

  
**WESTERN RECORDER**  
OCTOBER 3, 1970

On October 1, 1970, Mrs. George R. Ferguson officially retired as executive secretary of Kentucky Woman's Missionary Union. At the time she assumed this leadership post, 1949, she was also state president of Kentucky WMU. In appreciation for her service, this issue of *Western Recorder* is dedicated to the retiring executive. Pictorial highlights of Mrs. Ferguson's tenure with Kentucky Baptists may be found on page 9 of this issue.

# Missionary News

## To the field

Mr. and Mrs. Stanley Crabb, Jr., may now be addressed at Via Brennero 35, 00141 Rome, Italy. Crabb is a native of Louisville. Mrs. Crabb is the former Patricia Maddux of Hopkinsville.

Miss Gladys Hopewell may now be addressed at 2, Lane 12, University Road, Tainan, Taiwan, Republic of China. Miss Hopewell is a native of Hopkins County, Kentucky.

Mr. and Mrs. Darrell D. Cruse may now be addressed at Caiza 386, Aracaju, Sergipe, Brazil. Cruse is a native of Sonora. Mrs. Cruse, the former Elizabeth Louise Brame, was born in Madisonville but also lived in Morehead and Henderson.

Mr. and Mrs. Donald Jones may now be addressed at Baptist Mission, P.O. Box 3, Faridpur, East Pakistan. Mrs. Jones, the former Helen Brandon, is a native of Louisville.

Mr. and Mrs. Wiley B. Faw may now be addressed at Box 41, Northeastern State, Gombe, Nigeria, West Africa. Faw is a native of Waynesburg.

## Other news

Mr. and Mrs. Roy A. Fowler, missionaries to Brazil, are the parents of a sixth child, Joel Lyndon, born May 11. Fowler is a native of Thomaston, Georgia; Mrs. Fowler is the former Patricia Ross of McCracken County. They may be addressed at Caixa 262, Natal, Rio Grande do Norte, Brazil.

Mr. and Mrs. Paul H. Grossman, missionaries to Senegal, are presently engaged in language study in France. Their address is 250 Avenue de Grammont, Tours 37, France. Grossman is a native of Posey County, Indiana. Mrs. Grossman, the former Peggy Chamberlin, was born in Owensboro. Her family moved frequently during her childhood but they lived in Evansville, Indiana, during her high school years. The Grossmans were appointed by the Foreign Mission Board in 1965.

Mr. and Mrs. J. D. Harrod, missionaries to Brazil, have moved from Manaus to Belem. Their address is Caixa 89, Belem, Para, Brazil. He is a native of Versailles; she is the former Donice McCormick of Rock Hill, South Caro-

lina. They were appointed by the Foreign Mission Board in 1966.

Clifton H. Lane of Sturgis, father of Miss Dorothea Lane, missionary to Japan, died July 3 in Glendale. Miss Lane, a native of Sturgis, may be addressed at 6/38 Minami-cho, Itabashi-ku, Tokyo, Japan.

## Revival Reports

Pleasant Ridge Baptist Church in Pleasant Ridge, Kentucky, was recently led in revival by a youth team from the Baptist Student Union at Western Kentucky University in Bowling Green. Among the 250 public decisions recorded were 20 professions of faith and numerous commitments to specialized Christian service. Tony Romeo is Baptist campus minister at Western.

Zion Baptist Church, Henderson, recently completed a revival led by Joseph R. Weber, former pastor of the church now serving in South Carolina. Music for the revival was led by Bob Reeder of Henderson. W. Clyde Hankins, pastor of the Zion church, reports 11 professions of faith, three additions by letter and many rededications.

Fordsville Baptist Church, Ohio County Association, was recently led in revival by Billy E. Roby, former pastor in Daviess-McLean Association now serving in Mississippi. Paul Hatfield, pastor of Whitesville Baptist Church in Daviess-McLean Association led the music. Guy Deane, Jr., Fordsville pastor, termed the effort, "One of our greatest revivals in years."

New Panther Creek Baptist Church, Whitesville, was led in revival September 14-20 by Jesse Tichenor, pastor of the Ridgecrest Baptist Church, Beaver Dam. Irlan Snyder, pastor of the New Panther Creek church, reports five additions by letter and seven rededications.

G. C. Sandusky of Owensboro recently led the First Baptist Church of Seward, Alaska, in a two week revival effort. The church's pastor is Breckinridge County native Joe Fallon. Sandusky reports 10 professions of faith, two additions by baptism, one addition by letter and 15 rededications.

## DEVOTIONAL



Eugene N. Fleming  
First Baptist  
Franklin

In the lives of most Americans today two activities seem to be causing a heavy toll of lives: hurry and worry. These activities may bring one to his doctor for a physical check-up. These same two demanding activities should cause one to desire a spiritual check-up.

Such an experience will afford the Christian an opportunity to evaluate his spiritual growth and development. In the conversion there must be the awareness of sin, repentance and faith, and a determination to go on with God. In the process of living the Christian life there needs to be a check-up. This will lead a person to see the sin in his life and the need for restoration and a renewal of one's faith in and commitment to Jesus Christ.

Occasionally after a spiritual check-up a public rededication would be most helpful.

As a further result of this experience the Christian should show evidences in his daily living. The use of spiritual exercises to aid his growth and development would fortify his life so that he could withstand the pressures of this world.

Elijah went through a spiritual check-up after he was threatened by Jezebel. After his rededication, God had more for him to do. When Peter realized he had denied Jesus Christ, he rededicated himself. Mark, during a period of weakness, left Paul and Barnabas. But later after a check-up God used him to write the gospel which bears his name.

Physical check-ups are always in order. A developing problem can often be detected and preventive medicine prescribed. Likewise a spiritual check-up would reveal certain weaknesses in one's spiritual growth and development.

The physician might prescribe a remedy that if taken would bring the body into a better state of health. So it is with a spiritual check-up. The Great Physician has a remedy. It may vary from Christian to Christian but basically it is expressed in these words: "Come to me, all who labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." (Matthew 10:28-30 RSV)

## A Pastor and A Layman Ask:

# Baptist Student Union--Is It Worth It?

By our very nature, we are prone to make value judgments about nearly everything. Many of these values are distorted by our attitudes, our feelings and our opinions. In order to achieve true values we must dig deep into matters which concern us and search for true and lasting qualities in order to determine true worth.

For the past several months a group of laymen and pastors have been attempting to determine the value of Baptist student work on the campus of

Mr. W. K. Pinkerton  
Rev. C. Wyman Copass

Western Kentucky University. In so doing we have become involved in this work to the extent that it has brought excitement to our lives. Before becoming involved we, like most other Kentucky Baptists, agreed that BSU is a good work but concern stopped short of involvement. Upon becoming involved in student work we have seen some of the greatest potential assets our denomination and God's kingdom could possess. Without a doubt, these assets must be developed.

Student work involves many aspects of the students' needs. As an example, there are students whose budget does not provide three meals a day. These kids may come to the center and under proper guidance, use the kitchen facilities for preparation of food. After all, Jesus was excellent at supplying the physical needs before he attempted to meet their spiritual ones.

