampers tremendously the work of Christ. The call, then, is for nonconformity to the world and for surrender to the transforming grace of God.

God calls upon us to forsake our life plans and to seek His will for our lives

because it is good, acceptable, and perfect. To many the will of God is something to be avoided or, at best, to be endured. But, in reality, the will of God for us is always good. The one who lives nearest the center of the will of God for his life is the one who lives the happiest, the most successful, and the most useful life. Nothing is as good for us as compliance with God's will.

The way of God Romans 12:9-13

Here is some of the most practical advice to be found anywhere. It sets forth a high standard for Christian living, and love is the key to the entire matter. In their relationships with their brethren Christians should be characterized by unfeigned and fervent love. Anything that savors of insincerity or hypocrisy is despicable in His sight and should be abhorrent to us.

INTERNATIONAL SERIES

The New People Of God

While Christ had been talking of His forthcoming betrayal, death and resurrection, His disciples were concerned about which of them would get the place of preeminence of the kingdom of the Messiah in this world.

For an answer to the question, the Master simply called a little child and used it as an object lesson. A great person is one who has the characteristics of a little child—dependence, teachableness, trustfulness and humility. The great man is the one who recognizes himself utterly dependent upon God in every moment, circumstance, trial and opportunity of life.

Matthew 18:10-14

Christ Jesus came into this world to seek and to save lost souls. Among the great lessons which He taught while here was the transcendent and infinite value of the soul. That the worth of the human soul is inestimable is obvious

"Abhor that which is evil" is an appeal for a conscience on the subject of sin. We are admonished to abhor evil, which means to dread it, to despise it, and to abstain from it. Also, we must cling tenaciously to that which is good. Let us manifest our Christian love by our antagonism to the wrong and our devotion to the right. May we never try to hide what we are or pretend to be something we are not.

We must have a real interest in and love for our fellow-Christians. It is just as natural for the children of God to love one another as it is for those who are related by ties of blood to love one another.

No other method will be as successful as compliance with God's will in this matter of loving and blessing an enemy. This procedure may be very displeasing to you, but it is right and best.

when we consider the infinite price paid for it, the immensity of its capacities, and the immortality of its being. In His sight the worth of the soul transcends that of the world. For this reason no one, regardless of age, is to be ignored, underestimated or subjected to spiritual neglect.

Christ pointed out that if the sheep is so valuable in the eyes of the shepherd that he is concerned enough about the one which is astray that he will leave the ninety and nine that are safe in the fold and go out and seek for the one which has gone astray until he finds it, the child of God is even more valuable in the eyes of the Lord. He is so deeply interested in those who belong to Him that He watches over them and brings them back when they go astray.

Matthew 18:15-17

Implying that there will be mis-

understandings, quarrels and clashes between church members, Christ gave specific instructions about the right procedure in dealing with this unpleasant and sometimes serious and tragic problem. When personal resentments are permitted to go unchecked, they do irreparable injury to the cause of Christ. Those who cause strife within a church often do it a greater injury than any ungodly outsider could ever inflict on it.

If one is wronged by a fellow Christian, the one who has been injured is not to retaliate by despising the offender and treating him in the same injurious manner. Rather, the one who believes that he has been wronged is to take the initiative by going to the erring one, "tell him his fault between thee and him alone," try to resolve the estrangement and effect a reconciliation.

If the offender shall take this private reproof kindly, acknowledge his wrongdoing, declare his regret for it and request forgiveness, the offended will thereby rescue him from the error of his way and effect a restoration of fellowship. If this method fails, as is sometimes the case, without any publicity the offended should return to his offender with one or two fair-minded and reliable Christian witnesses in whom they both have confidence in order that they may hear what is said by both and in the light of the facts use their influence to effect a reconciliation.

