


WESTERN RECORDER
SEPTEMBER 13, 1969

Tom Miller, pastor of Long Ridge Baptist Church and moderator of Owen County Baptist Association, calls the annual meeting of his association into session. Since mid-July associations across Kentucky have been meeting. About half of the state's 80 associations will meet between now and the state convention November 11-13 at Calvary Baptist Church, Lexington.





WILLIAM M. DYAL, JR., former director of organization for the Southern Baptist Christian Life Commission, and more recently director of the Peace Corps for Colombia, has been appointed Peace Corps regional director for North Africa, the Near East and South Asia. Dyal, a former SBC foreign missionary, began his new duties September 1. He is a graduate of Southern Seminary and now becomes one of four regional directors in the Peace Corps.

WAYNE HASSENMYER was ordained to the gospel ministry Sunday evening, August 24. The service was held at the Lowell Avenue Baptist Church of Campbellsville. Hassenmyer has been called as pastor of the Middle Creek Baptist Church of Hodgenville.

W. W. THOMPSON, pastor of the First Baptist Church of Jackson, will celebrate his seventh anniversary as pastor of that church Sunday, September 14. Under his leadership the church has been extensively remodeled. Also, 201 persons have been added to the church during his pastorate.

MRS. C. B. (Virginia) MASON, a member of First Street Baptist Chapel in Mayfield, was the subject of an article appearing in *The Mayfield Messenger* recently. She was cited for her 60 years of Sunday School attendance without missing a single Sunday.

THE GOLDEN AGE FELLOWSHIP of Mount Freedom Baptist Church in Wilmore celebrated its fifth anniversary September 4. The interdenominational group was founded in 1964 to provide inspiration and a social outlet for citizens of the community 65 years of age and above. Although meetings are unstructured, the group each year has adopted projects such as preparing toys and books for Children's Hospital, hand-made gift items for resale at Central Baptist Hospital, quilting for a needy person and other community projects.

FRANKLIN I. PRESSON, former managing editor of the *Arkansas Baptist Newsmagazine* in Little Rock, has been named dean of students and director of news services for Louisiana College, a Baptist school in Pineville, Louisiana. As dean of students, Presson will have supervision of all dormitory directors and nonacademic student affairs. As director of news services, he will edit the college's monthly alumni publication, serve as advisor to the staffs of student publications and direct the news service.

MISS IRENE CHAMBERS, retired field worker for the Home Mission Board, was killed in an automobile collision August 19. She was returning to her home in Arkansas from Home Missions week at Ridgecrest Baptist Assembly when the head-on collision occurred about 20 miles west of Memphis, Tennessee. Miss Chambers was an active missionary for 21 years and served frequently as a Home Missions speaker in camps and world mission conferences.

EUGENE QUINN, Kentucky Baptist music secretary, will conduct a musical study entitled "Know Your Hymns" during the week of September 14. The study will be held at Davis Memorial Baptist Church on Hurstbourne Lane in Louisville on Monday, Tuesday, Thursday and Friday evenings beginning at 7:30 p.m. It is jointly sponsored by Long Run Association and the host church. All are invited.



Quinn

JAMES H. EDMONDSON, President of Judson College, has resigned to accept a post with Indiana State University, effective October 1. Edmondson will leave Alabama's only woman's college, a Baptist school, in early September. He has been president since January, 1966, coming to the post after serving as executive head of the Alabama Association of Independent Colleges and vice president of the Exchange and Security Bank in Birmingham. He also is a former faculty member at Ouachita Baptist University, Arkadelphia, Arkansas.

CHARLES LAWRENCE SMITH, 23, has been named associate secretary of the church music department for the Tennessee Baptist Convention. A recent graduate of Belmont College, Smith has for the past five years been a worker in the summer music program of the convention, and for the past two years has supervised the program. He has been minister of music for Haywood Hills Baptist Church and Woodbine Baptist Church, both in Nashville.

J. WINSTON PEARCE, professor of preaching at Golden Gate Baptist Theological Seminary in Mill Valley, California, has been invited to be visiting professor of homiletics at the Baptist International Seminary in Ruschlikon, Switzerland. Pearce will teach during the 1970-71 school year.

FIRST BAPTIST CHURCH, Lawrenceburg, young people recently presented the folk musical "Purpose" at the Woodland Avenue Baptist Church, Lexington, Versailles Baptist Church, First Christian Church, Bloomfield, and First Christian Church, Lawrenceburg. The young people were under the direction of Jerry Chiles, minister of music and youth for the Lawrenceburg church.

FIRST BAPTIST CHURCH, West Liberty, celebrated its 56th anniversary with special services August 31. Guest pastors and speakers included Harve Johnson of Ligon, A. O. Allison and Gordon Duncan, both of Ashland. James E. Casey, Jr., is the church's current pastor.

HARTFORD BAPTIST CHURCH in Ohio County Baptist Association heard a presentation entitled "A Folk Musical About God" Sunday evening, September 7. It was presented by the Agape Singers, an organization of Ohio County young people.

Welfare Proposals Offer Church Opportunities

President Richard M. Nixon's proposal to scuttle the nation's welfare system and to create a more far-reaching family assistance program presents the churches with new opportunities of service to people.

Coupled with his proposed reforms in the Office of Economic Opportunity, reformed manpower programs and shared responsibilities with states and local

"This new approach," the President continued, "is embodied in a package of four measures: first, a complete replacement of the present welfare system; second, a comprehensive new job training and placement program; third, a revamping of the Office of Economic Opportunity; and fourth, a start on the sharing of the federal tax revenues with the states."

Nixon's new program would abolish welfare as it now exists and would adopt in its place a new family assistance system. This system would provide a participating family of four with a minimum income of \$1600. It would encourage family stability among the poor and would provide work incentives for an income of \$4,000 before public payments are stopped.

Persons able but unwilling to work would not be included in the program. Persons unable to work such as the blind, aged, or disabled would receive other benefits.

In order to provide a "full opportunity" for every American, Nixon proposed "a complete overhaul of the nation's manpower training services." According to the President, the New Manpower Training Act would:

". . . A possible by-product of the new Nixon reforms could be new opportunities for churches to assist increasingly in service to people."

► Pull together the jumble of programs that currently exist, and equalize standards of eligibility.

► "Provide flexible funding so that federal money would follow the demands of labor and industry, and flow into those programs that people most want and need;

► "Decentralize administration, gradually moving it away from the Washington bureaucracy and turning it over to states and localities."

The President plans to reorganize the Office of Economic Opportunity. It will be transformed from a programming agency to the research and development arm for government's social programs.

In his revenue sharing proposal, the President would devise a plan to share with states and local governments a percentage of the federal income. This he called "the new federalism" which puts greater responsibility on government outside of Washington.

New challenge to the churches

Although the President did not address himself to questions of church programming in relation to government, his proposals have vital affects in these areas. A possible by-product of the new Nixon reforms could be new opportunities for churches to assist increasingly in services to people.

During his campaign and since his inauguration President Nixon has stressed ideas of government and private agencies working together. This inevitably includes the churches and their institutions.

A major contribution the churches can make as the new reforms take place is to share their concerns for people, their motivations for justice, and inclusion of all people in the new institutions of government that will be developed. The formative stage is the time for the churches to be especially active.

An example of community service that could be offered through the churches under the new proposals is in the area of child care programs. President Nixon proposes a vast program of child care for working mothers. The major obstacles to the success of such programs are lethargy on the part of local officials, lack of facilities and scarcity of personnel.

The churches have the motivation, the buildings and the people to offer for child care centers. There are ways and methods for churches and governments to work together in such programs without violating principles of

separation of church and state.

