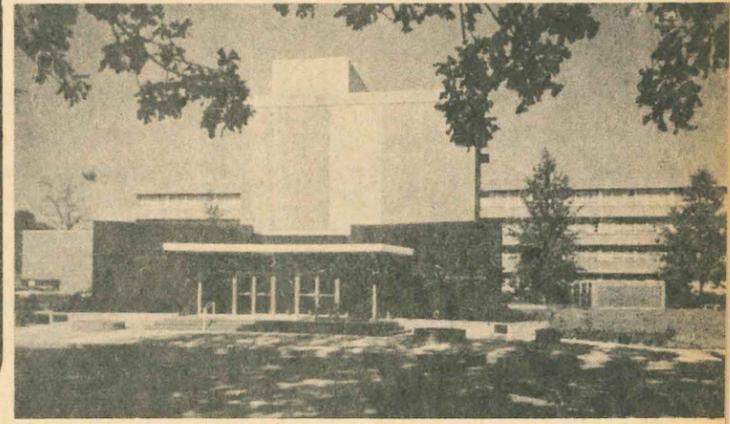
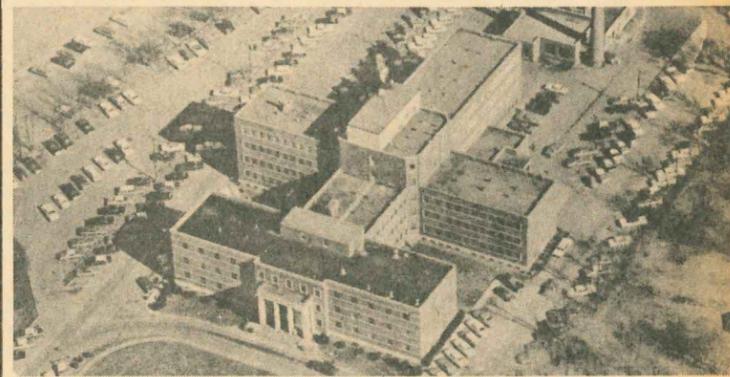
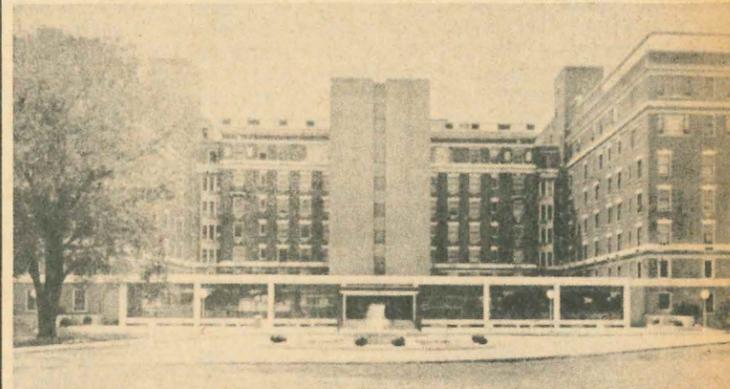
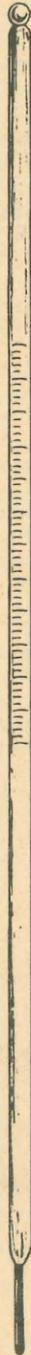


YOUR
HOSPITAL
OFFERING
FOR
CHARITY
ON
MOTHER'S DAY



Who Is A Baptist?

Religious Liberty

(Sixth of a series of articles on distinctive beliefs and characteristics of that group of Christians called Baptists)

By Wayne E. Ward,
Professor of Theology,
Southern Seminary

No group in all history has fought more earnestly for full religious liberty than Baptists. This passion for religious liberty and freedom of conscience grows out of the basic tenet of Baptists — the competency of each individual soul to deal directly with God. If God requires "every man to give account of himself," it follows that no government and no religious institution can take over this responsibility for him. If the Son of God "has made us free," then no legal or religious authority should dare impose a new slavery of creed, or tradition, or ritual. Religious liberty means the freedom to believe in God, or not to believe in God. It means the freedom to confess Christ as Lord, or not to confess Him. It means the freedom to join His church, or not to join his church. No choice is free unless one is free to reject as well as to accept.

This is why, from the Baptist point of view, it is so tragic that the majority of Christian church members today are automatically considered Christians because they are born in a country where some Christian denomination is established by law, or they are baptized in infancy without having any choice in the matter. This denies the religious liberty of the individual just as surely as if a police state were prohibiting the freedom of worship of any religious group. Institutional religion, or religion established by law, is a far greater threat to true religious freedom than is the suppression of worship by the powers of police states. Although many people were outraged, Karl Barth was certainly right when he said that he found more genuine expressions of courageous religious liberty under the tyranny of

Communist-dominated regimes in Eastern Europe than he found in many of the countries of Western Europe where some Christian denomination was established by law and supported by taxes. A coercive paternalism is the greatest threat to liberty.

Religious liberty is not the same thing as "separation of church and state." The idea of a "wall of separation," which goes back to Thomas Jefferson, was simply one political experiment by which the founders of the American nation tried to preserve true religious liberty. They knew quite well that there could be no absolute separation because the same people who were members of the churches were also citizens of the state. Some of the property rights and institutional aspects of the church also involved the laws of the state. But, the right of religious liberty goes much deeper. It is basic to every other liberty. A man's religion is his ultimate belief, his absolutely basic assumption about the nature of reality and the meaning of the universe. This is true even if he is an atheist. A passionate disbelief in God is a secular form of religion because it is a belief concerning the ultimate nature of reality. The frantic fight by some atheists to forbid the mention of the name of God, or to forbid voluntary prayer, is a deliberate expression of their atheistic ritual. The cult of prohibition of the divine name is just as clearly religious dogma as is the cult which requires the use of the divine name or the recitation of prayer by law.

Religious liberty means the absolute protection of minority groups from abuse or suppression by the majority. It means the freedom for an atheist to be an atheist, but not for him to suppress the free and voluntary exercise of worship — anytime or anywhere! What this means in terms of the great American experiment of the "separation of church and state" will be examined in the next article.

DEVOTIONAL



A. H. McEachern
Pastor,
St. Matthews
Baptist Church,
Louisville

Ephesians 5:21 - 6:4

All the world loves a lover; so does God. Love has a locale — it is called "home." Money can build a house. Love makes it a home. The Christian home is made up of a man and his wife, plus God as the spiritual adhesive.

Highest human institution

Someone has remarked that the home as an institution is alright — the trouble comes with the personnel.

The home is the oldest institution on earth. It predates the establishment of both the state and the church. It is God's gift to man, not an accident of human discovery. The home is given to us for companionship. The highest complement that God can pay to a home is parenthood.

To have a happy Christian home requires our best effort. This is not automatic. It is achieved. We must maintain a sense of humor. One old preacher said, "If you could sit on a fence and watch yourself go by, you would die a laughing at the sight!"

Let's look at the passage

Set against the backdrop of Paul's world, it is lofty. In Paul's day, Jewish males in their morning prayer thanked God that they had not been born a woman.

The wife is told to be subject to her husband. She is to be respectful of him. The Greek word for submit is a military word. It means literally take your proper place or role.

It takes Paul three verses to tell the wives to be respectful, but nine verses to tell the husbands to love their wives. A man's love for his wife is to be a sacrificial and a sanctifying love. It is also to be like a healthy self-love.

