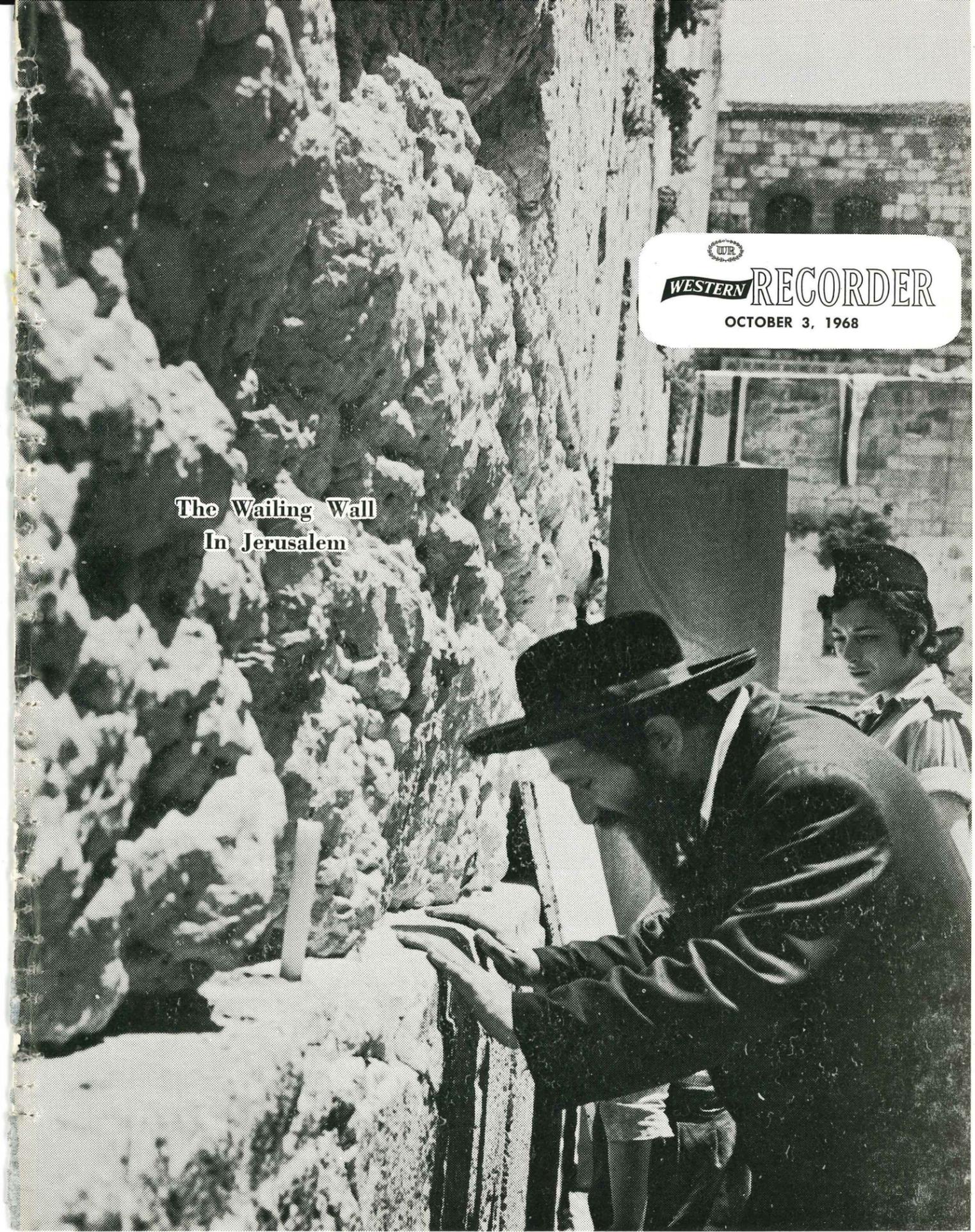


**The Wailing Wall  
In Jerusalem**





## GLEANINGS FROM THE FIELD

**GEORGE L. EUTING**, assistant executive secretary of the Brotherhood Commission, has resigned to become vice president of Bluefield College at Bluefield, Virginia. Euting will be responsible for promotion and development at the two-year Baptist school.

**LIBERTY BAPTIST CHURCH**, Logan Association, has called David Walters as pastor. He comes to the church from the pastorate of Stony Point Baptist Church near Albany, Kentucky.

**MIDWESTERN BAPTIST SEMINARY** has named two new staff members. Robert D. Meade, pastor of McCarthy Baptist Church in St. Joseph, Missouri, is the new assistant to the president. Timothy J. Fields of Salina, Kansas, fills the newly-created position of news director.

**CAMPBELLSVILLE COLLEGE** Bible professor Paul G. Horner spent the months of July and August at Princeton Theological Seminary, Princeton, New Jersey, studying New Testament Greek.

**INTERNATIONALLY KNOWN** folk singer Jean Ritchie will return to her alma mater, Cumberland College, for a special concert October 3 at 8:00 p.m.

**FIRST BAPTIST CHURCH**, Ashland, will be engaged in special services October 7-13. Called Discipleship In Depth, the services will be led by Chester Swor, world renowned lecturer and youth speaker. Swor will be assisted by Jerry Merriman, who is serving as his special assistant this year.

**WILLIAM F. BARNARD**, pastor for the past three years of Wilmington Baptist Church, Demossville, has resigned to accept the pastorate of Townview Baptist Church in Dayton, Ohio. His new address is 5001 Little Richmond Road, Dayton 45426.

**BILL WADE**, outstanding quarterback for the Los Angeles Rams and the Chicago Bears, was the featured speaker at Latonia Baptist Church in Covington Wednesday, September 25.

**MISS BOBBIE SORRILL** has joined the field services staff of Woman's Missionary Union. She will help develop church mission programs for children ages 6-11 in the new group grading to take effect October, 1970. Miss Sorrill is the first WMU staff member added to implement the new group grading system.

**NEW PRESS REPRESENTATIVES** for the public relations department, Baptist General Convention of Texas, are John Carter and Robert J. O'Brien. Carter, a former Air Force information officer resigned his commission to accept the post. O'Brien is a former associate editor of "Ambassador Life."

**THE BAPTIST STANDARD**, the Texas Baptists newsmagazine, has named Larry Jerden as editorial assistant. He is a former assistant editor of "Baptist Men's Journal," a Southern Baptist Brotherhood Commission publication.

**FORMER GRADED CHOIRS** instructor at the seminary, Mrs. Mabel W. Sample, returns to Southern Seminary for a one-night seminar for graded choir directors, accompanists, and sponsors. The session, open to all, will meet at Gheens Lecture Hall at Southern seminary on October 15 at 7:00-9:00 p.m.



**Mrs. Sample** Beginner-Primary choral methods and materials will receive special emphasis, although Mrs. Sample will discuss other older choirs also.

**ABERDEEN BAPTIST CHURCH**, Bracken Association, recently completed a week revival effort. Lloyd Senters, pastor, reports that 32 professions of faith were made, four were added by letter and 26 rededications were made. A year ago the church averaged 55-60 in Sunday School. Now attendance is over 150.

**MILLCREEK BAPTIST CHURCH**, Rt. 1, Bardstown, will celebrate their 175th anniversary with an all-day program November 3. All former pastors, members and friends of the church are invited to attend according to Pastor James J. Dooley.

**GEORGETOWN COLLEGE** has a new social fraternity, the first in 40 years. It is *Phi Kappa Tau*. This brings to four the number of fraternities on the Georgetown campus.

**BAXTER AVENUE BAPTIST CHURCH**, Louisville, has called Thomas Cox as pastor. He began his duties there the first of August.

**FIRST BAPTIST CHURCH**, Mount Washington, recently presented a dramatic pageant entitled "Her Glorious Past." The pageant depicted the history of the church and was presented in a regular worship service.

**"STUDYING Life and Work Lessons"** by Herschel H. Hobbs, an exposition of Bible passages in Life and Work lessons for October-December, 1968, has been released by Convention Press. It is available in Baptist Book stores across the nation.