If the wrongdoer ignores what the offended and his friends say to him and remains impenitent, then the matter is to be taken to the church for consideration, judgment and disciplinary action. Should the one who is at fault still refuse to admit that he is wrong, he is to be treated as an outsider. Thereafter he is to be regarded "as an heathen man and a publican" until he acknowledges his sin, genuinely repents and then seeks restoration.

Matthew 18:18-20

Let us note that this is a special promise to a particular people of a blessed Presence. When two or three, which is the smallest number that could make a congregation, assemble in Christ's name, He has promised very definitely to be in their midst. Our Lord takes great delight in having fellowship with us in such gatherings. When the sharers of His life, light, and love assemble to worship Him, to honor Him, and to bring glory to His name, they are assured of His presence. The presence of Christ guarantees to the least possible number the greatest privileges and blessings.



CHURCH FURNITURE
PEWS - PULPITS - TABLES - CHAIRS
BAPTISTRIES - SPIRES - LIGHTS

London Church Furniture
Box 281 - Dept. WR London, Ky.
Tel. 864-2230

WESTERN RECORDER



34 DAY "AROUND THE WORLD TOUR" June 13 - July 20

Your Conductors:
DR. & MRS. G. ALLEN WEST

Now! the trip of a lifetime can be yours. See the great cities of Europe, the Bible lands, exotic Orient and Japan, including Baptist World Congress.

FOR FULL INFORMATION CALL 587-6735 OR WRITE
DR. G. ALLEN WEST

400 E. Chestnut Louisville, Ky. 40202

Lee E. Cralle Co. Funeral Home

LEE E. CRALLE, JR., President

PHONE

634-3646 • 634-3647

1330 South Third Street

Louisville, Ky.

Aluminum Siding

- Aluminum Trim Work
- Roofing and Stone Siding

J. W. Colville



Call for
Free Estimate

COLVILLE COMPANY

368-1100 4320 Crittenden Dr.
368-1388 Louisville, Ky.

RETIRED?

Ridgecrest Baptist Assembly needs retired adults to serve on the summer staff. Positions include dormitory parents, supervisors, hostesses, etc. If interested in spending June 8 through September 10 at Ridgecrest, contact Ken McAnear, Box 128, Ridgecrest, North Carolina 28770.

SERVING ALL RELIGIONS
Prices to satisfy every preference and need
AIR CONDITIONED PARKING AREAS



1310 S. THIRD Phone 634-3628
149 BRECKINRIDGE LANE Phone 896-0349
PEARSON FUNERAL SERVICE
Louisville, Kentucky
Members: Kentucky Funeral Directors Burial Association
Members: National Selected Morticians by invitation

HERBERT C. CRALLE FUNERAL HOME

Edwin R. Hillock, President

Wallace C. Hatler

Phone 893-5223

Frankfort and Peterson Avenue

Louisville, Kentucky

THE FIFTH

1970 EDITION DIMENSION 5

"tells it like it is." It's a colorful, compact, scriptural, unique, fresh, and easy-to-use plan for your Christian witnessing on campus, in the "marketplace" of daily life, and in your church program. Inspired by Billy Graham's N.Y. World's Fair message. Created by SBC layman Mark Culbertson. Only \$3.30 per 100 (or send 10¢ for sample) complete with instruction folder, from Good News Associates, Box 985, Warren, MI. 48090.
THE WITNESSING AND SOUL WINNING PLAN FOR THE 1970's.

GOOD NEWS
FOR PERSONAL Evangelism

Western Recorder

Keeping you informed for 3c an issue



OBJECTS TO SEX UNIT

Dear Editor:

I have read Unit Three in the Baptist Intermediate Union Quarterly I, titled "Youth Faces Attitudes Toward Sex," and find it very repulsive for intermediate young people. I question such open discussion of sex in a mixed group of young people. At best, such material should not go past segregated groups.

I do not have an intermediate worker who felt they could lead in such a discussion in a mixed group.

This unit, in my opinion did not stress strongly enough the sin of premarital sex but, rather, put the emphasis on the naturalness and excitement of it in general.

