

LIFT HIM UP!!



Western Recorder

APRIL 7, 1973

Folk Music
Testimonies
Group Singing



C.B.S. Doesn't Smell Quite Like A Rose

Smarting under criticism for telecasting movies with morally objectionable language and scenes, C.B.S. has pounced upon a mistake of the critics in order to appear as a paragon of virtue. This smoke-screen, however, will not work. C.B.S. has earned criticism for her performance and all the perfume sprayed by the network officials cannot make her smell like a rose.

The mistake of the critics is the use of a report that C.B.S. has announced they will show X-rated movies on their network unless a great number of viewers protest. This report is erroneous and its origin is unknown. It has not appeared in any S.B.C. publication nor in the *Western Recorder* but has been widely used in church bulletins. This report should not be used. Rather we should zero in on the main issue which is not what C.B.S. officials have said or not said about X and R rated movies, but what the record is. Here are some of the facts which C.B.S. cannot deny.

In February, 1972, it was announced that C.B.S. had purchased a package of films, including X and R rated movies, to be shown in place of the Merv Griffin show. In the same month the Southern Baptist Convention Executive Committee passed a resolution protesting this announced plan of C.B.S. and calling upon the network to reverse the decision.

In a reply to Baptists Mr. John Cowden, a C.B.S. vice president, denied such intentions and claimed any previously X or R rated movies to be used by C.B.S. had been edited, deleting any objectionable scenes.

In the meantime on February 28, 1972, the X rated movie, "The Damned," was shown by C.B.S. after being edited. This movie featured child molestation and incest among other offensive material. Many C.B.S. outlets refused to show this film including eight out of 15 Texas C.B.S. outlets and stations in Detroit, Pittsburgh, Washington, Baltimore, Nashville, Boston, Denver and Charlotte.

In June, 1972, a resolution opposing the showing of X and R rated movies on television was passed by the Southern Baptist Convention. Following this another C.B.S. vice president, Mr. Thomas J. Swafford, made a personal visit to the Southern Baptist Radio and Television Commission in Fort Worth to reassure Baptists C.B.S. had no intention of showing such movies.

On November 16, 1972, C.B.S. showed, "In Cold Blood," a violence filled movie based on Truman Capote's chronicle of the mass murder of a Kansas family. This film was not shown by some C.B.S. outlets including W.L.A.C. in Nashville which said it was "entirely unsuitable for prime time telecasting."

On February 22, 1973, C.B.S. showed, "Who's Afraid of Virginia Woolf?" which had been edited "judiciously and minimally" according to the network. This movie also was rejected by some C.B.S. outlets including Lexington and Cincinnati. Even in its edited form it was filled with vulgarity and profanity.

This is the record of C.B.S. performance and the viewers are left to decide whether there are grounds for legitimate concern and protest. The television channels are public property and the right of a network to use them for such questionable material is limited by my right to protect myself and my family from moral pollution. I should not have to stay home and monitor television 18 hours or more a day to protect my family.

C.B.S. vice president Wood characterized the erroneous report concerning the network's intention to show X rated movies with such words as "vicious, irresponsible and reckless." He disclaimed C.B.S. had any X rated movies in its library but failed to admit one previously X rated movie had been shown by the network.

Our concern is the integrity as well as the performance of C.B.S., especially in light of the self righteous statements of its officials. In a telegram to Baptists last year C.B.S. vice president John Cowden said, "We assure you that this network will continue to adhere to the high standards we have maintained over the years." Another vice president of C.B.S., Thomas Swafford, said, "C.B.S. continues to be aware that we are guests in people's homes and we try to conduct ourselves accordingly." If last year's performance is considered adherence to the high standards of the past and if presenting "Virginia Woolf" is what C.B.S. regards as becoming conduct in people's homes, the network is further down the road than we feared.

Really now, Mr. Wood, who is "vicious, irresponsible and reckless"?

A Mockingbird In March

Many of life's inspiring moments come from the most surprising sources and at the most unexpected times. Their duration is but for a few moments but their enduring benefit is timeless. Who would expect such a moment on a Monday morning and, of all places, at the Kentucky Baptist Building?

The uplift was not in a worship service nor in the fellowship of kindred spirits though both are found at the Baptist Building. It came from a song but not a hymn and from a creature of God but not a human.

The morning had been what many Monday mornings are — a difficult time to find zest and inspiration. The cold rains had been falling Sunday and Sunday night and now the dreary clouds and drizzle persisted to make it a drab and dismal outside world. The drained out feeling from the weekend activities made for a long morning and the noon break seemed forever in arriving.

Then it happened! Opening the outside door leading to the parking lot at noon was like lifting the latch to heaven's portals. A symphony of indescribable music filled the air and dispelled the darkness of the day and the dreariness of the soul. It was music beyond the capacity of human sound and a melody that could be arranged only in heaven.

The March wind was brisk and the branches of the Christmas pine of several years ago now growing

beside the parking lot were swaying in the gale. Hardly visible was the happy, singing creature clutching to the topmost bough. It was a mockingbird in March defying the appearance of the day and obviously dreaming of a bright, warm tomorrow in May.

Of all the singing birds none comes close to the mockingbird. His name is not quite appropriate though much of his music sounds like other birds. To me the mockingbird sings the songs of other birds more beautifully than the other birds themselves. One can but wonder if the Creator did not first give the mockingbird all bird music and let other birds learn their songs from him.

Can birds reflect? Do they relive the past and worry about the future? Apparently not. Else why do they not lose their songs as do humans in times of dreariness and discouragement?

Do birds have faith? If not, they trust their Creator instinctively. They know if winter comes, spring cannot be far behind. They never doubt behind every cloud is the sunshine and that amidst the raging storms God watches over His own. They rise early and work long for the food and drink whose supply is exhaustless because of a caring Creator.

