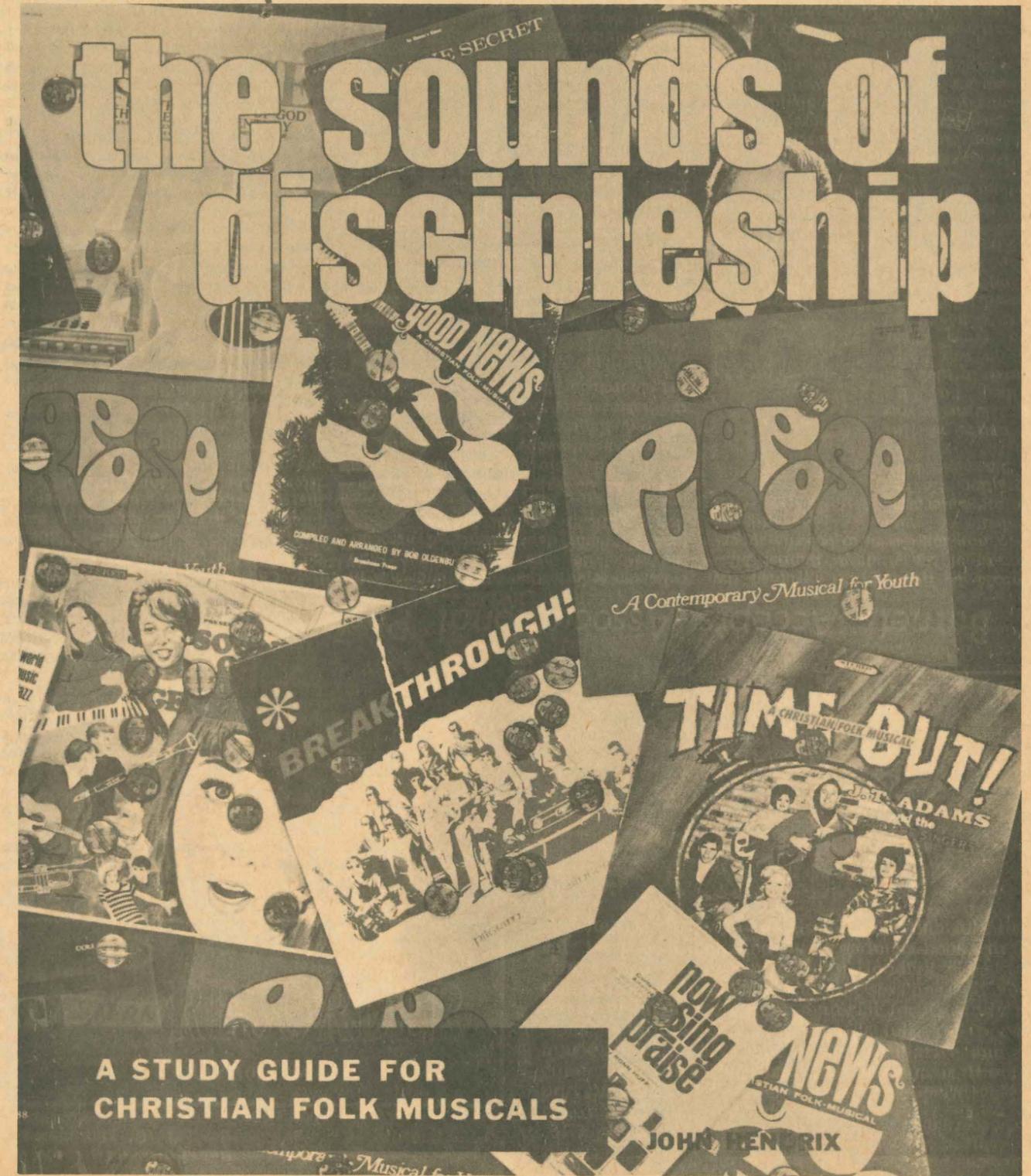


WESTERN RECORDER

JULY 10, 1969

The first study materials for Christian folk musicals have been released by Broadman books in *The Sounds of Discipleship* by John Hendrix. The study guide, for use in church training sessions and youth choir rehearsals, provides material for 13 study sessions including interpretation for folk and popular music lyrics, analysis of music popularity and discussion of Christian discipleship. This is the first unit prepared for use separately or cooperatively by two church program organizations.



A STUDY GUIDE FOR
CHRISTIAN FOLK MUSICALS

JOHN HENDRIX



GLEANINGS FROM THE FIELD

JOHN R. HENEISEN of Louisville has been named associate director of development at Cumberland College. A 1965 graduate of Cumberland, Heneisen worked at Cumberland as assistant dean of men and director of men's housing. Last year he was director of student activities. In his new role he will also be responsible for directing alumni affairs.



Heneisen

WALNUT STREET BAPTIST CHURCH, Owensboro, dedicated its new Allen organ during the morning worship service Sunday, July 6. Guy Lawson is pastor of the church.

RONALD WILLIAMS, a native of Muhlenberg County, is the composer of "From Proverbs Four." This new musical composition was premiered at the opening sessions of Music Week at Ridgecrest Baptist Assembly. Williams is married to the former Joyce Harvard of Owensboro.

CUMBERLAND COLLEGE enrollment for the first half of summer school set a new record this year when 1,081 students matriculated. This is an increase of 78 over the previous high set last year.

MT. ZION BAPTIST CHURCH, Warren Association, entered its new church building Sunday, June 1. J. H. Taylor is pastor of the Mt. Zion church.

LYLE R. SMITH, minister of youth at Beechwood Baptist Church, Louisville, has resigned to accept a position with the Sunday School Board in Nashville. He has joined the staff of the vocational guidance section of the church training department. He is a graduate of Southern Seminary and Southwest Missouri State College. In addition to the Beechwood church, Smith has served churches in Georgia and Missouri.

FRED H. HILLYARD was recently honored by the Keystone Class of the First Baptist Church, Frankfort. The class presented a display-departmental Bible to the Blakeman-Gill Library in honor of their teacher. The occasion of the gift was Hillyard's 80th birthday. He has taught Sunday School for over half a century.

THIRD BAPTIST CHURCH, Owensboro, recently recognized five young people for outstanding choir attendance. Teri Lea Tichenor was honored for 11 years of consecutive perfect choir attendance. Becky Payne, 10 years; Ellen Wilhoite, 10 years; Dennis York, eight years; and Carolyn Adkisson, seven years. The first four represent perfect attendance since entering the choir programs as four-year-old Beginners.

CHESTER R. YOUNG, associate professor of history at Cumberland College, received the doctor of philosophy degree in history from Vanderbilt University during June. A native of Adair County, Young is a graduate of Berea College and Southern Seminary. He holds the master of arts degree from the University of Hawaii. For 15 years he was a missionary with the SBC Foreign Mission Board.

BOBBY E. SIMS, minister of music and youth at the Midlane Park Baptist Church, Louisville, was ordained to the gospel ministry recently. A native of Georgia, Sims received the master of church music degree from Southern Seminary May 31. He has since accepted the call to become minister of music of youth at Columbia Drive Baptist Church, Decatur, Georgia. He began his duties there June 11.



Sims

CENTRAL BAPTIST CHURCH, Lexington, will officially dedicate its new three-manual Allen organ July 13 at 7:00 p.m. James Good, Southern Seminary faculty member, will present the concert program. The dedication ceremony is open to the public.

JAMES E. EARLY, a native of Williamsburg, has been named head of the mathematics department at Cumberland College. In June he was awarded the doctor of philosophy degree in mathematics from the University of Tennessee.

TOM HENRY, pastor of Bashford Manor Baptist Church, Louisville, has been elected president of the Louisville Baptist Pastors' Conference. The group is composed of Baptist pastors from Long Run Association and the National Baptist Convention.

REVIVAL REPORTS

Millville Baptist Church of Woodford County was led in revival by O. W. Yates of Lexington. Pastor Harold G. Polk reports eight professions of faith, seven baptisms and one addition by letter.