The contemporary attitudes toward sex advocating the openness and freedom of sex, referred to in the first session are not shades of gray but old fashioned black sin.

I think that Baptist pastors ought to examine this unit closely.

Central City, Ky. E. W. Greenwalt

"BAPTIZE AGAIN"?

Dear Editor:

Until I read the article "Opinions Differ Over 'Rebaptism'" dated December 6, 1969, I was unaware that so many Baptist felt as I do about baptism.

My view of the church is larger than the local church and so my view of a minister is larger than a local pastor. This may explain why I would hold a different view to baptism than that expressed recently by Mr. Potts.

Baptist are concerned, with preserving God's teachings. I want to keep the truth of the Bible before the world. This can best be done by teaching Bible doctrine to our inquiring members.

These people must be lead to see that there is more to following Jesus than having the New Testament baptism. We must make sure their life has been committed to the total teachings of Jesus. This is a more valid way to keep the church strong. We must discover if they have made the inward commitment to Christ that is supposed to have been shown through New Testament baptism.

We don't ask every married couple who moves into our community to have another wedding and reception so that we can see it. The fact they are living together, loving and caring for each other is enough evidence for us to accept their marriage without further proof.

Now is not baptism very similar? If they have had a new birth experience and met the New Testament teaching in regards to baptism, why do we want them to do it again? Is not their christian life evidence enough?

If we must have a rule for admittance to a Baptist church to keep ourselves pure, ask them to tithe. That will check out the truth of their New Testament baptism and give you a commitment reading at the same time.

Louisville, Kentucky Ernest M. Harris

DISTURBED BY ADULT TEACHER

Dear Editor:

Now and then I am disturbed by some of the things that I find in *The Adult Teacher*.

When one realizes that its lessons are taught to all of the adults across our convention, it is even more alarming.

On page 62 under the topic Guiding Learning Activities, the lesson is about to begin. The first line, which is in italics reads: "Create Learning Readiness." And then it says, "You may arouse interest by presenting this problem: *'think of the person you despise the most.'*"

What a statement! What a way to begin a lesson! *"Think of the person you despise the most!"*

I could understand an unregenerate beginning a discussion like that but not a born again believer, and the latter is supposed to be doing the teaching in a Baptist Sunday School.

I am teaching a young married couple's class in the church study. The lesson itself (Matt. 5: 17-20; 38-48) is proof enough that such a statement in the very beginning of the study is absurd.

The fires of hate burn high enough across our land today and Bible teachers should be seeking solutions to quench these flames instead of giving them more fuel.

Its poor psychology to say the least.
Raceland, Kentucky Lee A. Gore

BARNETTE ARTICLE

Dear Editor:

The recent article on "The Spirit and the Search for a Style of Life" by Henlee Barnette was strictly "on target." As one who has been stimulated by his person and his thinking over the years, I can only say, "May his breed increase in our seminaries and colleges."

Jeffersontown, Ky. Don Meloon

SUNDAY CLOSING

Dear Editor:

For some weeks I have been listening to panel discussions on TV, also reading articles concerning Sunday Closing Law.

I have neither read nor heard anyone say anything about it being wrong for stores to open for business on Sunday.

In my opinion if a person operates a business and does not employ anyone else and wants to stay open on Sunday, I suppose that is his business. But when the business requires hired help, that is different.

A conscientious objector can keep out of the Army, but not out of businesses operated by money grabbers who claim they will go bankrupt if they close on Sunday. The reason they open on Sunday is to grab a few dollars that they might not get otherwise, never thinking of their employees, or "slaves," they are keeping away from their families and church.

The Bible says in Deuteronomy 5:13, 14: "Six days shalt thou labor and do all thy work: But the seventh day is the sabbath of the Lord thy God, in it thou shalt not do any work."

I listened to a panel discussion on TV a few days ago; one person stated that he was in Indiana recently on Sunday and saw a store open and the parking lot full of cars, many of them from Kentucky, and we were losing the sales tax on the money they spent there. I doubt if this man ever thought about the people working in that store that were forced to work for their money grabbing employer in order to hold their job.