Seldom will you go to the center but what you find at least one student or even a group of students huddled together telling another of the blessings he may receive by placing his trust in Jesus Christ as his personal Lord and Savior. There is a spirit of optimism among the students as they discuss plans for a weekend student revival in a nearby church, or count the blessings received from their efforts in the slum area of the city. These young people are looking up!

International students visit the center often. Many times after entering into dialogue with Christian students, they are willing to at least admit the possibility that there may be one true and living God. One such student said, "You know, we may have difficulty communicating, but when you talk about bad—bad is the same anywhere you go; in India, Russia or America. And when you talk about good, that too is the same in any nation." He went on to say, "Perhaps all of this good is God."

Student work in no way intends to

take away from the academic life of the student. In fact, there are times when involvement in student work will help to contribute to this area of the student's education. As an example, one student was having trouble with his studies and after consultation with the Baptist campus minister it was learned the student was having trouble because of his reading habits. The campus minister helped him with his reading and study habits; consequently this past summer his grades improved considerably.

Other students become better academically and spiritually because of their participation in the Leadership Training Conferences which the center sponsors. At Western this past year, the Gerry Craft Association came to the campus for a week of training activities and through this experience many students, who were timid and insecure, found they have the potential to be dynamic leaders. This will be of benefit to them while in college as well as in their leadership later on in our churches.

Perhaps we need to be reminded again that these young people will become the leaders in our communities. Some will be teachers in our public education systems, some bank presidents, some industrial engineers—while some will become pastors and missionaries. They are our future church leaders and members. While in college they will be influenced for good or bad. And from what is in evidence now among those students participating in BSU work at Western, they are real prospects.

There is one hold back with the work: the tremendous need for finan-

cial support, more support than the program is presently getting. Kentucky Baptists can make no better investment than in student work through the Co-operative Program. Our convention supports BSU work by employing Baptist campus ministers and furnishing facilities on the larger campuses. Funds for the operating budget come from churches or associations in the area where campuses are located. This includes monies for utilities, social functions, Bible studies, books for library, supplies, leadership conferences, guest program personalities and many other activities.

This is a problem which needs added financial emphasis in the whole state. We can do it. It is a mission opportunity, not just for the churches located in the city or immediate area of the center; churches with students in universities across the state should show concern.

We would like to challenge you to visit your nearest Baptist Student Union and witness what is happening. At Western, God is performing miracles. When you look out into a group of students participating in a campfire service like we had here at the beginning of school and see white students sitting next to black students and also students from India—all of these mixed in with the establishment; when you see tears flowing down their cheeks as they listen to another student tell what Christ means to him—this is a miracle. We invite you to come and witness what is happening or to invite one of the youth teams to come to your church. But get involved in the greatest work on earth in order to find out what it's worth.

## Pornography--Questions And Answers

So serious is the pornography problem that President Richard M. Nixon recently called for a citizen's crusade against it. The information that follows is a primer for Southern Baptists who want to enter the fight against pornography.

1) What do the words "obscenity" and "pornography" mean? "Obscenity" is probably derived from the Latin *ob* (to) and *caenus* (filth), but it may come from "off the scene," indicating something that ought not to be shown on the stage of life. Webster defines obscenity as that which is "disgusting to the senses, usually because of filthy, grotesque, or unnatural quality." Obscenity often portrays lustfulness but actually it can be used in a wider sense

to refer to such non-sexual behavior as violence.

"Pornography" comes from *porne* (harlot) and *graphos* (writing) and refers now not only to writings of and about prostitutes and their activities but also to any depiction of lewdness. Thus pornography is sexual obscenity. (Pornography and obscenity are often used interchangeably.)

2) How does the U.S. Supreme Court define pornography (or sexual obscenity)? In its decision in *Roth v. United States*, the Court devised this test for obscenity: "Whether to the average person, applying contemporary community standards, the dominant theme

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## WESTERN RECORDER

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

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The Editor's Thanks To Friends And Churches

It's always been said it takes sickness or death to discover how many friends one really has. Thanks to the Lord, a good doctor and medical facilities at Kentucky Baptist Hospital, it was not death but sickness which has revealed to me how many people really cared.

Because very few people knew of and no announcement was made in the *Western Recorder* for three or four weeks, my hospitalization was not known for a good while. So the messages to the editor the first few days were not too numerous to answer personally with appreciation but by now so many have sent assurances of their love and prayers, it is utterly impossible to acknowledge them individually. So will you please let this "thank you" be a personal expression to each individual and to the churches which have been so thoughtful to remember the editor in prayer.

I promise not to use editorial space again to talk about my illness unless there is some unexpected setback. Progress is still pleasing to my doctor but he feels a few more days this week in the hospital will be helpful. I suspect he fears he cannot trust me not to plunge headlong back into the whole gamut of activity which helped put me here in the first place. I did have the privilege of being with my family at home for the whole weekend.

I apologize to the several churches and associations where I had to cancel appointments in August and September. The doctor has not yet said what I am to do about weekend activities in the coming months.

This will depend, I am sure, upon how well I get along but the way I feel now I see no reason why I will not still be able to supply a reasonable number of Sundays and surely I hope to keep my commitments for January Bible studies next year.

Since this is my very first experience even to visit a department of psychosomatic medicine in a hospital, I have learned much which has profoundly impressed me. Of course this is strictly amateur knowledge but later on I would plan to prepare at least two articles in the *Western Recorder* which I hope could be helpful for our readers.

Two things I would like to do in these articles. One is to let Kentucky Baptists know what outstanding facilities and dedicated personnel we have at the Kentucky Baptist Hospital in this department. The other is to point out the kind of people I found as patients and to help remove the stigma which has traditionally been associated with nervous illnesses. With the growing stress, strain and godless living of this generation we can expect more and more patients in this branch of medicine. This doesn't mean that a godly life will guarantee exemption from this kind of illness for I have also discovered some of the most consecrated Christians during my stay at Kentucky Baptist Hospital whom I have ever known.

The following editorial in this issue of the *Western Recorder* was first written in 1966. We are using it again not only because a major editorial may not yet be wise for the editor to attempt, but because I think it has a message Baptists need to hear in 1970.

A Baptist Day Of Atonement Is Desperately Needed

The climax of the Hebrew worship system described in the Old Testament was the annual Day of Atonement. Once a year everybody and everything were cleansed of sin in order to begin a new year with the approval and blessings of Jehovah.

On this one day of each year the high priest exchanged his priestly robes for a simple white tunic. He first entered the Holy of Holies with blood to be sprinkled before the mercy seat seeking forgiveness for his own sins and the sins of his fellow priests. Then all areas of the tabernacle or the temple used for worship along with all the other worship para-

phernalia were cleansed. Finally the sins of all the people were put upon the head of the scapegoat who bore them away to the wilderness. The people were then filled with joy for forgiveness and restoration of fellowship with Jehovah.

This ancient Hebrew ceremony speaks to our needs today. Not in its ritualistic details but in its true meaning. We need a Baptist Day of Atonement like we need nothing else.