**TWO NEW STUDY COURSE BOOKS** have been released by Convention Press. They are "Recreation For Churches" and "The Work of Church Officers and Committees." Bob M. Boyd, secretary of the church recreation department is the author of the first book. Howard B. Foshee, secretary of the church administration department and two department staff members, Reginald M. McDonald and James A. Sheffield combined to author the second.

## Can Morals Be Legislated?

One of the oldest myths in the rhetoric of opposition speeches against governmental action in the field of race relations is that "you can't legislate morals."

There are many variations of this myth, such as "forced integration will do more harm than good," and "racial

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

discrimination is a problem of the heart, not of law." All of these have a strong appeal but are only half-truths at best, for the law is strongly related to morals.

Many laws change behavior patterns which ultimately change the morals of the community, particularly of the younger age groups.

Some of those who have argued most strongly against civil rights legislation because it will not change the hearts of men, have been leading spokesmen for legislation to prohibit sale of alcoholic beverages, gambling, narcotics, and pornographic literature. In all fairness, it should be pointed out that "liberals" opposing legislation against liquor, gambling, or obscene material because "you can't legislate morals" are usually in the forefront of those fighting for civil rights legislation.

Both groups are wrong half of the time, for laws can and often do change the morality of a community or a nation.

Some of the most ridiculous and degrading of our old segregation laws, such as those requiring Negroes and whites to drink from separate water fountains and to use separate waiting rooms in transportation terminals, had the effect of strengthening the segregationist morality of the South. The laws simply had to be changed to make real progress in changing the "hearts" of many white people.

The attitude of white Southerners toward the refusal of restaurants and hotels to serve Negro customers is a case in point. Although it may have bothered the conscience of a minority of white Southerners for such service to be refused, there was always the easy answer that segregation is required by law and that discrimination, if immoral, is the fault of the system and not of any particular individual.

Thus we had a perfect arrangement of reciprocal buck-passing. The individual did not change his behavior because of the legal and social system, and it was argued that the system could not be changed without first changing the individual.

The simple truth is that political action is important in changing race relations and attitudes. If Congress had not passed legislation requiring public accommodations to be open to all persons without regard to race, we might have perpetuated the myth for several more decades that it was an economic impossibility for Southern restaurants, hotels, and motels to serve Negro customers.

It is true that we were making some limited progress without such legislation, but we were moving with the speed of a glacier. If we had waited for a change in the hearts of men on this point, who knows how many more

decades this grievous injustice to Negroes would have persisted?

It is not my intention to claim too much for what can be accomplished by political action and changes in the law. Obviously, popular support is essential in a democracy to secure long-term compliance with law.

We are in a period of history, however, when a national majority has favored an end to compulsory segregation practiced in one geographic section of the nation. In such a situation few would claim that changing the law will accomplish more than perhaps one-half of the desired result. But changing the law has been a necessary point of beginning. (BP)

## TV Networks Pledge Less Violence

Officials of the three major television networks in the nation, in replying to a plea from a Southern Baptist Convention leader, have stated that fall television programming this year will seek to de-emphasize excessive violence.

The letters from the network officials in response to correspondence from Foy Valentine, executive secretary of the Southern Baptist Christian Life Commission who wrote to the television network presidents urging them to accept a moral responsibility for combatting "the increasingly violent spirit of our nation."

Officials of all three networks said in response that television programs and movies were being screened in an attempt to prohibit excessive violence, or "violence for the sake of violence."

### CBS

In one of the strongest letters, Columbia Broadcasting System President Frank Stanton told Valentine that "we are systematically screening every non-news program for violence before it goes on the air.

"Some broadcasts," said Stanton, "have been withheld entirely; others have been heavily edited. Obviously, there are certain limits. We cannot summarily ban all so-called violence.

Stanton stated he wanted to assure Baptists that efforts to avoid excessive violence in entertainment programming on CBS will continue, and that "we have no intention of reneging on that responsibility."

### NBC

An official of the National Broadcasting Co., stated that "we've been taking a number of steps to reinforce our

standards regarding the depiction of violent conflict on television." The letter was signed by Thomas Baum, director of corporate information.

"As a result of our reappraisal, there have already been significant changes in programs and in proposed scripts for the coming season's programs, and we've been reviewing movies to be scheduled on the network. . . . Specifically, we are rejecting new program ideas that might rely too heavily on violence," Baum said.

### ABC

The vice president and general manager of the American Broadcasting Co., I. Martin Pompadur, told Valentine that "our people have been directed to follow our long-standing practice of prohibiting the use of violence for the sake of violence and to give special attention to encouraging the de-emphasis of acts of violence.

"While it is not possible to accept the allegation made by some people that television per se, is responsible, somehow or other, for such lawlessness and violence, we are examining all of our network presentations—and will continue to do so," said Pompadur.

After receiving the reply letters from the network officials, Valentine said that networks seem to want more support from the public in their control of violence in programming.

"Therefore, I encourage Southern Baptists to write the network and their local television stations, commend them for their good programs, point out their bad ones, and further encourage them to upgrade the moral quality of their presentations across the board," Valentine said.

<b>WESTERN RECORDER</b>		
<i>"Earnestly contend for the Faith which was once for all delivered to the saints"—Jude 3</i>		
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*The Mission Outlook In Israel*

A question in the mind of every Baptist pilgrim to Israel is what is the prospect for Christianity and the Baptist witness in modern Israel. I wish I could be more optimistic in my evaluation. But on the basis of observing life in Israel, listening to the Jews and talking to our missionaries, I can only conclude that the outlook is not bright. The mission task here must be as hard as anywhere in the world.

About nine of every ten of the over two-and-a-half million people in Israel are Jews. To be a Jew in Israel is to have Jewish religion which today is a blend of tradition, culture, and nationalism along with what we regard as religion. The majority of Jews in Israel do not go to the synagogue except on high holy days, but nonetheless they consider themselves religious. The Jewish way of life is still based largely on the Old Testament books of law and this is their religion. Jews in Israel for the most part are not even disposed to discuss Jesus Christ and Christianity. They believe in religious freedom for themselves and for others and our missionaries say they have complete freedom to do their work.

On the other hand government officials to whom we talked said that while they welcomed Christians to Israel, they did not welcome efforts by missionaries to convert Jews. They are satisfied with their religion, they do not try to convert others to their faith and they don't appreciate efforts by others to convert them.

There are only about 70,000 Christians in Israel not counting the occupied territory. The great majority of these are Arabs and all but about 2,000 of them are Catholics of one kind or another. Southern Baptists have only seven small churches, and small means small, though we have been working in Israel since before it became an independent nation in 1948. We have other important mission work in Israel, especially schools.

But the quality and spirit of our Baptist missionaries in Israel equal that of any missionaries in the world. One of the disappointments of my pilgrimage was the lack of time to spend with our missionaries. I did get to spend some time with Dr. Bob Lindsey in Jerusalem and Chandler Lanier who is in Tel Aviv. I talked by phone to Norman and Martha Lytle who are well known in Kentucky. Bob, a graduate of Georgetown College and Southern Seminary, is pastor

of one of the two Baptist churches in Jerusalem. Bob and Eddie Fields, also of Georgetown fame, are in Kentucky on furlough at this time. In fact, counting those from Kentucky and those known in Kentucky during their student days, Israel missionaries can have old Kentucky home week anytime they get together.

Dr. Lindsey is the veteran Baptist missionary statesman in Israel now. He has been there since 1945 and is highly respected by the Jewish government officials and by civic leaders in Jerusalem. I enjoyed talking to him about his work and especially about his fishing trips to the Sea of Galilee. I was greatly tempted to accept his invitation to stay over for a planned trip the next week to the spot where the Jordan enters the Sea of Galilee. He catches several species of fish including the St. Peters fish which looks much like our bluegill but is generally larger. He wades along the shoreline and catches them with grasshoppers, a part of his Kentucky education no doubt.

Bob lost a foot several years ago when he stepped upon a mine while on a mission of mercy. When asked if he thought there was any real hope for many Jews ever accepting Christ, he replied with all the feeling of his soul, "If I did not believe this, I would not be here." The same answer came from Chandler Lanier to the same question.

