


WESTERN RECORDER
SEPTEMBER 12, 1968



GLEANINGS FROM THE FIELD

ONE HUNDRED eighty-four persons responded to invitations during foreign mission conference at Glorieta (N.M.) Assembly August 15-21. There were seven professions of faith, 37 rededications, and 66 decisions to enter church-related vocations. Seventy-four persons said they will consider church-related vocations.

A DAY CARE center has been opened at the Baptist Tabernacle in Paducah. Mrs. Wayne Atherton, a graduate of the University of Kentucky with an AB degree in elementary education, was named director.

OAK GROVE Church pastor, Hughes H. Clardy, recently went to Buffalo, New York, for a week of pioneer mission work.

ALSO PLANNING to do pioneer mission work in the Toledo, Ohio, area in July 1969, are Pastor and Mrs. Foster Howard and Pastor Joe Carrico.

WOODLAWN Baptist Church, organized 10 years ago, recently completed construction of a new sanctuary to replace a frame building destroyed by fire.

AN ILLINOIS man, Ernest R. Adams, formerly Sunday School secretary of the Illinois Baptist State Association, has been named supervisor of the general administration section, Sunday School department, Baptist Sunday School Board in Nashville.

CAMPBELLSVILLE Baptist Church, Campbellsville, has been noted as having completed more than 500 study courses since November, 1967, according to W. L. Howse, director of the education division, SBC Sunday School Board.

DEDICATION of the new Science Center at Georgetown College has been set for 11:00 a.m. Saturday, October 12, as a highlight of the school's homecoming.

GARDENSIDE Baptist Church, Lexington, reports that 14 candidates for baptism and 10 new members by letter were received during a recent revival. Ernie Habecker of Tampa, Florida, was evangelist, and Bill Keith, minister of music, was song leader. William E. Miller is pastor of the church.

TAIWAN MISSIONARIES Mr. and Mrs. Bill C. Thomas announces the birth of a daughter, Deborah Elizabeth, at 2:45 a.m. on August 23. Their address is P.O. Box 427, Taipei, Taiwan, Republic of China.

BOONE CREEK Association recently completed its fourth annual associational revival campaign. Ross Figart, associational missionary reports that more than 70 decisions were made. Evangelist Charlie Taylor of Maryland led the crusade.

AN UNUSUALLY SUCCESSFUL REVIVAL in the Blackford Baptist Church, near Hawesville, is reported by Pastor Leslie Baker. Over one hundred decisions were recorded, including 19 professions of faith and three additions by letter. J. T. Parish of Madisonville was the evangelist.

GILBERT R. DALE, professor of history, political science, education, and psychology at Cumberland College, will appear in the Sixth Edition of the Dictionary of International Biography, published at Dartmouth, England.

YOUNG PEOPLE of First Baptist Church of Hodgenville, Kentucky, recently presented a drama, "Simon the Leper" to a capacity crowd of 500 people. Cast members were Julia LaRue, Clara Fox, David Thompson, Sarah McCubbin, Donna McCugh, Douglas Kesinger, and Steve Reed.

"J. M. BOSWELL Day," which was held September 1 in recognition of the Cumberland College president, was sponsored by the Clay County Post of the Veterans of Foreign Wars and the Clay County Jaycees, not by the college as erroneously reported in the August 22 issue of the *Western Recorder*.

H. GUY MOORE, president of William Jewell College at Liberty, Missouri, since 1962, announced that he would retire effective August 31 and the college trustees elected B. G. Olson, executive vice-president, as acting president.

E. M. ELMORE, pastor of the Bates Memorial Baptist Church, Louisville and the newly elected moderator of the General Association of Baptists in Kentucky, has pledged to lead the 652 Negro churches in Kentucky into closer cooperation with the Kentucky Baptist Convention, and especially in the Crusade of the Americas in Kentucky.

NEW LIBERTY BAPTIST CHURCH, Owen County, recently held a special program in honor of Mrs. Laurel Yancy who was retiring due to ill health after serving as church pianist for 62 years. A silver platter was presented to Mrs. Yancy in appreciation for her devotion to God and to her brothers and sister in Christ.

GRATZ BAPTIST CHURCH pastor E. F. Webster reports that during the weeks Sunday evening services were conducted outdoors, attendance averaged more than five times what indoor services had been averaging.

CHARLES R. LIVINGSTONE, formerly supervisor of the youth section, Sunday School department for the Southern Baptist Sunday School Board, has been named supervisor of the department's adult section.

ATTENDING the Billy Graham School of Evangelism in Pittsburg, Pennsylvania, during the first week of September were more than 120 students from the Southern Baptist Theological Seminary in Louisville.

CUMBERLAND COLLEGE will participate with the Mid-Appalachia College Council Inc. in a televised program entitled "What a Way to Learn." The program is set for 10:00 p.m. September 24, over WSJK-TV, channel 2, Sneedville, Tenn.

The "Independent" Versus The "Party Man"

by Daniel R. Grant
Professor of Political Science,
Vanderbilt University

One of the most widely accepted beliefs in American political mythology is the idea that the "independent" is morally and intellectually superior to the "party man." It must be admitted that it is a persuasive myth.

It is alleged that the independent voters are the only logical, rational, wise voters, and that they really hold the balance of power and decide elections between the more partisan types. The idealized, fictional image of the independent voter is one of a calm, rational, well-informed citizen who coolly surveys the issues and candidates and makes his choice without regard to party.

There is a smug self-satisfaction in saying, "I vote for the best man and not for the party." Yet, studies of governmental decision-making suggest this is a bad case of self-delusion. The independent is probably weaker politically as a result of his aloofness from both major parties.

The independent is politically weaker, overall, than the party man for several reasons. In the first place, he has cut himself off from a role in much of the real decision making of government. His "independent choice" is really only the right to say yes or no to the decisions already made for him by other less independent types in party primaries, conventions, and smaller meetings. Furthermore, independence usually goes hand in hand with inexperience and a resulting lack of knowledge of the practical realities of political action.

I must disagree with Professor T. B. Mason, whose judgment and position on questions of social ethics I always respect and usually accept. In a *Baptist Press* feature series, he recently lent support to the idea of greater respectability for the independent:

"My personal opinion is that the vast majority of Christians should be politically independent. In this way, they can let the man running for office or the issues rather than the party label determine how they vote. . . . When a person voluntarily accepts a label he tends to limit himself in his search for truth. The only restraint that a child of God should want should be the restraint of truth itself."

This position is simply a half-truth which fails to deal with the realities of decision making in politics. Studies have revealed that most independent citizens tend to be non-participating citizens who have already missed the boat in helping

formulate specific public policies, choose delegates to conventions, or nominate the candidates the independents must later elect.

The independent is no more morally or intellectually superior to the party man than the non-denominational Christian is to the denominational Christian, or than the non-church-member Christian is to the church-member Christian. The "independent citizen" is much like the "independent Christian" who smugly prides himself on being "above" any ties to a local church or to denominational labels.

To defend political party affiliation, participation, and loyalty is not to suggest a blind commitment permanently to all party decisions. But it is unrealistic to expect to be influential with-

in a political party if one shifts back and forth between parties.

The time may come when one must change his party, but this certainly should not be done lightly, and it is doubtful if more than one or two changes in a lifetime can be made without serious loss of political influence. Similarly, it would be unrealistic to expect a person to be influential in the decisions of a religious denomination or local church if he changes his affiliation frequently.

For the Christian to have an effective role in helping shape governmental policies and programs, it is imperative that he come to terms with the realities of the organizational structure of political life, not the least of which are political parties.

Cooperation With Government Urged

The executive secretary of the Southern Baptist Home Mission Board, asked Southern Baptists to cooperate with governmental and community programs reaching out to serve people in need.

"We must shift from this attitude of marking off a program of human betterment because it is a governmental program that we have been afraid of too often," said Arthur B. Rutledge of Atlanta.

Speaking at one of the Home Missions Conference worship services at Ridgecrest Baptist Assembly, Rutledge called for an end to Baptist refusal to cooperate with government and community groups concerned with meeting human needs.

"Our individualism and our commitment to the separation of church and state sometimes have made us give an automatic negative answer; but I would like to ask that when you go back home you see what is going on in your community and see if you can help," Rutledge said.

