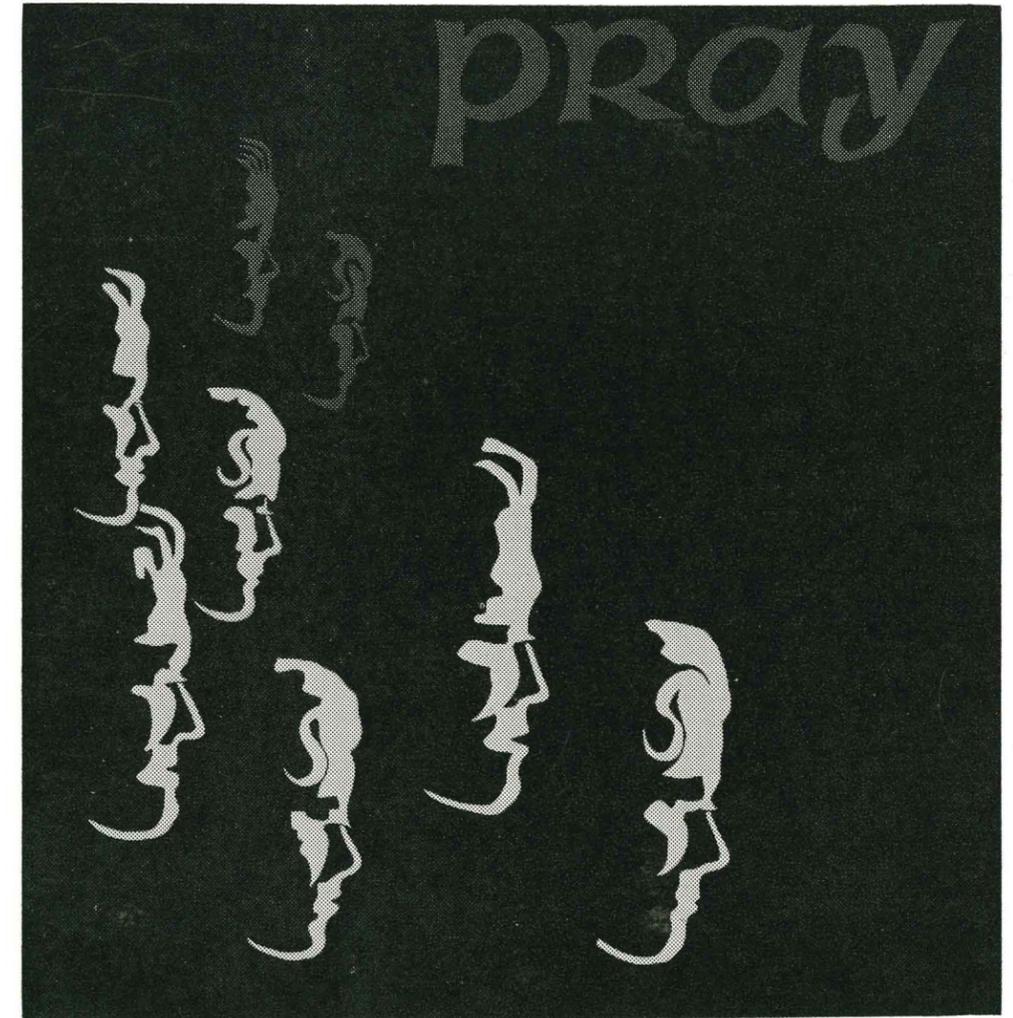




WESTERN

RECORDER

DECEMBER 5, 1968



**WEEK OF PRAYER FOR FOREIGN MISSIONS
DECEMBER 1-8, 1968**

Lottie Moon Christmas Offering

GOAL: \$15,500,000

Our Goal: \$520,000



GLEANINGS FROM THE FIELD

J. B. PORTERFIELD, Superintendent of Missions of the General Association of Baptists in Kentucky, was the evangelist in a one week revival, November 4th-10th, at First Street Baptist Church, Hopkinsville, Kentucky. According to Pastor B. Franklin Green the revival was extremely successful with 55 for baptism and six by letter.

K. OWEN WHITE has announced his retirement as Metropolitan Missions Coordinator in the greater Los Angeles area. He will live at 1167 North Catalina, Tucson, Arizona 85716, and will be available for revival meetings, Bible conferences, etc.

FRED R. YODER, professor of economics at Campbellsville College has been selected for inclusion in the 1968 edition of *American Men Of Science*. He has been cited for his contributions in the fields of sociology and political science.

DAVID E. WEAVER, retired army chaplain, has resigned as interim pastor of the Brooks Baptist Church, Brooks, effective November 6. Under his leadership the church added Sunday School rooms, remodeled the sanctuary, bricked the church, enlarged the parking lot and landscaped the grounds. The church also baptized 35 persons and received 35 on transfer of letter while Weaver was interim pastor.

A BOOK entitled "How Beautiful the Feet", written by a retired missionary, Mrs. Herndon M. Harris, is now available through Baptist Book Stores or from the author whose address is 108 Sunset Drive, Clinton, Mississippi 39056.

NIGERIAN BAPTIST Convention Sunday School Secretary Ethel Harmon requests Kentucky Baptists to send to her used greeting cards. According to her letter, old Christmas cards, Easter cards, get-well cards, etc., will do. Miss Harmon reports that the cards "are more helpful than you can possibly imagine." Anyone desiring to send such cards may address them to Miss Ethel Harmon, Sunday School Department, Baptist Building, P.M.B. 5113, Ibadan, Nigeria.

HIGH STREET BAPTIST CHURCH, Somerset, is preparing a float to enter in the local Christmas parade. The idea came about when members observed a lack of Christian interpretation in the parade. The church plans to enter a float setting forth the "Spirit of Christmas."

GERALD SUMMERFIELD, former pastor of Franklin Street Baptist Church, Louisville, and now interim Executive Director of the Louisville Area Council of Churches, was quoted by the *Courier-Journal* as saying "I don't think it is absolutely necessary for a Christian to believe in the Virgin Birth. . . ." Summerfield says his statement was intended to illustrate his own personal experience. "I accepted Christ when I was eight years old and did not know what a virgin was," he said. "I believe in the Virgin Birth and I know of no Louisville Christian minister who does not believe in the Virgin Birth."

PHILLIPS MEMORIAL Baptist Church, Brandenburg, reports an "exceptional" Youth-led revival under the direction of a youth team from Campbellsville College. Pastor Billy D. Marcum reports that nine decisions were registered in the Sunday morning worship hour. Team members were Bruce Rendleman, Don Rhyne, Bertha Wall, Elizabeth Meyer and Carol Yates.

WEST BROADWAY Baptist Church, Louisville, broke ground for its new building November 17. The new building will be located at 8420 Six Mile Lane. Pastor Leslie E. Sanders turned the first shovel of dirt. The church hopes to occupy its new building sometime around the first of June, 1969. Until that time, the church is meeting at Alex Kennedy School on Taylorsville Road.

CAMPBELLVILLE COLLEGE Glee Club gave a special concert at Glasgow Baptist Church, Sunday, November 24, as part of the church's 150th anniversary celebration. The Glee Club was directed by Dee Wayne White, former interim minister of music at Glasgow Church.

MUHLENBERG COUNTY Baptist Association featured the film "Through Blood and Fire" at an associational Sunday School meeting Tuesday, November 26. Portions of the film were secretly prepared in Russia and other Iron Curtain countries.

ST. MATTHEWS Baptist Church, St. Matthews, has added a new staff member. He is Dan Scott who is serving as minister of visitation. A native of Virginia, Scott is a second-year student at Southern Seminary. He has been a member of St. Matthews Church for two years.

HAROLD TALLANT, recently led the First Baptist Church of Bellevue in a revival effort. Lee Hopkins, pastor of the church, reports that the auditorium was filled for every service. Of the 60 public decisions, 46 were for baptism. Bob Montgomery, minister of music at Calvary Baptist Church, Latonia, directed the music.

BURGIN BAPTIST CHURCH, Mercer County, ordained Robert D. Cheak to the gospel ministry November 10. Among those participating in the service were the Burgin pastor, James E. Heard and Joseph Horsley, pastor of Deep Creek Baptist Church, Harrodsburg. Cheak is now pastor of the Rockbridge Baptist Church in Washington County.