My visit to Jerusalem was made almost perfect with an afternoon visit with Elmo and Hannah Scoggin. Two of the dearest friends of all my life, Elmo and Hannah are in Jerusalem on scholarship for 15 months study. Dr. Scoggin, remembered in Kentucky when he was at Southern Seminary and pastor at Southhampton Baptist Church near Owensboro, is now a professor at Southeastern Seminary in North Carolina. He is on his second American Association of Theological Schools scholarship to do archaeological work in Israel and has become one of the leading archaeologists among Southern Baptists. Hannah is doing graduate work at Hebrew Union College in Jerusalem. The Scoggins spent one mission term in Israel and altogether have spent eight of their last 20 years in Israel. A walking tour of modern Jerusalem with them was an enlightening experience.

Dr. Scoggin and Dr. Lindsey both feel recent events in Israel may be helpful for Baptist mission work. The acquisition of great areas of land and more

than a million additional people in the six-day war last year will necessarily jar the Jews out of some of their provincialism and make them more aware of other peoples and the necessity of relating to them. Dr. Scoggin says that whereas once Jews would not even discuss Jesus Christ with a missionary, now Jewish students are easily engaged in discussions of Christianity and Jesus Christ.

By standards for measuring Baptist success in America there is little reason to expect success in Israel. It will be a long, hard and slow process requiring devotion and perseverance beyond what most of us possess. But the dedication and determination of our Baptist missionaries in Israel are inspiring and worth going to Israel to see.

The strong nationalism, the extreme self-confidence,

the spirit of secularism and the success of modern Israel make one wonder if Christianity has any chance. In spite of all their success and seeming satisfaction with their religion, however, there still seems to be an emptiness in Israel and the Jews. They still have to account for one Jew who claimed to be the Son of God and their Messiah and the fact that other Jews believed and followed Him. They have also to account for the fact that a billion of the world's people now believe this Jew was the fulfillment of the Old Testament promises of a Saviour. No matter how much they want to ignore Him, Jesus will not go away, and because Jesus loved His own and died for their sins though they received Him not, we love them and await with assurance their return to Him for the fulfillment of their highest dreams.

*Kentucky Baptists Hope The Best For Kentucky Southern*

Many Baptists and especially those in the Louisville area are interested in the news that Western Kentucky University has come to the rescue of Kentucky Southern College. Kentucky Southern was a part of the Kentucky Baptist education family until March, 1967 when it was released upon its own request, and the school is still receiving annual payments on an \$885,000 gift from the Kentucky Baptist Convention. Pending approval of the proper state officials, Western Kentucky University will guarantee a \$4,200,000 bond issue by Kentucky Southern which combines the total indebtedness of the school.

Certainly, Kentucky Baptists join in the hope this is the answer for the crisis-ridden school. Trustees and others close to the school are jubilant about its chances for the future under this new plan. They also appear confident this will guarantee accreditation which is a very serious factor in the school's future.

An immediate question for many Kentucky Baptists is what effect this latest move might have upon the Convention's obligation of \$77,010 a year for five years. The answer apparently is no effect whatsoever.

The same question arose last November when Ken-

tucky Southern almost merged with the University of Louisville. At that time many Baptists felt the Convention's obligation would no longer be binding if Kentucky Southern ceased to be an independent and separate institution. The bank, however, to which Convention's payments had been assigned thought otherwise.

The matter came up at last year's state convention and a motion was passed to "freeze" any further payment to Kentucky Southern until the matter was clarified. A showdown was averted when merger plans were abandoned and the Convention will be asked this November to release the "frozen" funds.

The present proposal involving Kentucky Southern and Western Kentucky University calls for no merger nor any control of Western over Kentucky Southern. Western will merely guarantee the bonds issued by Kentucky Southern while Kentucky Southern operates just as it has in the past. There would seem then to be no question about the Convention's payments to Kentucky Southern. On the other hand, if Kentucky Southern falters and Western takes over the school, the whole question would arise again.



Scripture in S.S. lessons

Dear Editor:

Concerning abandoning the present selective Bible passage curriculum in our Sunday schools, I have the following to say:

Curriculum is important mainly to guarantee that teachers operate on the experiential level of the class members.

Learning is accomplished in the following manner: Each individual is born with each idea in capsule form await-

ing the proper experience to bring reality to that idea.

Purpose of Sunday School is to help each individual to discover his own inner essence and then govern his life by such. (The kingdom of God is within you, said Jesus.)

It goes without saying that much Bible text is not suited for these purposes and that suitable selective passages are ideal.

Realization of these purposes depends mainly on the quality of teaching but a poor and unadaptable lesson text would go far to hamper an otherwise effective teacher.

Louisville, Ky. Homer Wm. Smith

THE COVER

Western Recorder Editor C. R. Daley recently returned from a pilgrimage to Israel. Pictured on the cover is the Wailing Wall in Jerusalem. This was only one of the many sites he was privileged to see. For additional impressions of the trip see the story of pages 8-9 and the editorial on page 4. Pictures were furnished by the Ministry of Tourism for Israel.

## Continental Congress Led By Kentucky Pastor, Professor

Leading sessions of the Continental Congress on Evangelism when it meets in Washington, D. C., October 10-13 will be two Kentuckians.

Wayne Dehoney, pastor of Walnut Street Baptist Church and co-ordinator of North America in the Crusade of the Americas, will preside at the opening session Thursday evening. In addition, he will deliver a major address at the Saturday morning session.

Dale Moody, theology professor at The Southern Baptist Theological Seminary, Louisville, is the other Kentuckian on the program. He will lead a Bible study session Friday morning.

Other program personalities include Baptist leaders from England and Brazil as well as leaders of the twelve different Baptist groups sponsoring the Congress of Evangelism.

The Congress is designed to focus attention on evangelism in preparation for the Crusade of the Americas. Panel discussions, seminars, Bible study periods and addresses are designed to be both practical and motivational for the more than 2,500 delegates expected to attend.

## Pastoral Care Institute Planned At Evansville

The 10th Annual Institute of Pastoral Care at the Welborn Memorial Baptist Hospital in Evansville, Indiana, will be held on October 28, according to Chaplain Frederick P. Loman. Dr. Loman serves as director for this institute each year.

The special lecturer for this year's institute will be Dr. Charles D. Phillips, Director of Chaplaincy Service for the College of Chaplains in Chicago, Illinois. His three lectures will deal with special needs for the terminally ill person, and ministry to the dying.

This institute has been attended in the past years by many pastors in the areas of Kentucky within reach of Evansville.

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## Kentucky Baptists Author 3 Of 5 New Mission Action Guide Books

Five new mission action guide books are to be released in July, 1969, by the Brotherhood Commission and the Woman's Missionary Union.

Of the five, three will be written by Kentucky Baptists.

A guide book on ministry to resort areas will be written by G. Willis Bennett, Christian ethics professor at The Southern Baptist Theological Seminary in Louisville.

Speaking of his assignment, Bennett said, "The question is whether we will minister to the increased number of persons in resorts, not whether we will close down the resorts."

Shawnee Baptist Church pastor Donald Whithouse, Louisville, a retired Air Force Chaplain, will be the writer of the guide book dealing with ministry to the military. He hopes to incorporate guidelines for reaching both men and women during and after military service.

W. H. Goatley of the Baptist Fellowship Center, Louisville, will serve on the writing team for the guidebook dealing with witnessing and ministering to Negroes. Goatley and two other National Baptists, F. Leon Whitney of Detroit and John Cross of Montgomery, Alabama, will join Jerry Chance, chaplain at Florida A and M University, in the production of this guide.

### Two others

A guide book for ministering to the aging person will be written by Miss Pat Thompson, a psychiatric social worker at Muscle Shoals Mental Hospital in Alabama.

## Miss Margaret McKinney Appointed New Manager Of Baptist Book Store

Miss Margaret McKinney will be the new manager of the Baptist Book Store in Louisville. She begins duties on October 1.

