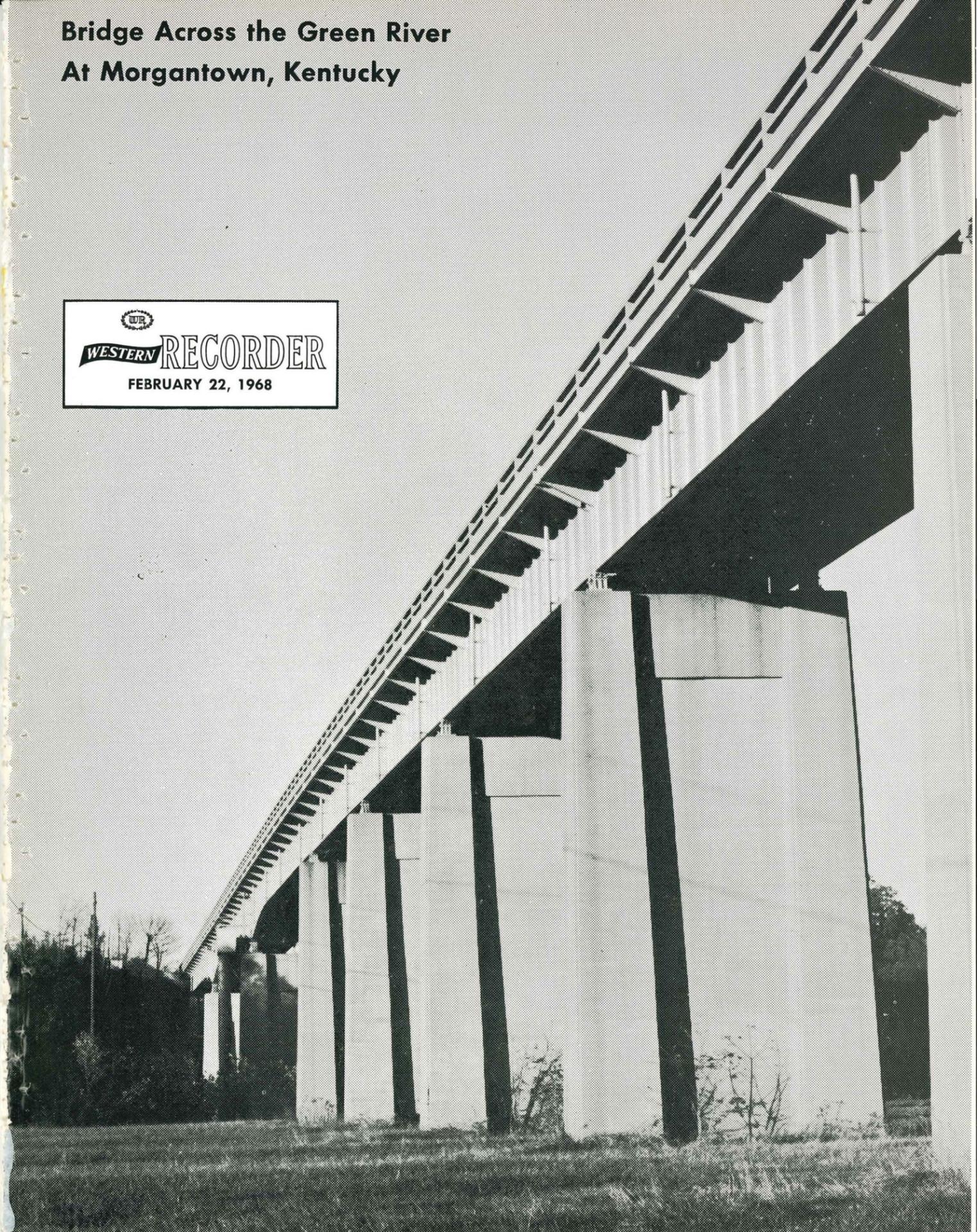


Bridge Across the Green River
At Morgantown, Kentucky

 **WESTERN RECORDER**
FEBRUARY 22, 1968





GLEANINGS FROM THE FIELD

J. V. CARLISLE announced his retirement February 1 as business manager of Crescent Hill Baptist Church, Louisville. Before coming to Crescent Hill three years ago, Carlisle was pastor in Jeffersonville, Indiana, for seven years. He says he is available for interim or pulpit supply and revival services and can be reached at 7313 Keisler Way, Louisville, 40222.

DREXEL R. HANKINS of Bremen, Kentucky, who served as pastor of several Baptist churches in Muhlenberg, Butler, Logan and Morgan counties, died January 30. Funeral services were conducted at Central City on February 1 with Ben Mitchell of Louisville and Edward Bolton of Central City officiating. One of Hankins' final projects was to help establish a new cemetery for the Bremen community; a memorial fund has been established in his honor to buy a statuary for this cemetery.

G. WILLIS BENNETT, professor of Christian ethics at Southern Seminary in Louisville, directed a study on "The Mission of the Downtown Church" for First Baptist Church, Ashland, February 9 and 10. He conducted conferences on this subject on Friday and Saturday evenings and then preached during both services at the Ashland church on Sunday.

TRINITY BAPTIST CHURCH of Lexington had called Mike Watts of Union City as associate pastor. Watts, a native of Danville and a graduate of Georgetown College and Southern Seminary, has been serving as a pastor in Union City. Bob W. Brown is pastor at Trinity.

MORE THAN 120 business officers of Southern Baptist institutions, agencies and state conventions will gather at the SBC Annuity Board in Dallas, Texas, April 4 and 5 for the sixth annual conference of Southern Baptist Business Officers.

GEORGETOWN COLLEGE will host the annual Blue Grass Invitational Debate Tournament March 1 and 2. More than 20 colleges and universities from the eastern United States are expected to send representatives to the tournament.

IRVING HITT has been called as minister of youth by St. Matthews Baptist Church, Louisville, effective February 1. Alton H. McEachern is pastor of that congregation.

EARL BRADY, a student at Cumberland College, Williamsburg, Kentucky, headed that school's delegation to the annual national Model United Nations in New York City February 15-18. The Cumberland students were among the 1,600 from schools throughout the nation who participated in mock sessions of the General Assembly and National Security Council of the U.N.

DANNY FLANAGAN, a student at Southern Seminary in Louisville, is the new pastor of Pleasant Hill Baptist Church in Gravel Switch. Flanagan has served as pastor of churches in Russell County and as associational missionary for churches in that county.

ENROLMENT FOR THE 1967-68 year at Southwestern Seminary, Fort Worth, Texas, is 1,926—an increase of 67 over last year and the largest annual registration figure since 1964-65.

SOUTHERN BAPTIST MISSIONARIES in Colombia, South America, have asked the SBC Foreign Mission Board to reinforce them and their national co-workers with 25 more missionary couples. This would more than double the present missionary staff.

TWO MEMBERS of First Baptist Church, Smithland, Kentucky, were recently awarded pins for nine years of continuous attendance at that church's Sunday School. They are Mrs. Alice Lucas, 82, who has taught Sunday School there for 35 years, and Jenny Martin, 11, who has not missed attending Sunday School since the age of two.

FIRST BAPTIST CHURCH of Monticello has called John Stanford, a senior at Georgetown College, as youth director.

DAVID SIMPSON, a member of the Springfield, Kentucky, Baptist Church, and a senior at Campbellsville College, has been called by that congregation as associate pastor and youth director.

GLENN BARKLEY MOORE, a graduate of Oneida Baptist Institute and the University of Kentucky, is featured in the January issue of *Ambassador Life*, published by the SBC Brotherhood Commission at Memphis, Tennessee. The article recounts Moore's experience as a Peace Corps volunteer in Gonbad, Iran.

THE TEXAS BAPTIST Education Commission has endorsed seminars on higher education on state Baptist campuses during April and May.

AN OIL PAINTING of R. Alton Reed, who has completed 15 years with the SBC Annuity Board at Dallas, Texas, was unveiled during the recent annual 50th anniversary meeting of that SBC agency. Reed has served as executive secretary of the Annuity Board for the past 13 years.

GENERAL WILLIAM C. WEST-MORELAND, commander of U. S. forces in Vietnam, has received 100,000 copies of *The Christian Life New Testament* which will be distributed to members of the armed forces throughout that country. The testament was compiled and edited by Porter Barrington of West Palm Beach, Florida, a retired Baptist evangelist. Numerous churches in the United States have cooperated to place the 100,000 copies in Vietnam.