POPLAR GROVE Baptist Church, Russell County, dedicated a new educational building Sunday, November 17. According to Pastor Wilbur D. Johnson, the new building contains 14 classrooms and is debt free. During the construction period, the church also erected a new baptistry.

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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SUBMITTING PHOTOGRAPHS

Cost of making cuts must be assumed by those sending pictures for publication.

Have You Met Lottie Moon?

By
W. Robert Elliott

I never shall forget the first time I ever heard of Lottie Moon. I was an intermediate boy in our church and we were getting ready for a Christmas Program. This was the first meeting and none of us were paying too much attention to our pastor's wife. She mentioned the name of Lottie Moon and talked about an offering that would be taken. I retorted, "Lottie who? How appropriate that it should be the name of a missionary serving in China."

It was not until sometime later that I discovered that she was already dead and buried in Crewe, Virginia, where many of my relatives lived.

Years later as a pastor I began to realize the importance of the offering that was being received annually and I determined to find out more about the woman who was responsible for it all.

Lottie was born and educated in rural Virginia. When she went to college she was not a Christian even though her family had attended church regularly as she grew up.

During the Spring of 1859, John A. Broadus came to Charlottesville to hold a revival meeting at the Hollins Institute where she attended school. At the insistence of friends she went to the meeting with the intention of ridiculing the whole idea of having a "revival" meeting. After the service that night she returned to her room not to scoff but to pray. After a short time she received Christ into her heart.

In 1861 she graduated with a Master of Arts degree and was one of the first five women in the South to ever earn such a degree.

The South was facing the Civil War and an uncertain future. Her family lost their estate as an aftermath of the war. After this happened she came to Danville, Kentucky, where she taught in a private school. After a short stay in Kentucky, she was persuaded to take a position in a school in Cartersville, Georgia. The school was quite successful and at last it appeared that she had found a place where she could spend the rest of her life.

In 1873 she attended an annual association meeting where a stirring missionary address was given. The pastor of the Cartersville Church called upon the people to join in prayer that the Lord would "send forth laborers into the harvest." Few were ready for the response to his challenge when Lottie and a fellow teacher came forward to

W. Robert Elliott is Superintendent of Pine Crest Baptist Children's Home in Morehead.

accept the challenge. Later she said, "I have long known God wanted me in China. I am now ready to go."

Miss Moon spent fourteen years in China with only one furlough, and this was used to bring a sister home who had been ill. Her sister had preceded her to China.

As Lottie looked upon the fields about her she was overwhelmed by the amount of work that needed to be done and the meager financial resources with which to do it.

After considerable thought and prayer she became convinced that the greatest resource had gone untouched. This resource was the women of the Southern Baptist Convention. To her it was not a matter of unconcern but simply a matter of no leadership. Lottie had observed the organization of the Methodist women and she could see first hand the impact they were having in the area of missionary support. She knew that an organized group of Baptist women could be far more effective in their support of mission causes than the many disjointed groups of limited means. As a result of her convictions she began a letter writing campaign to stir interest and support. At first she wrote:

"I am convinced that one of the chief reasons our Southern Baptist women do so little is the lack of organization." She cited the work of the Methodist women to her Baptist friends and pointed out that they had raised sixty-six thousand dollars that year during a week of self-denial prior to Christmas. She was convinced that this was the thing that Baptist women needed to do as well. "Need it be said why the week before Christmas is chosen?" she asks. A searching question is then asked. "How many of us really believe that it is more blessed to give than receive? A woman who accepts that statement of our Lord Jesus Christ as a fact, and not as an 'impractical idealism', will make giving a principle of her life."

Her pleas so challenged the group to which she wrote that Miss Annie Armstrong led in organizing the group to meet the request. A goal of two thousand dollars was set and missionary societies were enlisted to pray and give. The first offering brought three thousand, three hundred, fifteen dollars and twenty-six cents as well as three missionary volunteers for China.

Four years later the Christmas offering for China became an annual event for the ladies of the Woman's Missionary Union.

After forty years of faithful service in China Lottie Moon's health had been

broken. Little did she realize that when she got on the boat for her voyage home that she was embarking for a journey to her heavenly home. She quietly passed away while the ship lay at anchor in the harbor at Kobe, Japan. The day of her death was Christmas eve.

Shortly after her death the women of the Missionary Union changed the name of the "Christmas Offering for China" to the "Lottie Moon Christmas Offering" and included the total work of Southern Baptist Missions around the world. What could be a more fitting tribute to the one who had so completely given herself in devotion and dedication to Christ.

The offering continues

From the modest beginning when the first offering was received to the year of the death of Miss Moon over thirty-one thousand dollars was being raised annually. In the first twenty-five years over two hundred, eighty-five thousand dollars was contributed during the annual emphasis. Last year thirteen million, eight hundred and twenty-six thousand, two hundred and eighteen dollars was raised.

This represents a little more than one-half of all the money Southern Baptists will give during the rest of the year to foreign mission causes. Some of this giving may reflect dissatisfaction with the large amounts of money kept here at home for our own use. Thus an opportunity to give directly to foreign mission causes is welcomed by many. Since the first offering over one hundred and fifteen millions of dollars have been contributed in this way to foreign missions.

Where would our mission causes be today if the ladies of the Baptist churches to which Lottie Moon wrote had not responded?

The past speaks to the future

Lottie Moon prodded the Baptists' conscience at the point of its least activity and concern. We cannot look back over the past and congratulate ourselves on what has been done with no regard for the future. The past must speak to the future. We must still be willing to give of our means and be willing to dedicate our lives to service in foreign missions when the Lord leads in this way.

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Is There A Better Plan For Pastors And Congregations?

It is generally recognized that the way Baptist churches call pastors and the way they move them when they are not satisfied with their ministry leaves much to be desired. The belief that God leads a pastor and a church to choose each other and to remain together until the pastor is led by the Lord to another congregation is a beautiful ideal, but the way it works out is not always beautiful.

Sometimes the pastor leaves for another call long before his present congregation feels he should leave. In other instances it's the other way. The pastor stays on long after a considerable part of the congregation thinks he should move.

As it now is, the only way considered proper for a congregation and a pastor to part is for the pastor to accept another call, retire or voluntarily resign without another call. The trouble comes when pastor or a congregation, or both, feel a change would be good but no opportunity for a change comes and the pastor hangs on. This creates the kind of situation where hurtful criticism is whispered, secret meetings of the pastor's opponents are conducted, contributions withheld and other less than honorable anti-pastor moves are made. God's church is thus dishonored.

Such was not a problem in many Baptist churches years ago, especially in rural churches. They had what was called the annual call which put the pastor up for reelection every year. This was highly unsatisfactory and unfair and by now few Baptist churches use any plan except the indefinite call in which the members of the congregation never have a structured opportunity to express their feelings about the pastoral leadership.

The annual call was unfair to the pastor in that it did not allow him time enough to demonstrate his leadership and it made him subject annually to the whims of the members. The indefinite call, on the other hand, may be unfair to the congregation in that it never provides the members an official opportunity for expression of their sentiments and might even encourage the use of subversive tactics against the pastor.

Why not consider some plan that would provide the pastor time to demonstrate his leadership and would also allow the members opportunity to express their feelings periodically?

A five-year period would be a reasonable time for a pastor and people to work together and then re-evaluate their relationship. This would give the pastor time to know and to be known by the congregation. The effectiveness of his leadership could be known by this time by the congregation and he could tell whether or not this is the place he could best invest his time and talent.

Naturally there are objections to such an idea. The first reaction is that it is up to God whether a pastor is to stay or leave. Such a plan would replace the direct leadership of God with a kind of a contract between a pastor and a congregation.

But is this really so? Couldn't the Lord sanction such an agreement between a preacher and the people? From a human standpoint a five-year relationship seems more reasonable than a pastor's leaving before a year is passed, which is not unheard of, or than a pastor who stays and stays after his ministry is no longer effective.

To be sure any such plan would have to leave room for the pastor to obey any special call he heard from the Lord before a five-year interval. It would also have to allow for action by a congregation if a pastor's conduct were not in keeping with the moral standards of the ministry.

Another objection to such a plan is the insecurity it would bring to a pastor. What would happen if after five, or ten years the congregation decided a pastoral change is needed and the pastor has no place to go? This is a serious question in light of the economic needs of the usual Baptist pastor. On the other hand, should a pastor stay anyplace if a majority of the members are convinced he should leave? How effective would his leadership be under such circumstances? Besides, since when is a God-called prophet's security in an indefinite call by church members rather than in the Lord who called him?