Miss McKinney has been manager of the Richmond, Virginia, Baptist Book Store since January, 1966. She also served as manager of the Miami, Florida, Baptist Book Store from 1952 to 1955.

A native of Sweetwater, Tennessee, Miss McKinney received her bachelor of arts degree at Carson-Newman College, Jefferson City, Tennessee. She has also studied at the Southern Baptist Theological Seminary in Louisville.

The Louisville Baptist Book Store, located at 313 Guthrie Street, is one of the 51 stores owned and operated by the Sunday School Board of the Southern Baptist Convention.

A "Headliners" guide book will be produced by Mrs. Buckner Fanning of San Antonio, Texas. The idea for this group was originated in Mrs. Fanning's home church. The guide book will suggest programs successful there and in other Baptist churches.

Mission action guides are used in the churches by WMU and Brotherhood groups who concentrate on meeting needs of one group of persons. Each guide will contain a personal preparation section for mission action group members to use privately. An orientation section will build understanding of the needs of persons to be reached. Another section will include a comprehensive description of possible ministry and witnessing activities.

Nine mission action guides are already being used by Southern Baptist churches. These guides deal with internationals, the sick, juvenile delinquents, language groups, the economic disadvantaged, nonreaders, prisoners, and combating moral problems.

## Federal Grant Awarded To Baptist University

The University of Corpus Christi has been awarded a developing institutions grant of \$84,560 for curriculum development study and faculty supplement.

The grant came from the U. S. Office of Education under Title III program of the Higher Education Act of 1965.

The Baptist school was funded for a year's study with \$69,560 allocated for curriculum development and improvement, and \$15,000 designated for faculty supplement through national teaching fellowships.

The study will identify current trends in higher education, examine innovations and experiments on various campuses, analyze the present curriculum and its relation to accrediting agencies, area and denominational needs, and will recommend recommended changes, said Carl Wrotenbery, the schools library director and religion professor (BP)

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## Southwestern Professor Says:

# 'Liberal' And 'Conservative' Are Both Christians

Southern Baptists must come to the point that they will respect those who disagree with them on social issues as their fellow Christians, rather than "breaking down into bloodletting," a Baptist seminary professor said in Nashville.

Clyde Fant, professor of preaching at Southwestern Baptist Theological Seminary in Fort Worth, told the Southern Baptist Convention Communication Conference that Baptists must never doubt that both liberals and conservatives can be Christians.

"The truth is that a man who is a conservative is just as much a Christian as a liberal, and a liberal is just as much a Christian as a conservative—he just takes another side," Fant said.

The seminary professor declared, "We must stop thinking that everyone who disagrees with us is wicked."

### "Good guys" vs. "bad guys"

He said that there are Southern Baptists who feel that all social action is "Communist inspired" and others who feel that the doors of the churches ought to be nailed up and Christians should go out into the streets and "bring in the kingdom." The tendency is for those with one point of view to feel the others are not Christians.

Baptists must avoid falling into the trap of classifying their Christian brothers into the "good guys" and "bad guys" categories, Fant said.

The professor further warned that there are still "head-hunters within the church who spend their time ferreting out those with whom they disagree."

He observed that the tension comes not when Christians seek to minister to the world, but in trying to communicate within the church. "Not many people have had their heads chopped off by the world because they ministered to it, but rather by the church because some didn't understand."

"The social gospel has been soundly damned from pillar to post," he observed, "but you cannot preach that you want a Christian America and not touch social issues. He said that the Southern Baptist Convention has always been concerned with social issues, even from its beginning.

### Born in social concern

In 1845 at the first convention, a statement upholding slavery was adopted, and it was a statement dealing with social issues. "To defend slavery is as much a social involvement as to attack it," Fant said. "The only difference is in conclusion, not whether the gospel should be applied to social issues. You

might even say we were born out of social concern."

"We must recognize that when pastors or Christian workers fight the federal government, support a conservative presidential candidate from the pulpit, advocate prayer in schools, oppose the Supreme Court as Communistic, or advocate movies censorship or liquor legislation as Christian endeavors, they are becoming involved in social action," he observed.

## At Two Meetings:

# Crisis Statement Response Discussed

During two separate meetings in Nashville, Southern Baptist Convention leaders discussed for nearly six hours the progress Baptists have made in race relations and in implementing a statement on "The Crisis In Our Nation" adopted by the convention in June.

The basic conclusion of the discussion seemed to be summed up with the phrase, "We've done a lot more than probably most people think, but we've got a long way to go."

"We've told it like we'd like to see it, but when we tell it like it is, it may not be quite as optimistic," observed Southern Baptist Convention Executive Committee Treasurer Porter Routh at the close of the session attended by SBC agency representatives.

### Implementation

At both the meeting of SBC agency representatives convened by the Home Mission Board, and the annual Southern Baptist Communications Conference the following day, state and national leaders of the SBC itemized ways Baptists are seeking to implement the statement.

The list ranged from trying to obtain jobs for poverty-stricken Negroes in Louisville, to trying to hold integrated teas for white and Negro Baptist ladies in Alabama.

The actions included such things as pulpit exchanges of white and Negro churches, communication dialogues between black militants and white Southern Baptists, courses at Baptist seminaries on Southern Baptists' unique responsibilities in race relations, integration of Baptist institutions, conferences dealing with the urban crisis, depth studies on the problems involved, examples of churches ministering to, and involving, all races, new curriculum material, poverty programs, etc.

### Black and white problems

Victor Glass of Atlanta, director of work with National Baptists for the SBC

"To be involved on one side of the social issue would not exonerate a Christian from the charge of 'social gospel' any more than opposing the other side," he said.

"We must be able to admit our different points of view on social issues, and love each other, and go forward together as the gospel might invade all of society in Jesus' name," Fant concluded. (BP)

Home Mission Board, called upon Southern Baptists to work on the problem of white racism among church members, saying it isn't really a Negro problem, it is a white problem.

The president of Southern Baptist Theological Seminary in Louisville, Duke K. McCall, agreed that this has an element of truth, but it is not all the truth. "There is both a black problem and a white problem," he said.

McCall warned against being trapped into a "kind of white masochism" that is popular among some Christians who say the problem is all the fault of white racists. (BP)

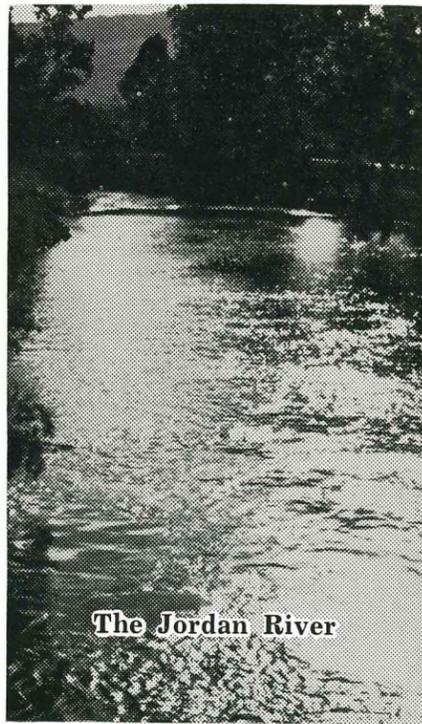
## Walton Baptist Layman Treats Over 350 People In Mission Dental Lab

Dr. John L. Maddox, a dentist and member of First Baptist Church, Walton, Ky., treated more than 350 people during a week-long Baptist dental project in Guatemala in August. His patients included a Roman Catholic nun in the town of Tecunuman.

Dr. Maddox was teamed with Southern Baptist Missionary Chester S. Cadwallader, Jr. The dentist practiced by day and the missionary preached at night.

"For several years Baptist dentists have volunteered their services for special projects in areas where dental care is not available," says Missionary Harry E. Byrd.

"These dental projects have not only alleviated much physical suffering but have also been the means of Christian witnessing and have opened doors for the establishment of Baptist missions. Christian literature is distributed and the names of the patients are filed for future evangelistic visits."