"So many times our churches and even sometimes we who are directly involved in missions give the impression that we don't care what happens in the community so long as we can meet our budgets, so long as we can have a growth in membership, and so long as we can maintain order in our household of faith," he added.

"People need better housing, better job opportunities, and better education," Rutledge declared. "Southern Baptists can help them to get these through our cooperation with programs that seek to help mankind."

"Working with these programs may

cause us to work with fellow Christians of other denominations, and why not?" Rutledge asked. "There is much to be gained from working with individuals for other people."

Criticizing inadequate efforts in the past, Rutledge said that giving a quarter to the beggar on the street or a basket of groceries to the family in poverty "is like putting a bandaid on a broken leg."

Instead of giving the poor and needy something that will only soothe the problem for a short time, Baptists need to reach the basis of their problems and give them purpose for life and living, the missions executive said.

"Sometimes what we call help is not really help at all," he said. "Sometimes our help degrades the dignity of the people we think we are helping."

He called for seeing these needy people as individuals made in the image of God, and for Baptists to help them in their need with Christian compassion.

Rutledge cited as a "very significant statement" the phrase in the Statement on Crisis in the Nation adopted by the Southern Baptist Convention in Houston which asked Baptists to "respect every individual as a person possessing inherent dignity and worth growing out of his creation in the image of God."

He also commended another phrase from the statement asking Baptists to "strive to insure for all persons the full opportunity for achievement according to the endowments given by God."

"Baptists have a heavy responsibility," he concluded, "and what we are and what we do will have something to say about what America is about and what America does in the days ahead." (BP)

WESTERN RECORDER									
<i>"Earnestly contend for the Faith which was once for all delivered to the saints"—JUNE 3</i>									
KENTUCKY BAPTIST BUILDING	LOUISVILLE, KENTUCKY 40243								
Vol. 142	September 12, 1968								
No. 36									
<table border="0"> <tr> <td>C. R. DALEY, JR.</td> <td style="text-align: right;">Editor</td> </tr> <tr> <td>G. A. PRICE, JR.</td> <td style="text-align: right;">Business and Circulation Manager</td> </tr> <tr> <td>GEORGE W. KNIGHT</td> <td style="text-align: right;">Assistant Editor</td> </tr> <tr> <td>MARION O. REED</td> <td style="text-align: right;">Superintendent of Printing</td> </tr> </table>		C. R. DALEY, JR.	Editor	G. A. PRICE, JR.	Business and Circulation Manager	GEORGE W. KNIGHT	Assistant Editor	MARION O. REED	Superintendent of Printing
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<small>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 Louisville, Kentucky.</small>									
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Needed Help From A Christian Political Scientist

The 1968 conventions of the two major political parties are now history, but what a pathetic chapter in American political history! The rioting and violence which occurred in Miami while the Republicans were there were bad enough, but the bloody street scenes in Chicago during the Democratic convention made Miami Beach look like a Sunday School picnic.

In such chaotic political days what is a Christian to do? The Democratic nominee claims to have the answers for our national problems. The Republicans think it is time for a change to their way of leading the nation, and a surprising number of voters seem to agree with a third party candidate who is surer than anyone else he has the answers.

Too many concerned citizens are tempted to renounce the whole "dirty mess" of politics and give up. This would bring an even sadder day. Christians have a responsibility to the state including using the ballot in trying to bring about a more just and orderly society.

The problem is to sift the truth from all the political talk and to avoid reacting only with protest which is the spirit of our times. If ever we needed straight thinking instead of emotional response, it is now.

How does a Christian political scientist view the

current scene and what does he recommend as responsible political actions for Christian citizens? Turn to page three of this issue and see what Vanderbilt Professor Dan Grant says. This is the first of a series of similar articles by Dr. Grant which will be used in the *Western Recorder* between now and the national election in November. Having already read several of these which will appear in later issues, this editor recommends them. They will not provide all the answers but they will be helpful.

Professor Dan Grant is a Baptist layman who generously gives his time and talent to his church and to his denomination. He is often used in conferences and other programs in Nashville where Baptist leaders from all over the Southern Baptist Convention have come to appreciate and respect him highly.

Billy Graham regards the coming national election as one of the most crucial in American history. Who can doubt this? He demonstrated his concern by attending and appearing at both conventions. Obviously he does not believe that religion and politics should be separated. We had better not believe it either. Let us read, listen, think, pray and vote. And especially let us pray, for only God's wisdom and way will save America from her present pathetic plight.

Mt. Olive, A Sacred Sweet

"The hill of Zion yields a thousand sacred sweets before we reach the heavenly fields, or walk the golden streets," says Isaac Watts in his immortal hymn, "We're Marching to Zion." Watts never attended a homecoming service at a little Baptist church in a far corner of Kentucky on a bright, cool late summer Sunday. If he had, it would surely have been one of his sacred sweets.

These are not the best days for most open country churches but some of these little lighthouses are defying the trend of decline. One of them is Mt. Olive Baptist Church west of Sturgis in Union County on a gravel road near the Ohio River. The last Sunday in August found Mt. Olive rejoicing in gratitude to God and overflowing with friends who had returned to be with loved ones and to participate in a homecoming and dedication celebration.

The story of Mt. Olive is a story of struggle. Though a hundred years old this year, it has never been a large congregation. Twice the church house has burnt to the ground, and twice the faithful have built it back. The last destructive fire was in 1963 but by 1965 with sacrificial giving and working hands of the members a beautiful little brick structure was erected. Earlier this year the last penny of debt was paid and this Sunday was dedication day along with homecoming.

The story of Mt. Olive is the story of faithful pastors and faithful members. High on the list of faithful pastors is the one serving today. He is Bob Wallace of nearby Wheatcroft who was called out of retirement by God and by Mt. Olive members for some of the most effective ministry in his long life as a Baptist preacher.

This was not quite a year ago. In these few months Sunday school rooms have been built in the basement, a steeple erected on the church, a piano bought and concrete walks laid. And all of this has been paid for and more than that, 10% of the Mt. Olive offerings for the last nine months have gone to world missions through the cooperative program. Mt. Olive is another demonstration of God's people who follow enlightened and inspired pastoral leadership.

Bob Wallace loves the Lord, the Lord's people and the Baptist faith. Mt. Olive Baptists in turn love him and follow his leadership. He also loves the word of God and preaches it faithfully and forcefully. The faith and commitment of Bob Wallace and his mate are reflected in their children, one of whom bears his name, Bob, and serves now as pastor of the First Baptist Church in Paris. Another son is a lay-leader in

the Sturgis First Baptist Church.

Homecoming and dedication at Mt. Olive had all the traditional trimmings including famous western Kentucky open pit barbecue pork and mutton and the Proverbs, a gospel quartet from Sturgis.

A while back a radio preacher in trying to describe heaven said it was much like a day-long homecoming celebration at the country Baptist church. It sounded sacrilegious at the time but after Mt. Olive it sounds a little more reasonable. A cool late summer Sunday, a beautiful little church nestled in the woodlands of western Kentucky, a pastor who loves and is loved by his people and a spiritual and physical feast—what on earth could be more like heaven? Mt. Olive is not quite heaven but it was one of earth's most sacred sweets for this editor.

Western Recorder in Vietnam

A new understanding of responsibility came to this writer upon talking to Pastor Harold Skaggs and reading his letter in the Baptist Forum in last week's issue of the *Western Recorder*. Harold serves the Oak Grove congregation which includes many service connected families at Ft. Campbell and the church sends the *Western Recorder* to its members in military service. Testimonies from men in Vietnam of the value of the *Western Recorder* has led this pastor to recommend that all Kentucky Baptist churches send the state paper to their men and women in military service.

That the *Western Recorder* reaches the very ends of the earth is a staggering thought, but the wonders of modern communication make it so. Baptist missionaries all over the earth see this paper each week as do the Oak Grove service men in Vietnam. It behooves those of us responsible for its contents to see that the *Western Recorder* is helpful to all who read it near and far.

Likewise it behooves Kentucky Baptist churches to send the *Western Recorder* to their members and especially those in military service. If it helps one person, it is more than worth the little cost. Receiving the state paper and reading it will surely help maintain the tie between the soldier and his church back home. More than that it will tie him to his denomination and might well save him for active participation in his church and denomination once he is out of service and home again.

