




WESTERN RECORDER
OCTOBER 24, 1968



GEORGETOWN COLLEGE has designated Saturday, November 2, 1968, as Science Day at the school. High school seniors with science promise are being invited on a selective basis to take competitive examinations. The top twelve students will be named to academic grants from the college.

A DRAMA CONFERENCE is planned for November 4-5 in Louisville. Co-sponsored by the Long Run Association, the state Training Union Department and the Baptist Sunday School Board, the Conference will offer demonstrations and seminars on most areas of drama production in a church.

A NEW BAPTIST BOOK STORE, number 51 owned and operated by the Southern Baptist Convention, was dedicated in Norfolk, Virginia, October 1, 1968. The new store building is owned by the downtown Freemason Street Baptist Church and is leased to the Board. Noland Houston serves as manager of the Norfolk store.

JOHN BRILL, pastor of the First Baptist Church of Tahlequah, Oklahoma, since 1961, has been named as associate in the department of missions of the Baptist General Convention of Oklahoma. Brill will assume his new responsibilities as director of work with National Baptists in Oklahoma on November 1.

FRIENDSHIP BAPTIST CHURCH No. 2, of Hodgenville, has recently called William D. Potts of Louisville, as pastor. He is a native of Lyons, Kentucky, and served as interim pastor of Mt. Eden Baptist Church, Shepherdsville, before accepting the call of the Friendship Church.

THE SOUTHERN REGION of the Kentucky Woman's Missionary Union will have a Prayer Retreat October 24 at the Brownsville Baptist Church beginning at 10:00 a.m. CDT.

GRACE BAPTIST CHURCH, Tullahoma, Tennessee, became the 17,000th church to form a church library according to the files of the educational division of the Sunday School Board. The church was presented with free materials for its library for helping the Board reach the milestone of 17,000 church libraries.

CENTRAL BAPTIST CHURCH, Hawesville, will be in revival October 27-November 3. W. Harlen McGinnis, a former SBC missionary and now full-time evangelist, will lead the services. Corpus C. E. Mohedano is pastor.

J. P. EDMUNDS began new duties as representative-at-large for the Southern Baptist Annuity Board on October 1, 1968. He will work on a part-time basis, primarily with retired ministers and denominational employees. In addition he will contact associational and city missionaries, attend pastors' conferences and various meetings to keep all informed about the Board's ministry. Only a month previous to assuming his new position, Edmunds retired with 31 years of service from the Sunday School Board.



Edmunds

R. H. NICHOLSON, a former trustee of Oklahoma Baptist University, left in his estate more than \$300,000 to that institution as a general endowment gift. Nicholson was an active Baptist laymen serving on several state and Convention-wide committees.

BAPTIST TABERNACLE of Paducah was recently featured on the television show "Paducah Devotionals." Pastor Charles H. Chandler and the church choir both appeared on the show aired October 13.

SOUTHSIDE BAPTIST CHURCH, Louisville, recently completed a revival led by William Turner, pastor of Latonia Baptist Church in Covington. There were six additions to the church and eight rededications. **SOUTHSIDE** also reports that two new staff members have been added to the church. They are Miss Mary Grant DeMyer and Miss Peggy Scruggs. Miss DeMyer, a native of Fulton, is minister of youth and Miss Scruggs is church organist. Both young ladies are students at Southern Seminary.

CONTEMPORARY DRAMA SERVICE has just released four dramas especially for church use at Christmas time. They are: "Hail to Thee, New Baby;" "Angels, Please Come To Order;" "The Joyful Mystery;" and "O Holy Night." Each play kit is complete with staging techniques.

FIRST BAPTIST CHURCH, Paducah, heard Mr. and Mrs. W. L. Jester, retired missionaries to Nigeria, in the Wednesday evening worship service October 16. One of the Woman's Missionary Union circles of that church had been named for Mrs. Jester.

UNIVERSITY OF KENTUCKY Baptist Student Union Alumni group will have a special meeting November 9, 1968. According to President J. Edward Cunningham, a dinner meeting will be held at 6:00 p.m. at the Imperial House, Lexington, following U.K.'s Homecoming game with Vanderbilt. Reservations must be mailed to Cunningham at 752 Kirkland Drive, Lexington 40502.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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Is World Poverty The Result Of Laziness

by Daniel R. Grant

The citizen who seeks to apply the teachings of Christ to political decision-making about world poverty and foreign aid is usually met with such slogans as "Don't reward laziness!" or "End Operation Rathole!"

The belief that world poverty is primarily the result of laziness is, for Americans, a perfectly natural and understandable myth. In much of American history, certainly until the closing of the western frontier, it is said that there was always a geographic escape from poverty. The slogan was "Go West," and those who were too lazy to go West, remained poor.

This was an oversimplification, of course, but the opportunity of the frontier did provide it with a strong element of truth. Today, however, there are many causes of poverty in the United States that are totally unrelated to laziness.

Some of the principal ones are technological unemployment, depression, physical disabilities and the discrimination of the ghetto. American slum children are certainly not born lazy. But the overwhelming majority of them seem to be deprived by birth of equal parental stimulation to stay in high school and go to college—a factor strongly related to poverty.

If this myth is untrue in affluent America, it is far less true for hundreds of millions of people outside the United States. Over 110 million babies will be born in the world this year but over one-half will not have enough to eat. Babies do not go hungry because they are lazy.

Principle cause of poverty

Illiteracy is a principal cause of poverty, and it is estimated that 800 million in the world cannot read and write. But illiteracy cannot be blamed on laziness in a country such as India, where 80 per cent cannot read and write. How can they learn without teachers?

Disease is one of the major causes of poverty and it is the constant scourge of Asia, Africa, and Latin America. How can they be healed without doctors?

War causes poverty and hunger, as demonstrated so painfully in Biafra, the breakaway Nigerian state. As thousands are said to have died there every week from a protein deficiency disease, doctors have urged the people to eat insects, bats, lizards, rats, or any other protein food they could lay their hands on. Southern Baptist missionaries in Nigeria can testify that this terrible tragedy among the energetic Ibo tribesmen is not the result of laziness.

A few years ago my wife and I had the privilege of watching a Thai woman weaving beautiful Thai silk. She worked

from sun-up to sun-down in a small factory in the middle of a slum area in Bangkok, and still had her housework awaiting her at the end of the day. She could weave approximately three yards of silk in a day. I was told that her wages were three baht (about 15c) per yard for a product which sold in New York stores, as I recall, for approximately \$25 per yard. The Thai woman was poor, but she certainly was not lazy.

On a trip into northern India my car was stopped on a perilous Himalayan mountain road at a point where a rockslide had occurred. While waiting for boulders to be removed from the road, I

got out of the car and walked ahead to get a closer view of the work. In addition to the men at work on the boulders, I saw a group of women and children seated around a small rock pile. I have never quite forgotten the tug that came at my heart when I realized that they were all crushing rocks with small hammers to make gravel for road repairs! Laziness was hardly the cause of this particular problem of poverty.

I do not claim to have the answer to the complicated questions of poverty in developing nations, but an important first step is to revise our mythology about laziness as the principle cause of poverty.

Koinonia Farm, One Man's Private War Against Hatred and Ghettos

While most Americans have been lamenting the plight of the urban ghetto, at least one man has been doing something about it. Clarence Jordon, founder and director of Koinonia Farm in Americus, Georgia, has spent the last 26 years proving that blacks and whites can live together and work together in harmony. Koinonia is a Greek word meaning fellowship.