Many other programs involving services to people will emerge in which the churches can participate for community service contributions.

Emerging church-state issues

The over-riding church-state problem in the new developments will be the shift of responsibility from the federal government to the state and local governments.

Until recent years the major church-state battles have been fought on the federal levels. In the future the churches will find it necessary to solve these problems in their own states and in their own communities.

This makes church and state correlation more difficult, because it is harder to settle such issues amicably and justly on the local level than on the national level. This means that pastors and churches must become experts on church-state relations and in the ways churches may and may not work with the government.

As the federal government develops a partnership with state and local governments, probably there should be a similar relationship between national church public affairs agencies and state and local organizations to achieve a balance in proper church and state cooperation.

by **W. Barry Garrett**
Washington Regional Editor
Baptist Press

governments, the churches may also face new and more difficult problems in church-state relations.

Like a bolt of lightning the President's August 8 nationally televised speech on domestic problems jolted the country like nothing has done in a generation. Republicans were shocked that a conservative President would propose a program that ultimately would exceed anything the Democrats had been able to do in all their years of power.

Liberals were left gasping and seeking to find vulnerable spots where they could attack the President's plan.

Others reacted like W. A. Criswell, president of the Southern Baptist Convention, did to the Texas decision to raise the state's welfare ceiling to aid the aged, blind, handicapped, and poverty-stricken children. He said, "It's not being 'liberal' . . . (theologically) to minister to the needs of the hungry, the disabled and the sick. It's just simply being Christian."

Everyone agreed that Nixon's speech kicked off a national discussion that will not stop until something is done about the issue he raised.

The specifics of the President's program will take the form of proposed legislation to be introduced in Congress in September. This will trigger a long series of hearings and even longer debate among the Congressmen and Senators. No one expects the new law to emerge as proposed, but everyone expects something to happen.

Three questions arise: (1) Briefly what did the President propose? (2) What new opportunities would this plan offer to the churches? (3) What church-state issues will confront the nation in the future?

President Nixon's proposals

The President explained his purpose: "To present a new set of reforms—a new set of proposals—a new and drastically different approach to the way in which government cares for those in need, and to the way the responsibilities are shared between the state and federal governments.

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

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The War On Ministerial Poverty

Five years ago President Lyndon Johnson launched the war on poverty in America and by now eleven million fewer Americans can be considered living in poverty. Now it's time for Baptist churches to launch a war on ministerial poverty with even more success. It's an old cry that preachers are underpaid, but it must be sounded until something is done.

The U. S. Census Bureau has just released some surprising figures on the income of Americans today. Two of these figures are the median income and the poverty level income. The median family income today is \$8,600. This means half of Americans receive less and half receive more than \$8,600 a year. The poverty income cutoff is \$3,553, meaning that families receiving less than this are considered living in poverty.

Now how do most Baptist pastors rate in light of these figures? The answer is simple. The income of most Baptist pastors is closer to the poverty level than to the median. It is a disturbing experience to thumb through the Kentucky Baptist annual and note the salaries of Baptist pastors. In association after association not one church is paying the pastor as much as half of what working Americans receive.

The majority of Kentucky Baptist churches are relatively small and thus somewhat limited in their financial resources. But they are not as limited as they sometimes think. Many Kentucky Baptist churches are on that borderline between a part-time and a full-time pastor. Most of these want a full-time pastor for part-time pay.

There is a salary figure for these smaller churches which seems to be widely considered the limit. The

figure is \$100 a week plus a house in which to live. Other fringe benefits vary from church to church.

Now a preacher with three or four children simply can't make it in any honorable way on \$100 a week. Much is made of the fact that he has a place to live free of charge, but the added expense of a dependable automobile and the clothes needed for a preacher and his family often offset the advantage of free living quarters.

It is often heard from church members that they don't receive more than \$100 a week. Many of these, however, have other sources of income or provisions and if they took the trouble to check carefully, they would likely discover they don't get by on \$100 a week.

More and more pastors' wives are having to work to supplement the family income. This ought not have to be, especially if there are children in the home. Often church members whose wives work complain if the pastor's wife works.

The cost of living is rising today at the rate of 6% a year. This means a pastor receiving \$6,000 last year would have to have a \$360 raise to stay even. Yet there are otherwise respectable churches which have not given the pastor a raise in several years. This amounts to cutting his salary every year by 6%.

Pastors cannot mention matters like this without appearing to be materially minded. This means deacons and other church members should see to it.

Come on, men, take care of your pastor. Clip this editorial and put it on the church bulletin board. There is no virtue in ministerial poverty. Nor is it to our honor that Baptist pastors' salaries are lower than those of half Americans.

The Waste Of Church Manpower

Churches today are suffering from the lack of enough people to do the things needed doing. In churches today there is a great reservoir of manpower which has never been tapped. These two statements sound contradictory but they are both true. In the

same churches needing work done are many who could and should be doing it.

The greatest waste today is in the failure to involve laymen in the work of the church. By laymen is meant women and young people as well as men.

Why aren't more laymen busily engaged in witnessing and other tasks of the church?

There are several reasons why so many laymen are doing nothing. One reason is that they have never understood the meaning of discipleship. They separate salvation and service as if one can be saved and never be expected to serve.

Another reason why so many laymen do nothing is that they have never really left their nets. They make the mistake of thinking their commitment to Jesus does not come first. There is reason to doubt if they have experienced regeneration.

Still another reason so many laymen are not working for the Lord is that they have never been asked. Like the workers in the parable Jesus used, they are idle because no man has asked them to work.

Who is responsible to enlist laymen in the Lord's work? Ideally no one should have to be asked. Everyone should be a volunteer. Practically, however, most people have to be asked before they will assume church tasks. This is the task of the pastor and too many pastors fail at this point.

A wrong conception is abroad concerning the pastor's task. Too many church members and too many pastors consider that the pastor is paid to do the work of the church. This is not so! A pastor should be regarded as an enabler who trains and leads others, more than one who does all the work of the church as a professional service.

Why don't pastors enlist more laymen in the service of the Lord through the churches? Some pastors

misunderstand their role and some simply don't know how to go about enlisting laymen.

There's another reason which may be more subconscious than conscious. This is the fear of the pastor for able laymen. Laymen with ability are a threat to some pastors who somehow have considered only themselves competent to show others the way to the Lord. Too many pastors are bogged down and worn out doing things that laymen could and would do if they were only enlisted.

There was a time when the pastor was the only trained person in the congregation. This is not so today. Into our churches today come highly trained and competent young adults who are waiting to be given a challenging task in the church. And when they are engaged they should have some freedom in the methods they employ rather than to be bound to the traditional methods which have been sanctified by long use.

Our task today is so great that we cannot afford to waste any resources. At whatever cost let us enlist laymen for the Lord's work.

Not only is the pastor threatened by sharp young adults who offer their services, but the older adult leadership is threatened. The power structure always tends to resist the threats of new and different leadership.

To underestimate the ability and potentiality of lay people is one of our biggest mistakes today. And to have able people unenlisted in the work of the church is a shame.



PASTOR'S SALARY

Dear Editor:

Very few church members are bold enough to say, "let's give the pastor a raise in salary." This issue always creates a great deal of commotion and excitement. A mere suggestion and silence then detonation! "The time is not right." When is the time ever right? "Let the growth for next year determine it." "He gets more than I do as it is." "We just raised it several years ago." "No pastor is worth that much." However, every church gets two (pastor and his wife) for the price of one. "He has a commodious salary."