To be sure if a church decides to seek other pastoral leadership after five, ten or more years, fairness would demand that the present pastor be given six months, or even a year's notice. In that time he, his friends and the Lord surely could find a place for him.

Such an approach is really not new in Baptist life.

We use it now for trustees and directors of Baptist institutions and agencies. They are elected or called to serve for four or five years and then considered for reelection. Is the Lord in this plan for the direction of Baptist institutions and agencies? If so, why

couldn't such a plan also be used by the Lord for Baptist churches?

The same plan would be worth considering by the *Western Recorder* directors for the editor and by those responsible for the heads of other state and Southern Baptist Convention agencies and institutions.

Mr. Nixon Needs Our Prayers

Many concerned Americans prayed earnestly for the nation during the recent political campaign. Whether or not the outcome of the election pleased everyone who prayed about it is no longer the question. We now have a president elect whose task is as great as any United States president ever faced.

Mr. Nixon has made strong promises to get done in America many things most of us want done. But making promises and fulfilling them are different matters. One thing is certain. Mr. Nixon cannot do what he has promised without help from millions of fellow Americans and from a higher power. This makes it imperative that every concerned American do his part to help correct the present wrongs and move on toward God's plan for this great nation.

A pessimist could say it is too late. He could claim America is no longer governable and have a lot of evidence to support his view. But most of us are not ready to give up on our land. The political extremists, the morality rebels, the anarchists and other internal enemies of America are few compared to the millions of sensible, God respecting, law abiding Americans. It is time this great reservoir of decency in America assert itself and take the initiative from these would be destroyers of our land.

Presidents usually have one to whom they turn for spiritual council and President elect Nixon apparently will be no exception. John Kennedy leaned heavily upon Cardinal Cushing. So many faiths were represented in the Lyndon Johnson family that they required an ecumenical college of special advisors. Richard Nixon, who is Quaker in background, will turn to a fellow Quaker, Dr. Elton Trueblood, the renowned theologian and philosopher, and to Dr. Billy Graham, the Southern Baptist evangelist, for spiritual

council. Nixon and Trueblood are old acquaintances who admire and respect each other. The identity of Billy Graham with Nixon's campaign is well known as is Nixon's visit to the Graham crusade in Pittsburgh in the height of the presidential campaign.

For many of us there can be no more reassuring thought than that Billy Graham will have constant access to the White House and the President. He is a preacher who has never failed to remind celebrities and notables of their obligations and their dependence upon God.

In addition to whatever Billy Graham and Elton Trueblood can do to help Mr. Nixon, we need to pray for him as well as for the Congress and the Supreme Court. But we need also to behave in a way to help the Lord answer our prayers. No prayer can save America if we continue to put self and self-interest before the needs of others and the plan of God.

Our prayers for domestic tranquility are a farce if we are not willing to grant every American the opportunity to be educated, to work and to live wherever any other American can do these things. As long as we live comfortably in the suburbs and in the open country while we let millions of fellow Americans rot in the ghettos of decaying cities, our prayers for law and order are futile. As long as some of us are overstuffed and overdressed while others are underfed and underclothed, we need to read 1 John 3:17 and Luke 3:11 before we pray.

This is to say Mr. Nixon doesn't have the answers any more than any other man has the answers. But he does have access to the living God who does have the answers. Our prayers will help him maintain connection with God, who is our only hope.



SOCIAL ACTION NEEDED

Dear Editor:

As long as poverty can be found in Kentucky, the Baptists have a commission to feed, clothe, heal, shelter, and educate those in need. When this is done in the name of Christ, when help is given free, with no strings attached, motivated solely by the love of God, the results can be dramatic.

Many questions were asked about my proposal to allocate \$140,000 Cooperative Program monies for food, shelter, clothing, scholarships, job training and free hospital care. Somehow I never had opportunity to answer those questions.

The basic concern about where to find the \$140,000 is in the realm of priority and our faith in the people. I personally believe these needs are of the highest priority in any church or convention budget.

I also believe that the Baptist lay people would give more money and give more cheerfully if they knew that their

mission money was being used in such a direct way. It was my opinion that such benevolence would improve the KBC budget image. That it would inspire people to give more and churches to give more. It would glorify God.

But for some strange reasons these kind of questions don't receive a full debate. But we can spend hours on a great "moral issue" like dancing. The poor, the unemployed, the sick, and the hungry must be impressed with our value judgement.

Lexington, Ky.

Bob W. Brown

(Continued on page 8)

Compulsory Retirement At 65 Adopted By Convention's Executive Board

The Kentucky Baptist Convention Executive Board has set age 65 for compulsory retirement for its employees. The action, taken on November 11th in the pre-convention session of the Executive Board, becomes effective January 1, 1969, and replaces the compulsory retirement age of 70 years which has been the policy for several years.

The board adopted the new policy upon the recommendation of its Administrative Committee. The recommendation pointed out that 65 is the normal retirement age for most Southern Bap-

tist Convention agencies and that the Southern Baptist Annuity Board has geared the denomination's retirement age for 65 years.

The recommendation also pointed out that Social Security and the denomination's retirement program now make it possible for one to retire at 65, draw retirement, and still serve the Lord in a useful manner in a less demanding situation.

The recommendation also included putting an additional 5% of the total salary of each full-time employee 60 years old or older by January 1, 1969, into one of the Southern Baptist Annuity Board retirement plans on a matching basis. Since the Board has already approved a 10% retirement payment on the full salary of the employees who will be 60 by January 1, 1969, the total retirement contribution between January 1, 1969, and retirement date could be 20% of the total salary. Fifteen percent would come from the board and the other five percent from the employee.

Southern Seminary's Alumni Chapel Damaged By Five Alarm Fire

A five-alarm fire November 16 heavily damaged the rear portion of Alumni Chapel on the campus of the Southern Baptist Theological Seminary.

Flames gutted a choir robing room on the second floor, destroying approximately 100 robes and cracking plaster and windows in adjoining rooms. Severe smoke and soot damage was evident throughout the 1,600-seat chapel and its classroom wing.

The fire was contained in an area adjacent to a chamber holding pipes for the seminary's Aeolian-Skinner organ, the largest of its kind in the South and Midwest. It was not immediately known whether the intense heat and smoke had damaged the 113-rank instrument.

A student practicing at the organ console first noticed the fire and summoned help. She also reported having heard someone in the rear section of the chapel near the scene of the blaze. Authorities are investigating the possibility of arson or vandalism in connection with the incident.

The chapel has been closed for an indefinite period and daily chapel services have been moved to a 250-seat auditorium elsewhere on the campus. No damage costs have been estimated, but officials indicate that an almost complete renovation may be necessary.



MISSIONARY TRANSLATORS — Mr. and Mrs. W. E. Allen, retired in North Carolina after forty-one years as missionaries in Brazil, check with Mrs. R. L. Mathis (center) as they translate Pact applications from Portuguese to English. Hundreds of prayer partner requests from Brazil have begun to pour into the WMU office in Birmingham. When Pact workers had trouble reading Portuguese writing, the Allens came to the rescue. Pact applications now total more than 35,000, with more arriving daily. Deadline is December 31, 1968—just before the Crusade of the Americas officially begins. So far, 21,000 applicants have been matched with prayer partners. Additional personnel have been assigned to speed the assignment job.

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Morals Study Classroom Built In Henry County

For two years, students at Henry County High School have participated in a Morals Study class. The program is basically a "released time" plan with parental or guardian approval necessary for participation.

Began as the "brain-child" of three Henry County laymen, the classes have been led by David Burhans, pastor of First Baptist Church, New Castle.

Last year 115 students joined in the study of boy-girl relationships, race relations and other moral problems facing today's young person.

The classes were well received from the start Burhans pointed out. "The students were anxious to talk about the things that really worried them."

