

*Lift up your eyes on high and behold who
hath created these things . . . Isaiah 40:26*

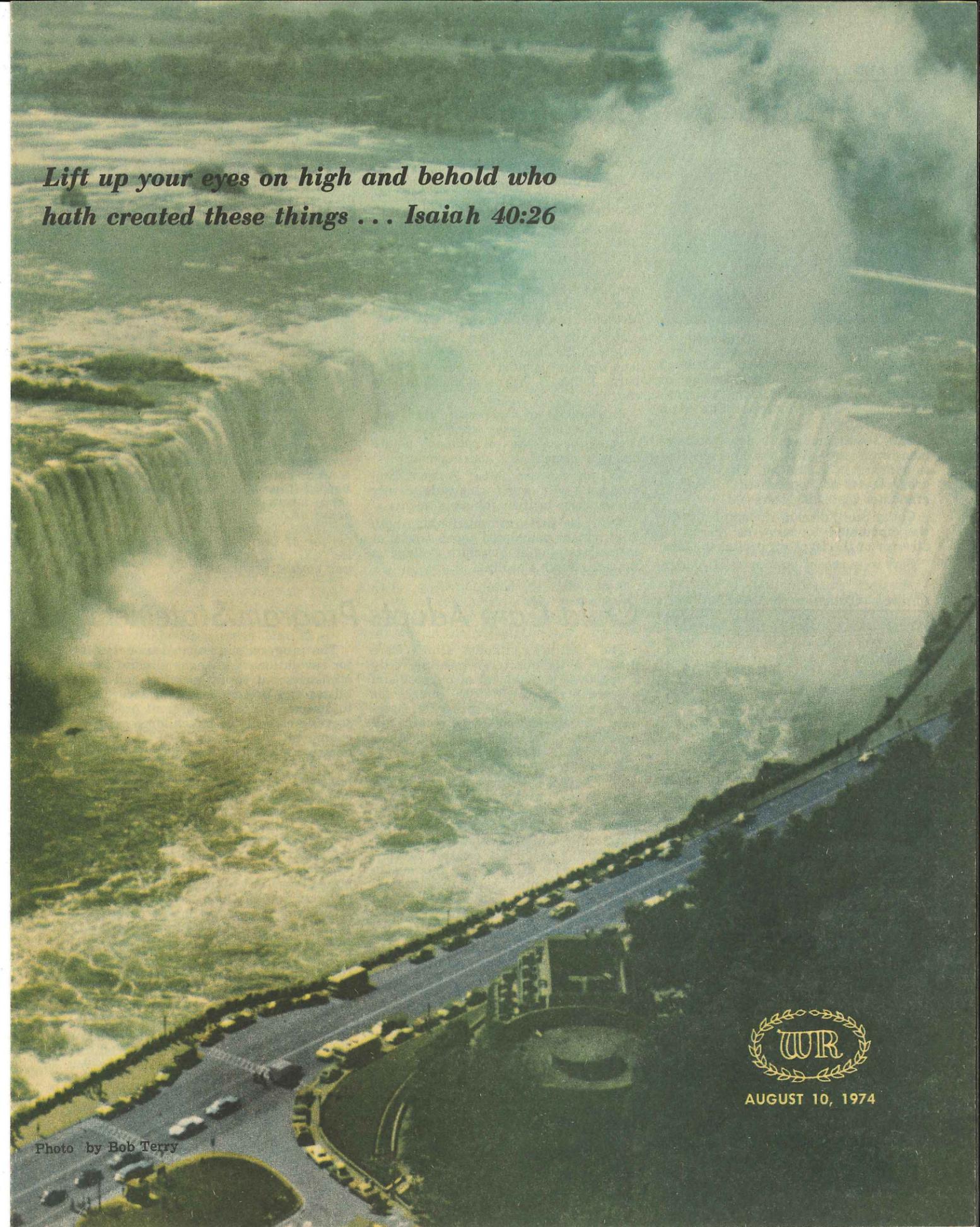
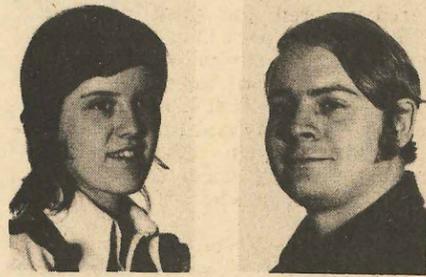


Photo by Bob Terry



AUGUST 10, 1974

Two Kentuckians In J-men Group



Miss Forman Caldwell

Two Kentuckians were commissioned with the 10th and largest group of Southern Baptist missionary journeymen since the program was initiated in 1965.

They were among 77 new journeymen commissioned by the Foreign Mission Board in Richmond, Virginia. The program has now sponsored 628 college graduates under 26 years old.

Cathy Sue Forman of Campbellsville was appointed to serve as recreation director of the Baptist hospital in Gaza.

She is a recent graduate of Camp-

bellsville College and is the daughter of Mr. and Mrs. William K. Forman.

Miss Forman was born in Covington, and has lived in Crescent Springs, Shelbyville, and Campbellsville.

She is a member of Campbellsville Baptist Church. Chester Badgett is pastor of the church.

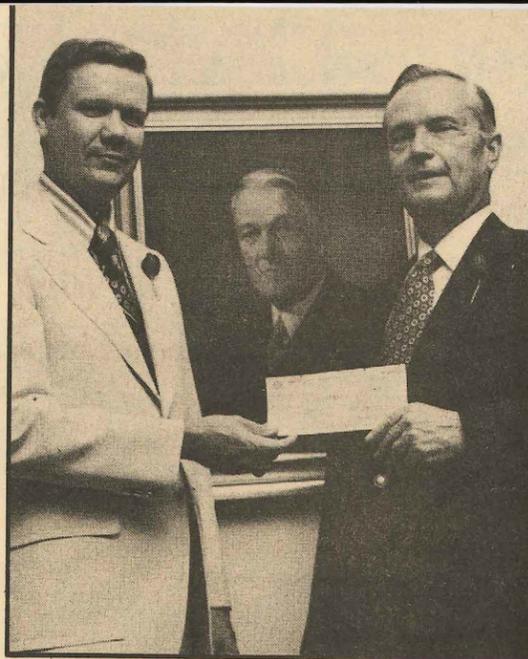
Joseph D. Caldwell of Ashland was employed by the board as a student worker and team teacher at Taipei Medical School in Taiwan.

He is the son of Mr. and Mrs. Ray D. Caldwell, Sr., and is a member of Oakland Avenue Baptist Church, Catlettsburg. James E. Varns is pastor of the church.

A graduate of University of Louisville, Caldwell was employed as a chemist for an Ohio oil company before his appointment as a journeyman.

As journeymen Miss Forman and Caldwell will work alongside career missionaries in their job assignments.

Prior to their commissioning, both Kentuckians completed seven weeks of special training at Meredith College in Raleigh, North Carolina.



NEW PROFESSORSHIP—Former Kentucky pastor Alton McEachern, left, recently presented a \$50,000 check to Southern Seminary president Duke K. McCall. The check was a gift from First Baptist Church, Greensboro, North Carolina, where McEachern now serves, in honor of J. Clyde Turner, a former pastor there. Turner was a seminary trustee for 31 years, 10 years as chairman. He was also chairman when McCall was elected president.

The Sanctity Of Human Life

By Robert Adams
Assistant Professor of
Christian Ethics,
New Orleans Baptist Seminary

Life may be precarious but it is never cheap. Life began as a gift from God. "The Lord God formed man of the dust from the ground, and breathed into his nostrils the breath of life; and man became a living being" (Genesis 2:7).