The Sunday Closing Law is God's Law given to man through Moses thousands of years ago. Nations have included it in their laws until men got to where they think they are smarter than God.

It is no wonder that instead of getting the world into the church by preaching salvation by Grace, Repentance and Faith, the church is getting into the world because of soft pedaling preaching what the people want to hear. Instead of all of us who call ourselves Christians talking God, Christianity and a burning hell, we talk about going to the moon, politics, our neighbors, cars, sex, and most anything except what God has and will do in our lives if we will let him in.

Lodiburg, Kentucky John D. Keys

Proposed Woman's Missionary Union By-Laws

(To be considered for adoption at the Wednesday morning session of the Annual Meeting, First Baptist Church, Paducah, April 1, 1970.)

ARTICLE I

NAME

The name of this organization shall be Woman's Missionary Union, Auxilliary to the Kentucky Baptist Convention.

ARTICLE II

OBJECT

The object shall be to promote Christian missions through the organization of Woman's Missionary Union in churches of the Kentucky Baptist Convention.

ARTICLE III

MEMBERS

The members of Woman's Missionary Union organizations in churches and missions of the Kentucky Baptist Convention shall comprise the membership of Woman's Missionary Union of Kentucky.

ARTICLE IV

OFFICERS

Section 1. The officers shall be a president, a vice-president, a recording secretary and a treasurer.

Section 2. The officers shall be elected at the annual meeting and shall hold office for one year or until their successors are elected. The term of office shall begin at final adjournment, and shall be limited to four years (except the treasurer). One year shall elapse before an officer is eligible for reelection to the Executive Board.

Section 3. Elected officers shall not be employed by Woman's Missionary Union of Kentucky concurrent with their terms of office.

Section 4. The officers shall be nominated by a Nominating Committee. Nominations may also be made from the floor. Should there be more than one nominee for the office, election shall be by ballot. The nominee who receives the plurality vote shall be elected.

Section 5. The duties of the various officers shall be such as are specified in these bylaws, bylaws of the Executive Board and the parliamentary authority adopted by Woman's Missionary Union.

Section 6. A vacancy occurring in an office shall not be filled. The Executive Board shall determine the manner in which the duties of the office shall be discharged for the unexpired term.

ARTICLE V

MEETINGS

Section 1. An annual meeting shall be held the first week in April. In case of emergency the date shall be set by the Executive Board.

Section 2. Woman's Missionary Union members present in any session of an

annual meeting shall constitute the voting body. Business shall be conducted when scheduled in the printed annual meeting program; exceptions shall be made only when the body votes in a previous session of the same annual meeting to schedule an additional business session.

Section 3. Conferences and other meetings shall be held as authorized by the Executive Board.

ARTICLE VI

EXECUTIVE BOARD

Section 1. The membership of the Executive Board shall be the officers, executive secretary, directors of age level organizations, *three* members from *each* region and *eight* members-at-large. Proxies shall not be allowed. The three members from each region and the eight members-at-large shall be nominated by the Nominating Committee and elected by Woman's Missionary Union. Nominations may also be made from the floor.

Section 2. The three members from each region and the eight members-at-large shall be elected at the annual meeting to serve for *one* year, or until their successors are elected, and shall be limited to *four* years. One year shall elapse before they shall be eligible for re-election. They shall not be employed by Woman's Missionary Union of Kentucky concurrent with their terms of service. At no time shall they serve as state president for more than six months concurrent with their term of office.

Section 3. The Executive Board is authorized to elect an executive secretary. The executive secretary shall be the executive officer of the Executive Board and shall be an ex officio member but without vote. The executive secretary shall be responsible to the Executive Board for the administration, development, and execution of established policies and broad program plans of the Executive Board.

