





GLEANINGS FROM THE FIELD

MRS. E. D. OWEN, mother of Lexington's Calvary Baptist pastor Frank Owen, died on Sunday, September the 8th, after a long illness. Memorial services were at the First Baptist Church, Cape Girardeau, Missouri, on Tuesday, September 10th.

NINETEEN YOUNG PEOPLE and five adult counselors spent a week in Mt. Valley in eastern Kentucky conducting mission Vacation Bible Schools. In all, three schools were held with a total enrollment of 55. Average attendance was 15. The week was part of the annual Sulphur Fork Mountain Mission for Youth.

ROSEMONT BAPTIST CHURCH, Lexington, ordained Kenneth L. Peyton to the gospel ministry during August. Peyton is now serving as pastor of the Howard's Mill Baptist Church in Mt. Sterling.

LIBERTY BAPTIST CHURCH in Buckeye, Garrard County, has called Billy Jackson as pastor. He is a graduate of Lexington Baptist College and former pastor of Gilbert's Creek Baptist Church.

CANEY FORK BAPTIST CHURCH, Owen County, recently completed a revival led by Ross Raines, pastor of Ashland Avenue Baptist Church in Lexington. Thirteen persons made professions of faith during the revival. Orlie Hale is pastor of the church.

A PRESBYTERIAN AUTHOR has written a Jewish book for a Baptist publisher. The author is Barbara Bates, the publisher is Broadman Press and the book is "Bible Festivals and Holy Days," which deals with the origin of Jewish festivals and holy days.

A. O. ALLISON, retired Baptist minister in Ashland, has requested that anyone having used Bibles with large print which they are not using donate them to prisoners with whom he is working. Allison says that plenty of small print Bibles are available but the prisoners need large print. A New Testament and Psalms edition would also suffice he says. Allison may be addressed at 2220 Liberty Street in Ashland.

WOMAN'S COMMITTEE of Southern Seminary will meet in Heck Chapel on the seminary campus. The meeting place was previously reported as Gheens Hall. Time of the gathering will be 10:30 a.m. September 18.

FIRST BAPTIST CHURCH, Williamsburg, is currently in a revival being led by Charles M. Roselle, secretary of Baptist student work for the state of Tennessee.

BRIENSBURG BAPTIST CHURCH, Route 7, Benton, observed their 35th anniversary recently with a Homecoming celebration. Calvin C. Wilkins is pastor of the church.

CHARLES CROCKER of First Baptist Church of Asheville, N. C., will lead the seminar for children's choir leaders throughout Kentucky on October 1, 7:00-9:00 p.m., at Gheen's Lecture Hall at Southern Baptist Seminary in Louisville.



Crocker

Mr. Crocker will give special attention to Junior Choir techniques. This free seminar offers practical help to directors, accompanists, and choir sponsors.

PARK CITY BAPTIST CHURCH, Park City, will dedicate its new building October 6 at 2:00 p.m. Herbert C. Gabhart, president of Belmont College, Nashville, Tennessee, will be the dedication speaker.

KYLE W. RUSHING, son of Associational Missionary and Mrs. Reed Rushing, Russellville, has completed the requirements for a Master's Degree in Agronomy, has been initiated into an honorary fraternity with high academic requirements and has accepted the position as Quality Control Agronomist with a large seed company in Mississippi.

THE FRANKLIN STREET BAPTIST CHURCH, Louisville, is 100 years old this year and will have a month-long celebration in October, according to Pastor Richard Daley. A special anniversary service is scheduled for 3:00 p.m. on October 27th.

PETREY MEMORIAL BAPTIST CHURCH, Hazard, has scheduled two busy weeks for itself. During the week of September 15-22 the church will be involved in a school of missions. The following week a revival will be led at the church by evangelist J. E. Howell. Closing the revival will be a Homecoming service Sunday, September 29.

MINOR'S LANE BAPTIST CHURCH sponsored three teams in the Long Run Association Royal Ambassadors' softball league. Each of the three teams, the Crusaders, Pioneers and Ambassadors, won their division. The teams will be honored at a banquet Sunday evening, September 22. State Brotherhood worker Calvin Fields will be guest speaker.

ELMO TRUNNELL, long time member of Yellow Creek Baptist Church in Daviess County, died on September 3 after an extended illness. He is survived by his wife and one son. Mrs. Trunnell is a past president of Woman's Missionary Union in Daviess-McLean Association and currently serves on the advisory board for Kentucky Baptists Board of Child Care.

FIRST BAPTIST CHURCH, Mt. Washington, has begun an unusual building campaign drive. In three weeks time the church hopes to raise \$35,000. The deadline set by the church is September 29.

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 19, 1968
No. 37	
C. R. DALEY, Jr. Editor	
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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.	
BOARD OF DIRECTORS	
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SUBMITTING PHOTOGRAPHS	
Cost of making cuts must be assumed by those sending pictures for publication.	

Just How "Dirty" Is Politics?

The commonly held notion by Christians and non-Christians alike that "politics is dirty" is as persistent and universal as the existence of government itself. Simply to mention politics is to cause visions of corrupt payoffs, dishonesty, and evil scheming in a

If politics is dirty, why do we never hear it said that "democracy is dirty?" In twenty years of teaching about government and politics, I have not heard a single person make the statement that democracy is dirty, even though politics is the process by which people rule themselves in a democracy. Why, then, is there such paradoxical agreement that politics is dirty?

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

smoke-filled room. There seems to be no need to prove that politics is dirty because everyone simply accepts it as a starting assumption; they know politics is dirty.

For the jokester it is always open season on the politician, with probably more jokes about the dishonest politician than any other single category in the joke books of the world. What politician has not been reminded, for example, that an honest politician is one who, when bought, stays bought.

Actually, this notion could be accepted if one means by it that mankind is dirty, or sinful, and that therefore all human institutions are "dirty" in this sense. But an honest observer would have to report that people predominantly reserve this label for politics and politicians.

Why is this the case? Why should the public and the press, when a business man gives a television set or a free trip to Bermuda to a governmental official, cry "dirty politics" but not "dirty business"? It was the businessman who offered the bribe, but only the politician receives the stigma.

European Baptists Debate Infant Baptism

Churches practicing infant baptism should stop baptizing them indiscriminately, an English Baptist theologian told the 40 people attending the European Baptist Men's Conference in Rueschlikon, Switzerland.

The speaker, Rex A. Mason, who teaches in Spurgeon's College (Baptist) in London, added: "Reform here is long overdue and is being called for by many responsible voices from within these communities themselves." While no group was named, it may have been a reference in part to some German Lutheran pastors who have spoken out on the same question.

"Only the children of parents whose promise really meant something should be baptized, normally, that is, the children of those who are really committed church members," he said.

"If they do this," continued Mason, "would it not be right in that case for Baptist churches to cease their practice of rebaptizing those who have been properly baptized as infants in other communions?" In stating this view, Mason said he was following the proposals made in a book by G. R. Beasley-Murray, president of Spurgeon's College and current president of the Baptist Union of Great Britain and Ireland.

"We must all allow that paedobaptism (baptism of infants) is not without some value. It is by no means an evil thing," the Spurgeon's College professor went on to say. It "does call for faith,

in the faith of the parents and the sponsors, and it does represent a great claim of faith by Christian parents that Christ will one day make their children His own."

Mason said he would be interested in finding a church which practiced both believer's baptism—made after a personal commitment of faith by a person of sufficient age to understand his commitment—and infant baptism. He said this does not mean that he personally believes infant baptism constitutes New Testament baptism. However, such a church would demonstrate a certain type of Christian unity, and he personally believes that "the things which unite Christ's people are greater" in importance.