L. QUENTIN PORCH, professor of history at Judson College, Martin, Alabama, is the author of a book about the 150 years of service of First Baptist Church, Tuscaloosa, Alabama. He is the son-in-law of Mrs. Sam R. Lewis of Louisville, a member of Crescent Hill Baptist Church.

IRA PROSSER, assistant to the pastor and director of music at Gardenside Baptist Church, Lexington, was honored recently with "Ira C. Prosser Sunday" at the church. A special testimonial dinner was held in his honor that afternoon. Prosser retired from the active ministry January 31.

BEAM INTERNATIONAL, monthly publication of the SBC Radio-TV Commission, Fort Worth, Texas, was discontinued with the issue of January, 1968. The SBC agency plans to promote its program with paid advertising space in the state papers—and other methods.

DAVID H. C. READ, pastor of Madison Avenue Presbyterian Church in New York City, delivered the annual Hester Lectures at Midwestern Baptist Seminary, Kansas City, Missouri, February 13-16.

THE MEN'S FELLOWSHIP BREAKFAST at Buechel Park Baptist Church, Louisville, on race relations Sunday was attended by 35 men from Green Street Baptist Church in the same city. The pastors of these congregations, Victor L. Priebe of Buechel Park and Jesse V. Bottoms of Green Street, participated in a pulpit exchange that day.

Two First-Class Universities: A Must for the SBC

by T. B. MASTON
RETIRED PROFESSOR OF ETHICS
SOUTHWESTERN SEMINARY

Southern Baptists in several states are in the midst of a restudy and re-evaluation of their educational institutions. One matter that should be considered is the advisability of Southern Baptists' having one or two first class universities, possibly one east and another west of the Mississippi River.

I have an increasing conviction that we should have such universities and that some way should be worked out to broaden the base of support and control of these universities. In other words, a particular state convention should not be expected to provide all of the support for such a university.

A first-class university must compare favorably in faculty and strength of courses with the best of state universities. This does not necessarily mean that they should provide all the specialized courses and schools found in the state universities.

It does mean that church Baptist universities should provide graduate work of the highest order leading to advanced degrees, including the doctor of philosophy. Such work should be offered only in departments that have the necessary strength in faculty members and in library and research resources. It is possible that Baptist universities should restrict their graduate programs to what is generally considered academic areas such as the humanities, sciences, and similar fields.

If Southern Baptists are to have first-class universities offering work leading to the highest degrees, they need to recognize that graduate work is much more expensive than undergraduate work. Also many of those taking graduate work will be from various states.

Because of the preceding, Southern Baptists in general should find some way to share in the support of such universities.

There are several ways that such support might be provided through the existing structures of Baptist life. For example, the Southern Baptist Convention and/or state conventions could provide funds directly to the universities to be used primarily or exclusively for their graduate programs. Or funds could be provided for fellowships and scholarships. These might be given to the universities to administer or given directly to graduate students.

Another step that might be taken would be for the state conventions where such universities are located to offer other state conventions the privilege of sharing in the control of the universities. This could be done by those conventions electing a certain number of trustees.

The preceding procedure was followed regarding Southwestern Baptist Theological Seminary in Fort Worth. It was

started by the Baptist General Convention of Texas. Later, trustees were elected from several states, and finally the school was accepted by the Southern Baptist Convention.

The support for Baptist universities could be further broadened by the state conventions having such institutions offering those institutions to the Southern Baptist Convention. If accepted by the latter, this would mean that trustees would be elected by the Southern Baptist Convention and denominational support would be provided through the Cooperative Program.

If Southern Baptists can and will cooperate in the building of one or two real universities, they should insist that their other educational institutions restrict themselves to a solid academic program on an undergraduate level. They should also insist that this be done in a distinctly Christian atmosphere.

Crisis Moments in Kentucky Baptist Hospital History:

The Beginning of a Hospital Ministry

by WALTER C. JACKSON

Baptists have not always wanted a hospital ministry, and Kentucky Baptists were no exception. From 1892 until 1905 Kentucky Baptists turned deaf ears to pleas by M. P. Hunt, a Louisville Baptist pastor, and others for a Kentucky Baptist Hospital. Finally, the General Association voted reluctantly in 1906 to establish a hospital. Trustees were elected and a corporate charter was filed in Frankfort, but the project failed.

It was not until 1916 that the Long Run Association, led by M. P. Hunt and President E. Y. Mullins of Southern Seminary, persuaded the General Association to begin definite plans and fund drives for a Kentucky Baptist hospital ministry.

The fund drive began in June, 1917, and that summer M. P. Hunt resigned his church to give full-time to the

project. He preached every Sunday, often at three services, and raised an average of \$1,500 per week in cash and pledges for the hospital. Many Baptists gave enthusiastically to the project, but problems continued to hamper the erection of a building.

Inflation progressively eroded the value of funds in hand. In January, 1923, with more than \$300,000 in assets, the hospital project was nearly abandoned. A total of \$550,000 was necessary to construct the building, and additional money was required for furnishings and medical equipment.

At that time, the Kentucky Baptist State Board of Missions organized under the request of hospital trustees to provide the lacking funds. At the special meeting, after much prayer and soul-searching, the executive committee of the State Board of Missions pledged to co-sign a note with the hospital trustees for \$250,000.

Hundreds of Baptists across Kentucky had made sacrificial contributions and the faith of the members of the State Board provided additional necessary funds. When the hospital opened its doors in October of 1924, it was deeply in debt. However, it was supported by the prayers and sacrifices of courageous Baptists. Indeed, this was a fitting way to launch a Kentucky Baptist hospital ministry.

Walter C. Jackson is chaplain at Kentucky Baptist Hospital, Louisville. This article, the first in a series of three, is based on a recent thesis which he completed for the Th.D. degree at Southern Seminary.

COVER PHOTO BY THE WESTERN RECORDER

WESTERN RECORDER		
<i>"Earnestly contend for the Faith which was once for all delivered to the saints"—Jude 3</i>		
KENTUCKY BAPTIST BUILDING • MIDDLETOWN, KENTUCKY 40243		
Vol. 142 February 22, 1968 No. 8		
C. R. DALEY, JR.	Editor	
G. A. PRICE, JR.	Business and Circulation Manager	
GEORGE W. KNIGHT	Assistant Editor	
MARION O. REED	Superintendent of Printing	
Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.		
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Is It Time To Release Our Schools?

The raging controversy over public funds for Baptist colleges is a serious threat to denominational unity. Several state conventions were shaken to their foundations last fall over this question. The latest battlefield was in Atlanta, where a special session of the Atlanta Baptist Association was called to decide whether the trustees of the new Baptist college in Atlanta would have associational endorsement to seek federal funds. The messengers overflowed the meeting place, engaged in heated exchanges, and split almost down the middle in narrowly approving the government fund way if the trustees choose it.

Several pastors threatened to withhold financial aid to the association if government funds were approved for the college; at least one pastor of a leading Atlanta church led his church out of the association in protest.

The Atlanta episode is significant since this association is one of the largest in the Southern Baptist Convention and has long been one of the great strongholds of Baptists in the world. An interesting sidelight is the fact that the Georgia Baptist Convention is on record against government loans and grants for its colleges. The Atlanta school is an associational project.

The outcome in Atlanta is further proof of a fact that has been apparent for some time. The matter of government funds for Baptist schools will not be settled in debate. There seems to be no solution to this problem which will suit many more than a slim majority wherever it is debated. This matter seems to be one exception to the rule that Baptists will talk themselves together if they talk long enough.

It is reasonable to expect that an even more bloody battle is ahead. This is the battle on government grants which is certain to come. Many who have come around to government loans reluctantly have vowed this is as far as they will go, but this is not far enough for most schools. The schools will surely go for government grants, and it won't be long.

If government help is necessary to maintain quality colleges in this state, are Baptists justified in denying their schools this source of support? Surely these schools must not die. They are far too valuable in their provision of quality education for today's youth. They deserve to live. They must live. If we won't support them adequately, do we have a right to deny them support from other sources?

Has the time arrived for Baptists to consider seriously a change in their approach to higher education?

Is it time to turn Baptist schools loose so far as Baptist ownership and control are concerned? Would release from denominational control not be advantageous both to the schools and to the denomination?

It would give the schools self-determination, which is desirable for many reasons. It would eliminate built-in problems. One of these problems is trustee control and accreditation. School policies must be left to trustees or they face the loss of accreditation. Baptists, however, will always feel they have the right to instruct trustees and expect them to follow instructions. A self-perpetuating board with continuity is much more ideal for the welfare of the college than our present plan. As independent schools, colleges would be free to use some non-Baptist trustees and some out-of-state Baptists, who would be assets as trustees.