Any church in Kentucky should be able to afford \$1.50 a year for the *Western Recorder* for each of its families in service. The United States mails will do the rest.

Any Baptist church in Kentucky not financially able to do this is invited to send the names and addresses of service men in Vietnam to the *Western Recorder*. We will put them on our mailing list for the duration which we trust will not be long.



Dear Editor:

You are so right—we do need a broad and strong movement for "in-depth" Bible study. For many years I had felt a profound dissatisfaction with the old Uniform Lesson system and when promises began to be made of a new system I heartily welcomed the prospect of a constructive change.

But frankly, I see no great advantage in these "Life and Work" studies, as far as Sunday school classes are concerned. They began with a 6-months' over-all survey, for instance, which was completely inadequate. Since what was actually needed was certainly not less than 12 months, and preferably longer. And the time allotted to individual epis-

odes, as in recent months, is very insufficient, in my judgement.

Another weakness in our Bible teaching stems from the fact that very few writers have the gift of getting down to the reading level of the majority of our people. College followed by seminary training results in the formation of thought patterns and speech patterns which tend to rob a man of the ability to communicate successfully to people with no more than high school education, or even those with essentially technical training beyond high school.

Would it not be a good thing if our seminaries could give broad courses in the fine art of communication? That would include, among other things, the cultivation of the habit of employing more graphic, less abstract language, and less reliance upon theological terminology and philosophical thought pat-

terns. (All of which is a "large order," but unless we can learn new methods for competing with this present materialistic, humanistic culture, I fear our churches are in for hard times.)

Greenville, S. C. Rev. Hoyt E. Porter

THE COVER

The Temple of Amon at Karnak in Egypt. Southern Baptists' Radio and Television Commission in association with the National Broadcasting Company produced "The Inheritance," an hour-long documentary on the history of the Old Testament, using scenes from this and other archeological discoveries.

Nation's Crime Rate Up According To FBI Report

There were 3,802,300 crimes committed in the nation in 1967, an increase of 16.5 per cent over 1966, according to J. Edgar Hoover, director of the Federal Bureau of Investigation (FBI) in the "Uniform Crime Reports—1967," just released to the public.

Los Angeles—Long Beach, Calif., had the highest crime rate in the nation last year, the FBI chief's report indicated. This area chalked up 4,117.4 per 100,000 population.

The top ten cities with the highest crime rate are: (1) Los Angeles—Long Beach, Calif.; (2) New York City; (3) Oakland, Calif.; (4) Miami, Fla.; (5) Baltimore, Md.; (6) Detroit, Mich.; (7) Phoenix, Ariz.; (8) Augusta, Ga.; (9) New Orleans, La.; and (10) Fresno, Calif.

Contrary to popular opinion, the nation's capital city does not lead in

crime. There are 16 other major cities in the U.S.A. with crime rates higher than Washington, D. C.

The 1393-page report is the nation's only nation-wide view of crime statistics, Hoover said. It contains information provided by local law enforcement agencies. It lists only those crimes known to the police.

The FBI head pointed out that there is no way to determine the total number of crimes which are committed. Many crimes are committed which are not reported to official sources he said.

The crimes included in the FBI report are murder, forcible rape, robbery, aggravated assault, burglary, larceny of \$50 and over and auto theft. These, the report said, "represent the most common local crime problem."

Careers in crime or repeat arrests have been under special study by the

FBI since 1963. "Of all offenders (17,876) released to the streets in 1963, 60 per cent were re-arrested on a new charge within the four-year period," the report said.

According to the time clock on crime in 1967, seven serious crimes were committed each minute.

Specifically, there was one murder every 43 minutes, one forcible rape every 19 minutes, one aggravated assault every two minutes, one robbery every two and a half minutes, one burglary every 20 seconds, one larceny (\$50 and over) every 30 seconds and one auto theft every 48 seconds. (BP)

Missionaries

TO THE FIELD

Merilyn Pinson (Liberia); native of Ashland, Kentucky; '68 graduate of Georgeown College; Address: Baptist Mission, Since County, Greenville, Liberia, West Africa.

William Kruschwitz (Nigeria); native of Elizabethtown, Ky.; to teach science and physical education at Niger Baptist College. A '68 graduate of Georgetown College; Address: Niger Baptist College, Box 61, Minna, Nigeria, West Africa.

Mr. and Mrs. Hugh T. McKinley (Rhodesia); left States August 31 to return. He is a teacher and administrator at African Baptist Theological Seminary, Gwelo. Address: P.O. Box 657, Gwelo, Rhodesia. He was pastor of Magnolia, Kentucky Baptist Church at time of appointment in 1957.

Mr. and Mrs. Tom W. McMillan (Tanzania); they are teaching in the Baptist Theological Seminary of East Africa, Arusha. Address: Box 832, Arusha, Tanzania, East Africa. Mrs. McMillan is the former Marilyn Jones of Jeffersontown, Kentucky. At time of appointment in 1959 he was pastor of Hopewell Baptist Church, Jeffersontown.

ON FURLOUGH

Mr. and Mrs. Oren C. Robison, Jr., on furlough from Nigeria, are living in Louisville. Address: 438 Hillcrest, Louisville 40206.

Mr. and Mrs. Marvin T. Bond, on leave from Hong Kong; moved from New Orleans to Bowling Green, where he will teach at Western Kentucky University; address: 1332 Park Street, Bowling Green, Ky. 42101.

Mr. and Mrs. A. L. (Pete) Gillespie, (Japan); prior to missionary appointment in 1946 was pastor of First Baptist Church, Owenton. Address: c/o Mrs. Osa Boyd, Route 2, Springville, Indiana 47462.

10,000 Baptists Pray In Crusade "Pact"

Completed assignments in "Pact", the hemisphere-wide Baptist prayer partner project for the Crusade of the Americas, have passed the 10,000 mark.

The Pact team at Southern Baptist Woman's Missionary Union (WMU) offices in Birmingham are clocking at least 60 woman-hours a day making the assignments.

More than 25,000 persons, groups, and churches have mailed in completed applications for prayer partners. In addition, some are still asking for application forms.

Mrs. Mathis estimated the influx of applications to be a thousand a week, with a steadily increasing rate. All applications must be received before 1969 so that partners can pray together throughout the year of the Crusade, she said.

They match individuals with individuals approximately the same age, churches with churches approximately the same size, groups with groups of the same type, and families with families. Whenever possible they assign partners who will have no language problem, because partners are encouraged to correspond and share prayer requests.

"Everybody wants a prayer partner from another country," Mrs. Mathis said. "We comply with requests when we can, but United States applications—even Southern Baptist ones—greatly outnumber the others." (BP)

"A mother of five (was) deserted by her husband. She was left penniless and heartbroken, without a home, food, or clothing" said Missionary Bain.

"She came to us seeking help. We were able to help her get a house and provide furniture from your rescue mission.

"You provided financially for a short time and helped in the area of job training. She is now able to provide financially for her family.

"This is an example of what your Cooperative Program does. We thank God for the means to minister to needy people," concluded Mr. Bain.



FERGUSON-JAEGLE CONFERENCE CENTER—Dedication services were held August 27 for the new Ferguson-Jaegle Conference Center at Camp Cedarmore. The center is named in honor of Mrs. George R. Ferguson, right, executive secretary-treasurer of Kentucky WMU for more than 19 years, and Mrs. W. H. Jaegle, center, treasurer of Kentucky WMU for 20 years. The new complex provides six conference rooms for 360 people, and has a court seating 150. It was built at a cost of \$150,000. At left, Tom Henry, recreational superintendent at Cedarmore and a member of the state's committee on assemblies and camps, related some of the ways the center will be used.

Fund Raising Program Approved To Aid Churches, Institutions

The Stewardship Commission of the Southern Baptist Convention in Nashville approved a new program of work designed to assist churches and institutions with fund raising efforts on a request basis, and elected a new director of Cooperative Program promotion.

Named to head the commission's work in Cooperative Program promotion was James V. Lackey, the commission's director of church and institutional fund raising for the past year and commission staff member for six years. A native of Oklahoma, Lackey succeeds W. E. Grindstaff who resigned recently.