The 40 participants in the biennial men's conference included three from Czechoslovakia, which was occupied by Russian and other Warsaw Pact forces during the week they attended the men's conference.

Other nations with delegates present included the United Kingdom, Spain, Western Germany, Denmark, France, Poland, and Switzerland. Two visitors from the USA also were present.

The conference adopted resolutions urging that men's groups in Baptist churches in Europe play a more active role in church life, and that national unions of Baptists which have no men's organization should create one. (EBPS)

Public Scrutiny

There are at least two explanations for this puzzling public image of politics. One is simply that the work of politicians and governmental officials is far more visible to the public than that of most other occupation groups. City councils, state legislatures, the Congress, and various commission meetings are usually required to be open to the curious gaze of the public, including prospective opponents at the next election.

Meetings of bank boards, labor unions, college faculties, or of church deacons, to name only a few, usually are not open to public scrutiny. It does not take much imagination to know what the news media might do if they had regular access to such meetings. It would be especially interesting if a newspaper's own editorial policy meetings were regularly reported in full by a competitor newspaper or perhaps by a television newscast. It is "operation goldfish bowl" for the government, but not for most other segments of society, and this would seem to explain at least part of the unfavorable image for politics.

Double Standard

A second explanation lies in a double standard of morality which we Americans have for persons in and out of government—one which condemns in politicians and governmental officials behavior which we take for granted in everyone else.

When the son of a business executive is brought into the business, given a healthy head start, and pushed gently but inevitably upward toward the top of his father's business, we expect this, and few eyebrows are raised, if any. But if a government official should do this for his son in his particular division of the government, it is a "nepotism scandal" appropriate for front page news, rather than acceptable family loyalty.

Why are gifts from suppliers to business purchasing agents accepted business practice, justified as "developing good will," while gifts to government purchasing agents are considered corruption and bribery?

The burden of proof is on the one who thinks that the politics of running government is any more dirty or dishonest than the politics of running a bank, labor union, trucking company, college, or even a church.

Because of its life in a goldfish bowl, the governmental process may actually be a bit more clean and honest than the process of running most other social institutions.



Whom Shall The Lord Send And Who Will Go?

In eleven years of editorial writing few direct appeals have been made by this writer. Such appeals are always questionable and subject to criticism but one cause is now so compelling that my very bones cry out for expression. It will take considerable space to describe it, so stay with me.

This is a challenge to be a missionary—not a missionary to the beckoning mountains of eastern Kentucky, nor to the Indians of the west nor to the lost souls across the seas. It's an invitation to an equally needed field so near and yet so far. It is as near in miles as the distance from suburbia to the inner-city of Louisville but as far away in many aspects as Nigeria.

In the inner-city of Louisville is a group of people who have come as near being a truly redemptive church as any congregation I know. They belong to the Twenty-Third and Broadway Baptist Church and are led by a talented and dedicated pastor named Carlisle Driggers. The church and its inner-city ministry were the subject of a feature article in the January 4, 1968 issue of the *Western Recorder*. Now this church is in real need and this is a call for help.

The story of Twenty-Third and Broadway and Driggers dates from 1963 when this South Carolina seminary student was sent by Dr. Peyton Thurman to supply this pastorless pulpit. The church and the young preacher discovered each other and the challenge of a meaningful ministry in a declining area replaced for Driggers plans for a Ph.D. study at Indiana University.

The young pastor found a discouraged congregation in this changing community but he and some concerned members faced the challenge and they decided to meet it instead of running from it. The result was the start of a week-day program when such an approach was a rather new thing for Southern Baptists. The Twenty-Third and Broadway experiment came to be a model for many other inner-city churches throughout the United States. The Southern Baptist Home Mission Board and the Kentucky Baptist Convention combined resources to provide a director for this program. He was Bill Amos who has since gone to the Home Mission Board to show other inner-city churches how such a program works. The present

director is another able young man, Ed Freeman, who came from Alabama by way of the Seminary.

This program has reached an encouraging number of those near the church including Negroes, especially Negro children. Within a seven-block radius of the church are 18,000 people, more than three-fourths of which are Negroes. The church also works with alcoholics and has had considerable success in rehabilitation efforts.

In the early days this new approach stimulated interest and revived the church. The decline in additions was reversed and more people were added than left. Finances also increased making possible an adequate staff.

But everything did not remain so rosy. The change in the ministry of the church was so different from the traditional approach that it was too much to expect everybody to approve. Thus the present crisis. Faced without enough income to maintain its staff and program, something had to be done.

Again the church approached its problems openly and realistically. The Weekday Advisory Committee after much prayer and consideration came up with a recommendation that the church accept its responsibility to minister to all races of people. The following four-point ministry was recommended:

1. That our church seek to enlist all races of people into all aspects of the church life (for example, Sunday School, Worship Services, etc.);
2. That our church both support and encourage the church leadership in this total ministry of outreach to the community;
3. That our church openly welcome with Christian love all races of people who come to any of its services; and
4. That our church in accordance with the above principles consider itself committed to an evangelistic program of outreach for this community.

The recommendation was widely distributed before it was considered on September 4. More than two hours of open and frank discussion took place after which came a two to one vote approving the recommendation.

Driggers is happy with this result especially in light of the fact that it was the work of church members many of whom had a heart-searching experience reaching their final conclusion. Now Twenty-Third and Broadway is officially on record for such a ministry but Driggers is realistic enough to know that the future of the program depends upon additional members and support. The present church membership and income simply cannot support an adequate staff for such a ministry.

And so Driggers is openly appealing to Baptists in Louisville who share the convictions represented in this ministry to come forth with their talent and their financial support. He is appealing to those who might come to Twenty-Third and Broadway for a year or more to help this church through its crisis and then return, if they desire, to their former churches with what they have learned in the experience.

Walking Where Jesus Walked

If all goes according to present plans, I will have been to and from Israel when most readers see this issue of the *Western Recorder*. This unusual opportunity is afforded by an invitation a few weeks ago to be one of 30 religious publication editors in America making an editorial pilgrimage to Israel, September 10-17.

The editors, including five or six Southern Baptists, will be the guests of the Ministry of Tourism of Israel and of the El Al Airlines. It is a public relations gesture in the interest of even more tourist business in Israel. This year has been an all time record one for tourists in Israel in spite of the chaotic and uncertain conditions in this part of the world.

The five-day stay in Israel will be all too short but will be about as long as many commercial tours given to the Holy Land. Our headquarters will be in Jerusalem and we will visit many of the ancient and modern sites in Israel.

The itinerary includes such hallowed places as Mt. Carmel of Elijah fame, Nazareth, the boyhood home of Jesus, Samaria where Jesus introduced the woman to the water of life, Jericho where the walls came tumbling down, Bethlehem where a virgin peasant bore the Son of God and of course Jerusalem, the holy city for Jews, Moslems and Christians. We will cross the Sea of Galilee where the winds and waves obeyed their master's voice and where fishermen still ply the ancient trade of Peter, James and John. One night will be spent in the guest house of a kibbutz, one of the many collectives in modern Israel where the members live together, work together and share according to their needs. Sunday morning we will worship at the Garden Tomb, see the site of Solomon's Temple and the Wailing Wall and walk the painful path that Jesus walked from Pilate's Hall to Golgotha.

The appeal of Pastor Driggers and the challenge of such a redemptive ministry have caused this writer some serious soul searching. The purpose of these words is to lead every reader to do the same thing. Those in reach of this church who are not convinced God needs them more where they now are ought to join this redemptive church in a real mission field. The rest of the readers of this report can pray earnestly or even help provide some financial support for this church.

