

MAY 16, 1970

JOT TOLD ME
SOMETHING
20 MILLION
OTHER KIDS
SHOULD
HEAR!



Observe
Radio-TV Sunday
May 17

Who Is A Baptist? Separation Of Church And State

(Seventh in 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

The United States of America was the first nation in history to commit itself to the principle of true religious liberty from its very foundation. It has not always perfectly attained the ideal, but it would be impossible to find a nation which has struggled more for this noble vision of religious liberty and freedom of conscience.

The principle of "separation of church and state" was written into our constitution in an effort to achieve genuine religious freedom. Again, the Baptists were the ones most directly responsible for writing this principle into the Bill of Rights and the first amendment to the constitution. When the founding fathers spelled out these words — "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof" — they were certainly intending to preserve real liberty of conscience. They wanted to avoid any law or tax which required any citizen to support any religion or religious institution — *even his own*. They also wanted to prevent any law which might inhibit the free exercise of voluntary religious experience. They also wanted to prevent any law which might inhibit the free exercise of voluntary religious experience. They were determined to preserve the freedom of conscience in this most sacred area of man's existence.

It is a sad day to see this most noble citadel of religious freedom in the whole history of nations being assaulted on every side by religious people themselves — including Baptists! To demand a law which requires or authorizes the saying of a "prayer" in school is a blow at religious freedom just as much as a law (or interpretation of a law) which forbids the "voluntary" expression of prayer or worship. To ask for tax money to support any religious institution, including one's own, is to strike a deadly

blow at the very nature of religious experience. Any religious institution which draws its support from any other than a free and voluntary gift of its adherents, or a wise and moral use of those gifts, is actually contributing to the destruction of religion. Voluntary and sacrificial giving is one of the most basic aspects of religious experience. To undermine this is to destroy true religion, no matter how many "religious" institutions survive!

On two important fronts this principle of church-state separation is being eroded today: in the use of tax funds for church schools or other church institutions, and in the attempt to enshrine certain religious acts or symbols (even atheistic ones) in our public institutions *by law*.

When the state requires all citizens to attend school for a certain number of years (or to a certain age), it must accept the responsibility for paying for that public education. In a pluralistic society like the United States, it is as immoral to segregate school children by religion as by race. The very existence of sectarian schools as a substitute for public education is a threat to the public school system; and the rationalization which demands public support for sectarian education is so shocking that men who love religious freedom could never countenance it, had they not already been victimized by the long years of this segregated system. All of us need to know and understand all of us; and if, in the formative years, our children are to be separated by race, religion, or national origin, in the very schools where they are to learn what good citizenship means, they are going to perpetuate the hatreds, suspicions, and religious tyrannies which threaten to destroy us.

Just as obvious is the threat from the other side. The well-meaning attempt to require by law the saying of prayers, or the reading of religious creeds or scriptures, will destroy true religion more quickly than suppression. The state must be separated from the support or suppression of religion.

DEVOTIONAL



W. G. Potts,
Louisville,
Kentucky

What shall I render unto the Lord for all his benefits toward me?"

Psalms 116:12

While it is an individual question, it can be applied to groups as well. So what are some of the benefits that God has bestowed upon us? A great blessing in creation. Man was made in the image of God and God has provided food, clothing and shelter for man's posterity through the years. God has wonderfully blessed the people of America. As far as I know, we have never lost a battle to another nation. We have given food, clothing and other things to help other nations in times of war, famine and distress; but we have never called upon another nation to help us because of dire need.

Then, too, God has given the children of men many spiritual blessings: His Word to read to be wise, to believe to be saved, and to practice to be consecrated workers. His Son, the greatest gift marked in the calendar of time, to be the Saviour of the world. The Holy Spirit to lead, comfort and direct us. He has given eternal life to all who truly believe in Him and has prepared a heavenly home for those who trust in Him (II Corinthians 5:1).

Realizing then that every good and perfect gift is from above (James 1:17), what should we do? In this Psalm David suggests at least four things:

1. Take of the cup of salvation. Likely a cup at the table, which when partaken of was a token of thankfulness. Perhaps similar to our saying grace before meals. We need to be more thankful. "Giving thanks always" (Ephesians 2:20).

2. Call upon the Lord. Thank Him for past benefits and ask Him for future blessings. Yes, walk with Him and talk with Him.

3. Pay my vows. Many seemingly under adverse circumstances make vows. And some, stirred by emotion, at church services make to be more consecrated but, it seems that some of them soon forget their vows. Better not to vow, than to vow and not pay (Ecclesiastes 5:5).

4. Truly thy servant. A full commitment to the word of our Lord.

Let us count our benefits; thank God, and go forward with a fervent desire to love Him more and serve Him better.

Let There Be LOVE!

Never in the history of civilization has a nation been blessed more than our United States. On the surface we apparently have everything to make us happy and yet we are a nation filled with discontent. Riots, crime and violence wrack our land and many people live in fear of what the day may bring. Life was not intended to be filled with fear. It was meant to be lived and enjoyed and I believe with all my heart it can be if we could just see the forest for the trees. I have read many articles on the complexity of today's problems and they do sound ominous and insurmountable at first, but the answer to most of them lies within the heart of man and it is a simple answer. In fact, the solution to most problems is usually so simple we trip right over it without realizing it's there. Often, the things that seem the most difficult when solved seem to be the easiest to understand. Look at the atomic theory, the tiniest atom and the mighty universe operate on the same simple principle. Learning how to swim seems impossible until we have learned, then it is so simple we wonder how anyone could not swim.

Man cannot live by bread alone and certainly Americans have proven this. To find happiness we are going to have to give something in return. Everything has its price and we must pay the price if we want anything worthwhile. When I speak of price, I don't mean dollars and cents. I mean time, energy, effort, dedication, determination and love. Love is that simple ingredient we must have to find happiness. As the body of man requires water, the spirit of man requires love. When love is gone, then man is lost, completely lost. The Bible tells us God is love and true love casteth out all fear. Hell is a place where there is no love. I don't believe anyone wants life to be a living hell.

One of the popular songs of today has a verse which goes like this, "What the world needs now is love, sweet love, not just for one but for everyone." Never have truer words been spoken than these. The sad thing is so much is said and written about love and yet, in comparison, so little is actually shown, in man's relation with his fellow man. The Bible calls the love I'm speaking of brotherly love. We may call it mutual respect or courtesy. Whatever term we

give it, it simply means treating everyone we meet the way we want to be treated ourselves.

No one has the right to look down on another person regardless of his color, his religion, his social status or whatever makes him different. Each one of us possesses a spirit within us which makes us uniquely different. This is a wonderful miracle; of the three billion or so people living in the world today, no two of us possess the same spirit. This to me makes everybody important. Everyone was created for some purpose. Perhaps only a few ever truly realize their purpose while others lose sight of it, and still others spend their lives searching for it. I am a pharmacist myself and I feel that this is what I was intended to be, thus I want to be as good a pharmacist as I can possibly be. Whatever occupation one chooses in life, if we give it our best we will find it to be satisfying.