Lewis Evans says there are three attitudes in marriage. One is that the mates set out to conquer one another. Other couples worship each other — this is equally dangerous. A third and better attitude is that we should love each other to the glory of God.

Children are told to "obey their parents in the Lord." They are to honor and respect their parents. This does not end at age twelve or twenty-one, but continues throughout life. Parents are admonished not to over-correct their children.

Bowing Down To A Prima Donna

He was happy in his work as a minister of education in a friendly church. For eight years he had served this congregation and had seen solid signs of progress in educational theory and method. Then he was invited to accept a similar position in another state.

In the negotiations with the pastor and personnel committee he was told that this church had a provision in its by-laws requiring the resignation of all

staff members when the pastor resigned. This, it was explained, had been adopted to permit the new pastor to employ, or recommend employment, of whomever he chose to join the staff. The young man had never known of this kind of rule governing staff tenure but naively thought that since his former church work had been harmonious he had no reason to fear this stricture. So he agreed to move.

But after only seven weeks in the new place the pastor who had so much wanted the young man to join him in the work, resigned to accept another pastorate! Subsequently, of course, the minister of education's resignation was requested and given to the proper church authorities. But now the ousted man is hard pressed to find another church, nor has the pastor who left him in the lurch turned his hand to help place the former staff member.

Have you ever known of such unethical behavior by a pastor? This is no isolated instance!

But where did churches get the idea for demanding that all staff members resign when the pastor does? From the New Testament? Hardly. From the experience of occasional staff contention with a pastor's ideas of leadership? Possibly.

But does not this calloused way of treating staff members violate basic morality and keep such educational people in "servitude"? Are educational staff people not ministers, too? Does not God call them into the work?

Why, then, should their tenure depend exclusively upon the pastor's preferences? Does not an educational ministry in a church have its own reasons for being, its validity for continuance?

I was a pastor twenty-five years before joining a seminary faculty ten years ago. So I think I know how a pastor should relate to the church staff. Some false assumptions, I believe, appear even in the phraseology often used. For instance, the church staff is not "his" staff. It is not "his" program, budget, building project, etc., but, rather, all belongs to the congregation. But how many times do you hear a "possessive" preacher refer to "my staff," "my church," "my budget"?

Inevitably this insistence on everything and everybody conforming to a pastor's wishes feeds the prima donna craving of too many men in the ministry. A pastor should, indeed, be followed if his planning and direction are wise, but disagreeing with his ideas should not automatically brand one as being undesirable for a staff position. Usually, I've observed, a staff and a congregation follow the pastor whose life, manner, planning and methods deserve to be followed. But as often as not, if disarray comes in staff relations is the pastor not at fault, too?

At any rate, some educational people have just grounds for their complaints about their insecurity, their feeling of being considered "second rate" leaders in comparison to pastors, and a sense that the educational ministry is not yet accepted by many pastors as a distinct area of mature church work, able to stand on its own merits whether a pastor stays or goes.

by C. DeWitt Matthews
Midwestern Baptist Theological
Seminary,
Kansas City, Missouri

ASKING ABOUT ILLNESS

How Do You Cope With Pain?

by John H. Boyle,

Professor, Psychology of Religion, Southern Seminary

There is a prayer-poem which begins with the words, "Lord take away pain." Anyone who has experienced or has watched another in severe pain can identify with that sentiment. Most of us seek to avoid pain, though there are some who seem to enjoy it. Pain is virtually a universal experience but each person experiences it in ways that are unique to him.

If the prayers requesting that the Lord take away pain were answered completely we would be in serious trouble. For pain is a warning to us of danger, usually the danger of the loss of part of our bodies or of the function of some part of our bodies. As such, pain has a certain survival value and to be unable to feel pain at all could make us quite vulnerable to all sorts of danger.

Pain can also be a reassurance against loss. As one patient said to me once, "When I feel pain I know I am still alive." Pain, then, can be a symbol of hope that reminds a person that there is still life in him.



Boyle

For some, pain is a tool by which to elicit sympathy and attention from others. It is a symbol of help seeking. The person who makes his pain known to others may be in effect saying, "I need help." At the same time, such a person may also be tempted to keep his pain alive in order that others might take pity on him and not place demands and expectations upon him.

When we experience pain we usually brace ourselves to either fight it or flee from it. We may deny we have the pain or resort to drugs and other medications to deaden it or us so as not to experience the pain. Frequently, when we are in pain we are threatened regarding our very beings as we ask, "What is wrong with me?" Thus pain is sometimes seen by a person as a kind of judgment. It causes him to be pulled up short and he must pause to take stock of himself and of his life. As such, pain can become part of one's spiritual pilgrimage as he reviews his life situation and the value system around which he has organized his life.

The important thing about pain ultimately is its meaning to the one experiencing it. Usually we have been taught in the community of our families, friends, teachers, and our culture generally how to react to pain. If we feel that others expect us to bear pain stoically we may find it difficult to express our real feelings when we are in pain. Pain, therefore, can separate us from others and cut us off from the significant community of which we are a part if we feel that we cannot share our pain with those in it.

Here the church can help us as it provides a fellowship of pain and suffering in which it is all right to be human enough to have pain and to admit it without exploiting our pain just to get sympathy or to get ourselves off the hook of responsibility for our lives.

Pain, like the law the Apostle Paul spoke of, can be a "schoolmaster" which brings us to God in Christ. It can remind us that He has experienced pain for our sakes that we might know that we are not alone when we experience it. Coping with pain creatively involves accepting the reality of it, sharing it responsibly with others in a caring fellowship, and trusting the ultimate goodness of God in the confident assurance that God has not left us to bear the burden of our pain alone. Our prayer then can be, "Lord, help me to bear my pain creatively and with dignity," rather than, "Lord, take away pain."

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 May 9, 1970 No. 19

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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.

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Shouldn't All Baptist Salaries Be Known?

To be criticized is the price leaders pay for the place they occupy. Criticism of political leaders by the rank and file citizens is almost a pastime.

This practice of criticizing political leaders carries over into church and denominational life. Pastors and heads of denominational agencies and institutions are often the object of critical conversation among rank and file Baptists. Surely much of the criticism is unjustified but some of it is deserved because Baptist leaders are only human and therefore make mistakes.

No manner of conduct by a denominational leader would prevent somebody from criticizing him, but there is one area where we are inviting criticism. This is the matter of not making known the salaries and fringe benefits paid to some denominational officers and leaders.

No area is more sensitive or conducive to criticism by Baptists than salaries paid to religious workers. For this reason there should be complete openness so far as what every denominational leader is paid both in the state and on the Southern Baptist Convention level. This is not so now and it is contributing to the growing gap between denominational leaders and those in the pews. In this time of financial difficulty in churches and in denominational agencies and institutions, it is doubly important that there be complete confidence of Baptists in one another. We should not ask Baptists to increase their offerings without providing an exact and detailed accounting of how their gifts are being used.

The truth is most Baptist salaries are already known and we could remove any room for criticism by making known the few still unknown. For example, the salaries of all Baptist pastors in Kentucky are included in the statistical information in the associational minutes though the figures reported do not always include all fringe benefits. Furthermore, the

salaries of all employees of the Kentucky Baptist Executive Board are published in detail and sent annually to all pastors and Executive Board members.