It's one thing to live in suburbia and say we love all people and that we believe in the church as a truly redemptive agency in today's world. It's another thing to leave the comfort and ease of suburbia church membership to be a part of an inner-city, interracial church.

Who can hear the Lord saying, "Whom shall I send, and who will go for us?" And whom will the Lord hear answering, "Here am I, Lord, send me."

It will be my first trip to the Holy Land and the realization of a life-long dream. In addition to seeing the historic sites of Old and New Testament history, I will be interested in learning as much as possible about modern Israel. I will not expect to become an expert in a few days, but I will try to learn as much as I can and will report it as objectively as I can.

Though grateful for such an opportunity, I go with some reluctance because I feel my imagination based on the Biblical accounts has made for me more beautiful and satisfying scenes than the actual ones I will see. Today much is different from 2,000 years ago, and many of the exact locations of great events like the birth, the crucifixion and the burial of Jesus cannot be established for certain. Besides this, many of the traditional locations of Old and New Testament's history are now covered with some kind of Christian or Moslem shrine and modern commercialization is completely alien to the spirit of the Saviour.

Nevertheless it will be a meaningful experience to walk where Jesus walked and to stand even near the place where He paid it all. As I go my prayer is that the result will be not only more knowledge of the Holy Land but more love for Him who made it holy and more effective communication of that love in the editorial ministry.

THE COVER

JOT, Southern Baptists' animated cartoon character continues to soar toward stardom on national television. Currently being televised on 40 stations, JOT drew over 20,000 letters last month from excited children and grateful parents. Ruth Byers, pictured at her desk, has been the writer-producer of JOT since 1961. Dr. and Mrs. Ernest H. Byers, Jr. are residents of Galveston, Texas, and are active members of the First Baptist Church there. Mrs. Byers is the former director of the Dallas Children's Theatre Center. JOT is produced by the Radio-TV Commission.

Communications Blamed For Project 500 Troubles

The disappointing financial development for Project 500 does not represent poor giving as much as lack of communication, a mission executive said here in Atlanta, Georgia.

"It is not that the rate of giving has decreased, but that the rate of increase has not been as much as was hoped for," said Loyd Corder, director of the Southern Baptist Home Mission Board's program of establishing new churches.

Earlier, the Home Mission Board announced that only about one-third of the expected \$3.4 million can be counted on with certainty for Project 500, the denomination's special two-year church extension effort.

Educational Needed

"If our people had understood the project, I feel they would have given commensurate with what we are trying to do," Corder said.

"But this takes a period of education. Project 500 is more elaborate than anything we have attempted before," he explained.

Meanwhile, missions leaders are taxing their ingenuity to continue important work in many Project 500 locations. As of the end of July, work was under way in 124 of the 500 predetermined locations, half of the effort manned by laymen.

Strategy is what makes Project 500 different from normal church extension efforts, Corder observed. Project 500 is a special "over and above" effort to pinpoint particularly strategic locations for new churches and then start churches or church-type missions in those areas within two years (1968-1969).

As an "over and above" project, Corder said, money for Project 500 was to come from an extra effort in the Annie Armstrong Home Missions Offering and non-budgeted overage in regular Cooperative Program receipts.

The funds, as Home Mission Board Executive Secretary, Arthur Rutledge said, simply have not developed.

Annie Armstrong Offering

For example, one of the most critical items in initiating the new work—the church pastoral aid that permits trained, qualified personnel to go to a yet undeveloped field—depended heavily on Annie Armstrong Offering receipts.

The 1968 offering of \$5½ million was pushed higher than the average increase and the last \$1 million in receipts was to go to Project 500 church pastoral aid. In other words, however much over \$4½ million is received is to go to Project 500.

Projections now indicate that, even though the Annie Armstrong Offering receipts will reflect a fair increase over

1967, only about \$200,000 will be available to Project 500.

In similar regard, the 1969 offering goal of \$6½ million provides that the last \$1½ million go to Project 500. Mission officials are taking no chances of over-extending themselves, however; they are acting now on the basis that they will receive only \$500,000 and hoping for more.

In 1968, the hoped for \$400,000 from Cooperative Program receipts turned out to be \$100,000. In 1969 there will be no money from Cooperative Program receipts earmarked for Project 500, with the exception of that for church site loan funds, Corder said.

Missionaries in pioneer areas, where

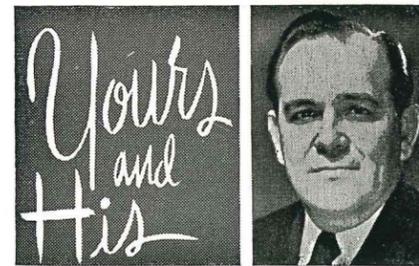
Baptist work is new and relatively small, are continuing to start home fellowships in Project 500 locations, assuring the start of some form of ministry and preparing the groundwork for the day that resources are available.

"Probably 65 or 70 of our men—either pastors or missionaries—have related already to Project 500 locations by starting home fellowships," said Jack Redford, associate in the Home Mission Board's pioneer missions department.

"Regardless of finances, this project has made us reflect on the value of strategic points, instead of just starting churches for the sake of starting churches." (BP)



MISSION CHURCH DEDICATED—Baker J. Cauthen (third from left), executive secretary of the Southern Baptist Foreign Mission Board, and Mrs. Cauthen stand with Pastor and Mrs. J. O. Owolabi before the recently dedicated building of First Baptist Church, Lome, Togo. The church has been described by many as the most beautiful church in Togo. French for "Baptist Church" identifies the new building for Lome's many French-speaking residents. (BP)



WE WORKED HARD—BUT

The 1967-68 Convention Year ended August 31—a good year in the work of the Lord among Kentucky Baptists, a hard year in trying to reach our goal. We received \$459,883.45 during the month of August (from July 26)—and some wonderful people did some wonderful things to bring this much in for the Cooperative Program. We are grateful for every prayer and gift.

However, for the year we received from all churches a total of \$3,575,344.78 toward a goal of \$3,750,000—short by \$174,655.02. By Convention authority, we took the remaining balance of \$56,634.29 in the "Schools and Student Centers Reserve" and added to this to make a total of \$3,631,979.27 in distributable Cooperative Program gifts—still short of the goal by \$118,020.73.

However, we had an increase over the previous year of \$130,739.12, or 3.8%. We also received for the CEA campaign \$108,260.61—which helped to balance the shortage, and more so for the schools, student centers and camps.

The Meaning

What happens when we are short of the goal? We cannot distribute what we do not receive. Hence, 31% of the \$118,020 will not be given to Southern Baptist mission causes; and 69% will not be given to Kentucky causes. This is the first time in eight years that we have not been able to reach our goal—although last year we had to take \$55,394 from the Reserve Fund. From now on, there is no reserve fund!

Major Mission Increases Needed

This year, each church should prayerfully and seriously consider making a major mission increase in its budget plan. Messengers to the Convention have voted a goal of \$3,950,000 this year—only \$200,000 increase as compared with \$250,000 and \$350,000 the previous years. However, add to this the shortage-from-churches this year of \$174,655 and we have a NET INCREASE of \$374,655 this year to reach the goal. This is the largest increase—challenge ever, and will require every church's looking carefully to its mission giving this year. The world mission needs of this day are vast, and most leaders must re-think their involvement in world redemption—through the Cooperative (Southern Baptist) Program.

AS A STARTER, pastors, observe COOPERATIVE PROGRAM MONTH in October!