To give life our best we have to put others first, a life of service. So you see, we serve one another whether we sell newspapers on the corner or serve as President of the United States. There are a lot of people who don't like the word serve, but unless we are willing to serve one another we can never find our purpose in the world. To be a good leader, one first must be a good follower. Some are meant to lead, others are meant to follow, all are meant to serve. I was talking with the manager of a large drug store in Lexington, Kentucky, not long ago. He said something that will stick with me as long as I live. I graduated from pharmacy college with him and I asked him how he liked being boss over so many employees and this was his reply: "You know, Bob," he said, "All that people in the world are looking for is to be treated as equals and that's the way I treat all my employees." Love and respect, that's all that it takes.

Our main goal in life should not be to become rich or famous. I believe the most successful people are those who have achieved happiness and peace of mind. Have you ever observed a happy, cheerful person? When I think of happy people, one of the first to come to mind is a friend of mine named Albert. In the world's standards Albert is certainly not rich or successful. He does

odd jobs and makes deliveries. He always has a smile and a cheerful remark for everyone he meets. Not long ago he was ill and unable to work and so many people commented about how they missed him. After the death of the North Vietnam leader, Ho Chi Minh, I commented to Albert that I didn't imagine too many Americans would grieve over Ho's death. I'll never forget his words of sincerity as he replied, "I only hope his soul rests in peace." There is no malice in the heart of a happy person.

You know a lot of people will say that this is sure a sad old world, but who has made it sad? It has to be us, the human race. If we can make it a sad place, cannot we also make it a happy place? I believe we can. Start the day with a smile, don't honk the horn if the fellow in front of you is a little slow starting after the light turns green. Put yourself in the shoes of everyone you meet and treat them accordingly. If you are a doctor, a lawyer, work in a sewer, factory or a hospital, run a shoe store or a bowling alley, never put the importance of the dollar above the importance of the customer, or the fellow worker. This may be called getting lost in our work, but when we tend to lose ourselves in service for others then we have found that elusive factor called happiness. This is the only way we can find true happiness. We may become financially rich but unless we are willing to serve others the financial success won't do much for the indwelling spirit of man.

To sum it all up, man was created to serve, first God, and then our fellowman. This is the reason Christ washed His disciples' feet. Man was meant to love one another and respect one another. If we could all find it within ourselves to love others for just one day, then this day would change the whole course of history and everyone would enjoy that day so much we would want every day to be like it. Let there be faith, hope and love and the greatest of these is love. With it we survive, without it we shall perish.

By James R. Hughes,
Pharmacist,
Bardstown, Kentucky

WESTERN RECORDER

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

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Proper And Improper Ministerial Moonlighting

"Moonlighting," the term popularly used to describe a second job, is not new but is becoming more and more common in these inflationary and affluent times. Many people not only have a second job but some now work at three jobs in order to supplement their income.

Some ministers have been moonlighting a long time out of pure necessity. It would be surprising to know how many Baptist churches in Kentucky do not pay a pastor enough to provide an adequate living. Some preachers double at teaching school or at selling jobs while holding a pastorate. Other pastors have a trade or skill by which they supplement their income.

Much ministerial moonlighting is admirable. There can be only praise for pastors who are willing to work part-time or even full-time in order to be able to serve a congregation unable to pay an adequate salary.

Most denominational workers moonlight by taking interim pastorates, conducting revivals or doing supply preaching. Except for a few who major on such or whose popularity results in high honoraria, denominational workers do little more than make expenses in moonlighting activities.

There is nothing wrong with pastors or denominational workers receiving a modest income supplement from engaging in honorable moonlighting activities. One condition is that these extra activities are known and approved by churches or denominational agencies whom these preachers serve.

However, ministerial moonlighting has its hazards. The chief one is the danger of the extra activity becoming too important. There are some questionable moonlighting activities for a pastor or denominational worker. These are those activities he engages in for profit unbeknown to his employers and for which he uses time that rightly belongs to his first responsibility. When moonlighting requires time or energy which should be devoted to his main job, any worker including a preacher is guilty of fraud.

Preachers are more and more tempted to earn a little on the side in order to have a few extras or

to prepare for retirement. Inviting offers are extended to preachers from many sources.

Many preachers are good salesmen and receive tempting offers in this field. An example is the foreign tour business which is growing year by year. Trips to the Holy Land and to various religious gatherings over the world are being made by more and more people every year.

It is not surprising that there are those who capitalize on this business. Tour companies are springing up almost every week and these companies know preachers are in good position to enlist customers.

And so for years now a preacher who could enlist tourists and would conduct the group on the tour could get his trip free of charge. If he got enough tourists he could also get a free trip for his wife or child. There is nothing wrong with such an arrangement. Actually a tour director under such an arrangement usually earns his trip with the work involved.

But now the temptation for some successful tour directors is not to earn his way on various expeditions but to make a lucrative business out of it. Almost every week brings an offer across this editor's desk from some tour company. By now some of these companies will give a free trip for every four people enlisted for the trip. Furthermore, when the party reaches a certain number the leader begins to collect so many dollars for each person on the tour. Or, if a leader is able to pull it off, he might have added as much as \$100 to the tour price and get part or all of this for himself. Some tour leaders have become professionals and find it very profitable.

Is there anything wrong with this? Not if those lining the pockets of the director by paying the price know it and if the church or denomination agency which the director serves knows and agrees to his activity.

One who enlists and directs tourists in order to enrich his own ministry by visiting historic and Biblical sites is to be admired. It's the ones who become professional operators for the financial profit and who use their ministerial image and time for selfish ends that need exposing and discouraging.

Guest Editorial

Exodus From The Pastorate

Why do ministers leave the pastorate? The United Church of Christ recently released the results of a study designed to answer that question. The report, *Ex-Pastors: Why Men Leave the Parish Ministry* (Pilgrim), is based on a survey of 276 active UCC pastors and 241 former pastors no longer employed by the church.

So far, relatively few ministers have left. The UCC study found that only about 1 percent of its clergymen have taken the step. Reports on other denominations show varying percentages (some figures represent men leaving the ministry altogether; some indicate only a move out of the pastorate): 20 percent in the Unitarian Universalist Church, an estimated 3 to 6 percent in some Baptist groups, and only 60 withdrawals among the 13,000 United Presbyterian ministers.

The UCC survey discovered the alarming fact that although the exodus does not yet involve a large segment of the clergy, those who have remained have much the same attitudes as those who left. Many pastors are sticking it out under the same frustrations and restrictions that have caused others to leave, and it is reasonable to assume that a number of them may be thinking about leaving too.

The reasons given for leaving vary widely, ranging from frustration with the Church to personal problems and better job opportunities. Although most ministers are grossly underpaid (by comparison with other professional occupations), salary was not a major factor in the decisions to leave. And very few attribute their move to a loss of personal faith. In fact, of those who left the pastorate only 13 percent were willing to describe their change as "leaving the ministry." And some say their faith was renewed after they left their churches.

The reasons the former ministers gave for leaving fall into three main categories: (1) conflicts with the congregation (such as unwarranted criticism, too high an expectation for minister and family in their personal lives, apathy and lack of cooperation on the part of church leaders); (2) distortion of the role of pastor (too much time spent in administration and in smoothing the easily ruffled feathers of church members, too little time for study and fruitful personal contact); (3) personal problems (such as a sense of personal and professional inadequacy, insufficient training, and family problems).