No wonder Jesus said to his followers, "Behold the birds of the air." Thanks for a mockingbird in March.



More power to you in matters of this nature.
Louisville Mrs. Chas. W. Spaulding

WIN SCHOOL

Dear Editor:
I believe this letter from I. Houston Lanier, missionary in Laurel River Association, will be of interest to many of our readers. It certainly bears testimony to the effectiveness of training our lay people to witness for Jesus Christ. — Hicks Shelton, KBC Evangelism Director.

Dear Bro. Shelton:
I wanted to share something with you about the fruits of the Lay Witnessing School.

When we had the school at Corinth church the last week of May last year, two young laymen from the South Fairston Church attended. They went out to visit on Thursday and won some people to the Lord. This set these fellows on fire. They went back home and shared with their church what had happened.

Earl Abbott, their pastor, was interested in what they had done. The three of them started teaching the seven booklets in the WIN Package. They taught them on Sunday night and on Wednesday night. The church bought

(Continued on page 15)

ACTS ON EDITORIAL

Dear Editor:
Your editorial in the March 3 issue of *Western Recorder*, "Commendation to Channel 27 and Channel 9", for not showing "Who's Afraid of Virginia Woolf?", I am sure brought many responses to your suggestion of writing and expressing our appreciation to these stations. I am sorry to say I had to be prodded again by your editorial March 17, "Deadly Apathy Toward Television Programming," before I wrote to WHAS, Louisville. So today I am writing WHAS expressing my displeasure and also to the *Courier-Journal*. I have already written Channel 27 and Channel 9 and *The Lexington Leader*.

Frankfort Mrs. Florence Marshall

'VIRGINIA WOOLF'

Dear Editor:
I heartily agreed with your editorial concerning the film, "Who's Afraid of Virginia Woolf?" in the *Western Recorder*, March 3.

On March 5, I wrote letters of commendation to WCPO and WKYT and received a polite acknowledgment from WCPO. I also wrote a letter of protest to WHAS.

I am enclosing Xerox copies of my letter and WHAS reply.

Charlotte Tharp, in her letter to me, mentions the film was carefully edited. A very liberal individual must have edited it.

Her statement that the film was intended for a mature audience, is an insinuation of my immaturity. I think I am a fairly intelligent person, so I took that as an insult.

I think maturity and morality are two different things.

I also read your second article about the film in March 17 issue.

I, like you, am surprised and disappointed that so few people took the time to write in protest. Is it complacency, apathy, or procrastination?

I may be in the minority, but I am glad I voiced my disapproval.

Baptists Slow Granting Equal Status

Southern Baptists may be among the last groups to permit women full and equal status in the leadership of the church, Sarah Frances Anders, acting dean and chairman of the department of sociology at Louisiana College in Pineville, said recently.

She was speaking about women's liberation to some 700 participants in a seminar on "A Future for the Family," sponsored by the Christian Life Commission of the Southern Baptist Convention.

While the apostle Paul said, "In Christ Jesus there is neither male nor female," she said, women have been relegated a second class seat in the church.

"Until recently the church role has been little more than the children-kitchen role placed on holy ground," Miss Anders said.

"Besides teaching small children, arranging altar flowers, singing in the choir, planning temple meals, there was little else she (woman) was permitted to do," she said.

Miss Anders singled out Judeo-Christian practice as reinforcing sex distinc-

tion as if it were "God inspired and ordained."

If order of creation is important, some advocates of women's liberation suggest that man is as inferior to animals as Eve is to him, she added.

"Thinking women in the church deny the need for a theology of women for that presupposes an innate uniqueness which is scripturally invalid. It would put sexuality above personhood, and being made in the image of God refers to person and not sex chromosomes," she said.

Wallace Denton, professor of family life and director of the marriage counseling center at Purdue University, presented the response to Miss Anders' address, praising it and urging more consideration of women in responsible positions in the churches, especially as ministers and deacons.

"The pastoral ministry is the most segregated of all the professions," the Southern Baptist layman and deacon said. "The most prestigious positions in a Baptist church — pastors and deacons — are almost universally cornered off by men." (BP)

Arguments About Tax Credits

1. The proposed tax credits are inequitable. Tax credits are regressive in that they benefit persons with an income substantial enough to pay income taxes amounting to several hundred dollars and are of minimal or no benefit to those with limited incomes.

2. Federal income taxes and state and local property taxes are being wrongly equated. A decision to grant tax credits on federal income taxes in order to compensate for taxes paid on real property — an entirely dissimilar type of tax — is one which can lead to serious inequities.

Some argue that property owners who choose to send their children to a nonpublic school still must pay taxes to support the public schools. So do those property owners who are single or those couples without children.

Even though a person does not approve of a tax or does not use the public services provided through tax money, he does not have a valid claim for federal income tax credits. It seems unjustifiable to provide tax credits for those people who consider the public school system unsuited for their children or who want schools which teach religion to their children.

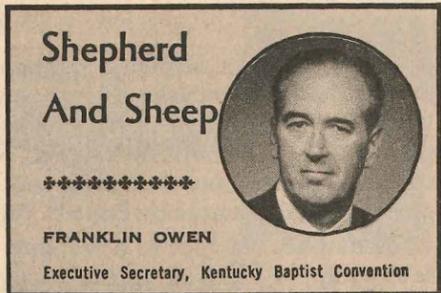
3. Tax credits are unjustifiable tax loopholes for a special class of taxpayers. It seems unwarranted to consider setting up an additional category of taxpayers for preferential treatment when this committee is concerned with the problem of closing loopholes.

Further, tax credits would be unwise public policy because the divisiveness that they will create within our society is potentially great.

People will be encouraged to patronize or establish all types of non-public schools. The public schools would be weakened. The creation of nonpublic schools would promote religious, ethnic, racial, and ideological separateness which could lead to internal strife and tensions.