Releasing the schools would also relieve them of much pressure from criticism by Baptists on such matters as doctrinal orthodoxy, dancing on the campus and other non-academic matters which are considered very important by many Baptists.

Not to be directly responsible for these colleges and their policies would also offer definite advantages to the denomination. One of these advantages is the relief from the extended and harmful controversy which is already showing signs of adverse effects upon our other united mission endeavors.

Another important benefit from letting schools become independent if they take government funds is the preservation of a basic Baptist principle which we have believed to be a part of God's revelation and for which Baptist patriots have died in our earlier history. No matter how much we try to explain it as no breach in church-state separation or how inconsistent we have been in taking other government benefits, there is no way to do God's work with coercively-collected tax funds without renouncing a basic Baptist historic conviction.

Releasing our schools would also allow us to redistribute our present expenditures in higher education. We could pay for services rendered and buy educational services from schools meeting our needs. Our educational funds might go further in buying educational services on a per-pupil basis than in allocation to institutions in which the proportion of Baptist youth may vary greatly. Possibly a greater proportion of our educational funds could follow Baptist students on non-Baptist campuses.

There are other alternatives to the release of our

Baptist colleges which are more desirable but which would appear extremely difficult if not impossible to accomplish. One of these would be to release all but one school in each state or even go to the idea of regional Baptist colleges for two or more states. This idea is advanced on page 3 of this issue by a veteran Baptist statesman. But Baptists have never displayed the ability to agree to give up one school for the sake of another.

It is extremely difficult for this writer to come to the place to be willing to give up our schools. And so this editorial is more designed to stimulate discussion than to recommend finally such a solution. A part of the reluctance of most of us to give up our schools is based on sentiment, to be sure; but part of

it is a concern for schools of our own orderings to train our youth. There are some who say our existence as Baptists depends upon keeping our schools. I doubt this. Others say our schools are and will remain an indispensable part of the Baptist witness in this world to our belief that all truth is in God. This is a more persuasive argument for holding on to them.

But if holding on to our schools means sacrificing a basic Baptist principle concerning the source of funds for doing the Lord's work, or if it means taking even more of every mission dollar to keep them open, or if it means controversy so sharp as to impair seriously our united mission effort—we had better let them go as denominational institutions while using and supporting them as independent schools.

BAPTIST FORUM



vation has more to do with the whole society than with the individual soul . . . Contemporary evangelism is moving away from winning souls one by one, to the evangelization of the structures of society." — *Christianity Today*, January 7, 1966.

"The General Board of the National Council of Churches has called the riots in U. S. cities a national emergency and has pledged a minimum of ten percent of the unrestricted, capital funds of the N.C.C. for "low return" investments in urban ghetto areas"—*American Baptist Crusader*, November, 1967.

Louisville, Ky. Mrs. R. J. May

Value of Human Life

Dear Editor:

The Kentucky General Assembly is considering two bills that are directly related to the value of human life. I refer to the proposal to liberalize the abortion laws and the proposal to abolish capital punishment.

Believing that God is the author of life and that an unborn child is in fact a child, we should not legalize the destruction of the unborn.

Realizing that the execution of a criminal is an act of revenge, that it presupposes infallibility for the court, and that it is an ineffective deterrent to crime, capital punishment is unworthy of society.

Men may have the right to take one life to defend another life, but aborting a child and executing an incarcerated criminal are hardly acts of self defense. Christians should be heard in Frankfort. Lexington, Ky. Bob W. Brown

Ecumenism Not Organic Union

Dear Editor:

I heartily agree with Ramsey Pollard, pastor of Bellevue Baptist Church, Memphis, Tennessee, when he says, "Organic union does not mean unity, and unity does not require organic union."

I would like to say "amen" to his declaration that one super-church is not the will of God.

After reading *The Coming Convergence of Communism and the Apostate Churches*, I would not even want to be united with the American Baptists. I

would like to quote two paragraphs from this book:

According to Dr. Morikawa, secretary of evangelism for the American Baptist Convention, "The redemption of the world is not dependent upon the souls we win for Jesus Christ. . . . There cannot be individual salvation. . . . Sal-



World Mission Conference Personalities

Representatives of three of the boards of the SBC discuss the forthcoming national conference on world missions, to be held at Atlanta during December of 1969. The meeting will be for young people of college and seminary ages interested in religious vocations. Pictured are (left to right) Glendon McCullough of the Home Missions Board; Lloyd Householder of the Sunday School Board; and Jesse C. Fletcher of the Foreign Mission Board.

Regional Church Music Festivals Begin February 23 in Kentucky

Baptist churches in Kentucky's southern region (Bowling Green area) will kick off the 1968 church music festivals throughout the state when they attend their festival events at First Baptist Church, Bowling Green, on February 23 and 24.

Eugene F. Quinn, secretary of the church music department of the Kentucky Baptist Convention, said these annual festivals have a three-fold purpose.

►To raise the standards of music in all the churches.

►To acquaint Baptist churches with the graded choir program.

►To inspire church musicians to greater appreciation and higher attainments in the church music ministry.

Choirs, soloists, pianists, organists, and conductors who participate in the festival events are judged on their performance by expert musicians and given tips on how to improve their musical talents. Listening to the other performers is an additional learning experience for the participants, Quinn said.



Jones

One of the several musical experts who will assist in evaluating choirs and individual performers is James R. Jones, a member of the music faculty at Western Kentucky University in Bowling Green. Jones is a former minister of music at First Baptist Church, Bowling Green.

He will participate in one session of the music festivals for Kentucky's central (Louisville area) region, March 29 at Broadway Baptist Church in that city. Other places and dates for the central region festivals are March 22 at First Baptist Church, Shepherdsville, and March 30 at Bethlehem Baptist Church in Louisville.

Churches in the six other regions of Kentucky will attend their music festivals at the following times and places, Quinn announced:

North Central—Georgetown College, April 5 and 6.

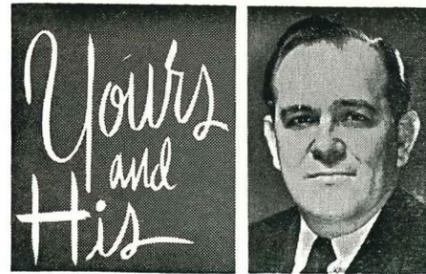
Northeastern—First Baptist Church, Paintsville, April 26 and 27.

South Central—Campbellsville Baptist Church, April 26 and 27.

Southeastern—Harlan Baptist Church, April 26 and 27.

Southwestern—First Baptist Church, Paducah, April 26 and 27.

Western—First Baptist Church, Henderson, March 29 and 30.



Missions Beyond Kentucky

Are Kentucky Baptists missionary beyond our state borders? Sometimes we hear criticisms that we do not do enough for "world missions" through the Cooperative Program and our special offerings—and we would like to receive more from the churches to increase our Southern Baptist Convention portion.

However, you will be thrilled with the report I just received from Porter Routh concerning our 1967 mission funds shared with the denomination:

From Cooperative Program \$1,127,914.32
Designated Offerings 653,411.74

Total to SBC Causes\$1,781,326.06

This year, if our churches increase their Cooperative Program gifts and special mission offerings, we will certainly come near to \$1,850,000 and in a very short time we will be giving \$2,000,000 annually to mission causes beyond Kentucky.

May God be glorified and our churches encouraged by this substantial and growing participation in Southern Baptist world missions. How much will your church increase?

Stewardship Conference Soon

The Annual Stewardship-Foundation Conference is slated for March 25-27 at Cedarmore. Why not send your pastor, stewardship committee, WMU president and Brotherhood president to this inspiring and informing meeting? The latest methods of church finance, testimonies from small and large church leaders on stewardship victories, outstanding out-of-state experts in stewardship in the church, and stewardship of estate will be here.

Inter-Agency Emphasis

As a part of the Conference, Tuesday evening and Wednesday morning, March 26-27, an emphasis of stewardship relating to the institutions and agencies of the Convention will attract trustees and board members from our colleges and schools, children's homes, hospitals, Foundation and others.

The need for stewardship of estate, development programs for our institutions, and the importance of will-making will be shared. Why not come?

Harold G. Sanders

WESTERN RECORDER

"Good News," Christian Musical, Catches on with Youth

by PATSEY WINFREY

The young generation, brought up at a pace several times faster than that of the generation before them, has become addicted to a new beat, and it is having an effect on Southern Baptist music.

