

Kentucky missionary Mrs. James Barron talks with two Ghanaian girls as they prepare food in their outdoor kitchen. At the time of their appointment the Barrons, James and Linda, lived in Bardstown where he served as pastor of the Wickland Baptist Church. For additional information about missionaries with Kentucky ties, see story, page 16.





TAYLOR COUNTY Baptist Association is sponsoring a two week evangelistic campaign led by Clyde Kendall, evangelist from Atlanta, Georgia. Jimmy Hodges of Florida is leading the music. The meeting began August 10 and runs through August 23.

SECOND BAPTIST Church, Russellville, recently ordained Randy Davenport to the gospel ministry. Participating in the service was Pat Kough, Joe Carrico, Foster Howard, Tom Lawhon and O. C. Markham. Davenport has been called as pastor of the Oak Forest Baptist Church in Logan Baptist Association.



Davenport

FAMILY RADIO in California is coordinating a campaign to secure 100,000 letters supporting the reading of the Bible by the astronauts during Apollo 10 moon mission. This campaign is a response to one led by Madalyn Murray protesting the reading of the Bible. She has secured 30,000 signatures opposing the action. Letters supporting the reading of the Bible should be addressed to NASA c/o Family Radio, San Francisco, California 94134.

THE HOME MISSION BOARD has just begun a Polish radio ministry in metropolitan New York. There are more than one-half million Polish speaking persons in the area according to Mission Board statistics.

J. DAVID FITE, the Georgia home missionary imprisoned in Cuba for four years, will enter Southwestern Seminary this fall to study toward a doctor of theology degree. The study is made possible through an in-service training program sponsored by the Home Mission Board.

GEORGETOWN COLLEGE awarded 99 degrees at commencement exercises Friday, August 15. Bachelor degrees went to 65 students with 34 receiving the master of education degree. Lloyd J. Averill, professor of religion and sociology at Ottawa University in Kansas delivered the commencement address.

Local Option Vote Need Support

A local option referendum on the sale of alcoholic beverages is scheduled in Floyd County, Kentucky, on August 23. Presently the whole county is dry but legal liquor advocates are going all out to win. Kentucky Temperance League director, Delbert Butts, is assisting local leadership in an effort to outvote the wet forces. Readers of the WESTERN RECORDER are urged to pray for victory of the moral forces in Prestonsburg and Floyd County.

WILLIS A. BROWN, assistant director of military personnel ministries, has been promoted to associate director of the division. A doctor of theology graduate of Southern Seminary, Brown has directed military personnel ministries since 1962.

RADIO AND TV COMMISSION has awarded two communications scholarships to Southern Baptist students planning careers in radio and TV. This year the awards went to Miss Anita Smith, a junior radio and TV major at Baylor University in Texas, and George Morgan, junior radio and television student at Oklahoma State University.

JOHN SEELIG, assistant to the president at Southwestern Seminary, had his home and car heavily damaged by fire recently. Officials said the blaze was caused by arson. This is the third time arsonists have struck Seelig.

JAMES HUBERT FAULKNER, a member of the administrative staff of Cumberland College since 1947, died July 30 after a brief illness. He was 53. He was a native of Williamsburg.

BEECHMONT PLAYERS of the Beechmont Baptist Church, Louisville, will present the drama "The Dream of Queen Esther" August 24 at 5:00 p.m. and August 26 at 7:30 p.m. The public is invited.

WILLIAM S. GRAHAM, manager of the Baptist Book Store at Southern Seminary in Louisville, has been named head of the new campus stores department of the Sunday School Board. He will supervise the bookstores in the six seminaries and attempt to place Baptist book stores on many of the college campuses.

Deacon Ordinations

Coral Hill Baptist Church, Liberty Association, recently ordained Charles Hanking and Joe James as deacons. G. N. Curtis is the church pastor.

First Baptist Church of Olive Hill ordained four men as deacons July 13. They are Elmer Callihan, Gene Cline, Ralph Asher and Boyd Blemings. William Hartung is pastor.

Bardwell Baptist Church, West Kentucky Association, reports the ordaining of James Churchill, F. A. Thomason, Jimmy Yates and Billy Dunn as deacons. Max Walker is the pastor.

Florence Baptist Church, Northern Kentucky Association, ordained three deacons Sunday, July 27. They are David Gilbert, Jack Holladay and Walter Kirkpatrick. Jack Sanford serves the church as pastor.

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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Our Ministerial Dropouts

by Jack Jones
Pastor, Locust Grove Baptist Church, Murray, Kentucky

Rehabilitation centers for preachers leaving the ministry for secular positions? It may sound fantastic but it is true. In a recent issue of Christianity Today, an article points out some amazing statistics about men who have left the ministry to become laymen once more. Reverend John Wesley Downing, director of Professional Refocus Operation, located at Santa Barbara, California, calls the church of today a "guilt producing institution" and predicts that more than half of the nation's 450,000 ministers and priests will drop out of the ministry by 1975.

While it is extremely doubtful if half the ministers of the United States will give up and quit by 1975, we cannot deny that the number of dropouts is alarming and should be a matter of deep concern to all sincere Christians. There are more and more articles telling us of pastors going back to the business world but not many are telling us why this trend is increasing among us. Doubtless there are many factors involved of which we are not aware. But, there are some rather obvious causes of ministerial dropouts also.

Economic squeeze

The economic squeeze cannot be ignored as a cause for pastors leaving their churches to go back into secular life. In the case of the business man, increases in prices are merely passed on to the consumer—if the wholesale price goes up, the retail price follows suit. The average wage earner is protected, to some extent, by his union which sees to it that wages rise with the cost of living. When the inflationary pressures begin to eat away the profits of the man in a service industry, he simply raises the prices of his services.

But, what happens to the pastor when prices go up? Recently a pastor of a prominent church was heard to say that he had received no salary adjustment since 1965. And, regardless of the fact that services and commodities have greatly increased in price in the past four years, this pastor, and many like him, is helpless to increase his earning power in order to live as well as he did four years ago. If he mentions it to the church, he is mercenary and a "hireling". If he keeps quiet about it, the church is glad to do likewise!

But, the economic squeeze, as severe as it is in many churches, is not the greatest cause of the average pastor's disillusionment with the ministry. The loss of respect on the part of the members of our churches for the office of pastor is a greater factor in the preacher's discouragement. This loss of respect comes about, to a great extent, because of the standard of values held by many of our church members today. It is ironic that the same church members who strangle the pastor with an insufficient salary will hold him in contempt because he is not prosperous enough to afford the luxuries of life which the members themselves are enjoying! The dollar is the highest standard of values among most Christians today and, for some reason, they seem to think that if the preacher had any common sense, he would not be preaching but out making money like everyone else.

Far too many of our church members make one or two mistakes in classifying their pastor. They either think he is not "smart" enough to do anything but pastor a church, or else they think he is very dedicated and therefore should look to God for his reward while they (the church members) will get their reward from the things money will purchase. This is the old and worn "double-standard"—there is one set of

values for the minister and another altogether different set of values for other Christians. This theory has no basis for truth in the Scriptures.

Still another factor which causes many preachers to give up and quit is the pressure which is brought to bear upon them by their own people. While the majority of church members today are "money-minded" and unwilling to dedicate themselves personally to the cause of Christ, they still want to see their church come out on top at the close of the associational year. Some churches are getting to be like the baseball clubs with their managers—the pastor either brings home the bacon or starts looking for another church.