South Campbellsville Baptist Church was led in revival by A. W. Walker, Annuity secretary for the Kentucky Baptist Convention. Pastor Gene Hall reports 17 additions by baptism and four by letter.

Hyden Baptist Church was led in revival by Billy E. Roby, pastor of Yellow Creek Baptist Church, Owensboro. Pastor Clarence Jones reports 34 professions of faith and five additions by letter.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

Vol. 143 July 10, 1969 No. 27

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SUBMITTING PHOTOGRAPHS

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

Dining By Lamp Light

by Carolyn and Marion Mobley

"Hurry up, Paw. We got company comin, and there's victuals to get ready," spoke the lovely lady with a West Kentucky drawl. "I know it, Maw," replied the husband in a similar West Kentucky drawl, "But, I'm just a dying for a smoke," with an old pipe clenched in his teeth. The clothes and farm implements in their hands gave evidence that both were dirt farmers from West Kentucky.

We were among the guests there that night, and the others were also glad to see them coming in from the "fields" so that supper could be served.

The table was served in the style to which any West Kentucky farmer has become accustomed, except there was in the middle of the large dining table, an old-style kerosene lamp—the sole source of light for dining. There was a large, fresh baked pork ham to be consumed along with hot biscuits, home-made cornbread, thickened pork gravy, fresh, green onions, a big pot of blackeyed peas, fresh potatoes and English peas cooked together, home-made butter, fresh peach cobbler, and home-made jelly to go along with the hot bread and iced tea. Out in the back of the house the deep, bass croaking of a large bullfrog gave further atmosphere to the farm supper.

The supper was for real, as was the bullfrog, but the setting was anything but the country. The old clothes on the farm couple were for real, as was the pipe, but the locale was right in the middle of the largest city on the Island of Shikoku, one of the four main islands of Japan. The site was the mission residence of Ramona and Dewey Mercer, Southern Baptist missionaries serving in the City of Takamatsu. The occasion was the periodic meeting of the Central Japan Station, one of the five stations comprising the Japan Baptist Mission of the Southern Baptist Convention.

Missionaries in their respective stations get together once every two or three months for the purpose of transacting mission business, inspiration, and fellowship. Some of the missionaries present at this particular station meeting had traveled part of the way on the "Hikari," (Light), the world's fastest train. All of those attending had made some type of ship trip. There are two primary ways to reach Takamatsu. One is by taking a large, ocean-going ship from Kobe, on the main Island of Honshu, and traveling for 4 hours through the Inland Sea. The other route calls for travel by train down to Unno, between Okayama and Hiroshima, there catching a ship for the one hour trip across to Takamatsu.

Any way one gets there is of less importance than the fact of getting there, for the fellowship in the Mercer home is always a memorable experience. Their gracious hospitality, plus Dewey's home-made candies, make for a happy time.

Ramona, the former Ramona Hall, Tennessee, was educated at Temple College, Union University, and Southern Seminary. Dewey is a native of Central City, Kentucky, was educated at Union University, Campbellsville College, Western Kentucky State College and Southern Seminary. They were appointed for Japan in 1955 and have been actively engaged in their labors for the Lord here since that time. The Lord has blessed them with two chil-

dren—Dale and Darlene, both in elementary school at present.

To follow the Mercers around is to become breathless at the pace they keep. Their main responsibilities center around Megumi Baptist Church, Takamatsu, where Dewey is pastor and preaches and works in the Japanese language. He is one of the few missionaries actually pastoring a Japanese church. They have served in Takamatsu since completion of language school eleven years ago. Beside one 'single missionary lady, they are the only missionaries representing Southern Baptists on the Island of Shikoku.

I never did learn where the big bullfrog in the lily pool came from, but he, too, is real!

Pendulums

by T. B. Maston

Retired Professor of Christian Ethics
Southwestern Baptist Theological
Seminary

Old fashioned clocks such as a grandfather clock have pendulums. The pendulum swings back and forth with a regular rhythm. If it stops swinging the clock stops.

The word "pendulum" is also used to refer to a change, a movement, or a rhythm of thought and conviction. For example, in the political area there tends at times to be movement back and forth from conservative to liberal and from liberal to conservative. In politics as well as in other areas people may swing too far or continue in one direction too long. After a period of time, however, the pendulum usually swings in the opposite direction. When the latter happens it serves as a corrective.

The same type of movement or swinging back and forth is evident in areas other than political. For example, this kind of movement is seen at times in churches and denominations.

For example, there has been a swinging of the pendulum among Southern Baptists in recent years. This has resulted from a deepening conviction that we have neglected some significant aspects of the Christian life and of the Christian gospel. One aspect that many are convinced has been badly neglected is a compassion for people as such and a concern for the conditions that touch and influence their lives. This deepening social concern has become almost a flood tide among Southern Baptists in recent months.

Sometimes pendulums as correctives swing too far. There is no evidence so far that this is true of the swing of Southern Baptists toward social concern. If a few people here and there tend to go too far and to neglect the traditional emphases of our churches and our denomination let us be patient with them. Pendulums frequently seem to have a built-in corrective. Most of those who may go too far will tend after a while to move back to a balanced emphasis.

The latter, a balanced emphasis, is what Southern Baptists want and need. It is what we must have if we are to continue to provide a vital dynamic ministry to both the spiritual and social needs of men. We must retain our emphasis on bringing men into a vital, life-changing union with the resurrected Christ, but we must also have a genuine concern about the daily needs of those men. The latter means a concern for the society in which they live, the conditions that surround them and inevitably affect the development and the expression of their life in Christ.

The latter means, among other things, that we as individual Christians, as churches, as a denomination, or as denominational agencies will not be afraid to get involved in the problems of people and in the problems that plague our world.

W. A. Criswell, the President of the Southern Baptist Convention, has expressed something of this idea as follows: "We ought to be willing to get involved with the perplexities and frustrations of people around us. Jesus involved himself in the world."



She Hath Done What She Could

Once upon a time the good ole summertime was the most inspiring time in a Baptist church. The climax of every year was the annual protracted meeting when crowds overflowed the church into the church yard. The schedules of the members were arranged to fit the meeting. The hens were set in time for the little chicks to be frying size by revival time. Beans, corn, tomatoes and watermelons were planted to be ready for the preachers and other company during the meeting.

Generally the meeting was the same time each year so relatives and friends living away from home could plan their annual visit with home folks during revival time. The week or weeks of the revival had to fall between laying-by time and time to harvest the crop. (For the younger generation laying-by is that time when the crop is ploughed the last time and the farmer takes it easy waiting for harvest time.)

That's the way it used to be with Baptists in the summertime. Not so now. Instead of being the most inspiring time, summer in most Baptist churches now is anything but inspiring. Revivals have long since been moved to the fall and spring. In the summertime church attendance lags and offerings sag as church members by the droves try to get away from it all, including their churches. Travel, boating, camping and other vacation activities leave many empty pews in Baptist churches during the summer months.

Those of us who do denominational work and visit many churches are accustomed to the explanations and apologies offered for the summer slump. They are about the same wherever one goes. The hope is to hold things together somehow until September comes when things return to normalcy.

It would be easy to become discouraged if we looked only at the statistics of Baptist churches today in the summertime. On the other hand when we look beyond statistics, there are reasons to be encouraged. When things are at their worst, some of God's servants are at their best. And all the saints are not dead and gone. We have in our churches today some

of the most dedicated Christians who ever lived. There are many examples of sacrificial service that set the soul to singing.

One such example of loving service almost overwhelmed me on a recent Sunday when I was the supply preacher for the day. The little church was more than 100 miles from Louisville on the edge of Appalachia. The pastor and his family were on a much deserved vacation. This meant not only the worship leader was absent but the pastor's wife who played the organ. But even this was still not so bad since a gifted pianist was left to carry on the music.