Baptist youth workers, trying to understand this generation born after World War II and brought up on television and loud noises, have come up with a collection of folk music that presents the challenges of Christian living in their idiom.

Called "Good News," this 55-minute folk musical is being described by some Baptist youth workers as "one of the hottest things Southern Baptists have produced." It may very well mark the wave of the future in Baptist youth music.

"Good News" is not just an unrelated collection of folk songs with a religious message. Rather, it is a musical dialogue between a skeptical young man and a group of Christian youth.

The skeptic ridicules Christianity by saying it is only for Sunday. The singing group uses folk songs to answer his skeptical questions. With the beat of drums, bass strings and guitars, they tell how much Christ means to them and how very real He is in their lives.

Not intended primarily for church services, the musical is a vehicle which youth may use to give their Christian testimony outside the typical church setting. Some of the more effective places are shopping centers, parks, television, summer assemblies or camps, conventions, etc.

This new sound in Christian music was first echoed at Glorieta Baptist Assembly in New Mexico last summer when about 100 staff members presented the premiere performance.

Actually, it all started on a November afternoon in 1966 when Bob Oldenburg, social consultant in the church recreation department of the Southern Baptist



"GOOD NEWS" PRESENTATION—400 young people in Santa Fe, New Mexico, tell what Christ means to them by performing the Christian folk musical, "Good News."

Sunday School Board, met with three university students to discuss creating, composing and compiling a folk musical with a Christian theme. Their desire was to express the joy of abundant living by serving Christ.

At a Recreation Lab in Austin, Texas, Oldenburg presented his idea, along with several folk song arrangements to youth and recreation directors. The directors seemed quite impressed with the idea and arrangements. By June 1, 1967, Oldenburg had compiled 20 folk songs which he called "Good News." He took the arrangements to Glorieta Baptist Assembly to try them out on the 100 young people on the staff.

Since its debut at Glorieta by staffers,

"Good News" has been performed in almost every state in the United States by young people from various churches.

Music director for First Baptist Church, Thomasville, Georgia, Billy Ray Hearn, has led his youth choir on many engagements throughout Georgia. Many of the youth in this choir were part of a group that performed at Ridgecrest and Asheville this past summer. This choir made a singing tour throughout Florida and appeared on local television during the Christmas holidays.

Hearn and his group, along with some of the Glorieta staffers, will tour Europe this summer for five weeks singing the "Good News." While in Berne, Switzerland, they will sing for the Baptist Youth World Congress.

Jim Stanton, minister of music, First Baptist Church, Greensboro, Alabama, and Don Blaylock, minister of music, Buechel Park Baptist Church, Louisville, directed 400 young people from Glorieta at Santa Fe, New Mexico, last summer. The group included staffers and youth attending church recreation week. This was the first group to perform outside the assembly and was the largest group organized.

Many people are asking if folk music has a place in SBC life. One youth responded to this question, saying: "Yes, it has a place if young people have a place."

New folk songs are being written now which are similar to "Good News" for church youth groups. (BP)

Prayer Breakfast Held in Washington, D. C.

The nation's top government leaders paid tribute to the meaning of prayer and faith in God for their lives at the annual Presidential Prayer Breakfast meeting in Washington at the Shoreham Hotel.

President Johnson spoke. Vice President Humphrey read from the New Testament. Sen. Joseph Tydings (D., Md.) read from the Old Testament. The army chief of staff brought the message.

Prayers were offered by Secretary Robert C. Weaver of the Department of Housing and Urban Development, John A. Volpe, governor of Massachusetts and Price Daniel, director of the Offices of Emergency Planning.

"Your President prays," Johnson stressed in his short message to some 1,200 men representing national and state leaders in government business and the professions, the judiciary and many persons from the diplomatic corps.

The President did not mention the war in Vietnam nor the recent Pueblo incident involving North Korea. He did speak of the time of winter as "a time of despair." Through it all, Johnson said,

God gives "a saving faith."

"We cannot know what tomorrow will bring," the President continued. "We can know that to meet its challenges and to withstand its assaults, America never stands taller than when her people go to their knees." (BP)

Turner Ridge, Falmouth, Begins Radio Broadcast

Turner Ridge Baptist Church, Falmouth, Kentucky, will begin a radio program called "The Pastor's Study" during the first week in March.

Pastor Tim Herring said the program would be heard weekly over radio station WAKW in Cincinnati. Other stations in Bartow, Florida; Puerto Rico and Indiana are expected to begin the program in April, May and June; and the radio ministry will be expanded even further as funds are available.

Herring said he had received technical advice and assistance from the SBC Radio-TV Commission, Fort Worth, Texas, in launching the new ministry of the Turner Ridge church.

For Last Quarter of 1967 —

Gethsemane, Danville, Tops in Study Awards

Gethsemane Baptist Church, near Danville, heads the list of Kentucky Baptist churches receiving the most awards in study courses conducted in the state during the last three months of 1967. Members of Gethsemane earned 171 awards during that period.

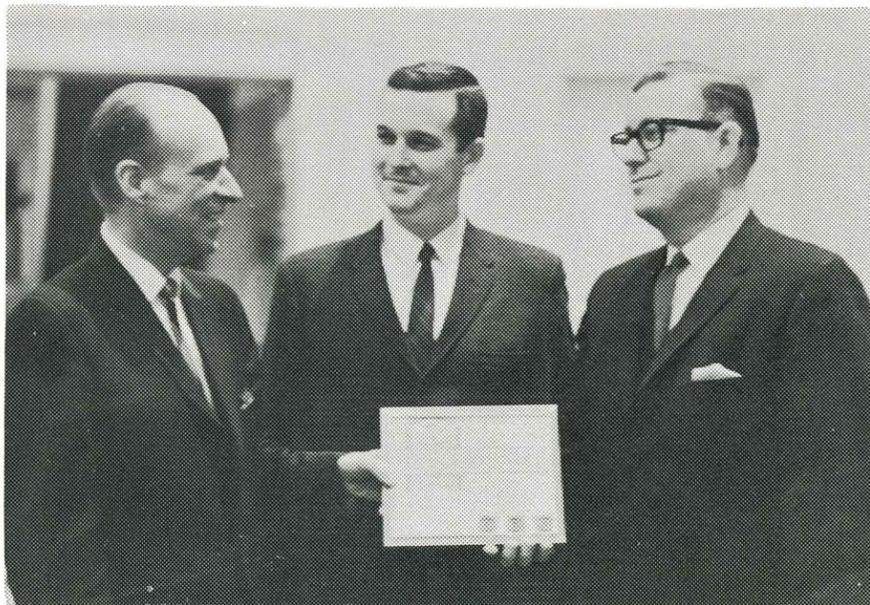
Eldon Bocne, associate in the Training Union department of the Kentucky Baptist Convention, said the 25 churches earning the most study course awards during these three months earned a grand total of almost 2,000 training certificates. This represents awards earned in all 21 categories of the Train-

ing Union's study course program.

Following are the top 25 churches receiving awards during this period. They are listed in the order in which they placed:

Gethsemane, Danville; Stithton, Radcliff; New Salem, Bardstown; Beth Haven, Louisville; Campbellsville; Corinth, near Irvine; Buechel Park, Louisville; Hebron, Covington; First, Hopkinsville; First, Madisonville; Corinth, near Hardinsburg; Bruners Chapel, Harrodsburg; Central City; Central, Williamsburg; Grace, Lexington; Lowell Avenue, Campbellsville; Walnut Street, Louisville.

Trinity, Paducah; First, Bowling Green; Oaklawn, Paducah; Parksville, near Danville; Green Acres, Louisville; Ralph Avenue, Louisville; Twelfth Street, Paducah; and Utica, Owensboro.



Music Award for Carlisle Avenue

Eugene F. Quinn (left), secretary of the church music department of the Kentucky Baptist Convention, presents an award for distinguished achievement in church music to Carlisle Avenue Baptist Church, Louisville. Receiving the award on behalf of the church are Tony Whitfield (center), minister of music, and Pastor James Abernathy. Carlisle Avenue is the first Baptist church in Kentucky to receive the highest rating in the new achievement guide for church music. Its music program includes 13 choral groups with a combined enrolment of 343.

New WMU Plan Emphasizes Flexibility

A "simple and flexible" plan of organization has been mapped for Southern Baptist churches and associational Woman's Missionary Unions beginning in October of 1968.

Mrs. R. L. Mathis, promotion division director for the Woman's Missionary Union (WMU), described the new organizational framework as "the largest single overhaul in Woman's Missionary Union history."