In the state this leaves only the schools, the hospitals and agencies like the Child Care Board and the *Western Recorder*. Each year the *Western Recorder* shares with the Executive Board its detailed budget including the salary of every employee. This is not the case to my knowledge for the other Kentucky agencies and institutions. Only the trustees or directors know the salaries paid. It would seem only right that all agencies and institutions which ask for a place in the Cooperative Program budget should submit plans for their expenditures including individual salaries of employees.

The same goes for the Southern Baptist Convention where less information is published. Who, for example, except the trustees and board members, know the salaries of the secretaries and other employees of our mission boards and what is paid our seminary presidents and professors? Who knows what the Executive Secretary of the Southern Baptist Sunday School Board receives? The Sunday School Board does not receive income from the Cooperative Program but makes its profits from literature and other supplies bought by Baptists mostly.

Now this does not mean this salary information is classified material. A sincere, determined seeker probably could get the salary information if he requested it but who wants to have to ask for it? With all the printed materials of Baptist agencies and institutions, why not include salary information in some of it?

Surely we have nothing to hide and so let us avoid the appearance of concealing anything. Baptists have always responded best when they have all the facts and so let us give no excuse for questioning, criticism and lack of response.

A Gala Day At Campbellville College

April 30 was a memorable day in the life of Campbellville College. To the delight of the trustees, administration, faculty and student body and with the congratulations of many friends of Campbellville, the long awaited and magnificent new athletic center

was dedicated. Many visitors regard the new center as the most impressive building on the campus.

It was a gala and delightful affair from the beginning to the end. Dr. Randy Davenport, the amiable Campbellville College president, was stationed in the

lobby of the impressive building and greeted all guests as they arrived. Attractive and well trained students conducted informative tours of the facilities for an hour before the beginning of the ceremonies.

The ceremonies took place in the spacious and attractive gymnasium. The program was brief and impressive. The dedication address by Dr. David E. Cundiff was a masterful presentation of the spiritual significance of physical fitness education and training. Dr. Cundiff's planned move from Toledo University to Western Kentucky University later this year is good news for Baptists in Kentucky.

The new center is fittingly named for former president J. K. Powell. The labors of Powell as vice president and president of Campbellville are largely responsible for this and other new buildings on the campus as well as the upgrading of the faculty in

recent years.

A very delightful part of the dedication program was the swimming and gymnastic demonstrations by visiting students from Berea College and Eastern Kentucky University. The Berea College group put on a "Holiday on Ice" type performance which was most delightful. The exhibitions gave some notice of what such facilities can add to a college program.

Much mention was made during the day of the fact that the building is being financed completely by gifts from Kentucky Baptists. Campbellville's part of the capital gifts allocation from the Kentucky Baptist Convention is being used to pay for the structure. Would that all Baptists in Kentucky could have been present for the dedication exercises. They could but be thankful for having a part in such a valuable addition to the facilities of the college.

BAPTIST FORUM



PEACE MOVEMENT

Dear Editor:

Hardly a day passes that I do not see the words "America: Love It or Leave It" on highway signs, bumper stickers and buildings. The thought that this phrase and others like it seems to convey is that if one does not agree with his government's policy, he does not love his country. How absurd! Cannot a father love his son and be very much opposed to the activities that his son engages in? Cannot Americans love their country and at the same time disagree with American policies? Is not the attitude of "My Country, right or wrong" quite different from the attitude of our forefathers who not only dared to disagree with their Mother Country, but also went so far as to establish a new nation—the United States of America? Is it not also quite different from the disposition of Jesus who staked his life on what was right rather than on what men approved of?

Many feel that America made a grave mistake in becoming involved in the war in Vietnam. In the name of freedom America supports the corrupt Thieu government which has given little sign of extending freedom to the people of South Vietnam. Thousands of Vietnamese civilians have been killed and the land has been destroyed. American lives are being wasted and billions of tax dollars are being poured into a destructive cause when so much is needed for constructive purposes. Added to this is the increasing involvement in Laos and Cambodia.

Because of their strong feelings against the war in Vietnam, many

Americans have joined together to voice their concern. One such group is the Southern Seminary Peace Movement. It is a group of concerned Christians who feel that the Vietnam war is a tragic mistake. As human beings, as Christians and as citizens of the United States, the Southern Seminary Peace Movement hopes that many other Americans will join in an effort to end the war.

Roger B. Gilbert
Member, Information Committee
Southern Seminary Peace Movement

EQUIPMENT NEEDED

Dear Editor:

The Pilot Knob Missionary Baptist Church of Berea, Kentucky, is just a struggling group of a few people in what was one of the first churches in this particular area of Madison County. We have held our own as far as finances are concerned in the necessary things and are paid up on our committed missions even though the amount is small.

There are some things that we wonder if we might be able to have given to this group of God's people or to sell them at a minimal price. Maybe someone has some of these items or knows of others who have some of these items and would like to have them put to use.

The Tates Creek Association is to meet with the Pilot people this year and we have been hampered in adequate facilities for entertaining guests. We have some unused space where we could make a kitchen to prepare and serve from. A refrigerator has been donated but we still need a good stove, cabinet

sink, kitchen cabinets, etc. We would be able to use either gas or electric stove, although we would have to run a special line for the electric stove.

Our pews are very uncomfortable. They are made of straight oak boards thirteen feet in length with slat backs. If some church has bought new ones for themselves, we would be interested in the old ones under special arrangement. Perhaps, if a layman has bought a church building through his contracting business, he would want the materials used in another church.

Old lecterns would be useful as would bathroom fixtures. We just recently got water mains around the Bighill area and the people talk of fixing some inside restrooms sometime in the future when money is available.

We would appreciate your putting this in *Western Recorder* in some way.

William C. Pack
Pilot Knob Missionary Baptist Church
Route 2, Berea, Kentucky 40403

DAVENPORT'S STATEMENT

Dear Editor:

It was with great concern that I read Dr. Davenport's statement to the Campbellville College board of trustees which was recently published in *Western Recorder*.

Perhaps Dr. Davenport is not aware that last year the Southern Baptist Convention refused to pass a resolution requiring all Sunday School Board writers and seminary professors to sign an annual statement to the effect of belief in the "infallibility" of the entire Bible.

Their refusal to make the matter a universal requirement is an open acceptance of the many diversified opinions and interpretations of the Bible by Baptists. If Campbellville College as an undergraduate school desires to edu-

(continued on page 15)

Sunday School Week Plans Announced

Plans for the upcoming Sunday School Week at Cedarmore Baptist Assembly have been announced by Roy Boatwright, secretary of the Sunday School department of the Kentucky Baptist Convention.

"These particular conferences are vital," Boatwright stressed, "because they are moving us into the first phase of our Sunday School work for the 70's. Every worker will profit by attending."

Faculty for the two sessions, August 10-12 and 13-15, are as follows:

Preschool Division:

Birth-3 — Mrs. June Austin
4's and 5's—Mrs. June Smith

Children's Division:

6's - 9's—Miss Dolores Baker
10's - 11's—Mrs. Myra Motley

Youth Division:

12 - 17—Miss Josephine Pile

Adult Division:

Over 4 yrs. experience—
John K. Durst

Under 4 yrs. experience—
Bill Simmons

General:

Over 4 yrs. experience—
Charles Treadway

Under 4 yrs. experience—
John Ashley, Jr.

Associational Conference:
J. V. Case, Jr.

Architecture Conference:
Roland Smith

Library:

New Library Directors—
Mrs. T. E. Wortham

Advanced Library Directors—
Mrs. B. W. Carter, Jr.