Life is to be enjoyed in the presence of God and is to be shared with fellow humans. "Then the Lord God said, It is not good that the man should be alone" (Genesis 2:18). True human community began with three: God, man, and woman.

The Biblical view is that each person, each human being, is unique because he is a result of the creative activity of these three: God, a man, and a woman. The uniqueness of each human being means that God values him beyond any price. No other is quite like him. The first destruction of human life was so terrible that God directly intervened. One terrible result of the spilling of human blood was the alienation of the killer from the rest of human society. This pain was almost too much for him to bear. The tragedy of the taking of human life, standing in the starkness of the opening chapters of the Bible, highlights its value and sanctity. God was present first as Creator, then as Judge and Redeemer. In capsule form this is the story of human life. God is always present. Man is always responsible. Life is always unique, sacred and shared.

The New Testament opens with a call to repentance, faith and new community. God's rules and goals for man had been misused and abused. It was time once more for each unique human being to stand before God and be responsible for his actions and then enter into the mutual relationship of a new community (Matthew 3:10). Basic commitment was to the redemptive activity of God in the person of Jesus, who was the foundation stone and at the same time builder of the new community.

Thus Jesus incarnated the attitude and mind of God toward each individual. Jesus refused to accept the hierarchical categorizing of men in a value system that would not allow each individual to be unique either in his relationship to God or in his possible relationships to fellow man.

Just as in the Genesis account, man is often tempted to an upward fall. He wants to play God, but only God is God. This temptation is ever stronger today, as life forces and sciences themselves — genes, chromosomes, genetic engineering, perhaps ultimately human cloning — yield to careful investigative and research techniques. At the other end of life's spectrum, easy, economical, and painless death plays a siren tune in the overcrowded geriatric wards and rest homes that dot the landscape. As life becomes less precarious, it seems to cheapen.

Some shrink from these possibilities and refuse to accept responsible decisions that advanced technology thrusts at them. They are tempted also, not to be God, but to be less than man. The Biblical idea sometimes called "the brother's keeper" is better expressed "the brother's brother." It begins with mutual responsibility and caring, carried out in the context of possibilities that exist.

Every man can be unique

One of the charges frequently laid on him was that he fellowshiped with, ate with, and enjoyed the presence of those whom other members of society looked down on. Jesus saw in each of these outcasts the image of God and related to them. Jesus saw the purpose of Mosaic legislation as being not a burden to be added to man, but rather a liberating force within community. Jesus internalized the purpose of Mosaic legislation, and showed what it meant to have a heart that is right with God, and therefore true to the deepest purpose of man's creation. In the presence of Jesus, every man could become a responsible, communicating, unique and creative being in God's presence. Jesus wept at the self-isolation of individuals and groups who would not accept the liberation of full humanity that he offered.

Later in the Biblical narrative, God calls into being a people. God created a community whose members would be mutually responsible not only for one another, but also for those not of the community. Rules were developed for the living of life in community. Basic among these are the Ten Commandments. Jesus' Sermon on the Mount summarizes behavior patterns for his disciples. The thrust of Mosaic legisla-

tion, never repudiated by Jesus, guaranteed the sacredness of every area of life, as man related to God and his fellow man in extended relationships. Life was holy and sacred because God was holy and his people were to be like him (Leviticus 19:1). The prophet's cry was to return to faithful community under God, leaving out no member and guaranteeing to each his relationship to fellow man and to God.

In the presence of God

But we are not yet completely liberated. Every day problems confront us, just as they confronted Jesus and his followers and just as before him they confronted the people of God. We, as they, stand in the presence and under the judgment of God. We count on his help. Never have man's responsibilities been heavier than they are at this time. Technological and scientific advances have made possible a greater creativity on the part of man. But this very creativity may be destructive. Old problems come before us once more with multiplied force.

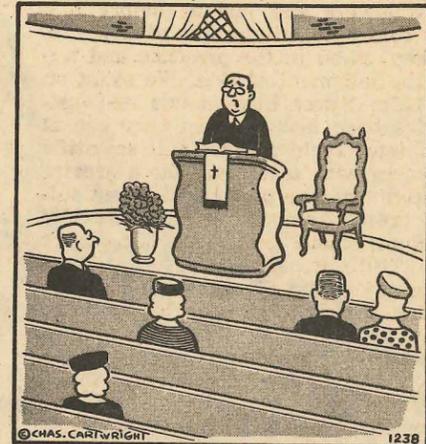
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Church Chuckles by CARTWRIGHT



"The Bible says where even three are gathered in His name, which gives us a bare margin."

Child Care Adopts Program Statement

The Kentucky Baptist Child Care Board, in its quarterly meeting, July 9, approved a statement of purpose and adopted a record \$1,165,000 budget for the coming year. The program statement was prepared by director Bill Amos and other staff members. Amos says the statement was endorsed wholeheartedly by all staff members.

The purpose of the program statement is to provide staff members a clearer sense of direction and authority and to inform Kentucky Baptists of the direction of Child Care ministries presently being rendered by this agency. Amos says he is especially anxious to clarify for Kentucky Baptists exactly what is happening in the program and what can be expected in the future.

The program statement does not call for revolutionary changes in child care ministries but rather clarifies and stabilizes the present services, according to director Amos. The present program serves a capacity of 160 children on two campuses and 30 children in foster homes. In addition the staff members provide a ministry for families and homes from which these children come and also refers some inquirers to other agencies which are better suited to help.

The child ministries needed today are not exactly the same as in days gone by. Most of the children helped now are not orphans but come from broken and severely troubled homes. The objective now is not to see how long a child can be kept in the children's home but how soon the child and his family can be reunited with prospect of a wholesome relationship. And so Child Care staff members work with parents as well as with children.

One of the stated goals in this ministry is to intensify spiritual and religious emphases on the campuses and another goal is to decrease the length of time a child spends in the homes or in foster homes. Amos says the two homes at Glendale and Middletown continue to have and will continue in the foreseeable future to be a vital part of the Kentucky Baptist Child Care ministries.

WESTERN RECORDER

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

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Churches Should Have Adequate Insurance

The catastrophic destruction of tornadoes in Kentucky this spring and fires in recent weeks have revealed how unprepared churches are for such losses. Calamities, whether they be natural or humanly induced, are no respecter of persons or places. They happen to the good as well as to the evil, to churches as well as to taverns. Church buildings in the path of a tornado are destroyed the same as other buildings and arsonists often are demented enough to put the torch to a church building as quickly as to other buildings.

For calamities it is better to be overprepared than underprepared so far as insurance on property is concerned. This goes for church facilities as well as other property. It is rare to find a church with enough insurance. The amount of insurance looks adequate until it is really needed. Then it is sadly realized that replacement of the same facilities will cost far more than we thought.

Of the churches destroyed by the April 3 tornadoes, none had enough insurance to replace the buildings. For example, Phillips Memorial in Brandenburg settled with the insurance company for a little over \$200,000 for the church and pastorium both

of which were totally destroyed. No firm figures have been arrived at yet but replacing the church building and the pastorium will likely cost twice the amount of insurance received.

The same is true for two churches in Muhlenberg Association whose buildings were totaled by fire recently. One church had \$100,000 insurance and a \$375,000 loss. The other had \$50,000 insurance and a \$150,000 loss.