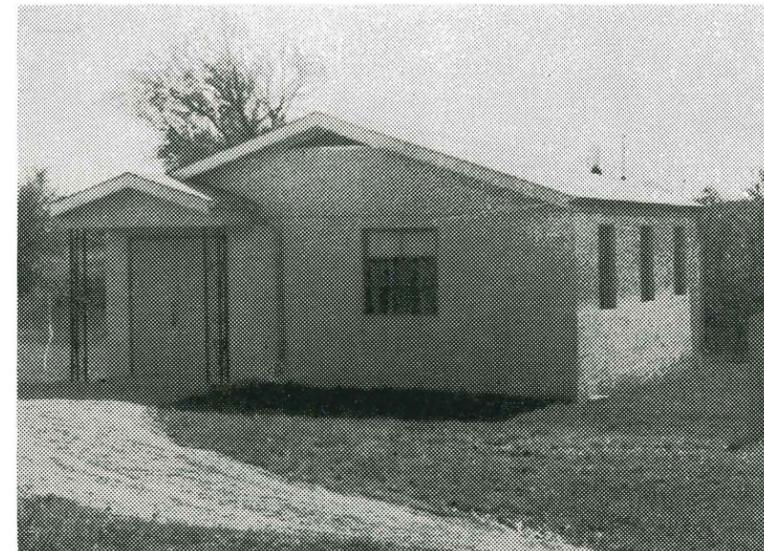
But meeting in the high school facilities had its drawbacks. Burhans could not mention the Bible or call the course Christian. He felt a meeting place outside the high school would give him more freedom and better opportunity to teach.

When this dilemma was presented to the education committee of the Henry County Baptist Association, Joe and Mose Orem of Campbellsburg and Gebus Roberts of Hopewell began promoting the idea of a new building to serve the classes they had conceived two years before.

A plan for financing the new building was worked out whereby each church pledged a specific amount each year for the next 10 years. Every church in the association endorsed the program with a pledge.

With funds raised, the Henry County Baptists purchased a small plot of ground adjacent to the high school. A one-room concrete building was erected on the site at a cost of \$6,000.

The Woman's Missionary Union raised



over \$400 for the building's equipment. They also made the drapes for the building's seven windows.

In addition to its class-room space for 40 students, the building also con-

tains the beginnings of a Christian ethics library. The Baptist Association has pledged \$200 annually toward the purchase of materials for the library and audio visual materials for the course.

Student interest caused an expansion in the morals class this year. An advanced program is being offered for the first time. Burhans said this was necessary because many students wanted to take the first course over again. "This way we let them go a little farther in their study instead of covering the same ground again," he noted.

The New Castle pastor said the course was not a "Bible course" in strict terms.

"What we are doing is using the Bible as our text book to see if it has anything to say about the problems these kids are facing."

Burhans stated that many of the students have shared their personal or family problems with him. "Some students who have not had the course call me because they know I will be honest with them. Just knowing they have someone to talk to has helped a lot of

them." The growing influence of the morals classes was evidenced this fall when 280 students signed up for the course on the first day of registration.

Former Dayton Pastor, Walton R. Cole, Dies

Walton R. Cole, one of the best known Baptist pastors in Kentucky for many years, died at the age of 73 in Bryan, Texas, on September 20, 1968, after a short illness. A native of Texas, he was a graduate of the University of Texas and received his theological training at Southern Baptist Seminary and Oxford University in England.

Pastorates in Kentucky included Long Run Baptist Church, near Louisville, Carrollton Baptist in Carrollton and First Baptist in Dayton, Kentucky, where he served 31 years before retiring in 1930. The Dayton congregation honored Cole by naming a recreational building for him.

He served as a member of the Kentucky Baptist Convention Executive Board and also was president of the North Kentucky Ministerial Association.

Survivors included his widow, Mrs. Iris Cole, now living in Texas; and three sons: Thomas Cole, chaplain of Memorial Hospital, Houston, Texas; Kenneth R. Cole, pastor, First Baptist Church, Morehead, Kentucky; and Charles D. Cole, a deacon in the Austintown Baptist Church, Austintown, Ohio.

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Memorial Fund Aids Mission Volunteers

Following the death of Mary Ann Logan 12 years ago, Mr. and Mrs. S. Duncan Logan, her parents, established a memorial fund to aid Foreign Medical Mission Volunteers.

An initial gift of \$16,000 was put in trust with the Kentucky Baptist Foundation by the Logans. Income from the fund was available to Walnut Street Baptist Church, Louisville, for grants to qualifying applicants.

Thus far \$3,700 has been granted to four students out of an earned income of \$12,000. Through additional gifts by the Logan family and friends, the fund has now risen to \$42,000.

Any person preparing for medical missions on a foreign field who wishes to apply for a grant from the Mary Ann Logan Mission Fund may contact the Walnut Street Church or contact the President of the Kentucky Baptist Foundation, C. Wells Burr.

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PERFECT ATTENDANCE—Sunday School Superintendent Alton E. Basham, right, presents perfect attendance pins to two members of the Cloverport Baptist Church, Cloverport. Mrs. Nolte Whorley, center, received her 31-year pin. She has missed only one Sunday in 42 years. Mrs. Zelpha Bishop received a pin for 42 years of perfect attendance at Sunday School.

EDITORIAL POLICY PRAISED

Dear Editor:

Being a journalism professor, I naturally read publications with a critical mind. Consequently, I have been sickened by the propaganda policies of some of our denominational papers that tend to gloss over errors, oversimplify issues, and deny space to contrary opinions.

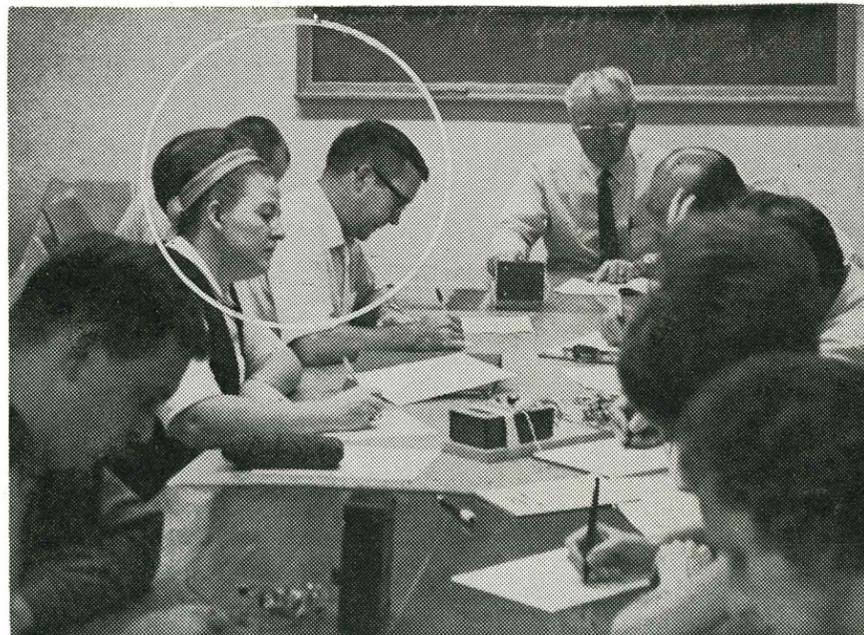
Yet, after reading the *Western Recorder* for the past three years, I feel I must commend you for the fairness and wisdom which you display in your editorial policies.

You show a keen awareness of the importance of free discussion and independent inquiry for clarifying and refining our opinions and arriving at the whole truth. You manifest a mature conviction that the gold of truth will not be destroyed by putting it through the hopper of testing.

The title of your November 14 editorial, "Let's Hear Both Sides," is revealing of your editorial spirit. In the same issue you demonstrated your sincerity by publishing without comment an attack that had been made upon you through an editorial in *The Georgianian*. You generally devote proportionately much more space to "Letters to the Editor" than do most Baptist state papers. And, significantly, many of these letters are not as commendatory as the one I now am writing.

Of course, I do not always agree with your editorials, but I do read them with respect, for I am persuaded that you have an honest respect for those whose opinions differ from yours.

Campbellsville, Ky. L. D. Kennedy



DIT DAH DAH DIT—Donald H. Rose, assistant director of missionary orientation for the Southern Baptist Foreign Mission Board, gives missionaries practice in receiving international Morse code at the Missionary Orientation Center at Ridgecrest Baptist Assembly, North Carolina. Many of the missionaries hope to receive an amateur operator's license. Pictured in the circle are James and Linda Barron of Bardstown. At the time of their appointment, Barron, who holds the doctor of theology degree from Southern Seminary, was pastor of the Wickland Baptist Church in Bardstown.