Section 4. The Executive Board shall elect all professional personnel on the staff of Woman's Missionary Union. They shall be ex officio members of the Board but without vote.

Section 5. The president and the executive secretary are authorized to represent Woman's Missionary Union to state, national and international groups. Such reports as Woman's Missionary Union may be invited to make to other groups shall be made by the president, the executive secretary, or by others as designated.

Section 6. The Executive Board shall have authority over the affairs of Woman's Missionary Union between annual meetings, except in modifying any action taken by Woman's Missionary Union. The Executive Board shall re-

ceive and administer all funds, properties, trust funds and securities coming within possession of Woman's Missionary Union.

Section 7. The Executive Board shall adopt bylaws to govern its actions.

Section 8. Two regular meetings of the Executive Board shall be held annually.

Section 9. Special meetings may be called by the president, and shall be called at the request of one-third of the voting members of the Executive Board.

Section 10. A report of the Executive Board shall be made to Woman's Missionary Union in annual meeting.

ARTICLE VII

COMMITTEES

Section 1. The Nominating Committee shall be composed of eight members of the Executive Board, one from each region. They shall be elected by the Executive Board.

Section 2. The Nominating Committee shall present to the Executive Board at its April meeting the names of the Nominating Committee for the coming year. They shall serve for one year beginning at final adjournment of the annual meeting. The chairman shall be chosen each year by alphabetical rotation of regions (Central, North Central, Northeastern, South Central, Southeastern, Southern, Southwestern, Western).

Section 3. The Nominating Committee shall meet not later than November. The consent of all nominees shall be obtained before the report at the next annual meeting.

Section 4. The Nominating Committee shall recommend the place for the annual meeting two years in advance.

Section 5. Committees, standing and special, except those otherwise provided for, shall be appointed by the president as authorized by Woman's Missionary Union or the Executive Board.

Section 6. The president and executive secretary shall be ex officio members of all committees of Woman's Missionary Union except the Nominating Committee.

ARTICLE VIII

AUTHORITY

Woman's Missionary Union shall use as its parliamentary authority Robert's Rules of Order, Revised.

ARTICLE IX

AMENDMENTS

These bylaws may be amended at the business meeting of any regular annual session of the Union by a two-thirds vote of the members provided the proposed amendment shall have been submitted in writing to the executive board at least three months before the annual meeting and published in the *Western Recorder* at least one month before the annual meeting.

SBC Membership Up, Organizations Down

Church membership in the Southern Baptist Convention increased to 11,489,613 during 1969, the denomination's research and statistics department reported in a presentation before the SBC executive committee.

Although total church membership increased 157,384 over the 1968 membership totals, decreases were reported in Sunday School, Brotherhood (laymen's groups), and Woman's Missionary Union organization enrollments, and in the number of baptisms.

The statistics were based on reports from 34,335 churches affiliated with the nation's largest Protestant denomination. The number of churches was up 40 from the number reported last year.

The increase in number of churches was 108 less than the increase in 1968. Small decreases in numbers of churches in open country and village areas were more than offset by additional churches located in towns and cities.

The number of baptisms (conversions) reported by SBC churches was 368,225, down 4,800 from the 1968 figure. The peak year for baptisms was 1959, when 429,063 were reported, Martin Bradley, secretary, research and statistics department, said.

Decreases were reported in enrollments of Sunday School, Brotherhood, and Woman's Missionary Union organizations. Music ministry enrollment increased for the fourth consecutive year.

Sunday School enrollment dropped by 127,446 to a new total of 7,418,067. This represents the fifth consecutive annual decrease after 22 years of steady increase. The all-time high in 1964 was 7,671,165.

The Brotherhood (men and boys' missions organizations) had an enrollment of 430,339, a decrease of 18,399.

Total Training Union ongoing and cumulative enrollment totalled 2,648,388, dropping by 76,709 from the 1968 figure. Reported growth in leader training and member training projects partially offset a sizable loss in the ongoing (mostly Sunday evening only) sector of church training activity.