Kindergarten (2nd Session Only):
James Barry

Recreation and study periods are planned for children who attend. Leading these sessions will be:

Birth - 3—Mrs. R. B. Hooks

4's and 5's—Mrs. Boyce Carter and Mrs. Mary Catherine Davis

6's - 9's—Mrs. R. B. White and Mrs. Lawrence Wilson

10's - 11's—Mrs. LaMar Baugher and Mrs. Connie Duvall

12 - 17—Mrs. George Bausum

Those who attend the full time and read the study course book may also receive church study course credit, explained the Sunday School secretary.

"A problem we always have," explained Boatwright, "is lack of space. We urge everybody to make their reservations early because we always run out of rooms for those who would like to attend.

"A possible solution," he continued, "is for those living as near by as Louisville and Lexington to plan to commute. This would give us more space for those who come from far away."

Reservations should be addressed to Marvin Byrdwell, Cedarmore Baptist Assembly, Bagdad, Kentucky 40003.

Please specify the conference you plan to attend and the estimated time of arrival.



Youth Night — Come On!

Yes, this Saturday night — early, way before sunset — 6:00 p.m. Eastern Daylight Saving Time, the 9th Annual Youth Night at Freedom Hall, Fairgrounds, Louisville! We have 20,000 seats waiting for you and yours and others!

We hope you have a youth choir and it is coming too! They need to be there earlier than that — 4:30 p.m. — to rehearse together with many other choirs in one big choir — in Freedom Hall.

Arthur Blessitt, "Minister of Sunset Strip" in Hollywood, California, will again be the evangelistic speaker! You heard him last year? Then I know you will be here this year! Also, his wife, three children, and four young men of his staff and the "Walk For Christ" crew now walking from Los Angeles to Washington, D.C., will be here. They will testify and sing.

Ushers will be members of the Baptist Youth Fellowship of the Long Run Association under the leadership of Don Randolph.

Counselors will be young people from over the state, under the direction of Thomas H. Shelton, evangelism secretary.

Don Whitehead, Georgetown junior, will preside. Pat Mulloy, Waggener High junior will read the Word and Frederick G. Sampson, Jr., a senior at Shawnee High, will sing "The Lord's Prayer."

Saturday, May 9, 6:00 p.m. (E.D.S.T.) — that is the time. Freedom Hall, Fairgrounds, Louisville — that is the place.

Pray for Youth Rally

The Devil does not like the way Arthur Blessitt reaches youth with the exciting Gospel of Jesus Christ. Pray that he will be used to speak the Word to us all, and that many will find Christ, and others will find Him again!

Hospital Charity Sunday

May 10, Mother's Day, is the time also to remember the healing ministry of Jesus Christ, and to remember that as Baptists we do this same healing ministry in His name through our Baptist Hospitals in Paducah, Lexington and Louisville.

Also, that we take an offering on Mother's Day for Charity Healing at our Baptist Hospitals. Do your part. Send gifts to the Kentucky Baptist Convention, designated Hospital Charity Funds.

Thank God for our Baptist Hospitals, their administrators, nurses and aides, employees, all doctors who practice in them, and for our Baptist chaplains.

Nixon Names Panel On Aid To Private Schools

President Richard Nixon stepped up his drive to find ways to aid the private schools of the nation by the appointment of a special four-member panel on non-public education.

The newly-named panel will be a part of and will work within the framework of the President's Commission on School Finance announced earlier in the year.

The four members of the President's Panel on Non-Public Education are: Clarence Walton of Washington, D.C., president of Catholic University; William E. McManus of Chicago, director of education for the archdiocese of Chicago; William G. Saltonstall of Marion, Massachusetts, curator of the Alfred North Whitehead Fellowship Program at the Harvard Graduate School of Education; and Ivan E. Zylstra of Grand Rapids, Michigan, administrator of government-school relations for the National Union of Christian Schools.

Neil H. McElroy, former secretary of defense, is the chairman of the Commission on School Finance. No other appointments to the 16-member body have been announced.

Like the School Finance Commission, the new panel has a two-year life span. It will submit interim reports to the President and must complete its final report by March 3, 1972.

"Up to now," Nixon said, "we have

failed to consider the consequences of declining enrollments in private elementary and secondary schools, most of them church-supported, which educate 11 percent of all pupils — close to six million school children.

"If most or all private schools were to close or turn public, the added burden on public funds by the end of the 1970's would exceed \$4 billion per year in operations and with an estimated \$5 billion more needed for facilities." (BP)

Religion In Space Upheld

Madalyn Murray O'Hair, noted atheist crusader, lost another round in her battle against religion when the United States Supreme Court refused to hear her plea to restrain the religious practices of astronauts in space.

Mrs. O'Hair charged that the broadcast of a prayer and of a Bible reading of the account of creation by the astronauts violated the "no establishment of religion" clause of the First Amendment. She also claimed that such broadcast violated her constitutional right of freedom from religion.

The charge arose after a broadcast on December 24, 1968, from the Apollo 8 flight around the moon. Mrs. O'Hair claimed that the broadcast was not a private expression of religion by the astronauts. Rather, she said that the religious broadcasts were arranged by

and financed by the National Aeronautics and Space Administration (NASA).

The United States Supreme Court received Mrs. O'Hair's appeal from the United States District Court for the western district of Texas. It announced its decision not to hear (refused certiorari) without giving any reasons for its refusal. The district court had dismissed her complaint for lack of a federal question.

In addition to her objection to the religious broadcasts by astronauts, Mrs. O'Hair sought to restrain NASA from "the preparation, planning, promotion and conducting of religious activities and exercises" in excess of the limitations of the First Amendment.

She also coupled her complaint against the astronauts with the practice of justices and judges in using "so help me God" in their oaths of office. She claimed that such oaths exclude "those not professing a belief in deity from service on such courts." (BP)

BAPTIST VIEWpoll

MARTIN B. BRADLEY, Director

Baptists Oppose Legalized Abortions

by Kenneth Hayes

A recent survey conducted by Baptist VIEWpoll reveals that more than three-fourths of the Baptist leaders surveyed are opposed to legalized abortions.

When asked, "Would you favor or oppose a law which would permit a woman to go to a doctor to end pregnancy at any time during the first three months?", 79.8 percent of the pastors and 75.9 percent of the Sunday School teachers answered "oppose."

However, 19.6 percent of the teachers and 12.7 percent of the pastors indicated they would "favor" such a law.

The remaining 7.5 percent of the pastors and 4.5 percent of the teachers on the VIEWpoll panel had "no opinion" on the controversial subject.

Male Sunday School teachers were found to favor a legalized abortion law in slightly greater proportion (21.4 percent) than were female teachers (15.7 percent).

Using the same item, the Gallop Poll learned that 50 percent of the American public is opposed to a legalized abortion law, while 40 percent of them would favor it. The remaining 10 percent of the American people had "no opinion" on the subject.

According to Gallup, those who favor a legalized abortion law appear to do so on the basis of a humanitarian identification with the expectant mother. Those who oppose the law do so on the basis of moral and religious convictions involving the unborn fetus.

The VIEWpoll panel is composed of more than 500 Southern Baptist pastors and Sunday School teachers selected to represent a cross section of Southern Baptist churches in all geographical locations and of all membership sizes.

Current VIEWpoll findings are based on a 92 percent response of the panel members. (BP)

G'town Class To Tour France

The Georgetown College French department is offering a three-week cultural tour of France from July 8 through July 30 this summer.