Oregon-Washington Convention Elects William E. Grubbs Executive Secretary

William Eugene Grubbs of Fresno, California, director of the department of evangelism for the Southern Baptist General Convention of California for the past three years, was elected executive secretary of the Baptist General Convention of Oregon-Washington at the annual convention in Salem, Oregon.

Grubbs was nominated for election to the top Baptist state executive post by action of the convention's Executive Board.

Grubbs succeeds Roland P. Hood who is retiring as the top executive of the convention comprised of 35,000 members of about 225 Southern Baptist churches in the two-state area.



Grubbs

As the evangelism secretary for California Baptists, Grubbs recently directed a statewide "Encounter Crusade" described by Baptist leaders as the most intensive evangelistic effort made by a single denomination in the history of California.

Previously, Grubbs was a Southern Baptist foreign missionary to the Orient, serving in the Philippines from 1960-63. He and his wife were appointed to serve in Indonesia by the Southern Baptist Foreign Mission Board in 1958, but were reassigned to the Philippines due to visa difficulties.

Grubbs has been pastor of Baptist churches in Florida, Alabama, Missouri, and California.

A native of Eagle Lake, Florida, Grubbs, 43, is a graduate of Stetson University, a Baptist school in DeLand, Florida, and New Orleans Baptist Theological Seminary, New Orleans, where he received the doctor of theology degree. (BP)

BAPTIST FORUM

(Continued from page 5)

BOB BROWN SUPPORTED

Dear Editor:

In regard to the letter from Bob Brown in the "Baptist Forum" November 14, 1968, issue of the *Western Recorder*, I agree with Brother Brown.

In humility I would like to share some of the wonderful blessings that have come to the members of Central Baptist Church in recent months as we have attempted with God's help to engage in Mission action.

We have established a clothing center in two of our Sunday School rooms that were not in use. Everyone brings clean, usable clothing which is distributed to

the needy. We have helped families by buying food for them and we are planning on Sunday, November 24, to have a "Harvest Ingathering Day" when our people will bring canned food to the church to supplement the items bought through our church budget.

We have a Senior Citizens Club with 50 enrolled. They meet monthly for potluck luncheon and fellowship in our church.

We are in the process of organizing a Teen Club and a Waiting Wives Club. The Wives Club would be for women whose husbands are in service. This does not mean we have quit preaching the gospel. On the contrary, we had four professions of faith Sunday morning, two by letter and in the evening service a young man come forward to say God was calling him to be a minister of music.

We are preaching Jesus Christ and putting action in our faith.
Corbin, Ky. Mrs. Sam Ballou

Dear Editor:

The letter from Mr. Bob Brown, November 14th, points to a real need and offers directions for meeting it. Shouldn't facts of this kind really engage our attention and concern? Isn't it time for us to be about our Father's business?
Hawesville, Ky. Maude C. White

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Evangelistic Conference Schedules Meeting January 20-22 In Louisville

The annual statewide Evangelistic Conference is scheduled for January 20-22, 1969, according to state Evangelistic Secretary Hicks Shelton.

Among the program personalities will be Kenneth Chafin, Billy Graham Professor of Evangelism at Southern Seminary. Chafin will address the conference at four of the six sessions, including the final message Wednesday morning.



Chafin

Site for the annual meeting is Alumni Chapel of the Southern Seminary campus. Shelton reports that he has been assured by Seminary President Duke K. McCall that Alumni Chapel will be usable by the Conference beginning in spite of the recent fire.

For those desiring lodging, the Brown Suburban Hotel, Bardstown Road at Goldsmith Lane, has offered special rates to Evangelistic Conference participants. A single room starts at \$7.00 per night. A room for two begins at \$11.00.

Each person is responsible for his own accommodations.

Other motels in the Louisville area and their beginning prices are listed below for the convenience of those planning to attend.

Hotels and Motels	Single	Double
Brown Hotel, Fourth and Broadway	\$ 8.00	\$11.00
Brown Suburban Hotel, Bardstown Road at Goldsmith Lane	\$ 7.00	\$11.00
Kentucky Hotel, Fifth and Walnut Street	\$10.50	\$16.50
Albert Pick Motel, 1620 Arthur Street	\$11.55	\$15.75
Bon Air Motel, Highway 42, Prospect	\$ 7.35	\$10.50
Holiday Inn—Downtown, 927 S. Second Street	\$10.00	\$15.00
Holiday Inn—Southeast, 3255 Bardstown Road	\$10.50	\$15.50
Holiday Inn—Northeast, 4805 Brownsboro Road	\$10.50	\$16.00
Howard Johnson's Motor Lodge, 4621 Shelbyville Road	\$10.00	\$14.00
Melrose Inn, Highway 42, Prospect	\$ 8.00	\$10.00
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R. A. Helps Available

Royal Ambassador leaders in churches and associations will get extra help in 1969 in planning camping experiences for boys.

The help is contained in a special 8-page camping insert which will appear in the April-June issue of *Ambassador Leader*.

Ambassador Leader is the magazine for men who teach missions to boys. It is published by the Brotherhood Commission.

The 1969 guide to interesting missions experiences through camping is the second such aid provided leaders of boys.

The insert is free to all persons who subscribe to *Ambassador Leader*. A limited number of the inserts can be purchased from the Brotherhood Commission for 25 cents per copy after February 15.

Associations, Churches Adopt Resolutions

Three district Baptist associations and five local churches have reported action opposing the lifting of the ban on dancing at Georgetown College.

Lincoln County Association and Daviess-McLean Association adopted resolutions calling for the action to be "reconsidered and rescinded."

Pulaski County Association's resolution puts them on record as being "strongly opposed" to on-campus dancing.

Liberty Point Baptist Church of the Little River Association and Geneva Baptist Church, Green Valley Association, report the adoption of resolutions placing them on record as being opposed to the trustee action.

A request to rescind the action was made by the Glens Creek Baptist Church, Elkhorn Association. New Union Baptist Church, Bethel Association and Mt. Zion Baptist Church of Todd County have withdrawn support from Georgetown College.

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BROTHERHOOD OFFICERS—Officers for the state Brotherhood organization are, from left to right, P. A. Stevens, Louisville; William McQuarry, Brandenburg; Forrest Shely, Campbellsville; Russel Adkinson, Rhodlia; and J. B. Crawley, Campbellsville. Not pictured is William Tribell of Middlesboro. These officers were re-elected to their post during the state Brotherhood convention held at Green Acres Baptist Church, Louisville.

Georgetown Files President's Report, Cites Academic, Financial Strength

Georgetown College is distributing its first annual President's Report this week to 7,500 alumni and friends.

The President, Robert L. Mills, states in the report, "During the year, the College sought to reconsider its philosophy and purpose in the light of its historic past, the problems of the present, and the anticipated requirements of the future."

The annual report cited the College's innovations introduced during the past year. Among those items is the school's Co-curricular Program. The program included 123 events in theology, the performing arts, the humanities, the sciences, art and student recitals.

Georgetown approved an experiment in the pass-fail grading system. Under the provisions of the system students may elect a maximum of 12 semester hours for pass-fail grading.

The College strengthened its international studies last year. Professor Ruth Longacre, teacher of classical languages, accompanied a group of students on an extensive tour of Europe. Dr. Joseph Adegbite of Nigeria was a visiting educational specialist during the year. During the summer Georgetown was host to nine Indian teachers who took part in an Experiment in International living.

The Report commented on the strength of the school's freshman class. An American College Testing profile of the

freshmen indicated that the composite score of the group was 20.8 compared with a national mean of 20.3. The profile also noted that the class ranked among the top three college freshman classes in Kentucky.

The financial aid provided students amounted to \$461,711 during the recent year. Educational Opportunity grants in the amount of \$99,390 were awarded to 236 students. Long term loans of \$88,550 were made through the National Defense Student Loan Program. Georgetown College awarded grants and scholarships to 487 students. These awards amounted to \$160,659.

Short term loans, amounting to \$46,242, benefitted 157 undergraduates. The College provided work opportunities in which 285 students earned \$63,000.

Georgetown received \$754,323 in gifts during the year according to the Report. The largest amount of support, \$443,879, was given to capital improvements. Current needs were supplied with gifts totalling \$259,810. The Kentucky Baptist Convention accounted for \$346,481.