Music ministry enrollment continued to increase, reaching a new high of 1,062,494. In addition to those in choirs for various age groups, the following are included in the enrollment: 33,063, vocal ensembles; 3,023, band and orchestra; 4,994, instrument ensembles, and 6,550, handbell groups.

Giving by Southern Baptists continued upward. Total receipts from tithes, offerings, and special gifts amounted to \$842,707,390, an increase of \$47,759,639 over the 1968 total.

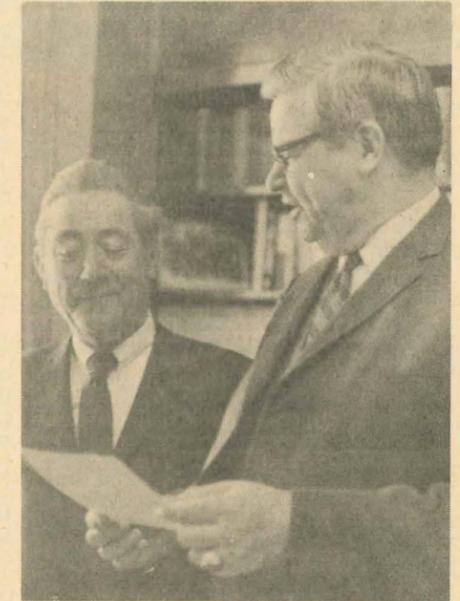
Contributions to missions increased \$5,200,604 for a total of \$133,224,335.

Tithes, offerings and special gifts averaged \$70.46, including \$11.60 in mission gifts.

Churches reported spending \$132,016,435 on their own construction and another \$3,492,962 on construction of local church-sponsored mission facilities.

Debt reported by churches rose to a new high of \$870,271,234, an increase of \$24.7 million.

Churches ordained 2,080 and licensed 3,636 persons for the gospel ministry. The level of ordinations and licensings has remained stable during the past few years, Bradley reported. (BP)



GIFT — President Robert L. Mills of Georgetown College is pictured receiving a \$1,500 check from Gulf Oil Foundation. W. R. Patterson, left, district sales manager from Louisville, made the presentation. The funds will be used by the college's speech department to purchase a video-tape recorder.

Revival Reports

Ormsby Heights Baptist Church, Louisville, was recently led in revival by Donald Adcox of Henderson, North Carolina. Pastor David Vincent reports 28 professions of faith and 5 additions by letter.

Adcox is president of a group of laymen known as the Lay-Led Revival Group.

Muldraugh Baptist Church was recently led in revival by evangelist Harlen McGinnis. Pastor Vernon C. Taylor reports 15 persons making decisions for Christ.

Bloomfield Baptist Church was led in a December revival by Harlen McGinnis, evangelist from Vine Grove, Kentucky. Pastor Earl Pike said there were five professions of faith and many rededications.

Immanuel Baptist Church, Owensboro, was led in a winter revival by Arnold J. Roberts, pastor of the Brushy Fork Baptist Church in Daviess-McLean Association. Immanuel pastor Bill Alvey reported 15 rededications, two additions by letter and one profession of faith.

Since the meeting closed the "spirit of revival has remained," Alvey said. The church has had three professions of faith, one addition by letter and two rededications.

Campbellsville College

invites you to prayerfully ask yourself

1. WILL MY ESTATE "DEFAULT" TO STATE AND FEDERAL GOVERNMENT CONTROL, OR WILL MY ESTATE GO WHERE I WANT IT?
2. WHY MY OWN ESTATE PLAN? BECAUSE IT WILL:
 - Provide for my possible disability
 - Provide for my retirement years
 - Provide for my family (no management worry)
 - Provide for "giving while living" to my church and school. See my good works at work.
 - Provide increased "tax-free" estate.

Write for suggestions and assistance to Director Financial Development,
CAMPBELLSVILLE COLLEGE
 CAMPBELLSVILLE, KENTUCKY 42718