No doubt there are some men in the pastorate who do not belong there. And certainly any pastor who departs from the Bible as the basis for his life and ministry does not merit the support and encourage-

ment of his people. However, the fact remains that a number of ministers have left the pastorate — and others are contemplating leaving — because their churches have let them down. Ministers are human, and they need the help not only of God but also of their people. Too often the promise made at the time of installation to support, encourage, pray for, and work with the minister has long since been forgotten.

We find it much easier to criticize a minister than to pray for him. And it is easier, when criticism is called for, to speak to someone else rather than to the minister himself. It is more convenient to hire someone to do the work of the church than to take our place on a team involved in the work with him. It is simpler to demand that the minister and his family perfectly exemplify Christian behavior than to concern ourselves with our own failures. And it is less complicated to keep a minister's salary the same or begrudgingly throw a token raise his way than to seek realistically to assess and meet his material needs.

Churches that take the easy way won't produce much fruit for God — and will probably help to produce many more ex-pastors. Your pastor is not perfect; he'll be the first to admit that. He does not belong on a pedestal and does not want to be placed there. Because he too is a man he needs your prayers, your encouragement, your patience, your constructive criticism, your involvement. In short, he needs your love.

Undoubtedly, God has other fields of service for some pastors. And some are unable or unwilling to fulfill the role of pastor and to minister the Word of God to the people. These men should leave the pastorate. But it is disturbing when a man who feels called of God to serve his Church is forced to give up under the weight of frustration and disillusionment brought on by those who have promised to stand with him.

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Keep Current
with
Western Recorder

Two Added In Student Work

Two new workers were approved by the Kentucky Baptist Convention executive board, meeting at Cedarmore Baptist Assembly, May 5.

Dennis Hamm, a graduating student at Southern Seminary, was elected associate in the student work department. He replaces Emery Smith who resigned effective May 1 to assume a post with the Home Mission Board in Atlanta, Georgia.

Elected campus minister at Morehead State University was John David Book, Jr. Book succeeds Don Blaylock who



Hamm



Book

resigned to assume a position with the First Baptist Church of Cullman, Alabama.

Hamm, a native of Tennessee, served at University of Louisville as assistant Baptist Campus Minister during the past year. Previously he was pastor in Butler, Tennessee, for four years. He also served as interim pastor of Franklin Street Baptist Church in Louisville.

A graduate of East Tennessee State University, the 31 year old student worker served four years in the United States Air Force before entering college. At East Tennessee he was active in Bap-

tist Student Union affairs and the student government association.

Southern Seminary awarded Hamm a Judson Scholar Award upon his college graduation. His scholastic achievement earned Hamm the opportunity to participate in the honor program of the master of divinity degree at Southern.

Hamm is married to the former Joyce Barnes. The couple has two children, Cindy, age 10, and Michael, 6.

Book, also a graduating senior at Southern Seminary, is a native of Kentucky. In 1965 he received the bachelor of arts degree from University of Kentucky. Recently he was awarded the master of arts degree from the same institution.

While a student, the new Morehead minister was president of two campus BSU groups. In 1962 he was elected president of the Henderson Community College BSU. The following year he was chosen president of the Baptist Student Union at UK.

In 1963 the state BSU appointed Book a summer missionary to Indonesia. In 1964 he was appointed preacher on the Mountain Youth Team sponsored by the Kentucky BSU. He also served one summer as an appointee of the Home Mission Board.

Book served as pastor of the Grace Baptist Church, Flemingsburg, for three years. Later, Calvary Baptist Church, Evansville, Indiana, elected him youth director. He also served as interim pastor of two churches, Bethel in Henderson County and Leatherwood in Perry County.

Book is married to the former Marianne Rogers, a 1968 graduate of Southern Seminary with a master of religious education degree.



Blessitt used of God

Arthur Blessitt was a great blessing to Kentucky Baptists and many others during his second major visit to our state and as speaker for the Ninth Annual Youth Night May 9. He was accompanied this time by his dedicated and delightful wife, Sherry, and their three small children — Gina, 5, Joel 3, and Joy who is about 11 months old. He also brought four of his staff at "His Place" in Hollywood — O. J. Peterson, Jim McPheeters, Jesse Wise and Ramsey Gilchrist — all dedicated and talented young men who plan to be ministers or ministers of music.

Youth Night on Saturday, May 9, drew about 12,000 persons. There were several hundred decisions. The whole service was youthful, and moving. Pat Mulloy of Louisville read the Bible, Fred Sampson III of Louisville sang "The Lord's Prayer" and the Combined Youth Choir sang "How Great Thou Art," "Let Go and Let God," and "Teenager, Take Jesus." Wayne Dehoney made the offertory appeal and prayer. Arthur Blessitt's team gave short testimonies in word or song. Arthur called on youth to save the nation and be saved by the Lord Jesus Christ. Details of the large response at invitation time are not available.

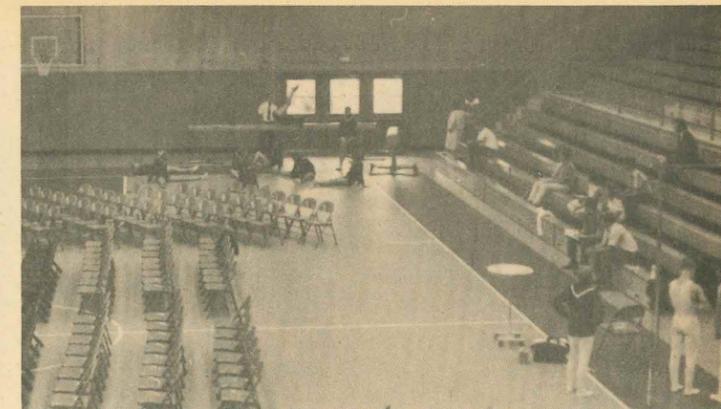
One of the busiest men I have ever known, Arthur Blessitt was everywhere — helping protesting students "cool it" and "turn on for Jesus", on Tuesday night at the University of Cincinnati, on Wednesday night at University of Kentucky and Transylvania — and then to Asbury at Wilmore for an all-night prayer meeting. On Friday he participated in a 14-hour prayer meeting at Southern Seminary.

Wednesday, the team and some of our staff (Jesse Stricker and I) joined Herman Bowers of Frankfort in a "Walk for Christ" from the high school to the Capitol porch for a rally; then to Lexington for a moving service with Franklin Owen to which members of 30 other churches came — scores made decisions. He was on radio at five stations, on TV at WAVE, and spoke at a delinquent boys home.

On Saturday at 1:00, 600 youths followed him and the cross from Main Street to Central Park on Fourth Street — it grew to 1,000 at Central Park where 12 were saved. Sunday, all the team was in churches. A real revival broke out at Walnut Street Sunday night.



Campbellsville College president Randy Davenport, right, presents plaque to former president J. K. Powell in whose honor the building was named.



The new athletic center, paid for by allocations from the Kentucky Baptist Convention, features a new tartan floor, the first in the state. Eastern Kentucky University's gymnastics team can be seen warming up for their performance.

Dedication Scenes Of Campbellsville's J. K. Powell Athletic Center



A junior olympic size swimming pool is an added attraction to the complex. During the dedication service, members of the Berea College precision swimming group entertained guests with swimming routines.



Campbellsville physical education chairman Donald Bishop talks with guest speaker David Cundiff, professor of health and physical education at University of Toledo.