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Largest Summer Mission Program Undertaken By Baptist Student Union

Twenty Kentucky Baptist students will be appointed by the Student Department of the Kentucky Baptist Convention to serve as BSU summer missionaries in 10 areas this year.

This will represent the largest summer mission program ever undertaken by the Student Department.

Areas where the youth will serve are Israel, Hawaii, Jamaica, Central America, Vietnam, Utah-Idaho, Missouri, Florida, Land-Between-The Lakes and Eastern Kentucky.

The type of work to be done by these students ranges between work camps, migrant field work, revivals, medical teams, Vacation Bible Schools, inner-city ministry, and resort ministries.

The areas of service were approved at the recent Kentucky Baptist Student Convention held in Lexington. The BSU advisory committee submitted its report to the more than 1,000 Baptist students who voted to approve the venture in faith.

The advisory committee was composed of Otto Spangler, Baptist Campus Minister for Western Kentucky area; Jim Smith, Georgetown College; Lee Roy Moore, Murray State University; Linda Carder, Brescia College; Lucy Riddle, Kentucky Baptist Hospital; Brenda Price, Western Kentucky University; and Paul Larsen, Baptist Campus Minister at Berea College and chairman of the committee.

The 20 students will be chosen from among approximately 30 applications submitted from the Baptist Student Unions in the state colleges and universities. A personal interview will be conducted by a committee composed of college students, campus ministers and J. Chester Durham, State BSU Director, on December 6-7 at the Kentucky Baptist Building.

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December 5, 1968

Church Study Course Awards Down, Campbellsville Church Is Tops In State

Church study course awards earned by Baptist churches in Kentucky last year decreased by 5,277 from the 1966-67 total.

This year's figures show 26,957 awards earned by 687 churches. These churches represent 75 of the states 80 associations.

The previous year, 1966-67, 32,234 awards were earned by 803 churches representing 78 associations.

Long Run Association continued to lead the state in number of awards. This

year a total of 3,980 study course credits were recorded. This compares to the previous year's total of 6,326.

Campbellsville Baptist Church, Campbellsville, with 528 awards, replaced Severns Valley Baptist Church, Elizabethtown, as the top church in the state. Severns Valley finished second this year even though it earned 126 more awards than last year.

The following is a list of the top 25 churches in study course awards earned for the year 1967-68.

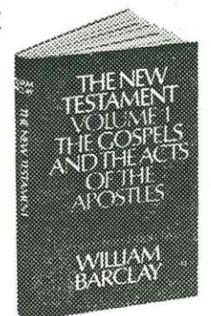
Church	Association	No. of Awards
Campbellsville Baptist	Taylor County	528
Severns Valley Baptist	Severns Valley	514
Gethsemane Baptist	South District	507
Walnut Street Baptist	Long Run	445
Central City Baptist	Muhlenberg	372
Ashland Avenue Baptist	Elkhorn	350
Stithton Baptist	Severns Valley	259
Central Baptist—Corbin	Mount Zion	228
Woodland Baptist	Long Run	214
Ralph Avenue Baptist	Long Run	204
Chapel Park Baptist	Long Run	193
First, Bowling Green	Warren	193
Buechel Park Baptist	Long Run	190
Grace Baptist	Elkhorn	184
Corinth Baptist	Boones Creek	181
Porter Memorial Baptist	Elkhorn	174
Farmdale Baptist	Long Run	172
South Jefferson Baptist	Long Run	165
First, Madisonville	Little Bethel	163
Highland Baptist	Long Run	160
First, Hopkinsville	Christian	159
Hall Street Baptist	Daviess-McLean	155
Twelfth Baptist	West Union	151
Lees Lane Baptist	Long Run	149
Bruners Baptist	Mercer	149
Green Acres Baptist	Long Run	147
First Baptist, Lebanon	Central	145
New Salem	Nelson	145

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Encouraging gains in the hiring of Negroes was recently reported in Louisville, Kentucky. This city's five largest companies report that 22 to 30 percent of all workers hired this year were Negroes. Comparative figures for 1966 indicated that only .8 to 8.6 percent of all workers in the 25 largest firms were Negroes. The executive director of Jobs Now, George Underhill, said that 42 co-operating companies have hired 338 Negroes since March. . . . Underhill added, "Despite the fact that the majority of these workers were school dropouts with arrest records, most have become successful employees. . . . Between 75 and 86 percent of those placed have retained their jobs." According to Underhill, "Many of the workers have never been inside a real place of employment before." (*Courier - Journal*, Louisville, Kentucky, 11/9/68)

The Department of Health, Education and Welfare recently released a study of 175 million prescriptions written for elderly people in 1966 which showed that "\$41.5 million could have been saved if the doctors had prescribed by generic name rather than brand name." . . . C. Joseph Stetler, president of the Pharmaceutical Manufacturers Association, called the report "an illusion" which "has no documentation . . . and is based on the unproved assumption that prescriptions written by generic name cost substantially less." . . . Of the 409 drugs, most commonly used by elderly people, 67 could have been obtained at a cost distinctly lower than that of the brand name product. This would have resulted in a savings of 27.7% or \$41.5 million on these particular drugs. (*Nashville Tennessean*, 11/8/68)

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Texas Baptists Sever Official Ties With Baylor University Medical School

Texas Baptists severed official ties with Baylor University College of Medicine, Houston, during its annual convention in Fort Worth.

Under the new set up, Baylor College of Medicine will be independent from the Baylor University system, clearing the way for the College of Medicine to accept government financial support without violating Baptists principles or separation of church and state.

The proposal met little opposition as it cleared first the state's Christian Education Commission and then the general convention. It was generally considered the only solution for the school, which gets only one percent of its more than \$21 million budget from the Texas convention.

Pressure for such a move developed when the state's Coordinating Board of State Colleges and Universities offered to help the medical school double its enrollment to meet the increased shortage of physicians in Texas.

Salaries Guaranteed By Swedish Baptists

The Baptist Union of Sweden will increase the assured minimum salary of its pastors from 1,483 crowns, (\$296) to 1,563 crowns (\$312) per month. The union maintains a pastoral salary subsidy fund for this purpose.

What the fund does is to guarantee a pastor this monthly minimum income, even if the church or churches he serves cannot afford to pay him that much. If his church-paid income is less than the 1,563 crown minimum, the union's subsidy fund will pay the remainder necessary for the pastor to receive the minimum.

In effect, strong churches help weak churches. Each church in the union is asked to contribute a certain amount per year per member into the pastoral subsidy fund. Until now, it has been 2.50 crowns (50 cents—US) per year per member. With the higher minimum salary, the union is asking the churches to contribute 4 crowns per year per member.

Since church contributions to the subsidy fund are insufficient, the home mission budget of the Baptist Union of Sweden is called on to the extent necessary. However, the union hopes to maintain the fund without requiring support from the home mission budget. It says that the home mission budget is too badly needed for church extension work of various types. (EBPS)

Although the medical school will be legally and financially separated from the Baptist university system and no longer a part of the state Baptist convention's education program, it will retain the Baylor name and remain academically affiliated with Baylor.

It will operate under a separate board, including non-Baptists, appointed by the full Baylor University Board of trustees.

Since all accredited medical schools in the nation are required to be affiliated with a university system, the arrangement will not be unusual in academic circles, said Baylor University President Abner V. McCall who endorsed the move. (Adapted from BP)

Negro Elected Deacon In Arkansas Church

An integrated Southern Baptist Church at Jacksonville, Arkansas, made Arkansas Baptist history when it ordained a Negro layman as a deacon November 17.

Norman Monroe and his family have been members of the Marshall Road Baptist Church for about two years. They were the first to join the church after it voted to minister to all people in the community regardless of race. Several other individual Negroes and Negro families are also members.

Monroe was ordained in the same service with two white men, Albert Holland and Bob Crossley.

All three were elected deacons by secret ballot of the entire church membership.

Each has been active in the various organizations of the church, including Sunday School, Training Union and Brotherhood. Monroe sings in the church choir, and the other two new deacons serve as ushers.