Looking at our past economic trends, everyone on salary has taken an automatic loss in the buying power of the dollar. During the past ten years, the index of 100 grew to 126.8. From May, 1968 to May, 1969 the cost of living in-

creased 6.5 index points. That means that your pastor was paying 105.4 cents for what he paid 100 cents one year ago.

The 1968 average income for a Kentucky pastor was \$4,048 compared to the Southern Baptist Convention average of \$4,515. These figures indicate that pastors' salaries are low compared to the comparable skills in the business world.

Last year my present pastorate approved an automatic raise clause, without a dissenting vote, which reads: "During the present pastor's tenure of service, we (budget committee) recommend a minimum of 5% increase in his salary each year."

I would like to offer the following suggestions to every Budget Planning Committee and deacon: (1) Place a similar raise clause in your budget to defend your pastor's cause, (2) increase his salary and benefits by 5.4 percent to catch up with the inflation or (3)

give him a raise in salary to stay abreast with the buying power.

Someone said, "It's what's up front that counts!" In behalf of the pastor, that quote has merit. For fear of being called mercenary (among other things) your pastor will never initiate any of the above suggestions. As a vital matter of concern I implore **you**, church member, to take the initiative and "tell it like it is."

Evansville, Indiana Bill Carter

BAPTISTS AND PUBLIC PRAYER

Dear Editor:

Mrs. Madeline Murray has made remarks recently, July 30, in a re-run of the Mike Douglas Show on a television station that Baptists, Methodists and Presbyterians and perhaps other denominations, were behind her in her view of prayer in public schools, and more currently she has openly condemned the astronauts who, in December, 1968, read the Genesis account of Creation to the world.

I should like to inform Mrs. Murray, Baptists are indeed **not** in agreement nor are they in support with her atheistic views. It seems rather strange that

(Continued on page 15)

Hurricane Victims Receive Help

Efforts to help victims of Hurricane Camille are in high gear across the Southern Baptist Convention.

The Home Mission Board has donated funds for use as the Mississippi Baptist Convention sees necessary. The Sunday School Board recently voted to restore literature lost in the storm at no cost. It also said that in cases of extreme loss, curriculum materials for the coming quarter will be provided free of charge.

State conventions are mounting drives to raise building funds, books to replace pastors' libraries and needed medical and personal items.

Immediately after Camille struck, Mississippi Baptist Executive Secretary Douglas Hudgins said the most pressing need would be funds for rebuilding. Harold Sanders, executive secretary of the Kentucky Baptist Convention, called on Kentucky Baptists to assist the hurricane victims with a generous special offering.

However, he added, that no special day would be set for a statewide offering. "Each church can best determine when it can help," Sanders said. "We are asking only that the money collected be sent to the state convention marked 'Hurricane Relief'. We will forward all of it to the Mississippi Baptists."

'69 Grads Leave Gift For Ministry

The 1969 graduates of Southern Baptist Theological Seminary, Louisville, weren't satisfied with donating a tree, fountain, bench, or typewriter to their school. Since most were going into the ministry, they wanted their class gift to go to the ministry too.

In response to a suggestion from a class committee, some 60 members of the graduating class pledged \$5 annually for five years to be used partly as a scholarship to be awarded to a student interested in inner-city ministry, and partly to finance an inner-city ministry in which the scholarship recipient is involved.

The gift plan was devised by Gerald E. Simmons and Norman H. Letsinger, a committee of the graduating class. Letsinger said the class hoped that other students and friends of the seminary would be interested in augmenting and perpetuating the fund, and suggested they send donations to the seminary's "Inner-City Ministry Fund."

A faculty committee in charge of administering the fund includes: G. Willis Bennett, chairman, C. Penrose St. Amant, Henlee H. Barnette and W. Bryant Hicks. (BP)

While money is the most pressing need, there are other ways some Baptists in Kentucky might want to help.

According to J. W. Brister, superintendent of missions for the Gulf coast area, there is a "real need" for the following items: sheets, pillow cases, towels, bath cloths, blankets, soap, combs, tooth paste, tooth brushes, hygiene needs, Bibles and New Testaments.

A central receiving point has been established to receive these items. They should be mailed to Brister at Gulf-coast Baptist Association Office, corner of 22nd Avenue and 22nd Street, Gulfport, Mississippi 39501.

The Home Mission Board, in conjunction with the Brotherhood Commission, is planning to sponsor work teams for rebuilding beginning September 15. It is expected that teams of workers will be needed for at least the next three months.

As in the earthquake tragedy in Alaska, volunteer workers will pay their own transportation to the area but will be given sleeping quarters and meals.

Prospective volunteers are urged to call collect Mr. Warren Woolf at the Home Mission Board, area code 404, 873-4041 extension 265. Additional information about the project may be secured from the state Brotherhood office.



KENTUCKIAN—Ellis Easterly of Middlesboro, front right, has been elected by the student body to serve as devotional chairman of the Student Council at New Orleans Baptist Theological Seminary. Ellis, who is third-year theology student, assumed the new duties with the Student Council on August 26, when fall classes began at the Seminary.



Visit your schools

Each of our five Baptist colleges and schools is having an Open House-Seminar to which it invites all Baptists in Kentucky. You will have an opportunity to "see" our Baptist schools—there are so many fine improvements which most have never seen—and there are needs which concern you. For instance, Oneida used to be a "white campus", but today is a "red campus"—new red brick buildings in a new arrangement on the same beautiful rugged hilltop. Equally fine surprises await you on each campus—visit more than one! Spend a week, as I will do taking a team of speakers.

Meet the presidents, deans, faculty and students. Have a complimentary noon meal with the school leaders!

When to visit

The week of September 29-October 3! Right on us! Starts 9:30 A.M., ends about 3:00 P.M. on each campus.

Monday, September 29—

Georgetown College, Georgetown

Tuesday, September 30—

Oneida Institute, Oneida

Wednesday, October 1—

Clear Creek School, Pineville

Thursday, October 2—

Cumberland College, Williamsburg

Friday, October 3—

Campbellsville College, Campbellsville

What will happen for you?

Have a chance to review the findings of the BEST (Baptist Education Study Task) Studies about Baptist higher education. Dr. Rabun L. Brantley, executive secretary, Education Commission, Nashville, will discuss "College and Denominational Relationships"—and you will ask questions! Dr. Ben C. Fisher, Director of the Council on Higher Education, North Carolina Baptist Convention, will discuss "Financing Baptist Education"—and you will ask questions! President of the convention J. T. Miller will bring the devotional and serve as an expert on the panel. Thomas A. Steele, Carrollton, chairman of the Christian Education Committee, will preside and serve on a panel, too. Other outstanding persons and pastors will serve to speak on "The Purpose and Religious Scope of Christian Education".

Take a tour of the campus

The final item will be a guided tour of the campus on each day. So, gather up a car full, and go to the school(s) of your choice or convenience.

HAROLD SANDERS

WESTERN RECORDER

Pope Gives \$10,000 To Baptist Medical Effort

Pope Paul VI has contributed \$10,000 to further the work of a Southern Baptist medical doctor who is spearheading an international drive to inoculate the masses of people in underdeveloped countries against disease.

Robert A. Hingson, University of Pittsburgh medical doctor and Baptist layman who invented a "peace gun" that inoculates 1,000 persons an hour, is the director of the project called "Operation Brother's Brother" that prompted the Catholic pope's cash gift.

John Cardinal Wright of the Roman Catholic Curia at Vatican City, notified Chancellor Wesley W. Posvar of the University of Pittsburgh of the pope's contribution.