The Jordan River

Christian era are seen everywhere, but amidst the Roman ruins is a modern civilization. Some of the fields are still being cleared of rocks by picking them up by hand one at a time. The same fields may have modern expensive mechanical cotton pickers like those in Texas and California.

The old walled city of Jerusalem with its narrow winding streets and its open air markets must not be different from a thousand years ago. Modern Jerusalem is like most any American city at 4:30 in the afternoon with its too many people for the sidewalks and too many cars for the streets.

Israel has few cities of much size. The largest, with over a half million, is Tel Aviv. An American visitor has to pinch himself to believe he is anywhere but home when he is in Tel Aviv.

Haifa, about 200,000 in population, is the industrial center of Israel. Oil refineries, fertilizer factories, ship building docks and many other modern businesses give Haifa 60% of Israel's entire industry. Here is one of the truly beautiful cities of the world. From Mt. Carmel which overlooks it, Haifa is breathtaking with its clean beautiful buildings and the blue Mediterranean. Only

## Editor's Pilgrimage

Israel is small in geographical size as nations go, but no spot of land in all the world has seen so much of the significant history of mankind. It is as critical in world affairs today as it was 2,000 years ago and a visitor can find his fill of interesting and exciting sites and experiences whatever his interest may be.

Israel is a spirit more than a land. Without a home for thousands of years, the Jews since 1948 again have a land to call their own. A visitor gets the impression they will keep it from now on or die trying but, with or without a land of their own, Israel will live. Some Bible scholars say God will see to it, but people who catch the spirit of the Jews today in Israel know they will help God and, indeed, one wonders if they really need God's help. Israel is a dream and an ideal which may never see full actuality, but this ideal makes for a people whose devotion and determination are amazing to behold. Time and time again I sensed this spirit and lifted a prayer for the recovery of such a spirit in America. Israel today must be much like America in her early days as a nation. She is a nation with a purpose and a mission.

### Land of contrast

Israel presents a sharp contrast between the old and the new. Roman remains of the first centuries of the

Rio de Janeiro of the few cities of the world I have seen compares with Haifa.

But the city of cities of Israel is Jerusalem. From all directions the Jews have always gone up to Jerusalem as to heaven and they still do. It remains the capital and Israel without Jerusalem could not be Israel. One could spend weeks walking over this city sitting 2,500 feet above the sea in the bare



Tel Aviv

Judean hills and never see it all.

In contrast to the few cities of Israel are the towns and villages which are every place one looks. One would wonder how many more people the land can bear just by looking at its arid rocks. The Jews in Israel have no limit in mind, however, and welcome thousands of fellow Jews from all over the world every month. In fact, a law enacted soon after Israel became a nation in 1948 guarantees every Jew in the world a home in Israel. He may be young or old, skilled or unskilled, sick or healthy but he is welcomed and provided for until he can provide for himself. We were told the average immigrant arrives with less than \$10. Of course millions and millions of dollars have been contributed by Jews all over the world to make possible such a plan.

### Prophecies come true

The Jews in Israel today are making some of the Bible prophecies a reality. One of these is Isaiah's promise that, "the desert shall rejoice and blossom as the rose" (Isaiah 35:1). Truly the desert blossoms like a rose today in Israel. It blossoms with fruits as well as with flowers. Every inch available seems to be covered with a citrus grove, an apple or pear orchard or a vineyard. The few valleys of Israel look like the Garden of Eden.

Pines have been set along many eroded hillsides and every year the land must look more and more like it did in the days of Jesus. Olive trees by the thousands grow everywhere and are cultivated like crops to increase yield.

Water is the big problem for Israel's land which is rocky, steep and dry but fertile. Here again the Jews have done remarkably well with available resources. The few rivers have been pumped dry to water crops. The Jordan headwaters and the Sea of Galilee are



The Mosque of Omar

the major sources of water for thirsty Israel. Water from the Galilee is pumped in 108-inch concrete conduits to the Negev, south of Jerusalem where one inch of rain is a year's expectation.

For this pilgrim Israel had some strange and unusual sights. Between Haifa and Safed in northern Galilee, for example, there is a place where the traveler can stand and see both the Mediterranean to the west and the Sea of Galilee to the east. The strangest sensation is to look up at the Mediterranean and down at the Sea of Galilee which is 630 feet below the level of the Mediterranean.

Another surprise for me was to see the Dead Sea from Jerusalem. As the crow flies it's only a few miles away but the winding road through the Judean wilderness makes it seem further. In the few miles the traveler descends from 2,500 feet above sea level to 1,292 feet below sea level (the lowest point on earth).

Once at the sea it's a weird sight resulting from millions of years of evaporation of a sea with no outlet. Life is non-existent, over 25% of the sea is solid at the surface and a little deeper a third of the sea is mineral. There's nothing like it on earth. The Jews are mining 600,000 tons of potash a year from the sea and they also have the largest bromide factory in the world on the sea. The potential of minerals from this sea is almost unbelievable.

Almost as strange as the Dead Sea

is nearby Jericho. This is an oasis in the unending desert. No wonder many ancient caravans came through Jericho to resupply with food and water. Today it is still a green patch with its refreshing springs.

At Jericho one can look east to the Jordan where Jesus was baptized by John and to the west where Jesus battled Satan for 40 days in the rough mountain wastelands of Judea.

### Discoveries

For Bible scholars and archaeologists Israel is a paradise. I am neither scholar nor digger but the most interesting of all sites to me in Israel were the excavations. Caesarea, where Paul was imprisoned two years awaiting the journey and a hearing in Rome, is beyond imagination. The remains of at least three great Caesarean civilizations, the Romans, the Crusaders and the Turks lie exposed and the surface has hardly been scratched.

Qumran, a village of ascetic Jews going back at least to the first century, is something to behold. Here on a plateau between the harsh Judean mountains and the nearby Dead Sea is a complete village unearthed. In 1947, in a nearby cave was found accidentally the first of the ancient scrolls which are the most important discovery for Bible scholarship in many centuries.

A special privilege for our group of editors was a visit to an excavation going on in Jerusalem. Behind a high fence and locked gates archaeologists

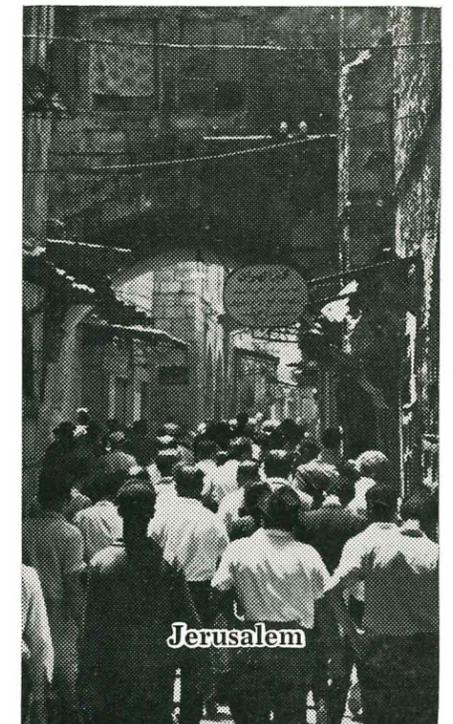
are unearthing a section of the southern wall of the ancient temple area. They are now down to the section of the wall erected by Herod the Great before Jesus visited the Holy City. To see the actual wall beside which Jesus walked and the stones of the street where he walked did something to me I could never describe.

I have purposefully said nothing about the Israeli-Arab question. I heard much and have some personal opinions, but I didn't go to Israel to find answers to current world political questions. I went in search of a spiritual blessing and this I found. I'll treat the matter of prospects for Christian missions and our Baptist witness in Israel in an editorial in this issue.