Single-handedly the pastor is expected to keep the Sunday School attendance growing and see that there is a respectable number of additions to the church each year and that the finances of the church do not suffer. We can almost hear some of the members of the average church saying, "After all, that's what we pay him for!" No wonder the preacher sometimes throws in the towel! And, it should be said that quitting, in such a case, is far better than resorting to "high-pressure" evangelism which sweeps unsaved people into the church to appease the vanity of those who are already members.

Two standards

But, there is yet another factor to be considered if we are to be honest and without prejudice in our evaluation of the situation. Our pastors too are at fault. Being human, too many of our preachers have allowed themselves to be swayed by the standards of the world and find themselves more interested in a higher salary than in a dedicated life. We who have been called to pastor God's people do not pray like we once did. Nor are we as deeply concerned over the heartaches and burdens of those around us as we once were. We have grown hard and complacent. We have allowed our own problems, both real and imaginary, to push aside in our hearts and minds the problems of others.

Doubtless the remedy for ministerial dropouts is a two-way street. It is not all the fault of backslidden church members—indeed, it is to be feared that much of the misery in the ministry today can be laid at the door of the preacher himself.

If we who are pastors would be willing to rededicate ourselves to our Lord, many of our problems would disappear. Essentially one of the greatest burdens in the average pastor's life today is the burden of self-pity and the best cure for self-pity is to help someone else along life's way and become involved so deeply in the problems of others that we have no time nor inclination to feel sorry for ourselves.



All Calls Are High Calls

There is a myth among many Baptists which needs exploding. This is the belief that some areas of Christian service are more important than others and those who fill these places have a higher call than those serving in other places.

In our minds there is an order or rank for those doing the Lord's work. It goes like this. On the bottom is the layman. He has experienced only a general call to Christian service and less dedication is needed to fill his place. Next to the layman is the lower order of full-time religious workers. They have a special call but not the higher call. In this group would be ministers of music, ministers of education, other full-time church workers and maybe denominational workers.

Next comes the pastor who is considered to have a higher call than other ministers who serve on the church staff. But even the pastor has not the highest call. The call of calls for God's servants is the call to the mission field. And even in missionary service there is a rank in the minds of many Baptists. The home missionary generally is not thought of as having as high a call as the foreign missionary. The one who volunteers to go to another part of the world to minister has the ultimate call according to this thinking.

An illustration of this false idea was given recently by Southern Seminary Professor Bryant Hicks whose remarks in a seminary summer class suggested this editorial. Dr. Hicks, who was a foreign missionary before coming to teach at Southern, tells of a worship service at Glorieta Baptist Assembly which was attended mainly by pastors. The preacher for the occasion delivered a moving sermon on serving the Lord and climaxed it with an urgent invitation. In the invitation was a plea for the pastors to go all the way with the Lord and volunteer as foreign missionaries. Such an invitation assumed that a foreign missionary has a higher call than a pastor.

We need to abandon this kind of thinking. Surely consecration is required for a foreign missionary who

gives up loved ones, home and the comforts of America. To learn another language, to work a long time to see a few converts and to suffer loneliness without the fellowship of other Christians demand dedication.

But so does being a pastor. To speak prophetically and to live the gospel of Jesus Christ today, especially in some places, demands utmost dedication. A foreign missionary in some respects has it easier than a pastor. He has permanent appointment, his material needs are provided and periodic furloughs are given. He doesn't have to worry about people getting angry with him or getting tired of him and wanting him to move on. The call of God to be a pastor is as high as the call to go as a missionary. Many missionaries realize this and consider it a sacrifice to leave the mission field for a place of service in the homeland.

At the same time the call to the pulpit ministry is not above the call to minister in the fields of education, music or youth. The same sense of call is required to tell the good news in music and education as to tell it from the pulpit.

So it is with the layman. There is no higher call than the one which sends a Christian layman into his everyday world to witness in word and deed. A preacher and a layman are called to different ministries, but one is no higher than the other.

This is not to say that there isn't a special call to preach the gospel. There is such a call. It is also true that some of God's servants are in places where their influence is greater and reaches further. What is being said is that there are no ranks among the true servants of God. Every believer faithful to his call from God ranks as high as any other believer. This is true whether it be a layman witnessing in his home town or a missionary witnessing in a foreign land.

Was this not what Paul was saying to the Corinthians? "Now there are diversities of gifts, but the same Spirit. And there are diversities of administrations, but the same Lord. And there are diversities of operations, but it is the same God that worketh all in all." (1 Corinthians 12:4-6)

Stretching And Straining Again In August

Fifteen days from the date of this issue of the *Western Recorder* the Cooperative Program giving record of Kentucky Baptists in 1968-69 will be history. August 31 ends the fiscal year and what is done must be done by then.

Every August it's the same plea. "Let's stretch and strain and meet the goal." But this is a plea worth making. The ministry of Baptists at home and around the world depends upon the response to this plea.

This year the plea is even more urgent than in the past. For several years a yeoman effort in August let us reach or surpass the goal. We missed it last year but came close. This year we stand to miss it by a much wider margin unless we do something extraordinary in August.

Executive Secretary Harold Sanders reported in his *Western Recorder* column last week that at the end of 11 months (July 25) we were 5.68 percent ahead of the same period last year but we were \$328,141 short of the 11-month goal. This means the August Cooperative Program gifts must amount to \$657,308 if we reach the \$3,950,000 goal. The August gifts have never been that large but have come close to this amount.

Too often pleas like this one and others made by denominational workers are considered lightly because they come from those expected to promote denominational goals. But there is far more to it than the matter of promoting goals for goals' sake. What is at stake is the whole mission thrust of Kentucky Baptists.

The plea then is from thousands of missionaries in foreign lands and thousands more among Indians, migrants, ghetto dwellers and foreign-speaking people in America. The plea is from youth who are seeking training in Baptist schools, colleges and seminaries. The plea is from homeless children and penniless sick people ministered to in Baptist institutions. All these and more depend upon our reaching our giving goals.

In trying to reach our goal in August, we have one advantage and one disadvantage. The advantage is we do not close the books on the 25th of August as we do the other months. We count all gifts mailed by August 31, and this gives us an extra week.

The disadvantage is that August 31 comes on Sunday. Ordinarily church treasurers would not be mailing Cooperative Program gifts on Sunday, and Monday, September 1, would be too late to count in 1968-69. Churches who want their gifts counted in this year should remember this and mail them on or before August 31.

Some Kentucky Baptist churches are doing their best in mission giving, more are doing next to their best, but still more are doing far less than their best. It is not for denominational leaders to say which of these three classes each church fits into. This is the work of the Holy Spirit. As churches, then, let us not be too much concerned about what denomination promoters expect, but let us be certain we know and do what the Lord expects. This is the only truly worthy goal.

BAPTIST FORUM



KENTUCKY SOUTHERN

Dear Editor:

Since the failure of Kentucky Southern College to remain open as an independent Christian college has caused some controversy, I would like to express the views of a student.