4. Federal income tax credits would lead to either a reduction of existing public services or increased taxes. The initial cost of a tax credit program is estimated at nearly a billion dollars a year, a sum which must come from existing programs if there is to be an effective ceiling on total expenditures.

Prepared by the Baptist Joint Committee on Public Affairs



Shepherd
And Sheep

FRANKLIN OWEN
Executive Secretary, Kentucky Baptist Convention

In John 10, Jesus indicts shepherds who mistreat the sheep. It is suggestive of the tremendous, awesome responsibility that shepherds have, in regard to what they do with sheep. So many of the sheep are fully trusting, following the shepherd implicitly, who themselves are as benign as can be, but whose shepherds are capable of malignancy.

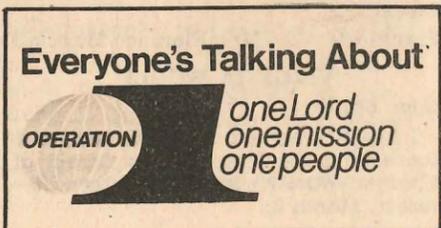
There is the question of what the shepherds feed the sheep. I once knew a radio program that came on the air with the declaration, "you are what you eat." If this be remotely true, then we shepherds are alarmingly responsible for what we feed the sheep. It is possible to feed the sheep a diet that will make them love, or at least tend to do so, and it is possible to feed them a diet that will make them hate, or at least have the tendency to do so. (I once knew a man who sprinkled gun powder on his bulldog's food "to make him mean.") What an awesome responsibility we shepherds have to carry with regard to what we feed the sheep.

Then there is the consideration of where we lead the sheep. So many of them follow so trustingly, and we are, therefore, so very responsible for where they go, as they follow our leadership. We can keep our sheep in the fold or lead them out. We can lead them "beside the still waters" and "in paths of righteousness" and "green pastures" or we can lead them into desolation and loneliness, into hedgerows where the grazing is among briars and thorny living. We can lead them into paths of sharing and service, or we can lead them into selfish self-service.

How awesome is the responsibility of shepherds with regard to their leadership and provision for the sheep.

(Dr. Owen is in the hospital recuperating from surgery. We are taking the liberty of selecting this material from his files as he had had no opportunity to reread this manuscript before printing.)

—Frank Owen



WESTERN RECORDER



DEDICATION — David's Fork Baptist Church, Cleveland Road in Lexington, held dedication services for their new educational building, Sunday, March 4. Grady Randolph, executive secretary of the Kentucky Baptist Foundation, brought the dedicatory address. The new building is air-conditioned and contains the finest of facilities. Construction was begun in June of 1972 and the building was occupied for the first time February 11, 1973. Pictured standing beside the new structure, from left to right, are Robert Miller, building committee member; Grady Randolph; Bill Batson, architect from Covington, and Robert C. Vickers, pastor.



KENTUCKIAN SERVES — 1973 officers of the Southern Baptist Assembly and Camp Managers Conference are, left to right, John Rankin, historian; Artis Hinson, secretary-treasurer; Hubert Smothers, president; and L. A. Vermillion, vice-president. Hinson is manager of Kentucky Baptists' Cedarmore Baptist Assembly.



LEARNING ABOUT CAMPING — Pictured above are the participants in the first workshop for camp directors and leaders sponsored by the Kentucky Woman's Missionary Union. The workshop, held at Cedarmore Baptist Assembly March 16-17, was designed to improve camping for Girls in Action and Acteens. Representatives from Camp Joy, Jonathan Creek, Singing Hills and Shelby County Camp participated along with others involved in GA and Acteen camping.

Radio-TV Commission Backs Dale Evans Show

Dale Evans, known as "Queen of the West" and wife of movie star Roy Rogers, will be the host on a new television talk show to be produced by the Southern Baptist Radio and Television Commission.

Filming on "The Dale Evans Show" is slated to begin in Hollywood in May, using a home-like setting, similar to the one in which Dale Evans and Roy Rogers live in Apple Valley, California.

"I've been thinking about such a show ever since I did the Mike Douglas Show about three years ago," Miss Evans said. "I enjoy meeting people, getting to know them and exchanging ideas with them. So I was thrilled when the Radio-TV Commission approached me."

Aside from a planned musical opening expected to involve scenes from Miss Evans' movie and television career, "The Dale Evans Show" will have an unstructured format to allow for interesting dialogue and discussion. One portion of the show will feature Miss Evans' opening mail from listeners who ask her opinion on subjects, or make observations.

Plans call for the show to seek to appeal to believers and non-believers alike in "essentially a Christian talk show," Miss Evans said. "This show will be an excellent opportunity to bring the whole spectrum of the American way of life into spiritual focus." (BP)

Spanish Government Forces Baptist Radio Program Cancellation

A 15 minute radio program sponsored by the Baptist church of Alcoy, Spain, has been ordered off the air, according to a report in European Baptist Press Service.

Last September, it had been suggested to Spanish stations that they no longer accept programming by Protestants, and in November the network contracts for some other evangelical groups were not renewed, the news service reported.

The 15-minute variety format program produced by the Alcoy church was last broadcast on February 18. Since April of 1972, the church had offered the program over Radio Alcoy for the area's Sunday listening audience.

No formal notice of the cancellation was given either the Alcoy church or the station, according to European Baptist Press Service. The local station manager was summoned in mid-February to the capital, where apparently he was informed that the Baptists' broadcast must cease. (BP)

Mace Calls Abortions 'Regrettable Necessities'

Abortion has now become so much a part of the American way of life that soon 4,000 women will have legal abortions each day, David R. Mace, professor of family sociology at Bowman Gray Medical School, Wake Forest, North Carolina, told a Baptist seminar meeting in Charlotte, North Carolina.

Mace attributed the increase in the acceptance of abortion to the sexual revolution.