"The simple and flexible organization directs more energy into support of the Southern Baptist missionary enterprise. It allows a church to tailor a WMU organization to fit its own size, problems, interests, and missions challenges," she explained.

General WMU organization can be as simple as one general officer—to be called the WMU director—working with the pastor. The WMU organization expands as necessary to include more general officers and age-level units and leaders.

"In no case will a church be encouraged to elect more WMU officers than absolutely necessary," Mrs. Mathis said. "Officers in age-level organizations, especially Woman's Missionary Society, are held to a minimum," she said, "in order to free women to do the work WMU exists to perform."

Mrs. Mathis pointed to an innovation

in organization for women as an example of redirecting WMU energies according to interest and need. Woman's Missionary Society members will form groups according to their interests, rather than being assigned to circles.

Three basic types of groups suggested are for mission action, mission study, and mission prayer. Mission study groups can concentrate on one of four suggested areas or types of study.

Mission action groups will specialize in ministry in one area of need. WMU will offer guidance materials in eight areas of mission action by October, but groups are encouraged to select ministries according to local needs. (BP)



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Baptist Editor Criticizes Closed "Ecumenical" Meets

A Baptist editor at Washington, D. C., has called on Southern Baptists to get out of the discussions on evangelical ecumenism unless the meetings are opened to the press.

James O. Duncan, editor of the *Capital Baptist*, publication of the District of Columbia Baptist Convention, complained that the discussions which were attended by "Baptist leaders" have been closed meetings.

Although the meetings have been closed to the news media, Duncan points out, they were followed by news releases.

"These news releases all seem to point to an attempt to put the 'evangelical' groups together for some big crusade out in the future," the editorial said.

"We, like most Baptists, don't like closed meetings. We think the meetings ought to be open or that Baptists ought to get out."

Then Duncan warned, "If some Baptist leaders think they have a difficult time now getting churches to follow a program, wait until they come out with one that was devised in secrecy and in which local people had no part."

The two meetings to which the Duncan editorial refers were held at a motel at the Virginia end of Key Bridge in Washington, D. C. Although not officially sponsored by *Christianity Today*, the meetings were called by Carl F. H. Henry, the retiring editor.

Prominent Southern Baptist leaders were present for the discussions. Baptist Press carried reports of the meetings on October 4, 1967 and December 6, 1967. The next meeting is scheduled for March 9-10, 1968.

Sawyer Honored for 15 Years at Beechwood Church

The members of Beechwood Baptist Church, Louisville, honored their pastor, James B. Sawyer, for his 15 years as leader of that congregation during special services February 4.

Beechwood was started in February of 1953 as a mission of Louisville's Crescent Hill Baptist Church. Sawyer has served the church since its beginning as a mission.

During his ministry there, a total of 2,072 persons have united with the church; total value of church property now is approximately \$500,000.

During the anniversary celebration service, letters of congratulations to Sawyer were read from the president of Southern Seminary, the Louisville Kiwanis Club, Long Run Association, the Kentucky Baptist Convention, St. Matthews Inter-faith Association, Dr. and Mrs. W. C. Boone and Dr. and Mrs. Estil Jones.

Sanctuary Dedication Set February 25 for Lee's Lane

The new \$220,000 sanctuary of Lee's Lane Baptist Church, Louisville, will be dedicated this Sunday, February 25, during special 3:00 p.m. services at the church.

Bringing greetings and congratulations to the church on this occasion will be Harold G. Sanders, executive secretary of the Kentucky Baptist Convention; Eugene F. Quinn, church music secretary for Kentucky Baptists; G. Allen West, superintendent of missions for Long Run Association; and Hugh Peterson, academic dean at Southern Seminary in Louisville.

W. Milton Lowery is pastor of the Lee's Lane congregation.

Norman W. Cox, SBC Historical Leader, Dies Feb. 9 in Mobile

Norman W. Cox, executive secretary of the Southern Baptist Historical Commission in Nashville from 1951-59, died at Mobile, Alabama, February 9 after a long illness. He was 79.

Cox was a noted historian of the Southern Baptist Convention who served as managing editor of *The Encyclopedia of Southern Baptists*, published in 1958.

He had lived in Mobile since retiring in 1959 as head of the SBC Historical Commission. He was pastor of the First Baptist Church of Mobile from 1931 to 1932.

Funeral services were held February

12 at Springhill Avenue Baptist Church, Mobile. Officiating were the pastor, Norman W. Clapp; Herbert Gabhart, president of Belmont College in Nashville; and Othell Hand, pastor of First Baptist Church, Columbus, Georgia.

Cox had suffered from a lung ailment for about two years and had been ill for the last six months. At times he was forced to carry a portable oxygen tank with him.

A native of Georgia, he had been pastor of churches in Mississippi, Georgia, Virginia and West Virginia, and had served as a member of the Executive Committee of the Southern Baptist Convention, and the executive committees of the Mississippi, Alabama, and Georgia state conventions. (BP)

Kentucky Baptist

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Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

10 YEARS AGO February 27, 1958

James C. Austin, pastor of Eastwood Baptist Church, Tulsa, Oklahoma, was named assistant to the president of Southern Seminary at Louisville. Austin had served formerly as a Baptist pastor at English, Kentucky.

C. Oscar Johnson retired to California after a 27-year pastorate at Third Baptist Church, St. Louis. He was a past president of the Southern Baptist Convention.

25 YEARS AGO February 25, 1942

Baptist layman V. V. Cooke of Louisville, a deacon at Walnut Street Baptist Church, was elected president of the board of directors of the old Louisville Baptist Orphans' Home. He succeeded John S. Long of Louisville, who rotated off the board.

Courts Redford, president of Southwest Baptist College, Bolivar, Missouri, was named assistant to the executive secretary of the Home Mission Board, Atlanta.

Duke K. McCall, pastor of Broadway

Baptist Church, Louisville, was elected president of Baptist Bible Institute, a Southern Baptist school in New Orleans. At that time the school (now New Orleans Baptist Seminary) was a combination theological seminary, Bible school and training school for women.

50 YEARS AGO February 18, 1918

M. P. Hunt reported a good response in Kentucky Baptist churches to his attempts to raise funds for a Baptist hospital in the state. He secured offerings and pledges of \$1,000 from Princeton Baptist Church; \$120 from a church in Sullivan; \$700 from Shelbyville Baptist Church; and \$530 from the Baptist congregation at LaGrange, Kentucky.

(See article by Walter C. Jackson on page 3 of this issue for further information on the beginning of a Baptist hospital ministry in Kentucky.)

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School Lunch Program for Day-care Centers is Proposed

by BETH HAYWORTH

Preschool children enrolled in private, non-profit day care institutions may soon be included in the nation's school lunch program if Congress approves legislation now being considered.

A bill is being pushed in both houses of Congress to amend the National School Lunch Act to provide food assistance for day care centers, settlement houses, recreation centers and "other" similar institutions which provide day care for children.

The legislation would expand the program to provide year-round care for children participating in group activities outside the home. This would include summer activities such as day camps and youth centers.

Help would be directed primarily to those activities serving children from low income families. But, where a program is in operation all children would participate.

Private schools and live-in camps, homes and other children's institutions are already included in the school lunch and special milk programs.

The House Education Subcommittee has concluded hearings on the bill introduced by Rep. Charles A. Vanik (D., Ohio).

The companion bill in the Senate is sponsored by Sen. Joseph M. Montoya (D., N. M.). The Senate Agriculture Committee has not yet scheduled hearings. A member of Sen. Montoya's staff said there was "excellent support" for the bill in the Senate.

A spokesman for the Department of

Agriculture testified at the House hearing that the proposed bill "would enable us to fill the final gap" in improving nutrition among children in group situations away from home.

He praised the present hot lunch and breakfast programs but regretted that children cannot be reached during the summer months unless they are enrolled in summer school and the school keeps the cafeteria operating. He called this "only a nine-month effort to meet a 12-month need."

Under the present programs, he said children from many families have to wait until they are old enough to go to school for good nutrition because "we

still cannot reach children in private, non-profit preschool program."

The agriculture specialist, Rodney Leonard, estimated that there are 5,500,000 children under six, and 9,000,000 more under 17, in families too poor to feed them adequately. More than 1,500,000 pre-schoolers are not getting the nourishing food they need for strong and healthy bodies, he said.

The administration's goal for child nutrition is quite simple, Leonard told the committee. It is "to provide every child, regardless of the family's income, with access to a complete meal during the day when he or she is away from home." (BP)

Retiring Virginia Editor Recalls SBC Changes Across 30 Years

Reuben E. Alley, editor of *The Religious Herald* of Virginia, said at a dinner in honor of his 30th anniversary as editor that he came to a denomination 30 years ago that is gone today.