Another attraction is a weight lifting room equipped to accommodate several students. Already the room is heavily used by interested students. Some are shown above.



After proceedings ended, Campbellsville Bible professor H. E. Coker, left, and Campbellsville pastor Chester Badgett, right, talked with KBC student work secretary Chester Durham.



NOTE BURNING — Graefenburg Baptist Church in Shelby County marked the final payment on their new sanctuary with a note burning service April 26. Total building cost, not including free work done by members, was \$58,394. Participating in the service were (left to right) John Rogers, moderator; Stallard Smith, finance committee chairman; Stanley Hammond, deacon chairman; John Wood, former pastor who delivered the major address; Bob Martin, current pastor; and Bill Hammond, trustee chairman. Total church property is valued at \$175,000.

Mrs. George Ferguson Honored At Meeting Of Executive Board

Mrs. George R. Ferguson, the retiring executive secretary of Kentucky Baptist Woman's Missionary Union, was honored by the Kentucky Baptist Convention executive board on May 4 at Boone Lodge, Cedarmore Baptist Assembly. She was the guest of honor at a dinner where testimonials to her ministry were delivered.

The main speaker at the dinner was Mrs. J. S. Woodward, state president of the Kentucky Baptist Woman's Missionary Union. Mrs. Woodward reviewed the life of Mrs. Ferguson and praised her leadership of Baptist Women in Kentucky. Other testimonials were given by executive secretary Harold Sanders and convention president Sid Maddox.

President Maddox presented Mrs. Ferguson with roses, a corsage and a cash gift from the executive board. Mrs. Ferguson responded with an expression of appreciation for the love and cooperation of Kentucky Baptists during her tenure. She will retire in September of this year.

Mrs. Ferguson was born in Kentucky and was trained at Evansville College and the Woman's Missionary Training School, now merged with Southern Seminary. While at the Training School she met her husband who was a seminary student. George R. Ferguson died while serving as pastor of the First Baptist Church in Covington, Kentucky. Shortly afterwards, in 1949, Mrs. Ferguson came to Louisville to become leader of the Kentucky Baptist women's organization.

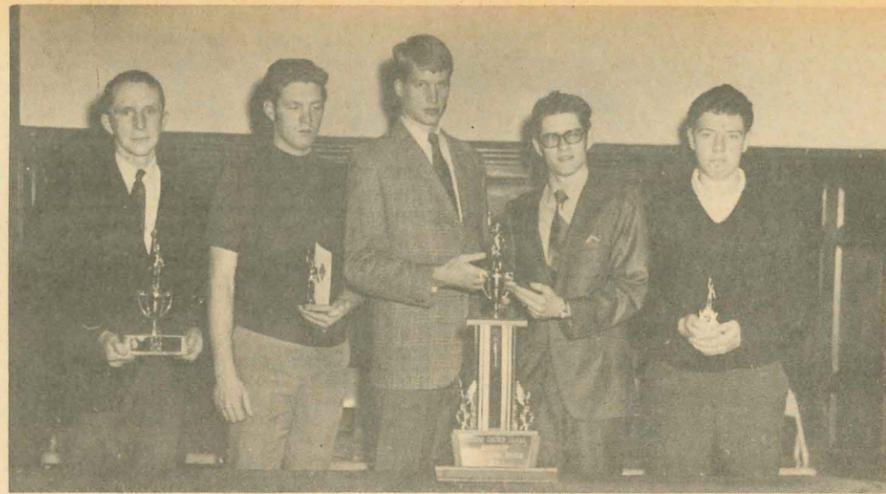
Supreme Court Upholds Church Tax Exemption

The United States Supreme Court, in a 7-1 decision, has upheld tax exemption for property used for religious purposes.

The general principle enunciated by Chief Justice Warren Burger, who delivered the opinion of the court, is "that we will not tolerate either governmentally established religion or governmental interference with religion."

The court asserted that there cannot be "absolute" separation of church and state and that there must always be some degree of contact or relationship between the two. The problem, according to the court, in church-state relations is to avoid excessive involvement of the state with the church or the church with the state.

Tax exemption, the court declared, "creates only a minimal and remote involvement between church and state and far less than taxation of churches."



HONORED — Baptist Community Center, Lexington, recently honored its basketball teams at a banquet featuring Jim Dinwiddie, starting guard at the University of Kentucky. Center director Miss Suihell Walker presented trophies to coaches and players. The men's team presented a runner-up trophy to Miss Walker. The boy's team presented the Center staff with necklaces as expressions of appreciation for their work. Pictured above are (left to right) Marshall Neikirk, men's team coach; Donnie Parker, men's team captain; Jim Dinwiddie, guest speaker; Lloyd Whalen, boy's team coach, and Ronnie Carpenter, boy's team captain. The Center is a joint project of the Home Mission Board, the KBC and the Elkhorn Association.

Broadway Church, Louisville, Holds Centennial Celebration

Broadway Baptist Church, Louisville, is in the midst of a centennial celebration. The 100th Anniversary activities began last Sunday and will be climaxed on May 17. Broadway, named for its original location on Broadway between First and Brook, began as a mission of Walnut Street Baptist Church on May 17, 1870. The original 110 members considered it a suburban church at the time. Walnut Street Baptist was then located at 466 South Fourth.

Speakers for the centennial services included former pastors and one former interim pastor. Wayne Oates, Southern Seminary professor and former Broadway interim pastor, spoke at the morning service on May 10. The speaker for the evening service was James A. Stewart, former pastor who now lives in West Asheville, North Carolina.

Handel's oratorio, "Saul," was presented at 5 p.m. on May 10 by the Broadway choirs and a string ensemble. It was conducted by Richard Lin, Southern Seminary music professor and Broadway minister of music.

Saturday, May 16, will be a day of activities including all kinds of games and a 3 p.m. picnic. A 6 p.m. covered dish dinner will be followed by anecdotes and reminiscences from long-time members of the church. Skits on the history of Broadway and a play entitled, "The Apple Bit," will be presented at 7:30 p.m.

On Sunday, May 17, Duke McCall, Southern Seminary president and former Broadway pastor, will be the 11 a.m. speaker. Broadway has been known as the Southern Seminary presidents' church. Since its constitution all Southern Seminary presidents except Ellis Fuller have been members of Broadway. Mrs. Ellis Fuller is now a Broadway member and is one of the leaders in planning the centennial celebration.

Friends and former Broadway members from all parts of the country are returning for the occasion. One former member is coming all the way from California. Among others returning are two Southern Seminary couples who were Broadway members before retiring: Mr. and Mrs. Inman (Prof.) Johnson from Virginia and Mr. and Mrs. Ed Gordon from North Carolina.

Edwin F. Perry has been pastor of Broadway since January 1, 1949. He led the congregation in its 1950 move from the old location on Broadway to its present site at 4000 Brownsboro Road.



WESTERN RECORDER

By Executive Board

Studies, Ihley Memorial, Budget Approved

By Bob Terry, Assistant Editor

The Kentucky Baptist Convention executive board, meeting at Cedarmore Baptist Assembly, May 4-5, voted to study the office of interracial cooperation considering a possible restructure of that position, established a Herman Ihley Memorial Scholarship Fund, adopted a proposed budget for 1970-71 and voted a study of priorities in staff and programs of the executive board.