Ronald S. Griffin, pastor of the church, presided during the ordination service. (BP)

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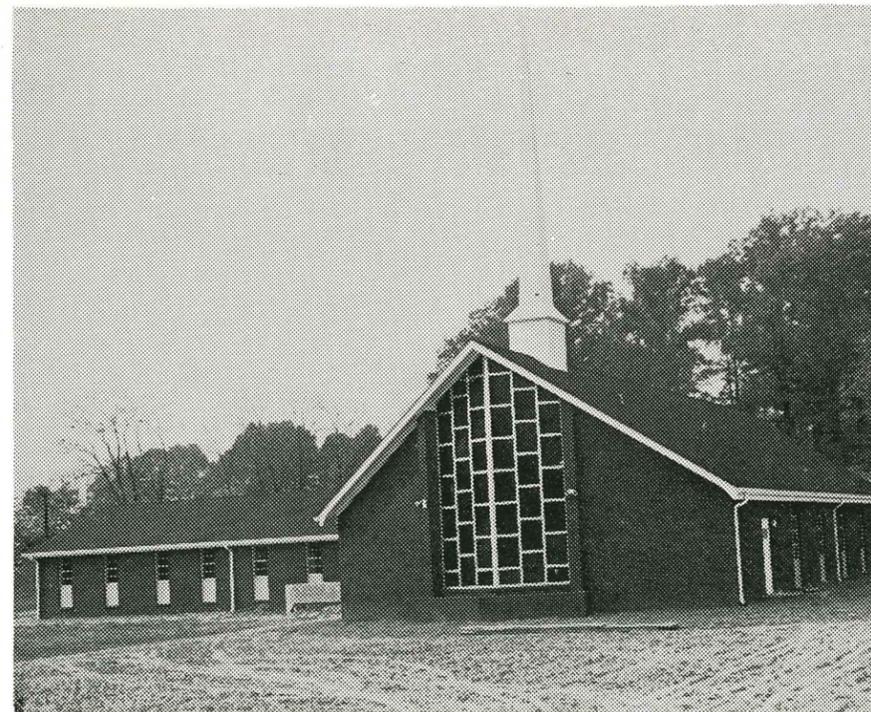
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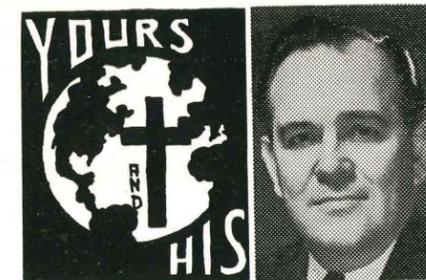
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CHURCH DEDICATED—The Jamestown Baptist Church dedicated its \$100,000 building on November 10th. Dedication program personalities included Campbellsville College Professor Jerry Kibbons, associational missionary Gifford Walters, WESTERN RECORDER Editor C. R. Daley and Jamestown pastor Thurman Harris. The church choir contributed special music for the service attended by many members and a large number of guests. A reception and a tour of the new facilities followed the dedication service.



30TH ANNIVERSARY—The 75 full-time Radio-TV Commission staff members pose in front of the International Communications Center in Ft. Worth, Texas. The Commission is observing its 30th anniversary since being established as the Radio Committee in 1938. The Commission has grown from one program carried on 30 stations to 32 different radio and television productions carried on more than 1,200 stations. The Commission's 2,200 weekly programs, in English and 10 other languages, are credited with an audience of some 50 million people in the United States and 40 other countries. The ultra-modern facilities enable the Commission to produce the quality of religious programs for which the broadcasting industry allots an average of over \$3½ million worth of free broadcast time each year.



Lottie Moon offering

The Week of December 1-8 is the Annual Week of Prayer for Foreign Missions, and the Christmas Offering for Foreign Missions of the Southern Baptist Convention. Churches from Alaska to Florida, including Kentucky, will be studying Foreign Missions, praying for missionaries, and making gifts which are channeled through the State Convention offices to the Foreign Mission Board in Richmond, Virginia.

Every Baptist should have the opportunity to learn more of what God is doing through our far-flung missionary battle lines in more than 70 nations. Every Baptist should pray for the missionaries who represent us and our Lord. Every member should make some special Christmas love-offering over and above his regular gifts to his church. Nearly half of our missionaries are supported by this annual offering. However, the main line of the Foreign Mission work is through the Cooperative Program; 49% of every dollar which Kentucky convention churches send to the Southern Baptist Convention goes to the Foreign Mission Board. Here, then, is the main thrust: give more of your church's offerings to total-missions through the Cooperative Program. It also supports the work in Kentucky and the nation.

Board plans budget

The detailed budget of the Kentucky Baptist Convention is carefully and prayerfully prepared for the Convention by its Executive Board.

The budget goals are determined by the Convention in Annual Session. Also, the division of the Cooperative Program for (1) state causes and (2) Southern Baptist Convention causes is made by the messengers in Annual Meeting. Then it is turned over to the Executive Board.

The Operating Committee will hear the programs of various departments and programs on December 5th. The staff studies, revises, and balances insofar as possible. Then, on March 14, the Operating Committee again studies the departmental budget, along with staff; then on the 14-15 of March, presents them to the Finance Committee which is the Budget Committee. It balances requests, makes recommendations for the Executive Board Meeting on May 12-13 where final decisions are made for a budget which goes into effect September 1st. A copy of the budget went to all pastors. If you want a copy, write me.



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for December 15, 1968)

INTERNATIONAL SERIES

Assurance For The Faithful

Revelation 7:9-17

The Book of Revelation was written to unveil God's promises and to encourage Christians who were experiencing anxieties, persecutions and tribulations on their earthly journey. It challenged them to face their perils courageously, resting in the assurance that God's children are safe and secure from the efforts of Satan to capture and destroy their souls.

These verses in this lesson have to do with a specific time and a certain people in connection with an event yet to take place. This is a reference to a future ingathering of newly redeemed ones from every division of humanity then living on the earth.

Two significant things are here noted about this group, namely, their great number, and their coming from all nations and races in the world.

The presence of the throng

Revelation 7:9-10

This innumerable multitude will be standing reverently, confidently and triumphantly before the throne and the Lamb. Their triumph will be the result of their salvation through the blood of Christ, and of their consequent faithfulness and obedience to the Lord. They will be standing in token of their subjection and of their willingness and desire to serve Him Who sitteth upon the throne.

The members of this worshiping congregation will be arrayed in white robes, the emblem of purity and righteousness, and the only vestments that would enable them to feel quite at home there. These white robes will be the symbol of redemption by means of the blood of Christ, freedom from sin, purity and preparedness to serve in the presence of God.

In the hands of this great company will be palm branches, suggestive of previous conflicts and symbols of joyous victories. The people will be waving these palm branches in their hands as emblems of honor and of victory over sin and trouble in the world from which they will have come. The struggles will be over, the conflict will be ended, and the victory will have been won.

All who have been redeemed and who have emerged triumphant will sing joyfully, "Salvation to our God who sitteth on the throne and unto the Lamb."

The response of the angels

Revelation 7:11-12

While the multitudes will be standing and shouting their gratitude and praise, the angels surrounding the throne will be prostrating themselves in the adoration and worship of God. The elders, or religious leaders, and four other living creatures will join the angels in praising God with a sevenfold doxology.

The identity of the throng

Revelation 7:13-14

Where will this mighty host of people come from? They will be the ones who have been saved and brought out of great tribulation. They will have been cleansed by the blood of the Lamb, which is the way all men must be saved in every dispensation.

The blessedness of the throng

Revelation 7:15-17

This throng of tribulation saints shall stand "before the throne of God;" shall "serve him day and night;" shall be satisfied for they shall "hunger no more, neither thirst any more;" shall be sheltered for "neither shall the sun light on them, nor any heat;" shall be sustained, "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters;" and shall be solaced, for "God shall wipe away all tears from their eyes." Everlasting consolation will be the portion of all God's people.

Thus in the beauty of figurative speech we are assured that God's provision for His children will satisfy completely every need of theirs. They will have divine guidance and everlasting joy. There will not be anything that will cause anyone to shed a single tear. God will be their great comforter.

LIFE AND WORK SERIES

The Unhindered Gospel

Through the centuries God has so arranged things that the gospel of Christ has been proclaimed in various countries even though many have sought to impede its progress.

Acts 28:30-31

Paul was detained in this prison in Rome for at least two years. Even though he was chained he was allowed to speak with the utmost freedom. Paul preached Christ to the guards who were chained to him in shifts of rapid succession. His gracious character, noble life and powerful preaching won their admiration and resulted in the salvation of many. In the course of their duties, some of these men entered the palace and various others were sent throughout the empire.