Baptist Schools Show Ten-Year Growth

by Rabun L. Branley

Studies are the order of the day. There comes a time when intelligent decisions cannot be made without the benefit of a thorough study of the situation at hand.

Baptist schools have not escaped the study cycles. Several state conventions now have studies going concerning the future of their colleges and schools. These efforts are healthy and show that there is enough interest in Christian education to stimulate Baptists to work on their educational problems.

Lest anyone should believe that Baptists have not achieved a great deal in the area of Christian education, a look

at the statistics of the last ten years is encouraging. As good as these figures are, they are not good enough and the gap between the expenditures per student in the Baptist schools and the tax-supported schools is continuing to widen. Baptists have the resources to reduce and even close the gap. It is a matter of loosening up these resources.

What have Baptists accomplished in Christian education from 1957-58 through 1967-68? The total assets, including the seminaries, colleges, Bible schools and academies, have increased from \$247,858,726 to \$585,599,053, or 136 percent in the ten years. Endowments grew from \$68,649,148 to \$142,620,912, or about 108 percent.

Property Value

In the ten years the total property value of the schools increased from \$188,126,301 to \$442,938,141, or by about 135 percent. This means that plant values jumped some 27 percent more than did the endowment. The picture would be more encouraging if reversed, with endowments taking the lead. Buildings without money to back them up can be liabilities, but people will give a building much quicker than they will contribute to endowment or for paying debts.

Cooperative program gifts for current operations increased from \$7,342,803 to \$13,924,201, about 89 percent, while capital gifts decreased from \$5,563,169 to \$5,379,998, or 3.2 percent.

The continuing industry of the presidents in raising additional funds paid off with a remarkable 187 percent increase from \$8,142,090 to \$21,656,629. Because of rising costs, tuition and fees had to be increased 239 percent in order for the schools to operate in the black. In dollars, tuition and fees jumped from \$16,810,364 to \$57,147,325.

Students

In the period the number of students increased from 66,312 to 98,695, and the faculty and administrators moved up from 3,772 to 5,766. Books in the libraries nearly doubled, from 2,373,424 to 4,493,512. The average estimated cost of placing a book on the shelf is about \$8 each, these added books alone represent an increased investment of about \$15 million.

While dollar assets and the total number of students have been increasing, the number of ministerial students recorded have dropped in ten years from 9,976 to 7,216, and other church-related vocations are down from 5,552 to 5,078. Baptists generally agree that whatever responsibility they have in regard to the vocational choice of Baptist young people has to be shared by the home, church, and to some degree, the schools.

Total Missions Gifts Reach \$37 Million In August, 1968

Southern Baptists had given \$37.8 million to world-wide missions efforts during the first eight months of the year, a monthly financial statement released by the Southern Baptist Convention Executive Committee at Nashville, Tennessee, disclosed.

The \$37.8 million total includes \$17½ million given to support all SBC programs of work through the Cooperative Program unified budget plan, plus \$20.3 million in designated gifts to specific SBC missions causes.

Total missions contributions for the first eight months of 1968 increased nearly \$2.3 million over missions gifts for the same period of 1967, the report indicated.

The increase is reflected by a \$1.4 million jump (7.39 per cent) in designated gifts, and an increase of \$891,916 (5.36 per cent) in gifts through the Cooperative Program.

Contributions through the Cooperative Program for the month of August totalled \$2.2 million. Cooperative Program gifts have exceeded the \$2 million mark each month of 1968, which SBC Executive Committee Financial Planning Secretary John H. Williams called an encouraging trend.

Most of the \$37.8 million has gone to support the work of the SBC Foreign Mission Board, which has received \$24 million thus far in 1968. The SBC Home Mission Board has received \$8.4 million.

The total missions gifts reported by the SBC Executive Committee reflect only contributions to support nation and world-wide missions efforts of the convention, and do not include amounts supporting local and state missions efforts. (BP)

Westport Road Sets

Homecoming October 6

Westport Road Baptist Church, 9705 Westport Road, Louisville, will hold a special dedication and homecoming service on Sunday, October 6, 1968, to mark its sixth anniversary.

Special services include Sunday School at 9:30 a.m., worship services in the new sanctuary at 10:45 a.m., potluck luncheon at 12:30 p.m. and a special dedication service at 2:00 p.m.

Returning for the services will be Glenn Igleheart, former pastor of Westport Road Baptist Church, who is now director of home mission work with non-evangelicals for the northeast states, with headquarters in New York City.

Returning also will be former members of the church, interested friends, and representatives of various churches, associations, and the denomination. All are invited to attend.

Baughn Resigns Morganfield

I. L. Baughn, pastor of the First Baptist Church in Morganfield for the past four years, resigned effective September 15th. He is moving to an Ohio County farm near Hartford and has accepted a teaching position in the Dundee School in Ohio County. He also is considering becoming pastor of a rural church in the Ohio County area.

Baughn has given assurance to the *Western Recorder* that his resignation was not based on any trouble in the Morganfield pastorate. On the other hand, he says, it is the realization of a dream for almost 30 years. His new home is on a piece of land where he was reared in Ohio County.

Before going to Morganfield four years ago Baughn was pastor of the 18th Street Baptist Church in Louisville, Kentucky. He led this congregation in the construction of new facilities. Earlier he was pastor of the First Baptist Church in Sturgis.

HERBERT C. CRALLE

FUNERAL HOME

Edwin R. Hillock, President

Wallace C. Hatler

Phone 893-5223

Frankfort and Peterson Avenue

Louisville, Kentucky

That Time Of Year, Make Reservations

It is that time of year, time to make motel reservations for the annual Kentucky Baptist Convention meeting in Florence, Kentucky, November 11-14.

Actually, the annual meeting opens the morning of the 12th, but on Monday, November 11th, the Pre-Convention meetings are held—executive board, ministerial conference, religious education conference, music directors conference. Many messengers may want to attend these meetings.

Host Pastor Jack Sanford says that any messenger who desires to stay in a private home should write him directly, at the Florence Baptist Church, Florence.

A check of all the motels in the convention area has just been made. The following space is available. It is suggested that messengers write personally to the motel of their choice, giving exact date of arrival, accommodations desired, etc.

MOTEL ROOMS AVAILABLE IN "Florence Area"

►BARKLEY HOUSE MOTEL—at Cincinnati Airport, Erlanger—Tel. 606-371-4800 50 Rooms—Rates—Single \$11:00;

Former Kentucky Pastor Accepts First, Birmingham

J. Herbert Gilmore, Jr., minister of the Chevy Chase Baptist Church, Washington, D. C., has accepted the call of



Gilmore

A native of Knoxville, Tennessee, Gilmore is a graduate of Carson-Newman College and the Southern Baptist Theological Seminary. He has also done work at Peabody College in Nashville and at Union Seminary in New York and Princeton Seminary.

Gilmore has had extensive experience in denominational posts. While in Kentucky he was chairman of the Board of Directors of the *Western Recorder* and in the District of Columbia Baptist Convention he was chairman of Public Affairs Committee. In addition to pastorates in Kentucky he has also served pastorates in Tennessee and Missouri.

He is married to the former Joyce Marie Wade. The Gilmores have three sons: Victor, 17; Dale, 14; Winston, 12; and one daughter, Marie, 8.

Twin \$16.00; and 2 in Double Bed \$14.00.

►CINCINNATI AIRPORT INN (Western Motels)—I-75 at Airport Road, Erlanger. Tel. 606-341-1020. 50 Rooms—Rates—Single \$10.00 and \$13.00; Double \$15.00.

►HOLIDAY INN—2100 Dixie Highway, South Ft. Mitchell at US 25 and 42 at I-75 Interchange. Tel. 606-331-1500. 12 Rooms, 5 of which are single rooms. Rates—Single \$10.00; Double \$16.00.