The motion to study the office of interracial cooperation came from the Christian life committee. Chairman Archie Allison of Owensboro told the board the study could lead to an expansion of the office as presently conceived. He added that many social problems are confronting Kentucky Baptists and that an office is needed to coordinate materials and programs for helping the local church face these issues.

The idea, he explained, would be to use the office to include all areas of Christian living rather than restricting it to one area, that of interracial cooperation.

Allison added that now is an opportune time to restructure the office before a new secretary is employed.

The memorial scholarship was suggested by the denominational cooperation committee. In memory of the late Herman Ihley, former secretary of the interracial department for Kentucky Baptists, the scholarship would be granted "to worthy Baptist ministerial students (full-time Christian vocation volunteers) without regard to race."

Initial funding of the scholarship would come from that portion of the department's current budget which is not expended at the close of this fiscal year. A goal of \$50,000 was established with the endowment fund being administered by the Kentucky Baptist Foundation. Scholarships will be awarded by the Baptist Joint Advisory Committee.

Harold Sanders, executive secretary of the KBC, noted that some churches have already received offerings to go toward a memorial for Ihley. "Anyone wishing to donate to this scholarship fund should send their contributions to the Baptist Building, Middletown, Kentucky 40243, marked Herman Ihley Memorial Scholarship Fund," he said.

The proposed 1970-71 budget goal is \$4,100,000. Of this amount \$1,279,200 or 31.3 percent will go to Southern Baptist causes. The remaining portion will stay in Kentucky. The board decided that any overage in Cooperative Program receipts would be split 50-50 between Southern Baptist causes and student centers for Baptist Student Union work.

A total of \$580,000 was appropriated to the schools and colleges operated by Kentucky Baptists. Topping the list of recipients was Georgetown College with \$206,958. Others receiving funds were Cumberland College, \$163,705; Campbellsville College \$117,036; Clear Creek Baptist School, \$57,900; and Oneida Baptist Institute, \$35,400.

An additional \$300,000 was appropriated for capital needs. This amount will be divided between the various schools and Baptist Student Union centers.

Bringing the motion to establish priorities in program and staff development was Harlan pastor Earl Bell. The mountain pastor specifically designated the administrative and program committees of the board be assigned this task.

"We are being faced with a tight squeeze in the budget every year," Bell stated. "We need someone to lay out in advance where we are going to cut if we have to cut. We need to decide what we are going to do first, then second and so on."

The board adopted Bell's motion instructing the two committees to complete this task before the 1971-72 budget is formulated.

In other action the board voted to "request all institutions to present their budgets to the executive board for review and that this information (the budgets) be made available in printed

form to the executive board." Earl Bell authored the motion.

He explained that as chairman of Baptist Hospitals, Inc., he realized that most people know nothing about what the three Baptist hospitals are doing or the cost involved in running the three institutions.

"Making at least the budgets available is a way to let people know what is going on," he explained. Bell pointed out that he was not requesting a cost analysis budget but an administrative budget from each institution.

Western Recorder editor C. R. Daley told the board that this is the policy outlined by the Booz, Allen, Hamilton study for Western Recorder. He added that this could serve as precedent for Bell's motion.

After considerable debate, the motion was adopted with only a handful of negative votes.

Ninety-six board members registered as attending at least one session of the two-day meeting. There are 147 members of the executive board. At the end of the final session, president Sid Maddox observed that far less than 96 members were still present to conduct business.

The board voted to hold its next meeting November 9 beginning at 10:00 a.m. This will be immediately prior to the Kentucky Baptist Convention meeting at Walnut Street Baptist Church in Louisville.



Sid Maddox, standing, president of the Kentucky Baptist Convention, presided over most of the executive board sessions May 4-5. Bringing reports to the board were committee chairmen. Some of them are pictured above. From left to right, they are Eldred Taylor, pastor of First Baptist Church, Somerset, chairman of the camps committee; Keevil Judy, recently retired pastor of First Baptist Church, Henderson; Maddox; Joe Tackett, second vice president of the KBC and pastor of Grace Baptist Church, Lexington; David Nelson, pastor of First Baptist Church, Owensboro, chairman of finance committee; Bill Jagers, pastor of Irene Cole Memorial Baptist Church, Prestonsburg, chairman of student work committee; and John Kruschwitz, pastor of Versailles Baptist church, program committee chairman.

Blessitt-Led Youth Night Draws 8,000

By Louis Moore

While the week of May 4 through 9 may go down in the history of American campuses as the most violent, Southern Baptist young people in Kentucky during the same period wrote a new chapter in the history of Christian witnessing.

Led by evangelist Arthur Blessitt, about 600 Baptist young people and adults paraded down Fourth Street, the heart of Louisville's business district, May 9 in a "Walk for Jesus."

Shouting "Louisville, Jesus Loves You," and carrying protest signs which showed such messages as "God is Alive and Living in My Heart," "Jesus For Peace," and "Turn on to Jesus," the

students marched two abreast for two miles to Central Park in downtown Louisville where a "Rally for Jesus" was held.

Blessitt, who is known as the minister of Sunset Strip, led the march carrying his famous ten-foot, 80 pound wooden cross as a sign of the burden he feels about the pressing "problems of our nation." He has been pulling the cross, which is mounted on two wheels, across the United States since early January. Accompanied by four other evangelicals who help him share the burden of pulling the cross, Blessitt has completed over 2,000 miles of his 3,000 mile trip from Hollywood, California, to Washington, D.C.

Saturday evening following the walk and rally, Blessitt preached at the ninth annual Kentucky Baptist Youth Night service held at Freedom Hall on the Kentucky State Fairgrounds. About 8,000 persons attended the service and over 500 made decisions.

Week's activities

Blessitt arrived in Kentucky Tuesday, May 5, and during the week held rallies at Frankfort and Lexington. He spoke on the campus of the Southern Baptist Theological Seminary Thursday, and during the afternoon and evening (2 p.m. to 4 a.m.) participated in a spontaneous prayer meeting held in the Alumni Memorial Chapel on the campus.

Dressed in green-striped pants, a dark blue shirt, and a cowhide vest, and wearing sandals and socks, the mod evangelist instructed the young people before the walk began to be courteous to everyone they passed on the street. He also asked the participants to be thankful for the service the police department rendered the marchers in providing motorcycle escorts all along the route.

And the crowd was courteous and thankful. After the march was finished, Blessitt said the police expressed delight that the students cried out "We love Louisville policemen" instead of throwing bottles and insults their way.

The young people in the walk knew why they were marching, too.

Glenn Gibson, a seventh grade student who attends Grand Rivers Baptist Church in Grand Rivers, said he was there "To win more people to Christ."

Greg Sledd, a high school sophomore from Grand Rivers Baptist Church, said he was there "to try to help people toward Jesus so they can become Christians."

Ronald Sargent, a sophomore in high school who attends the First Southern Baptist Church of Clarksville, Indiana, just across the river from Louisville, said he was participating because "I think the world needs to find God again." Ronald's twin brother, Roger, said he was there "Because I believe in God, and I want to be able to participate in Arthur's (Blessitt) goal of returning this nation to God."

The associate pastor and minister of music at the Cove Baptist Church in Louisville, Larry Highland, and his wife, also participated in the walk.