During the past year, Lackey has been developing the program of endowment and capital giving services which the commission voted to approve in its August meeting.

Basically, the program will assist Baptist churches and institutions in raising cash, pledges, and deferred giving for debt retirement, refurbishing present facilities, building new facilities, acquiring equipment and property, or (for institutions) annual giving, capital giving, and deferred giving programs.

The Stewardship Commission's services will be offered on a cost-recovery basis to the Baptist churches or institutions which request their assistance with the approval of Baptist stewardship leadership on the state-wide level.

Merrill D. Moore, executive director of the SBC Stewardship Commission, pointed out that the new fund-raising services could not be fully offered to Southern Baptist churches and institutions until after the Stewardship Commission employs staff members to direct the services within the next six to nine months.

The commission approved the plan which calls for employment of a director of endowment and capital giving services. Eventually, as the program begins to pay its own way, as many as three associate directors of the endowment and capital giving service will be added, with consultants "as needed" employed to do the field work.

In outlining the plan to the commission, Lackey explained that the consultants will be professionals in the field of fund raising and development, and will spend a specific amount of time in relation to the fund-drive goal amount, directing the fund raising efforts on the field.

The church or institution would pay for the service a cost-recovery basis determined by the adopted goal and the number of days required to "service" the goal.

The program will incorporate three areas of work into one office—church building fund raising, institutional development, and estate planning and deferred giving assistance. (BP)



McElrath



McCullough



Tull



Tampling

Two Day Brotherhood Convention Slated For Green Acres Church

Green Acres Baptist Church in Louisville will be the site of the annual Brotherhood Convention Thursday and Friday, October 3-4.

Highlighting the program will be a presentation of mission opportunities in the United States by Glendon McCullough, secretary for the department of missionary personnel for the Home Mission Board.

Convention preacher will be Andrew Tampling. Tampling has been pastoring for 23 years. Currently he is serving the First Baptist Church of Sylacauga, Alabama. He is an outstanding pulpiteer and leader of Alabama Baptists.

Nelson Tull, retired Brotherhood secretary for the Arkansas Baptist Convention, will also be on the convention program. A former staff member of the Walnut Street Baptist Church of Louisville, Tull will continue his life-long

emphasis on evangelism. Each session he will speak on the topic "And the Lord Went Before Us."

Music for the convention will be led by Hugh T. McElrath, associate professor of music at Southern Seminary. Also bringing special music will be the Men's Quartet of Central Baptist Church of Winchester, Kentucky.

Other Convention personalities included Harold G. Sanders, who will conduct a question and answer session about the work of Kentucky Baptists, and T. Hicks Shelton, who will give an overview of Kentucky's involvement in the Crusade of the Americas.

Secretary for the Kentucky Brotherhood department, Forrest Sawyer has stated that more than 1,000 men are expected for the two-day affair.

The opening session begins at 7:30 p.m. (EDT). Adjournment is set for 9:15 p.m. Friday.

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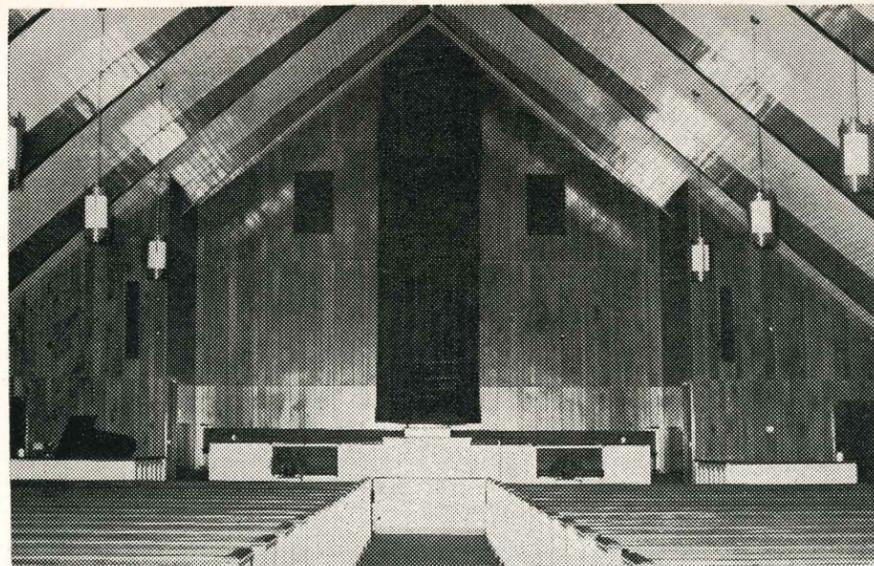
Guatemala Ambassador Was Kentucky Native, From Baptist Family

The U.S. Ambassador to Guatemala, John Gordon Mein, who was machine gunned to death August 29 by Guatemalan extremists, was a native Kentuckian and a 1936 graduate of Georgetown College. His family moved to Brazil from Kentucky in his boyhood days. His father was a well known Baptist missionary in Brazil and one brother, David, is now president of the Brazilian Baptist Seminary in Recife in northern Brazil. David is also a Georgetown graduate and did his theological studies at Southern Baptist Seminary in Louisville.

Two other brothers are also Georgetown graduates: William C. who was in the 1939 class and now lives in Monterey, California, and Robert M. a 1935 Georgetown graduate who now lives in Jacksonville, Florida.

The murdered ambassador had been in Guatemala since 1965. He was a career diplomat and had served earlier in Rio de Janeiro, Rome, Oslo, Jakarta and Manila. He received a law degree from George Washington University in 1939 after finishing Georgetown College in 1936.

He was assassinated while traveling from his home to the U.S. embassy. His limousine was blocked from the front and rear and he was shot to death as he tried to escape on foot. The murder scene was on the Avenida de la Reforma, one of the main thoroughfares leading from a residential section to the downtown area. Two American military officers were killed in a similar attack last January 16 only a few blocks from the Mein murder scene.



NEW BUILDING—The South Elkhorn Baptist Church near Lexington, recently dedicated its new sanctuary. The building will comfortably seat 600. The cost of the new sanctuary and renovation of the front of the old building was \$132,800. The church has a membership of approximately 850. J. G. Floyd is pastor.

Owenton Observes Centennial

Owenton's First Baptist church observed its centennial Sunday, September 8, with Dr. George Redding, head of the Bible Department of Georgetown College, as guest speaker at the regular worship service.

Dr. Redding, who was ordained in First Baptist in 1925, recently returned from a year of teaching in the Nigerian Baptist Seminary, Ogbomosho, Nigeria, West Africa.

Former pastors and their relatives were featured at a special 2:30 p.m. service. Highlights of the church's past

were also presented.

The church, now pastored by Rev. James E. Conrad, was formerly organized at the Owen County courthouse July 27, 1867, but its roots go back 38 years prior to this date.

Owenton Baptist church was founded by Cornelius Duvall, well-known pioneer minister. The group later split over the issue of followers of Alexander Campbell preaching from the pulpit.

During the Civil War the Baptists were dispersed. A tornado destroyed their meeting house in 1861. Six years later First Baptist church was constituted.

Observance of the centennial was to have been held last year. However, it was postponed until remodeling of the church building was recently completed.

Off-Campus Center Opened

Clear Creek Baptist School opened its Off-Campus Center September 5. This year the center is meeting in the Bingham-town Baptist Church in Middlesboro.

Six courses are offered for the fall term with registration cost set at \$4.00 for one course and \$7.50 for two.

Expected enrollment for the twelve weeks of study is 60. The spring semester enrolled 41 students.

Courses offered are sermon preparation, WMU methods and church membership training, all at 7:30 p.m. The following hour Christian counseling, Sunday school lesson preview and study in I Corinthians is taught.

First Baptist, Greenville, Calls Campbell As Pastor

W. C. Campbell, pastor of the First Baptist Church, Taylorsville, has accepted the unanimous call of the First Baptist Church in Greenville. He began his Greenville ministry on September 8.

Campbell is a native of Hancock County, Kentucky. He is a graduate of Campbellsville College, Evansville College and the Southern Baptist Theological Seminary. He has 13 years of pastoral ministry, having begun at the age of 19. At Greenville he succeeds Curtis Erwin who recently became pastor of the First Baptist Church in Glasgow.