But, alas, the pianist was called out of town due to the illness of her father. This meant neither musicians nor the pastor were present to lead the service. The pastor's place was not too difficult a problem. A young layman who was trained at Georgetown College was able and willing to lead the service.

But what about someone to play the piano? The one other person who had ever played for worship services was a dear woman who was now seriously afflicted with arthritis. Her fingers had been so effected that she could not close her hand. Surgery on her hands had helped a little and made it possible for her to move her fingers slightly.

With her stiff hand and twisted fingers she could not reach all the notes, but there she was trying to play for the song service. Her playing was seriously hampered and many notes were missed. By human standards she was a failure, but by God's standards she surely was given an A plus.

She made no apology and none was in order. It was the kind of music to set angels to singing. Through the human discord there seemed to be a divine voice saying, "She hath done what she could: . . . Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" (Mark 13:8-9).

Her loving act was a more effective sermon than could ever come from a visiting preacher. Indeed, it was a sermon the visiting preacher needed.

Guest Editorial

The Need For Clinically Trained Chaplains

by John Cooke

Our Christian churches in this country are losing members in spite of the fact that we live in a time of pressure and uncertainty: an era which seems to move from crisis to crisis, a time which would lead one to believe that the American public would be turning back to its churches in ever increasing numbers for direction, comfort, and help.

Would this be true if our institutional churches and their programs were meeting the people's needs? Is the debauchery among all ages a sign of immorality or perhaps partly an evidence of a desperate need for an escape from a world with which the masses find themselves unable to cope.



Cooke

People have always had to carry the burdens of themselves and of their own families. But these days, now daily, even hourly, we have almost every crisis, every tragedy, the tension of practically the whole world thrust on us individually, for our news media do their work well.

What can we Kentucky Baptists do? I don't have the answer to all the problems, but I would like to emphasize at

[John Cooke, a Lexington automobile dealer, is a Baptist deacon, Georgetown College trustee, and past president of the Lexington Chamber of Commerce, Big Brothers of Lexington and the Lexington Y.M.C.A. This editorial was solicited for use with others periodically from Kentucky Baptist pastors and laymen. Ed.]

least one vitally important program on which I think we should focus more attention. That is the Chaplaincy Program in our Baptist Children's homes and hospitals.

The Children's Homes of the Baptist community have no chaplain service. They are completely reliant on the superintendents and upon the already overworked local pastors. These are the institutions that we support as Baptists, but we neglect to provide clinically trained personnel. In other words we provide for their material needs, but not their spiritual ones. While the number of Baptist hospitals staffed by specially training chaplains has increased in recent years, there are still gaps within our own denomination's hospital chaplaincy program.

But ironically an excellent example of filling this need is seen in our secular state program of chaplaincies which includes men with specialized training in clinical pastoral care. These men have been placed in the following places: the State Child Welfare Institutions, Kentucky Children's Home, the Kentucky Reception Center, Kentucky Village, Jewel Manor, Frenchburg, Cumberland Boys' Camp, Barkley Village Boys' Camp. Each of these institutions has a chaplain that is full time, ordained, and clinically trained.

There is a committee chaired by Mr. Richard Wood and guided by our own Dr. Wayne E. Oates along with several other authorities in clinical pastoral care. The standards which this committee sets are high, requiring clinically trained men. Thanks to this strictly non-political, highly professional approach, Kentucky ranks high in the ministry to those in the need of help in the crisis of the state hospital or mental institution. Yet we as a denomination

fall short of the state program even though Dr. Oates with the Baptist Seminary's backing pioneered the clinical pastoral care program.

I should like to summarize the ways in which I think we could better approach this problem.

1. Can we get our churches out into the community where the real need for Christian assistance is needed? Not by taking part in riots or violence but by demonstrating our concern for others on a one to one basis. Isn't this the way Christ operated with such people as a woman at the well, the rich young ruler, and Nicodemus?
2. Can some of the funds for capital needs be reassigned for an adequate chaplaincy program in Baptist Children's Home and Baptist Hospitals?
3. Can a closer cooperation be brought about within the state between the excellent program of chaplaincy work sponsored by the Home Nursing Board, the program of training offered by the Southern Baptist Seminary, and the actual service being rendered to patients and children in our Baptist institutions?
4. Finally let's expend ourselves on the important issues. Christ is always the perfect standard. If he was concerned with individuals and their needs rather than legalistic programs and material things, shouldn't we be too? As he said, "this I command you, that you love one another." (John, 15:17) This of course is the hardest commandment of all to follow. Our speeches, sermons, and money are not sufficient, for we must give ourselves—nothing else will show that we really care. (Matthew 25-40)



BLACK MANIFESTO

Dear Editor:

In your June 12 issue of the *Western Recorder* you describe the "Black Manifesto" as being utterly fantastic and unrealistic as well as being seditious and treasonable.

I agree with you one hundred percent. The thing that throws me is why you think the Executive Committee

should even consider listening to this bunch of nuts.

Your article sounds like we might give them some consideration. I think the mere fact that you would consider listening to them is more than they deserve.

I don't usually air my feelings, but I know your articles will have some influence on some of the messengers and I don't feel we should give any con-

sideration to something so ridiculous as the demands of this group.
Madisonville, Ky. Dan Mitchell

COVER PICTURE

Dear Editor:

The pictures on the cover of the June 12 edition of the *Western Recorder* entitled "Some Things Are More Important Than Others!", said more than a thousand words could have.

It has always been my conviction that alleviation of human suffering and misery take precedence over my personal luxuries; and the same should apply to grandiose edifications.

Frankfort, Ky. Mrs. H. K. Robertson

(Continued on page 15)

James Heads New York Convention

The Executive Board of the Baptist Fellowship of New York has elected Paul James of New York City to become the first executive secretary-treasurer of the Baptist Convention of New York when it will be organized in September.



James

The new convention, with state offices in Syracuse, will actually begin operation on January 1, 1970. It will become the 31st state convention affiliated with the Southern Baptist Convention.

In September, the constituting convention will be held by representatives of 100 churches and chapels with more than 10,000 members. The churches are located in an area which includes New York State, northern New Jersey, and southwestern Connecticut.

Seven Churches Start Libraries, One Revitalized

Seven churches have started new church libraries since the first of January according to a report released by Clarence Penn, church library consultant for the Kentucky Baptist Convention.

The churches, library workers and associations are as follows:

- Cloverport Baptist Church
Mrs. Floy Dejarrette, director
Breckinridge Association
 - Slant Hill Baptist Church
John R. Hill, director
Laurel River Association
 - Concord Baptist Church
Mrs. Bob Cummings, director
Little Bethel Association
 - Highland Heights Baptist Church
Pat Huey, director
Northern Kentucky Association
 - Southern Baptist Church
Joan Woodward, director
South District Association
 - New Hope Missionary Baptist Church
Miss Lucille Brewer, director
Tates Creek Association
 - Jeff Missionary Baptist Church
Mrs. Mabel H. Wells, director
Three Forks Association
- In addition to these seven, the Virginia Avenue Baptist Church, Louisville, has revitalized their church library after several years of inactivity. Mrs. Marjorie Downey is director.

James, the superintendent of missions for the Metropolitan New York Baptist Association, is currently serving also as president of the fellowship. The Baptist Fellowship of New York is the intermediate organization leading up to state convention status.

Before becoming superintendent of missions for New York City and surrounding metropolitan area, James was pastor for six years of the Manhattan Baptist Church.

Previously, he was pastor in Auburn, N. Y., and at the Tabernacle Baptist Church in Atlanta. In 1957 he went to New York and organized the first Southern Baptist Church in the New York City, New Jersey, New England area.

Since then, Southern Baptist mission work has grown to 140 churches and chapels—some in the six New England states which will later become a state convention, and some in southern New Jersey which will join Pennsylvania churches in becoming a convention.