### New appreciation

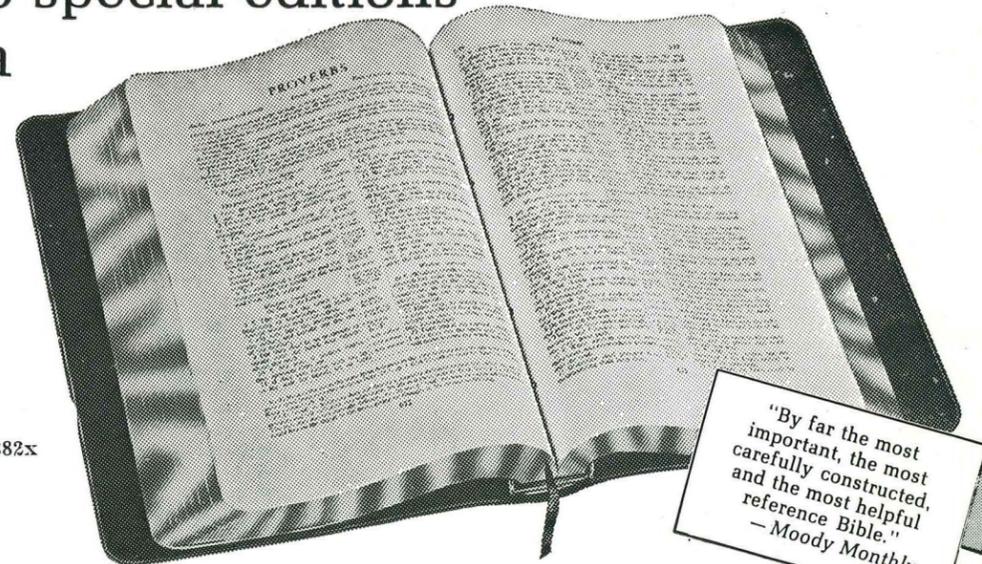
My short stay in Israel gave me a deeper and more profound appreciation for the Jews. These people are easy to love and I can understand Paul's willingness to be accursed if he could thereby see the salvation of his people.

Again I commend a pilgrimage to Israel for every lover of Jesus who can possibly go. But I strongly urge two things before going. First, do some homework before you go. What you see will not make much sense unless you have done some background study. Second, be sure you are physically strong. A pilgrimage is for the young and the strong and is not for the old or the physically weak. It's a shame so many people think they have to work a lifetime to earn enough to take such a trip. Borrow the money, make the pilgrimage and pay for it while you reflect upon the blessings.



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By SEC Official:

## Baptist Leaders Warned Of Church Bond Frauds

An official of the Securities and Exchange Commission, speaking to the annual Southern Baptist Communications Conference in Nashville, warned top state and national Baptist leaders of fraudulent church bond schemes that have swept the south in the past year.

Richard M. Hewitt, senior trial attorney for the Southwest office of the Securities and Exchange Commission in Fort Worth, issued a plea for Baptists to provide some kind of counseling service for churches and individuals to help

them avoid the pitfalls of church bond frauds.

"There are many, many excellent church bond programs," Hewitt added however, "But as a trial attorney for the SEC I only deal with the bad ones." He observed that the number of bad ones has been on the increase during the past 15 months.

#### Examples

Citing numerous examples, the SEC attorney said that hundreds of individuals are being swindled out of their life savings. He specifically mentioned the case of a widow with four children from Houston who invested her savings, \$50,000, in five church bond issues, four of which have defaulted and the fifth is going under; plus a widow in Henderson, Texas, who invested her life savings in church bonds, with the interest to pay her nursing home expenses. When the church defaulted, she had to leave the nursing home with no money to pay.

"We're dealing with fraud," Hewitt declared. He defined fraud for the Baptist leaders as "the violation of two of the 10 Commandments—stealing by lying."

Asking why the SEC is encountering fraud in the sale of church bonds, Hewitt answered: "It's because you have instances of unscrupulous ministers,

contractors, promoters, and investors taking advantage of unknowing people, who have little experience in finances."

He cited several reasons for the attractiveness of church bonds, including the high rate of interest return, coupled with the fact that most people are told they'll be doing the "work of the Lord" by investing in church bonds.

#### Suggestions

Hewitt urged Baptists, working through their present structure, to work out some way to counsel churches considering bond programs so they wouldn't get stuck with a bad one. He suggested the idea of a committee of a banker, attorney or Certified Public Accountant to serve a local or regional association of Baptist churches with such a counseling service.

He strongly urged Baptist seminaries to offer courses in church finance to train ministers how to cope with the problems they will face. "Ministers are often taken advantage of because they have an inadequate understanding of church finance," he said.

For individual investors in church bonds, he suggested: (1) don't buy church bonds without knowing what you're buying, (2) demand sufficient financial information, (3) beware of guarantees, and (4) beware of church guarantees to buy back bonds before they mature. (BP)

### Czechoslovakian Baptists Continue Services In Spite Of Invasion

As far as can be determined, the 26 Baptist churches and 100 mission stations in Czechoslovakia have not been disturbed in carrying on their worship services. At times, however, attendance has been reduced because of transportation difficulties.

This is the report of Stanislav Svec, secretary of the Baptist Union in Czechoslovakia, with headquarters at Prague. Svec also is pastor of the First Baptist Church of Prague. The union's churches have a total of nearly 4,200 members, according to most recent statistics.

Svec gave this information about the Czechoslovakian churches while in Hamburg, Germany, attending the meeting of the council of the European Baptist Federation. "Last Sunday, when I told my congregation I was going to Hamburg; they asked me to bring their warm greetings to you," he told the council, composed of representatives from national unions of Baptist work throughout Europe.

"We will remain faithful to God's word and continue to be witnesses," Svec added. "The churches in Czechoslovakia will continue to fulfill the task given to us by Jesus Christ."

"How deeply we have been moved by your sympathy," Svec said. "We are very thankful for the spiritual fellowship which has remained unbroken. Do not fear for us." (EBPS)



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### Baptist Pastors Indicted For Fraud

A federal grand jury here has indicted two Fort Worth, Texas, Baptist pastors on charges they helped swindle 22 churches across the eastern half of the United States of about \$5 million in 1965.

The 13-count indictment accused Homer G. and Omer H. Ritchie, pastors of the controversial First Baptist Church of Fort Worth, of mail fraud, conspiracy, fraud in the sale of church bonds, and interstate transportation of fraudulently obtained bonds. Eleven other persons were also included in the indictment.

An assistant United States attorney said the case represented at least eight months of work by federal postal inspectors.

He said 21 churches from Texas to New York and Michigan to Florida issued building bonds expecting to be purchased by insurance companies. Few of the churches received any monies and only a total of \$180,000 in construction work was ever completed on the proposed buildings.

Both the Ritchies are spiritual heirs

of the late J. Frank Norris, who disassociated himself from the Southern Baptist Convention in the 1930's and formed his own association of churches. None of the other churches involved were affiliated with the Southern Baptist Convention.

After posting \$1,000 bond the brothers maintained their innocence of any wrongdoing. (BP)

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# Financial Woes Of Kentucky Southern Uniquely Solved By Western Kentucky

The serious financial crisis at Kentucky Southern College in Louisville has been at least temporarily relieved by Western Kentucky University in Bowling Green. Western has agreed to underwrite a \$4,200,000 bond issue covering Kentucky Southern's indebtedness. The state school would be the guarantor for the bond issue for the five years.

If Kentucky Southern is unable to meet its financial obligations anytime during these five years, Western would assume the entire debt of Kentucky Southern and take over all assets of the college including the three buildings and the 238-acre campus in suburban Louisville. Kentucky Southern's campus and buildings are appraised at \$7,500,000.

## Financial difficulty

Kentucky Southern has been in financial difficulty all eight years of its existence. Begun as a Long Run Baptist Association project, it became a Kentucky Baptist institution until March, 1967 when it was released upon its own request. The Kentucky Baptist Convention gave the school \$885,000 upon its release, \$500,000 in cash at the time and \$77,010 a year for five years.

The school almost merged with the University of Louisville last November. The merger was called off at the last minute when a student drive raised \$1,200,000 in pledges.

Kentucky Southern officials feel the move will save the school which according to some reports, was uncertain a few weeks ago whether it could open this fall. The arrangement will give the school financial relief for the next two years by which time it is anticipated the student body will be 1,000 and the school can operate on a balanced budget.