At the time, Hingson and a group of 25 volunteers was immunizing a half-million persons in Guatemala against measles, tuberculosis, and leprosy.

Hingson, as quoted in the Pittsburgh Press, said that it is his Christian faith and the church through which that faith

is expressed that is the motivating factor of his life-saving, mass inoculation efforts. Dr. Hingson is a member of First Baptist Church, Oakland, Pennsylvania, a suburb of Pittsburgh.

Hingson's work reportedly came to the attention of the pope when Cardinal Wright gave him a book about "Operation Brother's Brother." The book was written by C. E. Bryant, director of publications for the Baptist World Alliance in Washington.

Hingson's projects to inoculate entire populations of underdeveloped countries have been both inter-faith and inter-racial.

The "peace gun" he invented injects serum under high pressure into the arm of the person receiving the inoculation under such intensity that the serum goes through clothing and skin without danger of infection or pain.

Hingson said that using his peace gun, teams of volunteers could save 100,000 babies from death in six republics of

Central America in 18 months for 20 cents each.

During the last 100 years these republics lost 35 to 53 percent of the babies each year before their fifth birthday, he added.

"Operation Brother's Brother" sends from 20 to 200 personnel in small teams each year to some needy area. An expedition to El Salvador is planned in November to inoculate a half million persons.

Hingson pointed out that the primary need of the organization is funds for the purchase of serum. (BP)

Severns Valley Holds Study Course Lead

Severns Valley Baptist Church continues the lead it started nine months ago in earning Church Study Course Awards.

However, training apparently took different forms than study courses during the spring and summer months. Little over-all increase in number of awards earned is shown since the last report.

The top 25 churches for the nine-month period are listed by association, church, and total awards earned in all 21 categories of the Church Study Course.

Association—Church	Awards
Severns Valley—Severns Valley.....	540
Christian—First, Hopkinsville	323
Long Run—Ralph Avenue	296
South District—Gethsemane	274
Mt. Zion—Central, Corbin	263
Long Run—Chapel Park	207
Elkhorn—Versailles	193
Long Run—South Jefferson	186
Long Run—Walnut Street	182
Long Run—Farmdale	171
Gasper River—Morgantown	170
Nelson—First, Shepherdsville	169
Tates Creek—Kirksville	166
Pulaski—First, Somerset	165
Muhlenberg—Central City Bap.....	164
Taylor County—Campbellsville	155
Taylor County—Lowell Avenue ...	151
Long Run—Eighteenth Street	142
Long Run—Buechel Park	137
Long Run—Beechmont	134
Elkhorn—South Elkhorn	132
Northern Ky.—Latonia	132
Northern Ky.—New Bank Lick	123
Long Run—Valley View	121
Bethel—Second Baptist	119
Mercer—Bruners Chapel	117
Elkhorn—Grace	117

Seminary Lets Music Building Contract

Trustees of the Southern Baptist Theological Seminary, 2825 Lexington Road, gave the go-ahead Friday, September 5, to a Louisville contractor to begin construction of a \$591,000 building to house the seminary's School of Church Music.

Construction of the three-story structure, expected to begin within 10 days, will be on a site to the side and rear of the present Alumni Chapel, on the corner of Lexington and Godfrey Avenue.

It is hoped the building will be ready for occupancy by July 1970, according to Forrest H. Heeren, Music School dean. The contract was awarded to the Al J. Schneider Construction Company.

The rear wing of the chapel itself will be renovated as part of the building plan. It will include additional class-

rooms, practice studios and offices. The two buildings will be joined by an arcade, said Heeren. Fully equipped, with organs, an electronic piano laboratory and audio equipment, the facility will have a total value of \$800,000.

The new building will have 16,000 square feet; the chapel has 8,000. This combination will more than double the area presently available for church-music students.

Following the style of all buildings on the tree-shaded campus, the Music School will be of Georgian Colonial architecture.

The seminary has a fall enrollment of 135 music students, the largest in its history, according to the music school dean.

Mrs. Ellis Fuller To Be Honored

Mrs. Ellis Fuller, retiring executive secretary of Southern Seminary's Woman's Committee, will be honored at a coffee during the fall meeting of the organization Wednesday, September 17, at 10:30 a.m. The meeting will be held in Heck Chapel on the Seminary campus.

Mrs. Fuller has headed the Woman's Committee since its organization eight years ago. She is the wife of the former Ellis Fuller, President of Southern Seminary at the time of his death.

Meeting the Woman's Committee for the first time will be the new executive secretary, Miss Pitts Hughes. She is also the new assistant dean of students at Southern Seminary.

In addition, the Woman's Committee will hear a report of the day care center it organized for the children of student mothers. Mrs. Robbie Shaw, director of the center, will report on the work and introduce some of the children and mothers involved with the center.

Kentucky Pastor Takes Seminary Faculty Post, Eddleman Takes Leave

Albert Studdard, recent doctoral graduate of Southern Seminary and former pastor of Indiana Fork Baptist Church in Shelby County, has been appointed assistant professor of theology at New Orleans Baptist Theological Seminary.

Announcement of the appointment was made by new dean of the school of theology James D. Mosteller. Mosteller also announced the appointment of three other professors.

H. J. Rowe of Sydney, Australia, will be visiting professor of pastoral theology, George L. Kelm is returning to the seminary as assistant professor of Biblical introduction, and William A. Mueller is resuming full-time teaching responsibilities after serving one year as campus pastor.

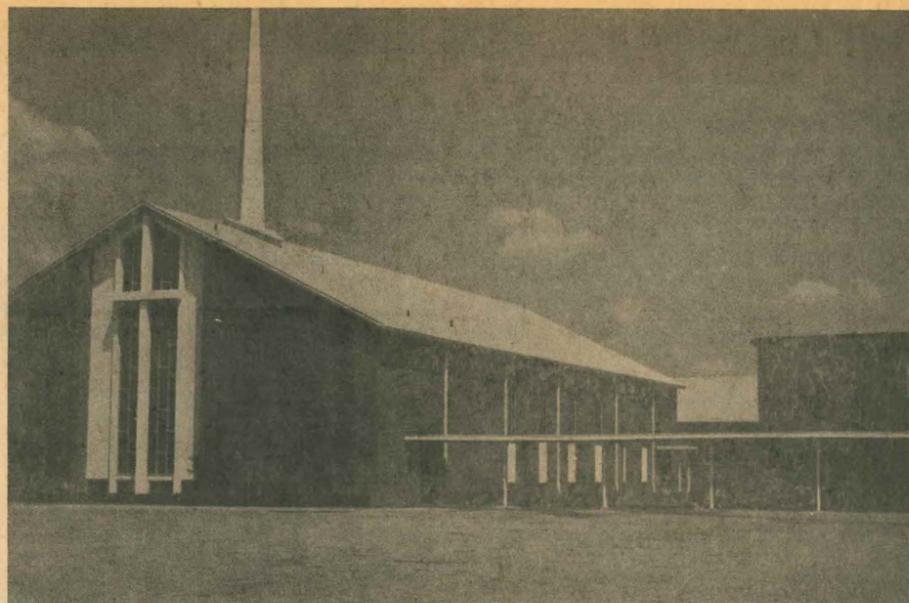
Also recently announced was the appointment of Doug Chatham as assistant to the president of New Orleans Seminary.

Chatham, associate director of public relations at New Orleans will now assume responsibilities for public relations, seminary development fund, student placement, the news bureau, alumni affairs and student recruitment.

H. Leo Eddleman, president of New Orleans Seminary, will begin a sabbatical of several months starting September 25, 1969, returning to the campus once a month for board meetings and other important events.