Perhaps Kentucky Southern College did fail to remain open, but it is certainly not a failure as a college. It offered an excellent education in a Christian environment to many of us who probably would not have enrolled in another college. And if there are any Kentucky Baptists who feel their money was wasted, maybe they should reconsider the reason they supported Kentucky Southern College. Was it to have a Baptist college, or was the ultimate goal to prepare young people to be responsible leaders in the future? Although it will not remain open, Ken-

(Continued on page 14)

BAPTIST EDUCATION

Dear Editor:

The article in the August 2nd issue of *Western Recorder* by J. W. Thomson, concerning Baptist Education, seems to make some sense. I would say that our schools mean more to us than just our sons and daughters following in our footsteps. I wonder how much longer we can continue to maintain our schools under the present setup. When you think that we give only about eight percent of the budget to our schools it really becomes a miracle that they can operate at all. It appears that we get a pretty good return for our money spent in the education field.

Nevertheless, it is certain, something must be done and it can't be too long off. To suggest a change is not to rebuke or condemn our trustees or our college presidents for they have done a magnificent job with what they had to work with, but it is to say that we must determine just how much and how many we can include in what we call Baptist education or training.

When will we be convinced that we are not adequately supporting our schools and be honest with all concerned and get down to the business of making some necessary changes. What are the changes? We have capable and able leaders who know what the changes would need to be. Let us listen to them. Paris, Ky. Robert B. Wallace

Forman Joins Campbellsville Staff

Ralph L. Benningfield has resigned as pastor of the Good Hope Baptist Church, Taylor County Association, and has accepted the pastorate of the Union City Baptist Church in Tates Creek Baptist Association. His new address is Route 6, Richmond, Kentucky 40475.

C. David Claybrook has been called as minister of youth to the Crestwood Baptist Church, Sulphur Fork Association. Richard Bielski, pastor of the Crestwood Church, said Claybrook comes to his new duties with "a variety of experience in youth work and one year of teaching in high school."

Claybrook is a native of Jackson, Tennessee, and the son of a Baptist minister. He is a graduate of Ouachita Baptist University, Arkadelphia, Arkansas, and will begin his work at Southern Seminary this fall. He is married to Gretchen Anderson of Little Rock, Arkansas. They plan to live in Crestwood while studying at the Seminary in Louisville.

J. P. Denny resigned as pastor of Highlands Baptist Church, Lexington, Kentucky, effective August 3, 1969. Since becoming pastor eight years ago, this church has acquired property of more than \$200,000, can accommodate 500 in Sunday School, and has a seating capacity in the church auditorium of 450. Denny has receive approximately 800 members into the church, 500 coming on profession of faith as candidates for baptism.

Before becoming pastor of Highlands Baptist Church, Denny was a business man and lay minister. He has no definite plans for the future other than supply work and conducting revivals. He resides at 1048 Hudson Avenue, Lexington, Kentucky.

W. Ken Forman resigned as missions pastor of First Baptist Church, Shelbyville, Kentucky, to serve as assistant pastor of the Campbellsville Baptist Church, Campbellsville, Kentucky.



Forman

Forman is a native of Cincinnati, Ohio. He is married to the former Wilma Marie Pack of Covington, Kentucky. They have six children.

Before answering the call to the ministry in 1957, Forman served as an instrument technician for Standard Oil of Ohio. Campbellsville Church called him to serve as pastor of Yuma Mission in November of 1958, and he was ordained to the Gospel Ministry by the church

in January, 1959. In 1960 he was called to serve as pastor of the Mt. Roberts Baptist Church in East Lynn Association, Taylor County. In August of 1963 he moved to Celina, Ohio, as pastor of a new work in Celina and returned to Kentucky in September of 1967 to complete his work at the Southern Seminary, receiving the masters of religious education degree, May 30, 1969. While in the seminary he served as missions pastor in Shelbyville, working with two missions in the community.

Miss Carrie Sue Gay resigned as elementary director of the Campbellsville Baptist Church, Campbellsville, Kentucky, on June 22. She is now the Director of Day Care for the Baptist Center in Louisville. The Baptist Center is a project of the Long Run Association of Baptists



Miss Gay

which is located at 400 East Chestnut Street.

Donald Knight, a third year student at the Clear Creek Baptist School, has been called as pastor of the Muddy Gap Baptist Church, Manchester, Kentucky.

Billy E. Roby has accepted the pastorate of Bomar Avenue Baptist Church in Vicksburg, Mississippi. He has been serving as pastor of Yellow Creek Baptist Church, Owensboro, Kentucky, since 1967. Previously, he held pastorates in the First Baptist Church, Loyall, Kentucky, and the First Baptist Church, Booneville, Mississippi.

Roby is a native of Mississippi. He received an A.B. degree from Mississippi College, and the bachelor of divinity degree from Southern Seminary, Louisville.

Roby is married to the former Bobbie Gatewood. The couple has two sons, Billy Andrew, nine, and Paul Stephen, seven.

Herbert H. Slaughter has resigned the Corinth Baptist Church, Crittenden Association, to accept a pastorate in West Virginia. In 1959, he received the B.A. degree from Belmont College, Nashville, Tennessee, and recently graduated from the Southern Seminary with a master of divinity degree.

Joseph M. Thomas has been called to the pastorate of the Richland Baptist Church in Union Baptist Association. He is a student at Southern Seminary. This is his first pastorate in Kentucky. He came to the Seminary from Brownsville, Tennessee, and is a 1966 graduate of Baylor University.



Help!

The call comes ringing to every Kentucky Baptist and church—HELP us carry out our promises to the Baptist missions program in all the earth for the year ending August 31st.

Yes, the Cooperative Program goal for the year ends August 31st, and we are one full month's receipts behind for the year! No ordinary sending of gifts could possibly save us from renegeing on our pledges to the Southern Baptist Convention and all its agencies, as well as to our children's homes, colleges and schools, hospitals, and state departments of work. For some reason, our churches have fallen back in their usual increased-giving patterns. In other words, while our usual monthly budget is about \$329,000, we lack \$657,308.17 in order to reach the goal for the year ending August 31st. Help!

Can we do it?

Can we give \$657,308.17 from July 26th through August 31? We can go all the way only if churches (1) pay all they planned in their budgets for 12 months, (2) all churches who do not have budgets will make sacrificial offerings, and (3) if all churches, wherever possible, will make an extra offering for the Cooperative Program—and all of them, send it to this office, before or postmarked by the post office not later than August 31st.

Is it likely that we will reach our annual goal for the Cooperative Program? No. It is possible, but not likely because we do not know how many churches will become really concerned enough to pray, to act, and to act on time!

Possible? Well, what did we give during this last month of the Convention year (August) for the last three years?

1966	\$403,320.72
1967	477,118.68
1968	459,883.45
1969—Needed	657,308.17

Possible? The answer is with each church. And each individual can help by catching up with his tithes to his church, and asking his church about its part in carrying out our mission commitments as Kentucky Baptists!

Again, I say, HELP!

Harold G. Sanders

Board Instructs Employees To Keep Baptist Faith

The elected Sunday School Board of the Southern Baptist Convention, responding to action of the convention six weeks earlier, instructed its employees to carry out their duties consistent with the convention-adopted "Statement on Baptist Faith and Message."