"After long centuries of repression, we have discovered the goodness of sex," Mace said during the seminar on "A Future for the Family," sponsored by the Southern Baptist Christian Life Commission.

"We are enjoying sex as never before; and we are having problem pregnancies as never before," Mace told the 700 conference participants from 25 states.

Technology has failed to deliver the promised perfect contraceptive, he said. Therefore, "we have been compelled to provide legal abortions as a second line of defense to deal with the crisis resulting from our many contraceptive failures," observed Mace, former president of the Sex Information and Education Council of the United States (SIECUS).

Until five or six years ago, opposition to abortion was widespread. "But never in the history of social ethics has any culture made such a dramatic about-face on an ethical question of such vital importance," Mace said.

The 1973 Supreme Court abortion decision completed the official attitude reversal and "opened the gate wide for abortion on request," he said.

In discussing the Supreme Court decision, Mace said that the court struck down the state abortion laws which purported to protect the health of the women "because abortions up to 12 weeks actually involve less risk to the woman than she would face if she gave birth to the child," and because such laws constitute an invasion of privacy.

Disagreeing with critics of the court decision who claim that the decision avoided the issue of the rights of the unborn fetus, Mace argued that the justices dealt with the problem convincingly. The court takes the position that until the fetus is viable, the rights of the mother are absolute, he said.

He conceded that the court did not settle the baffling question about the value of unborn human life.

Mace warned against overreactions to the court decision. "What the new law does is not to take away your rights, but to give to those who differ from you the right not only to proclaim, but also to practice, what they believe," he said.

Mace urged the seminar participants to seek ways to begin to provide the counseling services necessary to assist the woman in reaching an ethical decision about abortion.

"Though the number of abortions will now inevitably increase, we have a duty to keep it as low as we possibly can," Mace said. "There are many abortions that could be prevented."

Mace contended that the main reason Christian girls seek abortions is out of fear of the religious wrath of their parents because they have become pregnant outside marriage. "And the wrath of the parents," he added, "is often caused by fear of the judgment of their fellow Christians."

Family In Survival Fight, Cox Says

Harvard University theologian Harvey Cox said in Charlotte, North Carolina, that the American family is facing a fight for future survival, and that the forces of society and culture have fragmented the family and given it a false image of what it is and should be.

"I do not believe the family is a fading institution," Cox declared in a national seminar on "A Future for the Family," sponsored by the Southern Baptist Christian Life Commission.

"I do not believe for one moment that the family will disappear in the secular society in future years," ob-



BONDS RETIRED — First Baptist Church, Vanceburg, recently held a note burning service commemorating the final payment on a \$20,000 bond issue. The \$20,000, which was used to construct an educational unit, was paid off four years ahead of schedule. Participating in the service were Ross Figart, right, pastor at the time of the bond issue; two church deacons; and pastor David Royalty, with back to camera.

"In all this I find little place for Christian compassion, and little understanding of the complicated world in which young people are living today," noted the 65-year-old Mace.

Indicating that many think that "abortion is inherently degrading," Mace said, "We may have to tolerate abortion for a time, as a regrettable necessity. But surely we can and must find a better way."

"Effective contraception is the only practicable answer to abortion," Mace maintained. "Surely our technology, which can split the atom and put men on the moon, will soon come up with an answer," he said. (BP)

served Cox, the Harvard theologian best known as author of the book, *The Secular City*.

Cox pointed out that although divorce rates are climbing annually to record highs, the re-marriage rates are increasing at an equal rate. People just keep on looking for something they did not find the first time around.

The family has failed as an institution, Cox claimed, because of fragmentation caused by pressures from society and culture, and because of excessive expectations on the family fostered by culture, the media and the church.

Modern society views the family unit in what Cox called "the nuclear family," comprised of father, mother, and two or three children. Because families are getting smaller and expectations for the family are increasing, the effect is like increasing the amount of electrical current and decreasing the size of an electrical fuse. It blows a circuit, he said.

In contrast to the "nuclear family" of the present, the family of the past was what Cox described as the "extended family" including father, mother, six to eight children, grandparents, and other relatives living with the unit, or nearby.

The church tends to realize and glorify the "nuclear" family, even though the Bible does not present a clear model of what the Christian family should be. "I think it is tasteless, insensitive and theologically wrong to sanctify the modern nuclear family," Cox stated. The church includes many who are not married, bachelors, divorcees, and those society and the church tactlessly call "spinsters, old maids or unclaimed treasures." (BP)

'Religion Can Enhance Liberated Women'—Joyce Brothers

By Louie Andrews

She was the picture of femininity — poised, carefully coiffeured, draped in soft pink.

Yet when she spoke, her cool, crisp voice of professionalism spoke a word in favor of liberated women.

For Dr. Joyce Brothers, however, the contrast in the way she looked and the words she spoke was no paradox. She's liberated herself, saying "I always have been." And she recommends it for all women.

The religious woman particularly is a natural for that kind of freedom, she said in an interview while speaking at a Texas Baptist Christian Life Commission sponsored seminar at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

"You have to understand that the liberated woman is a woman who is in touch with herself, who has a feeling of self-worth, who knows that she likes herself... and respects herself," she pointed out.

Liberation, she said, goes back to the woman's self-image, and how the woman's father treats her as a child will dramatically affect, almost determine, that self-image.

Dr. Brothers, who holds a doctor of philosophy from Columbia University and is a licensed psychologist in New York State, defines her own system for liberation in her latest book, *The Brothers' System for Liberated Love and Marriage*.

In it she lists steps a woman can take to "get in touch with herself. They are small steps but have great ramifications in lives around her," she said.

Religion is important for liberation, she said, because "women, indeed men or women, who can spend their lives with something more important than themselves have reached true liberation and true maturity and are truly the most fulfilled of all creatures."