## Hope for accreditation

School officials also feel the move will assure accreditation since financial instability has been the main barrier to approval of the institution. A team of educators is scheduled for another visit to the campus October 6-9 to evaluate the school and make a recommendation to the Southern Association of Colleges and Schools.

Western Kentucky University President Kelly Thompson, in commenting on the offer of Western, emphasized that Kentucky Southern initiated the matter. Asked about the chances of Kentucky Southern succeeding under the plan, Thompson said, "about 65% that they will make it."

Thompson also said he saw no legal barriers to such an offer by Western though no state school in Kentucky has ever made such a move. The move was also applauded by Kentucky Governor Louie Nunn. "If Western can help pre-

serve Kentucky Southern as a private, independent institution, then I am happy they have offered them assistance," said the governor.

On the other hand a number of other state officials and educators questioned the plan's legality. "I just don't see how this is legal," said one official.

Another official said that an attorney general's opinion will undoubtedly be sought in the very near future and that he would not be surprised if a taxpayer's suit is also filed by someone.

President Thompson of Western said that before any final documents are signed he would consult state Finance Commissioner Albert Christen, who would have to sign the deed if Western assumed Kentucky Southern's debts and campus.

## Searcy Accepts Glasgow

Doyle G. Searcy has accepted the call of the Glasgow Baptist Church, Glasgow, to become minister of music, effective October 1.



To accept this position, Searcy resigned as minister of music and education with the First Baptist Church of Greenville, Kentucky. He has also served churches in Walton and Leitchfield, Illinois.

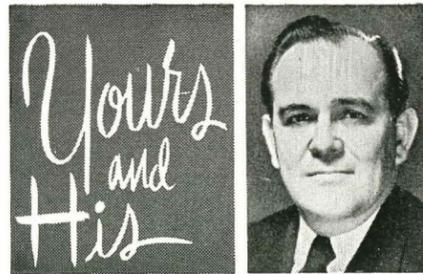
Searcy has several compositions now being published by various publishers. His wife teaches piano and both are considered accomplished soloists.

The Searcy's have two children, Mike, age 6, and Erin, age 1.

## Work Begins In Angola

A Southern Baptist Convention missionary family has moved to Angola as "fraternal representatives." Their presence inaugurates a three-way cooperative effort in which the US mission agency, the Baptist Convention of Angola, and the Portuguese Baptist Convention take part.

The new representatives in Angola are Mr. and Mrs. Harrison H. Pike, natives of Texas, who are located in the Angolan city of Luanda. Their arrival comes at a time when missionaries of many other denominations have been making their exodus from Angola, an overseas province of Portugal, situated in Africa. (EBPS)



## 1969 Baptist Diary

Pastors and elected church leaders have been mailed copies of the 1969 Kentucky Baptist Diary. Use it! Use it now to plan your 1969 church calendar. Use it all year through. Its cover is a little less flexible which we believe you will like.

This little book is provided by the Convention's Executive Board to assist you in planning. It carries the Kentucky calendar of activities as well as that of the Southern Baptist Convention. You will find helpful directories of your Kentucky leadership and the SBC Boards. The 1968-69 Kentucky Cooperative Program Budget is included. Another feature is the Crusade of the Americas Committee for Kentucky.

## Share the diary

If you were not re-elected to serve your church as a leader of an organization such as Sunday School, Training Union, W.M.U. or Brotherhood, or not re-elected as the treasurer, will you be kind enough to give your 1969 diary to your successor. This will mean much to a new leader in planning his work for the year.

If you live in the zip code area of 40001 through 40999, you may have received a copy of the Long Run Association edition of the diary. It is easily identified as these activities are printed in red. You will find it usable as this edition has all of our Kentucky and SBC activities in it and the Long Run items being in red can be ignored.

However, if you prefer, you may return the Long Run copy along with your full name and mailing address and we will mail you a state edition.

## Did not receive a diary!

If you have not yet received a copy of the 1969 diary and you are a pastor or some other elected key leader in the church as already mentioned, you may, for some reason, not be on our mailing lists. Please send us your name, full mailing address, including the zip code, the name of your church, association and the position you hold, and we will forward a diary to you.

Newly elected leaders in the Long Run Association will receive copies of the diary as soon as names and addresses are available from the associational office.

*Harold G. Sanders*

WESTERN RECORDER



**GROUND BREAKING**—Charles W. Holland, pastor of the Porter Memorial Baptist Church, Lexington, throws the first shovel of dirt at ground-breaking ceremonies September 8. The special service coincided with the 60th anniversary celebration of the Porter Memorial Church. Awaiting a turn at the shovel are (left to right) Garland Bastin, Sunday School superintendent, Thomas Duvall, chairman of the trustees, Hubert Dunn, church treasurer, William Duvall, building committee chairman, and Forrest Dean, chairman of the deacons.

## Congress Passes Aid For Handicapped Children, Kentuckian Guided Passage

A new program for handicapped children, known as "First Chance," has been approved enthusiastically by Congress. It is now on the President's desk awaiting his signature.

The legislation provides funds for public and private agencies to develop experimental and demonstration programs to meet the unique needs of the pre-school child who is handicapped.

In reporting the bill, the House Education and Labor Committee pointed out that fewer than one-third of the six million handicapped youngsters in America receive special educational services to help them overcome the problems created by their handicaps.

Committee chairman Carl D. Perkins (D., Ky.), in urging quick action on the measure, stressed the necessity for early educational assistance. He told the House that if the handicapped child does not get special help from birth to six years of age his problems are likely to multiply and become irreversible.

Perkins called the bill, which provides only \$1 million to be spent during its first year, "A modest but significant" program. The funds are authorized to be given to both public and private agencies to plan and implement

some 75 to 100 model programs in every state in both rural and urban areas.

The "First Chance" programs must be designed to develop successful approaches in assisting the pre-school-aged handicapped child. In turn, these experimental and model programs will offer basic guides for future efforts for a broader ministry to handicapped youngsters, Perkins explained.

After the first year, the legislation calls for expenditures of \$10 an \$12 million over the next two years.

The "First Chance" program has three major purposes: to encourage the development of all facets of the handicapped child's abilities; to involve the parents of the handicapped child in the planning and operation of the projects; and to acquaint the community with both the problems and the potential of the handicapped children.

Parents will be provided with counseling and guidance on how they can effectively respond to the special needs of their handicapped child.

"Few parents are prepared to take care of a child who looks differently, behaves in grossly unacceptable ways or fails to respond even to the sound of a mother's voice," the report stated. (BP)

## Scripture Passages Returned To Sunday School Quarterlies

Printed scripture passages will be returned to two Sunday School quarterlies beginning with the July-September, 1969, issues, announced the executive secretary of the Southern Baptist Sunday School Board in Nashville.

The decision followed evaluation of a test period during which the printed texts were omitted from four quarterlies, said James L. Sullivan, the board's top executive.

## Want scripture printed

"It is evident," said Sullivan, "from the response we have received that the users of this material want the scripture lesson printed." The text had been omitted from the young people's quarterlies in the Uniform Lesson Series and in the Life and Work Curriculum since the third quarter, 1968.

"The return of the printed passage to the young people's Uniform Lesson material will give an option to users. If they prefer not to have the printed text in the quarterly, they may use the Life and Work young people's quarterlies," continued Sullivan.

## Publishing schedules

Because of publishing schedules, the third quarter of 1969 is the earliest date possible for the change.

"As in all of our publication efforts, our policy is based upon what we believe are sound educational principles, our best estimate of the needs and desires of the users of the literature, research findings in particular areas and administrative judgment to harmonize the plus and minus factors that are existent in any such decision," said Sullivan.

According to Sullivan, most negative responses came from smaller churches. Many of these churches, said Sullivan, "feel very strongly that their young people will not study the Bible at all if the scripture text is not available in their quarterlies."

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# SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for October 13, 1968)

INTERNATIONAL SERIES

## Christ Our Mediator

The Epistle to the Hebrews was written to Jewish Christians who were subjected to trials and persecution in an effort to get them to forsake Christianity and return to Judaism. Today's lesson presents Christ as the Redeemer and Mediator Who, in infinite condescension, came to earth to redeem sinners from their sins and to reconcile them to God. Christ is also presented as the perfect High Priest.