Speaking to a Southern Seminary audience in Louisville, Jordon related the history of his project and then outlined his hopes for the future.

History

After graduating from Southern Seminary in 1942 with a doctor of philosophy degree, he assumed the post of superintendent of city missions for the Long Run Baptist Association. He was the first person to work in this position for the Southern Baptist Convention.

"In those days we had boys from Mississippi, Alabama, Georgia and all the other places come up and join Negro Baptist churches and that was in the 40's.

"But the more I learned about the inner-city, the more I realized that the real problem was on the farms. Inner-city people were really just good old country folk" Jordon stated.

In 1942, Jordon resigned his position with the Long Run Association and returned to his native Georgia. There he purchased, over a period of years, 1,000 acres and began his experiment.

Our ideology says there is no difference between blacks and whites. We pay no more attention to a black man and a white man working together in the same field than we do a blond and a brunette working together," Jordon emphasized.

Future

"We really think what we are doing is the only answer to the urban crisis. The government just wants to turn everybody into parasites with its 'give you a house and everything else program.' We are trying to let our people keep a sense of pride and individual worth. We don't give them anything. People pay for what they get but not like they pay the business man," he continued.

Jordon said that on the 42 one-half-acre home sites he now has available, four-bedroom, prefabricated houses could be built for \$5,500 each. Over a twenty-year period that works out to \$22 per month he related. On top of that there is a \$3 per month administrative fee or a total of \$25 per month. He then pointed out that the cheapest outside loan of \$5,500 is at \$57 per month for twenty years.

"That interest is the hawk's talon that gets the poor folk," Jordon said. Funds for housing loans and other loans come from what Jordon referred to as a Fund For Humanity. This Fund is privately collected from farm participants and outside sources. Each person gives as much or as little as he desires.

Jordon told the seminarians that the expansion of the farms included bringing industry to the community as well. Currently there is a pecan shelling factory, fruit cake bakery, a candy kitchen, and a publishing firm has just been started.

"Our people need work and we are providing it for them. We are proof that people don't have to go to the city to stay alive. They can stay where they want to stay and provide for themselves and their families," he concluded.



Baptist Schools And Student Demands

Our Baptist schools in Kentucky are valiantly straining to keep up with the fast pace of higher education today. They are doing a phenomenal job in light of the limited support they receive from the denomination. How long they can offer quality education for a price Baptist families can pay is a serious question.

It is not enough these days to maintain the present buildings and to provide minimum salaries for the staff and faculty members. If our Baptist schools merely keep pace in the highly competitive higher education field, they must be constantly constructing new buildings, providing modern education equipment and upgrading salaries to prevent their best teachers from being siphoned off by other schools.

Realizing this, our schools are building new facilities and gradually improving teachers pay. An outstanding illustration in providing more adequate facilities is the new science center at Georgetown College which was dedicated at homecoming festivities on October 12. This is the second major building at Georgetown to be dedicated in two years. The Cralle Student Union building transformed the entire campus and drew plaudits of thousands of Georgetown friends. The new Science Center is even more impressive. Government funds in the form of long term, low interest rate loans helped make possible the building.

In the meantime government loans are also responsible for beautiful and commodious new dormitories at Georgetown for boys and girls. What was an unsightly field behind Rucker Hall, the ancient and long worn out dormitory for girls, is now a beautifully landscaped dormitory complex.

Campbellsville and Cumberland are also changing appearances by the year with new buildings. So far these two schools have not sought government funds though they have used other loans for desperately needed buildings.

As important as physical facilities and faculties are, there are other problems that harass our Baptist colleges. These schools are caught up in the times we live in and are not exempt from the spirit and attitudes of today's student generation. Such scenes as

those at University of California at Berkeley or Columbia in New York City are unthinkable at our Baptist colleges, but some of the same attitudes surface in some students on Baptist campuses. The students involved are usually a small minority but are like the leaven of the Pharisees.

The rather strict moral standards at Baptist schools have always been questioned and criticized by some students. Traditional prohibitions against girls smoking, late hours for girls, dancing and drinking have been debated for many years. Such debate can be wholesome.

The absence of smoking, dancing and drinking on a Baptist college campus doesn't make it an educational institution or even a Christian institution for that matter. However, there are moral standards conducive to the development of Christian character in youth and these standards must be maintained on Baptist campuses. A Baptist school is not a reformatory, but it is a place where moral standards are maintained as an ideal.

More serious for Baptist schools than the cry for relaxation of strict rules is the demand for student determination of more and more school policies. The claim is that students know better than their elders what's good and not good for them so down with the denomination and administrative ideals for the school and on with student control.

Students should receive more consideration in policy making in colleges today than they have in the past. To have a student representative sit in trustee meetings and faculty meetings could be wholesome and helpful.

But to relinquish control of a college to the students is so much hogwash. It is the rejection of the lessons of history and contrary to elementary human experience. Parents and elders don't have all the answers, but they know more about life than their offspring. College officials should sympathetically listen to all that students have to say and modification of policies can be a wholesome result of such dialogue. But to abdicate responsibility and turn colleges over to the students would be disastrous.

Let students on Baptist campuses debate policies and rules. Let them even be represented in adminis-

trative councils and decisions, but never let them take over.

When a student enrolls he ought to be told what's expected in a Baptist college. If he doesn't want to live under such conditions, he should never come and if he finds it intolerable after he arrives, he should leave.

If a student decides not to get a haircut, not to ever shave or bathe, not to wear shoes or to try to live by

moral standards, let him go to a hippie colony and not to a Baptist college. He should be free to throw himself away, but not to destroy Christian institutions and fellow youth while doing so.

EDITORIAL NOTE—This editorial was prepared before the action of the Georgetown College trustees on social dancing. (See page 9 for news release.)

When Baptists Confront One Another Face To Face

The 12th Annual Religious Liberty Conference in Washington, D. C., sponsored by the Baptist Joint Committee on Public Affairs, October 9-11, was another uninhibited, free-swinging Baptist exchange of thinking on important issues of our day. The prospect for much consensus of thinking among the representatives of eight or nine Baptist groups in the United States and Canada on highly debatable issues is always slim and the value is in face to face dialogue rather than in agreement.

This year the discussion centered around the role of the Christian through church and state in international relations. Valuable background and position papers were prepared for the participants who also received papers recording the conclusions of the three-day discussions.

The head-to-head tackling of complex issues is a frustrating experience in many ways. At times it seems only an exercise in semantic futility as partici-

pants from such diverse backgrounds try to understand what each other is saying. The frustration is worth the fruit, however, if one persists to the end. As James Sapp, the Baptist Joint Committee staff member who does such an outstanding job in preparing and directing the conference, says, it is like pouring many bushels of apples into the mill for a small stream of cider. But how precious is the cider for the thirsty.

Participation in such a project is refreshing, informative and encouraging. It is the only opportunity many of us have for fellowship and discussion with fellow North American Baptists in other Conventions. Take it from this Southern Baptist whose background is about as provincial as they come, there is much to learn from our fellow Baptists and there are some things we can teach them. To be sure there are many differences among North American Baptists and these are not ignored, but there are areas where we can and where we had better work together. Religious liberty is one of these areas.

BAPTIST FORUM



SPIRITUAL AWAKENING NEEDED

Dear Editor:

The greatest need in our country today is revival, a spiritual awakening, a return to God. This is the answer to the problems that beset us, this is the light needed to dispel the darkness in the road ahead.