"We understand this is a walk for Jesus," Highland said, "and we will do anything for Him." Mrs. Highland commented that "Everyone today is participating for peace, and He (Jesus) is the Prince of Peace, and that's why I'm walking here."



Harold Sanders, left, and Arthur Blessitt led the "Walk for Christ" carrying the 80 pound cross. Blessitt's son Joel also went along. More than 600 persons marched the two miles to Louisville's Central Park for an outdoor rally led by Blessitt.



The crowd swelled once in the park as passers-by stopped to hear Blessitt preach.

A DePauw University student who preferred his name be withheld drove to Louisville to participate in the walk. "There's been a lot of activity on our campus this past week," he said, "and I thought I would like to show the world what a peaceful demonstration for Christ can be like, because through Christ we will have peace in our world."

As the youth marched down Fourth Street, they roared out their pep rally chants about Jesus loving Louisvillians, waved their protest signs, and passed out stickers proclaiming "Turn On With Jesus." When they arrived at their rally designation, contemporary songs featuring religious themes were sung, testimonies were given, and at the end the crowd boarded buses to head toward the Youth Night activities.

Welcoming the 8,000 persons to the activities at Freedom Hall, Harold G. Sanders, executive secretary-treasurer of the Kentucky Baptist Convention, said "I don't think I've ever had a more wonderful day in my life." Then looking at the wooden cross that was placed in front of the speakers box he said, "Jesus not only carried the cross for you, he climbed on it too."

During the meeting the 29-year-old Blessitt told his audience about his experiences preaching the Christian message in the bars and nightclubs. He also told about helping to convert prostitutes and members of motorcycle gangs.

His main message, however, centered on why he was pulling the cross across the United States.

"It is now time for America to listen to what God has to say," the mod minister said. "We carry this cross to symbolize that Jesus is the answer to this crisis that grips our nation."

"The only answer to the confusion is God's solution," the preacher said.

He then told his youthful audience "We are not walking with this cross to

impress anybody. I'm walking because God said 'Do it,' and I can't stop."

"Don't anyone feel sorry for us carrying that big ole cross across the country," he added. "We're the happiest people in the world."

Blessitt's walk will terminate in Washington, D.C., on July 18 and 19 where he plans a mass prayer-rally at the Washington Monument.

Alluding to the Washington prayer meeting, Blessitt said, "It is now time for our legislators not just to pass laws. We need a prayer meeting in Washington, D.C., that the nation's leaders may all get down on their knees and pray that this nation will return to God."

Included on the program before Blessitt spoke were the other participants in the nationwide walk: Jesse Wise, O. J. Peterson, Jim McPheeters and Ramsey Gilchrist. Each had a part in the program either by singing or giving his personal testimony.

One special guest on the platform was Mrs. Arthur (Sherry) Blessitt. She has been driving cross-country with the group. She drives a car pulling one of the two camper trailers the team is using.

Also included in the list of travelers making the historic walk are the Blessitt's three pre-school age children: Joel, Jenna, and 10-month-old Joy. Joel marched next to his father in the downtown "Walk for Jesus" and sat on the platform at Freedom Hall to lead in a "Cheer for Jesus."

Coming schedule

Blessitt, his family and team left Louisville Monday. Their schedule includes North Vernon, Indiana, May 11; Cincinnati, May 14-16; Dayton, May 19-20; Columbus, May 23-24; Pittsburgh, June 2-6; New York, last of June; Philadelphia, July 4; Baltimore later; Washington, D.C., July 14, for the 24-hour prayer and fasting Vigil July 18-19 around Washington Monument.

Striptease Club Owner Converted, Closes Forever

"Closed Forever" read the sign on the door of the Green Gate, a striptease club in San Antonio, Texas, for 17 years.

Owner Guy Linton said he had "changed over to the Lord's side" and was shutting down the nightclub for good.

Linton made his decision in the club after hearing a message by Bob Harrington, a Southern Baptist evangelist from New Orleans better known as the "chaplain of Bourbon Street."

Linton, who had been dubbed in show business magazines as the "King of the Strippers," met Harrington when the preacher was conducting evangelistic services in the Castle Hills Baptist Church in San Antonio.

Harrington asked permission to address the Green Gate audience and Linton granted the request.

During Harrington's visit to the club, Mrs. Linton was invited to a debate between Harrington and Madelyn Murray O'Hare, catalyst for the Supreme Court's ruling against compulsory prayer in the classroom.

Speaking of the debate, Mrs. Linton remarked, "after watching Madelyn Murray O'Hare and listening to her I'm convinced I want to be a Christian."

Following their decision, the Lintons went to the club and announced to the strippers and other employees the Green Gate was closing and then made plans for a formal closing service.

"A lot of Christians were in the club and there was standing room only," according to Jack Taylor, pastor of the Castle Hills Baptist Church. "Several of the customers were shocked and scrambled out of the place but a number of others remained."

Taylor said there was applause after the Lintons expressed their desire "to follow Christ." After Harrington's closing prayer, spontaneous singing broke out.

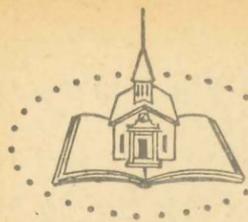
"The words of 'Praise God From Whom All Blessings Flow' filled the semi-darkened atmosphere of the club," Taylor added.

He also pointed out that just before the Green Gate was padlocked, several of the strippers and the master of ceremonies had been converted to Christianity.

Taylor said shock and disbelief were registered in the entertainment and business world in San Antonio when the Lintons announced in a press conference they would sell their property to Harrington's evangelistic association.

The evangelist announced plans to use it as a religious book and record store and inner-city ministry outreach center.

Now a sign in the window of the former club reads: "Green Gate Club Closed Forever. See You in Church." (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for May 24, 1970)

LIFE AND WORK SERIES

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Christ enables obedient Christians to live victoriously regardless of what their external circumstances may be. The Jewish Christians in Jerusalem and Palestine were suffering from famine, bitter persecution and unfavorable circumstances over which they did not have any control. Having lost their jobs, they were suffering the pangs of hunger, destitution and misery, so Paul raised funds for their relief.

II Corinthians 7:13-16

With an intense zeal for Christ and a fervent love for people, Paul wrote to his fellow Christians in Corinth, who had encountered some serious problems, and told them very plainly what their obligations were, what the Lord expected of them, and challenged them to be faithful in their obedience to Him.

Paul had received great encouragement from the good news which Titus had brought when he returned. In his attempt to persuade Titus to go to Corinth as his emissary, Paul had stressed the good qualities of the Corinthian Christians and let him know that, in spite of their weaknesses and shortcomings, he still had confidence in them. Paul rejoiced in their positive response to the sharp rebukes and the great truths he had shared with them in Christian love. Paul's heart overflowed with love for them, who had experienced a great change in their attitude, as was demonstrated by their willingness to receive his counsel and be governed thereby.

II Corinthians 8:6-16

Paul sought to motivate the Corinthian Christians to faithfulness and generosity in giving by citing the wonderful liberality of the Macedonian Christians, who had given so cheerfully and so sacrificially from the depths of their poverty rather than from the abundance of riches that Paul was almost ashamed to receive what they gave. Having given themselves to the Lord it was not hard for them to dedicate their substance to Him. The giving of self is always followed by the giving of substance. The measure of a Christian's love for and dedication to his Lord is always seen in his giving. Love cannot exist without giving.