To put it in more familiar words, we need a denominational revival. Like the Day of Atonement it should begin at the top and continue until it includes

everything and everybody. Everything about our Baptist program as well as everyone of us should fall prostrate before the mercy seat of God for cleansing and renewal.

What are the sins which so easily beset Baptists and for which we must repent and be forgiven in order to experience the approval of God? They're not always easy to see and they are even harder to admit. We had rather rationalize than to reason and to be judged by our own or the world's standards rather than by God's searching word.

There is the deadly sin of presumption and pride both as a denomination and as persons. We have taken the manifold blessings of God upon Baptists as a guarantee of his full approval rather than as a privilege which must be matched with responsibility. We tend to think we have a corner on truth and have a perfect understanding of God's revelation. What presumption! We have even shouted that Baptists are the one hope of God for the world instead of confessing that God is the one hope for Baptists.

There is the sin of loving this present world and what it offers. With rare exceptions Baptists today are all — pastors and denominational leaders and workers included — caught up in the American craze of things and the religion of materialism. Many Baptists spend more on one house to live in or one car to ride in than they give to God and His work in their whole lifetime. Even the minister gets caught up in this status minded culture and has to dress, live and otherwise receive and spend what the world counts proper for his position.

We preach the gospel of One who did not have the earthly security of the foxes and the birds, and we profess to follow Him who had no place to lay His head, but we often deliver our sermons in luxurious sanctuaries to those at ease in Zion walking on carpeted floors and sitting on cushioned pews. We ride to the church in air conditioned machines from mortgaged homes filled with latest antiques to talk about the crosses we bear. All the time we see to it that our pastor has a new car, a boat or a cabin on the lake because somehow it makes us feel a little better about ours.

Probably the most damaging sin of all among Baptists in the Lord's sight is our choice of self over others and the absence of genuine love for each other. Too many pastors distrust their members and use them for selfish ends. Criticism of the pastor and cutting him to pieces are favorite sports of many church members.

When the chips are down in the controversial issues in the church, the pastor is often deserted though he is right because the members think more of each other and their mutual approval in the days ahead than they do for the principle of right.

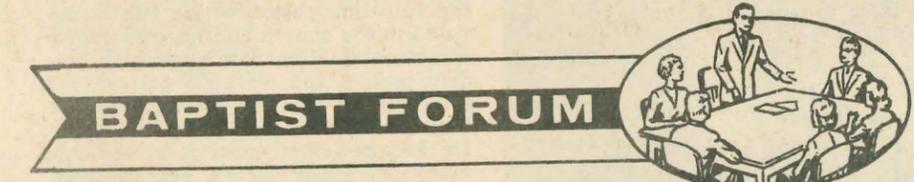
As preachers we say all kinds of extravagantly complimentary things about each other in public but what we really think of each other is another thing. We use one another for personal advantage and most of us have never shed a sympathizing tear for each other. We distrust each other and are among the last to forgive one another.

Pastors and denominational leaders sometimes act as if theirs is the only work of the Lord. We push and shove to get our own little kingdoms and then make ourselves immune to any questioning by declaring we have a direct word from the Lord. We put the sanction of God on everything we do as if our will must always be His will.

I am aware that this all sounds negative and unduly critical. I also know all is not bad about us, but as I examine my own soul and observe my fellow Baptists, I can but conclude there is a deep spiritual sickness upon us. Furthermore, this will be a sickness unto death unless we admit our malady and accept the surgery of the Great Physician.

The kind of Baptist revival we need is not the traditional type producing momentary repentance and resumption of our old ways. We need to be rocked from stem to stern and shaken from top to bottom by the devastating judgment of God and remade by the creative power of the living Lord never to be the same again.

This is the Baptist Day of Atonement so desperately needed. Who will join this sinner for such a cleansing?



IT HAS TO BE INTERPRETED!

Dear Editor:

I agree with Morris Ashcraft in the September 19, 1970, issue of *Western Recorder* that Broadman Commentary volume one should not have been recalled. Commentaries need not be as closely controlled as Sunday School literature. But Dr. Ashcraft doesn't

seem to want anything to be controlled. He implies that the Denver action was hasty, but as a matter of fact the New Orleans Convention a year earlier had already used the Baptist Faith and Message as a guide to workers. He decries the appeal of the Southern Baptist Convention and the Sunday School Board to tradition and to the Baptist Faith and Message as gen-

eral guides for publication. Then he turns right around and appeals to the preamble of the Baptist Faith and Message and to something called "Baptist Principles."

Isn't there something inconsistent here? What are Baptist principles anyway? Are they not traditional too? Are they not our creed? It doesn't make sense to decry tradition by appealing to tradition, to decry creed by appealing to creed!

It seems to me that the time has come to admit that the Bible is not an "instant" rule of faith and practice. Most Baptists seem to think we can

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## Music Department Sets Training Sessions For Preschool Workers

All preschool workers in Kentucky Baptist churches will have opportunity to participate in a special two-hour conference led by Saxe Adams, called by Eugene Quinn "Southern Baptists' most capable consultant in the preschool music area."

Quinn, KBC music secretary, pointed out that these conferences are not restricted to preschool music workers but will be beneficial to all organizational workers in planning activities and programs for preschoolers.

Others who could benefit from the conferences, Quinn continued, are pastors, ministers of education, ministers of music and general officers who have responsibility for planning the most effective programs for the preschool divisions.

Beginning October 19 and continuing through October 23, a series of nine two-hour conferences will be offered

across Kentucky. The completed schedule is listed below.



Adams

<b>OCTOBER 19</b> Glasgow Baptist Church Glasgow — 7:30 p.m.
<b>OCTOBER 20</b> Campbellsville Baptist Church Campbellsville — 9:00 a.m. Immanuel Baptist Church Lexington — 7:30 p.m.
<b>OCTOBER 21</b> Latonia Baptist Church Covington — 10:00 a.m. Crescent Hill Baptist Church Louisville — 7:30 p.m.
<b>OCTOBER 22</b> Wing Avenue Baptist Church Owensboro — 10:00 a.m. First Baptist Church Madisonville — 7:30 p.m.
<b>OCTOBER 23</b> Immanuel Baptist Temple Henderson — 1:00 p.m. Paducah Baptist Building Paducah — 7:00 p.m.



### Visit colleges October 5-9

A last minute reminder of a great opportunity for you to visit the Baptist college or school nearest you and share in the annual "Open House-Seminars" to be held from 9:30 a.m. to 2:15 p.m. as follows:

Campbellsville.....Monday, October 5  
Cumberland.....Tuesday, October 6  
Oneida Institute.....Thursday, October 8  
Georgetown.....Friday, October 9  
An opportunity to share, to discuss, to learn — guests of the campus for lunch. Tour of campus if desired.