Currently, Southern Baptist churches in the Frontier Association comprising western New York state are affiliated with the State Convention of Baptists in Ohio. Baptist churches east of Rochester, N. Y., are affiliated with the Baptist Convention of Maryland.



WMU WORKER HONORED—First Baptist Church, Walton, recently honored Mrs. Grace Knox with a Silver Tea. The occasion was the completion of 19 years of Woman Missionary Union work. Mrs. Knox was presented an orchid and a gold charm bracelet engraved with the number of years of her service.



What a day

We live in a day of great challenge and grave crises. It is a day of change for the whole world. Change is always difficult for any generation, and the more the changes, the more the pain for many. Everything is challenged—questioned, looked at with hard critical eyes. The foundations are being shaken. The institutions are being tested. Leadership is uneasy. Youth is on the march. Enemies of our country are growing bolder. Old established truths are no longer taken for granted. It is an uneasy day for everyone. It is a day which demands more than many people possess. It is a day for greatness, for boldness, for courage, for daring, for faith in God, faith in the basic trustworthiness of the universe, faith in one's own ability to think and act on that thought, faith in the validity of prayer and the ability of God to guide us. Changes are here, more are coming, and those who cannot meet the challenge will fall from leadership, and fail God and the new generation of youth. It is the day of judgment. It is the day of God and good men who are strong in the Lord.

The real enemies

It is easy to come to false conclusions. It is difficult to know the truth about people and movements of men. For instance, we can be wrong in indicting all young people because of the militant, malicious, destructive few leaders among youth who want to destroy, to tear down, to "take over", to make revolution. Whom should we blame? Certainly not all youth—our youth included. We should blame the evil few, mostly communists, who would destroy, and take over prematurely and harshly that which all generations before them have struggled to build.

Many today are hardening their hearts towards all Negroes because of the Black militants, Panthers, communists and paid saboteurs who not only threaten the "White establishment", but also the Black majority. It is time to pinpoint the real enemy, to give aid and understanding to the Black majority who want a good land, who want "law and order", who want Christ and the church. We need to open our eyes, open our hearts, know who are friends and allies are, and work with them and for God in this day of change and challenge. The victory is God's.

Harold G. Sanders

Beth Haven Holds Record VBS

Beth Haven Baptist Church in Louisville has just completed the largest Vacation Bible School ever held in Kentucky and one of the largest in the Southern Baptist Convention.

For the two-week school, 2,275 boys and girls were enrolled. The average attendance was 1,363. The church averages 1,066 in Sunday School attendance.

To accommodate the students, the church rented the entire Sylvia Wilkerson Elementary School located adjacent to the church property.

A total of 11 buses helped provide

transportation for 800 children each day. Over 200 workers were enlisted to teach the students.

Pastor John Turpin said that more than 250 VBS students made decisions for Christ during the two weeks.

A highlight of the school came at commencement when the overflow crowd forced the exercises to be held outside.

Speaking of the future, Turpin said that next year the church will attempt to enroll 4,000 boys and girls.

Scottish Baptists Speak On Divorce

Periods of at least one to three years should elapse before divorce petitions are granted, the council of the Baptist Union of Scotland declares in a statement on the topic.

In the case of adultery by either partner, a minimum of one year should elapse to permit opportunity for reconciliation, the council feels. "Many marriages have survived acts of adultery," it observes.

If "habitual intolerable behavior" is ground for ending the marriage, then a two-year minimum waiting period for divorce should be required. It would "differentiate between those cases where the behavior is willful and those resulting from developing mental illness."

Southwestern Seminary Adds 3 To Faculty

Three men will join Southwestern Baptist Theological Seminary faculty in August—one in each of the three schools of study.

Coming as associate professor of pastoral ministry August 1 is Gerald Eugene Marsh, presently assistant director of hospital chaplaincy, Home Mission Board.

Marsh, a graduate of Baylor University, received the B.D. and Th.D. degrees from Southwestern. He also attended the Institute of Religion, Houston, Texas, and did his clinical internship with the Georgia Association of Pastoral Care.

Jack Dootree Terry, Jr., has been named assistant professor of principles and philosophy of religious education. A graduate of East Texas Baptist College, Marshall, Terry received the M.R.E. and Ed.D. degrees from Southwestern.

The School of Church Music will gain David Maness, a 1969 graduate of Southwestern Seminary receiving the M.C.M. degree.



KENTUCKIAN IN BRAZIL—Finley B. Edge, left, professor of religious education at Southern Seminary in Louisville, discusses the program of the first religious education symposium held at the North Brazil Baptist Theological Seminary, Recife, Pernambuco, with SBC missionary Victor N. Varner. Edge was special lecturer for the meeting.

Preaching Prof Wins Sermon Contest

A Baptist seminary professor has won top honors in a sermon contest to encourage preaching on the Southern Baptist Convention's 1969-70 theme, "Living the Spirit of Christ in Belief and Relevance."

The top award went to J. Winston Pearce, professor of preaching at Golden Gate Baptist Theological Seminary, Mill Valley, California.

Second place went to Robert J. Hastings, editor of the *Illinois Baptist*, Carbondale, Illinois, and third place was awarded to Mrs. Joe (Edna) Hawkins of Marietta, Georgia, nursery director of First Baptist Church of Marietta, Georgia, and writer for several SBC publications.

The project was sponsored by the 70 Onward Committee of the Southern Baptist Inter-Agency Council in an effort "to encourage thoughtful people to search out and communicate the significant implications of the SBC Theme, 'Living the Spirit of Christ in Belief and Relevance.'"

All of the sermons used the convention theme as the subject for the messages.

In addition to the three top winners, which earned cash awards of \$150, \$100, and \$50 each, five sermons were selected

by a panel for judges for "honorable mention." The five honorable mention winners received \$25 each.

Public Demand Is Key To Teaching Religion

The public should demand objective teaching about religion in the public schools, and the schools should provide special training for teachers of the subject, an institute sponsored by the University of Minnesota was told.

Arthur Flemming, president of both Macalester College and the National Council of Churches, said the U.S. Supreme Court has given the "green light" for such teaching.

"Religious illiteracy," he told the institute, is "one of the very serious problems confronting our nation at the present time."

There is a need for teacher training institutions to prepare instructors for classes about religion, he continued, but because of their cost will not be provided unless there is a grassroots demand. (ABNS)

Burnett Accepts Associational Post, Baker Resigns

Donald D. Burnett has resigned the pastorate of the Andrew Baptist Mission in Bowling Green to become superintendent of missions for Enterprise Association. He began his new work June 2.



Burnett

A native of Illinois, Burnett was ordained to the ministry in 1962. In 1966 he was graduated from Clear Creek School and pastored in Tennessee and Calvin, Kentucky, before going to the Andrew Mission sponsored by the First Baptist Church of Bowling Green.

The Burnetts have four children, two of whom still live at home.

R. D. Baker has accepted the pastorate of the First Baptist Church of London. He began his work there June 1.

Formerly he was superintendent of missions for the Laurel River Association, a post he held for three and a half years.

A native of western Kentucky, Baker first began working in the Appalachian Mountains in 1963 under the direct missions department of the state convention. He has written for *Home Mission* magazine on culture of the Appalachians and has spoken to Baptist groups in Virginia and West Virginia.

During his pastorate at London, Baker will take courses at Eastern Kentucky University in preparation to one day returning to associational work.

Wayne Hassenmier begins his first pastorate serving Middle Creek Baptist Church, Severns Valley Association. He is a native of Tell City, Indiana, and a student at Southern Seminary.

John R. Jones recently became the full-time pastor of the Slate Hill Baptist Church near London. Since July 1, 1968, Jones has been pastor of the church on a part-time basis. His salary will now be supplemented by an allotment from the direct missions department of the Kentucky Baptist Convention.

Cecil C. Laster, superintendent of missions for the Christian County Association has resigned to accept the pastorate of the Pleasant Grove Baptist Church in Nelson County.