Campbell

The new pastor with his wife and two sons, Scott, age 12, and Bruce, age 10, moved to Greenville the first week in September and were warmly welcomed by the church and the community.

Joint Worship Service Held

A recent joint worship service for Negro and white Baptists in Mayfield was very successful according to Mayfield First Baptist pastor John Huffman. The service, conducted in the First Baptist Church, was a result of the invitation from the white congregation to the Fairview Baptist Negro congregation in Mayfield.

Pastor Huffman says the First Baptist deacons have been considering for several months some plan for closer relations between white and Negro Baptists in Mayfield. Upon the recommendation of the pastor, the joint service was decided upon and an invitation was extended. The response was gratifying, according to Huffman, and Negroes from other congregations as well as the Fairview congregation attended.

T. H. Jones, pastor of the Methodist Negro church in Mayfield, had a part on the program as did J. H. Harris, pastor of the Fairview congregation. Choirs from the First Baptist Church and the Fairview Baptist Church sang in the joint service.

F. G. Sampson, pastor of the Mt. Lebanon Baptist Church, a leading Negro congregation in Louisville, was the preacher for the historic service. Huffman commended Sampson as an excellent preacher and says the joint service accomplished its purpose in a remarkable way.

Continental Congress Sets Rally, Lifts Registration Quotas

The Continental Congress on Evangelism slated for Washington, D. C., October 10-13 as part of the Crusade of the Americas will feature a Friday night rally instead of a march from the Capitol to Washington Monument even through government officials have agreed to grant a permit for the gathering, congress officials here announced.

At the same time, the North American coordinator for the Crusade of the Americas, Wayne Dehoney of Louisville, Kentucky, announced that registration quotas have been withdrawn and attendance will be open to all who register and pay the \$10 fee.

The Friday night rally (October 11) will be held at the Washington National Guard Armory, with Baptists from metropolitan Washington area churches invited to attend.

The rally will be held in lieu of the much-publicized march and parade from the Capitol to the Washington Monument on Sunday afternoon, said William J. Cumbie, secretary-treasurer of the Continental Congress and superintendent of missions for the Mount Vernon Baptist Association.

Cumbie said that a letter from Everett W. Sawyer, acting superintendent of the Central National Capitol Parks, National Park Services, offered the use of the outdoor facilities.

Last April, the park services declined the Baptists' request for use of the facilities for a march and outdoor rally. "Be-

cause of the civil disruption that we experienced at that time, it was necessary, temporarily, to withhold issuing any permits for the use of any park lands for that far in advance," Sawyer said in his letter.

Sawyer said that since the "emergency has subsided," the park services would be glad to make the facilities available to the Continental Congress.

Cumbie said, however, that "we will give a nice letter to Mr. Sawyer, saying, 'Thank you, but we have already made arrangements to use the Armory for a Friday night rally, and since we are having a night rally, we believe an indoor rally would be better.'"

Advance registration for the Congress totals 1,065, Cumbie said, including about 750 Southern Baptists and 250 from other Baptist groups.

Attendance at the congress has been limited to 2,500 because of lack of hotel space and seating capacity of the Shoreham auditorium, Dehoney said.

Purpose of the congress, said Cumbie, "is to serve as a forum for the best thinking among Baptists on evangelistic work, its theology, its methodology, and its practical involvements." (BP)

* * *

"Through the Cooperative Program Baptists are able to establish churches where they are needed and to strengthen weak churches."—W. E. Grindstaff in *Principles of Stewardship Development* (Convention Press, 1967)

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Mt. Olive Baptist Church, Ohio Valley Association, dedicated a new building on August 25th. The old building burned in 1963. Western Recorder Editor C. R. Daley was the speaker in the dedication service. Bob Wallace, Wheatcroft, is the Mt. Olive pastor. (See editorial, page 4, for story.)

Golden Age Group Enter Fifth Year

The Golden Age Fellowship, sponsored by the Mount Freedom Baptist Church, Wilmore, celebrated its fourth anniversary on September 5. The group, which is interdenominational and open to all who wish to attend, was established as part of the church's ministry to the senior citizens of the city.

Following the idea of an unstructured meeting, the participants have games available, such as checkers and Scrabble, but many prefer simply to carry on a conversation in a relaxed surrounding with a friend or to occupy themselves with some form of handwork. The church library is also open to those who wish to read. From time to time, book reviews are given and favorite poems are shared. Over the years a great variety of crafts have been enjoyed, and efforts are made to teach these crafts to those who are interested.

The hostess of the fellowship, who has served since its inception, is Mrs. E. R. Wade, the wife of the church's Sunday School superintendent.

The fellowship is not only in exist-

ance to meet the needs of those within it, but also to help meet the needs of others about it in a wider area. Articles have been made for a local rest home, and each year many presents are fashioned for the Children's Christmas at Cardinal Hill Children's Hospital in Lexington. Another annual project is manufacturing articles for resale at the Central Baptist Hospital in Lexington. Proceeds benefit the hospital. Recently a quilt was completed to be held for some needy family.

Three interest-center periods are observed during the three-hour weekly meeting. The first is prose and poetry time; second, refreshment time; and the third, devotional time, with the pastor in charge.

The Golden Age Fellowship is for men and women 60 years of age and above, and meets Thursdays from 1 to 4 p.m. It is the only such group in Jessamine County registered in the Directory of Senior Citizens Clubs, published by the Commission on Aging, Commonwealth of Kentucky. D. Richard Snell is the pastor of the church.

Cumberland Adds Two New Faculty Members

Cumberland College has announced the addition of two members to its faculty.

Edward (Ron) Mendell has been named intramural director and instructor in health and physical education. Ted B. Clark has been named instructor in geography.

Mendell, a native of Bellevue, Kentucky, served as guidance counselor and principal of East Knox High School in Howard, Ohio, before being named to the Cumberland faculty.

He holds the bachelor of science and master of arts degree from Eastern Kentucky State University. Additional study has been done at Ohio University.

Clark is a native of Clarksville, Tennessee. He received the bachelor of arts degree from Austin Peay State University in his home town and the master of science degree from the University of Tennessee. He has completed 35 hours of work toward the doctor of philosophy degree.

Yellow Creek Calls Bickers

Wayne Bickers is the new minister of music, youth, and education at Yellow Creek Baptist Church, Owensboro. He began his work on July 8.

The new staff member came to Owensboro from First Baptist Church in Madisonville, where he served from August 1965 to the present. Prior to that tenure, he was in full-time evangelism and worked in several churches in Texas.

An Arkansas native, his ambition before being called to full-time Christian service was to be an opera singer after six years of voice devoted to opera study.

His wife, the former Jan Williams of Dallas, Texas, is serving as organist at the church. They have two children, a son, Chuck, age 6, and a daughter, Jill, age 2.

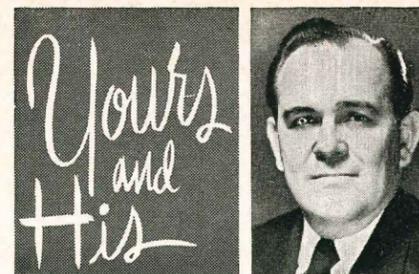
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WESTERN RECORDER



State Missions - Why?

This is the theme of the Week of Prayer for State Missions being observed in many (why not each?) Baptist churches throughout Kentucky during the week of September 8-15.

Sponsored by the W.M.U. of most churches, it is a church-wide event of major importance. During that week, especially, leaders restudy, rethink and replay state missions—and make an offering for special mission projects in Kentucky.

Southern (and Kentucky) Baptists observe four mission weeks each year, taking an offering for three of them—and sometimes four!

They are: **March** Week of Prayer for Home Missions and Easter Offering; **September** Week of Prayer for State Missions and offering; **October** is Co-operative Program Month and the entire world mission task is reviewed; and **December** is Week of Prayer for Foreign Missions and Christmas Offering!

The greatest value of the four weeks of Mission study and prayer is found in study and prayer: they go together. Then, too, the offerings have grown to significant proportions! God is blessing Southern Baptists in their mission giving through the special offerings, as well as through the MAIN CHANNEL—the Cooperative Program!