### Your new church budget

Many churches are in the process of making budgets for the new year — some have already done it. In either case, it is a time to review the priorities of the church in how to 1) increase the tithes and offerings from the people of God and the church's total work in the world, and 2) to review the portion of those tithes and offerings to be used at home, and to be used for the larger work through the Cooperative Program of the denomination. That this review of the portion is not being done seriously by many churches is evident from the fact that over a 10 year period our combined church's giving to the Cooperative Program has not increased percentage-wise — in fact, during the last two years, it has decreased. Of course the dollar increase is there but the percent increase of the total church receipts has not increased.

### Pay your pastor better

By and large, considering the educational attainments and the volume and variety of work involved, the pastor is the lowest paid important worker in the nation. I am speaking primarily of the full-time pastor whose life is devoted to the church and his community and denomination; but even with student pastors and weekend pastors, the salary is far too low to challenge the best men into the field or to keep capable and dedicated pastors on the job. Many are being forced, economically, to "moonlight" with part-time jobs or to leave the pastorate entirely in order to support their families.

If you did not raise his salary this time, you are giving him about 6 percent less than last year — because of rising cost of living. If you want to increase him, you should start with 7 percent and go on up, percentage-wise. The scripture says, "the labourer is worthy of his hire" — pastors, that is, But, you build the budgets to prove it.

## Final Plans Made For Open Houses

Final plans have been announced for the second annual Open House-Seminar tour, sponsored by Kentucky Baptist schools and colleges and the Kentucky Baptist Convention.

Beginning Monday, October 5, the Open House-Seminars will be held at Campbellsville College, Oneida Baptist Institute, Clear Creek Baptist School, Cumberland College and Georgetown College, in that sequence.

All but the Clear Creek meeting are open to the public.

William A. Curl and Allen W. Graves will alternate as presiding officer for the tour. Curl is pastor of the Mt. Sterling Baptist Church and chairman of the Christian education evaluation subcommittee. Graves is chairman of the Christian education committee and administrative dean of Southern Seminary.

"Interdependence of the Kentucky Baptist Convention and Its Colleges and Schools" will be the title of the address delivered by a convention officer each day. KBC president Sid Maddox, pastor of the First Baptist Church, Hopkinsville, will deliver the address on Monday and Friday. Tuesday and Wednesday Allen Graves will speak on the topic. Joe Tackett, vice president of

the KBC, will deliver the address.

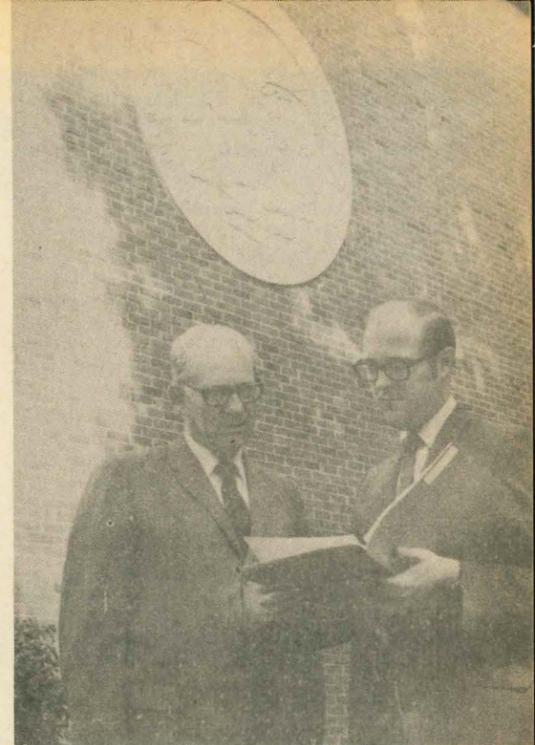
Participants will have opportunity to react to the address or ask questions in a session moderated by executive secretary Harold Sanders.

Special speaker for the tour is E. Bruce Heilman, president of Meredith College in Raleigh, North Carolina, and former administrator at Georgetown College and Kentucky Southern College.

Heilman will speak on the topic, "The Continuing Role of Christian Education." A reaction panel composed of a pastor, a teacher, a student, a trustee and an administrator will later discuss the address.

Each school will make a presentation entitled "Developing Resources for Our School." In addition, the schools will offer optional tours of the campuses and provide lunch for all participants in the Open House-Seminars.

Kentucky Baptists planning to attend the sessions are urged to contact the president of the host school where they plan to attend. However, executive secretary Harold Sanders pointed out that no one should fail to attend because he failed to notify the school president. "We want everyone to attend who possibly can," he said.



AT FOREIGN MISSION BOARD — Western Recorder assistant editor Bob Terry, right, attended an "Editor's Briefing" September 23-24, sponsored by the Foreign Mission Board in Richmond, Virginia. Above, Terry looks over the Briefing program with Arkansas editor Erwin McDonald. McDonald is a former pastor of Sligo Baptist Church, Sligo. Later he served as news director at Southern Seminary and later as Christian Education Secretary for the Kentucky Baptist Convention.

## Youth Evangelism Workshops Planned

A special series of Youth Leadership Evangelism Workshops have been set for November and December by the state evangelism department in cooperation with the KBC student work department.

Madisonville will host the first workshop November 6-7. First Baptist Church, Corbin, will be the site of the second session the following weekend. Lexington's Calvary Baptist Church will host the workshop November 20-21. The final sessions will be held at St. Matthews Baptist Church, Louisville, December 4-5.

Designed to inspire and train young people in personal witnessing, each conference is limited to 250 persons on a first come-first served basis.

Young people attending the sessions will also receive guidance in training others to do personal witnessing.

A by-product of the conference will be the opportunity for young people to share their ideas with convention evangelism leaders, noted Hicks Shelton, state evangelism secretary.

Shelton has enlisted the aid of associational missionaries, evangelism chairmen and youth work chairmen, along with the local church pastors to recruit the students between high school senior age and age 26.

A \$5 registration fee will cover the cost of materials, Friday evening's meal and Saturday lunch. In addition, there will be cost of motel rooms, Saturday breakfast and travel expenses.

Additional information may be obtained by writing to the evangelism department, Kentucky Baptist Building, Middletown, Kentucky 40243.

## Student Center Dedication Set Oct. 3

Kentucky Baptists will gather at Morehead State University Saturday, October 3, for the dedication of the new Baptist Student Center recently constructed there.

Beginning at 2:30 p.m., the dedication service will be followed by an Open House from 3:30-6:00 p.m.

State student work secretary J. Chester Durham will preside over the ceremonies which will feature a dedicatory address by Franklin Owen, pastor of Calvary Baptist Church, Lexington; comments by Adrian Doran, president of Morehead State University, and Dal-

las Ackley, president of the Morehead Baptist Student Union; and a dedicatory pledge led by Bill Jagers, chairman of the campus ministries committee for the KBC.

On hand to receive the keys to the new building on behalf of the Kentucky Baptist Convention will be executive secretary Harold Sanders. Others on the program include Morehead campus minister David Book, state BSU president David Hazelwood and the Morehead BSU choir.

The public is invited to participate in the ceremony and tour the new facilities.