During his five and a half years in associational work in Christian County two churches were organized and are now full-time churches. Also a building was purchased to hold the work of the association.

Laster reports that all 34 churches in the association are self supporting and that all eight departments of associational work are organized.

Richard L. Wakefield recently resigned from the Burton Memorial Baptist Church in Bowling Green, Kentucky Warren Baptist Association, to accept the pastorate of the Lincoya Hills Baptist Church in Nashville, Tennessee.

Wakefield is a native of Hartville, Missouri. He is a 1963 graduate of Union University, Jackson, Tennessee, and Southern Baptist Theological Seminary of Louisville in January of 1969.

The Wakefields have four children.

Philip Lee has resigned as pastor of the Union City Baptist Church, Tates Creek Association, to become Senior Chaplain at Western Kentucky State Hospital at Hopkinsville.

Lee is a native of Bowling Green and was ordained by the First Baptist Church of that city. He pastored the Andrew Baptist Mission in Bowling Green and the Lost River Baptist Church, Campbellsburg, Indiana, before going to Union City.



Lee

In addition to his duties at the hospital, Lee says an important part of his ministry is helping churches minister to the emotionally disturbed people in their midst.

The new pastor of Corydon Baptist Church, Green Valley Baptist Association, is **Roy Tippett**. He comes to Corydon from the Baptist Church in Rockport, Indiana.

Jackson Touchberry has resigned the Kiddville Baptist Church of Boone's Creek Baptist Association to return to South Carolina.

Ben Wagener has resigned as pastor of Providence Baptist Church in Boone's Creek Association.

CORRECTION

Donnie McElmurry, the new pastor of Pleasant Hill Baptist Church in Muhlenberg Association, has never been the pastor of a church. His membership was at Southside Missionary Baptist Church in Paducah, Kentucky, before accepting this new pastorate.

The pastor of Fairview Baptist Church in Union Association is **R. E. McElmurry** instead of Donnie McElmurry as reported in the May 22nd issue of *Western Recorder*. R. E. McElmurry has been the pastor of this church since January 22, 1969.



RESIGNING MISSIONARY—The Crestwood Baptist Church recently held a miscellaneous shower and reception in honor of Mr. and Mrs. Stan Hill, missionary to Sulphur Fork Association who has resigned to accept a call of the Memorial Baptist Church of Savannah, Georgia, as minister of education. Pictured from left to right are Crestwood Pastor Richard Bielski and Mrs. Bielski, E. R. Scott, senior deacon of the host church, Cathy Cassady, representing the GA group led by Mrs. Hill, Mrs. Hill, and Stan Hill. Representatives from other association churches were also present.



Kentuckian Trains Journeymen

Miss Sarah Spain, assistant in the FMB missionary personnel department, finds herself in a 1966 missionary journeyman photo. Looking on are Robert W. Fields, director of journeyman training for 1969, and Stanley A. Nelson who directs the program.

ees Sunday morning. "Are you real or synthetic?" He summarized the essence of Christian missions in three words—affirmation, proclamation, penetration.

Stanley A. Nelson, director of the Missionary Journeyman Program, told the youths: "Your training is designed to give you a reservoir from which you can draw for two years." Nelson is also one of the Board's associate secretaries for missionary personnel.

The training includes 400 hours of study in theology, world affairs, linguistics and language, personal development, health, recreation and physical education, and missions by areas and countries.

Courses will be taught by a rotating faculty of seminary professors, denominational leaders, furloughing missionaries, specialists in various fields, and Board staff members.

Overseas the young people will serve in 14 vocations, including teaching, nursing, social work, office work, student and youth work, publications, and medical technology. In the group are the first journeymen to Dominican Republic, Lebanon, and Uganda.

Seventy-one young college graduates arrived at Virginia Intermont College, Bristol, on Saturday, June 14, for eight weeks of intensive training for overseas mission work. Those who successfully complete the training will be commissioned in Richmond, Virginia, August 7, as Southern Baptists' 1969 missionary journeymen.

Robert W. Fields, director of this year's training, said journeymen take a risk as they move into foreign cultures. They subject themselves to the

possibility of never again being satisfied with their own culture. "But," he added, "they can come through this experience as world citizens."

A Kentuckian, Fields was born in Covington and reared in Livingston. He and Mrs. Fields, who were appointed missionaries to Israel in 1962, are currently on furlough. They plan to live in Jerusalem when they return.

Samuel A. DeBord, an associate secretary for missionary personnel for the Foreign Mission Board, asked the train-

Baptist Programs Nominated For Four Emmy Presentations

Two programs produced jointly by the Southern Baptist Radio and Television Commission were nominated for four Emmy awards in the annual Television Academy Awards competition, but the Baptist programs didn't win.

Even to be nominated, however, is a great honor, said commission officials. It was the first time programs produced by the commission had been nominated.

"Ecce Homo," an hour-long color special filmed in the British museum in London, received three nominations. It was produced jointly with NBC-TV.

A half-hour documentary entitled "Rembrandt and the Bible" received another nomination. Film crews from ABC-TV produced the program jointly with the commission.

The "Ecce Homo" telecast traced the course of history through the famed London museum's store of artifacts. The "Rembrandt" documentary portrayed the artist's devotion to scripture and featured more than 100 paintings and drawings in 22 museums. (BP)



DISCUSSION GROUP MEMBERS—Presidents of three Baptist educational institutions and the associate executive secretary of the Commission on Colleges of the Southern Association of Colleges and Schools participated in a panel discussion during the annual meeting of the Association of Southern Baptist Colleges and Schools that met June 15-17 at Baylor University, Waco, Texas. From left are Bruce Heilman, former Kentucky Southern College staff member and now president of Meredith College in Raleigh, North Carolina; Robert Lee Mills, president of Georgetown College, Georgetown; John Barker, associate executive secretary of the commission; and James Ralph Scales, president of Wake Forest University, Winston-Salem, North Carolina. The Association of Southern Baptist Colleges and Schools represents more than 105,000 students in 73 Baptist institutions.

Church Stays In Old Neighborhood, Leases New Building

A Baptist church which has struggled for 10 years to minister in a racially-changing neighborhood has voted to abandon plans for a move to new buildings, and center its ministries in old facilities.

Oakhurst Baptist Church in Decatur,

Georgia, signed a 10-year lease with Southern Bell Telephone Co., for a \$400,000 building which the church had occupied since 1960. It was designed to be the first unit of a sanctuary-educational complex, the plans for which have now been abandoned.

The phone company will pay the church \$54,000 per year on a 10-year lease, with options to purchase the buildings on the first, fifth or 10th anniversaries of the lease.

Renovation has already begun on the church's older facilities, one block south of the new facilities. "We hope to renovate our old building in such a way as to insure adequacy for our long range program."

The older building has been the center of an extensive weekday ministry which Oakhurst church has maintained for about 10 years. The church has many Negro and Spanish-speaking members, including several Cuban refugees.

In an editorial praising the action of the Oakhurst congregation, Editor Jack U. Harwell of *The Christian Index* said, "Congratulations, Oakhurst, on your failure to complete your building program!"

The Georgia Baptist editor added: "Would to God more churches would capture some of the sacrificial spirit of the Oakhurst people. Would to God more pastors would lead their flocks to see racial change as an opportunity to witness instead of a warning to flee. Would to God more laymen would come to know their role as creators of a Christian rather than custodians of property." (BP)

Infant Baptism Recognition Refused

More than 700 West German Baptists have agreed that it is impossible to give any recognition at all to infant baptism.

They also felt that baptism and church membership are very closely related. This would not permit church membership without believer's baptism, even though the applicant for membership was genuinely converted.

However, after a day-long discussion of baptism during their annual assembly, German Baptists came to no conclusion on whether to rebaptize certain membership applicants. These are persons who have been baptized as believers by pouring, sprinkling, or some other form than the customary Baptist method of immersion.