Dean James D. Mosteller has been asked to serve as "first administrative officer" while Eddleman is absent from the campus, the seminary's public relations office reported.

Eddleman plans to audit a course at the University of Chicago in the area of curriculum building.



The new sanctuary of the Shively Heights Baptist Church

Shively Heights Dedicates Building

On Sunday, September 14, Shively Heights Baptist Church, 2627 Crums Lane in Louisville will dedicate their new sanctuary and remodeled educational space. That day will also mark the tenth anniversary of the church. Ten years ago the church was constituted and dedicated its first sanctuary.

The new sanctuary will seat 1,074 and has a basement that houses facilities for three adult departments, a kitchen and fellowship hall, and an office complex. The old sanctuary has been remodeled in order to provide for three departments and ten Sunday School classes. The added educational space will make possible a Sunday School attendance of 800. Cost of the new building, remodel-

ing and paving of new parking areas ran a little over \$250,000. Cumberland Industries of Nashville, Tennessee, was the contractor.

The dedication service will be held at 2:30 in the afternoon and preaching the dedication sermon will be Morton Rose, a former pastor who is now a program design consultant with the Sunday School Board in Nashville. Rose was pastor from 1958-1964. Bob Agee has been pastor of the church since 1964. The church presently has a membership of 900.

Friends and former members are cordially invited to attend the services of the day.

Reaction To Racial Hostility Crucial To SBC

"The way in which Southern Baptists react to racial hostility in the next 10 years may be a far more crucial test of our commitment to Christ than the pressures brought on by integration in the past decade," a Southern Baptist leader said at Ridgecrest Baptist Assembly.

"Since we failed at integration, we are now facing a whole new set of problems," said Elmer S. West, Jr., of Nashville, director of program development for the Southern Baptist Christian Life Commission.

"Regardless of the obvious shift from integration to Black Power with its emphasis on separatism, we dare not forget

that as Christian people we are called to be ministers of God's reconciliation in Christ, above everything else," West told the annual Bible Conference at the SBC assembly.

West observed that often "things are said from our pulpits which ought to disturb our people, but they don't because our words are unrelated to action.

"As Southern Baptists, we could remain orthodox forever if the test of orthodoxy were always by our words, not our actions," said the former North Carolina minister and former SBC Foreign Missions Board personnel secretary.

"I have a deep conviction," he stressed "that if Jesus' words, as profound and

provocative as they were, had not been authenticated by his actions we would not have the New Testament."

In another address to the same conference, West illustrated the need for putting action to words by suggesting that congregations—both black and white—could establish "companion churches" for dialogue and understanding of each other.

He listed tutoring programs, consumer education programs, better public school committees, responsible Christian citizenship and doing personal evangelism as some of the most effective methods churches could use to put action to their words. (BP)

Southern Baptist G. I. Seeks Sanctuary From Episcopalians

Two runaway American soldiers, one a Southern Baptist and the other a Roman Catholic, sought sanctuary at the Episcopal Church Convention meeting in South Bend, Indiana, declaring their refusal to serve in the Vietnam war.

"I can no longer take part in this inhumane and unjust war," stated Marine Cpl. Louis Jones, 23, a Southern Bap-

tist from Charleston, South Carolina.

Jones asked the Episcopal Church to uphold his "Christian stand, and help make this a Christian nation again."

His companion, Louis Perry, 21, a Catholic, of Mountain View, California, said he would rather go to jail than to "compromise my values and the dictates of my conscience for a military machine that has set out to destroy the people of Vietnam."

Both were AWOL (absent without official leave) from stations in Hawaii, reportedly having flown secretly from Hawaii to Detroit and driven under assumed names to the Episcopal Church Convention.

At the convention meeting at the University of Notre Dame, hundreds of delegates demonstrated support for the stand taken by the youth. Many others, however, did not and there was no

assurance the two would not be arrested.

A group of delegates carrying crosses, branches and anti-war placards escorted the pair into the Convocation Hall.

After their arrival, Bishop George Barrett of Rochester, N. Y., urged the convention to support the men's rights of individual conscience, saying this was in accord with long Christian tradition.

A press officer for the Episcopal Church, Rudolph Devik, told Baptist Press that there had been a real swell of support for the two lads at the convention.

He added that Jones talked as if he had received sound Christian training in his youth. Both used Christian rhetoric in what they said, and did not use Marxist phrases often typical of conscientious objectors Devik said he had counseled on the West Coast. (BP)

Missionaries Popular With People Of Yemen

Southern Baptist missionaries who staff the Baptist Hospital in Jibla, Yemen, the only Americans currently in the country, are popular with the people of the Middle East republic, an Associated Press writer reports.

Correspondent Abdullatif El Mayy, in a Jibla-dated article which has appeared in a number of secular papers in the States, says some of the patients like the food and comforts of the hospital so much they don't want to leave when they are cured. Some Yemenis walk days and weeks to reach the hospital.

The 60-bed hospital treated 2,178 persons, including outpatients, in May. Dr. James M. Young, Jr., Southern Baptist missionary, operated a clinic for three years while awaiting the hospital which opened in March, 1968.

In addition to the Youngs, Americans on the hospital staff are another missionary doctor and his wife, David and Roberta Dorr; two missionary associates, Merrel P. Callaway, the hospital administrator, and Mrs. Callaway, a nurse; and two other missionary nurses, Miss Carolyn McClellan and Miss Johnnie Brasuell.

Before Dr. Young opened his clinic, there had been no organized Christian witness in the Muslim country for perhaps 1,300 years. As the site for the new hospital, Jibla has regained some of the glory it once knew as capital during the reign of Queen Arwa Bint Ahmed as-Sulaihiyah, about 900 years ago. Now the town has its own power plant (the fourth community in the country to have electricity), a hotel for patients' relatives, new stores, and a thriving tourist industry, the AP article reports. Hundreds of visitors come to see the two main attractions of Jibla, the 365-room palace of Queen Arwa and the hospital.

The article says Southern Baptist missionaries are the only Americans left in Yemen today. The republic of Yemen severed diplomatic relations with the United States two years ago.

BAPTIST VIEWpoll

MARTIN B. BRADLEY, Director

Student Unrest Is Topic Of Poll

The overwhelming choice of a representative group of Southern Baptist pastors and Sunday School teachers in a poll concerning student unrest on Baptist college campuses was in favor of "moderate" policies to handle such problems.

In the latest Baptist VIEWpoll survey of Baptist pastors and Sunday School teachers, the panel was given four alternative policies for dealing with student unrest on Baptist campuses. Two choices were "moderate" in tone, and two were "soft."

The most preferred approach—a policy in which student demands are heard but the final decision(s) is rendered by school administrators—received the approval of 61.9% of the pastors and 62.8% of the Sunday School teachers.

A policy which is determined upon the merits of each situation which develops on the campus received the nod of 32.2% of the pastors and 24.7% of the Sunday School teachers.

The "soft" alternate choices received relatively little support from the VIEWpoll panel. A policy in which negotiations are conducted with demanding student groups and an attempt to reach

mutual agreement is sought was acceptable to only 4.0% of the pastors and 10.8% of the Sunday School teachers on the panel.

Another policy in which student demands are accepted without negotiation and carried out by administrators was acceptable to only 0.4% of the pastors and 0.3% of the Sunday School teachers.

The remaining 1.4% of both pastors and Sunday School teachers had no opinion as to policies.

Despite the popular feeling that the political liberal takes a "soft" attitude toward student unrest, those VIEWpoll panel members who consider themselves on the liberal end of the political continuum did not lean heavily toward the "soft" choices presented. Interestingly, no panel member who considers himself politically "quite liberal" found either of the "soft" choices acceptable.