Neglect accounts for most such losses. The responsible persons or group just don't get around to taking care of this vital matter. Ordinarily the church trustees would see to this but, if they don't, the deacons, pastor or some other member ought to call attention to it.

The next business meeting of the church will be late enough to make sure there is adequate insurance for complete replacement of all facilities. And don't forget liability insurance. A church could be ruined financially in a lawsuit resulting from an injury on church property.

Insurance may be regarded as a mundane matter but it is no less important. It is better to have insurance and not need it than not to have it and need it.

An Anchor In Times Like These

Whatever can be said about the gravity of these days for the life of our nation would be an understatement. No one living has seen such a tragic hour in American history. Anyone whose heart does not mourn today is no true American.

We tend to think in terms of outside threats as the military defense budget indicates. The truth is, however, we stand to destroy ourselves more than being destroyed by an enemy from outside.

Can the United States survive the impeachment proceedings against the president? Will the line of corrupt men in high places never end? Can credibility in public officials be restored in the minds of Americans, especially in the thinking of young people?

How did we arrive at such a sad state of affairs? Who is really responsible? The answer to these questions involves all of us. Graft, abuse of power, lying, cheating, stealing and dirty politics didn't come about

overnight. Those in high places who have confessed or been convicted for criminal offenses are not sinners while the rest of us are saints. No public official goes to prison without a part of each of us going with him.

Our predicament is the result of a process in which all of us have been involved. Permissiveness which has been slowly capturing all of us has now produced its sure harvest. Our toleration of evil has degenerated to indulgence and silence in the face of wrong has amounted to approval.

Is there any hope? Certainly! As long as God is, there is hope. As long as there are God and people who really care, there is bright hope. Every cloud has a silver lining and from tragedies often come blessings.

One blessing of political events today is the revelation of evil. It is a painful experience but no change for good can ever come without the revelation of the

bad which leads to confession and repentance. The investigation of Watergate has pulled back the curtain on wrongdoing from the top to the bottom office holders.

Let the pain be purgative. Let the light of truth penetrate all the dark corners from Washington to every county courthouse. There is a purifying effect from exposure of wrong. Seeing how easily brilliant young men sacrificed integrity for expediency will cause others to think twice before compromising. Those wooed by Satan with the promise it will never be exposed will believe the warning of Jesus that there is nothing covered that shall not be revealed.

The greatest blessing which could come from this tragic hour in our nation is humility before God and

intercessory prayer for ourselves and for fellow Americans. If ever a president needed our prayers, Richard M. Nixon does. If he is innocent, he needs our prayers as he faces false charges. If he is guilty, he is in even greater need for our prayers.

The same goes for the other talented men caught up in this scandal and for their wives and children who watch them go to prison. Those guilty should pay the penalty but should not be excluded from the compassion and love of sincere Christians. If Christians had spent as much time in praying for these office holders as we have spent in accusing and defending them, the picture today would be vastly different. Christ is the answer for dirty politics as he is for every sin.

BAPTIST FORUM



PASTORIUMS

Dear Editor:

I read your editorial recently in the *Western Recorder*, "Should Churches Provide Pastoriiums." I think it touches on an area that is very vital.

We have seen a change too in our state and many of the churches are furnishing a housing allowance in lieu of a pastorium. I think this usually works out for the benefit of the pastor and I think possibly, in the long run, for the church. It certainly gives the pastor a feeling of security if he can build up some equity in a home; especially is it encouraging to him when he hears the years of retirement.

I felt that I wanted to say thank you for giving this idea some more publicity.

Atlanta, Georgia Roy W. Hinchey

NAME CHANGE

Dear Editor:

On the back page of the July 20 edition of the *Western Recorder*, it states that you have been appointed chairman of the Name Change Study, to change the name of the Southern Baptist Convention.

Call me "old fashioned," or whatever you will, but I cannot, for the life of me, understand the changing of a name so well known, all over the world.

What will become of the "Baptist"—will that name be changed too?

WORLD and UNIVERSAL are two names mentioned — that's the thing I've feared all my Christian life — a WORLD CHURCH!

Don't you see what is coming? This is a movement the National Council of Churches want! A WORLD CHURCH!

Headed by the POPE! What will keep it from happening to us?

I fear for all Christian Southern Baptists and what this name change, in itself, will do inside each individual Church.

Keeping up with all the controversial issues in this world today is frustrating enough. I'm sorry to see our own people adding to the confusion.

Greenville, Ky. Myrna Carver

DEAF WORK

Dear Editor:

I have read with interest articles concerning the deaf in a recent *Western Recorder*. I feel I must write just a word which hopefully will expand concepts of deafness.

The title of our school (The Lexington Deaf Oral School) indicates we believe deaf people can learn to talk orally and integrate with hearing people in a near normal fashion. Not all possess this potential any more than all of us can be gymnasts or whatever and those deaf who cannot be oral should indeed be manual or use sign language. Then conventions (sessions) for them by themselves (segregated) are in order and indeed necessary. You can immediately see, however, why fellowship among signing deaf people resembles and enforces a kind of ghetto living. We who believe in oralism are trying so hard to eliminate the concept that deaf cannot mix, live, or succeed in a hearing world that it becomes a major passion in life.

The man who founded our school has been deaf since birth, has an undergraduate degree in engineering from the University of Kentucky, a masters in architecture from the University of

Michigan, travels all over the world and talks with everybody he sees. He, of course, is a brilliant man, but many of our children here also show amazing potential. The purpose of this letter then is simply for you to know so that if appropriate situations appear, you can help spread the word the many deaf people can talk and thus integrate freely with their hearing peers.

Lexington Mrs. Janie Hill Midkiff

THANK YOU

Dear Editor:

I want to thank you for your excellent coverage of Baptist events, etc. I got more report of April 3 tornado than from the newspapers. And, your Southern Baptist Convention coverage made me feel I had been to the convention.

Thank you all for your good work through our state paper.

Owensboro, Kentucky Nina J. Jett

PASTORS IN CRISES

Dear Editor:

I am writing to express my appreciation for the insights and positive solutions presented by John Wallace in his article, "Pastors in Crises." He has verbalized a real need throughout our Convention.

I feel that we, as a denomination, are long overdue in establishing agencies for adequately handling some of the crucial problems a minister may incur in his ministry. The June issue of *Home Missions* magazine is evidence that our Convention is beginning to realize the problems that exist and also a need for such agencies.

Wallace has not only diagnosed a problem among some of our pastors and churches, but he has offered some positive solutions that are borne out of his personal experience.

I hope that every pastor, staff member and lay person will read this article. It will help them to identify and hopefully alleviate some of the problems facing pastors and churches today.

Louisville, Ky. Ken Griffin

Nominee Recommendation Sheet

The committee on nominations of the Kentucky Baptist Convention is asking members of Kentucky Baptist churches throughout the state to help it select nominees for the boards of Baptist agencies and institutions. Please make your nominations by filling out this form and answering all questions below.

Ability of the nominees to perform the duties of their office and their faithfulness in the work of the church are important criteria in making your nominations, the committee says. Key Baptist laymen, as well as ordained church staff members, should be recommended for service on these boards.