ANNIVERSARY AND DEDICATION — Fairview Baptist Church, Ashland, held an unusual celebration Sunday, September 20, when the church observed its 50th anniversary and dedicated its new church building. Pastor Herbert Jukes led the church in a dedication service and in the laying of the cornerstone. Former Fairview pastors H. Bailey Sadler and Archie Oliver, along with John Sykes and John Ivey, participated in the service. The dedicatory sermon was delivered by G. R. Pendergraph of the KBC church administration department. Pictured above are Jukes, second from left, and Pendergraph, second from right, with building committee members, kneeling, left to right, Ralph Renfro and T. N. Marshall; standing, Delbert Clark and Bert Stamper.

## Voucher Aid Opposed, Structure Study Set By SBC Ex. Committee

The executive committee of the Southern Baptist Convention adopted a resolution opposing a proposal in Congress to provide federal aid through a "voucher" system to private and parochial, as well as public, elementary and secondary schools.

The 62-member committee also authorized a committee review of the denomination's total organization structure.

Committee members urged Southern Baptists across the nation to write to their Congressmen opposing the federal aid program proposed by the Office of

Economic Opportunity which could provide funds to private and parochial elementary and secondary schools.

The resolution said that the proposed OEO program would provide "education vouchers" which would be given to children to purchase their education in either public or church-related elementary and secondary schools.

"Such a program is potentially contrary to historic principles of proper church-state relations which guarantee religious liberty in this country," said the resolution.

John W. Baker of Washington, D.C.,

associate director of the Baptist Joint Committee on Public Affairs, said he felt the proposal was unconstitutional and would provide tax dollars to church institutions by "subterfuge."

With almost no debate, the executive committee authorized a 15-member committee to review the total organizational structure of the Southern Baptist Convention.

The committee, headed by E. W. Price, Jr., of High Point, North Carolina, was appointed by action of the executive committee last February. It was asked to review the 42 recommendations approved by the SBC in 1958-59 to see how these recommendations have been implemented and make any recommendations for further implementation necessary.

Both the president of the Southern Baptist Convention, Carl Bates of Charlotte, North Carolina, and the president of the Baptist World Alliance, V. Carney Hargroves of Germantown, Pennsylvania, brought brief addresses to the committee urging Baptists to work together in unity.

In other actions taken by the executive committee, resolutions were adopted expressing appreciation for the work of three denominational workers recently resigning or planning to retire, approved of a plan by the SBC Home Mission Board to purchase its headquarters building in Atlanta, adopted an operating budget of \$343,000 for the executive committee in 1971, approved requests from two seminaries for changes in the usage of previously-approved capital needs allocations, selected the Sheraton Hotel in Philadelphia as the headquarters hotel for the 1972 convention, recommended a change in the Christian Life Commission's program statement to eliminate work assigned to the SBC Home Mission Board, and elected two lay representatives to the Baptist World Alliance executive committee — Mrs. Robert Fling of Pleasantville, New York, and Doyle E. Carlton, Jr., of Wauchula, Florida. (BP)



**STUDENTS PARTICIPATE IN SBC EXECUTIVE COMMITTEE** — John Bobbitt, left, a student at Vanderbilt University in Nashville and one of five students participating in the SBC executive committee meeting in Nashville, expresses appreciation for being invited to sit in on the sessions. All five made similar remarks but Phyllis May, seated second from left, of Peabody College in Nashville, added that to sit in without the right to vote is a "sort of tokenism." Gary Cook, seated third from left, of Baylor University, Waco, Texas, urged the SBC to set up a time for dialogue with students during the convention in St. Louis, to elect students to all SBC boards and agencies as voting members and to sponsor summer internships at SBC agencies for students. Also participating in the sessions were Michael Marie, seated at right, of University of Oklahoma, Norman, Oklahoma.

## Seminary Schedules Church Music Institute

Daniel Moe, choral director at the school of music at the University of Iowa, will headline a team of 11 nationally known musicians appearing in the 10th annual Church Music Institute to be held at Southern Seminary October 19-23.

Sponsored by the school of church music at the Seminary, the institute will be held on the seminary campus.

Besides the University of Iowa, Moe has taught music at the University of Denver and the University of Southern California. He has earned degrees from Concordia College, Hamline University, the University of Washington, Kirchenmusikschule University (Germany), Aspen School of Music and the University of Iowa.

A composer of orchestral, choral and chamber music, Moe has received numerous commissions from schools and churches for original works. Over 30 of his compositions are published and performed widely. He is also the author of a book, *Problems In Conducting*.

Among other musicians who will appear on the program are Robert Rayfield, an international organist who lives in Gustaf, Germany; Mrs. Helen Kemp of the Choristers Guild in Dallas, Texas; Robert C. Rich, Jr., professor of music at Mars Hill College in North Carolina; and Mrs. Elizabeth Buday, professor of music at Shorter College in Rome, Georgia.

Also included on the program are

Festus G. Robertson, editorial supervisor of the church music department at the Southern Baptist Convention's Sunday School Board; Jay Wilkey, associate professor of church music at Southern Seminary; Miss Margo Starr of the Louisville Collegiate School; Richard Myers of First Baptist Church of Charlotte, Virginia, and Phillip Landgrave, associate professor of church music at Southern Seminary.

Registration forms and additional information on the conference may be obtained by writing Richard Lin, associate professor of church music at the seminary. The address is 2825 Lexington Road, Louisville, Kentucky 40206.

## Pictorial Review Of 21 Years

On October 1, 1970, Mrs. George R. Ferguson, executive secretary of the Kentucky WMU, officially retired. These pictures offer a brief review of Mrs. Ferguson's leadership of this mission centered organization.



Mrs. Ferguson, left center, is pictured with the WMU staff in 1949. From left to right they are Miss Sue Coker, Glendon McCullough, Mrs. Ferguson, Miss Marjorie Jones, Miss Ann Griffin and Miss Mary Kankle.



Former Oneida president D. C. Sparks presents Mrs. Ferguson an offering collected from Oneida students for the WMU scholarship fund. The picture was taken in 1953.



Helping to observe WMU's 75th anniversary in 1963 were left to right, Mrs. J. S. Woodward, Mrs. Ferguson, Miss Rosa Fiechter and Mrs. Hugo Culpepper.



In 1958 Mrs. Ferguson, left center, was one of the leaders of a regional missions conference. The late Dr. W. C. Boone and his wife are pictured right center.



At the 1969 state WMU convention in Glasgow, left to right, Mrs. Margaret Bruce, Mrs. J. S. Woodward, Mrs. Ferguson and Mrs. Ledeane Hamilton examine the convention's program.



Mrs. Ferguson, right center, is pictured with WMU staff at a reception given by Baptist Building personnel. Miss Kathryn Jasper, left center, is the new WMU executive secretary.

(Continued from page 5)

by-pass the process of interpretation. But we do not automatically accept all interpretations of the Bible! Bible interpretations contradict each other and cancel each other out, until no belief is left. Holding the Bible as one's only creed or rule actually amounts to absolute freedom, anarchy and no belief at all!