Text of the brief motion adopted by the board in compliance with the 1969 convention in New Orleans, which asked all SBC agency trustees to make sure that their programs were consistent with

the SBC doctrinal statement, read as follows:

"The Sunday School Board instructs its employees to see that programs or tasks assigned to them are carried out in a manner consistent with and not contrary to the Statement of Faith adopted by the convention in Kansas City in 1963."

Literature Prices

The literature prices beginning in October of 1970 as approved by the board

will reflect an increased number of pages in many periodicals, improved design with more art and use of color, and the inflationary economic trend, board officials said.

Cost figures for the new literature for an individual church were not predicted. Comparisons with present literature are difficult because of upgraded quality and the introduction of new pieces, the board was told.

A selection guide and the price list will be sent churches in the immediate future and soon enough for them to budget for the 1970-71 literature, officials said.

Other factors entering into the decision to set the new prices included: increased amount of editorial work required, increased number of periodicals, increased manuscript costs, higher paper costs, increased labor costs for mailing and sorting, postage rate increases, and increased cost of shipping and wrapping materials. (BP)

Arizona Baptist College Faces Closure

Grand Canyon College, owned and operated by the Arizona Southern Baptist Convention, must raise \$125,000 in the next 90 days or face possible closure, a joint meeting of the college's trustees and Executive Board of the Arizona convention was told.

In response, the convention's Executive Board approved an immediate \$140,000 fund campaign among Southern Baptist churches in Arizona to try to save the school.

Grand Canyon College President Arthur K. Tyson outlined to the board the college's financial plight, caused by a lack of operating funds.

The school needs \$50,000 immediately to meet faculty payrolls due between now and September 5; \$11,000 to pay for utilities already owed (in some cases as much as six months in arrears); \$15,000 to pay book suppliers of the college's bookstore in overdue bills; and at least another \$50,000 to pay miscel-

laneous back bills owed to scores of suppliers, according to Tyson.

The college president added that many of the creditors have refused to make additional shipments of supplies until outstanding accounts are brought current.

Tyson said that the school did not operate in the black for the first 15 years of its 20-year history. (BP)

BEST Study Findings Shared In Seminars

Open House—Seminars on the Kentucky Baptist campuses are being planned for September 29-October 3. The one day seminars on each campus are being planned by the Christian Education Committee.

The purpose of the meetings is to share with Kentucky Baptist leadership the findings of the BEST study, and to discuss the meaning, nature and purpose of Baptist colleges and schools. The BEST (Baptist Education Study Task) study was conducted in 1966-1967 under the direction of the Southern Baptist Education Commission.

The dates and places of the meeting are:

- Monday, September 29—Georgetown College
- Tuesday, September 30—Oneida Baptist Institute
- Wednesday, October 1—Clear Creek Baptist School
- Thursday, October 2—Cumberland College
- Friday, October 3—Campbellsville College

Each school will publicize the meeting on its campus among pastors, church staff members, alumni and laymen—women.

Final details of the program and personnel are being worked out by the Christian Education Committee. Thomas Steele, pastor of the First Baptist Church, Carrollton, is the chairman of this committee.



FAREWELL—A Farewell Reception was recently held at the Baptist Building in Middletown for Miss Sue Coker. Since 1952 Miss Coker has been secretary in the Annuity department of the state convention. Prior to that time she worked in the state WMU department for four years. Miss Coker resigned her state position to become an associate to Baynard Fox in the Convention offices of the Annuity Board in Dallas, Texas. Fox is the former head of the Kentucky Annuity department.

Preacher's 'Cuba' Joke Nets \$200 Fine

A church executive learned the hard way not to make jokes with airline stewardesses about flying to Cuba.

Tilford E. Dudley, 62, director of national affairs for the United Church of Christ was fined \$200 in East Boston District Court for asking a stewardess, "How long does it take this plane to get to Cuba?"

Mr. Dudley said he was just teasing. Judge Guy Rizzotto held that the churchman's action was "the same as hollering 'fire' in a theater." Mr. Dudley was charged with disturbing the peace.

The executive was arrested and handcuffed by state police when he allegedly refused to leave an American Airlines plane at Logan International Airport on July 3. (ABNS)

Criswell Surprises With Support For Welfare Amendment

by Robert O'Brien

Texans have decided to raise the state's welfare ceiling and Southern Baptist Convention President W. A. Criswell shattered a stereotype in the process.

By an almost 2 to 1 margin, Texas voters said "yes" to Proposition 5, a constitutional amendment to raise the ceiling from \$60 million to \$80 million for the benefit of the aged, blind, handicapped and poverty-stricken children.

The vote reversed a refusal by Texas voters on the same issue about nine months earlier.

Criswell, pastor of the 15,000-member First Baptist Church here, two commissions of the 1.8 million-member Baptist General Convention of Texas and *The Baptist Standard*, state newspaper for Texas Baptists, played an integral role in a massive, statewide campaign to support passage of the amendment.

They were joined by religious, civic, community and legislative leaders of all faiths and races.

The 59-year-old SBC president, as is his custom, didn't mince words about his point of view.



Texas Pastors W. A. Criswell and Zan Holmes confer at welfare briefing session

At a legislative briefing, he told an interracial group of Dallas County pastors that the question of raising welfare payments should not degenerate into a debate between "liberals" and "conservatives."

"It's not being 'liberal' . . . (theologically) to minister to the needs of the hungry, the disabled and the sick," Criswell said, with a characteristic jut of jaw and jab of finger. "It's just simply being Christian." (BP)

Five Men Named To Run Kansas Loan Group

The state securities commissioner of Kansas, Michael G. Quinn, has appointed a five-member management board comprised of four Baptist laymen and one minister to assume control of the financially-troubled Kansas Baptist Church Loan Association and hopefully put the association on a firm financial foundation.

The five-man management board includes one attorney, and state senator, one accountant, one minister, and two businessmen. All are members of Southern Baptist churches in the Wichita, Kan., area, where the state convention offices are located.

In announcing the appointment of the management board, Securities Commissioner Quinn said that the group would be charged with the responsibility of managing the affairs of the association in relation to proposals offered by the Kansas Convention of Southern Baptists to solve the association's financial problems.

Quinn added that the committee would evaluate and carry out the proposals, and would also have final responsibility for budget controls, organizations, income or anything in the convention's program that would relate to solving the association's problems.

Quinn said that the association's liabilities exceed its assets by \$1.6 million. During the last 10 years, the association has issued church bonds totaling nearly \$5 million, and during the same period has made 254 loans to 115 churches totaling \$3½ million.

At a recent meeting of the Executive board of the Kansas Convention of Southern Baptists and the board of directors of the Church Loan Association, Quinn proposed the appointment of the five-member management board and asked the Church Loan Association directors to nominate ten persons for the five positions.

The plan called for putting \$3,000 per week in the bond program's sinking fund by Jan. 1, 1970 from first receipts in

the convention's Cooperative Program, for a \$500,000 fund raising campaign during 1970, for increasing each church's Cooperative Program budget allocation by one percent per year, for seeking loans up to \$2 million to completely refinance all bonds, and for asking bondholders to contribute their bonds as gifts to church construction loans.

The new management board faces the responsibility of taking the proposed plans for solving the problem and making the plans work, or coming up with other solutions.