►RIDGE MOTEL—6501 Dixie Highway, Florence 1½ miles North of I-75—Tel. 606-371-6181. 7 Rooms—Rates—Single \$9.50; Double \$13.50.

►WHITE HOUSE INN (formerly Lamp-lighter) 1939 Dixie Highway, Covington—Tel. 606-331-1400 (Convention Headquarters Motel)—97 Rooms—Single \$12.00; Double \$16.00.

The following Motels are filled: FLORENCE MOTEL; HOMELIKE MOTEL; and WILDWOOD MOTOR INN.

Training Union Workers From Five States Conduct Leadership Conferences

Outstanding Southern Baptist leaders from Tennessee, Indiana, Alabama, Georgia and Kentucky will lead Training Union workers across the state in five area Leadership Conferences, September 23-27.

Workers will receive help in afternoon sessions (4:00-5:15 local time) on new church member orientation for adults, young people, intermediates and juniors. Nursery, beginner and primary workers will be involved in "How to Use Creative Activities" workshops.

Evening sessions (6:45-9:00 local time) are designed to help leaders and members make the best use of fall curriculum materials.

Pastors, training union directors and other general officers will discuss "Organizing Your Training Union to Meet Needs." Also in the evening session will be a special conference for associational training union officers.

Training Union workers and members are urged to attend the Leadership Conference nearest them:

Places and dates are:

►CLEAR CREEK BAPTIST SCHOOL, September 23;

►CENTRAL BAPTIST CHURCH, Winchester, September 24;

►FLORENCE BAPTIST CHURCH, Florence, September 25;

►MELBOURNE HEIGHTS BAPTIST CHURCH, Louisville, September 26;

►FIRST BAPTIST CHURCH, Princeton, September 27.

Carlisle Avenue Observes Homecoming, Shows Building

The Carlisle Avenue Baptist Church, James W. Abernathy, pastor, observed Homecoming Day on Sunday, September 15. The day began with Sunday School at 9:00 A.M. A. W. Walker, former pastor of the church, brought the message at the regular morning worship service. A noon meal was provided by the church and was served on the "grounds." The fellowship was enjoyed by everyone, as former members returned for this special day.

The feature of the afternoon was a 2:00 P.M. Dedication Service. Eldred Taylor, pastor of the First Baptist Church of Somerset, Ky. and president of the Kentucky Baptist Convention was the guest speaker. Music was provided by the church's "touring" Youth Chorale and the Sanctuary Choir, under the direction of Tony Whitfield, minister of music.

Former members and guests enjoyed touring the remodeled Educational Building and Sanctuary. The church has just recently completed a \$266,000.00 remodeling program. This included almost all new equipment, new heating and air-conditioning, new location for office suite and library, new lighting, etc., in the Educational plant. The Sanctuary also has a new look with the new color scheme, new carpeting, public address system, pulpit, and balcony furniture, cushioned pews, etc., highlight the "new look" in the Sanctuary.

The day ended with an evening worship service. Abernathy brought the closing message for the day. In it, he challenged the church to again move forward to "greater achievements for our Lord."

BAPTIST FORUM



CHANGE S. S. METHODS

Dear Editor:

In a recent *Recorder* you sounded a truth that should be heeded—the lack of Bible knowledge in our Sunday Schools. I wondered how many churches would check their membership in Sunday School to see if this was true.

In September 5th issue Mrs. Haskell Marshall gave a good idea—opening assembly could better be used for Bible study. Quarterlies are full of suggestions, but there isn't time for questions and discussions in half-hour periods. Why don't Sunday Schools try a class or two in the study of books in the Bible and see the results. Division by ages for adults could be forgotten and let them choose the study they want—such as book by book—great doctrines of God's word—Rightly dividing God's word as II Timothy 2:15, and we would soon find a new interest in our living for Christ.

To know one can go from children's departments to adult departments and not find a book quickly is pathetic.

Again what is the value of the 6-point system for adults? If teachers taught from the Bible and not the quarterly maybe more Bibles would come to Sunday School. We certainly need a change in our methods if we want Bible students.

Lexington, Ky. Mrs. Clara O. Winslow

WHAT ONE STUDENT LEARNED

This letter from a student summer missionary, who was sent by Kentucky B.S.U. to the riot area of Detroit, came to Student Secretary Chester Durham. We believe it says much.—Ed.

Dear Dr. Durham:

Now that I have completed my ten weeks as a summer missionary, a time of retrospect is called for. As I read the letters of the other summer missionaries, I was glad to know that many of them were able to see visible results from their work this summer and to receive wonderful spiritual blessings in the process. I must confess, however, that my spiritual blessings were few and far between, and visible results were even less noticeable. The rewards of my labor were simple and could have gone quite unnoticed. My rewards consisted of a smile or a hug from a little Negro boy or girl; an alcoholic telling me that I was an angel; or another alcoholic asking me to marry him.

I learned a great deal this summer, which was not difficult for me to do since I knew so little to begin with. I crossed the colorline, and felt a small portion of the discrimination that a Negro receives as a part of his everyday life. I learned to love indiscriminately; old and young, dirty and clean, poor and poorer. I learned to love without ex-

Courses Without Grades Offered At Georgetown

This Fall juniors and seniors at Georgetown College may elect to take up to twelve semester hours course work on a pass-fail basis.

The announcement made by Dr. Carl Fields, Academic Dean of the College, limits the electives to classes that are not a part of the general requirements for graduation or in the student's major or minor.

The twelve hours must be in upper division work. No more than three semester hours of these electives may be taken in any one semester. The course work will count toward graduation but will not figure in a student's grade point average.

According to Dean Fields, the plan has been adopted to encourage students to experiment and diversify in their selection of course work. "This will permit them to break out of the academic mold without fear of pulling their grade average down," he stated.

Once a student has exercised his pass-fail grade option in a class, he cannot change to the traditional method of a letter grade in the course.

pecting love in return. I learned to accept situations and people as they were and to begin from there. I learned not to condemn, but to show a better way. I learned a great deal, but it all shows me how truly unaware I am of life's many problems.

This summer leaves me with a sense of satisfaction, not in that I succeeded, but that I got a good start towards understanding my black brothers. The interracial director of Michigan distributes bumper stickers showing the middle finger of a white hand barely touching the middle finger of a black hand, along with the word "Hope." I now realize the importance of the two races establishing a firm relationship in all areas of life. I feel the church must do its part to erase racial prejudice; God, after all, is no respecter of persons. I have challenged myself to aid race relations, not by words alone, but by actions also.

This summer has meant more to me than I can ever put into words. A simple thank you seems inadequate to those who made the summer possible; but it is all our language allows. So I say thank you for making this an outstanding summer for me.

Morehead, Ky. Janice Carroll

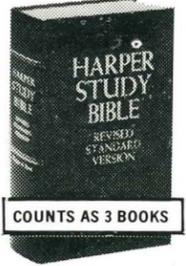
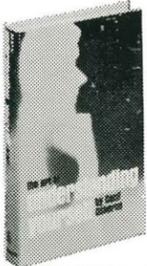
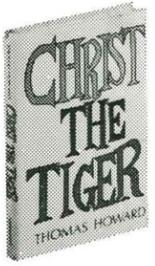
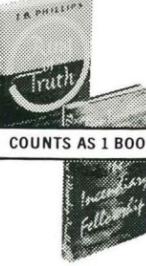
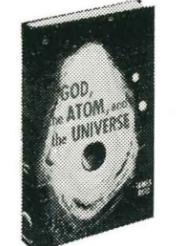
"For a Baptist church the Cooperative Program is truly 'a program of progress.'"—W. E. Grindstaff in *Principles of Stewardship Development* (Convention Press, 1967)

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Two Named to Faculty

George Ramey, a native of Missouri, and Kenneth R. Weedman of Arkansas, have been elected to the faculty of Cumberland College.