How may we have revival? Most churches have one or two revivals each year at stated times. They are on the church calendar, the time is set at the beginning of the year. Committees are appointed, an evangelist and song leader are secured, then after all plans are made the members of the church are asked to pray and the prayer necessarily must be that God will approve the plans

which have been made. The revival comes and goes with few, if any, visible results, but we console ourselves by saying that there are fruits which we cannot see. However, inwardly we are disappointed and unhappy because of the sterility or our so-called revival. Why did it fail? We had an eloquent and consecrated evangelist, our song leader was one of the best, our pastor was concerned, we advertised our services, but there was no response. What is needed for a real revival? Careful consideration will bring some conclusions, but will provoke further questions. It is evident that the evangelist cannot bring a revival, that the pastor alone cannot make a revival.

Should we endeavor to have a revival at stated times just because it has

been our custom? Is it necessary to have revival services each year? Jesus told his disciples: "And, behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high." (Luke 24:49)

Could it be that we have not waited for that power, but have moved ahead with the disappointing results we have seen? At a time when hatred, rioting, war, and other evils assail us there is another question: Can God compete with the modern world? God's grace and power are sufficient if we will let him have control. Amid the present confusion and distraction the Christian must hear above all else the voice of Jesus. If we will listen for that divine voice and obey his bidding we can have revival. Jesus said, "Thou shalt love thy neighbor as thyself," and that love must beget concern for his welfare, and for the Christian that concern is primarily for his neighbor's soul, that he may know Jesus Christ as Lord and Saviour.

(Continued on page 8)

Special Projects Listed

Baptist men who participate in a church census or in revival preparations are following activities listed in the *Brotherhood Achievement Guide* as possible ways to provide organization and leadership for special projects of the church, according to state Brotherhood Secretary Forrest Sawyer.

"Participation in two such projects qualifies a Brotherhood for one merit achievement. When 14 merit achievements have been completed, a church may be recognized as having a Merit Brotherhood," Sawyer said.

Twenty-seven possible merit achievements are listed in the *Brotherhood Achievement Guide*, a booklet available free from the state Brotherhood office, Sawyer pointed out.

He said the guide is intended to stimulate evaluation and improvement of a church's efforts to provide missionary education for its men.

Merit Brotherhoods may gain recognition as Advanced or Distinguished Brotherhoods as they continue to assist the church in its work.

Many Brotherhoods across the state have already attained one or more levels of achievement. Recognition will be granted after October 1 upon application to the state Brotherhood department. A certificate will be awarded for Merit, then appropriate seals are given to affix to the certificate for Advanced and Distinguished levels.

Sparkman Wins Hymn Writing Competition

G. Temp Sparkman, minister of education at Crescent Hill Baptist Church, Louisville, has won first place in the



Sparkman

School Board.

A \$200 cash stipend is the prize for first place.

William A. McElrath, missionary to Indonesia, received the second place award of \$100 for his hymn "O Son of Man, Who Walked Man's Way."

The biennial contest, sponsored by the Board's church music department is designed to encourage and stimulate creative hymn writing among Southern Baptists.



FOREIGN MISSION APPOINTEES—On October 9, 1968, seven persons from Kentucky were appointed by the Foreign Mission Board of the Southern Baptist Convention to serve as overseas missionaries. Shown browsing through materials about the respective countries where they will serve are (from left to right) Mr. and Mrs. Ed Ables, pastor of Liberty Baptist Church in Prospect, appointed to Ecuador; Mr. and Mrs. David M. Coleman, she is the former Linda Ruth Gholdston of Scottsville, Nigeria; Miss Rebecca Skinner, a nurse at Baptist Hospital in Louisville, East Africa; and Mr. and Mrs. James E. Spaulding, pastor of Pleasant Grove Baptist Church in Shepherdsville, Bahamas.

Baptist Joint Committee Elects Negro Chairman, Daley Is Vice-Chairman

The Baptist Joint Committee on Public Affairs elected Homer J. Tucker of New Jersey as its chairman at the semi-annual meeting here. C. Emanuel Carlson is the executive director.

Tucker is the first Negro to be named as chairman of the agency that is maintained in the nation's capital by eight Baptist bodies in North America. The Southern Baptist Convention is a major supporter of the committee.

A large portion of the meeting of the Baptist Joint Committee was spent discussing the ways it should serve the various Baptist bodies in the future.

The Baptist Joint Committee is authorized by its sponsoring denomina-

tions "to act in the field of public affairs" (1) when a need for conference or negotiation with government arises, (2) when Baptist principles are involved, and (3) when items are referred to it by a Baptist convention or agency.

Among other functions, the committee is empowered "to inform the Baptist constituencies of governmental movements and measures affecting principles held essential to true relations between church and state and the right application of Christianity to the life of the nation."

In the past the committee worked largely in the areas of religious liberty and separation of church and state. But in recent years the problems of church-state relations have rapidly expanded and have become more complex.

The committee authorized a special committee "to re-study the role of the Baptist Joint Committee and its working relationship with the member communions." This committee will make a report of its findings in October 1969.

Other officers of the Baptist Joint Committee are: C. R. Daley of the Southern Baptist Convention, first vice chairman; G. K. Zimmerman of the North American Baptist General Conference, second vice chairman; and Alton Wheeler of the Seventh Day Baptist General Conference, recording secretary. (BP)

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Powell Names Hardy Public Relations Director, Appoints Four To Faculty

J. Alvin Hardy, pastor of the Hillcrest Baptist Church in Frankfort has been named director of public relations at Campbellsville College.

The appointment of the Campbellsville alumni was recently announced by President J. K. Powell.

Hardy holds the bachelor of arts degree from Georgetown College and attended Southern Seminary for a time.

In addition to his pastorate at the Hillcrest Church, Hardy pastored the Goshen Baptist Church in Anderson County for five and one-half years.

Other appointments

In addition to the appointment of Hardy, three other appointments were made by Powell.

Joining the Campbellsville faculty this fall are James Wolfe, Ernest L. Hill, and Mrs. Donna Lee Hill.

Wolfe will serve as professor of biology. A graduate of Carson-Newman College, Wolfe holds the master of arts degree and the doctor of philosophy degree from the University of Tennessee.

Hill will teach sociology. He is a



Hardy

graduate of Georgetown College and the University of Kentucky. For ten years he taught at Tift College in Georgia. Prior to coming to Campbellsville, he taught at Elizabethtown Community College for three years.

Mrs. Hill will serve as an instructor in English. Like her husband, she is a graduate of Georgetown College and the University of Kentucky. She has taught English at the Baptist School of Nursing in Atlanta, Georgia, and Tift College. She taught on a part-time basis at Elizabethtown Community College before being appointed to the Campbellsville faculty.



Meet the President

Only a few Kentucky Baptists will meet him for the first time as he presides over the 131st Annual Session of the Kentucky Baptist Convention meeting in Florence Baptist Church, November 12-14, Florence, Kentucky. He is one of the well-known, greatly loved, widely-used leaders of our state, having served as pastor in several fine churches including the present First Baptist Church of Somerset, as well as Secretary of Missions and Evangelism for the State Convention. He is much in demand for sermons, addresses and Bible teaching in and out of the state. In other words, most Kentucky Baptists know and love this fine man of God who this year has been both President of the Convention and Chairman of its Executive Board.