### Hebrews 4:14-16

These verses remind God's people that their High Priest has passed into heaven and is seated upon a throne of grace to which they are urged to come for mercy and help.

Among the qualifications of Christ as our High Priest are His relationships to the Father and to men. As the Son of God He came into the world and made salvation available to sinners and returned to the Father. While here in a body of flesh, He entered into the experiences of men—temptation, suffering and death. Another of His qualifications was sinlessness. He, Who came from the Father spotless and clean, returned to Him without a stain. While here He made an atonement for sin. Having made an atoning sacrifice for us, as our High Priest He now makes it possible for us to "receive mercy, and find grace to help in time of need."

### As High Priest

Christ our High Priest has certain characteristics. As our High Priest, He is strong. Superior to the prophets, the angels, Moses, Joshua, Aaron and all

others, Christ is called "a great high priest." He is great in His person, position and power. He is great in His Calvary sacrifice. He is strong enough to save amid the perils of the pilgrim way. As our High Priest, Christ is sympathetic. He is concerned with our infirmities, ignorance and helplessness. He wants us to bring to Him our weaknesses, limitations and burdens. As our High Priest, Christ is sinless. He knew the full force of temptation, but never yielded to it. Moreover, our High Priest is sufficient for all our needs. Furthermore, as our High Priest, Christ is supreme. His strength, sympathy, sinlessness, sufficiency and supremacy combine to make Him worthy of our adoration and praise.

It is wonderful to have One Who sympathizes with us in our infirmities, difficulties, trials and heartaches, and Who is ready and amply able to impart grace, to grant mercy, and to give sufficient help in every time of need. Because there is such a One as Christ, Who understands all about our needs, and Who is able to help us in every difficult situation, we ought to come into His presence with full confidence that He will supply adequate help as our needs arise. We should approach the throne of grace with lowly reverence, deep sincerity, unshattering faith, devout joyfulness, complete submission, enlarged expectations and great boldness.

Coming to His throne of grace gives us a sense of our smallness and sinfulness. It is in His mercy that we see His heart opened, and in His outstretched hand that we observe His grace. His heart is opened because of our sins and weaknesses, and His hand is extended for our trials and needs. Only at the throne of grace can we obtain the blessings that we sorely need.

### Hebrews 5:1-10

There are certain basic and essential qualifications for a priest in any age. One is that he must be a human being, sharing human nature and need. Angels could not serve as priests because they were not "taken from among men." A priest had to have the experiences of a man before he could be a representative

of men. It was necessary for him to live in the midst of men and know their experiences before he could truly sympathize with them, and meet their needs by bringing them to God. It was also his duty to deal severely with their sins, and at the same time be truly sympathetic with the sinners.

Another requirement in a priest was that he must be able to deal with the things of God in the interest of men. Inasmuch as sin had caused an estrangement between man and God, it was the function of the priest to offer sacrifices for the sins of men and to mediate between men and God. It was important that a priest have compassion on those who in ignorance had become the victims of selfishness, waywardness and infirmity. How wonderful to serve as a connecting link between God and man! All who have ever served as priests, except Christ our great High Priest, have been guilty of sin. He, too, was tempted and tried on many occasions, but in every instance He overcame sin. He surpassed by far every other priest.

### Divine appointment

A third qualification for a priest was divine appointment. Man did not have the right to choose the priesthood, but was required to receive his appointment or call from God. Thereafter, he was not to use it for the purpose of glorifying himself, but, following the example of Christ, would make the most of his privilege by glorifying Christ.

"Strong crying and tears" are terms that express the fervency with which the Son of God, under His agony, in the Garden of Gethsemane, offered up prayers and supplications to His righteous Father. How tragic was His sorrow, and how terrible was His agony on that occasion! In answer to His prayers Christ obtained strength for His trials and sufferings. His obedience to the holy will of the heavenly Father in suffering was consummated on the cross, where He became the procurer of a perfect and eternal salvation for men. The great purpose and end of His sufferings was our "eternal salvation." It is encouraging to know that the ministry of Christ in our behalf continues.

LIFE AND WORK SERIES

## Deliverance From Judgment

Romans 1:18-25, 32; 5:6-9

The way in which Christ saves sinners has never been set forth more gloriously or convincingly than in Paul's letter to the Romans.

Romans 1:18-25, 32

Romans deals with man's need of a righteousness which he does not possess, and which he is incapable of producing. If man is to come into possession of this righteousness, which makes him right with the Lord and with his fellows, it must be imputed to him. Man has the choice between the righteousness of God, which was revealed in the gift of His Son, and the wrath of God which must fall upon those who refuse to believe on Christ. If a man refuses to accept the righteousness of God, which is offered to him as a free gift, then there is nothing else available to him except its counterpart, which is the wrath of God. The wrath of God involves His displeasure with sin and His determination to judge it according to its desert.

Paul tells us that the two forms of sin which God hates are ungodliness and unrighteousness. The former is the absence of conformity to the will of God, and the latter is living in the wrong relationship to God and to one's fellowmen. Unless ungodliness and unrighteousness are confessed and forgiven the wrath of God will abide upon those who are guilty of them. The wrath of God is the just desert of sin. The wrath was revealed in the law of Moses, as well as many of the other Scriptures that were written thereafter.

### God's claims

Since the marks of divine craftsmanship are on all that He has made, many evidences of God's power have been visible to men since their appearance on earth. Inasmuch as God made us and all that is around us, He certainly has different claims upon us—the claim of creation, the claim of preservation, and

the claim of redemption. God has revealed Himself to men through creation, nature, conscience, the Scriptures and Christ. No depth of moral degradation can ever completely blot out man's knowledge of God.

Man began on the high plane of a clear knowledge of God, but verse twenty-one traces his degradation to indifference, ingratitude, and intellectual pride. This was due to man's unwillingness to yield himself to God. Consequently, because of his refusal to accept the truth and to walk in the light man has wandered in the darkness, and for this folly he is inexcusable.

God's absolute and essential glory cannot be changed, or taken away from Him and given to another, but His relative glory may be changed by men who worship another instead of Him. As verse twenty-four indicates, God sometimes withdraws His providential restraints from those whom He has left to their polluted nature, and gives them up to judicial hardness. He allows them to dishonor themselves by doing those things which are scandalous. The light of nature is insufficient to guide people into the way of salvation.

Romans 5:6-9

The fifth chapter opens with the declaration of justification through faith in Christ. Think of the holy God officially declaring sinners righteous because they have trusted in the merits and work of Christ! Through His death on the cross, peace with God was made for us. Knowing that we were fully justified the very moment that our faith was placed in Christ, we are now enjoying immensely His wonderful peace. Not only are we declared righteous through faith in Christ, but we also have access to God on the same ground. Christ's meritorious work on the cross is the only means by which sinners are brought to God.

According to this wonderful passage there are three factors in the romance

of redemption, namely, the sin of man, the love of God and the death of Christ. All men are sinners by nature, by choice and by practice, and are under condemnation. From the Bible only do we learn that God loves sinful men. His love is ennobling, enabling, and enduring. God commendeth or demonstrates His love for us, and presents it for our examination, admiration and appreciation. Christ's death for us was the greatest demonstration of God's love. Christ died voluntarily, vicariously and victoriously.

### God's love

It must ever be remembered that Christ died for those who were without merit before God and who were powerless to deliver themselves. The only possible ground on which any sinner may be "declared righteous" or justified is that Christ shed His blood as the penalty for man's sin. If any are justified before God, it must be by faith in the shed blood of Christ.

It is truly wonderful that God loved us. His love was so great and wide that it reached down to the most unworthy and sinful and transformed many of them from slaves of Satan into the children of God. The Father's real purpose in sending His only begotten Son into the world was that we might have life through Him. God's love is unmerited, unchanging, unfailing and unending. It is infinite, incomparable, inexpressible, incomprehensible, immeasurable, inexhaustible and illimitable. We shall never cease to be grateful for the fact that Christ died for us. That Christ died for our sins is positive proof of God's love for us.

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