The dinner was given at Northminster Baptist Church at Richmond in recognition of Alley's 30 years as editor of the state Baptist paper for Virginia. The dinner was sponsored by the trustees of the Religious Herald Publishing Association.

At the dinner, Alley said that in the past 30 years, Baptists have come from a simple to a complex organizational structure.

"Complacency," he said, "has grown until we have a dearth of interest." It is only on rare occasions that people take time or effort today to express an opinion about anything of importance, he observed.

"As an editor," Alley added, "there sometimes comes a feeling of absolute futility." He observed that at times it seems impossible to say anything which will cause people to listen. The editor studies, writes, re-writes, studies and rewrites; then the finished product goes into the paper "which becomes a dark hole."

Alley has been editor of the Virginia paper longer than any other editor currently serving one of the other 28 Baptist state papers. He said his major goal through these 30 years has been the pursuit of truth.

During its 140 years, the paper has had only five editors. Virginia Baptists purchased the paper September of 1937. A charter was obtained with 10 stockholders who elected Alley as editor. The charter provided for the nomination of trustees by the Baptist General Association of Virginia. (BP)

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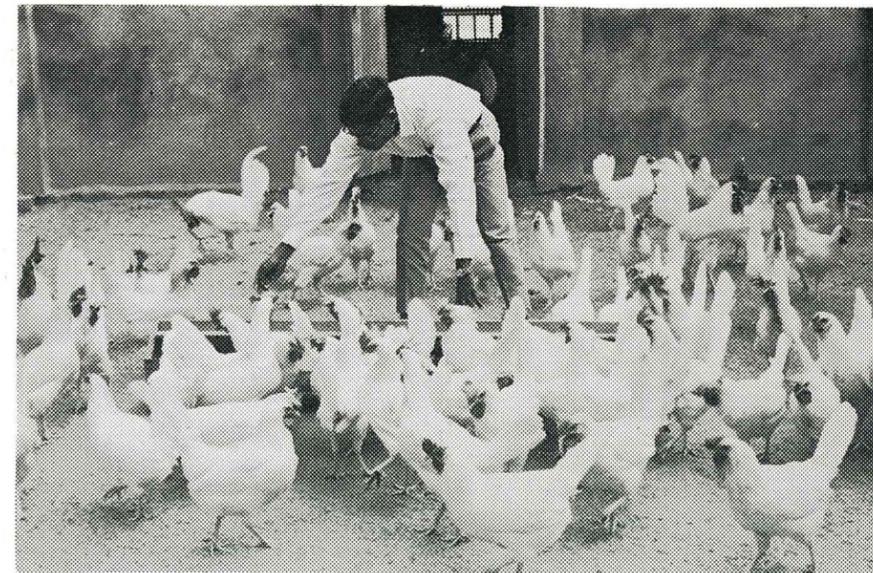
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EAST PAKISTANI YOUTH James Kashem feeds the flock of chickens owned by the Mission Industrial School in Faridpur, East Pakistan. Projects such as this enable youth of that country to attend the school and learn useful technical skills.

Pakistani Youth Learn Technical Skills While Paying Their Own Way

The plight of a Pakistani youth who was cut off from his family when he became a Christian helped inspire a work scholarship plan which is enabling him and other young men to attend the Mission Industrial School in their country and prepare for a more productive life.

James Kashem professed his faith in Christ in 1965. Immediately he began attending services at Faridpur Baptist Church in Faridpur, East Pakistan, and was baptized six months later.

Kashem wanted to enroll in the Mission Industrial School, Baptist trade school for young men. However, he was unable to pay school fees and buy food and clothing because he was cut off by his family when he became a Christian. This caused the school committee to develop the work scholarship plan.

Six acres of land around the shop area was divided into garden plots and assigned to needy students. A poultry

project was started in 1966 when the school's superintendent, Missionary Carl F. Ryther, and his family brought eggs from Honolulu while returning from furlough. Recently two cows have been added.

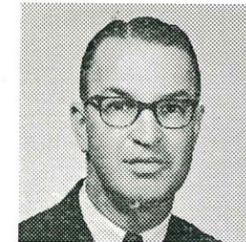
The agricultural projects have made it possible for Kashem and others to receive the technical training in motor mechanics, machine operation, welding and blacksmithing which the Mission Industrial School offers. First-year students earn money through agriculture, and second and third-year students earn by repairing motors for local people.

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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for March 3, 1968)

INTERNATIONAL SERIES

THE LORD OF LIFE AND DEATH

John 11-20-27, 37-44

Four days after the death and burial of Lazarus, Christ arrived at Bethany. As soon as the word reached Martha that Christ was approaching her home she went out to meet him. Her statement, "Lord, if thou hadst been here, my brother had not died," indicated that she had sufficient faith to believe that, if He had arrived before the death of Lazarus, her brother would not have died. But there her faith stopped. She did not see in Christ the same sovereignty over death which He held over disease.

Christ gave Martha's faith another test by declaring, "Thy brother shall rise again." Instead of interpreting His statement to mean that Lazarus was going to rise immediately, Martha thought that He meant Lazarus would rise on the resurrection day. She and Mary believed in the resurrection at the last day, but they did not know that He had the power to raise the dead then and there.

Christ proceeded to give one of the astounding revelations concerning Himself saying: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live," meaning that those who believed in Him would again be brought to life. These matchless words have brought untold comfort and assurance to countless sorrowing hearts.

Just as soon as Martha received comfort from Christ, she rushed back into the house and called Mary and said: "The Master is come, and calleth for thee." Mary "arose quickly, and came unto him," trusting Him more fully and loving Him more devotedly. Mary's sorrow was deep and poignant, but her grief was mingled with hope. Lazarus had died, but, with her Lord present, Mary believed that anything could happen.

Christ promptly inquired as to where they had laid Lazarus. Observing Mary weeping, Christ's great heart of tenderness, understanding, sympathy and compassion was so touched that He wept also, even though He knew that before long He would change her sorrow into joy. How marvelously this reveals to

us the tender concern and compassion with which Christ now intercedes for us!

Christ, the sorrowing relatives and some friends proceeded to the tomb where Lazarus was buried. Taking charge of the situation, He at once requested the friends to remove the stone from the entrance to the tomb. Wondering if this request should be granted, Martha remonstrated with Him, reminding the Lord that Lazarus had been dead four days, and that, by this time, the body would be decomposing; therefore, to remove the stone would be to pollute the very air.

In spite of Martha's sensitive protest the men removed the stone. There lay the body of Lazarus in full and open view. Those who stood by and witnessed the scene must have had strange feelings.

Christ lifted His voice in thanksgiving to God, expressing appreciation to Him for answering His prayers, saying:

"Father, I thank thee that thou hast heard me." What a marvelous example for us! How rarely do we come back to God and thank Him for hearing and answering our prayers! After thanking God for answered prayer, Christ cried with a loud voice: "Lazarus, come forth." Christ elevated His voice because He wanted all who were present to hear, in order that they might observe Lazarus responding simultaneously with His call.

When Christ restored Lazarus to his natural life, he came forth from the tomb still bound in the garments of the grave. Our Lord commanded them to "loose him, and let him go," and they obeyed. This was something that human hands could not do by themselves. What people can do for themselves Christ will not do for them, but what they cannot do for themselves He will do for them.

This mighty miracle of the raising of Lazarus from the dead was a splendid demonstration of Christ's power to give life to souls that are dead in trespasses and sins. To refuse the life which Christ offers to us in this life makes life with Him after death an utter impossibility.

LIFE AND WORK SERIES

THE NEW AND BETTER SACRIFICE

Hebrews 9:11-14, 24-28

Access to God is ever a need of man, but entrance into His presence requires that man's sin be atoned for and his uncleanness be cleansed; and these are

things which man cannot do for himself. Bearing the marks of imperfection, the forms of worship practiced by the Jews were inadequate when it came to bringing men into true and close fellowship with God. Their animal sacrifices could effect a ceremonial cleansing only. They could not remove the actual pollution. Wherein these ancient rites fell short, new and better provisions were made available by and through Christ, Who was the real substance of the previous shadows.

The sacrifice for sin which Christ offered was not that of "the blood of goats and calves," but that of His own life's blood; therefore, it surpassed by far the sacrifice which was offered by the Jews. Whereas the sacrifice of the animals accomplished a ceremonial cleansing only, the voluntary sacrifice of Christ on the cross made available to believers in Him cleansing from all of the sins which defile the soul. His death for us on the cross made available to us salvation from the penalty, the pollution, the power, and the presence of sin.