Rather, let us say that the Bible is our only and sufficient SOURCE of regulative religious information. Let us admit that there has to be interpretation, the author's intent discerned; that none of its readers have omniscience, but at best a sincere and practiced hope that they have the right interpretation. And let those of like interpretation cluster together on that basis. Let us have throughout Christendom many spiritual groups, each based on a viable common faith about Christ, yet cooperating with each other in common purposes. Let us wait until the judgment to find out whose interpretation was best. But let's have one. If we do, it will be creedal. If it is not creedal, it is not yet in the heart. If it is a sincere conviction, it is creedal.

Yes, we do have a little creed that some call "Baptist Principles"! The early Christians had something (brief, memorable, and handy) called "The Faith," which was equivalent neither to "The Word" nor to the act of trusting.

As for the Baptist Faith and Message, it is simply the current majority interpretation which should guide those whom the majority has decided to pay to work for them. It is not fixed and permanent, but can be changed whenever the majority wishes. It doesn't limit research by paid employees, and doesn't even apply to pastors and Baptist church members as such. It is simply in its present use a guideline to keep most Baptist people from being forced to support with money direct doctrinal work in which they do not believe. They are still free as pastors and people to inquire, and change their beliefs and their instructions to workers. And students are free to reject what they are taught if they wish.

The fact is that, as of now in the Southern Baptist Convention, we have a common faith called "Baptist Principles"; and we have a majority interpretation called "The Baptist Faith and Message" that rules our workers, which is far better than one-man rule or no rule at all. Apparently, most Southern Baptists think the Bible teaches use of a common faith for church and denominational fellowship, and majority rule for the work we do. The fact is that the Bible is the SOURCE of our beliefs, and our BELIEFS are our rule for practice. We do have creedalism, but it's limited to common faith and majority rule for workers.

Cynthiana, Kentucky Winn T. Barr



### COMMENTARY NOT BIBLICAL

Dear Editor:

On page three of the September 19 issue of *Western Recorder*, Morris Ashcraft stated that the Southern Baptist Convention voted to reject the Broadman Commentary for one reason. He was correct for saying one reason, but he was wrong for saying what that reason was. He said it was "their own tradition." But I say it is not Biblical. I believe that God did tell Abraham to offer up Isaac. As long as the SBC endorses its publications, this includes the Sunday School Board also, and pays the bills, it ought to publish constructive literature. I mean Biblical.

I took Biblical backgrounds under Dr. J. M. Adams. He taught us to believe the Bible.

Also, on page four, Bob Terry said that our doctrinal reader is "toward making sure that everything conforms to traditional standards, to our 'party line,' so to speak" I believe that his duty is to help us conform to the Bible.

I want to believe that Southern Baptist literature is safe for our children, grandchildren and everybody, and that it will increase our faith in the Bible and in God.

Columbia, Kentucky Bayard Antle

## Pornography (Continued from page 3)

of the material taken as a whole appears to prurient [lustful] interest."

3) *Does the First Amendment protect pornography?* In the Roth decision the Supreme Court said: "Implicit in the history of the First Amendment is the rejection of obscenity as utterly without redeeming social importance... We hold that obscenity is not within the area of constitutionality protected by free speech and press."

4) *Is pornography big business in America?* Not only is it big business, but it is growing by leaps and bounds. Estimates of annual sales run from \$500 million to \$2 billion. Today over 500 mailers sell pornography in the United States. Five years ago 90 theatres showed "skin flicks" or "sexploitation" movies; today there are more than 600.

5) *Is pornography really harmful?* Anything that distorts God's gift of sexuality, demeans the family, undermines morality, debases man and woman, and warps character is harmful indeed. We are often influenced for good or ill by the ideas presented to us in the various media. Would anyone deny that advertising influences us?

### COMMENTARY ACTION APPROVED

Dear Editor:

I want to express my appreciation for the action of the Sunday School Board in withdrawing the commentary of Genesis.

I am hampered every day by my lack of education, but I have very little respect for religious scholarship unless it is accompanied by spiritual discernment. Let's take it for granted that our objection to the commentary is based on ignorance. Then the Board was faced with the same problem that the Apostle Paul had in Corinth when some of the Christians were offended by their brethren who ate meat offered to idols. The love of Christ constrained the Apostle Paul to be guided by the conscience of his weaker brother, lest he cause him to sin. "Love worketh no ill to his neighbor." It is a serious offense to undermine people's faith in the inspiration of the scriptures. The virgin birth is also under attack. Without belief in the virgin birth my faith would collapse completely. Jesus was a man, tempted like other men, yet without sin. It seems to me that being conceived by the Holy Spirit was the plus factor that enabled him to live from birth without sin. If he had ever sinned he could not have atoned for my sins.

If the church is to fulfill its mission in the world we must believe that God is "able to do exceeding abundantly above that we ask or think, according to the power that worketh in us."

Cynthiana, Ky. Mrs. C. B. Renaker

## SBC President Carl Bates Reflects On His Office

By Toby Druin,  
Associate Editor, Biblical Recorder

With three months under his belt as president of the 11.5 million member Southern Baptist Convention, Carl E. Bates confided in Charlotte, North Carolina, that he now has a less exalted view of the presidency of the nation's largest Protestant denomination.

"The office, while it is one of great honor and should be respected, is regarded by most of our pastors (in the SBC)—and by me before the election—as being far more powerful and influential than it actually is," the pastor of Charlotte's First Baptist Church said.

"When I was elected president of the convention, I did not suddenly become qualified to speak on national and international affairs, and this is expected of the president," he continued.

Nor was I automatically qualified to speak on all the issues which Southern Baptists are facing," he added. "Neither was I qualified to give all the answers which would be helpful in solving all these problems."

He said he viewed the office of president of the convention as basically being the presiding officer of the annual meeting — an event toward which he already is looking. The 126th annual session of the convention is to be held in St. Louis, June 1-4, 1971.

Bates said that though it is early he does not predict carryover into St. Louis of "the hostile spirit" of the Denver convention.

"I have never sensed such hostility in any meeting I have ever been a part of," he said. "I was appalled at the way president A. W. Criswell was treated and the way some men conducted themselves on the floor."

The Denver convention, he said, gave evidence that certain elements of convention life have become polarized.

"But the majority of Southern Baptists are right where they have always been—right down the middle," he said.

Bates said he was amused at the many ways he was characterized following his election — "as a conciliator, as a middle-of-the-roader, as a conservative, and as a down-to-earth liberal."

He said he hopes the description of him by the press as a "healing influence" for the ills besetting the convention proves correct.

Bates said he felt it would show that Southern Baptists are "less than mature Christians" if they allow division to come among them.

"The mark of immaturity is to disagree with a man and as a result of your disagreement rule him off or shut him out from your circle of friends. This is prima facie evidence of immaturity, spiritual and otherwise," he observed.

The press of answering the mail — 60

to 100 letters each day — and the other duties of his office — meeting with various SBC committees, countless requests for speaking engagements and all the other things that go with being



SBC president Carl Bates sits at his desk at the First Baptist Church, Charlotte, North Carolina, where he is pastor.

the top elected officer of the SBC possibly are beginning to chafe, he indicated.