Ramey will join the religion department as an instructor in Hebrew and archaeology. A graduate of William Jewell College in Missouri, he holds the bachelor of divinity degree from Midwestern Baptist Theological Seminary and recently received the doctor of theology degree from Southern Baptist Theological Seminary in Louisville.

In 1966 he was a member of an archaeological expedition, working as an area supervisor and object registrar. His graduate work was in Old Testament archaeology.

Weedman will teach art. He is a graduate of the University of Tulsa which also awarded him a master's degree. Notable among his achievements are a drawing for the cover of Nimrod magazine in the fall of 1964, newspaper photographs and numerous exhibition awards and distinctions.

Protection Program Funds Exceeds \$200 Million

The funds administered by the Southern Baptist Annuity Board for members in its protection programs exceeded \$200 million during August, more than four months ahead of a projection made two years ago.

R. Alton Reed, executive secretary of the Annuity Board, announced the achievement at the closing of the books for the month of August.

He called this milestone a "fitting climax for the 50th year of service celebration the board is observing in 1968." The board was founded in 1918.

Reed said the increasing number of Southern Baptist churches and agencies who put their ministers and employees into the protection program and a sound investment program were the primary factors which boosted the funds past the \$200 million mark ahead of schedule.

"The growing number of churches and agencies which provide the benefits of the protection program for their employees indicates a need is being met," he said.

Reed pointed out that money sent for dues cannot lay idle. "It must be put to work in safe and sound investments."

Reed said through the efforts of enrollment and investment the board has been able in recent months to increase benefits and add new ones in the protection program plus issuing a "13th" check to retired members from interest earnings in excess of what the program demands.

He said the funds will continue to grow even more rapidly in the future. Projections call for the funds held to reach \$250 million by mid-1971.



A FAMILY AFFAIR—Tom McCracken, Ashland, has more than his hands full in trying to deposit three daughters and their belongings at Georgetown College. From L to R, Nancy, a sophomore; Patty, a freshman; and Joan, a junior; all "assist" in unpacking. It is the first time in the memory of those at the College that three girls from the same family have all been enrolled at the same time. To date, more than 1,350 students enrolled for the 140th session of the College. The McCrackens are members of the Unity Baptist Church, Ashland. Ira McMillian is the pastor of the church.

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Famed Baptist Leader J. B. Lawrence Dies

J. B. Lawrence, famed Baptist leader of yesteryear who headed the Southern Baptist Home Mission Board for 25 years, wanted to live to be 100. When death came during the night of September 5, he was less than three years short of that century mark.

He was 97. It was one of the few major goals he missed in life.

He had retired in 1953 after nearly a quarter of a century of service as the executive secretary of the Atlanta-based Home Mission Board of the Southern Baptist Convention.

Lawrence assumed the leadership of the agency in 1929 when it was disgraced by the scandal of a treasurer's embezzlement of a staggering debt of \$2½ million.

At retirement he was recognized as one of the outstanding leaders of Baptist missions and history has only strengthened that assessment, according to the present executive, Arthur B. Rutledge.

By the time of his retirement, the debt had been paid, a strong national missions program had been developed that later would lead Southern Baptists into every state in the nation, and a headquarters building had been purchased in downtown Atlanta. In 1953 the annual budget for the agency was nearly \$3 million, supporting 937 missionaries.



Lawrence

Lawrence's administration at the mission agency fell into two contrasting parts. The first 15 years were given to paying the debt, permitting only a minimum of mission work. The remaining 10 years were given to rebuilding the board's missionary outreach and influence, Rutledge said.

"Few men who have the qualities of frugality and firmness to guide an

agency through an arduous period of debt payment also have the qualities of vision and aggressiveness necessary to project a program of advance. Lawrence had these qualities," Rutledge observed.

Before coming to the mission agency, Lawrence had been a pastor, an editor, a college president (Oklahoma Baptist University, 1922-26), and the executive secretary of three Baptist state mission boards—Louisiana Baptist Convention, Mississippi Baptist Convention Board, and the Baptist General Association of Missouri. During his lifetime he wrote 22 books.

He was editor of the Baptist state paper of Louisiana when it was called The Baptist Chronicle (it is now the Baptist Message) from 1908-1912. He was also editor of Home Missions magazine for several years.

He was the top executive for the Mississippi Convention from 1913-21; the Missouri convention from 1926-29; and the Louisiana Convention, 1907-1909.

As a pastor, he led Baptist churches in Greenwood, Mississippi; Humboldt, Tennessee, and the First Baptist Churches of New Orleans and Shawnee, Oklahoma. He was vice president of the Southern Baptist Convention in 1916-17.

John Benjamin Lawrence was born in Florence, Mississippi, in 1871, and earned his bachelor and masters degrees from Mississippi College at Clinton. Later, Louisiana College at Pineville and Oklahoma Baptist University at Shawnee gave him honorary doctoral degrees. He also was listed in Who's Who in America.

He is survived by his widow, Helen Huston Lawrence; four daughters, Mrs. R. D. Anderson of Columbia, South Carolina; Mrs. Ray Ballard of Detroit; Mrs. Elizabeth Syfan and Mrs. John Blevins, both of Atlanta; seven grandchildren and several great grandchildren.

Funeral services were held at 3:00 p.m. Sunday, September 8, at the Morningside Baptist Church, Atlanta, Georgia.

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Volunteers Turn Out To Handle Huge Mail Of "JOT," Popularity Continues To Soar

Response to the Southern Baptist television cartoon series "JOT" has been so heavy that crews of volunteers from several Southern Baptist churches in the Fort Worth-Dallas area have been enlisted to help handle the mail.

During the month of July, the Southern Baptist Radio and Television Commission which produces "JOT" received 22,000 letters. On a single day in August, more than 3,200 letters arrived here. The average is well over 1,000 letters per day.

In an effort to reply to the huge mail response, groups of volunteers from 15 churches in the Fort Worth-Dallas area, especially women from the Women's Missionary Union organizations of the churches, have responded with needed help.

Radio-Television Commission officials say that the mail response to "JOT" is even increasing with nation-wide publicity. Newsweek magazine, for example, carried an article in August de-

scribing "JOT" as "the first genuinely entertaining—and effective—use of television for preaching morality to pre-teen children."

At the conclusion of each program, "JOT" offers each viewer a "surprise" if they will write to "JOT" in Fort Worth.

Since the series was released last January over nine stations, filling requests for the "surprise" has presented problems for the short-staffed commission. Since then, the number of stations showing "JOT" has been increased to 40, and the mail volume has increased tremendously.

Lacking both the staff and funds to cope with such a response, the commission considered discontinuing the surprise. Writer-producer Ruth Byers, however, designed a surprise packet, which includes a Bible verse game as a means of following up the spiritual messages in the cartoons. This was regarded as too important a part of the "JOT" ministry to be sacrificed. (BP)



SOUTH AMERICAN CHILDREN—

There are 10,000 homeless children in Bogota, Columbia, alone. They live on the streets and sleep in doorways. For protection against the near freezing weather, they cover with old newspapers or burlap sacks. Called "gaminers;" (translated from Spanish: "little worldly children") they are living proof of the ravages of poverty that racks much of South America. Interviews with missionaries indicates that only the slightest dent has been made in meeting the overwhelming spiritual and physical needs of these people. Through good-will centers and social work programs the door is open to evangelism in South America one missionary said. In a ten-year period one good-will center has averaged more than 200 conversions per year.