It guaranteed an unending fellowship with God.

Just as the purchase price had to be paid to free a man from slavery, so the purchase price had to be paid to liberate men from sin. The sacrifice of Christ opened for us the way to God, brought us into the presence of God, cleansed us from all sins which defile the soul, cleansed our consciences, gave us the privilege of rendering acceptable service to God, and empowered us for such services throughout our Christian lives as delight the heart of God. This sacrifice is far greater and more effective than any other that has ever been made. Christ not only brought us into right relationship with God, but He also enables us to live a godly life and bring glory to Him.

There were two essential features in the ancient ritual of the great Day of Atonement—the offering of sacrifices and the entrance of the high priest into the Holy of Holies, there to appear before God in behalf of the people. Both of these features found their complete fulfillment in the atoning work of Christ. However, Christ did not enter into any earthly sanctuary or man-made holy place, but He entered the presence of God in heaven to open the way for

us and there to intercede for us. How grateful we should be that He appears as our Mediator and Intercessor, making possible our access to and fellowship with God.

Year after year the ritual of the Day of Atonement had to be repeated. Time and again the sins of the people blocked their access to the presence of God, and they had to be atoned for, according to the requirements of the law. In contrast with the sacrifice of the high priest, which was offered annually, Christ made a sacrifice which will never need any repetition.

Whereas the life of the animals that were sacrificed was taken from them, Christ voluntarily and willingly laid down His life. The sacrificing of the animals was the product of the law, but the sacrifice which Christ Jesus made was entirely the product of love. Moreover, the sacrifice of Christ was eternally efficacious. It secured for us a redemption that is eternal.

Christ made a complete atonement for the sins of His people. He paid the penalty for sin, expiated its guilt, and overcame its dominion. Through His personal sacrifice Christ expunged sin from God's presence and remembrance

and removed it from His children. Because of this, God's children should serve Him faithfully. They should witness for Him with their lips and with their lives. With their lives they should substantiate the testimony of their lips. Those who live for God consistently will influence others for good.

While we live here we prepare for the hereafter. To each of us death is coming: "For it is appointed unto men once to die." Short as it may be, this life is long enough for us to become what God wants us to be, and to do what He wants us to do. Death does not end it all, although many wish it would. After death is the judgment. At the judgment men will have to render an account for what they have thought, desired, said and done.

In the light of the promise of the return of Christ, let us strive diligently to be clean vessels into which He can pour His fulness, channels through which He can reveal His glory, and instruments with which He can accomplish His purposes.

Kentuckians Named by New Atlanta College

The Trustees of Atlanta Baptist College have elected two key administrative leaders, both of them currently serving at Morehead State University, Morehead, Kentucky.

Kenneth E. Dawson will become vice president for academic affairs, in charge of recruiting a faculty for the proposed school. He is now dean of the School of Education at Morehead State University.

Marvin M. Cole will be director of student affairs, with major responsibilities for student recruitment at Atlanta Baptist College. He is dean of institutional operations at Morehead.

The college has not yet selected a president. Its only staff member until the two Morehead men were elected had been Dick H. Hall, Jr., pastor-

emeritus at First Baptist Church, Decatur, Georgia.

Hall, however, resigned as vice-president for development on January 17 in protest of the vote of the Atlanta Baptist Association to approve federal funds for the school. Hall has since been elected southern regional director of Americans United for Separation of Church and State, with offices in Decatur, Georgia, a suburb of Atlanta.

The college hopes to open for classes in September with about 500 students. Four buildings have been completed at the 562-acre campus with freeway access. (BP)

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Brotherhood

Why Do Laymen Wear Two Suits?

(This is the last of three installments of an article written by George M. Ingram, who is an active Baptist layman from the Scott Boulevard Baptist Church in Decatur, Georgia, where Dick Baker is the pastor; it appeared in the January BAPTIST PROGRAM.)

The layman wears two suits because in too many instances he has not found an inner joy and peace that shines through his every word and action.

When he meets others at the office or shop, he does not have the radiant personality that immediately identifies him as one who is a Christian. Christian joy is almost a lost characteristic of the present day church member.

On a panel program recently, I was surprised to hear someone ask the contestant if he were a minister, because he gave them the impression that he was one with a happy, contented outlook toward life. I found myself wondering if anyone could look at me and see the same evidence of inner joy.

As a nation we have more reason to be grateful than any of the people of the earth, and as children of God we have infinitely more reason to sing praises to our Lord. So we ought to do it! Then people would recognize us as Christians, even though we be dressed in the plainest of apparel.

Finally, the layman wears two suits and does not let himself become deeply involved in Christian action because he does not allow himself to really believe that people can be eternally lost without Christ.

We get Christianity all mixed up with morality and good citizenship; so we begin to feel that a person who is honest,

upright, and reliable cannot be too bad in the sight of God.

This compromise of the clear teachings of the Bible is one of the prime reasons why the witness of the average layman is hesitant, weak, and spasmodic. The Greek word which is translated "witness" in the Bible is the same root word from which the word "martyr" comes.

The early Christians were ready to become martyrs for their faith, if it took that. They were first of all witnesses, before anything else, and this accounts for the extraordinary growth of Christianity in the first century.

The Bible is still our only guide to the reconciliation of man to his God. The hope of our evangelistic outreach lies in our leading an army of millions of laymen to rediscover the fact Christ alone can lift a lost man out of the depths of despair and give him a new life which is abundant, complete, and happy beyond all others.

May the layman answer the challenge of the hour and present to the world a living, constant faith that is steadfast, unmovable, and all-sufficient to meet the tests of time and circumstance, and the powers of Satan.

Church Library Workshops Scheduled During March

Church librarians in Kentucky and persons interested in starting libraries in their churches have an opportunity to improve their skills during March at church library conferences to be held throughout the state.

Sponsored by the Sunday School department of the Kentucky Baptist Convention, the conferences will be held at Forest Park Baptist Church, Bowling Green, March 25 and 26; Rosemont Baptist Church, Lexington, March 25 and 26; Farmdale Church, Louisville, March 28 and 29; and at Fairview church, Ashland, on March 28 and 29.

Clarence Penn, associate in the state Sunday School department, said sessions would begin at all four locations at 9:00 a.m., 1:30 p.m. and 7:00 p.m. both days.

Faculty for the conferences includes Penn; John Hack, president of the Kentucky Baptist Library Association; staff members of the church library department of the Sunday School Board at Nashville; and other church library personnel in Kentucky.

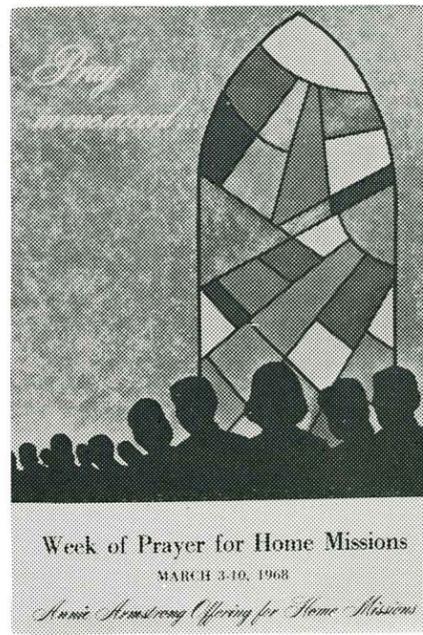
1968 Home Missions Offering To Support SBC "Project 500"

The goal for the 1968 Annie Armstrong Offering for home missions has been set at \$5,500,000, according to Miss Alma Hunt, executive secretary of the Woman's Missionary Union of the Southern Baptist Convention.

The last \$1,000,000 of this goal—if it is reached—has been earmarked for "Project 500," the Home Mission Board's attempt to establish 500 new SBC churches in strategic locations in pioneer territory during 1968 and 1969.

"This \$5,500,000 goal is a million dollar increase over last year's goal," noted Miss Hunt. "To reach it will require Southern Baptists to stretch into new patterns of giving for home missions. The entire goal must be reached if Project 500 is to receive the million dollars it needs."

Giving will be in connection with the Week of Prayer for Home Missions March 3-10 throughout the Southern Baptist Convention. Theme for the week is "Pray in One Accord," based on Acts 1:14 and II Chronicles 7:14.