A most busy year

Eldred Taylor has been one of the busiest men among us this year. In addition to his many duties as pastor of a great church and leader in the Pulaski Baptist Association, he has served well Kentucky Baptists as a whole. The current practice of making the Convention President serve as chairman of its Executive Board is a double order in time demand. He has attended the many, many meetings of the committees of both the Board and the Convention. He has responded often and gladly to calls from associations and churches for rallies and conferences and special occasions. He has found time to serve as a

Vanderbilt Dean To Keynote Student Mission Conference

John C. Killinger, Jr., professor of theology and literature at Vanderbilt University Divinity School in Nashville, Tennessee, has been named keynote speaker for the 1969 Student Mission Conference at Southern Baptist Theological Seminary here.

The annual conference will be held February 21, 22 and 23, 1969. Approximately 1,000 students from the eastern United States attend each year. In 1968 more than 80 colleges in 16 states were represented. The students will arrive at the seminary Friday, February 21, and remain through a Sunday morning service on February 23.

Included in conference activities will be several dramatic presentations, a film dialogue, seminars with missions leaders and a talk-back session with mission-board personnel.

Theme for the weekend conference will be "What the World Needs Now." Chairman of the conference is John H. Burrows, a second-year theology student from Montgomery, Alabama.

Baptist Leader Dies

Wallace Bassett, 83, holder of one of the longest pastorates in Southern Baptist Annals, died October 8 in the Baylor Medical Center in Dallas, Texas.

As preacher, administrator, author and denominational and civic leader, Bassett became a legend in his own time. His credits include founder, president and president emeritus of the SBC Annuity Board for a total of 45 years, nearly 50 years as pastor of Dallas' 6,400-member Cliff Temple Baptist Church and three terms as president of the Baptist General Convention of Texas.

Also, trustee, Baylor University and Southern Baptist Theological Seminary, Louisville, chairman of the Texas Baptist Executive Board, president State Mission Board. (BP)



trustee of Georgetown Baptist College, and a member of the Foreign Mission Board of the Southern Baptist Convention.

Outside the state he has gone to Alaska for their state evangelistic conference, to Illinois for a revival, to Washington for the Continental Congress on Evangelism, to Richmond for the Foreign Mission Board, and he led a party on a tour of Bible Lands and the Baptist World Youth Congress in Berne, Switzerland.

At home, at home

The First Baptist Church of Somerset is one of the large, active and spirit-filled churches of our state. He is passionately missionary and warmly evangelistic. His program of training, music, religious education and stewardship are strong and relevant. His church experienced one of the great moving revivals of our day when a group of laymen from several states joined pastor and laymen in a laymen's crusade. His church was 4th in the state for dollar-giving to the cooperative program—\$44,461 this past year.

In the midst of all this, his beloved wife, Marjorie, has experienced serious illness. The love and prayers of his family and church have held him up and given him strength to serve the Lord and us in a most remarkable way. God bless you and yours, Mr. President.

Harold G. Sanders

President Johnson Lauds Bible Week

Describing the Scriptures as the "best possible guidepost for today's living," President Johnson officially endorsed National Bible Week, October 20-27.

"The Bible comes with many covers, on varying grades of paper and in multiple languages," Mr. Johnson told the sponsors of the observance, the American Bible Society and the Laymen's National Committee meeting in New York. He continued:

"But its purpose is unchanged: man's firm instructions and wonderful promises from God. It holds answers and hopes. It is life's greatest truth."

"While this mighty book traces our history and projects into tomorrow, it remains the best possible guidepost for today's living."

Officials for the sponsoring agencies predicted that more than 40-million persons will participate in National Bible Week. Wallace E. Johnson of Memphis, Tennessee, president of Holiday Inns of America, Inc., is national chairman of the interreligious program.

National Bible Week also marks the opening of the American Bible Society's Worldwide Bible Reading, a month-long scriptural program conducted annually. It will be observed from October 20 to November 28, Thanksgiving Day. (ABNS)

Laymen Should Do More Than Usher Pastors Told At Continental Congress

Pastors attending the Continental Congress on Evangelism in Washington, D. C., were challenged to preach laymen out of their own churches into areas where they can serve more effectively.

The challenge fittingly came from an industrialist who said America may soon complete the cycle where merchants and farmers will need once again to be the pastors of our churches because of the limited number of pastors.

Owen Cooper of Yazoo City, Mississippi, president of the Mississippi and Coastal Chemical Co., said, "Too many preachers are waiting on tables, and too many laymen are doing nothing. We must thrust these laymen out where their talents will be used more effectively."

He said that present ineffectual method, proved by Christianity's decreasing percentage of world population, demands a re-evaluation of the role of the laymen.

"Too many have the attitude that they can pay for the work to be done by staff personnel, but the principal job of the staff of the church is to get others to do the work and they should train them for it.

He suggested the pastors expose their laymen to opportunities of service, "and I don't mean just ushering. Leave off your work with administration, with raising budgets, with building buildings, and let the laymen do it.

"You don't use a 10-ton truck to move a box of crackers, and you don't use laymen well unless you give them responsibility equal to their talents. A 10-talent man ought to get a 10-talent job," he said.

In an address during the closing congress session, grocery chain executive Howard Butt of Corpus Christi, Texas, said that Baptists have been plagued with a misinterpretation of the New Testament, which he said, makes no distinction between laymen and clergymen.

The job of the pastor is to train laymen to be ministers, and to equip them to do the work of the ministry, Butt said.

This is threatening to both laymen and ministers, he observed, because laymen would much rather hire their preacher to do it, and some ministers get a certain degree of ego satisfaction from being the top-ranking religious wheel. (BP)



NEW RECORD—Herman King (right), director of the publishing division of the Sunday School Board of the Southern Baptist Convention, presents copies of Broadman Films' new record sets to the board's executive secretary-treasurer, James L. Sullivan (left), and associate executive secretary-treasurer, J. M. Crowe. The record sets, the first produced by Broadman Films, are "Basic Learning Techniques" and "Learning to Witness." Designed for group or individual use, they are available from Broadman Films through the CAVE Plan or from Baptist Book Stores.—BSSB

Baptists, State-Church Cooperate In Pastoral Training Program

The Norwegian Baptist Theological Seminary has made arrangements with institutions in the Oslo area for a program of clinical pastoral training. Three senior students at the seminary are spending a month working under the direction of the chaplain of these institutions.

The training goes on in hospitals and social welfare institutions in Baerum, an Oslo suburb, under the guidance of Chaplain Knut Enger, a Lutheran who has a doctor of theology degree. He has studied in Norway and in the United States. For several years, Enger has directed courses in clinical pastoral training for Lutheran candidates for the ministry. He also has lectured in pastoral theology at the University of Oslo.

This is the first such program for ministerial students from a free church denomination in Norway, where the official church is Lutheran. The interesting aspect, pointed out by Enger and by Baptist seminary officials, is the cooperation across denominational lines involving a free church group (Baptists) and the established church of Norway (Lutheran). (EBPS)

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BAPTIST FORUM



(Continued from page 5)

When we come to the place where we shed tears for loved ones who are lost, when we go to God in heart-broken prayer asking forgiveness for our hardened hearts, when we implore him to give us the grace that we may be instruments to make known the saving power of our Lord to those who are groping in darkness; then we will have revival, and it need not be a series of meetings, although it is probable that the Holy Spirit will lead us to plead for an old fashioned revival time. If we are really concerned we will have a continuous revival, every service of the church, Sunday School, Training Union, and Worship Service will be a revival service which will inspire us to witness daily. Our worship services should give us the incentive to witness, they should give our lives vitality as we live and speak for Christ, and then precious souls will be saved.