No more beautiful description of the voluntary impoverishment of our Lord

for the enrichment of others can be found than in verse nine. What a wonderful display of grace! It was not from any selfish or self-seeking motive that Christ left His home in heaven and came from the highest honor to the deepest shame and from the greatest wealth to the deepest poverty. His coming, living, suffering and dying were for others. He became what we were in order that He might make us as He is. He became the prince of poverty for our sakes, that we might become the beneficiaries of the heavenly riches. Because of His desire that we might be rich in faith, fellowship and fruitfulness, gratitude should prompt us to be cheerful and sacrificial givers. As an expression of our love for and dedication to the Lord, we should give through our churches in order to make it possible for the pressing spiritual needs of others to be met.

Titus 1:5-11

Paul and Titus spent some time on the small, luxurious and corrupt island of Crete. While there they engaged in evangelistic work. The results of their work were encouraging, so Paul left Titus there to carry on the work. The

INTERNATIONAL SERIES

Confronting The Pagan World

Paul proclaimed the gospel, introduced people to Christ and established churches in the leading cities of the Roman Empire. In each of the cities he confronted paganism in numerous forms. When Paul and his associates confronted paganism, they challenged it with the claims of Christ.

Confronting intellectuals in Athens Acts 17:16-19, 32

Some noble Christian brethren in Berea escorted Paul to Athens, the capital of Greece and the city which had long been a great center for literature, art, sculpture, culture, philosophy and religion. Philosophers of various schools of thought, teachers of all kinds of knowledge, people of wealth and students from various nations resorted thither.

While waiting for the arrival of his

zealous and enthusiastic young pastor soon got tired of the wickedness and the hardships which he encountered there. He quickly informed Paul that he was very dissatisfied with his undesirable and unpleasant location. Like most of us, Titus magnified his difficulties. Sadly disappointed at the enormity of his problems, the unresponsiveness of the people and the fewness of the visible results, Titus indulged freely in self-pity.

In response to the complaint of Titus as to the awful place in which he had been left, and the terrible wickedness of the people there, Paul wrote and reminded him that he had not been left there because it was a lovely place to spend a vacation nor because the Cretans were so congenial but because his ministry and message were so badly needed. The very things that were so distasteful to Titus constituted the real reasons for his being there, so he came to view the place as an opportunity for exercising his creative and spiritual power. Christians should not call themselves followers of Christ if they are going to dodge the hard places, like Crete.

companions, Silas and Timothy, Paul made a tour of observation through the city. He was shocked by the multiplicity of gods which were in evidence. It is said that Athens was stocked with more than thirty thousand man-made gods. This fact caused Petronius to start the witticism that it was easier to find a god than a man in Athens. Paul immediately cried out against the open wickedness of the city. He exposed the emptiness of the worship and the worthlessness of the numerous altars of the people. Instantly Paul recognized that the people needed Christ more than anything.

Paul confronted two schools of philosophers — Epicureans and Stoics. The former taught that pleasure was the chief end of life. The latter, who were pantheistic, taught that men should live



in harmony with reason. These pseudo-intellectuals refused to accept Paul's teaching about the resurrection of Christ, which is the very heart of His gospel and the pivotal point in Christianity. They called Paul a "babbler," or one who picked up scraps of knowledge and paraded pickings before others under the pretense of being learned.

Those who listened to Paul's sermon on the resurrection were characterized by one of three attitudes. The first was derision — "some mocked." The second was delay — some said, "We will hear thee again of this matter." The third was decision — "certain men clave unto him, and believed." No sermon can be called a failure if it results in the salvation of a single soul.

Confronting businessmen in Ephesus Acts 19:23-29

One of the seven wonders of the world, the magnificent temple of Diana, the voluptuous goddess of fertility, was located in Ephesus. Shrewd men had developed and promoted a thriving business there by manufacturing and selling silver images of Diana and replicas of the temple to the local idolaters and to the sightseers who visited this famous place. So greatly did the sincerity, manner of life, preaching, teaching and witnessing of Paul and his associates affect the people that the sale of these silver shrines decreased tremendously. It soon became quite obvious to Demetrius and his fellow silversmiths that idolatry was tottering before the power of the gospel.

For the protection and advancement of their business interests the silversmiths had formed a guild or union. Their primary interest was financial and not religious. Because of the interference of the gospel with their profitable business, Demetrius, the leader of the union, promptly called a meeting of the craftsmen and reminded them of the substantial profits which they had been making, but that the market for their products was weakening.

However, it should be noted that the violent reaction which arose against the gospel was not because it endangered the honor of Diana, but primarily because it interfered with their profits. In his inflammatory address Demetrius remarked, "This our craft is in danger of being set at naught."

The speech of Demetrius accomplished the end which he desired. Soon the general populace was thrown into confusion. The crowds became angry, but they could not have explained why they were. Paul's associates, Gaius and Aristarchus, were seized and dragged into the theater. The mob soon followed them there. Paul wanted to rush into the theater in defense of his colleagues, but his thoughtful and wise friends readily recognized the folly of such a course and refused to allow him to do so. Paul's desire spoke volumes for his courage, but both his courage and his zeal needed to be tempered with good judgment.

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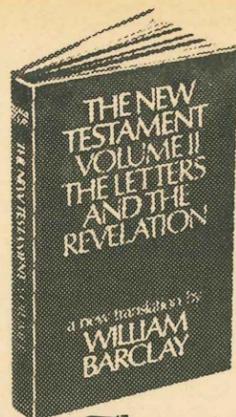
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BAPTIST FORUM

ANNUAL CONVENTION

Dear Editor:

I have just reread your fine editorial in the *Western Recorder* of April 4, "Let's Debate, But In The Right Spirit." Before R. K. Maidin, who for 36 years was editor of the *Word and Way*, died he gave me the choice of any or of all the books in his library. In one of the books I chose I found the enclosed rules of procedure for safe, sound conduct in an annual meeting of the Southern Baptist Convention.

Will you please publish it as a supplement to your editorial of April 4?

"First, in our Baptist system of government the right of 'Democratic Decision' has never been fully identified with majority rule, to the exclusive right of the minority.

"Second, the genius of the Democratic system, unique, I believe, among the democracies of the world, is that it limits all power — including the power of the majority.

"Third, absolute power, even by a majority, is alien to the idea of democratic decision — in rightly governed Baptist bodies.

"Fourth, with due respect to the rights of a minority, the Baptist idea of a democratic decision has always been that where the minority is large or small, as the matter may be, the minority should never be coerced.

"Fifth, when there is strong opposition, it is never wise nor practical to force a decision. It is necessary and it is wiser to postpone a decision — to respect the opposition and then to accept the burden of trying to persuade and convince it — never by any means to belittle or call vile names, coerce or question its motives. For a decision which has to be forced against the determined opposition of large numbers will, as Baptists have long realized, never produce the results it is supposed to produce — the opposition, having been overridden, will merely find some other way of avoiding, evading, obstructing or nullifying the decision — else, they are by conviction compelled to withdraw.

"For the above reasons, it should be a cardinal principal of a Baptist democracy that important decisions should never be made against the opposition until every possible effort has been made to persuade them to go along with the majority."