Named to the five-man board were: State Senator Lester Arvin, an attorney; Emit O. Ray, pastor of Immanuel Baptist Church, Wichita; Leo Poland, professor of accounting at Wichita State University; Richard Phillips, president of Guarantee Title Trust Co., and executive vice president and general manager of Insured Titles of Wichita; and Robert M. Hobson, vice president of Don Levy Lithographers, all of Wichita, Kan. (BP)

"Hand Down The Golden Slippers:" Paul Geren's Mission

by Badgett Dillard
Director of Administration and
Business Manager
Southern Seminary

The much-publicized resignation of Paul Geren after less than two years as president of Stetson University, and his death in an automobile accident on a rain-slick road in Kentucky just one day before the resignation was to become effective, have come dangerously close to obscuring from the view of Southern Baptists the remarkable greatness of this man who walked among us.

I first met Paul Geren 23 years ago when he taught economics and I was a college sophomore. He was a man of average size; some thought him short. But he was a giant in every other way. Impressive academic credentials, including degrees from Baylor, Louisiana State University and Harvard; a brilliant and popular classroom presence; love for and from his students; a happy home life which he shared with his students; a profession and a dedicated church life which bore out the validity of his commitment to Jesus Christ; a record of wartime heroism in the midst of combat and deprivation in the jungles of Southeastern Asia; the gift of writing which had already resulted in publication of his diary of a march through Burma; and a warmth that made him a friend to all who knew him.

The one year we were together as a teacher and student served as a magnificent backdrop for the more than two decades of friendship that followed.

Not unlike others of his students, I took every course he taught that year, and then refused to miss a single session of his Sunday School class. There was much to learn, both at school and at church, and there was no better teacher at either.

Not unlike others of his students, I welcomed the frequent opportunities Paul Geren provided for fellowship in his home. I helped ready his house for his wife and baby to join him; I helped cut wood for the fireplace; I sat with other students at the fire and admired his versatility as he played the piano masterfully after we had enjoyed a meal he had prepared.

The years have passed swiftly. For Paul Geren they were a mixture of government service and higher education—in Washington and Bombay, in Amman and Salisbury and Tripoli; at Baylor and Southern Methodist University and Stetson.

I never missed a chance to visit with him, or to hear him speak or to read his writings. Always I was impressed with his complete commitment of service to his Lord and his country, and always I thanked God for the example of his life.

Twenty-three years from our first encounter, I saw Paul Geren for the last time as his lifeless body lay in a simple, flag-draped coffin in the Calvary Baptist Church in Lexington, Ky., surrounded by family and friends from many places, all paying tribute to his remarkable greatness.

For those who knew him, some of that greatness is reflected in the following excerpts from his writings:

On life: "Life is worthy to be loved; where she is loved, loved for her goodness; where she is wrong, loved for the hope that our struggle will redeem some section of the wrong and set it right. Even when she is wrong we must be carried in her arms as we hope better things for her." (*Burma Diary*)

On suffering: "I shall not pray that I may be made to drink deeper of suffering. To seek deliberately for its own sake what we are told to bear triumphantly when it comes would be a mortification in which I could not believe. I shall use what little I know of suffering as the bridge of my compassion to the men who have drunk ten times as deeply as I. I shall move reverently in the presence of the thought of all who have suffered, some to live,

some to die. I shall remember the Christ whose cross must have been the deepest, longest drink of suffering ever a man took." (*Burma Diary*)

On tragedy: "How different is being a member of tragedy from being a spectator of tragedy. To be a spectator of tragedy cleanses the emotions, but to be a member of tragedy cleanses the being. Indeed, it more than cleanses. It tears, it rends, it pulls, and it may destroy." (*The Pilgrimage of Peter Strong*)

Paul Geren's second book, a fascinating autobiography, was published by Harper and Brothers when Paul was only 35 years old. The title was *The Pilgrimage of Peter Strong*.

He concluded the book with a soliloquy on his shoes. He spoke of nine successive pairs of shoes, each to be worn during a specific part of his pilgrimage through life. Each section closed: "Hand us down a new pair of shoes."

Then came the final request: "Hand down the golden slippers—we are bound to walk on the glory road. Hand down the brotherhood boots—we are going up to the City of God!" And those who knew and loved Paul Geren may now add reverently: "And they handed them down."

Music Institute Registration Opens, Charles Hirt Heads Program List

Charles C. Hirt, founder and chairman of the department of church music at the University of Southern California, heads the list of program personnel for the ninth annual Church Music Institute at the Southern Baptist Seminary here Oct. 20 to 23.

Hirt will be the seminary's 1969 Gheens lecturer in church music. He is professor of music and director of choral organizations at the university, and has led the department of church music, since its founding in 1946, to a place of national prominence.

Since 1941, Hirt has been minister of music at the First Presbyterian Church of Hollywood, California, where his music program involves some 400 persons.

Also to be featured in the church music program are Harald Rohlig, head of the music department at Huntingdon College in Montgomery, Alabama, Mrs. Nancy Poore Tufts, organist-choir director at Good Shepherd Lutheran Church, Alexandria, Virginia, and G. Maurice Hinson of the Southern Seminary music school faculty.

Rohlig is an outstanding organist, and the composer of 250 published works for organ. He will lecture on composition at the Church Music Institute, and will also give an organ recital on the seminary's 113-rank Aeolian-Skinner organ.

Mrs. Tufts is a well-known author in the field of children's choirs, and is a national authority in the field of hand bell choirs. She is a contributing editor of *Choristers Guild Letters*, a publication on children's choir work.

Hinson, who is professor of church music in Southern Seminary's school of church music, will draw from research on American church music done in the past year's sabbatical leave to lecture on piano music for church use.

The first session of the institute will begin at 6:30 p.m., Monday, October 20, and the final session will close at 3:00 p.m. on Thursday, October 23. Housing and registration information can be obtained through writing Hugh McElrath, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky 40206.

Crime Rate Increases 17% Over 1967

Attorney General John N. Mitchell released Wednesday, August 13, the FBI's Uniform Crime Reports—1968, a detailed nationwide summary of police statistics made possible by the voluntary cooperation of local, county and state law enforcement agencies.

According to FBI Director J. Edgar Hoover, there were almost 4.5 million serious crimes committed in the United States in 1968, a 17 percent increase over 1967. The number of violent crimes exceeded 588,000, a 19 percent rise over the previous year. Crimes against property totaled more than 3,877,000 offenses, up 17 percent over 1967.

According to the FBI's Uniform Crime Reports, in 1968 robbery increased 30 percent, forcible rape 15 percent, murder 13 percent, and aggravated assault 11 percent over 1967. Specifically with respect to the property crimes, larceny \$50 and over in value increased 21 percent, auto theft 19 percent, and burglary 14 percent.

Mr. Hoover pointed out that the trends in serious crime were consistent in all areas and geographic regions. Suburban communities continued an upswing with a 17 percent rise in the volume of crime. The large cities were up 18 percent and the rural areas 11 percent. The Northeastern States recorded a 22 percent increase, the Western States 18 percent, Southern States 16 percent, and the North Central States registered a serious crime increase of 13 percent over the previous year.

From 1960 to 1968 the volume of serious crime in the United States climbed 122 percent, with the violent crimes up 106 percent and crimes against property up 124 percent.