When a woman is fulfilled, she becomes more of an asset to herself, those around her and society in general, the psychologist asserted. If she is a mother, her liberation affects her family, but affects it in a positive way.

Dr. Brothers explained that "If the mother is happy as a woman and doesn't want to be a man; if she is a complete woman and a fulfilled woman, then she gives the daughter and son a full picture of what a woman ought to be... not a sad and crippled creature."

Through a healthy concept of womanhood, then, "the mother gives a boy child a respect for women, which later carries over to a respect for his wife, and gives the girl child a desire to be a woman," she added.

The petite blonde, herself a wife and mother, supports the women's liberation movement but hastens to point out that "there is no real picture of the liberated woman and there's no one goal for women's lib."

"All women's liberation is saying is there should be no doors closed to the woman... that she should be what is right for her."

Liberation for women, especially as she defines it, leaves religious women free to make of themselves what they feel the Creator would have them to be, the psychologist indicated.

They are free to define their talents, their capabilities, their opportunities and simply "get in touch with what is right for them."

The psychologist also predicted that pressure from society will be relieved, perhaps due to the women's liberation movement, in the next decade.

"There will not be pressure for women who are only interested in careers to have a baby and there will not be pressure for women who are interested in child care alone to have a career," she explained. "And the woman who is interested in both will be able to do both."

"I think what we will find are fewer women having babies and those who have them will take care of them because they want them and do not feel the babies are interfering with career," she added.

Help for the mother who wants to be both homemaker and career woman will also be a key factor for the liberation of many women, she said. Child care centers and clinics and more help from the husband will be primary.

She emphasized that the person caring for a child must be "responsive, warm and loving... and consistent," but it does not have to be the mother or the father. The quality of time is more important than the quantity of time spent with children, she emphasized.

Even with outside help in rearing children, the traditional family unit — father as breadwinner, mother as stay-at-home anchor, and child — will not break down in the feminine struggle and/or victory for liberation, Dr. Brothers predicted. "It will evolve into cluster living, which is what we have now in various colleges."

Cluster living, several families dwelling in adjacent units, involves frequent visiting back and forth and a great deal of friendliness among the families, she explained. "When a child gets tense with his parents, he can go spend some time with someone else's parents. The kinship ties become friendship ties," she added.

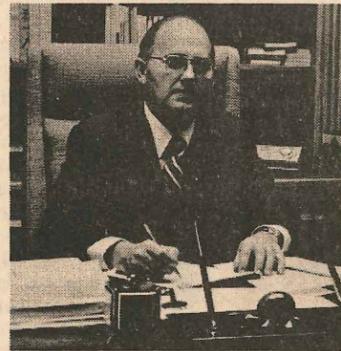
Although friendship may replace kinship ties, Dr. Brothers affirmed her belief that the family unit structure is here to stay. "It's the best arrangement we as humans have found for the care of babies." (BP)



YOUR RIGHT TO KNOW

When Protection is involved Plan A will Lead the Way!

By
Darold H. Morgan



This report is the second in a series of informal messages by Darold H. Morgan, President of the Annuity Board of the Southern Baptist Convention, the agency designated to administer the retirement and insurance programs for all ministers and employees of churches and agencies.

SERVING THOSE
WHO SERVE
THE LORD



Providing as much retirement protection as possible is our single intent. Our commitment to you is openness and fairness.

We continue to have difficulty explaining the complex, technical details of the various plans we administer. But we pledge to keep seeking a way to let each member know just what he holds and that every dollar which can be credited equitably will be given him.

We know that many ministers have protection only in Plan A. This grieves us when we realize that Plan A, great as it is, will be inadequate by itself. However, we are encouraged by the increasing number of ministers and church employes who gain extra retirement benefits through Plan B (money accumulation plan) and Plan C (variable plan built around common stocks). This is a hopeful sign, and it is taking place because more laymen are accepting in behalf of their ministers the more realistic 10% of total salary base of participation we advocate for retirement purposes.

Our efforts in the years ahead will be aimed toward informing all laymen of the need to accept a 10% total salary concept as a minimum. Only then will their pastors and church employes have adequate protection. More will be said in a future report about this.

A sage once said: "There's no hope for the satisfied man." Though we rejoice in what we have been able to do to date, we are far from being satisfied. Our objective is adequate protection for all who serve the Lord in a salaried post in a church or agency. At the same time, we will continue doing everything we can through comprehensive and extensive research to increase benefits for all plans just as we have been able to do with the pacesetter, Plan A.

If you have any question concerning Plan A or any part of our ministry, write me. We at the Board want to do our very best at all times to serve those who serve the Lord.

Key 73 Negates Jews' Relationship To God, Rabbi Says

Christian leaders, especially those who head the current nationwide evangelical drive known as Key 73, must recognize that any attempt to convert large numbers of Jews constitutes a negation of the 4,000 years of suffering and martyrdom experienced by the Jewish people, as well as the Jewish belief in God's covenant with Abraham, a noted rabbi declared.

Addressing a unique interreligious conference of Catholics, Southern Baptists and Jews, rabbi Marc H. Tanenbaum, national interreligious director of the American Jewish Committee, stated:

"The Jewish people stakes its existence on the truth and validity of the Covenant made by God with those whom He has elected. For the Jewish people to be told that its Covenant has been abrogated or replaced is in fact to tell us that our 4,000 years of testi-

mony and human existence has been a lie. Our Christian neighbors must face forthrightly the implications of this conversionary attitude towards Judaism and the Jewish people."

Rabbi Tanenbaum described overzealous proselytizers as "virtually ignorant of the spiritual richness, the piety, and the liturgical power" of Judaism, and urged the leaders of Key 73 to issue a "policy statement that takes into serious account the profound Biblical claims regarding the Jewish people."