Kansas City, Mo. James H. Hubbard

SMITH'S RESIGNATION

Dear Editor:

I was saddened but not surprised to read the announcement of William

Smith's resignation from the University of Richmond faculty and of his decision to leave the Southern Baptist Convention. Without men of his viewpoint, courage and fluency, our denomination could well move even farther to the right wing of Protestantism and become something that not even the great silent majority of moderates want it to be.

For several years now men of good will in the South have been intimidated by those repulsive bumper stickers that tell us to get our hearts in Dixie (become racists) or get our — out, but few have felt enough pressure or despair to go. We now seem to be faced by a similar threat from Criswell: Get your hearts in the Southern Baptist Convention (believe just as I do) or get out, and some are beginning to go. Either the pressure is greater than in "Southern" society or the despair is worse; I suspect the latter. I for one hope that such unfortunate statements as this one by Criswell will in the future be discouraged by all of us who want to attract and keep within our denomination vital and valuable men like Professor Smith.

Bowling Green, Ky. James Baker

Dear Editor:

I don't know what the first part of the controversy between Smith and Criswell was but I wholeheartedly agree with Criswell's statement in the April 25 issue of *Western Recorder*.

Criswell says, "There are some things that make a Baptist a Baptist and if you don't believe them you ought to leave," and I want to shout Amen!

I'm trying to raise a teenage daughter to believe that (like I myself was raised!). But in this day and age kids with their names on Baptist church rolls believe and do all sorts of things and if my own "kid" says Baptists don't do such and such, she is an object of ridicule!

What we need is more Criswells who will make that statement over and over and over again and again and educate our people to exactly what he said; If you don't believe it get out or don't get in.

Paducah, Kentucky Mrs. Paul S. Owen

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Staff Changes

Four Pastors Resign, Two Leave State

Charles Saylor has accepted the pastorate of the Reidland Baptist Church, Paducah. He resigned as pastor of the First Baptist Church, Walton, on May 3 and will begin his duties in Paducah on June 7.

Saylor is a native of Corbin, Kentucky, a graduate of Georgetown College and Southern Baptist Theological Seminary. Before going to Walton he was pastor of the Hopewell Baptist Church, Jeffersontown. He has served on various committees of the Northern Kentucky Baptist Association and led the Walton congregation in the erection of a new sanctuary.

Mrs. Saylor is the former Eloise Profit. The couple has one son; Charles Bradley, age two-and-a-half.

Jerry D. Oakley, pastor of Magnolia Baptist Church, Severns Valley Association, has resigned in order to become pastor of the Yellow Creek Baptist Church, Owensboro, in the Daviess-McLean Association. Oakley plans to begin his responsibilities on June 21.

He is a native of Wingo, Kentucky, and was trained at Union University. He is a graduate with the master of divinity degree at Southern Seminary. He is presently serving as a Ken-

tucky Baptist Convention executive board member.

Oakley's wife is the former Brenda Hall of Dublin, Kentucky. The couple has two daughters: Valera, age 8, and DeAna, age 7.

Lee Morris has resigned as pastor of Berea Baptist Church in order to accept the pastorate of the Robertsville Baptist Church, Oak Ridge, Tennessee. He resigned the Berea Church on May 10 and will begin his new responsibilities in Oak Ridge on May 24.



Morris was born in Martin, Tennessee. He is a graduate of Union University in Jackson, Tennessee, and has the bachelor of divinity and doctor of theology degrees from Southern Baptist Theological Seminary, Louisville.

He has served the Berea congregation for four years.

Morris has been director and teacher of a seminary extension course in Berea for the past year. He has also served as

a member of the Human Relations Board of the city of Berea.

Mrs. Morris is the former Gerry Gravel, who has been an instructor at Berea College.

Ranford Haseldon, pastor of Virginia Avenue Baptist Church, Louisville, has resigned to assume the pastorate of the First Baptist Church of Jackson, South Carolina. He began his work there in mid-April.

A graduate of Wake Forest University, the South Carolina native had served the Louisville area church for two years. Prior to that pastorate, he served the Corn Creek Baptist Church in Trimble County as pastor.

Frank Perry, minister of education at St. Matthews Baptist Church in Louisville has resigned to assume a similar post with the Briarcliff Baptist Church in Atlanta, Georgia. He is the second St. Matthews staff member to go to the Briarcliff church. Bob Vansant, music director, moved to that church approximately one year ago.

Perry said the new position will allow him to experiment with some new ideas in Christian education. He will also write his dissertation for the doctor of education degree from Southern Seminary while at the Atlanta church. At St. Matthews, he was a part-time staff member.

Charles Lowe has been called as pastor of the Akersville Baptist Church in Monroe Association. He began his work there the first of April.

Donald B. Lam has begun his work as minister of education for the First Baptist Church, Madisonville. He recently resigned as minister of education of the Farmdale Baptist Church in Louisville and is completing a one year graduate course in religious education at Southern Baptist Theological Seminary.

Lam is a native of Central City, Kentucky, a graduate of Georgetown College and Southern Seminary. Before entering the field of education he served as pastor of several churches in Kentucky including the Main Street Baptist Church in Alexandria. He has also been a pastor of the East Toledo Baptist Church, the First Baptist Chapel in Waterville and the First Baptist Church, Napoleon, all in Ohio.

Mrs. Lam is the former Dorann O'Neal also of Central City. The couple has three daughters: Beth, 14; Kathy, 11; and Marianne, 10.

Lam began his ministry in Madisonville on May 3 and will move at the end of the school year.

Kenneth Myers, third-year student at the Clear Creek Baptist School, Pineville, has been called as pastor of the McKinney Baptist Church in Lincoln County Association.

Executive Board Begins Task Of Securing New Executive Secretary

The Kentucky Baptist Convention executive board voted to begin the task of securing a replacement for current executive secretary Harold Sanders, who will retire in August, 1972.

The vote to begin a study of the office and "to seek the counsel of Kentucky Baptists as to the type man desired" came in the final session of the two-day executive board meeting May 4-5 at Cedarmore Baptist Assembly.

John Claypool, pastor of Crescent Hill Baptist Church, Louisville, and chairman of the administrative committee of the executive board, presented the three-part recommendation. It read as follows: "That the Convention President, due to the normal retirement of Harold Sanders as executive secretary in August of 1972, appoint a committee to study the office of executive secretary; seek the counsel of Kentucky Baptists as to the type man desired and report back to the executive board; and recommend a secretary-elect to the board in time to effect an orderly transition."

The motion was amended by adding the word "then" in the third section, making the final instruction to the committee read "and then recommend a

secretary-elect to the board in time to effect an orderly transition."

Board members explained that the amendment was needed to ensure that the committee did not have a person to fill the post of executive secretary-elect before the board had opportunity to consider the type person desired to fill that post.

Claypool, speaking for the committee, said the action was needed at this time to allow the committee ample time to study the office and seek the counsel of all Kentucky Baptists. He added that the new secretary would have to spend some time in the office in orientation which would further cut down on the time to seek a new executive secretary.

Convention president Sid Maddox, pastor of First Baptist Church, Hopkinsville, explained that he would not appoint the committee until November which is the time for the next scheduled executive board meeting. He said that it would take at least a year to study the office before any thought could be given to a successor. "We really aren't beginning any too early," Maddox declared.

The motion was adopted without expressed opposition.