Crime and population

According to the FBI Director, in 1968 there were 2,235 serious crimes per 100,000 population in the United States, a 16 percent increase in the crime rate over 1967. The violent crime rate in 1968 was 295 victims per 100,000 population, up 18 percent. The property crime rate was 1,940 victims, up 16 percent over 1967.

Since 1960 the serious crime rate, or the risk of becoming a victim of crime, has nearly doubled. From 1960 to 1968 the volume of crime has risen 122 percent and our United States population 11 percent. Thus, crime continues to outstrip population growth 11 to 1.

The FBI Director observed that the sharply rising crime rates in the 1960's are most significant with respect to the rapid rise in violent crime over the last several years. He expressed greatest concern with the fact that arrests for the young age population have outstripped their population group increase more than four to one during this period. He noted that this was particularly true in connection with arrests for violent crimes in our large metropolitan population centers.

In summary the FBI Director stated, "There is no comfort in the cold statistics contained in Uniform Crime Reports—1968. While it is true the crime volumes of the 1960's are a disgrace to our way of life, they represent the acts of a relatively small minority. In this connection, it is well documented that the recidivist plays a large part. Continuing increases in our young age population, in urbanization, and social conflict are realities. Any crime reduction must depend on our young people, the vast majority of whom are honest and

decent citizens. They, however, cannot afford to be indifferent to the crime problem but must actively dissuade more of their peers from criminality."

Crimes solved

Nationwide, law enforcement agencies solved slightly more than 1 out of 5 serious crimes in 1968. Police solved 86 percent of the murder offenses, 66 percent of the aggravated assaults, and 55 percent of the crimes of forcible rape. From 1960 to 1968 serious crime rose 122 percent in volume. During the same period police arrests for these crimes increased 60 percent and the number of crimes solved rose 51 percent.

Police solution rate decreased 7 percent in 1968 when compared to 1967. This drop in clearance rates appeared in all crime classifications and in all geographic areas. Since 1960 the police solution rate has declined 32 percent.

Persons arrested

Arrests for all criminal acts increased 4 percent, 1968 over 1967. Adult arrests increased 2 percent and arrests for persons under 18 years of age increased 10 percent.

From 1960 to 1968 police arrests of persons for serious crimes have increased 60 percent. Since 1960 arrests of persons under 18 years of age doubled while the population of the 10-17 year age group increased 25 percent.

In 1968 male arrests for all criminal acts outnumbered female arrests 7 to 1. However, female arrests increased 8 percent while male arrests were up 4 percent, 1968 over 1967.

Arrests for Narcotic Drug Law violations were up 64 percent nationally, 1968 over 1967, and 322 percent over 1960.

Index of Crime by State, 1968

Area	Population	Total Crime Index	Violent crime	Property crime	Murder and non-negligent manslaughter	Forcible rape	Robbery	Aggravated assault	Burglary	Larceny \$50 and over	Auto theft
KENTUCKY											
Standard Metropolitan Statistical Area.....	1,189,000										
Area actually reporting.....	95.8%	34,426	3,436	30,990	118	225	1,645	1,448	11,310	11,146	8,534
Estimated total.....	100.0%	35,361	3,531	31,830	120	227	1,680	1,504	11,703	11,385	8,742
Other cities.....	550,000										
Area actually reporting.....	76.8%	5,301	766	4,535	30	24	90	622	1,985	1,873	677
Estimated total.....	100.0%	6,905	997	5,908	39	31	117	810	2,586	2,440	882
Rural.....	1,490,000										
Area actually reporting.....	95.4%	5,097	753	4,344	123	69	137	424	2,464	829	1,051
Estimated total.....	100.0%	5,343	789	4,554	129	72	144	444	2,583	869	1,102
State total.....	3,229,000	47,609	5,317	42,292	288	330	1,941	2,758	16,872	14,694	10,726
Rate per 100,000 inhabitants.....		1,474.4	164.7	1,309.8	8.9	10.2	60.1	85.4	522.5	455.1	332.2

Given Two Years

By MARY KAY JOHNSON
Former Missionary Journeyman

"How wonderful of you to give two years of your life to the Lord's service!"

I chuckle now as I remember the many people who made this remark two years ago when I entered the Missionary Journeyman Program. Now I have comments of my own:

"I did not give two years of my life. I was given two years of life."

Two years of life. I walked the hilly streets of an enchanted little city in Vietnam called Dalat. I wiggled my toes in its streams, felt its rain on my face, listened to the murmur of its pines. I found beauty.

I met a multitude of people—always smiling, always greeting, always following, always delighted to see "an American." I found friendship.

I washed grimy babies on hot summer days—felt their clutch and tears, doctored their sores. I found caring.

I watched young men hobble to church on one leg, hold a hymnal with one hand. I saw smiles on their faces that only God could have given. I found peace.

I saw old and young enter baptismal waters with joyous expressions—laughing out loud in delight. I found happiness.

I listened to a young marine, saw his sad eyes, and felt his grief as he told of a lost buddy. I found sorrow.

I walked with a missionary's child, listened to thoughts and questions, joined in laughter. I found sharing.

I taught, opening new worlds, revealing new ideas. I found fulfillment.

I talked with a young man caught in the dilemma of choosing Buddhism or going against family to choose Christ. I found concern.

I held a little girl, while together we listened to sounds of war. I found fear, questioning.

I saw pains of loneliness as families were separated in pursuit of security. I saw the torture of pressure from those who understood not. I found courage.

I watched the bewildered looks of men whose years of work were destroyed in a night. I found faith.

I walked through hospitals and saw expressionless faces—heard expressionless voices. I found bitterness.

I watched people come into my life and step out of my life—so many good-byes. I found loneliness.

I felt my arms yearn to reach out—comfort, heal, touch. I found helplessness.

I felt the kindness and concern of my mission family—for others, for me. I found love.

I cried and laughed, hated and loved. I needed and I gave, I endured and I rejected, I hoped and I lost. I found life.

I went in search of beauty only to find myself ugly. I went in search of depth only to find my shallowness. I went to give my God only to find how much I need him.

The past two years are mine. The Vietnamese people are mine. Life is mine.

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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for August 24, 1969)



LIFE AND WORK SERIES

The Disciple's Test

Christ challenged His disciples to see to it that their practices substantiated their professions.

Matthew 7:13-14

As we travel along the highway of life we are confronted with two gates. One of these is wide and leads to a broad road along which many are traveling. The other is narrow and leads to a narrow road along which comparatively only a few are traveling.

With the exception of Christ, every person who has ever lived has traveled the broad road from his birth. At first the broad road is attractive and enticing, but it becomes less appealing the longer one travels it.

Our Lord wants us to travel the narrow road. He does not try to persuade us that it is very easy to live the Christian life. The world is always persecuting those who follow Christ closely. If you follow Christ, you will be misunderstood and criticized. It is difficult to travel the narrow road, but it is glorious.

Matthew 7:15-20

Our Lord told His disciples to beware of false prophets. False teachers are often attractive in appearance, but they are always deceptive. They frequently get among true believers and create the impression that they are just like them. The test by which we may know false teachers is explicit and plain. It is not by their conduct, but by their fruits that we shall know them. We should put those who aspire to be prophets in the balance, with their words and their works on one side and the Word of God on the other side.