\$130,000 goal in Kentucky

The goal of money during the Week of Prayer and Study for State Missions is \$130,000—taken in the Sunday Schools, churches, and W.M.U. meetings during the week of September 8-15.

What does the money go for? Missions in Kentucky—salaries of missionaries, Church Building Fund (Annie Allen Fund) for weak, new, and struggling missions and churches, Negro work, Cedarmore, BSU International Retreat, Summer Student Workers, Clear Creek and Oneida, WMU, YWA, GA and Sunbeam special activities, Mountain Mission Conference, Pastor and Laymen's Conference, World Missions Conference, Nurses Loan Fund, Foreign Mission appointees, and other youth work!

More than half of the entire fund each year goes directly to the Kentucky Baptist Convention budget for many of the mission causes listed above!

Do your part to give the \$130,000!

Harold G. Sanders

September 12, 1968

Choir Seminars Scheduled For October

Four graded choir seminars are to be held in Kentucky during the month of October according to information released by Eugene Quinn, secretary for the department of music for Kentucky Baptists.

To be held in Gheens Hall on the Southern Seminary campus, each session will be led by a nationally recognized choral specialist.

The seminar schedule is:

►October 1, 7:00-9:00 p.m. (EDT): CHARLES CROCKER will place special emphasis upon junior choir leadership. Mr. Crocker's junior choir recorded the first junior Christmas cantata of Broadman Press, *Lo! A Star*;

►October 8, 4:45-6:45 p.m. (EDT): JAMES WOODWARD will emphasize youth choir leadership. Woodward is director of the Tune Clippers of Oklahoma Baptist University;

►October 15, 7:00-9:00 p.m. (EDT): MRS. MABEL W. SAMPLE will stress beginner-primary music leadership. Now on Youngstown University faculty in Ohio, she was formerly an instructor in the music school of Southern Seminary;

►October 21, 6:00-8:00 p.m. (EDT): MRS. HASKELL L. BOYTER will feature all aspects of children's choir leadership, drawing on her experience as Children's School of Music director in Atlanta, Georgia.

The four seminars are co-sponsored by the Kentucky Baptist Convention, Long Run Association, Southern Seminary, and the Sunday School Board.

All graded choir workers are urged to attend. No advanced registration is needed. All sessions are without charge.

Foundation Receives Gifts

The Kentucky Baptist Foundation received gifts and bequests totaling \$343,578.67 during the 1967-1968 fiscal year which ends on September 1, 1968. This compares with \$257,198.09 received during the prior year. This represents an increase of \$86,380.58. The gifts and bequests were of all sizes from a gift of \$6.00 to a bequest of \$123,121.32.

The value of the Foundation endowment accounts now exceed \$4½-million. In addition bequests amounting to approximately \$225,000.00 are in probate and should be turned over to the Foundation during the next year. The Foundation directors anticipate reaching the \$5-million mark early next year.

The income of the Foundation endowment accounts benefit Baptist schools, children's homes, missionary undertakings and other Baptist institutions.

The Foundation directors appreciate the generosity of the many Kentucky Baptists who have contributed generously to the Foundation and also commend Miss Vivian Foushee, Treasurer, for the excellent job she has performed during the past year.

The directors also appreciate the support and cooperation of the Convention leadership that has made the Foundation a success.

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Civil Disobedience Is Church-State Problem

"Civil disobedience has become a serious church-state problem in our time," according to an editorial in a national magazine published in Washington, D. C.

C. Stanley Lowell, editor of *Church & State*, monthly publication of Americans United for Separation of Church and State, writes in the September issue that "at least two major religious denominations—the United Methodist Church and the United Presbyterian Church—recently have endorsed civil disobedience as a legitimate method of social reform."

Dr. Lowell stated that although the formal statements of both denominations on the subject "make it clear that justifiable civil disobedience could occur only in the rarest circumstances . . . nevertheless, they have approved civil disobedience in principle. Their action automatically lifts the subject into an area of most serious concern."

He continued, "Civil disobedience means refusal to obey a law. It is advocated as a method of reform in instances where the individual considers the law unjust. Being unjust, the law needs to be nullified and done away with and the individual sets his own private judgment as being competent to pass on what laws he will obey and what laws he will disobey."

One weakness in this position, according to the article, is that it "does set the judgment of the individual above that of the community . . . one rejects the social consensus and the civil process in favor of his own private judgment. . . . Those who strike out for certain goals by use of civil disobedience are to be reminded that they may be destroying the very context in which they hope to achieve anything at all. It is a society organized according to law which enables any kind of social or cultural progress."

The article also discusses the distinction between disobedience versus revolution. "Proponents of civil disobedience often cite in justification the actions of

the American colonists in opposition to British laws. The analogy will not hold," writes the author. "This was not civil disobedience; it was revolution. Revolution is that final recourse when all civil processes for securing relief from injustice have broken down. . . ."

On the other hand, Dr. Lowell questioned, "Do those who object to civil disobedience believe simply in the suppression of dissent? Should the dissenter, then, shut his mouth and accept a law which his conscience tells him is wrong? He answered, "Not at all. He should use all the procedures which are at his hand in a free, democratic society. . . . The individual can make his protest. He can peaceably demonstrate. He can have recourse to the freedoms of speech, press, and assembly to arouse public opinion against the law. All kinds of unjust laws

have been done away with in this manner."

In conclusion the author noted, "We at Americans United are strongly tempted by the possibility of civil disobedience. We believe the Constitution protects us against a tax for religion. Yet Congress has passed many laws under which the taxpayer's money is spent on the churches. Should we practice civil disobedience and refuse to pay that portion of our taxes which goes for the support of a church?"

"Our advice has been that our members should avail themselves of all opportunities to offer protest and advocate change which our democratic processes offer. Our own activity, as many know, has been concentrated on the courts where citizens have always enjoyed the right to redress of grievance."



CONVENTION PRESIDENT—W. A. Criswell points to the old facilities of Dallas' First Baptist Church where he and the late George W. Truett pastored for the past 71 years. The church recently concluded its centennial celebration. Ground was broken for additional facilities.

Samford University Dean Named President Of Tennessee School

John Albert Fincher, academic dean for Samford University (Baptist) in Birmingham, Alabama, has been named president of Carson-Newman College, another Baptist school, effective September 1.

A native of South Carolina, Fincher succeeds Harley Fite, who is retiring after 20 years as president of the Jefferson City, Tennessee, school.

Fincher is a graduate of the University of South Carolina where he earned the bachelor of science degree magna cum laude and master of science degree, and the University of North Carolina where he earned the doctor of philosophy degree.

He was an elementary school principal in South Carolina before teaching at Cumberland College, Williamsburg, Kentucky, and Millsaps College, Jackson, Mississippi. He was head of the biology department at Howard College (now Samford University) before becoming assistant to the president at Howard and later academic dean. (BP)

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New Brotherhood Officers Begin Work

Three out of four Southern Baptist men serving as Brotherhood officers this fall will be filling positions new to them.

Some of these men will be changing from one office to another, but many of them will be assuming a Brotherhood office for the first time. Either way, these Brotherhood officers for the new church year will need training to equip them for leadership in missionary education for men and boys.

Ninety percent of this training must be done by the men themselves, studying on their own, according to W. J. Isbell, former Brotherhood secretary for Alabama. Isbell now serves in the men's department of the Brotherhood Commission, SBC, in Memphis.

"Our Southern Baptist program is geared to using a large number of men in areas where they have had no formal training," Isbell said. "Most of these men will need to engage in home study if they are to learn how to do their jobs effectively."

Category 21 of the Church Study Course, the newest of the approved study

areas, is made up of manuals that give guidance in leading men, young men, and boys in the missionary education program of the church.

Among the newest additions to the category are the annual *Brotherhood Handbook* and the associational planning and training guide (APT).

Required reading for all Brotherhood leaders should include *The Brotherhood Program of a Baptist Church*, the basic Brotherhood book. Questions are provided in the back of the book for those desiring study course credit.

Every leader of Baptist men or boys should acquaint himself with the current *Brotherhood Handbook* and the study course manual for the age group he is leading. Those directing the missionary education program for boys should read the appropriate counselors guide, in addition to the Royal Ambassador manual.