"I am a pastor," he said. "This is my first love. I have found in this job as convention president that when I come to the pulpit on Sunday without having engaged in the care and cure of souls, I do not feel the freedom to preach that I have felt in previous years."

Despite the flood of mail, Bates still answers every letter himself and is even reluctant to let his secretary sign a letter he has dictated for fear the person to whom the letter is sent will feel he has been treated impersonally.

"People are important," he said. "If they write you a letter, they don't want a computer response."

Some of the letters show an amazing misunderstanding of Baptist polity, Bates said. Many simply do not understand that a Southern Baptist church, when it becomes identified with the convention, for no church really "belongs" to the convention, it is only affiliated with the convention through support of the SBC world-wide missions outreach — the Cooperative Program, he said.

"There is a great misunderstanding . . . of our relations with the agencies of the convention," he added. No Baptist church has to buy Southern Baptist literature if it chooses not to do

so, and no Baptist pastor has to buy a Southern Baptist commentary if he chooses not to do so."

Of all the letters he has received, one sticks out in his memory. It was addressed to "Comrad Bates, President of the Communist Baptist Convention of the South." Bates tried to reply, but his letter was returned unopened. The original letter writer has apparently used a false address.

The press of time in answering nearly 100 letters a day has cut into the morning study period Bates formerly reserved for study and sermon preparation. Before his election, Bates spent the mornings studying and the afternoons counseling, visiting in homes and hospitals and other pastoral duties.

Now, when he is in town, Bates insists on "engaging in pastoral care. I still take my turn in the hospital and in the homes where trouble and sorrow have come," he said.

The vast majority of the 2500 members of the Charlotte church have been very understanding about his absences, Bates said. He credited C. C. Warren, former pastor at the church, for training the members concerning the life of an SBC president. Warren was SBC president in 1956-57.

Bates said he already has had enough invitations to preach in other churches to keep him out of his church on Sundays for the next two years. But he has turned them all down.

"I said to my church when I made up my mind to let my name be placed in nomination for the presidency that if I were elected I would promise to be here on Sunday and Wednesday nights," Bates said. Thus far he has kept the promise. He preaches twice on Sunday mornings, again on Sunday night and leads two prayer meetings — one for children and the other for adults — on Wednesday evenings.

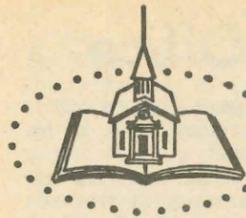
An inveterate quail hunter, he hopes to have time to hunt some after the season opens later this year but much of his other leisure activity has been victimized by the press of presidential duties.

He continues to depend, he said, on his wife Myra to keep him straight.

He has set no personal goals for his presidency, he said. "If I can manage to serve my church fairly well and carry out the responsibilities of the presidency, I will be satisfied.

"I feel that Southern Baptists are working their way toward one of their finest hours. Out of all of this debate that is a part of our experience now could issue some of the most rewarding years we have ever known.

"If my impression is not a false one, we could be on the verge of a great revival in Southern Baptist life," he concluded. (BP)



## SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for October 11, 1970)

LIFE AND WORK SERIES

### Understanding And Defending Freedom

Galatians 2:11-21

All are sinners and need to be saved. No man can save himself but Christ can and will save anybody who will exercise faith in Him. It is possible for a person to be saved by grace through faith in Christ and be alive in Him and yet not fully understand the significance and meaning of spiritual and religious freedom. For this reason it is good to have a lesson which has to do with acquiring a better and more complete understanding of freedom in Christ.

One of the noblest impulses of the human heart is its passionate love of freedom. The desire to possess and enjoy freedom is innate in man.

True freedom comes to us through Christ. He alone is able to break the power of sin and to make men free. He provides deliverance from past guilt, exoneration from the punishment of sin, liberty from the fear of death, admission into the family of God and the supply for our needs.

Christ was the champion of freedom. He wanted people to have and to enjoy freedom. Yet, everywhere He turned He found men, who in one way or another, were enslaved. Sometimes they realized it and at other times they did not. Christ's freedom includes deliverance from the bondage of the mind, the will and the spirit. Real freedom is based on truth and is imparted through sonship. We thank God that in His infinite mercy He opened a way by which real freedom may be received. "If the Son therefore should make you free, ye shall be free indeed."

Prior to the arrival of the Judaizers in Antioch, Paul was the outstanding religious leader who contended for freedom. He faced a legalism which demanded that a Gentile become a Jew before he became a Christian.

When Peter arrived in Antioch Jews and Gentiles ate together without any discrimination. It was not long until a deputation of Jewish Christians arrived from Jerusalem, perhaps on a mission of investigation and they were shocked when they discovered that the Jewish Christians were eating with the Gentiles. Without hesitation Paul publicly challenged Peter and rebuked him kindly, lovingly and firmly for his in-

consistency in sacrificing principle for expediency in ceasing to eat with the Gentile Christians because of his fear of what others might think, say or do.

In verse 20 Paul attempted to explain his personal Christian experience which, actually, was beyond the power of words to express. Paul was a great thinker, missionary and pioneer for Christ, but he was greatest of all as a Christian. Here Paul tells the secret of his Christian life. Even as Christ was crucified to the law, sin, Satan and death, so that they did not have any further power over Him, even so he, being crucified with Christ in spirit, Paul was dead to the law, to sin and to the world.

Paul said that he was not living as he had formerly. A wonderful transformation had taken place in him and Christ was living in him. Christ within meant refreshment, enjoyment and abiding strength for the daily life. It

meant victory in the battle against Satan and sin. His whole life came under another direction and mastery. Christ's personality had invaded Paul's and taken complete possession of it.

Christianity is Christ living in us. It is not the imitation of a splendid model but the indwelling of a living presence. When Christ enters the life, His presence brightens up the dull, monotonous days and makes life worth living.

Paul, who had been a bitter persecutor of God's people and an enemy of the cross of Christ, one day had his eyes opened and he suddenly realized that the One Who died on the cross went there for him, that it was love that led Him to go to that shameful death. From that moment Paul's heart went out in adoring gratitude to Christ and until the very end of his days, he found his greatest joy in trying to give some evidence, by a life of service, of his love for the Son of God.

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When one receives Christ he comes into possession of a new and eternal life. He dies to the old life of sin and selfishness, he commits himself to the Lord and by his transformed life proves that he is a follower of Christ.

II Corinthians 5:17-21

When one is regenerated by God's grace, he has that change of heart or transformation which transfers him from the state of grace and makes him a different kind of person. He is in a new position — "in Christ." He is a new person — "a new creature." He has a new perspective — "old things are passed away; behold, all things are become new." He also has a new pursuit. He has broken away from his former evil manner of life and refuses to indulge in his previous sinful habits.

The saved person has a new faith, joy, affection, allegiance, hope, song and outlook on life. Former thoughts, principles and practices have passed away, and because he is a new creature in Christ he acts from new principles, has new rules, and acts with new purposes. Having new attitudes, desires,

ideals and hopes, he has a new song in his heart and a new testimony on his lips. He sees, thinks, feels and acts differently from what he did before he became a Christian and began living for Christ. His blessed hope of eventual Christlikeness and dwelling with Him eternally makes him exceedingly happy and appreciative. He proves that he is a Christian by what he is, believes, thinks, says and does.