Based on these results, it would appear that if Baptist administrators take a moderate approach in dealing with student unrest they will find widespread support among fellow Baptists.

The results are based upon a 91% response by the Baptist VIEWpoll panel members.

Evangelist Billy Graham will mark his 20th anniversary in international evangelism next month when he holds his Southern California Crusade in Anaheim Stadium scheduled for September 26 to October 5, 1969.

Graham returns to Southern California where his world-wide evangelism began 20 years ago in a huge tent at Washington and Hill Streets in Los Angeles. He will proclaim essentially the same message that he preached in September, 1949, during his first major Crusade which was called the "Christ for Greater Los Angeles Campaign." He was then a 30-year-old college president and virtually unknown as an evangelist outside of a small circle of Christian people in various parts of the Midwest.

The 50-year-old former Fuller Brush salesman from North Carolina has preached to more than 50 million persons in nearly 200 major Crusades since September, 1949, and in hundreds of individual rallies and single meetings.

His Crusades have been conducted in 50 countries, on every continent, covering such diverse places as Paris, Berlin, London, Nairobi, Addis Ababa, Tokyo, Rio de Janeiro, Buenos Aires, and even in Eastern Europe in Zagreb, Yugoslavia. Language barriers have never restricted his message as local interpreters translate for him. Sometimes he has had as many as three interpreters with him on the platform to translate into local dialects.

Graham, who has acquired many honorary degrees, honors and titles began life as the son of a dairy farmer in Charlotte, North Carolina, on November 7, 1918. As a young man he aspired to become a big league baseball player but at the age of 17 Billy Frank, as he is known to his family, went to an evangelistic meeting where a renowned, fiery evangelist named Mordecai Ham was shattering the complacency of church-going Charlotte, North Carolina.

After listening to Evangelist Ham preach for several nights, young Graham went forward to accept Jesus Christ as his Lord, Savior and Master. He said, "That night I committed myself unreservedly to Jesus Christ. I burned all my bridges behind me. I determined to spend the rest of my life in His service."

He was ordained a Baptist preacher in 1939 while a student at the Florida Bible Institute and went on to graduate in 1943 from Wheaton College, Wheaton, Illinois.

For nearly two years he served as pastor of the First Baptist Church in Western Springs, Illinois, and then became a barnstorming speaker for the new Youth for Christ movement that swept the country during the 1940's.

In 1947 he accepted a call to become the president of Northwestern College and Seminary in Minneapolis, Minnesota. In his spare time he did evangelistic preaching.

It was in Los Angeles 20 years ago that he began to emerge as an effective churchman and evangelist. At that series of meetings he had several well-known public figures, including a gangster, respond to his call to come forward and profess their faith in Christ. The meetings also came to the attention of Publisher William Randolph Hearst who had his staff write a series of articles on the articulate young evangelist.

To this day Graham says he doesn't know what motivated Hearst, since he had never met the publisher and, to his knowledge, the famed newspaperman never attended any of the meetings. Since then he has preached before the last four Presidents of the United States and has been invited to Buckingham Palace by the Queen on several occasions. On one occasion the Queen invited him to preach for her at her small chapel at Windsor Castle before the entire Royal family.

Graham's schedule requires him to travel about 60% of the time. At home with his wife, Ruth, and their children in Montreat, North Carolina, he spends several hours a day in study, keeps up with a vast amount of correspondence, and "just enjoys home." He is a baseball, football and basketball fan.

He married Ruth McCue Bell in 1943 and they have three daughters and two sons, ranging in age from 11 to 24. The Grahams are also grandparents to two girls and a boy.

Even though demands on his time have been heavy, Graham has still managed to write several books. They include: *Peace With God*, *The Secret of Happiness*, *My Answer* and *World Aflame*. He is also the author of a column which appears in many of the nation's papers on a daily basis, and leads the weekly "Hour of Decision," a radio program which is broadcast by more than 800 stations.

About \$7 million, which is approximately half of the Billy Graham Evangelistic Association's annual budget, goes for the 3.5 million circulation of its *Decision* magazine. The magazine, which started in 1960, is now published in English, French, German, Spanish and Japanese.

The Association also produces films, books and other religious literature. It carries on a vast counseling-by-mail ministry as well as an in-depth follow-up program and Bible study outreach.

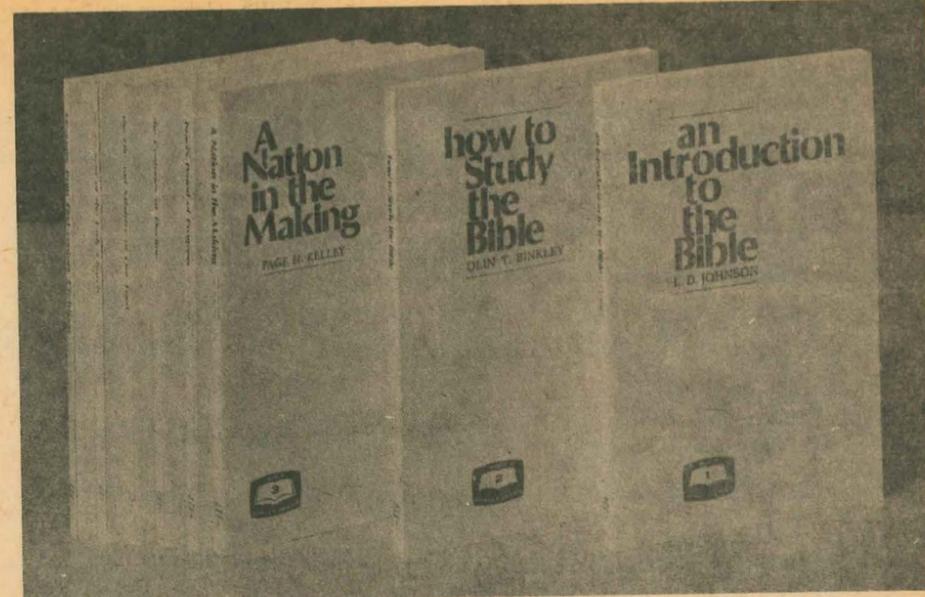
Billy Graham, despite his success as an evangelist, professes amazement at his ministry. He says it is God. He also attributes it to the fact that he preaches the Biblical message and has never attempted to establish institutions that would compete with local churches. He also believes that God has singled him out for a particular type of evangelistic ministry at this specific time in history. He says that all that has happened in the last 20 years has been the work of God.

New Bible Study Resources Released, Other Volumes Coming

"The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction." These words from the 1963 Statement of Faith summarize Southern Baptists' deep commitment to the importance of the Bible as the Word of God. These words could also express the stance of the writers of the new Bible Survey series, two volumes of which are already available in an attractive new study course format. The remainder of the eight-volume series will appear at three-month intervals until the final volume is released March 1, 1971.

An Introduction to the Bible by L. D. Johnson, released in April, is designed to give the student an overview of the Bible and to set the tone for the entire series: "This [book] is written to tell what kind of book the Bible is, how it came together, what its unifying themes are, and what it says to us today. Hopefully along the way there will emerge a deeper appreciation for and a firmer confidence in the Bible as the Word of God. Information should not be a hindrance but a help to genuine faith."

How to Study the Bible by Olin T. Binkley is a first of its kind in study course format. Here in five brief chapters are the guidelines that are needed for effective Bible study. The book also contains Bible-study outlines which



permit the student immediately to apply recommended principles to actual Bible study.