By reading the books in Category 21, Brotherhood leaders can find answers to their questions on "what to do" and "how to do it," while earning Church Study Course credit.

Georgetown Adopts New Symbol

Georgetown College has adopted a new symbol. It is the school's first official monogram.

Basically it is an artist's adaptation of the lower case letters of g and c.

The design of the symbol is based on Georgetown's stated purpose: to offer a quality liberal arts education in a Christian context. The space between and above the g and c is arranged to define the outline of a Roman Cross, the principal Christian emblem.

Atop the cross is a flame. Its form depicts the lamp of learning. This emblem is commonly used today to suggest education. From a point in history dating six centuries before Christ the lamp has been used to symbolize guidance, knowledge, enlightenment and immortality.



The letters g and c are constructed with three strong strokes of the artist's pen. These bold elements comment upon the three major areas of academic discipline in a liberal arts college: the humanities, natural sciences and social studies. All of these stand together in this design in an integral relationship.

Surrounding the letters is a rectangle. The four sides of this enclosure proclaim additional meaning. The sides symbolize the complete man. The College's program is developed to aid the student intellectually, spiritually, socially and physically.

The vertical thrust of the logotype is significant also. Its movement is upward. This motion conveys a hope. That hope is that the College environment creates an endless interest in the upward search for truth and consequent understanding.

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Almost, But Not Quite

The Cooperative Program receipts for the year 1967-68 are \$3,575,345. This is 3.8% or \$130,739 more than last year but \$174,655 short of the total goal of \$3,750,000.

The balance from the reserve fund, \$56,634, will be added to \$3,575,345 according to an earlier agreement, leaving a deficit of \$118,021.

We also received \$108,260.61 for Christian education causes.

The books were closed on August 31st and no receipts postmarked after the 31st were included.

Norman Becomes Evangelist

Bob Norman, Bowling Green, Kentucky, has entered full time evangelism. He is a native Kentuckian who entered



Norman the ministry about five years ago. He was in the pastoral ministry before entering the field of evangelism on a full time basis.

He is married to the former Brenda Elaine Benningfield of Bowling Green. The couple has one son, Bob Jr., and they live at 1402 Park Street.

Mr. Norman is highly recommended by Evangelist Clyde Gordon, who calls him an "honest sincere servant of the Lord" and says he is "a wonderful preacher of the Gospel."

from prisoner to pastor . . .

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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for September 22, 1968)

INTERNATIONAL SERIES

Mission To the Nations

Jonah 3:1-5, 10; 4:1-4, 11

God frequently makes assignments which are not easy or pleasant. God called Jonah to go to the great city of Nineveh, which was a symbol of military might, wealth and vice, and the capital of the Assyrian empire, and to cry out against the terrible wickedness which prevailed there. The Assyrians were a cruel people who did not hesitate to bury their enemies alive or to impale them on sharp poles under the hot sun. God's instructions were clear, specific and unmistakable, but Jonah rebelled and refused to undertake the assignment of preaching to the Gentiles. Rather than preach to the heathen, Jonah chose to disobey God by taking a ship for Tarshish, which was about as far in the opposite direction as he could go. His disobedience resulted in the most terrifying experiences imaginable, the account of which is recorded in this prophecy and is well known. However, God's will was not changed by Jonah's disobedience.

A violent storm struck the ship in which Jonah was sailing, at a time when he was sound asleep, unaware of any danger. The captain awakened Jonah and urged him to pray for the safety of the ship and those on board, but because of his disobedience to God he was not on a favorable praying basis. Finally, the sailors decided to cast lots in order to find out who had caused them to be in such a predicament. When the lot fell on Jonah, he was thrown overboard, and the storm ceased immediately. God had "prepared a great fish to swallow up Jonah," and he was given a ride to shore. At the end of three days he was back where he started, but did not have any desire to be disobedient to God again.

After God had chastised Jonah for his disobedience, He gave him a second opportunity. Jonah had learned his lesson, so, after he had repented and had been forgiven, when God commanded him the second time to go to Nineveh and to preach to the people he was ready to go. As he journeyed toward that great and wicked city he did so with the realization that he was to be the

channel through which the divine message would reach the Assyrians, the objects of prejudice and animosity from the Jews.

I. The Preaching of the Prophet

Jonah 3:1-4

Having learned from experience that disobedience brings confusion and trouble, Jonah became willing to preach to the detested Assyrians. As soon as Jonah entered the heathen, idolatrous and wicked city, he went up and down the winding streets preaching the message which God had directed him to deliver. His preaching was characterized by simplicity and brevity, and the gist of his message was a prediction of an early overthrow and the imminent destruction of the city. Jonah said: "Yet forty days, and Nineveh shall be overthrown." Of course, this declaration had the proviso that this calamity would overtake the city unless the people repented of their sins. In effect, the warning was an invitation to them to repent.

II. The Penitence of the People

Jonah 3:5-6, 10

When Jonah went through Nineveh preaching and warning, the people interpreted his message as one which was coming directly from the true and living God. Conscious of their guilt, they were aware that it would be followed with judgment. When "they believed God," they "proclaimed a fast," which was a sign of their dependence upon God. As an evidence of their humility and sorrow for their sins, they "put on sackcloth." They confessed their sins and the righteousness of the threatened judgment. They forsook their evil ways, and trusted in God's forgiveness and mercy. Even the king humbled himself by descending from his throne, laying aside his robe, covering himself with sackcloth and sitting in ashes. He commanded the people of the city to humble themselves before God and implore His mercy upon them. Observing their godly sorrow and genuine repentance, God exercised His mercy and spared the people from destruction. God

was delighted that the people of Nineveh had actually repented of their sins and were desirous of obeying Him.

III. The Pettulance of the Prophet

Jonah 4:1-4, 11

It is human to want to see things result as one anticipates. Jonah's desire was to see these heathen punished. It was his hope that at the end of forty days God's arm would be extended and the people of Nineveh would be destroyed. Therefore, the repentance of the people was not to his liking. Jonah was highly displeased that God had not fulfilled the threatened doom and substantiated his own prediction. The prophet did not hesitate to express and display his selfish anger. Fearful that he might be exposed as a false prophet of doom, Jonah pouted because God spared the Ninevites.

Believing that he was discredited as a true prophet because God had exercised clemency with the penitent people, the peevish and self-pitying Jonah pleaded for God to take his life. It is unfortunate indeed for any person to lose sight of the welfare of others because he is so self-centered that he is interested only in the accomplishment of his own purposes. Jonah was angry because what he had prophesied had not come to pass, but God let him know that he did not have any right to be angry. Jonah's trouble was that his own will was of much greater concern to him than was the will of God.

God used the gourd vine as an object lesson to teach Jonah that as he, who had not bestowed any labor on the gourd vine, was deeply concerned about its having been destroyed, so God, Who had bestowed greater energy and care upon the Ninevites, had a right to be greatly concerned for those people. God wanted him to see that the teeming multitudes of heathen were of much more value than a mere plant. God was and still is very much concerned about the heathen hearing His message, as much as He is with our hearing it. May the day soon come when every Christian shall have a real longing to give the gospel of Christ to every creature.

LIFE AND WORK SERIES

Continuing In Prayer

Men and women of prayer have made the greatest impact and left the best influence on the world. Prayer is not only a privilege, but it is also a duty which God's children owe to themselves, to others and to their Father. They can accomplish so much more when they attach their impotence to God's omnipotence through private, sincere, definite, submissive, persistent and expectant prayer. By His example and His instruction Christ taught His followers to be steadfast and persistent in prayer.

The Importunate Widow

Luke 18:1-8

This judge did not have any fear of God or any regard for man, so he ignored both God's commandments and public opinion. Consequently, he was not really concerned about the administration of justice. One wonders how a man in his position could have been so indifferent to human needs.

In the daily routine a defenseless widow besought the unprincipled and heartless judge to protect her from an unscrupulous and designing adversary. Even though the judge did not have any interest in her case, this woman, who was convinced that right was on her side, persisted in her entreaty for help. Eventually this hypocritical and selfish judge decided that he would help her to get rid of her.