The first annual tour-for-credit on the European continent will be directed by Mrs. George Mills, Lexington, who is a teacher of French at Georgetown.

A group of ten students have enrolled in the tour which will cover more than 3,000 kilometers across French soil. The students will spend nine of the twenty-one days of travel and study in Paris. Three hours credit in French Civilization may be earned by the participants.

Points of interest the group will see include: Rouen, Caen, Bayeux, Mont St. Michel, Tours, Limoges, Avignon, Nimes, Cannes, Monte Carlo, Grenoble and Dijon. The travel will be made aboard a chauffeur-driven bus.

Mrs. Mills, the tour director, has made plans to show off the country at its grass roots. The members of the party will stay away from the plush accommodations and close to the provincial atmosphere.

Men To Aid Ohio Church

The First Spanish Speaking Baptist Church of Ohio, located in Youngstown, has been adopted as a mission action project by Kentucky Baptist Men. This announcement was made recently by Brotherhood Secretary Forrest Sawyer.

In making the announcement, Sawyer related that the Baptist Men's organization had agreed to provide "what help we can" to this new Ohio church.

CORRECTION

In the April 25 issue of *Western Recorder*, an article appeared on pages 12-13 entitled "Let's Face It... Families Do Have Their Problems." The author's name was inadvertently omitted. David Edens, Director of Marriage and Family Program, Stephens College, Columbia, Missouri, should receive credit for the article. The article is available as a Family Life tract from the Training Union department.

Writer's Son, Age 7 Months, "Ordained" To Ministry

by Larry R. Jerden

Lawrence Shelby Jerden, son of a *Baptist Standard* staff writer, is too young to read or write, vote or fight.

But at age seven months, he was "recommended to the saints as an ordained or licensed minister in good standing."

So reads his "Ministerial Credential" issued by the Assembly of God in Christ Jesus, Inc., which says it is legally a church.

Because it is a church, it says its ministers are entitled to numerous legal and private privileges, some of which include tax breaks, deferential treatment in hospitals and jails, and discounts on items ranging from clothes to airline tickets.

Shelby was ordained, without any questions asked, when his father responded in his name to an advertisement in a Dallas newspaper. The ad simply said anyone interested in receiving ministerial credentials and doctor of divinity degree certificates should write to: "Assembly, P.O. Box 1576, Irving, Texas."

The Ministerial License received through the mail reads, in part, "This is to certify that Lawrence Shelby Jerden of Dallas, Texas, has been ordained to the ministry of the gospel of Jesus Christ, and is commissioned to perform all the duties of an ordained minister."

Also received was a wallet-size ministerial identification card which says that the church commissions the bearer "to perform all the functions of the Christian ministry in accordance with state, provincial and international laws."

Death Takes Oldham

Robert Bruce Oldham, Sr., 81, whose three sons are Baptist ministers, died April 23 at Methodist Evangelical Hospital in Louisville. He lived at 3119 Virginia and was a native of Campbellsburg, Kentucky.

His sons are Robert Bruce Oldham, Jr., of Lansing, Michigan, Richard Presley Oldham of Bowling Green, Kentucky, and Roger Lee Oldham.

He also is survived by his wife, the former Lessie Rogers; two daughters, Jeanne Carothers of Beaverton, Oregon, and Miss Edith G. Oldham, and nine grandchildren.

Expressions of sympathy may take the form of gifts to the American Cancer Society.



Shelby Jerden is shown in his crib with his certificate of ordination to the ministry

A letter accompanying the ordination certificate and card says that the "enclosed full credentials" are "for carrying out the duties of the ministry as you feel ordained of God to do.

"There is no charge for this service," the letter continues. "These credentials are issued through our church charter and you have the privilege of carrying out your own belief.

"This work is carried on by free will offerings to help defray printing, postage and newspaper advertising" adds the letter.

Another enclosure solicits \$20 for the doctor of divinity certificate.

The national headquarters of the assembly is located in a back room of a storage area built onto the three-car carport of its national chairman.

The carport shields two Cadillacs and a Pontiac from the sun and dust of a rundown section of Irving, a Dallas suburb.

W. D. Albin, chairman of the church, is a piano dealer and former Fort Worth preacher. He appears to be about 70 and says he runs the assembly as a public service — the service of giving away ministerial credentials through the mail and selling doctor of divinity degrees.

The degrees are sent complete with 10 lessons on how to set up and organize a church.

To anyone contending his church is not a full-fledged member of the religious establishment, Albin assures that it was "chartered under the laws of Texas" in 1939.

"It is a very serious thing," he says. "When that seal goes onto the ministerial credential, you are able to perform all the functions of the ministry. It's for real."

The national secretary, Shirley A. Holly, mentions some of the ministerial functions empowered by the credential and ordination certificate.

"With them you can get into hospitals and jails to visit and you can get discounts on some airlines," she said.

A check with numerous airlines op-

erating in Dallas, however, revealed only one that offers ministerial discounts (half-fare on a space-available basis).

One woman present in the assembly's office was taking her 10-lesson doctoral course and mainly was asking about the tax benefits of running a non-profit "church."

"If I run a church and give gifts to my relatives, can I count them as tax deductions?" she asked.

She was instructed how to keep records of "offerings" and told to send a copy of the records to the church's national headquarters "so you'll have proof if Uncle Sam checks."

The "church's" theology could be summed up in the phrase, "to thine own self be true."

The national headquarters holds that each individual can believe what he wishes, but is accountable to his own conscience.

The secretary said a woman told her she would go to hell because she wore a blouse exposing her midriff. She responded that she would not, because she did not feel it was wrong.

"If my conscience said it was wrong and I wore it, I would go to hell for that," she said. "But if a person does what he thinks is right, he will go to heaven anyway."

No scripture or authority was quoted for these beliefs, but the office was decorated with a knitted cross on the wall and a large Bible on a desk.

Albin claims his church has ordained ministers from coast to coast in the United States and Canada. His secretary gave no number, but said there were "thousands."

There is no record to prove it, but Rev. L. Shelby Jerden, now age 8 months, may be the youngest such ordained minister in the nation.

Shelby may be too young (and too moral) to use the ministerial tax advantages and privileges of his "office," but he is seeking to bridge the ultimate generation gap as a "Minister to the Nursery Generation." (BP)

Gleanings

Lindsey, Johns Assume College Presidencies

Harold E. Lindsey, associate in the evangelism division for the Southern Baptist Home Mission Board in Atlanta, has been elected president of North Greenville Junior College, Greenville, South Carolina, by the Baptist school's board of trustees.

Lindsey, a native of Greenville, will assume the college post effective July 1. Thomas L. Neely, who has been president of the school since 1962, has previously resigned, effective June 30.

A native of South Carolina, Lindsey is a graduate of Mars Hill College, Mars Hill, North Carolina, and Furman University, Greenville, South Carolina. He earned the doctor of theology degree from Southern Baptist Theological Seminary, Louisville. Lindsey, 49, has been pastor of Baptist churches in South Carolina, Kentucky, Oklahoma and Texas. For seven years he was pastor of First Baptist Church, Waco, Texas. (BP)

The Stetson University board of trustees has elected John Edwin Johns, Stetson's business manager and vice president for finance and planning, as the Baptist school's president, effective immediately.

Johns has been serving as the chief executive officer on an interim basis since the death of Paul F. Geren in June of 1969. Geren had resigned as president following differences with the faculty shortly before he was killed in an automobile accident.