In October, the first of the Old Testament volumes will appear. *A Nation in the Making* provides a clear and relevant survey of the Pentateuch. Page H. Kelley has written this volume with the same understanding and devout scholarship that were evident in his Broadman Resource book *Judgment and Redemption in Isaiah*.

Other books and their release dates are as follows:

Israel's Period of Progress, Ralph L. Smith, February 1, 1970.

The Centuries of Decline, B. A. Sizemore, Jr., May 1, 1970.

The Life and Ministry of Our Lord, Ray F. Robbins, August 1, 1970.

The Growth of the Early Church, W. A. Carleton, November 1, 1970.

Messages from First-century Christians, William B. Coble, March 1, 1971.

Teaching guides are being released for each of the study course books. These guides will provide suggestions for preparation for teaching and will contain session-by-session plans for teaching the book. A Broadman filmstrip bearing the book title is also available with each book. Teachers of these books will also find Broadman Bible Map Transparencies helpful in their teaching.



BIBLE PRESENTED—J. Edward Cunningham, left, of the American Bible Society presents to L. O. Griffith and Arthur B. Rutledge, of the Home Mission Board, the sixteen millionth copy of *GOOD NEWS FOR MODERN MAN*. This historical copy of God's Word was in recognition of the use the Home Mission Board has made of the Word in missions and because of the extensive distribution of Scriptures to missionaries in recent months.

Northern SBC Work Not Southern Dominated

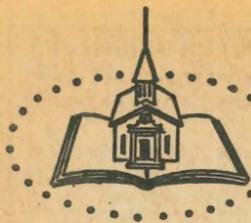
A survey of an association of Southern Baptist churches near Flint, Michigan, hints that Southern Baptist work in Northern states may be more indigenous and less Southern than some people may have suspected.

An analysis of the Genesee District Baptist Association revealed that nearly 60 percent of the membership in the association's 19 churches claimed non-Southern states as their homes.

In a section of the study aimed specifically at parents in the churches, 42.5 percent of the fathers and 46.6 percent of the mothers said Michigan was their home state. Only 17 percent of the fathers and 19 percent of the mothers called Southern mountain states "home."

The study did reveal, however, that nearly all of the pastors and most of the deacons were of Southern origin, apparently a situation that will change only with time, a HMB spokesman said.

Billy Graham Marks 20th Anniversary As Noted Evangelist



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for September 21, 1969)

LIFE AND WORK SERIES

Requirements For True Discipleship

Matthew 10:24-38

Christians are required to engage in Christ's threefold ministry of preaching, teaching, and healing. Their love for and sympathy with others should cause them to respond favorably to the needs of others and obediently to the commands of Christ. Christ always endows and empowers His followers for the tasks which He assigns to them.

In the fulfillment of our mission as disciples certain things are quite obvious.

The Cost Matthew 10:24-25

In expressing the relationship between the Twelve and Himself, our Lord used two figures, namely disciple and Master, and servant and Lord. The disciple is a learner, and the servant is the one who is faithful in carrying out the will of the Lord. If the Twelve were to take their proper places, it was necessary for them to sit at Christ's feet and learn from Him what their duties were, and then to serve Him faithfully.

Before sending them forth to preach, Christ made it clear to His disciples that they would encounter the opposition of those who did not have any consciousness of their need and did not want to hear and receive the gospel. To keep them from being discouraged when they encountered this opposition, Christ sought to prepare them for it by warning them of its inevitability, by assuring them of His identification with them, and by suggesting to them certain ways to meet it effectively. He wanted them to know that their lot as His followers would be similar to His own, therefore, they should not expect any favorable consideration from His enemies.

The Courage Matthew 10:26-31

Christ did not leave His disciples in the dark regarding the persecution which they would suffer for His sake. He did not hesitate to remind them that their efforts to witness for Him by word or by life would meet with persecution from a hostile world. However, such persecution was no more than He too had suffered. They certainly were not any better than their Master, and since it was His lot to endure persecution, how much more should they also expect to be persecuted. Christ's followers have no right

to expect to be borne to glory on flowery beds of ease. But, it was one thing for Him to warn them and it was another thing to get them to be courageous. Courage is necessary if one is to live for Christ.

The Confession Matthew 10:32-33

Christ not only challenged His disciples to confess that they were His followers when they were brought to trial on the charge of being His disciples, but He urged them to commit themselves fully to His lordship and prove that their discipleship was genuine by their faithful obedience to Him throughout their lives. Christian discipleship is not proved especially by words, but by life.

The Conflict Matthew 10:34-37

Christ admonished His followers to recognize that there is a real price to pay for loyal personal devotion to Him. Instead of bringing peace on the earth, the immediate effect of His coming was widespread bitterness and warfare. Of course, He did not come to stir up needless strife between members of a family,

but He well knew that as the result of true discipleship certain divisions would be inevitable. In fact, loyalty to Christ frequently separates some from the other members of their families. But, no human tie, regardless of how intimate or precious it may be, is to be permitted to stand between the Christian and his devotion to Christ. Anyone who denies Christ the first place in his life is not worthy to be called His follower.

The Cross Matthew 10:38

Anyone who follows Christ in the pathway of Christian service will have a cross to bear.

Christ told the apostles that they would be tried before religious councils, scourged in synagogues, and arraigned before governors and kings. He comforted them with the assurance that the Holy Spirit would prompt them what to say in their defense and as a testimony when the time came. They were sustained in the knowledge that the love, wisdom, and power of God would be available to them when the needs arose.



INTERNATIONAL SERIES

A Nation Worships God

As David sat musing in the regal splendor of his beautiful and luxurious palace, he was haunted by a vision of the ark of Jehovah being sheltered only by a frail canvas tent. To David it seemed a disgraceful incongruity that the ark of the covenant should be left to abide "within curtains," while he occupied a house sealed with cedar. He promptly decided that something had to be done about that.

To Nathan, the far-seeing and faithful prophet of God, David unfolded his desire to build a suitable temple in which to enshrine the ark of God, and in which the worship of Him should be conducted with due solemnity and to His glory. Understanding David's ex-

pressed desire Nathan said, "Go, do all that is in thine heart." However, that night God spoke to Nathan and revealed to him that David was not to build His house, but rather to prepare the materials so that David's son, Solomon, could do it.

The worthy and commendable object at which David aimed was to be achieved, but through another agency than himself. There was an impropriety in the hands which had shed human blood in war building the temple of peace and mercy. David found that the deeds of his past rendered impossible his dream for the future, as has been the case with many others.

II Samuel 7:18-19

As David contemplated his rise from a shepherd lad to the position of king over a great nation, he was overwhelmed by the greatness of God's grace to him, and amazed that God's power could and would do so much. He sought diligently to express his gratitude to God for all that He had done for him. What cause for gratitude to God for His goodness to us! "Oh that men would praise the Lord for His goodness, and for His wonderful works unto the children of men!" (Psalm 107:8).

David was promised that the throne of his kingdom was to be established forever, a prophecy to be fulfilled in Christ. In humility David thanked God for this promise. He confessed his unworthiness to receive such an unmerited favor and expressed his gratitude for it. We certainly admire his willingness to bring his will into complete subjection to God without the slightest complaint.

II Samuel 7:27-29

Disappointed, but without any complaint or bitterness, David submissively and obediently went into the tent, humbled himself before God, and ascribed to Him the greatness and glory which rightfully belonged to Him. In his prayer David spoke with great humility, and acknowledged his own unworthiness, as well as that of his family. He prayed for the confirmation of God's promises.