It is noteworthy that when Christ said, "Ye shall know them by their fruits," He was referring to the evil instead of the good. One in whom Christ does not dwell will bring forth evil fruit. Those who are born again will naturally bring forth good fruit. The unregenerate heart is an evil tree, and it can produce nothing but the evil works of the flesh. Every life brings forth some kind of fruit, and in its outward manifestation the life speaks of the inward condition. Just as the fruit reveals the kind of a tree, so the life of a man reveals

whether or not he has been saved. Men are not saved by their works, but their works are an evidence of their salvation or the lack of it.

Matthew 7:21-23

These verses contrast a mere faithless naming of the Name of Christ with a simple childlike trust in Him. Many name His Name who have never known Him, but none who really trust Him as Saviour will ever miss salvation.

One may use the Lord's Name freely and perform numerous works without having any personal relationship to Christ. At the judgment the Lord will proclaim openly that He never knew such as they as disciples. "I never knew you," is a statement which He will never make to anyone who has ever received Him as Saviour. He has made a wonderful promise in the words, "Him that cometh to Me I will in no wise cast out" (John 6:37).

Matthew 7:24-27

Here the figure of speech changes. Instead of being likened to fruit trees, men's lives are said to be like houses, with their various kinds of foundations and super-structures. It is possible to

build upon one of two foundations—solid rock or sinking sand. No matter how well it is constructed, or how attractive the appearance, any structure is unsafe if it has a poor foundation. The foundation of life is all-important. Built on the sands of human philosophy or personal desire, and in rejection of God's will, man prepares for disaster. Never build a life on the shifting opinions and reasonings of men.

The supreme difference is not in the men who build or in the material used in the building, but in the foundation upon which they build. Rock is a symbol of Christ, and sand is a symbol of anything except Him. A life built on anything else will crumble and fall when the testings come, as they most assuredly will. There is only one foundation upon which one can build a Christian life, namely, Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ." That foundation will stand every test of storm and trial. He is so solid and strong that you can build on Him and He will never fall you.

INTERNATIONAL SERIES

Possessing The Promised Land

Realizing that the time of his departure was approaching, Moses besought God to provide a successor who would honor Him and be a great blessing to His people. God instructed Moses to ordain Joshua, and to charge him to be faithful in the performance of his duties.

Joshua 1:1-6

God very definitely called Joshua to particular service for Him. He was called to lead the Israelites into the Promised Land, and to enjoy the blessings that were in store for them there. While God gave all Palestine to the children of Israel, only so much of it as

their feet trod upon actually became theirs to enjoy.

In meeting the conditions attached to possessing the land, God was their enabler. As in all of God's dealings, it was all of grace. God promised that He would go with them and drive out all of their enemies, if only they would believe Him enough to take Him at His Word and act accordingly. God's promises were calculated to strengthen and challenge Joshua.

In this companionship there would be complete victory. So, Joshua was encouraged greatly by the assurance of

God's constant and unfailing presence with him. God promised Joshua to enable him to do all that would be required of him. With the duty there inevitably would come the power to discharge it, for God never fails His own.

No man is able to withstand God's servant who is doing God's will, in His way, at His time, and for His glory. No power of man or Satan can defeat the person who does the will of God.

Surely, Joshua had every good reason to be strong and courageous, for God had promised to be with him, to give him victory over his enemies, and to strengthen him for his tasks.

Joshua 24:1-18

For the second time Joshua assembled the elders of Israel, and their heads, judges, and officers, for the purpose of having a conference, hearing God's Word, engaging in public worship, renewing their covenant with God, and dedicating themselves to Him for service.

After summarizing God's dealings with His people, Joshua reminded them of their dealings with God. He recalled their murmurings, reluctant service, and frequent revolts.

Joshua knew that the people were pretending to serve God and, at the same time, were secretly worshiping idols, and were thereby incurring the displeasure of God. He urged them to abandon all of the false gods and to be wholehearted in their allegiance to the true and living God. Their only safety, said he, lay in their abstaining from the heathen practices and in their being loyal to God.

To assist the Israelites in making the right decision, Joshua promptly and publicly announced his choice: "As for me and my house, we will serve the Lord." This important decision was solemnly made, openly avowed, and earnestly adhered to until the end of his life. His attitude was the only reasonable one for him, for his people, and for us. Nobody can effectively get others to be devoted to God unless he sets them an example.

In response to Joshua's example and urgent appeal, the Israelites promptly acknowledged the grace with which God had dealt with them in bringing them out of Egypt, miraculously preserving them through the wilderness and bringing them safely into the Promised Land. Moreover, they boldly declared their determination to repudiate all false gods and to serve Jehovah faithfully. However, as Joshua detected, in their quickly spoken commitment there were indications of a superficial apprehension of the full meaning of what they were saying.

As we think of all that God has done for us, gratitude alone should compel us to yield and commit ourselves completely unto Him and spend our lives in doing His will.



TEEN TEMPO

by
Donal W. Key

Sex—Private And Public: Part II

Private conduct continued

In reality, no one can decide your course of action in dealing with the private area of your sexual needs. Your parents, your teachers, your minister will hopefully set forth some guide lines which will be helpful. But when the two of you are alone and the pressure is on, the decision is shared only by your date.

You are a coward of the lowliest sort if you place the weight of your action entirely upon the decision of your date. For too long the girl has had to bear the full weight of where to draw the line. The boy has been allowed to feel justified in any sexual action from holding hands to going all the way based upon what the girl allows.

In my opinion there is a basic life principle which should be held intact whether you are a boy or a girl; whether you accept liberal or conservative views; whether you think you are beyond control or know just what you're doing. All human relationships demand honesty and responsibility from each partner.

How you ultimately express your need for love and sex can be safely and properly governed by asking these questions. How much of the other person am I capable of and willing to be responsible for? And the one which is so often most important *how long* am I willing to be fully responsible for the feelings, self expression, and material needs which are set in motion by my actions?

Public sexual conduct

Not all sexual expression takes place in private nor does it need to. It is the open or public expression of ourselves which makes us full people. Our society usually does quite well in this area. Through clothing and hair styles one is not only able to express one's sex but one's particular personality flavor as well.

You know the score as well as I do. Everything about you which other people see and hear either sets the stage for or expresses you as a particular, sexual individual.

Now what did I mean by the confusing of these two areas, public and private?

I'm not sure what the cause, but it seems some people get their kicks by succeeding at making sex "dirty." Either because they are unable to deal properly with their private sexual needs or have allowed their sex drive to be the sole governing force of life, they try to make public an area of life which is not public.

"Dirty" sex finds its expression in such things as unmerited insinuating remarks or glances; sex jokes which debase or distort one sex or the other; attempts at some sort of public physical contact which disregards the dignity of the other person. In short "dirty" sex is an unhealthy attempt to engage in sex. It has as its core the opposite of honesty and responsibility.

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CHESTER L. HAGER





(Continued from page 5)

tucky Southern has already accomplished a tremendous mission in the lives of hundreds of students who attended it.

Perhaps you have heard our motto, "They whom a dream hath possessed", without ever realizing what it meant. These are some important aspects of our dream: To many high school students the prospect of a college education is often just a dream for various reasons—mostly financial; Kentucky Southern College was able to offer a college education to many students who didn't have enough money for tuition. High school students also dream of going to a college where they can know personally and care for most other people on the campus; Kentucky Southern College offered courses with classes small enough that the professors had time to care whether or not their students were learning as much as possible, and there was a tendency to relate personally to other people. After attending college, students struggle to become mature individuals and profit from everyday campus experiences; Kentucky Southern College granted this type of social education too. College students have so many piercing questions about God and religion that they need friends with whom to discuss these questions; Kentucky Southern College contained students who were very willing to express their views and share their experiences.