Recommendation to 1974 Committee on Nominations Kentucky Baptist Convention

- Believing in this person's moral integrity and spiritual commitment,
I recommend _____
- Address _____
- Approximate age _____ Sex _____
- Information desired:
 - Name and address of church of which person is a member

 - Name of association of which this church is a member

 - Is this person presently active in the work and spirit of his or her church? _____
 - Please give a brief statement concerning this person's work in the local church

 - Service on boards of the convention _____
 - Latest service on board expired? _____ What board? _____
 - Would this person take seriously the responsibility of a denominational appointment? _____
- Check the one board or institution you believe this person can best serve on:

Board of Child Care _____	Oneida Institute _____
Baptist Hospitals, Inc. _____	Ky. Baptist Foundation _____
Campbellsville College _____	Temperance League, Ky. _____
Cumberland College _____	Western Recorder _____
Clear Creek School _____	Historical Commission _____
Georgetown College _____	

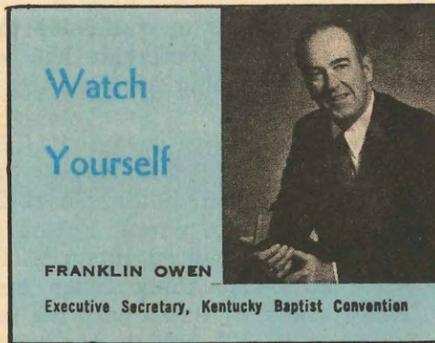
This recommendation is no assurance that the person you are recommending will be nominated by the committee on nominations and/or elected by the Kentucky Baptist Convention. However, it will be helpful for the committee's consideration.

SIGNED _____
(name of person making recommendation)

Mailing Address _____

Church _____

Please mail the form by September 1 to Badgett Dillard,
2825 Lexington Road, Louisville, Kentucky 40206



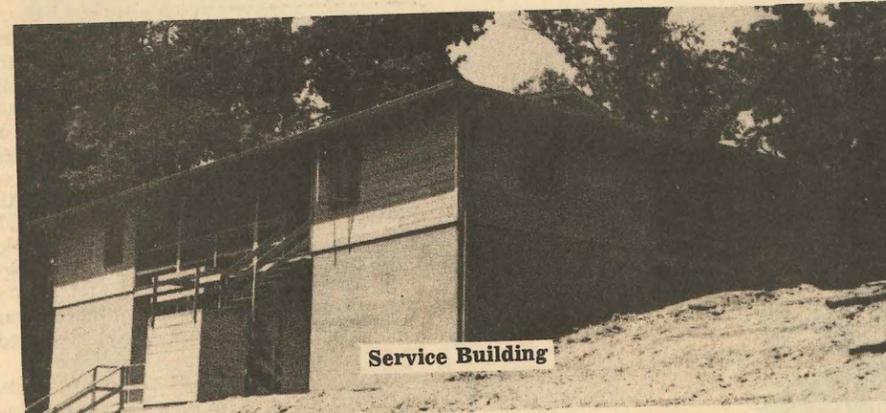
The above expression is a friendly warning that human beings give one another when they see each other in danger. We who have the great privilege and awesome responsibility of standing behind "the sacred desk" can fall into unintended faults against which errors we need to watch ourselves. May this old man offer friendly counsel?

Watch yourself in church publicity. Editor Daley's well-written recent column on this subject prompts my desire to pen further of church publicity. It ought always to guard against any kind of advertising that compares ourselves more favorably with other churches, and, thus, downgrades them. The negative impact, the insinuation of fault in all others can hurt all the churches more than it helps the advertiser. We must all be dedicated to upholding Jesus Christ, the churches generally, the Kingdom movement. Be sure the publicity you put out for yourself is helpful to the whole cause, not just your own church, and, certainly that it is never hurtful to the general reputation of churches.

Watch yourself in preaching. A good minister may get an impression that other men are not preaching the Gospel, or perhaps are not preaching the whole Gospel. There is a proper desire to stand up for full Gospel preaching. Watch yourself. You don't hear other preachers very often. They may be preaching more Gospel than you realize. Don't toss out implications during your message that you preach the Gospel but other men don't. Such statement may tear down the ministry generally in your hearers' minds more than it builds you up. I'm sure none of us want to build ourselves up through tearing the ministry itself down. Remember too that it is possible to preach that the Gospel ought to be preached but not get around to preaching much Gospel, and it is possible to preach the Gospel without saying anything about the fact that the Gospel ought to be preached. There is a difference. Watch for it.

Forgive me if I talk a little straight. I promise you that I'm going to try to watch myself closer in the future, and I confess the likelihood of my needing it at least as much as any of you. Bless you.

WESTERN RECORDER



Service Building

CEDARMORE ASSEMBLY, PART 3 —

Cedar Crest Nears Completion

By Bob Terry
Associate Editor

Benefiting most from the recent improvements at Cedarmore Baptist Assembly was the state camp for girls, Cedar Crest.

About one-half of the building budget went to construct a service building, six cabins, three unit shelters, a swim-

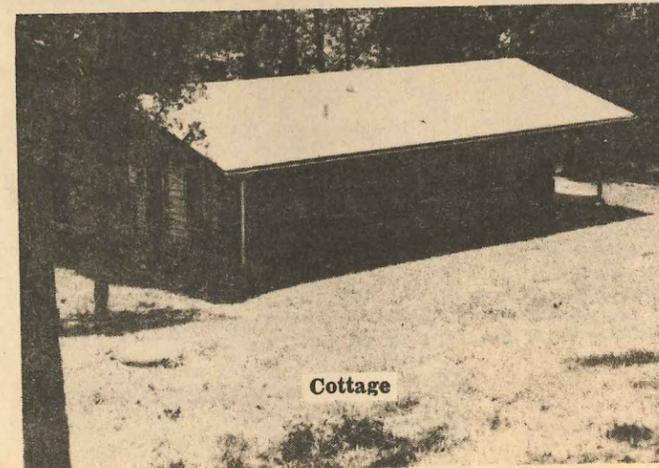


Unit Shelter

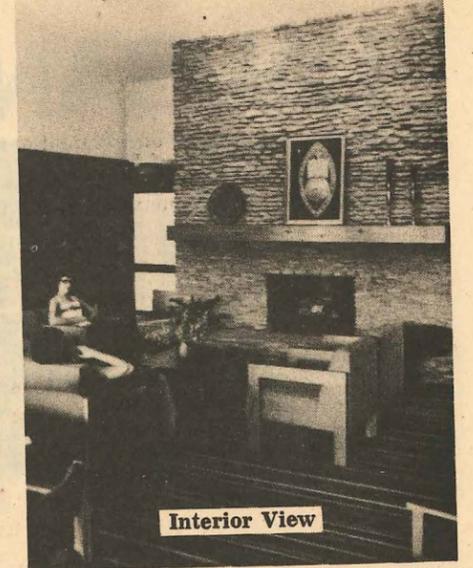
ming pool, a parking lot and an amphitheater for Cedar Crest.

The service building contains five bedrooms, each with a private bath, for use by the camp staff. It also provides an infirmary with isolation area, a kitchenette, and lounge for the staff.

Other facilities in the building are a canteen, office for the camp director, a large carpeted conference room and storage area. Many have called this



Cottage



Interior View

new-building the most attractive of all facilities on assembly grounds.

Before the expansions at Cedarmore, Cedar Crest had five cabins, each accommodating 15 campers. Now there are 11. The camp's capacity has increased from 75 to 175. Each of the new cabins, like the older ones, has bath and shower facilities. Each also provides a study area equipped with table and chairs for the cabin's capacity of 15 persons. The cabins are also winterized.

The unit shelters are outdoor program areas. Here groups of cabins, called units, can study, do crafts or other camp activities regardless of weather. "In a blowing rain there will be some water get in," explained Cedarmore manager Arlis Hinson. "But most of the time, the shelters are excellent areas for the girls to work."