David's prayer ended with a petition for the Lord's blessing. He pleaded for that by which any may rise to greatness: "With Thy blessing let the house of thy servant be blessed forever." In the measure in which the blessing of God is accepted and His will is sought any may become great.

I Kings 8:62-63, 65-66

Soon after he ascended the throne, Solomon began building a house of worship, or the temple, using the materials which David had assembled for this purpose. The structure was completed in seven years, and Solomon, who knew its meaning in the heart desire of his father and in the hand accomplishment of himself, dedicated it to the Lord in a long and impressive prayer.

Distinctly recognizing and acknowledging that all of God's people sin, and that divine chastisement for purposes of correction will certainly follow their sins, Solomon asked God for the assurance of His blessing upon the children of Israel, in order that they might be the instrument of His redemptive purpose. He knew that the brightness of the future depended on whether or not the people remained humble before God, giving obedience to His will and heart loyalty to His righteous purposes. He knew that if they broke their vows to obey God, wandered off after strange gods, and exalted the creature above the Creator, they would be judged for their sins and chastened for their follies.

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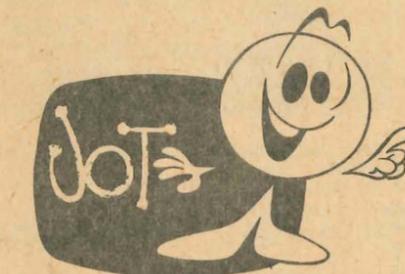
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BAPTIST FORUM



(Continued from Page 5)

one living in a country with such a Christian heritage as ours and God evidenced everywhere: constitution, monetary imprint and steeples in every hamlet or village and throughout our cities, should not be aware of the existence of a Holy God.

It is late for us to respond to such an un-Christian view, however our country remains free and consequently so does the individual. It is a sovereign freedom infringing upon the rights of no other individual. I may not speak for all Baptists but I speak for one Baptist and feel that many Baptists do share the Christian view of God.

A neighboring state has recently voted to allow morning meditations in their schools. It seems to me this is a good idea and would violate no one's conscience.

Lexington, Ky.

William Miller

PUBLIC APATHY?

Dear Editor:

I cannot seem to digest all the propaganda being voiced by a lot of people: among these are elected officials, appointed officials, judges, police, and some of our church leaders.

They all seem to think that unless the public is aroused, things and conditions will not get any better. This assumption may be correct, but it should not have to be this way. The fact that the public usually is aroused seems to have had little bearing on soaring crime rates.

We elect our officials and they appoint others, with the understanding by the public that those in office will do away with narcotics dealers, thieves, drunken drivers, and all other types of criminals. What often happens, however, is that the dope peddlers are released on some trumped-up technicality. They were guilty of the crime, but the judge let them off. I have clippings of dope charges against eleven, seven, and

four people filed away. Also drug charges amended to breach of peace. Was this the public's fault?

There are hundreds of cases of drunken driving filed away or amended to disorderly conduct. Among these was a case recently which the individual was arrested for drunken driving, without an operator's license. The case was filed away because the arresting officer did not appear in court to testify. Is this the fault of the public? I believe a person driving a car and stopped by the police found to be drunk is a drunken driver. Also if the person is in an accident and the car is not moving, he is still a drunken driver. If the driver is not drunk on alcohol or dope, it must have been an error, and amending the charges to a lesser crime is very unjust to the person.

The average person, (and the majority of Americans), is not aware of our incredible crime rate. We work at our jobs, take care of our families, pay exorbitant taxes so that the officials which we elected, or that we appointed, can be paid to do the jobs which they are morally obligated to do in the first place.

I will do all I can, as a citizen, to help convict a criminal and cut down crime rates, but when one beats his head against a political wall long enough he may become tired and apathetic.

This situation could be compared to the proverbial "chicken and the egg"—who became apathetic first?

My opinion has been stated and I thank you for allowing me to express it. Louisville, Ky. Garland Haynes

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Cooperative Program Receipts Top Previous Year But Fall Below Goal

by Harold G. Sanders
Executive Secretary-treasurer

Receipts from the churches in the Kentucky Baptist Convention exceeded by \$101,144.07 over the previous year when the final gift was received August 31st in the treasurer's office in Middletown.

This was 2.82% more than last year's income of \$3,575,344.98. However, it fell short of the goal of \$3,950,000 by 6.93% or \$273,510.95.

In addition, the CEA campaign receipts totaled \$38,436.88. CEA was due to end in 1967 but was extended to December 31st this year. We are grateful to God and to the churches for their missionary concern which led them to share in our Baptist mission task in the world.

During the final month ending August 31st, we received \$383,797.22. This was not a record for months of August since the final Sunday was August 31st, and many churches did not send in August receipts until the following week. This explains much of the shortage this year, but should make the new year start out stronger in September. The Cooperative Program goal for 1969-70 is \$4,150,000.

There is, however, a slowing trend in mission gifts in most of the states of the Southern Baptist Convention and in all major denominations in the United States.

It is generally explained by leadership that it reflects the economic situation in the United States. Many churches have felt the pinch and that pinch has been reflected in their mission giving. The pinch is caused by the fact that inflation and increased taxes are greater than increased earnings by our people. For example, the rate of cost of living during 1969 is now 6%, and the income surtax is 10%. Furthermore, in Kentucky, the sales tax increased from 3% to 5%—which means 66-2/3% dollar increase for that tax alone.

Unless income for the people increases accordingly, their personal budgets are out of line. If they continue to tithe to their churches they must cut out some of the things they usually spend money for in order to be faithful to the church. It is a time for sober thinking about our stewardship and the importance of the work of the church both local and missionary. It is a time for re-thinking our spending habits. It is a time for sacrificial sharing of our substance for the sake of Christ and a lost world.

It is, therefore, a time of updating our priorities personally, and as churches. We are well able if we care enough to be concerned enough to follow the way Jesus said: "Seek ye first the kingdom of God and his righteousness, and all these things (food, clothing, etc.) will be added unto you" (Matthew 6:33).



... Radical students on the nation's college campuses have it in their power this year to kill the American university system, according to a research psychologist who has studied the student movement. Richard Peterson, staff director of the recently named Special Committee on Campus Tensions, said a nonviolent attitude by the radical students can forestall a breakdown of the system. "But," Peterson said, "... if the violent tactics continue to escalate I'm afraid there's going to be a backlash of such proportions that the university is going to be destroyed as an intellectual enterprise." Peterson studied the student movement for the past five years while a member of the Education Testing Service at Berkeley, California. (*Nashville Tennessean*, 8-2-69).

... The number of poor persons in the U. S. declined another 2 million last year, to 25.4 million, but one-third of the Negroes in the country were classed as poor, a new Census Bureau report disclosed recently. For the nation, 13 percent of the population is now classed as poor, down from 22 percent as recently as 1961. For Negroes the percentage has dropped from 56 in 1961 to 33 percent in 1968. ... Figures were based on the new definition, which set the poverty "cutoff" for 1968 at an income of \$3,553 for a nonfarm family of four. ... The report made these other disclosures about the status of Negroes: (1) Education levels are rising. By this year, 60 percent of Negro males between 25 and 29 years old had finished high school, contrasted with only 36 percent in 1960. (2) The proportion of Negro families headed by a woman continues to edge upward, and reached 29 percent in 1969. This is three times the proportion for whites. Half the Negro poor were in families headed by a woman. (3) But Negro mothers, like white mothers, are having fewer children. Since 1960, the number of children under five years old per 1,000 women in the childbearing age has dropped by one-fourth for whites and one-third for Negroes. (*Louisville Courier-Journal*, 8-20-69)

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