Inasmuch as God is reconciling men to Himself through the gospel, every believer is commissioned to bear the word of reconciliation to lost men everywhere and to beseech them to be reconciled to God and to assume the right attitude toward Him in all things. We are to urge men to accept Christ personally, to confess Him publicly and to serve Him openly. As God's spokesmen to others, we are to entreat them to accept the friendship and love of God which he offers and to enter into the peace which God provides.

The office of ambassador for Christ is one of distinguished honor and of great trust. The ambassadors of Christ

are sent to deliver to others a message which they have received from the Lord Jesus. This important work requires dedication, tact and diligence. Effective ambassadors must be devoted, faithful and zealous Christians. They must go in person and employ the most earnest and loving entreaties possible.

Verse 21 sets forth three tremendous wonders — the sinless Saviour, a substitutionary sacrifice and a saved sinner. No enemy of Christ was ever able to point out a single flaw in His life. Even though He had never experienced sin in thought, word, or deed, the judgment for sin which should have fallen on us fell on Him. The righteousness which Christ wrought out was placed to the account of the guilty, so they are pardoned and treated as righteous.

Matthew 5:3-9

In this passage our Lord gave some of the characteristics of a happy person. One is poverty of spirit which means to be free of conceit, pride, self-sufficiency and self-righteousness. Miserable and wretched are the proud and arrogant in spirit. Verse four refers to those who are conscious of personal sinfulness and are grieved over it. Christians should mourn over their sins because they are an evidence of ingratitude, they prevent communion with God and they deprive of numerous blessings.

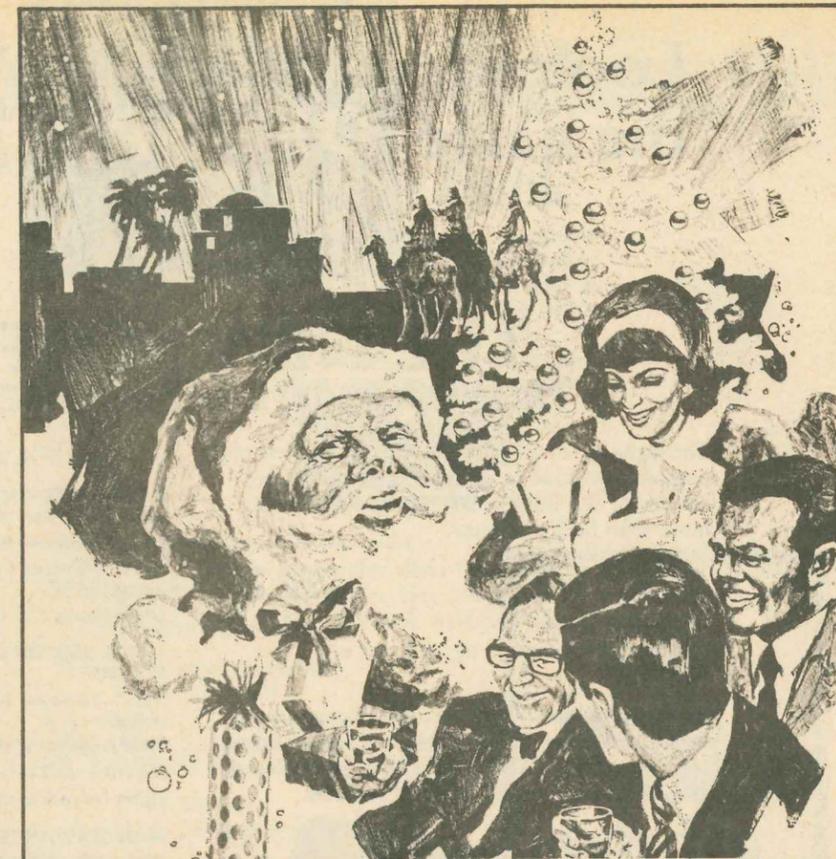
Meekness means submission to Christ and the acceptance of His will for our lives. Meekness is the precious fruit of regenerating grace and the working of the Holy Spirit.

Hunger and thirst, which are the two strongest desires of the physical nature, are evidences of normal and healthful living. God gives happiness to those who have a strong and persistent desire to be conformed to the will of God and to do those things which please Him.

To be merciful is to possess a sympathetic and compassionate attitude toward others. Mercy does not exhaust itself in words but is accompanied by helpful deeds. Those who are merciful towards others will in turn receive mercy.

The pure in heart are those who have been saved, whose thoughts have been cleansed and whose intentions are sincere, whose affections are dedicated to God and whose wills are yielded to His will. To attain purity of heart one must be aware of his need of it and then use the means by which it may be obtained, which are Bible study, prayer and faith.

Peace is that condition of harmony with the will of God and conformity to the Word of God. When Christ enters the human heart, the evil spirit of selfishness, discord, bickering, stubbornness and malice are driven out. Next to the enjoyment of peace is the delight of knowing that one is a diffuser of peace and love. Our greatest privilege is that of being ambassadors for Christ, beseeching men to be reconciled to God.



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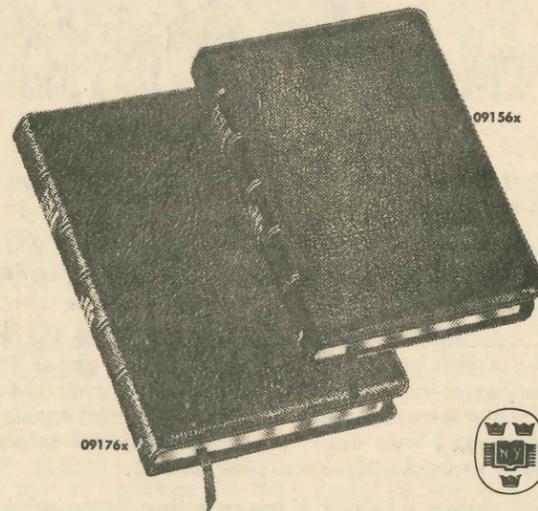
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AFTERNOON 4:00 — 5:15

1. New Plans for Speakers  
Tournament

2. New Plans for Drills

3. Using Preschool Resource  
Material

## 8 LOCATIONS

(Attend the one nearest you)

### OCTOBER

- High Street, SOMERSET — 12th — West End, PADUCAH
- First, HAZARD — 13th — Forest Park, BOWLING GREEN
- Calvary, LEXINGTON — 15th — Hurstbourne, LOUISVILLE
- Unity, ASHLAND — 16th — Crabtree Ave., OWENSBORO

EVENING 6:45 — 9:00

1. Using the New Training Union Curriculum  
Conferences for:

- Preschool Leaders
- Children's Leaders
- Youth Leaders
- Adult Leaders

2. Developing a Church Training Program  
Conference for T.U. General Officers, Pastors, and  
Ministers of Education

3. Promoting and Conducting Church Training through the  
Association  
Conference for Associational T.U. Officers