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New Texas Conference Of Churches Invites Texas Baptists To Join

A panel of eight Protestant and eight Catholic leaders working on a merger of the Texas Council of Churches and the Catholic Conference of Texas has decided to extend an invitation to Texas Baptists to join the proposed merger.

Known as the "Committee of 16," the group will send the invitation to T. A. Patterson of Dallas, executive secretary of the Baptist General Convention of Texas, rather than to the convention in annual session, according to Methodist Bishop W. Kenneth Pope of Dallas.

"The invitation should be made very adroitly," said Bishop Pope. "We must go through the back door and find out how he (Patterson) really feels. No use in being turned down."

Patterson, in an interview here, said it would be impossible for him or any

other Baptist leader to commit the Baptist General Convention of Texas to the proposed Protestant-Catholic Texas Conference of Churches.

Explaining the autonomous nature of local Baptist churches, Patterson said in an interview with WFAA-Television, "If any individual or even the state convention should decide to enter the merger it would not be binding on any single church."

Patterson said he had received no official word from the committee, but noted he had worked with several of the committee members in the area of social action and civic righteousness and had a high regard for them personally.

Gordon Clinard of San Angelo, Tex., current president of the Texas convention, said in the same newscast, "Baptists by their very nature are quite cooperative in a number of areas," but noted that Baptists are suspicious of the idea that spiritual unity will grow out of any organization.

"We have organic unity in our churches," Clinard explained, "But even in the local situation this does not always guarantee spiritual unity."

Fifteen administrative bodies of Texas church groups have already ratified the constitution of the proposed new group. Approval of 20 groups, representing 10 different denominations, is necessary before the group can be formed.

Among the goals of the joint conference, as delineated in the constitution, are: "to apply more effectively the substance and insights of the Christian gospel to the structures and institutions of this state," and to promote "the spirit of ecumenism." (BP)

Missionaries

On furlough

Mr. and Mrs. A. L. (Pete) Gillespie, Japan, may now be addressed at 1408 Fox Street, Memphis, Tennessee 38111. Prior to their missionary appointment in 1946, he was pastor of First Baptist Church, Owenton.

Mr. and Mrs. Maxwell D. Sledd, Nigeria, may now be addressed at 102 N. 12th St., Murray, Kentucky 42071. He is a native of Gilbertsville. His wife is from Detroit, Michigan. When they were appointed in 1961, he was pastor of New Brandenburg Baptist Church, Brandenburg.

Mr. and Mrs. H. Eldon Sturgeon, Mexico, may now be addressed c/o Mrs. S. G. Ferguson, Sonora, Kentucky 42776. He is a native of Milton. His wife is the former Jo Ann Ferguson of Sonora.

To the field

William Kruschwitz, Elizabethtown, may now be addressed at Niger Baptist College, Box 61, Minna, Nigeria, West Africa. A 1968 Georgetown College graduate, he will teach science and physical education at Niger Baptist College.

Miss Marilyn Pinson, Ashland, may now be addressed at Baptist Mission, Sinoe County, Greenville, Liberia, West Africa. A 1968 Georgetown College graduate, she will do youth work in Greenville, Liberia.

Gerald A. McNeely, Louisville, may now be addressed at Avenida de la Victoria, 58, Barcelona 17, Spain. At the time of his appointment in 1957, he was pastor of Carlisle Baptist Church in Carlisle. He was awarded a master of religious education degree from Southern Seminary in June of this year.

Southern Seminary Shows Increase in Enrollment

For the seventh consecutive year The Southern Baptist Theological Seminary in Louisville has experienced an increase in its total enrollment.

At the end of the first three days of registration, September 11, the number of students who had matriculated for first semester classes total 1,015. This number is about 70 above last year at this time according to Tom Sherwood, registrar of the seminary.

"However," he added, "Indications are that there will not be as many late students matriculating as we had last year so it is impossible to give an exact figure at this time."

Registration does not officially close until September 23. Last year total registration stood at 996 for regular student enrollment.



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for September 29, 1968)

INTERNATIONAL SERIES

Living In Hope

Hope implies a desire for something good, which is future in its realization and enjoyment, attended with the possibility and assurance of obtaining it. To live in hope is to know real joy, but those who live without hope find that life is miserable.

The great hope of the people of Israel in the Old Testament era was that of the birth of the Messiah. There were devout persons with keen spiritual insight, such as Isaiah and Simeon, who awaited this great event with joyous expectation.

I. The Minister. Isaiah 61:1-2

To whom did Isaiah refer in these verses? While it is true that Isaiah was called upon to help and comfort the exiles in Babylon, and that he did so to the best of his ability, this language is too elevated to be applied and restricted to him. In these words Isaiah was describing in part the ministry of the Messiah. This passage definitely referred to Christ. We know this because our Lord read these words on one occasion and then said: "This day is this scripture fulfilled in your ears" (Luke 4:21). By His own interpretation our Lord applied these verses directly to Himself.

Following His entrance upon His public ministry and His remarkable victory over Satan through the use of God's Word, our Lord came at length to Nazareth, where He had been reared. There He intended to make known the way of life to His own townspeople. When He resorted to the synagogue on the Sabbath, what fond memories and holy associations must have been His as He thought back over the times that He had worshiped there during the days of His youth! Since there were not any regular speakers in the synagogue, those in charge designated some competent and honorable person to conduct the services. It was the custom that when a distinguished visitor was present the one in charge of the service would invite him to read the Scriptures, and then deliver any message he might have for the people. Such an invitation was extended to Christ, and, always alert to embrace every opportunity to speak to

the people, He readily accepted the invitation.

When Christ stood to read, the scroll of the prophet Isaiah was handed to Him. Turning to the sixty-first chapter, He read these verses which declared God's purpose to send the Messiah to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty those who are bruised, and to preach the acceptable year of the Lord. He abruptly stopped reading in the middle of verse two, which had to do with His work as Saviour only, sat down and made the explicit and startling declaration that Isaiah's prophecy was fulfilled in Him. He simply left the next sentence for future application, and His second coming will usher in "the day of vengeance of our God" upon the ungodly.

II. The Mission. Isaiah 61:8-11

Christ's mission was clearly set forth by Isaiah in these verses which teach us that He was divinely appointed, commissioned, anointed and sent to proclaim the good news of God's love, grace, mercy, forgiveness and salvation to those who are in the depths of spiritual poverty, to comfort and heal those whose hearts are in the depths of sorrow, to proclaim liberty to those who are the captives of Satan and the servants of sin, and to provide an era of grace which will not close until He returns to this earth. During his era of grace all will be saved who will repent of their sins and believe on Christ as their Saviour.

We note here an outburst of grateful praise for what God had promised to do. It is not surprising that this prophecy ended with a hymn of joyous thanksgiving. God's marvelous grace extended to the people rightfully impressed them to declare their genuine gratitude through the joyous praises of their lips and the devoted services of their lives.

Such a wonderful Saviour as Christ deserves the unceasing love of all of us whom He has saved and dealt with so graciously. Let us then devote our lives to Him in joyful praise and faithful service because we love Him on

account of what He has done for us and for others.