An active member of First Baptist Church in DeLand, Florida, Johns has served as a deacon, Sunday School teacher, young adult Sunday School superintendent, and advisor to the Stetson Baptist Student Union.

In civic affairs, he is a past president of the DeLand Rotary Club, past district governor of Rotary International, and past president of the DeLand Chamber of Commerce.

In business activities, he is president of Johns Properties, Inc., a member of the board of governors for National Variable Annuity Co. of Florida; and a director of First Federal Savings and Loan Association of DeLand. (BP)

Charles L. Taylor, Jr., former executive director of the American Association of Theological Schools, will be a visiting professor of Old Testament at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, for the first term of summer school.

Taylor, former professor and dean at Episcopal Theological School in Cambridge, Massachusetts, will teach a course on "The Psalms in Israel's Worship." (BP)

Churches Add Western Recorder

Western Recorder added 568 new subscriptions to its mailing list during April. The bulk of these additions came from 27 churches and missions who added *Western Recorder* to their church budget.

This action provided 50 issues of *Western Recorder* to each church family for a cost of \$1.50 per family or three cents per issue.

Churches adding *Western Recorder* to its church budget are:

Summitt, Ashland; Newtown Mission, Pineville; Mt. Mary, Middlesboro; Riverview, Calvin; Elk Creek, Taylorsville; Red Oak, Middlesboro; Spring Street, Mt. Sterling; Black Lick, Glen Dean; Martin, Martin;

Mt. Olivet, Willisburg; Manito Hill, Hulen; Davisburg, Pineville; Insull, Hulan; Richardson Chapel, Middlesboro; Stoney Fork, Stoney Fork; Miller Chapel, Middlesboro; Crooked Creek, Williamstown; Cairo Missionary, Henderson; Bethlehem, Corbin;

Pathfork, Pathfork; Garmeada Mission, Middlesboro; Old Yellow Creek, Middlesboro; West Fork, Almo; Liberty, Leitchfield; Blue Ridge, Pineville; East Jellico, Tinsley; West Pineville, Pineville; East Cumberland Avenue, Middlesboro.

If you are interested in adding *Western Recorder* to your church budget, contact the Business Manager, *Western Recorder*, Kentucky Baptist Building, Middletown, Kentucky 40243.



Changes Made In Mission Magazines

This young lady has a choice to make — and so do thousands of other subscribers to current Woman's Missionary Union magazines. Seven new WMU magazines will be born in October. Many persons will be entitled to copies of the new magazines before their current subscriptions run out. To find out which magazine these subscribers prefer, WMU has sent magazine choice blanks to its customers. The blanks explain how to transfer subscriptions from present magazines to the new magazines without interruption of service. The blanks must be returned to WMU by August 1.

Subscribers to *The Window* will choose *Contempo* for Baptist Young Women age 18-29; *Accent* for Acteens age 12-17; or *Accent Leader Edition* for leaders of Acteens.

Girls who subscribe to *Tell* may choose *Accent*, or they may choose *Discovery* for Girls in Action members age 6-11. Adults who subscribe to *Tell* may choose *Accent Leader Edition*, or *Aware* for Girls in Action leaders.

Subscribers to *Sunbeam Activities* have a choice of *Aware* for GA leaders or *Start* for leaders of Mission Friends (birth through school entrance).

Royal Service subscribers will continue to get *Royal Service*.

So Your Choir Has Made A Record!

(The second in a two-article series dealing with copyright law.)

by William J. Reynolds

The making of a record album by church choirs has become an exceedingly popular venture among our churches. Such a project is quite commendable,

as the sound of the choir can be captured on tape and transferred to a pressed record to enable members of the congregation (particularly those whose age or illness prevents regular attendance) to have this sound at home on their own record players.

However, a word of caution is needed when copyrighted music is included on the record album. The present Copyright Law is related to these albums by what is known in the recording industry as the "mechanical reproduction" provision of the law.

The Copyright Law provides that for a song recorded in any manner the copyright owner is entitled to a statutory provision of 2¢ per song per record pressed or tape copy duplicated (as tape cartridges or cassettes). This is not optional with the person making the recording, but mandatory under the law.

For instance, consider a church choir that makes a record album which contains twelve numbers, six of which are copyrighted music owned by six different publishers, individuals, etc. If five hundred albums are manufactured for the choir, each of the six copyright owners is entitled to \$10 under the Copyright Law.

It does not make any difference whether these albums are sold individually or paid for by the church and given away to the choir and congregation.

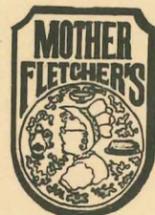
The statutory provision of 2¢ per song per record is unrelated to the cost of manufacture or the selling price of the album or whether or not it is handled by a major recording company or privately by the church, having been taped by their own equipment and pressed "by a friend." The 2¢ per song per record still applies.

Seemingly this provision of the Copyright Law is little understood by those who venture into the making of church choir records. Nevertheless, church musicians should become familiar with it. To disregard the mechanical reproduction rights of the copyright owner is to infringe upon his rights as granted under the law.

If you are going to make a record album using copyrighted material, you should write to the copyright owner and request a mechanical reproduction license. You may receive from him a standard legal form, or merely a letter of consent requesting payment of 2¢ per song per record. It is as simple as that.

It is your responsibility as music director to deal with the copyright owner on behalf of your choir and the church. The record company, the engineer, the record presser, the jacket manufacturer or any others involved in the making of your record album are not liable here. They are merely providing a service to you. The "client" who buys this service is responsible.

So, if your choir is making an album, congratulations! This will be an interesting adventure. Just make it legal and clear all copyrighted music with the copyright owner. Just because it is for the glory of the Lord does not give you any license to disregard the law.



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PRESIDENT

April 6, 1970

Dear Fellow Baptist:

We call on you again to join us in providing charity work through our Kentucky Baptist Hospitals. This letter is an open invitation to you to help lead your church to participate in a Good Samaritan ministry in 1970.

Our three Baptist Hospitals are not just modern buildings of brick, mortar and stone. They are people. They are doctors, nurses and employees who have great compassion for the sick and especially for the sick poor. They are people who exemplify the teaching of Jesus Christ in brotherly love and who represent our Baptist denomination in our program of the healing ministry.

With permission of the Kentucky Baptist Convention, the Hospital Commission is again requesting and urging your generous support of the Mother's Day Offering for Hospital Charity.

Our three Baptist Hospitals are always in the thick of battle against disease and injury. It is their challenge that over 640,000 Baptists in Kentucky join with them in the common cause of caring for the sick poor--of getting sick people well-- and keeping well people well.

Respectfully,

H. L. Dobbs
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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for May 17, 1970)

LIFE AND WORK SERIES

Growing A Christian Personality

Timothy, a native of Lystra, was fortunate indeed in having noble parents. From his Greek father and Jewish mother he received a great heritage.

Acts 16:1-3

From his early childhood Timothy received excellent religious instruction from his grandmother, Lois, and his mother, Eunice, both of whom were devout and devoted followers of Christ. Their explanations of the stories recorded in the Old Testament made an indelible impression upon Timothy's mind during the days of his childhood and youth.

Just when Timothy became a Christian is not stated in the Scriptures, but quite likely it was during Paul's first visit to Lystra. It appears that Paul had the delightful privilege and joy of winning Timothy to a saving faith in the Lord Jesus Christ. Paul referred to him as his son in the faith. He also manifested an unusual interest in Timothy's spiritual growth and Christian usefulness.