A rustic setting engulfs the camp's amphitheater. Felled logs provide seats for campers. Logs also make the pulpit area. This facility is used for vesper services and other group worship times. The amphitheater also provides a place for private meditation and prayer.

Another important aspect of Cedar Crest is the recreational facilities. A new swimming pool and recreational area eliminated the bus rides from the

camp to the assembly's recreation area and back again.

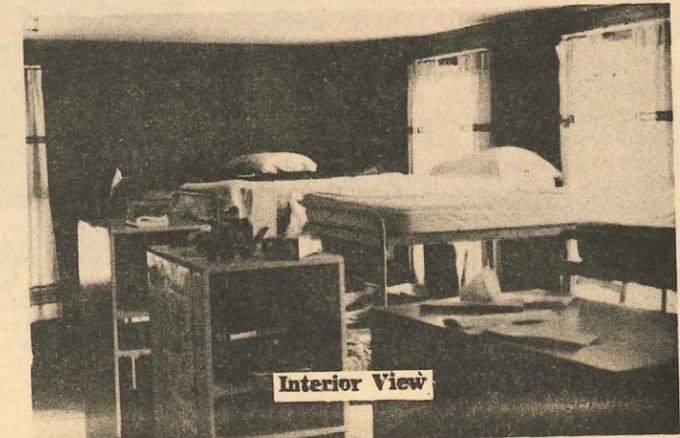
Now the girls have their private swimming pool and area for softball and other field sports. The swimming pool was part of the expansion program. The recreational area was financed out of the 1973-74 operating budget of the assembly.

"The work is not finished," Hinson explained. "The parking lot is still rough. We need to do some landscaping in places and some of the facilities need to season, like the softball field. But the facilities Cedar Crest can offer to the girls have really improved," he said.

In presenting the need for the improvements to the executive board in 1972, Miss Kathryn Jasper, executive director for Kentucky WMU, explained that girls coming to camp often had to stay in different parts of the assembly. Seventy-five could stay at the girl's camp but the rest were housed in Barnmore, since razed, cottages or motel units.

"We need a camp where all the girls can be together," she told the board members.

Now that need has been met. Cedar Crest, state camp for girls programmed by Woman's Missionary Union, is a completely self-contained camp, able to accommodate about 1,400 girls during the course of a summer camping season.



Interior View

LAUSANNE

Compiled
from
Baptist
Press
releases

SBC Voices Heard At Lausanne

The Lausanne Covenant, a document designed to outline terms for cooperation and doctrinal beliefs of evangelicals, did not meet with the approval of all Southern Baptists in Lausanne, Switzerland recently.

The covenant, drafted at the just-completed International Congress on World Evangelization, received the signatures of only about one-half of the 4,000 representatives at the congress, and many of those refusing to sign the covenant were Southern Baptists.

Jaroy Weber, SBC president and pastor of the First Baptist Church, Lubbock, Texas, was among the rejectors of the instrument.

Weber said that although he agreed with the basic content of the covenant, he could not sign it because it would be largely misunderstood by many persons in his United States constituency. Prior to the drafting of the covenant, which was followed by revision, Weber had expressed concern that the covenant might become a doctrinal statement and hinder ongoing fellowship in the long run. He expressed the sentiment that any legislation drafted by the congress must not be binding but flexible.

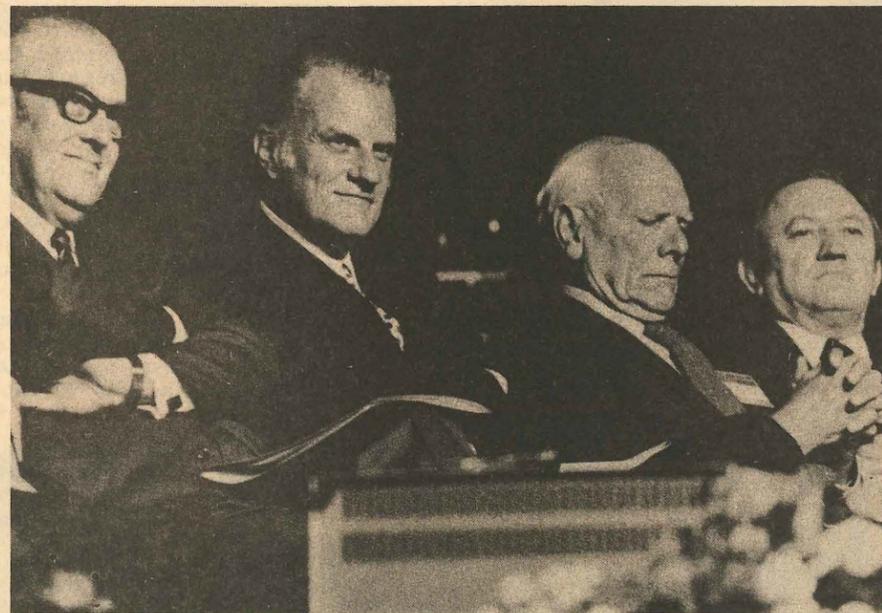
Another Southern Baptist, and one who did sign the Lausanne Covenant, was evangelist Billy Graham, honorary chairman of the 10-day conference.

The revised covenant said the Bible is "without error in all that it affirms and the only infallible rule of faith and practice." It had the word "hell" deleted (from the original covenant) and the words "eternal separation from God" inserted.

One section in the document on cooperation in evangelism affirms "the church's visible unity in truth" as "God's purpose," and another section, on "Freedom and Persecution," affirms

the right of every church to "obey God, serve the Lord Jesus Christ and preach the gospel without interference."

Bishop Jack Dain of Australia, executive chairman of the ICOWE and one who signed the Lausanne Covenant, said the covenant was not a creedal statement nor was it intended to be binding on any organization. He also said the congress, contrary to the ideas of some delegates, was not intended to create a new organization per se, but was designed to perpetuate a "continuing fellowship" among evangelical denominations of the world.



Seated on the platform in the auditorium of the Palais de Beaulieu in Lausanne, Switzerland, prior to a session of the International Congress on World Evangelization are (left to right) Bishop A. Jack Dain of Australia, executive chairman of ICOWE; evangelist Billy Graham, honorary ICOWE chairman; Malcolm Muggeridge, British journalist and commentator; and Southern Baptist Convention president Jaroy Weber, pastor of First Baptist Church, Lubbock, Texas.

The feeling of reticence, among Southern Baptists and others, that commitment to the ICOWE would mean participation in a large, highly structured, multi-denominational plan of evangelism, was again apparent when questionnaires about the structure of the congress were passed out. An estimated 2,000 individuals responded with the questionnaires, saying they would prefer some type of loose knit fellowship rather than doctrinal and polity commitments. The 2,000 number was about the same number who declined to sign the covenant.

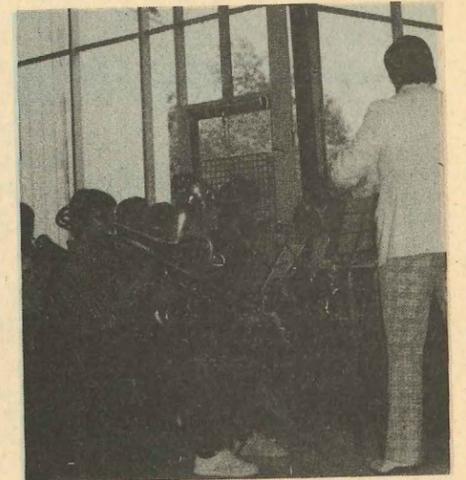
In the final stages of the conference, participants met in groups to regionally nominate candidates for a 30 member committee to study and develop some form of ongoing fellowship and some means of financing such a fellowship.