The three-day meeting of scholars and religious leaders of three faiths was held in Nashville, Tennessee, and sponsored jointly by the department of interfaith witness of the Home Mission Board, Southern Baptist Convention; the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops, and the Roman Cath-

olic Diocese of Nashville; and the interreligious affairs department of the American Jewish Committee, and the Jewish Federation of Nashville and Middle Tennessee.

Concerning efforts to convert Jews, Tanenbaum quoted the late rabbi Abraham Joshua Heschel, who asked:

"Do Christians really believe that it is God's will that every synagogue throughout the inhabited world be closed down? That the Torah no longer be taken from the Holy Ark and read and studied in reverence and prayer? That the Jewish observances of the Sabbath and the Holy Days ordained by Sacred Scripture come to an end? That Hebrew prayers and Jewish piety be terminated?"

"That is what the evangelization of the Jewish people ultimately comes down to when you think through its inner logic," rabbi Tanenbaum declared. (AJC Release)

Nature Of Evangelism Is Key 73 Problem—Tanenbaum

The nature of the proclamation of Key 73, a nationwide evangelistic effort involving 140 religious bodies, aimed at "calling our continent to Christ," is what Jews take issue with, the nation's first trilogue of Jews, Catholics and Baptist was told in session at Nashville, Tennessee.

Rabbi Marc Tanenbaum, director of interreligious affairs for the American Jewish Committee, outlined Jewish opposition to Key 73 during a panel discussion in ecumenism, evangelism and pluralism at the historic meeting.

With communication, understanding and fellowship as the cornerstone of the trilogue, the purpose and methods of Key 73 became the focal point of dialogue for a three-hour discussion.

"The slogan and declared objectives, clearly imply no special understanding of the unique role of the Jewish people in God's economy," said Tanenbaum.

He charged that several of the 140 groups involved in Key 73 have been practicing techniques of deception and social ostracism to gain converts among Jews. He specifically named Campus Crusade for Christ, Inter Varsity, and Young Life as using questionable and offensive techniques.

Tanenbaum pointed out that a distinction needs to be made between evangelizing and proselytizing. The latter seeks "to undermine the faith of another religious body by fair or foul means. This," he said, "is totally impermissible and morally reprehensible," and it "threatens to damage Jewish-Christian relationships."

Jews, he added, have never questioned the right of Christians to pro-

claim their religious faith. The issue, he said, is the nature of the proclamation, especially when it singles Jews out as a special target audience.

Edward Flannery, director of the secretariat for Catholic-Jewish relations for the National Conference of Catholic Bishops, pointed out that Christians are under a mandate to preach to everybody. "To knock on every door" is a civil right, said Flannery, just as it is a civil right of the Jewish community to resist the program.

With only 40 of the 150 Catholic dio-

ceses in the nation participating in Key 73, Flannery said that "some of the dioceses have specifically excluded Jews as objects of conversion," but that "everyone enters Key 73 on his own terms."

He quipped that there should be a "Jewish Key 74," and that next year Jews should knock on doors "to remind Christians of their obligations."

More than 80 Baptist, Jewish and Catholic scholars and pastors attended the conference, the first in history involving the three faiths. (BP)

Baptists, Reformed Church Begin Talks

Exploratory talks looking toward possible "theological conversations" between representatives of the Baptist World Alliance and the World Alliance of Reformed Churches (Congregational and Presbyterian) were held in February at the Baptist seminary in Ruschlikon, Switzerland.

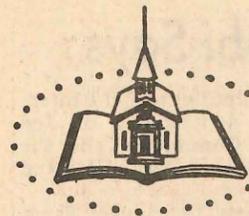
Robert S. Denny, general secretary of the BWA, reported the "preview" meeting to the semi-annual session of the BWA administrative committee in Washington, D.C., March 7-8.

Participants in the initial talks were Rudolph Thaut, president of the Baptist seminary at Hamburg and a vice president of BWA; Claus Meister and Gunter Wagner, professors in the Ruschlikon seminary; C. Ronald Goulding, BWA associate secretary for Europe, and Denny.

Denny emphasized that the conversions, if they materialize, in no way

look toward merger of the Baptist and Reformed groups but are viewed simply as a forum for the sharing of theological concepts. The World Alliance of Reformed Churches has about 45 million members and is second in size to the Lutheran World Federation, largest of the world Protestant alliances. The Baptist alliance represents about 27 million members but is believed to cover a wider geographical area than either the Lutheran or the Reformed groups.

Reports on the February talks will be given to the BWA Executive Committee at Einsiedeln, Switzerland in July, at which time a decision will be made as to further exploration. The initial talks were held at the direction of the Executive Committee meeting at Kingston, Jamaica, last July, following an invitation from Reformed Church leaders.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for April 15, 1973)

LIFE AND WORK SERIES

Tests Of True Spirituality

I Corinthians 14:1-4, 18-19, 23-25, 37-40

Members of the church at Corinth prized very highly the gift of speaking in tongues. Originally this gift was the ability to speak foreign languages without having learned them, as in the case of the disciples at Pentecost speaking with other tongues as the Holy Spirit gave them utterance. When First Corinthians was written, speaking with tongues was a spontaneous, ecstatic, emotional utterance in a tongue which was not identified with any language ordinarily spoken by man.

This expression of rapturous delight was in high repute among those who were especially fond of noise, novelty and excitement rather than that which endures. One can only imagine the confusion in the worship services at Corinth when several members began shouting at the same time in the utterance of sounds not understood by anyone. There were those within the fellowship of the church who exaggerated the importance of speaking with tongues which were unintelligible to their listeners. Even though they exalted this gift out of all due proportions, because it attracted attention and brought recognition and the praises of some to its possessor, it was the least of all endowments because it was unintelligible to others.