When Paul returned to Lystra on his second missionary journey, he was so favorably impressed with Timothy that he chose him to be his companion on the tour.

In compliance with the expressed wishes of Paul, who was anxious to have him as a fellow-missionary, Timothy readily answered the Apostle's challenge to full-time Christian service. Anxious to avoid any complications in the work of evangelizing the Jews, this far-seeing servant of Christ suggested that Timothy submit to the rite of circumcision in order that he might be allowed the privilege of teaching in the synagogues. As a matter of expediency, Timothy wisely and willingly granted Paul's request and submitted to this rite even though it was not binding in the new dispensation and had nothing whatever to do with the salvation of the soul.

Philippians 2:19-22

When Paul was writing his letter to the Philippians he was a prisoner in Rome, and Timothy was with him, but not as a prisoner. Timothy was his spiritual child and Paul's affection for him was that of a father for a son. Paul's affection was reciprocated. In his loneliness Paul was very appreciative of his fellowship with Timothy.

In all the travels of Paul no man meant more to him than Timothy. And yet Paul had such a love for the Philippian Christians that he was willing to let Timothy go to them. He assured them that Timothy would be deeply interested in them, and that he would do everything possible for their welfare.

II Timothy 2:1-7

Because of his great love for Timothy, Paul had a burning desire that he should acquit himself nobly in the struggles which he knew he would encounter as a minister of Christ and a missionary of the cross. Addressing him with the most tender affection, Paul encouraged him to develop a strong Christian character. The source of his strength, of course, was "the grace that is in Christ Jesus." This strength from Christ was and is receivable through faith. Paul admonished Timothy to commit the great truths which he had learned from him to faithful men who would be able to teach the same to others. He emphasized the inescapable fact that real Christian character is exceedingly important to the instructor of spiritual truth, for no one places much credence in precepts laid down by a person who does not exemplify them in his own life.

Paul exhorted Timothy to "endure hardness as a good soldier of Jesus

Christ." A good soldier is one who has received training which has prepared him for bearing hardship. Paul reminded Timothy that no soldier on duty is to be occupied with the affairs of this life. No soldier can serve well with a divided loyalty. He cannot be running a business back home, or taking on outside interests that will divert his attention.

Being an efficient soldier is his first and only business. He is rightfully expected to please his commanding officer by manifesting self-denial, courage and obedience. These are the very characteristics which our Lord looks for in those who serve Him. The followers of Christ are expected to refrain from entanglements with the world and thereby please Him Who hath chosen them to carry His gospel to others. If you would please Christ, and render your best service for Him, cut loose from the affairs of the world which dishonor the Lord and let Him have His way in your life.

A Christian is also compared to an athlete. As an athlete must undergo training, subject himself to strict discipline, and practice strenuously before the game, and then play by the rules and give his very best if he is to win, so the Christian must do likewise if he is to be victorious and receive a crown.

INTERNATIONAL SERIES

Law Versus Grace

Law versus grace has been one of the central issues through the centuries, and most likely it will continue to be.

The dispute,
Acts 15:1-6

Where the whole gospel of Christ has been preached either men have proposed a substitute for it or they have sought to change it. To Antioch, where Paul and Barnabas had preached salvation by grace through faith in Christ, certain teachers came from Judea and started a controversy. Who they were we do not know, but what they taught is stated clearly. They bluntly denied the sufficiency of faith in Christ for

salvation. Very emphatically they declared that male believers in Christ could not be saved unless they submitted to circumcision and kept the Mosaic law. They contended that grace must be supplemented by works.

Earnestly and boldly they taught error as if it were truth. And their attempt to add circumcision to the finished work of Christ brought great confusion and strong contention. Their agitation caused a great controversy over the question, Can Christ alone save or does salvation come through Christ plus something else? And this controversy has never ended.

Paul and Barnabas refuted the false teaching of these unnamed teachers. After disputing with them for some time, they realized that these men could not be persuaded to give up their pernicious and erroneous teachings.

It was decided that the thing to do was to go up to Jerusalem and consult with the apostles and the elders about this important matter. They wanted a ruling which would settle this question about salvation once and for all. When the report of what had taken place came to the church at Jerusalem, some of the leaders were greatly distressed. The Judaizers readily and strongly voiced their objection to the liberty which was granted to Gentile believers and openly insisted that they obey the law.

The declaration,
Galatians 2:15-21

God's Word plainly declares that the works of the law have nothing to do with justification before God. Justification is by grace through faith in Jesus Christ apart from works of any kind. Christianity is the only religion which teaches justification by grace through faith as the way of salvation; all others more or less teach salvation by works. In Romans 4:5 we read, "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Works are the fruit of salvation, but they are never the fountain of salvation. "By the works of the law shall no flesh be justified." We are saved to serve, but we do not serve to be saved. God's Word repeatedly declares that Christ saves when people exercise faith in Him, and that He does so apart from works (Ephesians 2:8-10, Titus 3:5, II Timothy 1:9).

The only place any man can be justified by works is in his own sight or in the estimation of other people who refuse to believe what the Bible teaches. He is never satisfied by works in the sight of God, which is the important place after all. "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith (Galatians 3:11). According to the Word of God, salvation is ours on the basis of faith in the Lord Jesus Christ.

Thus, Paul informed the Galatians, and us, that a great change had been wrought in him. His life was altogether different from what it had been in previous years. To him, Christ within meant refreshment, enjoyment and abiding strength for the daily tasks of life. He had allowed Christ's will to replace his will, and Christ's presence filled his soul so completely that he was able to do His will in a remarkable way. When Christ lives in us, the transformation is surprising, and life takes on a new meaning.

As children of God, and with His enablement, we can and should reduce to reality the splendid ideal here set before us. Each of us should strive to live in such a way that we do not frustrate, set at nought, or nullify the grace of God.

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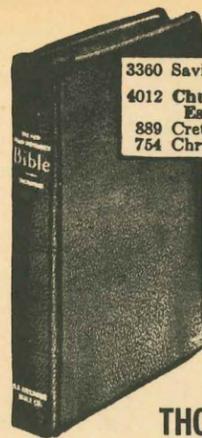
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BAPTIST FORUM



(continued from page 5)

cate only an "elite" group of Baptists it might be well if it presented a number of articles of faith and solicited for funds and students only from among those that agreed with those articles.

It is becoming more and more apparent that this school is drifting away from the area of liberal arts education toward the social and organizational make-up of a Bible Institute. This is fine if students want the education of a Bible Institute which is more restricted in its ideas and concepts. But it is in the spirit of liberal arts education to seek for truth from a nonpartisan standpoint (indeed this may be the only way to find truth), allowing individuals to choose from among the concepts presented them.

Eight months ago I arrived at Campbellsville with the idea that anyone who did not believe the Bible to be infallible and inerrant was nothing less than an infidel. Today I am grateful to Campbellsville College for opening my mind and heart to a realization that Christianity is based on a relationship with Jesus Christ Himself, and not on a belief about a book, even the Bible which but points to Him. I realize I have no monopoly on truth. Neither does the administration of this college.

I believe I have taken a step forward in maturity and in understanding. I am not willing to go backward. For this, and other personal reasons, I accept Dr. Davenport's invitation to seek education elsewhere. Hopefully it will be education not in an atmosphere of mere toleration, but in total freedom.