24 Missionaries to Vietnam Continue Their Ministry

The 24 Southern Baptist missionaries and their families currently in South Vietnam remain at their posts in four cities, Baker J. Cauthen, executive secretary, reported to the Foreign Mission Board during its February 8 meeting in Richmond, Virginia.

"We have assured all the missionaries that they have the unlimited backing of the Board in taking whatever steps are necessary to meet this crisis," he said. "We pray not only that they may be protected, but that they may be effective witnesses for the Lord."

"Missionary service throughout the world must be carried on amid recurring crises. In such circumstances we rely on the Lord's promise, 'Lo, I am with you always.'"

The Board extended sympathy and assurance of prayer to the Christian and Missionary Alliance following the tragic death of six of its workers who were related to a leprosarium in the mountain tribes area of Vietnam.

The Board has received a number of communications from its Vietnam missionaries, located in Saigon, Dalat, Da-nang, and Nhatrang. The latest news came to Dr. Cauthen on Thursday night following the Board meeting. A Rich-

monder who had talked by ham radio with friends in Vietnam reported that all Southern Baptist missionaries and children are all right and apparently out of immediate danger.

Winston Crawley, secretary for the Orient, is scheduled to visit Vietnam briefly around the first of March. Saying that he does not feel competent to make any predictions about possible military or political developments in Vietnam in the wake of recent events, he did offer this conjecture: "I am afraid that here in the United States it will be harder to maintain the 'middle-of-the-road' policy of patient perseverance as the more extreme 'hawk' and 'dove' positions will likely gain at the expense of the moderate position."

"The attacks seem to have been designed primarily as acts of terrorism for their psychological value."

I am sure Southern Baptists will remember in prayer the missionaries and the Vietnamese Christians, as well as the other suffering people of Vietnam."

Cauthen announced that the Board's income for 1967 totaled \$30,374,736. This is an increase of 6.21 percent over the 1966 income, according to Everett L. Deane, treasurer.

The Board employed Miss Joyce Riddle, of Black Mountain, North Carolina, a nurse, under the special project category of personnel. She will work in the Baptist Hospital in Gaza, which has experienced a crucial shortage of nurses as a result of the recent Middle East war. She is the sixth missionary nurse assigned to Gaza in the past two months.

In nine countries of Europe and the Middle East where Southern Baptist missionaries are stationed, the number of baptisms in 1967 was greater than in the preceding year, reported John D. Hughey, secretary for Europe and the Middle East. He said there is "new concern for evangelism and willingness to try new methods" on the part of European Baptists.

Summarizing major mission events of 1967, Hughey said that although new laws on religious liberty in Spain leave much to be desired, a large measure of freedom is enjoyed in practice.

When the Spanish Baptist Union met in September, for the first time in history reporters were present, the program was announced over radio three times a day, and the governor of the province where the meeting was held sent a message of good will.



The Million Dollar Story

This is more than a slogan. It is the story of a present-day effort to encounter some of Southern Baptists' toughest problems.

For two years, the Home Mission Board, along with other Convention agencies, has been creating a pilot-project emphasis on evangelism and missions, Project 500—the strategic location of 500 new churches and church-type missions in pioneer mission areas during 1968 and 1969.

Coupled with an awareness of change, each of these locations affords opportunities to witness to an urban, secular world and to establish effective churches for a mobile, shifting population.

This effort, which may cost more than \$25 million eventually, is aimed particularly at

underchurching areas in capitals, port cities, transportation and business hubs, and educational centers—locations from which a Southern Baptist church could have an effect on the largest possible number of people and influence the beginnings of new work in the broadest possible area. There are at least 75 million people in the U. S. not being reached by Christian churches.

The goal for the 1968 Annie Armstrong Offering for home missions has been set in accordance with these \$1 million needs—at \$5,500,000 or \$1 million above the '67 goal. If obtained, this additional \$1 million will provide and supplement capable, well-trained pastors on these strategic fields.

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Ecumenical Institute is Planned by Wake Forest College

Plans for an ecumenical institute headed by former Southern Baptist Convention President Brooks Hays have been unveiled by Wake Forest University at Winston-Salem, North Carolina.

It marks the first time that a Baptist school has developed plans for a scholarly center to deal with Baptist involvement in the ecumenical movement.

The institute will begin offering seminars dealing with the ecumenical movement from a scholarly perspective beginning in the summer of 1969. The seminars will be designed primarily for ministers as post-graduate study, and will not be aimed at the undergraduate level.

The institute will actually begin, however, on March 1 when Hays, a former Congressman from Arkansas and former special advisor to both Presidents John F. Kennedy and Lyndon B. Johnson, takes over as director.

Wake Forest University President James Ralph Scales, in announcing the institute, said he hoped that the unique program will show that Southern Baptists "are not in fact spiritual isolationists separated from the mainstream of Christian thought."

Both he and Hays stressed that the institute would approach the ecumenical movement from the scholarly standpoint, and would center its work in study and research rather than promoting a point of view.

Scales said that the purpose of the institute would be to foster better understanding among various Christian groups, through scholarship.

The institute will draw on the resources of the university's departments of religion, sociology, history and English. The faculty for the seminars has not yet been enlisted, but one prominent professor has been named secretary of the institute.

Judson Allen, assistant professor of English and a specialist in medieval church history, will assist Hays in work of the institute. Allen is the son of Clifton J. Allen, editorial secretary of the Southern Baptist Sunday School Board, Nashville.

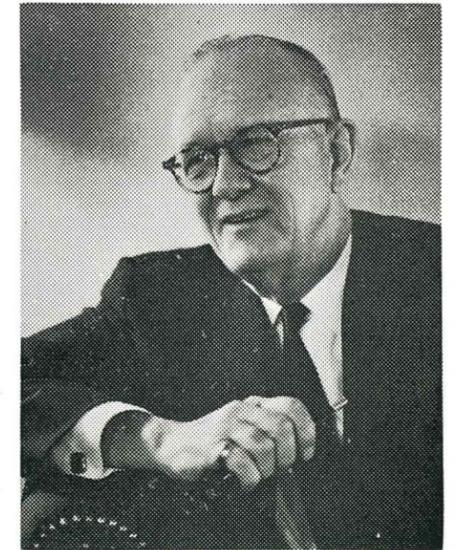
The first year of the institute will be devoted to planning, defining the scope, devising curriculum, outlining research projects, and organizing the seminars, Scales said.

Scales added that reaction to the news of creation of the institute had been favorable. "Perhaps we Baptists are more mature than a lot of people have guessed," he added.

Both Scales and Hays told the Baptist Press that they feared some Baptists might oppose the institute because its name includes the word "ecumenical." Scales said some Baptists seem to go blind and turn red on hearing the word.

Hays added that the word "ecumenical" does not necessarily mean "organic unity" or formation of a "super church," but rather a spirit of unity and cooperation between fellow Christians.

Hays, president of the Southern Baptist Convention from 1958-60, observed that the "evils in today's world are so great that no one church has the power to stem them," but rather must work



Brooks Hays

together with other Christians cooperatively to be effective. (BP)

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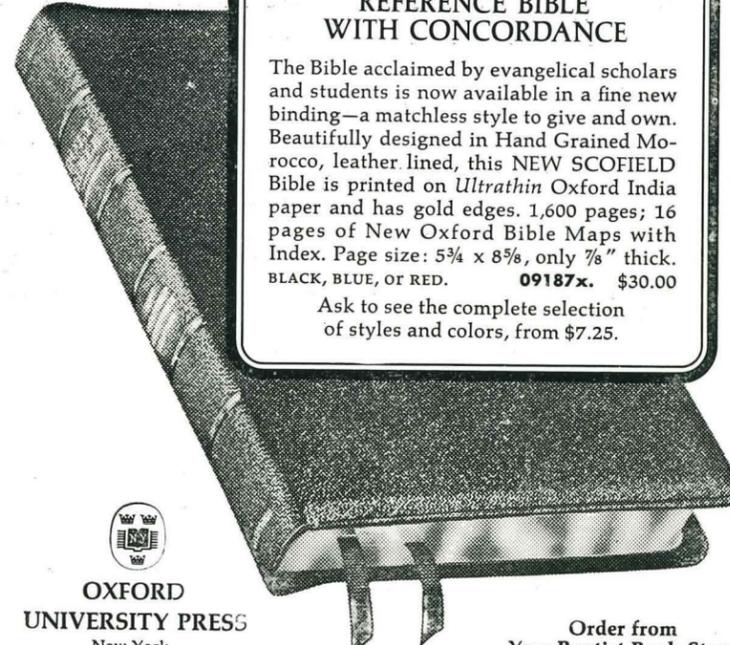
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