If an unfair judge finally responded to the entreaties of a persistent widow who was in desperate need of his help, how much more will our gracious and loving heavenly Father hear and answer the prayers of His children and supply their needs!

The Pharisee and the Publican

Luke 18:9-14

In the prominent and highly-respected citizen and the outcast we find numerous virtues and flaws in glaring contrast.

Con'rast in Charac'er

The Pharisee was a devoutly religious man, as was evidenced by the fact that he went to the temple to pray. He was a clean moral man. No scandal was attached to his name. He was an honest business man. He did not seek to acquire the property of any man by fraud or by force. He did not choose those with whom he did business. He was a very generous man. He took the tithes of all that came into his possession when he went to the house of worship. He was quite proud of himself, and gave himself credit for a decided superiority over others.

The publican was not deeply religious. He was dishonest, as was evidenced by the business in which he was engaged. He was stingy, getting all the money he could and keeping as much of it as possible. He was regarded as so-

cial riff-raff, a liability to his community, and a traitor to his nation. He was fully aware that he had many sins.

Con'rast in Conduc'e

The Pharisee did not approach God correctly in the house of prayer. He gave himself credit for superiority over others, when he boasted about what he did not do. Obviously he was neither a robber, a rogue nor a rake. However, he was so self-righteous, self-centered and self-satisfied that he was not conscious of having received anything, but only of having achieved much by himself. He congratulated himself on being free of the faults of others and confessed the sins of others only.

If you want to make an accurate estimate of your character, compare yourself with Christ, and your pride will melt like frost when the sun shines on it. He needed to see himself as God saw him, and this is our need also.

The publican was overwhelmed with a consciousness of sin. He did not consider himself worthy to approach God. Standing at a distance, he penitently confessed his sinfulness, and did not blame his parents, wife, children, associates or environment for his sins.

Con'rast in Condi'ion

The Pharisee went away from the house of prayer without the touch of God upon his spirit. He went away unhelped and unchanged. One who is as good as he wants to be will not get any

better. Because he trusted in his own so-called good qualities instead of trusting in Christ, the Pharisee went away unforgiven and unsaved.

Because the publican had acknowledged his sin and asked for mercy, he had received forgiveness, justification and salvation.

None will be saved who, like the Pharisee, trust in their own works to save them. None will be lost who, like the publican, trust in the Lord to save them.

Perseverance of the Christian in Prayer Colossians 4:2

Prayer is not a spiritual luxury, but it is a fundamental and important expression of the Christian life. It is regrettable that so many ignore prayer until a crisis comes, as in the case of sickness, an emergency, or death seems to be impending. Prayer is a divinely appointed weapon which can be used most effectively against the sinister attacks of Satan. The maintenance of an effective and victorious spiritual life is dependent on perseverance in prayer. Continuance in prayer will bring more and greater blessings from God, thereby making it possible for us to render useful and Christ-honoring service.

Alertness and vigilance will make us mindful of the fact that we have been the recipients of so many blessings because we have prayed. This should result in personal expressions of gratitude to God, the Giver of these blessings. Let us cultivate a spirit of thanksgiving. Such a spirit pleases God, enriches the lives of those who hear and observe our expressions of gratitude and greatly benefits those of us who possess it.

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Glorieta Students Show Concern

More than 1,800 students demonstrated their concern for the crisis in the nation by participating in a service of sacrifice and commitment climaxing student week at Glorieta Baptist Assembly.

A statement of confession and commitment read at the service states, "As a sinner I have not followed the teachings of Christ in teaching, feeding, and healing my brothers who have been made by God. . . . I have not allowed the power of God's love to aid me to accept others as human beings who have needs just like my own. I must become involved in the needs of God's people—every person living on the face of the earth."

After the presentation of the statement which had been compiled by 200 students under the leadership of Dan McNeil, a student at Baylor University, Waco, Texas, the service of sacrifice began with the reading of selections concerning the needs felt by many Americans.

As a commitment to God concerning what he would do in the coming days, one of the student program leaders took off his sport coat and left it on the platform. Another student left his sweater.

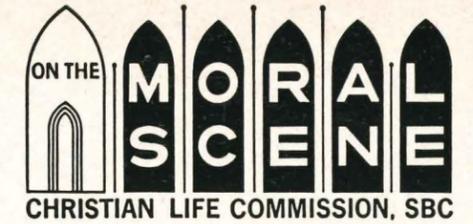
Soon the stillness of the auditorium was broken by footsteps. Five, then ten, then 25 students at a time began coming down aisles to give something of their own—suede jackets, watches, shoes, windbreakers, rings, money, socks, shirts, handmade sweaters, all-weather coats. Students and advisors from all parts of the auditorium symbolized their dedication to serve God by sharing in Christian love with their fellow men.

As the gifts were piled high on the stage and then began to be placed on the pews, the students left in voluntary silence.

The following morning hundreds of additional items were brought. The students returned to their homes and to their campuses to put into action what they had pledged to God, to their fellow men and to themselves.

The clothing they left at Glorieta will be distributed through the assembly to nearby counties, some of which have the lowest per capita income in the nation. The jewelry will be used as graduation presents and study incentives for students in poor schools.

Cash gifts will be used in the street ministry of the Haight-Ashbury district in San Francisco, California. (BP)



. . . It is possible to stop unwanted films from being shown. Miami Beach's Leroy C. Griffith has been thwarted in his efforts to operate an "adult" motion picture theatre in Jacksonville Beach, Florida.

A circuit court has ruled that the beach city council has the authority to deny the license asked by Griffith. The entire muscle of the Jacksonville Beach city government was arrayed against him and his plan.

When Griffith tried to open, water and electricity to the building were cut off and Griffith was denied a license to operate. Faced with the city's determination, backed by the courts, Griffith has erased all the "adult" trappings from the Beach Theatre and reapplied for a city license. The theatre manager said, "I'll even show Mickey Mouse cartoons to get in business." (*Variety*, 7/31/68)

. . . Day by day the mountain of weapons grows fatter and higher. (Nations have in reserve the equivalent of 30,000 pounds of TNT for every man, woman, and child in the world.) Even if only one-fourth of these weapons were detonated, the planet could be poisoned and pulverized beyond the ability of man to cleanse or repair.

The assumption that the human race is secure because such power is in the hands of governments is not a safe assumption. Governments are run by men. There is no way of making the seats of power throughout the world open only to those men who have deep convictions about the preciousness of life and who can exercise limitless restraint in the face of limitless provocation or opportunity.

The control of violence depends on the number and quality of the men who are willing to lend themselves to it. This has always been the case. Human progress inevitably depends on enough men defining the values they want to live by and then backing up those standards by wise and appropriate means. (*Saturday Review*, 6/22/68)

Seminary Journal Features Isaiah

Isaiah, the January Bible Study book for 1969 in many Baptist churches, is the topic of the fall issue of *Review and Expositor*, the faculty quarterly published by the Southern Baptist Theological Seminary.

Six articles are by Southern Seminary faculty members and two were solicited from other Biblical scholars in the United States. This issue is edited by Donald L. Williams, assistant professor of Old Testament interpretation at the seminary.

"Isaiah in Modern Scholarship" is a

review of contemporary studies and was written by Joseph A. Callaway, professor of Biblical archaeology.

Marvin E. Tate, associate professor of Old Testament, writes "King and Messiah in Isaiah of Jerusalem." Editor Williams submits "The Message of the Exilic Isaiah."

Completing articles by Southern Seminary professors are "Isaiah and the New Testament" by Harold S. Songer, associate professor of New Testament interpretation, and "Isaiah in the Christian Proclamation" by Clyde T. Francisco, who is John R. Sampey Professor of Old Testament interpretation.

James E. Ward, associate professor of theology at Perkins Theological Seminary at Southern Methodist University in Dallas, writes "The Servant Songs in Isaiah." This article is a study of chapters 42-53. The closing chapters are considered in "Isaiah and the Restoration Community" by Bruce C. Cresson of Baylor University.

Also included in the fall edition are numerous book reviews in the fields of theology, church history, ethics, religious education, church music and pastoral care.

Single copies of *Review and Expositor* are \$1.25. A full year's subscription is \$4.00. Orders may be addressed to *Review and Expositor*, 2825 Lexington Road, Louisville, Kentucky 40206.

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