Campbellsville, Ky. Kent J. Cooper

PRINT TESTIMONIES

Dear Editor:

I think it would be a wonderful thing if people could express themselves through personal testimonies in the *Western Recorder*. I realize that you could not print them all, but some people have some wonderful testimonies that could be of value to a Christian friend or one who does not know Christ. It is very possible that some lost soul might read a testimony by just picking up a *Western Recorder* and thumbing through it, or some Christian might show it to a lost soul, and it might impress them to the point of repentance.

I know that your thoughts would be that you could not print all of them, and true, you couldn't. You would have to choose, but I feel that if a Christian writes his testimony and is really sincere, he would not be offended if it was not printed.

I wish that you would consider this.

May 9, 1970

I know it is probably impossible now, but maybe later on you can find a place for maybe two a week or perhaps one or two pages of testimonies. I believe it would make the *Western Recorder* a lot more interesting.

Louisville, Kentucky Mona Darnell

RECORDER APPRECIATED

Dear Pastor:

Little things surely do mean a lot. For example, I picked up the April 4 issue of the *Western Recorder* and noticed the article on the back page which indicates that New Concord has added the *Western Recorder* to its church budget. I am thrilled, for it indicates to me your concern for keeping your members informed.

I just couldn't resist the urge to write and commend you, for I am a native Kentuckian who grew up almost within sight of your church. My parents still live there, and my Dad is a deacon at Melber. As the letterhead indicates, I am now State Music Secretary for the Baptist Convention of Maryland. The state paper is a vital link between my office and the thousands of Baptists who serve here. Likewise, I always drop what I'm doing to read our state paper when it comes to find out what's going on among Baptists throughout the world and what opportunities there are for me to become involved in national, state, regional or associational projects that would benefit me and where I could be of service to others.

I recall how as a Junior boy I used to enjoy reading the *Western Recorder* when it came to our mailbox. It gave me a worldwide perspective for my faith, and I trust it will do similar things to Junior boys and girls in Melber this year.

So you see. You brought a ray of sunshine to my office today, and I'm sure your members will enjoy reading *Western Recorder*. I commend you, likewise, for your support of world-wide missions through the Cooperative Program.

Best wishes to you as you and your members seek to Shape the Seventies for the Saviour in this a demanding decade.

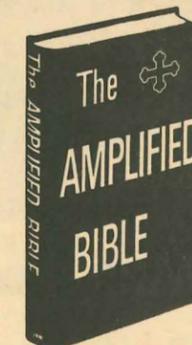
Lutherville, Md. James Allcock

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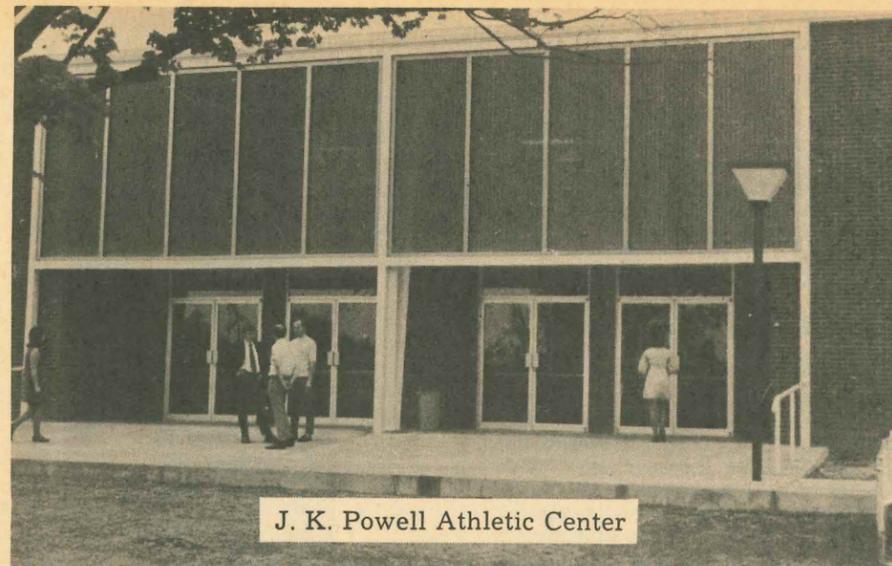
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J. K. Powell Athletic Center

New Building Dedicated

The new J. K. Powell athletic center at Campbellsville College was formally dedicated on April 30 with impressive ceremonies. The ceremonies were presided over by president Randy Davenport and attended by faculty and student body members, trustees, community leaders, representatives from other Baptist colleges, denominational leaders and friends of the college.

The dedication speaker was David E. Cundiff, professor of health and physical education at the University of Toledo, Ohio. Cundiff is an active Baptist layman and is scheduled to join the Western Kentucky University faculty in September. Other program participants included faculty members Jerry Kibbons and Paul Horner, student government association president Daniel Hayes and Donald Bishop, chairman of the Campbellsville College athletic and physical education department.

The multi-purpose structure will seat 2,000 in the gymnasium section. The Tartan playing floor is the only such floor in Kentucky. A junior olympic size swimming pool has six racing lanes, two diving boards and an electric scoreboard.

Other facilities include a weight lifting room, a gymnastics room, office space for the physical education department staff and classrooms. General contractor for the structure was the J. M. Chick Company of Bowling Green.

The center was named for J. K. Powell who served for a number of years as vice president of the college before serving as president from 1967 to 1969. Powell was presented with a plaque during the ceremonies and was praised for his leadership of the college.

An impressive swimming exhibition by a precision team from Berea college followed the dedication ceremonies. The

precision drills were accompanied by musical and vocal soloists dressed in colorful costumes. The swimming demonstration drew repeated applause from the spectators.

A gymnastic demonstration, put on by a team from Eastern Kentucky University, concluded the dedication exercises. Prior to the dedication ceremonies visitors were conducted on a tour of the center by Campbellsville students.



Mullins



Tye

Kentuckians Graduate At Southwestern

Two Kentucky natives, William Danny Mullins Jr., son of Mr. and Mrs. William Danny Mullins Sr. of Mount Vernon, and James Edward Tye, minister of music and education at Harmony Baptist Church in Louisville, will receive degrees during commencement exercises at Southwestern Baptist Theological Seminary, 9:30 a.m., May 8, 1970, in Truett Auditorium.

Seminary president Robert E. Naylor will present degrees and diplomas to approximately 220 candidates from the seminary's three schools: theology, religious education and church music.

Murray State Junior Chosen BSU President

Murray State University junior David Hazelwood was elected state Baptist Student Union president during the annual Spring Leadership Training Conference at Morehead.

The Utica, Kentucky, native was elected by the 220 students, representing 21 campuses, who registered for the April 24-26 meeting held at First Baptist Church, Morehead.

The college young people, all BSU officers and leaders for the coming year, assembled for training in their new jobs.

Workshops, led by campus ministers, and sharing times about work being done on individual campuses provided ideas for new programs involving both the college and its community.

Dan Yeary, former associate in the Kentucky student department and now college minister at First Baptist Church, Lubbock, Texas, described programs his church sponsors for Texas Tech students.

Other speakers included Morris Norfleet, vice president of research and development at Morehead State University, and Bill Junker, of the student department of the Sunday School Board in Nashville.

Morris described the changes taking place in the educational field. Junker focused on the dedication necessary to cope with life on a college campus.

Emery Smith, associate in the state student work department, brought the final message during the Sunday morning worship service at the Morehead church. The students were also led in three Bible study sessions by John R. Sykes, pastor of First Baptist Church, Ashland.

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