III. The Man. Luke 2:25-26

"When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law" (Galatians 4:4). The Saviour arrived exactly as the Old Testament prophecies said He would. Among those who cherished the hope and waited patiently and confidently for the coming of the Messiah of whom Isaiah wrote was Simeon. Little is told us as to who Simeon was. Apparently he was a relatively unknown resident of Jerusalem. At any rate he was unheralded for greatness in the eyes of his fellow-citizens. Although he was unimportant in the estimation of others, Simeon was a man of beautiful character. He was noted for his piety. He was described as being "just and devout." This word "just" is from the realm of human conduct and the word "devout" is from the sphere of worship. He was just in the sight of men and devout in the sight of God. Right living before both God and men is an essential element in any spiritual character. Simeon was faithful in the performance of his duties to God and his fellowmen. It was not his ambition to amass wealth, achieve fame or have pleasure, but to see his nation elevated from its moral and spiritual degradation.

Simeon was Spirit-anointed, Spirit-enlightened and Spirit-led. Being a diligent and understanding student of the Old Testament, he was anxiously awaiting the coming of One Whom the prophets had declared would come to the earth. His thoughts and interest centered in the coming of the Messiah. For a long time he had been waiting for His appearance with the full assurance in his heart, which he had received from the Holy Spirit, that he would see the Messiah before he departed this life.

It is not surprising that his waiting for the fulfillment of the divine promise in the advent of the Messiah had a most wholesome effect upon the character and life of Simeon. In a kindred manner, waiting and watching for the return of Christ will have a most salutary effect upon those of us who are the children of God.

LIFE AND WORK SERIES

Growing Toward Maturity

The maturity toward which Christians are to strive is that of Christlikeness. While none of us ever achieve conformity to His likeness in this life, it is our duty to keep on growing more and more like Him.

Philippians 3:7-14

It is good to be able to find out how the greatest Christian who ever lived climbed the heights and reached the peak of his usefulness. This passage reveals the secret of Paul's great life.

While on his way to Damascus, in the midst of his career of persecution, this proud Pharisee was stopped in his tracks by a blazing apparition. This light was so bright and dazzling that he was blinded and could not see the Person Who had appeared to him. That experience changed everything for Paul. Things for which he had lived suddenly lost their meaning. With a loving grasp Christ laid hold on him and saved him for a very definite purpose, namely, to divert his great ability into the right channels and to make a great missionary out of him. Paul yielded to that loving grasp, gave himself wholeheartedly to Christian service, and had a tremendous influence on the world.

Approaching the end of his career, Paul looked back across the years and recalled his numerous accomplishments, but all of these he regarded as inconsequential in comparison with the priceless privilege of knowing Christ as Saviour and Lord. Paul was so dissatisfied with his attainments that he counted them as refuse in comparison with his experimental knowledge of Christ. His personal, life-giving and intimate knowledge of Christ was the greatest thing he ever gained.

Paul was not satisfied with what he was, what he possessed, or what he had done for Christ. He knew that he was not living as much like Christ did as he should. Realizing that he would never be perfect in this life, he resolved to keep

on striving to achieve perfection. His ruling passion was to get nearer to Christ, to grow in His grace and knowledge, to be more like Him, and to do more and better work for Him. Paul's achievements simply served as a stimulus to greater endeavors for Christ.

In giving us his design for living, Paul stressed the importance and value of concentration. He said: "This one thing I do." He did not permit anything to distract his attention as he devoted the remainder of his life to getting to know Christ better and making Him known to others. Success in any worthy calling or undertaking depends largely upon concentration of purpose and effort. Not only was Paul a man with a single purpose, but it was one that was worthy. Some people have purposes that are neither worthy nor elevating.

Reversing the normal tendency to live more and more in the past as one grows older, Paul dismissed the past from his mind, for the most part, saying: "forgetting those things which are behind." He knew what to forget and what to remember. He challenged all his readers to forget the things that cripple, hinder and defeat.

Paul was diligent in strenuous activity. When he wrote these verses he had the picture of a race in his mind. He knew that distractions were fatal in a race. As he was running the race of life, he did not have the time or inclination to look back. Neither did he turn aside to look at anything. He stretched toward the object that he was so eager to reach, and strained to reach the goal and to win the prize. He sought above everything else to please the Lord.

Colossians 3:1-5, 9-10

Christ took the Colossian Christians from the downward pathway and placed them on the heavenly highway. After reminding them that Christ had conquered death and the grave, and that because of their trust in Him they had passed from death unto life, Paul stressed the kind of life that they were under obligation to live, which is something that needs to be emphasized today as never before. Paul based his appeal to them on the fact that they had been raised with Christ; consequently, their interests, desires, words and deeds should be entirely different from what they had been before they had been saved.

Paul urged them to seek those things which were really worthwhile and satisfying, namely, those lovely quali-

ties which were exemplified in the life of Christ. When people have been saved, it is normal for them to seek higher and heavenly things.

Our Lord wants all of His followers to lift their eyes above the sordid things of earth, and to set their affections on Him and His work. There are three good reasons at least for our centering our thoughts and our energies on the doing of the will of the risen and reigning Christ, namely, we are dead unto sin but alive unto God, our lives are hid with Christ in God, and our hope of future blessedness. When Christ, Who is our life, shall appear, then we shall be manifested with Him in glory. What an incentive for living the higher life!

Even though the believer in Christ possesses heavenly citizenship, sin will continue to be a problem to him as long as he inhabits a body of flesh. The flesh manifests itself so frequently in practices which call forth the displeasure of the holy God. Being righteous and holy, God refuses to countenance these things.

Paul here exhorts Christians, who have made a definite break with the sins of the past, to continue a warfare on sin in their own lives and in their environment because evil is such a great obstacle to setting the affections on things that are above. A number of things are enumerated here which must be subjected to such drastic and painful treatment as mortification, which means to put to death. The child of God is admonished to put away all of those sinful practices which are unbecoming in the life of a Christian. Since God will not overlook these evil inclinations and practices, we must banish them from our lives.

Three Students Return To Czechoslovakia

Three Czechoslovakian Baptists who took a special summer language course in English at Rüsclikon, Switzerland, have returned together to their homeland.

The three were at the Baptist seminary in Rüsclikon when their country was occupied by Warsaw Pact forces. Since the language course was not yet over, they remained to complete their study, then returned.

The three are Andrej Lacho, Jiri Legierski, and Vlastimil Pospisil. Lacho, a Slovak studying at the University of Bratislava, and Legierski, a Czech who is a former winning runner in track competition, are married and have children. Their families did not come to Rüsclikon.

Pospisil, a Czech who is pastor of a church in Slovakia, is unmarried. Legierski is also a pastor. (EBPS)

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AFTERNOON

4:00 - 5:15 P.M. LOCAL TIME

"How to Organize and Administer a New Church Member Orientation Program"

Conference for Pastors, Training Union Directors, and other General Officers

"How to Teach New Church Member Orientation to . . ."

- " . . . Adults"
- " . . . Young People"
- " . . . Intermediates"
- " . . . Juniors"

Conference for leaders in each of the above age group

"How to Use Creative Activities"

Workshops for Primary Leaders, Beginner Leaders, and Nursery Leaders

EVENING

6:15 - 9:00 P.M. LOCAL TIME

"How to Use the October-November-December Curriculum Materials"

Conference for:

- Nursery Leadership
- Beginner Leadership
- Primary Leadership
- Junior Leadership

- Intermediate Leadership
- Young People Members and Leaders
- Adult Members and Leaders

"How to Organize Your Training Union to Meet Needs"

Conference for Pastors, Training Union Directors, and other General Officers

"How to Lead the Way With Your Associational Training Union"

Conference for Associational Training Union Officers

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SEPTEMBER

23	MONDAY	24	TUESDAY	25	WEDNESDAY	26	THURSDAY	27	FRIDAY
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