Finally, students dream of the day when their children will reach college age and have the same opportunities that they now have; in this one area our dream was repossessed. But we have few regrets; we are thankful for the other aspects of our dream that were fulfilled.

Many people cared enough to support our school—for this we are grateful. And we can only ask you to consider that we, the students of Kentucky Southern College, are living proof that it did not live in vain.

Shelbyville, Ky. Judy Edwards

SUPPORT FOR AMENDMENT

Dear Editor:

The Executive Board of the Logan Baptist Association, meeting in regular session on July 1, 1969, voted to support Rev. Hughes Clardy in his intent to change the Constitution of the Kentucky Baptist Convention, Article VII, substituting the following for the second or last paragraph:

"Each District Association shall nominate one person for each membership on the Board. Should any District Association fail to exercise this prerogative, then the Nominating Committee of the Convention shall make the selection. Forty members of the Board shall constitute a quorum."

Russellville, Ky. Richard Hale, Clerk
Logan Baptist Association

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WANTED: Receptionist-Secretary. Must be an accurate typist and be able to take shorthand. Forty hour, five day week. Kentucky Baptist Board of Child Care, Middletown, Kentucky 40243. Write, or call Reverend C. Ford Deusner, General Superintendent. Telephone 245-0261.

BUDGET TIME AGAIN...

CHURCH BUDGET — 1970

- Salaries
- Pastor
- Minister of Music
- Minister of Education
- Local Missions
- Foreign Missions
- Sunday School
- Training Union
- Vacation School

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August 20, 1969

Mr. Average Baptist:

Your church budget for 1970 is due soon! This budget, like your own personal budget, will have to be increased just to break even. No doubt, the budget committee is already facing this result of spiraling inflation.

Your pastor is looking at his budget too. He also wonders how he will make ends meet next year. Because of inflation, he will be worse off next year than this year unless, of course, your church provides at least a cost of living raise to keep him even.

But your pastor has other worries also. What will he do if he becomes disabled? Will your church take care of him and his family? What will happen if he should die? Who will support and educate his family - the church? How will he live in old age when he can barely live now on his salary?

Your church through the Annuity Board can relieve his fears and meet all these needs. The Southern Baptist Protection Plan provides for all of these things:

Old Age - Disability - Death, with benefits for retirement, Plus widow and childrens benefits and education funds.

Now is the time to add this protection for your pastor. Now is the time to add this item to your church budget. The cost is reasonable, and the benefits are generous. A few dollars monthly in the budget will relieve the church of risk and the pastor of anxiety.

Discuss this with your pastor or your budget committee chairman. If your church is not already participating in the plan, will you urge that this important item be put in the new budget?

Cordially yours,

Raymond F. Fox
Raymond F. Fox

For more information contact:

The Annuity Secretary
at your BAPTIST
STATE HEADQUARTERS

Development Division
or: Annuity Board, S. B. C.
511 North Akard Building
Dallas, Texas 75201



IN LOUISVILLE—Darrell D. Cruse family, missionaries to Brazil, are now living in the missionary residence of the St. Matthews Baptist Church. They may be addressed at 3538 Nanz Avenue, Louisville. Since the middle of June, the Cruse family has been living in Madisonville, the home of Mrs. Cruse, the former Betty Lou Brame. In the above picture Cruse plays Brazilian folk tunes for his wife and two daughters, Melissa, left, and Stacey.

Leading Sunday School Worker Dies

Mr. Gilbert Blakeman of Frankfort, recently employed to work at Ridgecrest Baptist Assembly, died in mid-July. Funeral services were conducted in Frankfort July 17.

Blakeman had compiled an enviable record in Sunday School prior to his death. For 25 years he served as Sunday School superintendent of First Baptist Church, Frankfort. During much of that time he also held the posts of gen-

eral secretary for the church's Sunday school, and association Sunday school superintendent.

For 26 consecutive years Blakeman attended Ridgecrest Baptist Assembly for Sunday school training. His talents in Sunday school caused Roy Boatwright, Kentucky Sunday school secretary, to call him "one of the greatest Sunday school men that Kentucky has known."

Blakeman is survived by his wife, Vivian, and two sons.

OPINION SURVEY

From your current knowledge of President Nixon's proposals on welfare would you encourage your United States Senators and Representatives to vote for or against the new program?

For

Against

EXPLANATION _____

Pastor or religious worker

Layman

Results will be reported as soon as possible.

Missionary News

Furloughing

Mr. and Mrs. Paul E. Sanderson, Brazil, may now be addressed c/o Mrs. Carrie Masden, Rt. 1, Lebanon Junction, Kentucky 40150. Mrs. Sanderson is the former Martha Masden of Lebanon Junction.

Mr. and Mrs. Clarence Thurman, Jr., Malaysia, may now be addressed at 3404 Parrott Avenue, Waco, Texas 76704. Thurman and his wife, the former Eddie Tilden, are both natives of Louisville.

Mr. and Mrs. Wiley B. Faw, Nigeria, may now be addressed at Rt. 2, Waynesburg, Kentucky 40489. Faw is a native of Waynesburg.

To the field

Mr. and Mrs. William W. Marshall may now be addressed at P.O. Box 3540 Nicosia, Cyprus. Marshall is a native of Frankfort. Mrs. Marshall, the former Alice Lee Gardner, was born in Owensboro and lived in Louisville and Covington.

Mr. and Mrs. J. Wendell Smith may now be addressed at Box 6, Tandjungkarang, Lampung, Indonesia. Both are natives of Hardin County Kentucky. She is the former Betty Woodring.

Mr. and Mrs. J. Franklin Baugh, Jr., may now be addressed at Box 723, Mbeya, Tanzania, East Africa. Baugh is a native of Pineville, Kentucky. Mrs. Baugh, the former Jean Amis, was born in Himyar, Kentucky.

Mr. and Mrs. Walter B. McNealy may now be addressed at Caixa 145, Volta Redonda, Estado do Rio, Brazil. McNealy is a native of Catlettsburg, Kentucky.

Mr. and Mrs. David L. Jester may now be addressed at Ahmadu Bello University, Zaria, Nigeria, West Africa, where he does student work. The Jester family is known for its connection with Georgetown College.

Mr. and Mrs. William L. Walker, Japan, may now be addressed at 979 Hamamatsu-bara, Maedashi, Fukuoka, Japan. Walker is a native of Danville.

Mr. and Mrs. Eugene L. Leftwich may now be addressed at PMB 5113, Ibadan, Nigeria. At the time of their appointment by the FMB, Leftwich was pastor of the Mount Zion Baptist Church in Elliston.

Other news

Mr. and Mrs. Robert E. Amis, Nigeria, have a third child, Amanda Martine, born July 8. They may be addressed at Box 446, Taylorsville, Kentucky 40071. Amis was born in Corbin and spent most of his childhood in Barbourville and Lexington. Mrs. Amis, the former Joan Skaggs, was born in Stanton and reared in Taylorsville.