Believing the ability to speak in tongues was a superior endowment, many of the Corinthians were inordinately proud of this gift and vied with one another in the exercise of it in their church services, but the result was confusion and disorder, both of which were highly displeasing to God. Think of how much better it would have been had those church members been interested and active in building up and strengthening their fellow-believers in the Lord instead of becoming worked up to such an ecstasy that they uttered sounds which were meaningless to those who heard them. Unless the spoken words can be understood without difficulty there will not be any edification, encouragement or comfort, and the labor spent in their delivery will be lost.

It is not surprising that some of the Corinthians valued most highly the gift of speaking in tongues because it attracted the attention of men and occa-

sioned their applause. Consequently, pride and haughtiness prevailed among them, and those things dishonored and displeased the Lord.

Here the Holy Spirit, through Paul, made it clear that speaking in tongues is not comparable in value to prophesying or preaching God's marvelous truths. Paul reminded the Corinthians that, in the event he should come to them and speak in tongues, his visit would not profit them in the least unless perchance someone would be present to interpret what he might say. Because speaking in tongues which people do not understand is profitless, Paul said, "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." It is far better to speak a few words that are intelligible and edifying than to jabber in sounds or utterances that cannot be understood.

Because speaking in tongues usually resulted in those who do so assuming a proud and haughty spirit or attitude of superiority over those who did not

INTERNATIONAL SERIES

Jesus Christ Is King

Zechariah 9:9-10

Through His prophet God speaks directly to His people by way of announcement: "Behold, thy King cometh unto thee." This King to Whom the prophet was referring was not coming to establish an empire for Himself, for His own profit and pleasure, as the kings of the world do, but solely for the benefit of the people. When He came the first time, the Jews rejected Jesus Christ, the Saviour and King of kings. "Born King of the Jews" (Matthew 2:2), He offered Himself to them, but they refused to receive Him. Seeing the Messiah as the King of kings, Zechariah assured his readers that one day He will reign in the world. In the meantime He lives to reign in the heart of every believer.

Zechariah urged his readers to express their great joy because of the good news of the certainty of the com-

ing of the King. The fact of His coming was sufficient cause for a demonstration of their exuberance. In the fullness of time the Messiah came as the prophet had predicted, proving His righteousness and showing Himself to be the Saviour, or "having salvation in Himself." In various ways He demonstrated that He was "lowly" or humble.

When the King of kings made His triumphal entry into the city of Jerusalem, He did not ride a prancing horse, as a symbol of war and military might, but a colt, the foal of a donkey, a symbol of humility, meekness, and peace. He presented Himself to the people as the King of peace. He was the very opposite of the various kings who had ruthlessly plundered the city and breathed out destruction and slaughter. He came as a peacebringer.

True spiritual gifts are to be desired earnestly, received gratefully, cultivated persistently, dedicated completely, and used faithfully in the service of God and for His glory.



Philippians 2:5-11

Paul challenged the Philippians to imitate Christ in their way of thinking. He said, "Let this mind be in you, which was also in Christ Jesus." "Mind" here has in it the idea of disposition. Christians should be disposed to think, to speak, and to act as Christ did, inasmuch as they are His followers. When allowed to hold sway, the mind of Christ will produce a Christ-like life. It is this kind of living that is pleasing to God. It pleases Him because it is characterized by eminent humility, sublime benevolence, and supreme devotion.

In His pre-existent state Christ was "in the form of God." His self-abnegation was seen when He "emptied himself," and became obedient unto death, even the shameful and ignominious death of the cross. But, let us remember that all of this condescension and humiliation were entirely voluntary on His part. Of this self-emptying theologian Robert Rainy said: "This self-emptying on the part of the eternal Son of God, for our salvation, involves realities which we cannot conceive or put in any words.

Certainly Paul could not have used a better and stronger argument for following Christ than the example of the Saviour, Who humbled Himself, made Himself of no reputation, took upon Himself the form of a servant, and died on the cross for the benefit of all those who would believe on Him.

After Christ voluntarily emptied Himself and accomplished the work which He came to do, God saw to it that He was exalted to the highest height. Not only did He raise Him from the dead, but He exalted Him to the highest place, welcomed Him to the glory which He had shared with Him before the world was, and gave Him a name which is above every name. Blessed be that name! It denotes all that He is now known to be. Of all names His stands alone, unique, and supreme.

"Jesus," oh, how sweet the name!
"Jesus," every day the same;
"Jesus," let all saints proclaim
Its worthy praise forever."

Concerning the future exaltation of Christ, Paul wrote: "That at the name of Jesus every knee should bow, of things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." What a glorious triumph awaits Him when every tongue shall confess that He is more than man, that He is truly Christ, Lord, and King! All honor which is paid to Christ will be to the glory of God the Father. All should acknowledge Him now as Saviour from sin and as King in their lives!

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Blood River Sponsors 'Seminary Day'

Twenty-seven churches in Blood River Baptist Association observed "Southern Seminary Day" on Sunday, March 25. Faculty, staff and students from the seminary spoke in Baptist churches of the area (Marshall and Calloway counties) at morning worship services.

Baptist churches involved in this program, a joint effort of Southern Seminary and the Kentucky Baptist Convention, are: Calvert City; Sharpe; Zion's Cause; Bethel; Briensburg; New Harmony; First Missionary, Benton; Vanzora; Hamlet; Pleasant Hope; Olive; Union Ridge; New Zion; Hardin; Dexter; Flint; Northside; First, Murray; Memorial; Calvary; West Fork; Sugar Creek; Locust Grove; Cherry

Corner; New Mt. Carmel; Elm Grove; and Sinking Spring.

Mid-Continent Baptist Bible College in Mayfield also hosted three seminarians for chapel services the following day.

Associational missionary Earl Warford said, "The young men brought Biblical messages that the Lord used to bless our people. Our churches will be open for a similar effort in the future."