During their "theological day" discus-

sion of baptism, West German Baptists sought answers to these questions:

1. Can Baptist churches accept without rebaptizing by immersion those who were converted and baptized (though not by immersion) in some other denomination? There was no clear decision.

2. Can Baptist churches accept applicants into membership who were baptized as infants but not baptized after they made professions of faith? No, said West German Baptists, infant baptism cannot be recognized.

3. Should a Baptist church baptize converts who have no clear intention of becoming members of a Baptist church afterward? No, again, for baptism and church membership are too closely associated, participants felt. (EBPS)

BAPTIST VIEWpoll

MARTIN B. BRADLEY, Director

Nixon Shows Strong Support Among Baptists

A recent Southern Baptist VIEWpoll showed 83.3 per cent of Baptist pastors and 81.1 per cent of Sunday School teachers approving the way Richard Nixon is handling his job as President.

The poll gave Nixon 15 per cent more approval than the Gallup Poll of the same period. The Gallup Poll showed 65 per cent of the general public expressing approval of the way Nixon is handling his job.

When asked, "Just your first impressions—do you approve or disapprove of the way Nixon is handling his job as President?" only 7.7 per cent of the pastors and 9.1 per cent of the Sunday School teachers disapproved. "No opinion" was the response of 9.0 per cent of the pastors and 9.8 per cent of the Sunday School teachers. In the Gallup poll, 26 per cent voted "no opinion."

Concerning the future of integration, VIEWpoll asked, "Now thinking of the new administration—of course it is too early to have a definite opinion, but just your best guess—do you think integra-

tion will now be pushed faster, or not so fast?"

"Faster" was the opinion of 5.6 per cent of pastors and 6.8 per cent of the Sunday School teachers.

"Not so fast" was the opinion of 44.2 per cent of the pastors and 34.5 per cent of the Sunday School teachers.

"About the same" was expressed by the majority, 49.4 per cent of the pastors and 54 per cent of the Sunday School teachers.

Only 0.8 per cent of the pastors and 4.7 per cent of the Sunday School teachers voted "do not know."

There are indications that the reflection of Nixon's strength among Southern Baptist pastors and Sunday School teachers is associated statistically with what these groups think he will do concerning civil rights.

Among pastors disapproving of the way Nixon is handling his job, 27.8 per cent believe he will push integration "faster." Only 2.0 per cent of pastors

approving the way Nixon handles his job believe he will push integration faster.

Among Sunday School teachers disapproving of the way Nixon is handling his job, 14.8 per cent believe he will push integration "faster." Of those approving of the way Nixon is handling his job, 5.0 per cent voted "faster" as their concept of how Nixon will handle integration.

In the Gallup Poll's recent survey of the same item, general public responses indicated 16 per cent believed the new administration would push integration "faster," while 48 per cent answered "not so fast."

A larger percentage of the Baptist pastors and Sunday School teachers indicated the push for integration will be "about the same" compared with the general public as revealed in the Gallup Poll (49 per cent and 54 per cent for pastors and Sunday school teachers to 28 per cent for the general public).

Missionary News

To the field

Mr. and Mrs. Bill Clark Thomas have completed initial language study in Taiwan and returned to Malaysia. They may now be addressed at 80K Mount Erskine Road, Penang, Malaysia. Thomas was born in Hopkinsville and reared in Cadiz. Mrs. Thomas, the former Ruth Douglas was born in Calloway County and reared in Lone Oak.

Mr. and Mrs. James W. Anderson may now be addressed at Box 7, Baguio City, Philippines. Anderson is a native of McVeigh, Kentucky.

Catherine Walker may now be addressed at Box 205, Semarang, Indonesia. Dr. Walker formerly lived in Danville.

Mr. and Mrs. J. Leslie Smith may now be addressed at Box 6, Kediri,

Indonesia. Mrs. Smith is the former Edna Broadley. She was born and reared in Hebbardsville.

Mr. and Mrs. Dewey E. Merritt may now be addressed at Box 48, Kaduna, Nigeria, Mrs. Merritt, the former Elizabeth Cooper, is a native of Louisville.

Mr. and Mrs. John C. Sanderson may now be addressed at Box 488, Port-of-Spain, Trinidad. Sanderson spent his childhood years in Mayfield and Murray. Mrs. Sanderson is the former Hannah Trigg. She was born in Frankfort and reared in Middletown.

Mr. and Mrs. James E. Spaulding may now be addressed at Box 1644, Nassau, New Providence, Bahamas. Both the Spauldings were reared in Lincoln County although he was born in Casey County. At the time of their appointment, Spaulding was pastor of the Pleasant Grove Baptist Church near Shepherdsville.

Mr. and Mrs. John M. Carpenter may

now be addressed at Baptist Mission, Sinoe County, Greenville, Liberia. At the time of their appointment by the FMB, Carpenter was pastor of the Oakland Baptist Church, Oakland.

Furloughing

Mr. and Mrs. Darrell D. Cruse, North Brazil, may now be addressed at 790 Wilson Drive, Madisonville 42431. Cruse is a native of Sonora. Mrs. Cruse is the former Elizabeth Louise Brame of Madisonville. She lived in Morehead and Henderson while growing up.

Mr. and Mrs. Hobson L. Sinclair, Hong Kong, may now be addressed at 422 15th Street, Bowling Green 42101. Born in Upton, he grew up in Bowling Green. She is the former June Garrott of Bowling Green.

Mr. and Mrs. Melvin J. Bradshaw, Japan, may now be addressed at Southern Baptist Seminary, 2825 Lexington Road, Louisville 40206.



Mr. and Mrs. Jim Dillard



Mr. and Mrs. E. V. May



Mr. and Mrs. Kenneth B. Milam



Mr. and Mrs. G. Keith Parker

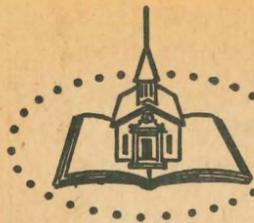
Kentuckians Appointed By FMB

Jim and Janet Dillard were appointed as missionaries to teach in a Baptist school in Nigeria. Currently he is doing graduate study toward the master of arts degree in English at Indiana University. He has also studied at Golden Gate Seminary and Southern Seminary. Janet is the former Janet Davis of Owensboro. She is a graduate of Murray State University and holds the master of religious education degree from Southern Seminary. Jim and Janet are the second and third former journeymen to be appointed career missionaries.

E. V. May, Jr., and his wife, Francis, were appointed missionary associates for English-language preaching in the Dominican Republic. He is currently pastor of the First Baptist Church, Shannon, Mississippi. May, however, is a native of Glendale, Kentucky. He holds the bachelor of divinity degree from Southern Seminary in Louisville.

Mr. and Mrs. Kenneth B. Milam have been appointed to do general evangelism in Indonesia. He is now pastor of the Greenview Baptist Church in Florence. Milam attended Southern Seminary and holds the bachelor of church music degree as well as the bachelor of divinity degree. Mrs. Milam, the former Judith Morehead, also attended Southern Seminary.

G. Keith Parker and his wife, Jonlyn, were appointed missionaries to Europe. Parker will teach in the Baptist Theological Seminary in Ruschlikon, Switzerland. Currently he is pastor of the Worthville Baptist Church in Owen County. In January he will receive the doctor of theology degree in church history from Southern Seminary. Mrs. Parker is the former Jonlyn Truesdail of Virginia. She holds the bachelor of arts degree from Kentucky Southern College.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for July 20, 1969)

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In the Sermon on the Mount Christ set forth the characteristics of the most valuable group in the world—Christian disciples. He challenged them to a much higher level of living than that which was common among those who were not.

The influence of Christians

Matthew 5:13-16

Christ used two very familiar things to set forth the real nature of Christian living: salt and light. He likened Christians to salt. Salt serves a number of purposes: it keeps things sweet and fresh; it imparts a portion of its taste to the food with which it is mixed thus making it palatable; it whets the appetite; it creates a thirst; it serves as an antiseptic; and it preserves from corruption and decay that with which it is mingled. Salt has three outstanding properties — penetration, purification, and preservation. It exists for others and it does its work gradually, silently, and inconspicuously.