A slate of about 50 persons from the United States, including six from the Southern Baptist Convention, was nominated to fill the six North American openings. One of the six North American delegates must be from Canada.

Southern Baptists nominated to the committee were Baker James Cauthen, executive secretary of the Foreign Mission Board; C. B. Hogue, director of evangelism for the Home Mission Board; Billie Hanks, Jr., president of the Texas-based International Evangelism Association and director of West Texas Ranch for Christ; W. Maxey Jarman, a layman and businessman from Nashville, Tennessee; and Miss Bonnie Barrows, a member of the Billy Graham Association staff from Greenville, South Carolina.



A concert by the Kentucky Baptist Chorale climaxed the two-day ministers of music retreat at Cedarmore. The chorale, under the direction of Eugene Sutherland, minister of music at Walnut Street Baptist Church, Louisville, will perform in Nashville, Tennessee, during PraiSing '75. The March marathon will present selections from the new Baptist Hymnal performed by groups from across the nation.



The Assembly Instrumental Ensemble, under the direction of Steven Hale, minister of music at Lebanon Baptist Church, performed prior to the chorale's presentation.

Chorale, Choirs, Study, Highlight Music Assembly

The 1974 Music Assembly for Youth and Adults, recently held at Cedarmore Baptist Assembly, featured study workshops tailored for young and old alike highlighted by choral presentations by the participants.

Classes studying music reading, writing, conducting and singing were among those offered during the week-long conference sponsored by the Kentucky Baptist Convention church music department.

Musicians from Kentucky and across the Southern Baptist Convention were recruited to serve on the conference faculty.

Worship services during the assembly were led by L. G. McKinney, Foreign

Mission Board missionary to Hong Kong.

Other events, including a retreat for ministers of music and the Kentucky Baptist Music Association banquet, were also conducted during the week.

The two-day music ministers retreat was climaxed by a concert featuring the Kentucky Baptist Chorale directed by Eugene Sutherland, minister of music at Walnut Street Baptist Church, Louisville. The chorale is composed of ministers of music in the state.

Miss Valerie Ford, minister of music and youth at Dawson Springs Baptist Church, Little Bethel Association, and Richard Dwyer, minister of music at Calvary Baptist Church, Lexington, served as accompanists for the chorale.

Thirty men and women from 25 churches in 12 associations participated in the music ministers' retreat.

Following the chorale's concert the 176 voice Music Assembly Choir, composed of youth conference participants representing 22 churches, presented the musical, *Reaching People*. Gene Black, professor of music at Samford University, Birmingham, Alabama, directed the choir.

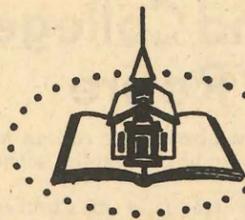
The banquet of the Kentucky Baptist Music Association was held in the dining hall of Boone Lodge just prior to the chorale presentation.

The association's membership is comprised of full-time ministers of music serving in Kentucky Baptist churches.

The 176 voice Music Assembly Choir presented the musical, *Reaching People*, under the direction of Gene Black, Samford University.



A banquet of the Kentucky Baptist Music Association was held in the Boone Lodge dining hall during the minister of music retreat. A business meeting of KBMA was held following the banquet to discuss upcoming plans and activities.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for August 18, 1974)

LIFE AND WORK SERIES

Abiding In God's Word

Psalm 119, which is the longest chapter in the Bible, is a glorious tribute to the Word of God. With reference to the Holy Scriptures two attitudes were quite evident when this Psalm was written. One group was composed of devout worshippers of God who tried to comply with His instructions recorded therein, and the other group completely disregarded His written revelation and lived according to their own carnal and sinful desires.

Aware of his proneness to disobey God's commandments, but appreciating the value of His Word, the Psalmist prayed for greater insights into the message of the Scriptures. Through the centuries the children of God have been devoted to the study of the Bible and have sought to obey its teachings and practice its precepts. Like the Psalmist, we should apply ourselves to the regular and prayerful study of the Word of God for spiritual information, instruction, and inspiration.

Psalm 119:11

Thinking of the Word of God as the revelation of the person and the will of God, the Psalmist rejoiced in his opportunity to declare his appreciation of the Scriptures because of their tremendous influence for good in his personal life. With genuine gratitude he hid God's Word in his heart, rather than just in his intellect or memory, the citadel in which dwelt his affections, motives, and feelings.

Through responding thusly to God's Word, the Psalmist was enabled to resist the temptations of Satan. Occupation with the study and application of the Word of God will keep anybody from indulging in sin. Hiding God's Word in the heart is the surest safeguard against yielding to temptation and indulging in sin; therefore, His children should take it into their hearts through study, memorization, and meditation. One who hides the Word of God in his heart rejoices in the privilege of striving to live in accordance with God's will and putting into practice in his daily living what the Word teaches.

Psalm 119:73-74

Inasmuch as God created man, His claims upon that which He has made are absolute. He knows all about the

nature and the needs of man. Having created, sustained, and saved us, God has a perfect right to control and use all of the talents and powers with which He has endowed us, and we are obligated to use all of them faithfully in doing the things that He has commanded us to do. Obedience to the expressed will of God, as discovered through the study of the Word of God, results in our reception of great joy and numerous blessings, and then provides for others a great incentive for striving to live in accordance with the divine will.

Psalm 119:92-93

Nothing can sustain, fortify, challenge, encourage, and console the children of God like His precious Word. Through the written Word about the living God, we are challenged to be grateful for what He has done for us in numerous ways, and especially in providing for us the light and the help which we have needed so much as we have traveled through the darkness of this world.

Psalm 119:105

When he thought about many of the

INTERNATIONAL SERIES

Freedom In Christ

Colossians 2:13-23

Paul was fearful that the Colossian Christians, who were free in Christ, might be captivated and led astray by the false philosophers who were propagating that which they called "wisdom," but what was in reality only "empty deceit." Knowing that any philosophers who leave God out of their lives and reckoning are deceitful and dangerous, and fully aware that any philosophy that is contrary to the true record and teaching of Christ is not worthy of acceptance and proclamation, Paul urged the Colossians to be loyal and true to Christ.

Unfortunately, there were those who were propounding different philosophies on the assumption that the cultivation of the mind was sufficient. We must remember that the acquiring of

experiences of his eventful life and recalled that on numerous occasions he would have gone astray or fallen into grievous sins had he not received light and direction from the Scriptures, his heart overflowed with gratitude for that light which afforded him the protection and guidance which he needed.

Psalm 119:129-133

The Psalmist learned that no other light was comparable to that of the Word of God. That Word was and is truly wonderful with respect to its contents and to the effects or results that it produces in human lives. Conscious of his need of God's help, he actually hungered for righteousness and therefore besought God to deal with him graciously and mercifully.

Psalm 119:165-168

Having appropriated the benefits derived from personal devotion to God's Word, and having determined that to the very best of his ability he would do the will of God as fully and joyfully as he possibly could as long as God gave him life and the strength which he needed, he purposed in his heart to be faithful to God regardless of the consequences to himself. ■

knowledge does not guarantee the acquisition of salvation. Unhesitatingly the Judaizers promised the Colossian Christians that they would experience real fulfillment provided they would heed the elaborate doctrines which they were imparting to them. To this offer Paul responded with the reminder that they had already come to fulfillment or fullness of life in and through Christ.