Is there greater resistance to the Christian message today, or could it be that because of our unconcern we do not sound out that message loudly, clearly and confidently? Man craves a challenging task, and the harder the task, the better the man becomes. This is our greatest task, to bring real revival to our churches. Whether we have per-

petual revival or a great season of revival, three things are necessary: the heartfelt prayer of Christians, the power of the Holy Spirit, and the message of God's word.

Middletown, Ky. C. Finley Williams

TRAINED LEADER FOR GHETTOS

Dear Editor:

I agree with Mr. John Dunaway in the October 10th issue of the Forum. However no church should have a closed door policy as all ghetto area people are not alike. Many would like to take advantage of the educational programs in other nearby congregations.

I suggest that churches near the ghettos, offer to help these people by sending trained men as pastors and teachers. Many of our ministers lack the training to help their own people much less themselves, or at least there should be some effort on the part of the other churches to stress in these people's mind the need for better trained preachers.

This will solve a lot of the problems among the city Negroes as the church is the best communication to get to them.

Nashville, Tennessee Paul Downing

Georgetown Drops On-Campus Dancing Ban

"Mr. Chairman, I move that the students of Georgetown College be allowed to include on-campus dancing as part of their social program."

When the vote came a few minutes later, the motion carried 17-3. There were some abstentions and a few were absent.

Thus, a 139-year-old ban against on-campus dancing came to an end for the students at the Baptist college.

The issue had been pressed by the student government association.

"I suppose every candidate for student body president has had on-campus dancing as a part of his platform for the last several years," said Tom Corts, administrative assistant to the president of Georgetown College.

Student support

This year, under the leadership of student body president Martin Anderson a native of Georgetown, a poll was taken to determine the feeling of the campus youth about on-campus dancing.

According to Corts the poll showed every Greek letter organization and most independent organizations supporting dancing.

A committee of five students then asked to present their case to the Board of Trustees. The request was granted.

The committee was composed of Anderson, Robin Oldem of Georgetown, Miss Dixie Lee Mills, daughter of Georgetown College President Robert Mills, Bill Farmer of Winchester, and Miss Mary Hayman of Cincinnati.

Farmer, editor of the Georgetown College student newspaper and minister of music in a Kentucky Baptist church spoke for the group.

"Almost 70% of the students at Georgetown College are Baptist," Farmer told the trustees, "And dancing is a part of the social activity for most of them."

Right to decide

The committee contended that the students should have the right to decide if they will dance or not.

"We are requesting the right of local autonomy as practiced in our churches," Farmer said.

He also pointed out that the students were not demanding that dancing be permitted, they were requesting it he said.

The request was granted.

Faculty support

Support for on-campus dancing was received from the faculty as well as the students.

At least three of the five divisions of

the Georgetown faculty have gone on record as supporting on-campus dancing. No division at the time of this writing had expressed official opposition.

Corts said there was some opposition in the administration, faculty and student body but the percentage was not large.

Guidelines needed

Speaking for the administration he said, "We hope this will be implemented with good guidelines that will make it a constructive part of the program, but it will have to be implemented with great care."

Georgetown is now in the position of being the only college operated by Southern Baptists which explicitly permits on-campus dancing. Wake-Forest University in Winston-Salem, North Carolina, has permitted it for years without adopting an official policy statement.

This year has seen other changes in Georgetown policy.

At the beginning of the school year it was announced by Dean of Women Dr. Catherine Bates that girls in a particular dormitory would be allowed to smoke in their rooms. Since then permission has been granted to other girls' dormitories for smoking in rooms.

Elect Your Messengers For State Convention

by Harold G. Sanders

The time for the 131st Annual Session of the Kentucky Baptist Convention is drawing near. Your church should be deciding who will be your messengers now. Of course any person may come as a visitor. The meeting will be Tuesday, Wednesday and Thursday, November 12-14, at Florence Baptist Church, Florence. On Monday, however, November 11—all the "Pre-convention Meetings" will be held—plus the Executive Board of the Convention.

Number of messengers

Article III, Constitution of the Kentucky Baptist Convention states: "The membership of this Body shall consist of no more than two messengers from each Baptist church having one hundred members or less. One more messenger shall be allowed for each additional two

hundred members." This refers to voting messengers only.

Inspiring program planned

The Committee on order of business, Franklin P. Owen, Lexington, chairman, has planned a very inspiring program. Outstanding "outside" speakers will supplement the basic "business" of the Convention—that is, the reports of all departments, agencies, and some committees. These are to be presented in the most helpful manner. Outsiders will include Senator John Sherman Cooper from Washington; C. Emanuel Carlson of the Public Affairs Committee in Washington; Owen Cooper, First Vice-President of the Southern Baptist Convention, a layman from Yazoo City, Mississippi; Baker James Cauthen, Secretary, Foreign Mission Board; Miss Alma Hunt, Secretary, Woman's Missionary Union; Arthur B. Rutledge, Secretary,

Home Mission Board; Emmanuel L. McCall, associate director, Work With National Baptists, Home Mission Board.

Important messages from our "own" in Kentucky include the convention sermon by J. T. Miller of Whitesville; President's message by Eldred M. Taylor, Somerset; evangelism message by R. Haskell Bolding of Corbin; C. Ford Deusner, General Superintendent of the Board of Child Care on "Spring Meadows' 100th Birthday"; and Duke K. McCall, Louisville.

Carter to be honored

John M. Carter, President of Campbellsville College for twenty years who recently resigned, will be honored on Wednesday afternoon by a tribute from Leon Larimore, chairman of the Convention's Board of Trustees for Campbellsville College.

Seminary luncheons Wednesday

The Committee set Wednesday at 11:45 as the best time for luncheons arranged by several of the alumni organizations of our Southern Baptist Convention Seminaries. Representatives from all six will be named.

Reservations

Reservations for the motels in the "Florence Area" are filling up. At last count, more rooms had been made available at the headquarters motel—Presidents Motor Inn, formerly White House Inn, 1939 Dixie Highway, Covington; and Barclay House, a new motel right in the Greater Cincinnati Airport grounds. There may be a few rooms at the Holiday Inn, Dixie Highway, S. Ft. Mitchell.

Pastor Jack Sanford, Florence Baptist Church, will be glad to provide a room in a private Baptist home for any who prefer that experience. It will be without charge. Write him directly now.

Executive Board to meet

Eldred M. Taylor, chairman of the Executive Board is calling the pre-convention meeting of the Executive Board for Monday noon, November 11th, for lunch together at the Presidents Motor Inn. This will be preceded by the Finance sub-committee on church grants and possibly other committees. All committees will be able to meet simultaneously at 1:00 P.M. at the Presidents Motor Inn. The full Board will meet at 2:30 P.M. there. At this meeting it is not customary to pay travel expense of the Board members since most of them would be coming to the State Convention.

Pre-convention meetings

The Baptist Ministers' Conference, the Religious Education Conference, and the Kentucky Baptist Music Directors Conference will be held Monday afternoon and night in Florence.

"Socialistic" Stress Of Baptist Media Blasted At Continental Congress

A Southern Baptist evangelism leader, closing the first session of the Continental Congress on Evangelism, charged the Baptist press with dividing the denomination through a socialistic emphasis.



Autrey

C. E. Autrey of Atlanta likened the Baptist press with the secular press, which he said "is doing all in its power to spread this country with socialism."

"As the secular press is building socialism, so the Baptist press is trying to build a socialistic emphasis into the denomination."

