

Royal Ambassador Week



November
7-13,
1965



57th
Anniversary

Theme: "We are
Ambassadors for Christ"




WESTERN RECORDER
SEPTEMBER 30, 1965



GLEANINGS FROM THE FIELD

A NEW NON-SECTARIAN religious publication is scheduled for its first issue in October. The new publication will have the title, "Dominion" and will be edited by Benton R. Patterson of Stamford, Connecticut, an active Southern Baptist layman and brother of Southern Seminary professor, W. Morgan Patterson.

CARROLL H. ADAMS, one of the first missionary journeymen of the Foreign Mission Board and a native of Kentucky, has left the States to begin his assignment in Georgetown, British Guiana where he may be addressed at P. O. Box 28, Georgetown, British Guiana. He is a native of Cadiz and a 1965 graduate of Western Kentucky State College.

THORNHILL BAPTIST CHURCH, Frankfort, lost the oldest deacon and ordained four new deacons the same week. R. T. Smith died September 7. He had served faithfully in many different areas of church life while he was able to do so, according to reports from the church. Elbert Watts, Sanford Mitchell, Lewis Jenkins and William Adams were ordained as deacons on September 12. Roy Lyons is the pastor of the church.

MRS. JOHN CONN of Attalla, Alabama, has been called by the Bethlehem Baptist Church, Louisville, to be the Director of Children's work. She began her work there in September. Also, the church has called Miss Bonnye Bishop and Mrs. Ann Thrasher as teachers in the kindergarten program. Mrs. Conn has been serving as teacher and will continue. Miss Bishop is a member of Kenwood Baptist Church, Louisville, and Mrs. Thrasher is the wife of the minister of education and youth at the Bethlehem Church. Ercil L. Barker is the pastor.

FRANKLIN OWEN, pastor of the Calvary Baptist Church, Lexington, and president of the Kentucky Baptist Convention, will be the evangelist in a revival at the First Baptist Church, Albemarle, N. C., September 26 through October 1. Elroy Lamb, former Kentucky pastor, is the pastor at Albemarle.

ROSEDALE BAPTIST CHURCH, Richmond, ordained Billy Joe Keeney, Fate King and Donald Rhodus as deacons on September 5. Ordination sermon was by W. R. Royce and Leroy Blewer is the pastor.

TERRELL JOHNSON, pastor of the Fairmount Baptist Church, Fern Creek, held a revival recently in Hannibal, Missouri, at the Southside Baptist Church. There were 23 decisions, 18 of them professions of faith. Phil Asbury is pastor of the church. Fairmount Church has just completed a new parsonage. Dedication of the new home was on September 12 with Darrell Overstreet bringing the message.

KENTUCKY and Missouri, each with five new church libraries, tied for second place among the 18 states registering libraries in August with the Sunday School Board's church library department. Forty-seven libraries were registered, bringing the total to 13,293. Texas led with 14 new libraries.

MRS. NANCY LEE BAGBY of Dallas was recently named a manuscript editor

Earnestly Contend for the Faith Which was Once for All Delivered to the Saints — Jude 3

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in the Broadman books department of the Sunday School Board. A native of Austin, Texas, Mrs. Bagby is a graduate of Baylor University.

THE NEW COLLEGE in Charleston, S. C., opened with 550 students this September. The new Baptist school, which plans to add a class level a year until it becomes a senior college, enrolled 350 in regular class sessions and 200 more in night courses. It is using a temporary location while its campus is being developed. This is the fourth school to be operated by the convention of Baptists in South Carolina.

A BOOK FAIR was held at the Deer Park Baptist Church, Louisville, September 28 from 9:00 a.m. to 4:00 p.m. and 7:00 to 9:00 p.m. It was a non-profit venture aimed at offering pastors and churches to dispose of books they did not need and acquire others at a reasonable cost. C. Carman Sharp is the pastor.

MARTHA LAURALYN, four-day-old daughter of the George S. Lozuku, SBC missionaries to Venezuela, died September 9, in Maracaibo, Venezuela. Mr. and Mrs. Lozuku may be addressed at Ave. 3 G, No. 65-47, Colonia Mazzei, Maracaibo, Venezuela. They have four other children.

THE BAPTIST THEOLOGICAL SEMINARY, Ruschlikon, Switzerland, began its 17th session in September with 40 students, representing 16 countries and four continents. New faculty members include Dr. Samuel J. Mikolaski, Southern Baptist Missionary associate who was formerly professor of theology at New Orleans (La.) Baptist Theological Seminary.

SPRINGDALE BAPTIST CHURCH, Lexington, will hold a revival October 10 through 17 with Charles R. Schwartz, Jr., as evangelist and Eddie Hanks as song leader.

SALEM BAPTIST CHURCH, near Brandenburg, will hold their annual homecoming October 3. Cleo L. McClellan, pastor 1962-63 will be the speaker for the morning service. Lunch will be served at the church and the present pastor, Garry L. Oliver, will direct a musical program in the afternoon.

IN AMERICA:

Needed: A Moral Counter Attack

by Joe E. Trull

One does not have to be a prophet to discern the disintegration of sex mores in our nation. Daily we are reminded of what the eminent sociologist Pitirim A. Sorokin calls the "American Sex Revolution." A seminary professor recently made a plea for Christians and churches to re-evaluate their approach to sexual morality in the light of present trends. The rise of venereal disease rates, an increase in illegitimate births, and an alarming number of "hasty" marriages must not continue to typify our society. The time is ripe for a moral counterattack against this unwholesome trend. Wise strategy requires many approaches, for a problem as widespread as the sex revolution needs to be battled on a broad front. We shall not win by the efforts of merely a few isolated columns of soldiers.