Paul told the Colossians that God's fullness dwells in Jesus Christ. In every respect Christ was, is, and ever will be God. He was God incarnate in the flesh. In Him we have a full resource of life and power. Union with Him is what really matters. Salvation by Christ leaves nothing to be needed. Apart from a personal trust in Christ as Saviour one need not expect to be



saved. It is Christ, rather than any other person, who provides full and complete deliverance from the penalty and power of sin.

The error of legalism, 2:13-17

Legalism was one of the heresies which threatened the freedom of the Christians. Grieved deeply because some of the Christians could not rid their minds of the notion that true religion consists of observing certain rigid rules, regulations, and ceremonial laws, Paul reminded them of their spiritual condition before Christ saved them. Before they were made alive in Christ, they were dead in their sins and in the uncircumcision of the flesh. Inasmuch as Christ had paid the debt incurred by their sin, made eternal life available to them, and enabled them to live triumphant Christian lives, it certainly would have been extremely foolish for them to place themselves under the bondage of the law from which they had been delivered. They were duly warned not to follow the legalistic requirements of those who were insisting that they do so. Since they were complete in Christ, it was not necessary for them to observe numerous rules and regulations about food, drink, and festivals which had their sources in human authority and instruction. Possessing freedom in Christ, there was no justifiable reason for them subjecting themselves to the regulations of man expressed in human words.

The error of mysticism, 2:18-19

Since Christ had replaced the shadow with the substance, Paul warned the Colossian believers against accepting the teachings of anybody who sought to enlist them in approaching God through intermediaries such as angels. Resorting to a trust in angelic beings would have been positive proof that they had ceased to trust in Christ. In every generation Christians have drawn their spiritual sustenance and strength from Christ. Inasmuch as Christians have direct access to God through Christ their Saviour and Lord, there is no need for any other intermediaries between them and their heavenly Father.

The danger of asceticism, 2:20-23

Paul made it clear that Christian commitment does not involve withdrawal from society and an entrance upon ascetic practices, but it does mean the dedication of the body to the Lord for His use in the accomplishment of His will and purpose in one's life and service. It is a loving yieldedness to Him who has saved us and brought us into the family of God, and given to us the glorious privilege of serving Him out of gratitude and love for all that He has done for us. ■

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WHO ARE THE BAPTISTS?

By Jack L. Gritz*

The name Baptist has come to be used by groups widely differing in belief and practice. All Baptists are not the same. Yet all Baptists hold certain great truths in common.

Baptist churches look back to Christ as their founder. Baptist principles as held by scattered groups of believers can be traced across the centuries from New Testament times to the present. Baptist churches as we know them today can be traced historically from seventeenth century England and Holland and from the Rhode Island Colony.

The people called Baptists have had their greatest growth in the United States of America although they are now found in all parts of the world. At the present time in this country there are 27,000,000 Baptist church members in about 90,000 Baptist churches in more than 20 Baptist denominational groups. For instance, the latest statistics show 12,067,284 members in 34,534 churches cooperating with the Southern Baptist Convention (making this the largest evangelical group in the nation). No one knows for sure the number of Baptists in the world but the Baptist World Alliance reports that there are about 31,432,130.

The democratic freedom of American life has been congenial to Baptist growth as the statistics indicate. Our greatest growth by far has been in this country. The first Baptist churches of America were founded in Rhode Island about 1640. Then Baptist churches grew up with the country spreading south and west. The first association was the Philadelphia Association organized in 1742. Because of missionary interest the Baptists of the new nation in 1814 organized the General Missionary Convention of the Baptist Denomination in the United States of America (referred to as the Triennial Convention because its meetings were held every three years).

Feelings that southern areas were being neglected in missionary endeavors, and mounting tensions over aboli-

tion and slavery questions led to a division.

Southern Baptists formed the Southern Baptist Convention in 1845 in Augusta, Georgia. From the beginning they proceeded on the basis that there should be one central denominational organization with various boards of agencies to carry on phases of their work. Since the middle of this century the name "Southern" has been something of a misnomer because there are now cooperating churches in all 50 of the states. "Southern Baptists in the main understand that their name is no longer a geographical description but indicates a doctrinal position and an organizational structure. Unbelievers and members of other denominations, however, seem at times to find this difficult to comprehend.

Northern Baptists after 1845 carried on their work through three separate organizations, the American Baptist Home Mission Society, the American Baptist Foreign Mission Society and the American Baptist Publication Society, but often they met at the same time and place. Later two women's missionary societies were formed and an Education Board and a Benefit Board added. Dissatisfaction with numerous separate appeals led to incorporation of the Northern Baptist Convention in 1907 to unify to some extent this work. The name was changed to the American Baptist Convention in 1950 and then again to American Baptist Churches in the U.S.A. in 1973. There are 6,090 churches with a membership of 1,472,478. Letters are exchanged between churches north and south and ministers move with freedom from one group to the other. In general, however, Southern Baptists are considered more conservative and American Baptists more liberal.

General Association of Regular Baptist Churches (GARBC) was formed in 1932 by churches which withdrew from the Northern Baptist Convention because of liberalism in that body. They are strongly premillennial. They now

have 1,426 churches with 204,357 members.

The Conservative Baptist Association with approximately 1,100 churches and 300,000 members is composed mainly of former American Baptist churches in northern states which withdrew from the American Convention over the same issue, beginning in 1947.

Black Baptists merged their three national conventions organized following the Civil War into the National Baptist Convention of the United States of America in 1895. (Before the war Negroes in the South had been members of Southern Baptist churches.) The body was incorporated in 1915 and divided in 1916 over the control of publications. The National Baptist Convention, U.S.A. (Inc.) reports more than 27,000 churches with more than 6,000,000 members and the National Baptist Convention of America ("Unincorporated") reports more than 11,000 churches with more than 2,600,000 members. Liberal Negro Baptists pulled out to form the Progressive National Baptist Convention in 1961. They report 655 churches with 521,692 members. The National Primitive Baptist Convention, which is composed of Primitive (see below) Negro Baptists reports more than 2,000 churches and more than 1,500,000 members.

Primitive Baptists are those who early in the nineteenth century repudiated denominational organizations and institutions. Some but not all still practice foot washing. They are sometimes called Old School, Antimission or Hard Shell Baptists. Their number appears to be dwindling, but since they do not have any formal organization, reliable statistics are difficult to obtain. It is estimated that there are about 1,000 such white churches with about 75,000 members in this country.

Landmark Baptists grew from controversies in the middle of the nineteenth century carried on by J. R. Graves, J. M. Pendleton and others. The Landmarkers insisted that other denominations were not churches but

societies, that Baptist churches could be traced in unbroken succession from the first church in Jerusalem and that SBC "missionary machinery" was unscriptural. The American Baptist Association, composed of "Landmark" churches, claims 3,321 congregations with 870,300 members. A separate, similar group formed in 1950 is called the Baptist Missionary Association of America and has 1,408 churches with 187,246 members. These groups sometimes refer to themselves as "Missionary Baptists," but all Baptists are missionary and evangelistic.

The North American Baptist General Conference is the result of German Baptist immigration in the last century and has 341 churches with 54,441 members in this country.

The Baptist General Conference was founded in 1879 and was formerly known as the Swedish Baptist General Conference of America. It has 688 churches with 108,000 members.