The director of the division of evangelism for the Southern Baptist Home Mission Board then added, "Redemption comes first, all else is secondary."

He suggested that the Baptist press "tell it like it is—tell the good things God's people are doing. We must stop those who would side track us."

When questioned about his use of the term "Baptist press," Autrey explained

that he was referring to "many of our publications, state papers, and magazines."

Autrey was speaking to more than 1,100 Baptist leaders from nine conventions here as part of the Crusade of the Americas, a western hemisphere-wide emphasis on evangelism involving 24 million Baptists.

The thread of the social relevance of the Gospel wove its way throughout the opening session. American Baptist Carl Tiller of Washington, spoke to both extremes when he praised the three objectives of the crusade: spiritual renewal, evangelism, and establishment of moral bases to better mankind's welfare.

Tiller, an advisor on budgetary development for the U. S. Bureau of the Budget, took issue with those who label social involvement as Communist influence."

He said the facts are just reversed. "It is the policy of Communist government everywhere to see that the churches in their nation are irrelevant to the society in which they find themselves.

So those who would stop the church from seeking to be relevant, are themselves taking a Communist path." (BP)

Gaines S. Dobbins

Former Faculty Member Appointed Professor Emeritus At Seminary

The trustees and faculty of the Southern Baptist Theological Seminary in Louisville have named Gaines S. Dobbins as emeritus professor of religious education and church administration in honor of his pioneer efforts in the field. The Baptist educator is 82 years old.

Dobbins was on the faculty of Southern Seminary for 36 years and was the first dean of the School of Religious Education. After his retirement in 1956,

he served for ten years as distinguished professor of church administration at Golden Gate Baptist Theological Seminary in Mill Valley, Calif. He is now director of spiritual services for South Haven Nursing Home in Birmingham, Ala., where his wife is receiving care.

In 1966 Southern Seminary gave Dobbins the E. Y. Mullins Denominational Service Award, recognizing the fact that he was the first Southern Baptist to teach Christian journalism, pastoral care, psychology of religion and church administration.

The only other emeritus professor elected by the Southern seminary trustees is R. Inman "Prof" Johnson, who taught speech from 1938 to 1964. He now lives in Virginia. (BP)

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Southern Seminary Adds Ballard, Jester To News Bureau Staff

James E. Ballard of Florence, S. C., and Gene Jester of Irving, Tex., have been named to direct the news bureau at the Southern Baptist Theological Seminary here.

Ballard, a graduate of Furman University (Baptist) in Greenville, S. C., has been city desk reporter for the Florence (S.C.) Morning News, press representative for Ridgecrest Baptist Assembly, and associate editor of the Maryland Baptist. Before coming to Southern Seminary this year, he was a social worker in Florence and was named "Civitan of the Year" by Florence Civitans for 1967-68.

Jester, like Ballard a first-year student in the seminary's school of theology, is a graduate of Ouachita Baptist University with a degree in English. He has written for several Arkansas newspapers and served on the Ouachita publication staffs. (BP)

Grangertown Plans 50th Anniversary

The Grangertown First Baptist Church, near Sturgis in Union County, is busy planning for its 50th birthday next year. The church was constituted in 1919 as a mission of the First Baptist Church of Sturgis. It now has a membership of 230 and a Sunday School enrollment of 149. The pastor is Donald Collins.

The first meetings of the Grangertown congregation were in an old school house. Its first building was entered in 1922 and was built with the help of an appropriation from the Kentucky Baptist Convention. In later years an addition was made to the building and other improvements were completed in 1968.

Pastor Collins says all the statistics available now show the church to be growing at a steady pace, with an active participating congregation.

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Soviet Action Termed "Tragic Error" By Noted Czechoslovakian Christian

A leading Czech Christian who holds the Lenin Prize of International Friendship and Peace, has notified the Soviet Union that its occupation of his country has produced in him "a feeling of disappointment, regret and shame."

"In my long life I do not know of a greater tragedy," wrote Joseph L. Hromadka, professor at the Comenius Faculty in Prague and president of the Christian (Prague) Peace Conference.

Hromadka's feelings were expressed in a note handed to the Soviet ambassador in Prague. It was dated August 22.

The process of renewal which started in January, 1968, has meant, according to the Czech Christian, "a great attempt to strengthen the authority of the Communist Party, awakening in our people

the responsibility for the construction of socialism, renewing the love towards the Soviet people and so making socialism a dynamic force in international life."

However, Hromadka expressed the fear that Czechoslovak-Soviet friendship has now been destroyed.

"There is a danger that the love of our people will be changed into hatred and that our closest friends will appear to us as enemies.

"The Soviet Government could not have committed a more tragic error," he wrote. "Only a speedy withdrawal of the occupying forces can at least partially diminish our common disaster."

Hromadka had been a member of the WCC Central Committee from 1948 until the Uppsala Assembly in July, 1968, and on its Executive Committee since 1954. (ABNS)

Ambassador To Vatican Discussion Is Waste Says Catholic Leader

A Roman Catholic specialist in foreign relations charged in Washington, D. C., that both Baptists and Catholics have been "far too anxious about a United States Ambassador to the Vatican."

Monsignor Marvin Bordelon, director of the Division of World Justice and Peace of the U. S. Catholic Conference, addressed the 12th annual Religious Liberty Conference, sponsored by the Baptist Joint Committee on Public Affairs.

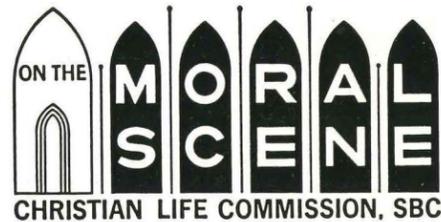
The theme of the conference was "The Role of The Christian Through Church and State in International Relations."

"I suppose that in some Roman Catholic circles there still exists a secret and gleeful hope that our government will appoint an ambassador to the Vatican. But this is not the dominant Roman Catholic position," Bordelon declared.

The Monsignor called on both Baptists and Catholics not "to waste time and energy on this chimera."

"I suggest that Christians would do much better by getting on with the real work of the church and of the world," he continued.

The Catholic spokesman hit hard at false ideas in both Catholic and Baptist circles that hinder them in their universal world mission. "The view of the church as a pyramid with all power and virtue and grace concentrated at the top simply isn't valid anymore, if indeed it ever was," he declared.



... Temporary relief? It was predicted that urban violence, especially the racial type, would reach a new peak this summer, but just the opposite occurred. The official figures for June, July, and August are now in, and a comparison with 1967 shows a marked drop not only in the number of riots, but in their severity and scope, and in deaths as well. Those closest to the situation are cautiously cheered by the improvement, but cannot be sure it will continue. The consensus of the experts is that (1) a combination of favorable circumstances has (at least temporarily) relieved some of the tensions in the ghettos, and (2) much more sophisticated police work has nipped numerous potential outbreaks in the bud. "Major" disturbances (like Detroit, Newark, Washington, D. C.) dropped from 11 last year to 7 in 1968. In the "serious" category, outbreaks dropped from 35 to 20. The only increase was in the "minor" classification, which went up from 92 to 93. The record shows that the National Guard was called out only seven times this summer, as compared with 18 times in 1967. The biggest improvement of all was in deaths. Last year 87 were killed; this year only 29. (*The Nashville Tennessean* 9/10/68).