Christians are the only ones who can add real savor to life. The preservation of the world depends upon the presence of the Lord's people. Whether men realize it or not, it is the presence of believers in Christ that saves the world from destruction.

Peace and happiness in the lives of Christians can create a real thirst for the same in the lives of the ungodly. Many have testified that the godly life of some Christian had more to do with bringing them to a saving knowledge of Christ than anything else. On the other hand, many have been turned away from Christ by the inconsistent lives of professing Christians.

When a Christian's life is undistinguishable from that of the man of the world, he has lost his influence for Christ, and an effective and wholesome influence is not likely to be regained.

Christ referred to His followers as "the light of the world." Now that His bodily presence is no longer manifested, His followers furnish the only light this world has. Without them the world would be in utter spiritual darkness. What a glorious privilege is the believer's of giving forth light to the world by reflecting the true Light! Jesus

Christ is the only true light, but He shines through the lives of those who know Him and walk in His footsteps. He will shine through the lives of all Christians if they will let Him. Each Christian is responsible for keeping the reflector of his soul clean so that Christ may shine forth unhindered.

We are expected to witness openly and boldly for Christ with our lips and our lives. What our Lord desires, and our world needs, is a genuine, positive, active, righteous and useful life. We are to shine freely, fully, and conspicuously. There is no thought here of proud or selfish display. Light does not shout about itself; it just shines.

The fulfillment of the law

Matthew 5:17-20

To avert any possible misunderstanding concerning His own attitude toward the law, Christ spoke to His disciples in the hearing of the multitude and told them plainly that He had not come to destroy the Law and the Prophets, but to fulfill them. Thus He sought to allay any prejudice on their part towards Him and to incline them to receive His teachings.

Christ did not come to destroy the law, nor to brush it aside as something of little or no significance, but rather to fulfill its literal demands. By keeping

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According to His own sovereign and righteous purpose, God was preparing a people to serve Him and to be the channel through which redemption was to be made available to man.

Genesis 28:10-14

In a most despicable manner Jacob took unfair advantage of his hungry brother and defrauded Esau of his birthright. Angry Esau resolved that he would murder Jacob at the first opportunity. So, to remain at home was no longer safe for Jacob. Quick counsel with his mother, who favored him above Esau, started him swiftly toward the habitation of his uncle, Laban, in the northeast country.

every point of the law during His entire life Christ fulfilled the law perfectly. He came to manifest the deepest meaning of the law by the life which He lived and through His sacrifice at Calvary to show the end toward which the ceremonial law pointed.

It is quite evident that Christ Jesus considered the moral law as perpetually binding on all mankind. Would to God that all who profess to be His servants had the same regard for God's Law which Christ had! If they did, they would not be so ready to ignore it or to attempt to explain it away. There are some who contend that they no longer have anything to do with the law saying, "We are not under the law but under grace." In this connection it is to be admitted that Christian people are not under the law as a means to life, but to God's children the law is still the expression of His will for them. God's law is eternal, never to be abrogated nor set aside.

In verse nineteen Christ denounced those religious leaders who were minimizing the importance of the commandments. It is certainly a mark of wisdom to do and to teach the law of God. On the other hand, it is an evidence of pathetic smallness to break God's commandments and to teach others to disobey Him.

When the fugitive was overtaken by darkness he was in an uninhabited place, which was strewn with boulders. Jacob threw his weary body upon the earth as a bed and sought rest for his throbbing head upon a stone of the field, and with the heavens only for a canopy.

Low in spirit, and weary from his journey, Jacob soon fell asleep. During the night something unusual happened to him. As he dreamed he received a vision of God pushing a ladder out of the window of heaven and placing the base of it on the ground near the spot where he was lying. He also perceived angels ascending and descending this ladder. The vision of God above the ladder taught him that God is the Ruler of all. The ladder impressed him with



the nearness of heaven to earth, as well as the fact that there was an open pathway between the two places. God had connected heaven and earth for Jacob's personal benefit. The ladder was the symbol of reconciliation and access to God and communication with Him. The messengers of mercy were ascending the ladder as if they were reporting Jacob's condition to God and requesting Him to supply his needs. They were descending as if they were bringing back from God the needed supply. This vision convinced Jacob that God was caring for him.

Genesis 35:9-12

When Jacob and his family did as God commanded, they enjoyed His wonderful protection. They journeyed to Bethel without any molestation from any source. Upon arriving there, Jacob built an altar and worshipped God.

Again, God appeared unto Jacob and blessed him wonderfully. From God he received three glorious promises. Because he was a changed man, God promised Jacob that henceforth he would have a new name. Instead of being called Jacob, which meant "Supplanter," he would bear the name Israel, which meant "Prince with God." Secondly, God promised him that he would become the father of a nation, and that kings would come out of his loins. Furthermore, God assured him that he and his descendants would inherit the land which He had previously given to Abraham and Isaac.

Genesis 46:1-4

Sold as a slave and carried to Egypt, Joseph wrought so well there that Pharaoh elevated him to the position of Prime Minister. During the years of famine, Jacob sent his ten sons to purchase grain, and Joseph recognized them. On their return trip, Joseph revealed himself to them, and forgave them of the wrong which they had done him. He also arranged for his family to settle in Egypt.

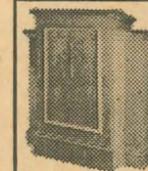
Slow to believe that Joseph was yet alive and occupying the second highest office in Egypt, but finally convinced, the aged Jacob prepared to make the arduous journey to see again his long lost son whom he loved so much. As they journeyed, they arrived at Beer-sheba, the place where Abraham and Isaac had stopped, worshiped, erected altars, received revelations, and enjoyed God's blessings. In that hallowed place Jacob offered sacrifices and sought God's guidance.

Solemnly, audibly, and graciously God appeared to Jacob and advised him to go to Egypt. God told him not to be afraid because He was going to make of this patriarchal family a great, mighty, and numerous people, to accompany him into Egypt, to bring his people into the land of promise again, to cause Joseph to close Jacob's eyes when he died, and to have them to carry his bones back and bury them in Canaan when they returned.

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BAPTIST FORUM



(Continued from page 5)

FREE MISSIONARY RECORDS

Dear Editor:

A free record of the testimonies of the Caudills and Fites and of Home Mission Highlights by Arthur B. Rutledge will be sent on request as long as the supply lasts.

These messages will let you know you have shared in missions through your prayers and participation.

Color slides of the Caudills and the Fites deplaning in Mexico, close-up of the Caudills in Atlanta, another of the Fites, one of Dr. Rutledge and a map of home mission fields are available on share-the-cost basis of \$1.00 for the five slides.

The slides can be projected while the record is played.

Request from:

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1350 Spring Street, N.W.
Atlanta, Georgia 30309

Atlanta, Ga. L. O. Griffith

PAUL GEREN

Dear Editor:

It was a most tragic thing to hear of the death of Dr. Paul Geren, who recently resigned as president of Stetson University. I was fortunate enough to be a student of Dr. Geren at Berea College in 1946-47 while he was professor of economics. He was one of the most intelligent, dedicated, innovative and sincere teachers I have ever sat under.

His service to his country, his fellowman, and his God deserve better treatment than has been handed to him by the press. I don't know what the circumstances were that surrounded his leaving Stetson, but I think it needs to be brought to light in order to clear the insinuations and criticisms that have unfortunately been set in motion by these circumstances.

The Paul Geren I knew was a conservative and strict disciplinarian. He did not set standards any higher for others than he did himself. And his success in many fields of endeavor lent credence to the fact that these high standards worked in many areas of life. The point that I am trying to make is that if the situation that arose at Stetson was the result of his strict

ideas of discipline that is so out of step in this age of loose morals and loose discipline, then this ought to be stated. And if this turns out to be the case, then Southern Baptists and Southern Baptist affiliated schools are farther down the road than I thought.