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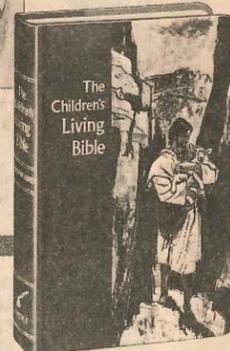
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BAPTIST FORUM

(Continued from page 5)

sets of these for all who would come. They have completed the study of six of these books in almost 10 months. They do not hurry, but take plenty of time to discuss.

While they studied these they talked about how to witness. The men planned a meeting on Thursday night to go deeper into the witnessing and discuss going out in the community. On the first Thursday night three lost men attended. The pastor said that since they had lost men there, they would not go out but would witness to these. In this small group and not in a formal ser-

vice, these lost men began to ask questions and tell what their problems were. One was an alcoholic. These have been won and they are bringing others.

We had this group share with our pastor-laymen last week what they are doing. They had two of the converts to tell what it meant to them. This meeting electrified our men. They went away saying this was the best meeting we have ever had at one of our meetings.

London, Ky.

I. Houston Lanier

GEORGETOWN ENTERTAINMENT

Dear Editor:

I just finished reading the letter from Mrs. Wm. B. Kenney of Paris, Kentucky, concerning the use of the chapel at Georgetown College. I, too,

would like to see more worship services held there. However, as a student, I also see the need to use it for other purposes. If it were used only for worship services, I fear it would grow dusty with cobwebs.

Our life at Georgetown must consist of something besides study. Movies, concerts and, yes, even our Belle of the Blue Pageant are a part of that life. As we have no other auditorium of any kind available to us for these things, the chapel must be used. Surely we cannot be expected to completely isolate ourselves and not attend movies and concerts in the chapel. Isolation from things of the outside world is not the purpose of a college education.

Perhaps Mrs. Kenney would disagree with me and consider me a "bad Christian," but we have to have some kind of entertainment. After all, we are human. Is it not better to have movies and concerts in the chapel at Georgetown rather than find other means of entertainment elsewhere?

Georgetown, Ky. Virginia Hartley

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ASSOCIATION DONATION — D. M. Aldridge, center, president of Clear Creek Baptist School, Pineville, views a check for \$12,000 that was recently presented to the school by the Laurel River Baptist Association. From left to right, Willie Green, Houston Lanier, R. D. Baker and Fountain Jones, representing the Baptist association, pose with Aldridge. Reported to be the largest gift for student housing given by any Baptist association in Kentucky, the \$12,000 will be used to remodel part of the school's Kelly Hall into the A. H. Keith Memorial Apartments, honoring A. H. Keith, veteran Kentucky Baptist pastor and missionary. The school expects the apartments to be available for students August 1, 1973.

SBC Messengers Invited To California

Baptists who are driving to the Southern Baptist Convention in Portland, Oregon, June 12-14, are being urged to plan their routes through California. An invitation to Convention messengers is being extended by Robert D.

Hughes, executive secretary-treasurer for Southern Baptists in California.

There are now 267,000 Southern Baptists in the California convention in 911 churches and about 160 missions. Some of the mission work is among ethnic groups including Spanish, Japanese, Russian, Rumanian, Chinese, Korean, and Hungarian.

Hughes also reminds convention messengers that California is the site of Golden Gate Baptist Theological Seminary and other interesting sights for Baptists. He also points out the scenic beauty along the California coast as well as three noted National parks, Yosemite, Sequoia, and Kings Canyon which are within 100 miles or less of the Southern Baptist Convention offices in Fresno. A visitors packet is being developed and will be sent to anyone requesting it. The packet will include information on Baptists as well as interesting sights to be seen in California. Requests for the packet should be addressed to Robert D. Hughes, Executive Secretary-Treasurer, Southern Baptist General Convention of California, Box 5168, Fresno, California 93755.

Owen Undergoes Surgery

Kentucky Baptist Convention executive secretary Franklin Owen underwent surgery Thursday morning, March 29, at Central Baptist Hospital in Lexington. The surgery was brought about by an acute gall bladder attack.

At the time he became ill, Owen was leading a revival at the First Baptist Church in Corbin. He entered the Corbin hospital Tuesday afternoon but was later transferred to Lexington. Surgery was performed Thursday morning.

At press time Monday, Owen was reported in good condition making satisfactory recovery from his operation. It was expected that he would remain in Central Hospital until the weekend of April 7-8.

Kentucky Cities Reflect National Crime Drop

Serious crime in the United States declined 3 percent in 1972, the first actual decrease in crime in 17 years, Attorney General Richard K. Kleindienst announced recently.

The downturn in the volume of crime was disclosed in preliminary year-end statistics tabulated by the FBI.

"This is a day that we have been looking forward to for many years," the Attorney General said. "It is an important milestone in the fight to reduce crime and is directly attributable to the strong efforts of law enforcement officers throughout the nation to turn back the wave of crime that rolled upward in the 1960's."

During 1972, 94 major cities reported actual decreases in serious crime, Kleindienst said, compared with 53 cities in 1971, 22 cities in 1970, and 17 cities in 1969.

Nationally, serious crime declined 3 percent in the final quarter of the year, after registering a 1 percent increase through the first nine months of 1972.

Both Louisville and Lexington, the two Kentucky cities listed in the report, reported declines. Louisville's decline was 11.3 percent and Lexington's was 6.5 percent. Both Kentucky cities registered increases in rape and robbery but declines in other major crimes.



BUS DEDICATION — On Sunday, March 11, the Sutton Baptist Mission on Greasy Creek in Pike County, sponsored by the Grace Baptist Church of Shelbyana, held a bus dedication service to dedicate the newly purchased bus pictured above. About 65 people were present. This mission raised \$1,470.00 and the sponsoring church \$600.00 for a down payment toward the purchase. The first Sunday it operated there were 45 passengers on the bus at one time. Some are pictured above.