... The long-standing contention that non-whites pay more for housing has been documented statistically in a recent study by Tempo, subsidiary of General Electric Co. Tempo said that in 1960 an urban white father of three had to earn at least \$4,200 a year to afford standard housing, but a non-white father of three had to earn almost one-third more, or \$5,500, to afford comparable quarters. The reason: since housing in most U. S. cities is still not truly open, non-whites have fewer units to choose from. (*Newsweek*, 9/23/68).

As a result of Vatican II the key phrase depicting the church is "people of God," Bordelon said. This, he continued, has led to a de-emphasis of hierarchical structure in the Catholic Church.

He chided Baptists who continue to hold to outmoded concepts of the Catholic Church. "When Baptists keep insisting that there is more than ample reason to fear the all-powerful Holy see or all-powerful and conniving Vatican State or Roman Church hierarchy, they are not helping Catholics become more mature in their ecclesiology," he said. (BP)

Associational Officers Briefing Scheduled November 1-2 At Cedarmore

Cedarmore Baptist Assembly will be the site of the second annual Associational Officers Briefing scheduled for November 1-2.

From throughout Kentucky, associational officers will gather at the camp ground for conferences and general information sessions.

Associational moderators, missionaries, and clerks are invited. Sunday School superintendents and the directors of Training Union, Woman's Missionary Union, Brotherhood, and Music are also asked to attend.

Committee chairmen extended an invitation are evangelism, stewardship, missions, and library.

From Nashville and Memphis, Tennessee, Atlanta, Georgia, and Dallas, Texas, will come Convention leaders for the Briefing sessions.

Headlining the group will be Albert McClellan, Program Planning Secretary of the Executive Committee of the Southern Baptist Convention, and Keener Pharr, Coordinator of Cooperative Promotion Planning, Inner-Agency Council.

Lloyd Corder of the Home Mission Board and Earl Waldrup of the Sunday School Board will also address the associational officers.

A total of four hours will be spent in sessions designed to aid the workers in

the performance of their particular office. This will be spread over the two-day program.

To encourage attendance, the convention will pay for gas mileage and pro-



McClellan



Pharr

vide meals and rooms for the Briefing attendants.

Gas mileage will be paid at the rate of 3c per mile if only one person is in a car. If two are in a car the rate is 4c; for 3, 5c; up to a maximum of 8c for a car bringing 6 persons.

Those who have not made reservations for this all important meeting are urged to write immediately to Harold Sanders at the Baptist Building, Middletown 40243.

For information about conference leaders see list below.

CONFERENCE LEADERS

Moderators
Harold G. Sanders, Middletown
Russell C. Bennett, HMB, Atlanta
Lloyd Corder, HMB, Atlanta
Albert McClellan, Nashville
G. R. Pendergraph, Middletown

Clerks
Lewis C. Ray, Middletown
Davis C. Woolley, Nashville
Martin B. Bradley, Nashville
Robert Dorrill, Nashville

Missionaries
A. B. Colvin, Middletown
E. C. Watson, HMB, Atlanta
(Interchange of personnel)

Mission Committee Chairmen
Herman Ihley, Middletown
Quinton Lockwood, HMB, Atlanta
(Interchange of Personnel)

Sunday School Superintendents
Roy E. Boatwright, Middletown
Earl Waldrup, SSB, Nashville
Mrs. Warren Allnatt, Middletown

Training Union Directors
James H. Whaley, Middletown
Luell Smith, SSB, Nashville
Jimmy Dunn, SSB, Nashville

Music Directors
Eugene F. Quinn, Middletown
Clifford Holcomb, SSB, Nashville

Evangelism Chairmen
Thomas H. Shelton, Middletown
John Havlik, HMB, Atlanta

Library Presidents
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Church-State Issue Skirted In Both Party Platforms

Neither the Republican nor the Democratic party platforms have taken a positive stand on the separation of church and state, according to an article in the current issue of a national magazine published in Washington, D. C.

The October issue of "Church & State," monthly publication of Americans United for Separation of Church and State, carried an editorial comparing the church-state aspects of the two party platforms.

The article stated: "It was not so much a question as to which was better, but rather as to which was worse. Some separationists argued that the Democratic platform was 'less bad' than the Republican because it was more ambiguous as, for example, on the issue of Federal aid to education."

The article noted, however, that the Democrats simply endorsed more Federal aid to community-controlled schools, which doubtless includes private schools without mentioning them as such. It was noted that the Democrats did promise the "full funding" of Title I of the Elementary and Secondary Education Act of 1965 under which various forms of Federal aid have been flowing to sectarian schools.

On the other hand, the article stated that: "The Republicans in a bid for 'Catholic votes' hit it harder. They specifically promised aid to 'non-public school children' and that officials of sectarian schools would share with public officials in 'the planning process,' which means the distribution of the money."

The Republican Platform also states that if parochial aid could not be administered by state agencies because of state constitutional provisions, the Federal government should step in and do the job.

Merger Prospects Dim According To Criswell

The prospects for merger between Southern Baptists and the American Baptist Convention are not bright at this time, W. A. Criswell, SBC president, said in St. Louis, Missouri.

Southern Baptists intend to devote their full energies to the Crusade for the Americas, a hemispheric evangelistic program which will begin in 1969, and the refusal of American Baptists to participate in that program has been a major blow to merger hopes, he said.

While deeply concerned for Christian unity, the Southern Baptist Convention will not become involved in current ecumenical projects, he added.

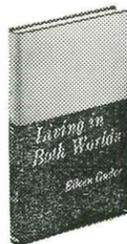
How to be a Christian



on Saturday night.

Living in Both Worlds by Eileen Guder

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the situation explored by Eileen Guder in her newest book — *Living in Both Worlds*. The Christian solutions she suggests are practical, workable, and thoroughly grounded in the Scripture. Visit us for your copy soon! Cloth, \$3.95

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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for November 3, 1968)



INTERNATIONAL SERIES

Our Witness In Suffering

The early Christians to whom Peter addressed his epistles were subjected to persecution and suffering because of their faith in and devotion to Christ. He reminded them that through steadfast faith and godly living they would bear an effective witness for their Lord.

I Peter 3:13-17

Paul said: "All that will live godly in Christ Jesus shall suffer persecution" (II Timothy 3:12). Peter knew that many, incited by Satan, would be anxious to harm the Christians. This was due to ignorance, to bigotry, to the enmity of the natural hearts against God, and to the fact that the conduct of the Christians was a severe rebuke to their manner of life.

Being a Christian in no way exempts one from the common experiences of humanity, nor does it assure one that he will never have to bear persecution or suffering. But we should have faith in God, regardless of what our experiences may be. Freedom from fear is one of many Christian privileges. To suffer for righteousness' sake is an honor and a privilege of the Christian.

Peter here very wisely draws a needed distinction between suffering that comes directly from the hand of God and that which one brings upon himself. What a tragedy that so many make

martyrs of themselves and ascribe to God what is strictly their own fault! Let us never be guilty of that. If any believer in Christ steps outside the circle of God's will for his life, and thereby sins, he must suffer for it. When the heart is right with God, and the life is obedient to His Word, the conscience will be clear and free from the sense of guilt. God always blesses those who do His will, even though they frequently have to suffer ridicule and abuse from their fellowmen.

II Peter 4:12-16

Through His Word God has warned Christians, who are faithful in their obedience to Him, that they may expect opposition and persecution from the world. To His own Christ said, "In the world ye shall have tribulation." Fellowship with Christ inevitably leads to or results in the endurance of hardship or in being subjected to suffering.