We, as Southern Baptists, are quick to criticize the press for picking up and publicizing some of the things we'd rather they not dwell on. But on the other hand when something comes up that should be general information, we are prone to be mysterious and secretive about it. This secrecy and mystery sometimes festers and matures in the mind of the public, and gives the public the appearance that we are trying to hide something when we really are not. Somerset, Ky. Oscar Davidson

TRAINING UNION

Dear Editor:

Reading the June 26th issue of *Western Recorder* has confirmed a solution to the Training Union problem that has been developing gradually in my mind for the past few years. The disturbance over the proposed new name and the manner of its presentation to the Convention was typical of a group "side stepping" a real issue.

My solution is this—that Training Union, by whatever name it is called, be dropped! It has served its purpose in the past and its functions are presently being utilized in other highly organized Baptist organizations.

I know of no Baptist Training Union that has the enthusiastic support of its church's leaders and members. Nominating Committees are driven to distraction in an effort to recruit leaders for this group. Churches that years ago had 150 to 200 in Training Union are now down to 39 to 45.

I've reached this conclusion "the hard way", for all my life I have believed in the importance of Training Union because of the tremendous influence it has had on my own life. I've campaigned for its continuance in every way I know how. I belong to an intensely interesting adult group, but the contagion of our interest does not spread beyond our six or eight members.

It takes considerable courage to propose the discontinuance of this organization, but I believe many will agree

now that I have voiced this proposal publicly.

My reasons: The Sunday School and Missionary Union have all kinds of training programs; our young people and intermediates are involved in choir work on Sunday evenings (two services on Sunday morning and three on Sunday evening are just too many too close together); adults who work and who are rearing families can only attend and participate in so many weekly church groups; and, most important, there is a greater need for present-day Christians to spend some time witnessing outside the church, going where the needs of people are. Let us face this issue now, dispense with this organization and go forward in the others that are being supported more vigorously.

It's not the name that is unsuitable, the organization no longer meets a need that isn't already met. In the minds of the majority of church members Training Union no longer exists anyway. Check your church's Training Union attendance records! Louisville, Ky. Mrs. Helen K. King

RELIGIOUS SICKNESS

Dear Editor:

At first I questioned Dr. Sanders using in his column of June 19 his guest message on "Religious Sickness". Then I thought this needs to be brought out in the open. Misuse of terms "spiritual", "happiness", and "Christian" are common among many people. Practicing what we preach will help us correct the faulty use of these terms. We need to get the splinters out of our eyes to help get the beams out of other people's eyes.

There isn't anything wrong in being spiritual and at the same time happy. To be Christian is to be both spiritual and happy. We need to practice love toward others and we will better understand other people. I read recently that some women prayed that D. L. Moody would be filled with the Holy Spirit. Mr. Moody became furious but later remarked how the prayers of the women were answered. Pride causes people to think they are more spiritual than others. Christian love will solve this problem too, because love is the fruit of being truly spiritual.

I look forward to reading Dr. Sanders' next column on "Religious Sickness". Mayfield, Ky. Orman Stegall



MOREHEAD COLLEGE BAPTIST STUDENT CENTER—To be completed by the fall of 1970, the new Student Center will be the most modern in the state. The first floor will contain a recreational room, kitchen facilities, a snack room, student lounge, administrative offices and a prayer room. On the second floor will be a chapel capable of seating 200 persons, three class rooms and a library. Total cost of the air-conditioned building is to be \$327,362. This figure includes construction by Brown Bros. Construction Company of Somerset, fees, furnishings, equipment and landscaping.

Official SBC Registration Hits 16,678

It's official: the number of registered messengers (delegates) to the Southern Baptist Convention in New Orleans broke all previous records, according to SBC Registration Secretary W. Fred Kendall who released the official figures.

The final official count of the registration cards set the total at 16,678. The previous record was 16,053, recorded at the 1965 convention in Dallas.

Each messenger registration card was microfilmed and counted in Nashville by the Historical Commission of the convention, which keeps the official records in its archives and tabulates the cards for the registration secretary.

A state-by-state breakdown tabulated by the commission disclosed that the largest number attending the convention, 1,804, came from Texas, which has the largest population of Baptists in the nation.

Second in attendance was Louisiana, the host state, with 1,680 registered messengers.

Nearby states Alabama and Mississippi almost tied for third, with only two messengers more coming from Alabama. Alabama had 1,424 registered messengers to Mississippi's 1,422.

Other states, listed in ranking order, and the number of messengers from each, were reported as follows:

North Carolina, 1,368; Georgia, 1,323; Tennessee, 1,231; South Carolina, 1,116; Georgia, 766; Kentucky, 761; Virginia and West Virginia, 700; Missouri, 642; Oklahoma, 530; and Arkansas, 447.

Illinois, 244; Maryland Convention (includes New England and New York

areas), 200; California, 193; Ohio, 186; Kansas, 99; Indiana, 96; New Mexico, 85; Colorado, 70; Michigan, 66; District of Columbia, 59; Arizona, 58; Oregon-Washington, 38; Northern Plains Convention (Montana, Wyoming, North and South Dakota), 24; and Hawaii, 18.

Puerto Rico, 8; Panama Canal Zone, 6; Alaska, 2; and Venezuela, 1. (BP)

South Carolina Paper Observes Centennial

The *Baptist Courier*, official publication of the South Carolina Baptist Convention, observed its 100th anniversary with a 36-page Centennial Issue.

The weekly Baptist state paper was established in 1869, being published for 51 years as a privately-owned Baptist paper, and for the last 49 years as an agency of the state convention with a separate board of trustees.

With the centennial issue, Editor John Roberts began his fifth year as the editor of the paper.

In an editorial commenting on the paper's history, Roberts wrote that "the *Courier's* second century can eclipse its first if it maintains its policy of objective reporting significant news while using the editorial pages to lead, chide, provoke and stimulate to thought and response as it speaks the truth in love."

The paper has a circulation of 97,000. (BP)

Georgetown Hosts Freshman Orientation

Georgetown College will conduct its fourth annual freshman orientation during the weekends of July 18, 19 and 25, 26.

The College will be host to both freshmen and their parents in the weekend conclaves. Both parents and students will be assigned housing in the dormitories.

Registration will be held at 2:00 p.m. Friday of each period in the Great Hall of the Cralle Student Center. The registration period will last until 5:00 in the afternoon. During this time, freshmen will have identification card photographs taken. They will sign up for faculty advisors, take music auditions and be offered a tour of the campus.

Georgetown will serve dinner in the student center from 5:00 until 6:30. Parents and students can come and go as they wish.

On Friday evening at 7:00 parents and freshmen will assemble in the John L. Hill Chapel to see the showing of the film "I Wish I Had Known That Before I Came To College." The film is a commentary on the typical problems that first year students experience at College.

Student groups will engage in buzz sessions at 8:30. These periods will be used to raise and answer questions about college life.

The parents will use this hour to meet with the deans of men and women. The parents of women students will meet with Dr. Catherine Bates. Parents of male students will discuss campus policies with Dean of Men, James Bergman.

The College will serve breakfast Saturday morning from 6:30 until 8:00. Students will engage in a brief testing program at 8:00 in the John L. Hill Chapel. After the testing, students will be given the "G Book" which defines the College's rules and regulations.

Parents will spend the morning in the College's new Science Center participating in "What's Your Question" seminars. Administrative staff people will answer questions about student financial aid, campus rules, College programs, extracurricular activities and other matters that may concern parents.

The College will serve lunch from noon until 1:30. The students and parents will assemble at 2:00 in the John L. Hill Chapel to hear an address by President Robert Mills on Saturday, July 19. Mr. Tom Corts, assistant to the president, will address this group on Saturday, July 26.