During these two years he wrote his epistles to the Ephesians, the Philippians, the Colossians and to Philemon. The Lord sent many to him to hear the plan of salvation. Each caller was

able to assure all others that a warm welcome was awaiting any and all who might want to go to see Paul. Of those who went to see and hear Paul, many believed and were saved.

From his experience we learn the important truth that circumstances need never prevent any Christian from witnessing for Christ. Are you as faithful as was Paul in telling others about Christ and what He can do for them?

Philemon 8-19

Paul was grateful for Philemon's hospitality, fellowship, faith in Christ and love for the Christians. Paul expressed his gratitude to Philemon for his noble Christian character, and then informed him that he continually prayed for him. Doubtless Philemon gave self and substance cheerfully and generously in the service of Christ, but it is entirely possible that he rendered his greatest service to Christ through the proper use of his material possessions.

An unprofitable slave

This well-to-do man owned one or more slaves. Onesimus belonged to him. He had appropriated some of Philemon's property and then ran away. Fearing punishment for having stolen something of real value from his master, Onesimus fled to Rome, within the confines of which he hoped to get lost in the crowd. Haunted with the fear and dread of detection and arrest, this fugitive came into the presence of Paul who led him into a saving knowledge of Christ. Paul then sent him back to his Christian master to confess his sin and to be not merely a slave, but "a brother beloved."

In this letter to Philemon, which Paul sent by Onesimus, he asserted his right to enjoin or to command, but he declined to exercise that prerogative. Instead, he preferred to follow the Christian principle of beseeching on the ground of grace. Love always shrinks from commanding. Paul refused to keep Onesimus, whose ministrations to him were very valuable, without the knowledge, consent and approval of Philemon. Thoroughly convinced of the salvation, sincerity, integrity and dependability of Onesimus, Paul persuaded him to go back to Philemon and to the lot from which he had fled.

His plea that Onesimus be received back into full standing in Philemon's household and, also, as a brother in Christ, was majestic and appealing. His request indicated that it was not only eminently desirable for him to do so, but that, as a Christian, Philemon was under obligations to do so.

A profitable servant

Paul revealed a tenderness toward the offender and at the same time a full awareness of the guilt of Onesimus and his real need to make restitution. Through the transforming power of Christ, Onesimus had been changed from an unprofitable slave into a most profitable servant. Paul assured Philemon that Onesimus was able to prove himself profitable to him as a Christian servant and a brother in Christ. Onesimus was a splendid illustration of the fact that when people become genuine Christians they are not only willing to make restitution, but are also trustworthy and useful.

Paul voluntarily took upon himself the task of reimbursing Philemon for any loss which he had suffered on account of the theft which had been perpetrated by his slave, if Onesimus could not repay it. In substance, Paul said, credit me with what you think of him and look upon him as you look upon me. What a beautiful picture this is of the New Testament doctrine of imputation! It is a splendid illustration of the substitutionary work of Christ. "The Lord hath laid on him the iniquity of us all."

THE SUBSTANCE OF BAPTIST BELIEF

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Enrollment Up At 53 SBC Colleges

Fall enrollments at 53 Southern Baptist senior and junior colleges throughout the nation rose to a record 66,593, a statistical tabulation of enrollments compiled by the Southern Baptist Convention Education Commission disclosed.

Enrollment of regular, full-time students increased 1,945 over the 1967 fall enrollment figure of 64,648.

In addition to the enrollments of 53 Baptist junior and senior colleges, the Education Commission also reported enrollment figures at four Baptist Bible schools and at seven Baptist academies.

Enrollment at the seven academies was 2,490, down by 11 from the 1967 figures; and was 605 at the four Bible schools, up 24 from 1967 enrollment.

Grand total enrollment for the 53 Baptist colleges, seven academies and four Bible schools (64 institutions) was

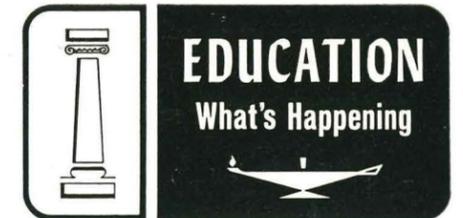
69,688, an increase of 1,958 over the 1967 fall enrollments.

Of the 53 junior and senior colleges, 34 colleges and universities reported enrollment increases over the fall, 1967, figures; while 19 of the schools reported enrollment decreases.

Of the 34 with increased enrollments, 26 were senior colleges and eight were junior colleges. Decreased enrollments were reported by 13 senior colleges and six junior colleges.

In addition to the "net enrollment" of "regular" (full-time) students, the Baptist colleges reported 7,167 "other" students enrolled in correspondence, night, and extension classes. This brought total enrollment at the 53 schools to 73,760.

In addition, the 53 Baptist colleges and universities graduated 12,971 students last year, the report indicated.



Education Commission, SBC

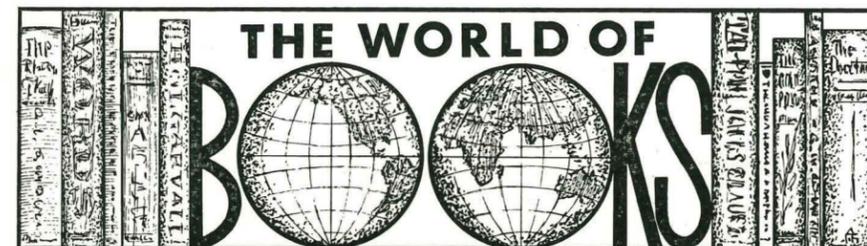
The failure of adults, both teachers and parents, to pass on moral values to children has resulted in young people asking more often "Is it legal?" than "Is it right?" Dr. James G. Bond, of Bowling Green University, said at a teachers' meeting in Ohio.

Student activists have formed their moral codes in what Dr. Bond called an atmosphere of "destructive openness" fostered by the mass media. Students reject the lessons of history, he said, because they have been taught only the facts, but not the moral implications. "The facts can be taught by a machine," he said.

"When we told teachers they must not teach moral values, we took one of the most important attributes people possess out of classrooms. We are paying the price of this essentially amoral position today."

He conceded that young protesters are right in charging that some traditional moral values have broken down. "For years we hoped that faith and trust would ensure fairness among men," he said. "We found out we really weren't doing what we said we were doing. So we had to go to law to secure human rights and civil rights." The result, he said, is that young people are more concerned with how far they can go legally than with whether their actions are morally defensible.

By concentrating attention on what is wrong with society, the mass media have fostered a negative attitude, he charged. "It's not smart to love your country today. It's smart to knock it. It's smart to be against things. An antiposition is easier to hold. People do not make you live with what you're against, but if you're for something you have to live with it."



Morality and the Mass Media by Kyle Haselden; Broadman Press; 156 pages.

For anyone who is seeking to broaden his understanding of the implications of Christian ethics, this book will be stimulating. The examination of morality presented in the first two chapters was called by Foy Valentine, "The finest rethinking of morality that I have found." The implications about the mass media's affect on morality will be equally alive.

1969 Biblical Sunday School Commentary; Word Books; 422 pages.

Each lesson for the coming year in the international series of lessons is treated in seven to eight pages. Lesson introduc-

tions, explanations, discussion guides, and conclusions are suggested for all age groups.

Return to the World by Lawrence Baulch; Judson Press; 223 pages.

This is the author's true story. Three times he was in San Quentin prison and several other times in lesser known prisons and jails. It was during his third incarceration that Baulch found Christ as savior and had his life transformed. Following parole he completed divinity school and is now an ordained minister working with prisoners. His story is challenging and inspirational.

You and Your Bible by R. A. Torrey; Baker Book House; 220 pages.

A more correct title of this work would be "Me and My Bible" for in it the author sets forth his personal faith in God's word. He deals with such topics as the Bible's place in world literature, his reasons for believing the Bible, effective methods of studying the Bible and difficulties encountered as one studies it.

Saved Forever! by Maurice L. Bates; Broadman Press; 64 pages.

Bates, a full-time evangelist, deals with the problem of once saved, always saved in this paperback. R. G. Lee says of the work, "This book should dispel the doubts of those who do not have assurance of personal salvation." Using the proof text method, the author derives 17 proofs of salvation from the Bible, principally from 1 John.

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