Many of the early Christians faced troubles of all kinds—the loss of property, the loss of liberty, and, frequently, even the loss of life. Perhaps some of them murmured because they were suffering more persecution by far than when they were unbelievers. Under these circumstances they needed comfort and encouragement in their distresses, and this Peter tried to give

them. Evidently they were on the eve of some kind of fiery trial, and Peter was writing to prepare them for the ordeal. Peter sought to enable them to meet these trying experiences with faith, fortitude and fearlessness.

These verses contain two timely admonitions for all of the children of God in every age.

1. Do not be surprised at trials.

We are prone to expect smooth sailing in the Christian life, whereas we should regard trials as normal in devout living. The natural inclination is to think it strange when suffering comes our way. Peter taught that it is not strange that God should allow His children to pass through sore trials, while they are in this world which is opposed to God and to all that comes from Him. Trials are not unusual for a Christian; neither are they a mark of disfavor with God. Rather, they are a natural result of the Christian experience and way of life. Conformity to God's will is not a guarantee of exemption from all suffering, for even His Son suffered, and remember that He pleased the Father in everything.

2. Do not be disheartened by trials

A note of rejoicing is sounded here because God has blessings in store for those Christians who suffer for Christ's sake. Why is such suffering permitted? While there is no merit in suffering as such, God often uses it as a smelting furnace in which to test the character of His children, and to reveal their strength or the lack of it. Through suffering the reality of our faith is made evident, and we are enabled to prove to the unbelieving world that God is able to deliver those who put their trust in Him.

We should not run from suffering, if it comes to us unsought and because we have been pleasing Christ; neither should we invite suffering by placing ourselves in situations which concern us not. If, as busybodies, we pry into the affairs of others, we need not expect the Lord to deliver us from the consequences thereof or to honor us in the sufferings that result therefrom. Christians can bring glory to God and bear a tremendously effective witness when they are persecuted for their testimony of lip and life.

LIFE AND WORK SERIES

Messengers Of The Good News

This lesson should impress every Christian with his glorious evangelistic opportunities and tremendous missionary responsibilities. The gospel of Christ, which is called the good news, is meant to be proclaimed by Christians and shared with all of the unsaved. All Christians are obligated to be messengers of the good news or channels through which the gospel is to be communicated to others.

first foreign missionary and Samaria was the first foreign mission field.

Proclaiming "Good News"

Instead of wasting his time and energies in a tirade against the members of the Sanhedrin, who had provoked the persecution of the Christians, Philip was faithful in proclaiming the good news that Christ had been crucified on the cross, had been buried in the tomb, had been raised from the dead, and had ascended. His message was blessed abundantly by the Lord, and the people gave heed unto the things which he spake. His teachings were substantiated by the numerous miracles which he performed upon the lame, the palsied, and those who were possessed of demons.

Philip magnified Christ so attractively that the people were aroused, amazed, and attracted to the Saviour. Many believed on Christ, were saved, and were baptized into the fellowship of the church. Consequently, there was much rejoicing in the blessings of the Lord, as is usually the case when and where the unsaved come to know Christ and the Christians are edified and strengthened. What a joy it is to see a layman who loves the Lord enough to introduce the lost to Christ!

Romans 1:1-7

In the first verse of this epistle Paul makes three brief statements about himself. First, he rejoiced in the privilege of being a bond-servant of Jesus Christ. "Bondservant" is a term which expresses complete subjection and devotion to another. Being bondservants of Christ

means that His will is our will. Bondservants should be ready to go where their Lord sends, do what their Lord commands, and proclaim what their Lord is and has done.

Second, Paul had received a divine call to be an apostle. The office of an apostle did not come to Paul by self-appointment, by his own choice, or by the act of any man or group of men, but by direct, divine call and appointment. With Paul the apostleship was not the pursuit of a profession, but it was a response to a divine commission.

Third, he was separated from the world unto the glorious ministry of Christ. Thus he was surrendered to the Lord Jesus, called to the position of one sent from God, and separated for a special ministry.

Set apart

Paul recognized that he had been set apart by God for the exalted purpose of preaching the good news that God is striving to save men from the doom which they deserve. Nothing kept him so humble and so filled with gratitude to God as the fact that he had been saved and then had been made a chosen instrument to preach the unsearchable riches of Christ.

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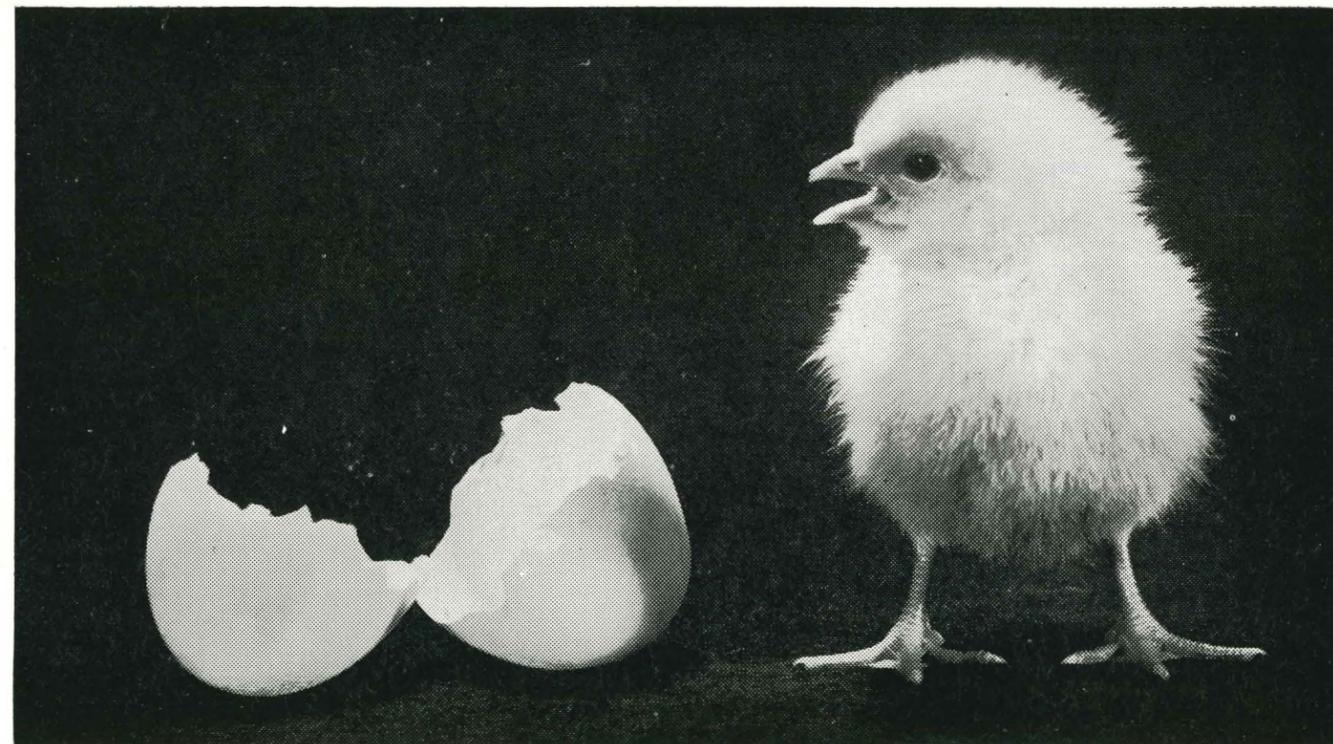


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