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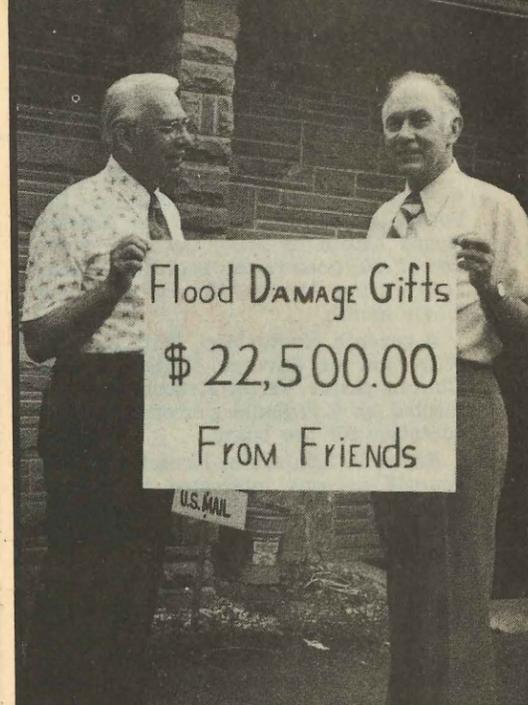
Fundamental Baptists were the result of a protest movement against the Southern Baptist Convention led by J. Frank Norris of Fort Worth, Texas, in the 1920's. A split-off from this split-off about 1950 call themselves Bible Baptists. Sometimes these groups refer to themselves as "Independent" Baptist churches but, of course, all Baptist churches are independent.

Free Will Baptists and General Baptists differ doctrinally from other Baptists, believing that a person can be saved and then through sin become lost again. For this reason letters are not usually exchanged with them by Southern Baptist churches. Seventh Day Baptists, few in number, worship on Saturday rather than Sunday.

There are some other small Baptist groups in this country which usually are made up of dissidents on some doctrinal point or concerning organizational structure.

Baptist churches cannot properly be described as appealing to one segment of society. Our membership cuts across all economic barriers and includes both the poverty stricken and multimillionaires. We think of ourselves as "concerned Christians."

*Jack L. Gritz is editor of *The Baptist Messenger*, Oklahoma state newspaper.



FLOOD GIFTS "RISING" — Contributors from across the nation rallied to the aid of Clear Creek Baptist School after a May 30 flash flood damaged buildings, roadways, and water mains on the Pineville campus. Claude Fox, left, vice president of the school, and D. M. Aldridge, president, display the sign announcing gifts to the school since the flood.

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Seven Kentuckians Appointed By FMB

The recent appointment of six Kentuckians to missionary posts by the Southern Baptist Foreign Mission Board helped to bring the total number of additions to the board's overseas staff during July to 148, a record for a single month.

A seventh Kentuckian, Billy Kruschwitz, son of Severns Valley Baptist Church pastor Verlin Kruschwitz, was elected as a regional personnel representative for the board.

Based in Louisville, Kruschwitz will counsel persons interested in foreign missions service, channeling volunteers into application procedures leading toward missionary appointment.

The FMB appointed Mr. and Mrs. Charles Frank Thomas to general evangelism work in Upper Volta.

Mrs. Thomas is the former Kathie Brown, a native of Cynthiana before moving to South Carolina. Her husband attended Southern Seminary in Louisville.

Miss Marilyn Pinson, a graduate of Georgetown College and Southern Seminary, was appointed to a social work assignment in West Africa.

She is currently living in Louisville where she is a family crisis minister for the Long Run Baptist Association. Miss Pinson is a member of Joshua Tabernacle Baptist Church in Louisville. She served in Greenville, Liberia, from 1968 to 1970 as a Southern Baptist missionary journeyman and has worked as a social worker for the state of Kentucky. Miss Pinson is a native of Ashland.



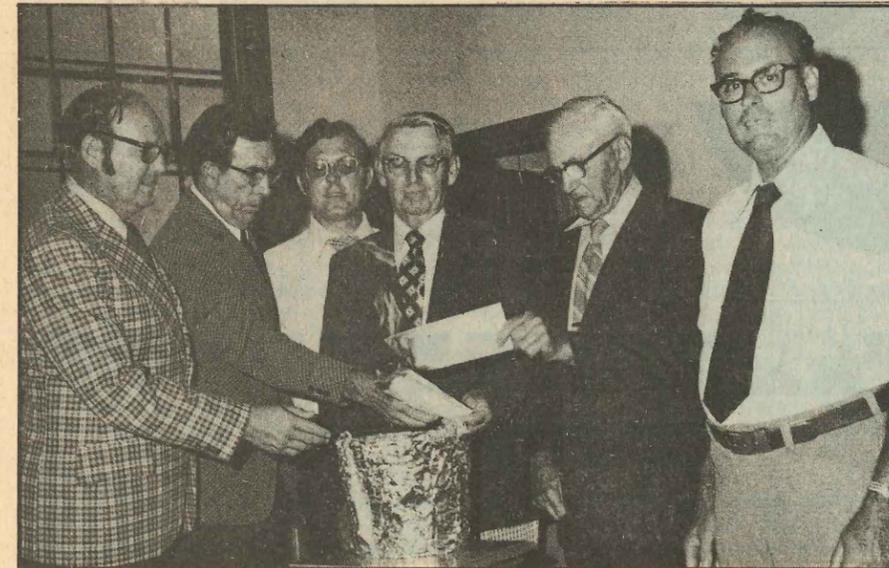
Of the 33 missionaries added to the overseas staff of the Southern Baptist Foreign Mission Board at its July 30 meeting, six have connections in Kentucky. They are (first row, left to right) Mr. and Mrs. Michael H. Clendenen, Miss Barbara Lawson; (second row) Miss Marilyn Pinson, and Mr. and Mrs. Charles Frank Thomas.

The board also appointed Mr. and Mrs. Michael H. Clendenen to serve in Taiwan where he will be a secondary education teacher.

The former Annette Smith of Kirksy, Kentucky, Mrs. Clendenen grew up in Mayfield. She attended high school in Symsonia before graduating from Bethel College in Hopkinsville.

Miss Barbara Lawson has been appointed to serve as a nurse in Indonesia.

She recently completed seminary requirements for missionary service at Southern Seminary where she worked as a nurse in the seminary clinic. While in Louisville she was a member of Beechwood Baptist Church.



BOND BURNING — First Baptist Church, Moreland, recently conducted a bond burning to retire a debt of \$56,000 used to build and furnish the church sanctuary. The bond issue, sold in December, 1961, was retired two years ahead of schedule. Participants in the burning included, left to right, Josh Douglas, deacon; Gene Bell, chairman of the deacons; Johnny Robinson, pastor; Herlin Jefferies, trustee; Ed Campbell, deacon emeritus and trustee; and Willie Richey, deacon.

General Association To Meet Aug. 13-16 At FBC, Hopkinsville

The General Association of Baptists in Kentucky has scheduled its 106th annual session for August 13-16 with the First Street Baptist Church in Hopkinsville, Kentucky. E. M. Elmore is the moderator of this black convention and Franklin Green will serve as host pastor.

The four-day program has been arranged by a committee of which J. B. Porterfield is chairman. The theme chosen for the convention is, "Christ the Answer For Today's Needs."

The program personalities include many of the black Baptists in Kentucky along with William Rogers who is director of the department of cooperative ministries for the Kentucky Baptist Convention. Rogers will bring greetings on behalf of the Kentucky Baptist Convention in the Wednesday afternoon session of the convention.