A primary target for counterattack is our sex-saturated culture. Robert Fitch observed in *The Decline and Fall of Sex* that a "whole generation has been so richly fed with sex that it is fed up with it." The hour has come for a dethroning of sex anarchy. In *The American Sex Revolution*, Pitirim A. Sorokin contends that the one main change needed in our culture is "an essential desexualization . . . of our total way of life." For everything from cars to cosmetics, hose to hair tonic, soap to swimming suits, commercials are saturated with erotically charged sex appeal. Despite the contention of many modern voices, sex cannot substitute for love, nor can it satisfactorily be the summum bonum of life. If the present trend toward libertine sexual mores is halted, it will be because of the consistent, honest, and determined effort of responsible men and women to dethrone sex as king of our American society.

A RETURN to the Christian ideal in sex relations is a second phase of the counterattack for a victory in this moral war. The Christian ethic is not out of date. We may have left it, but we have not risen above it. A return to the Christian ideal would require a basic understanding of the biblical revelation. God created man as a sexual creature, giving him an avenue for intimate and personal expression of love sustained by faith in the marriage relation. Theologian W. Norman Pittenger, in *The*

(Editor's note: Joe E. Trull, former associate professor of sociology at Carson-Newman College, Tennessee, is now pastor of the Crestview Baptist Church in Austin, Texas. This article originally appeared in Christianity Today and is reprinted by permission.)

Christian View of Sexual Behavior, has reminded us that man's sexuality involves dependence and self-giving, a sacred physical relation that anticipates our spiritual relation to God. The Bible nowhere condemns sex as innately evil, but it strongly warns against the dangers of sexual license and promiscuity. Sex is a significant part of life; yet contrary to popular belief, it is not man's most important possession. The sane Christian interpretation of sex is needed in our land today. Promulgation of the Christian ideal must play a key role in this campaign for Christian morality.

A SOUND PROGRAM of sex education is a third area of counterattack. One weakness found in most discussions about sex education is the tendency to limit the instruction almost entirely to the biological facts. If Kinsey is right in characterizing sex as simply "biologic function," then reproduction information is adequate. But if man is a super-organic creation made in the image of God, then the meaning and purpose of his sexuality must be understood. The primary responsibility for this training rests upon the home. But many parents have failed to assume this responsibility. Couple this with the fact of erroneous or inadequate instruction and one readily sees the need for the involvement of both school and church in sex education.

An adequate program would have a positive approach. The triple fears of conception, infection, and detection have lost their motivating power for modern youth. Young people are well acquainted with modern "protections" and no longer respond to negative injunctions. Although there are dangers to avoid, let us hope our youth can be led to refrain from unwholesome sex conduct because they have aspirations and ideals, a higher life to which they are committed.

The twentieth-century Church has the responsibility of proclaiming a positive Christian theology of sex. (A church or pastor seriously interested in this approach would profit greatly by referring to one of the finest and most comprehensive works on the subject, *Sex and the Church*, edited by Oscar Feucht.) An eminent theologian has noted:

The problem of sex is not primarily moral, or biological, but religious in character. Thus our first and most urgent need is that sex and sex life should be discussed in their religious significance [Otto Piper, *The Christian Interpretation of Sex*, Nisbet and Co., 1942, pp. 105, 106].

Perhaps the Church is in a better position to counterattack the sex revolution than any other institution, because it alone has a religious approach and can

The Cover

PRELUDE TO WITNESS—Marking soul-winning passages in New Testaments as a service project preliminary to Royal Ambassador Week captured the interest of two 16-year-old Memphis Ambassadors, Eddie Holmes (left) and Jack Webb. Thousands of Royal Ambassadors throughout the United States will take part in similar projects as they observe this special week November 17-13. See story on page 6.

Brotherhood Commission Photo

deal with the whole person in the whole curriculum of its activities. Thus a thorough Christian interpretation of sex by both parents and social institutions will form a strong battle line in this moral warfare.

Although this final strategy may sound naive and trite to some modern minds, let it be emphasized that the transformation of the individual is central to this moral counterattack. For any solution to a social problem to be adequate, it must deal with the inner man. The insight of Christ remains valid: "For out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander. These are what defile a man" (Matt. 15:19, 20a, RSV). We must have a radical transformation of our ideas, beliefs, evaluations, emotions, and desires in regard to sex and its place in our total personality and life values.

PREVENTION of the misuse of sexual love also requires a change in actions. The only way to overcome natural inclinations is through a divine commitment. Jesus knew that man could not fight this or any other moral battle alone. Therefore he declared, "Do not marvel that I said to you, 'You must be born anew.'" What Thomas Chalmers called "the expulsive power of a new affection will transform a man's attitudes, actions, and inner self. In Christ the individual can find the moral strength he needs to wage this moral counterattack.

Dr. Ira L. Reiss has sounded the call. Although this noted sociologist and author might not agree with our thesis, it is significant that he recognizes the reality of our solution.

Many factors, such as a resurgence of orthodox religion, could check the trend toward permissive . . . sexual behavior. But, I believe, along with a number of important religious leaders, such factors will have to become much stronger than they are now to have widespread effect [Ira L. Reiss, "Our Changing Pre-marital Morals," *Coronet*, December, 1960, p. 52].

Here then—in regeneration through

(Continued on Page 15)



A New Face For Romanism

As the final session of the second Ecumenical Council proceeds, there can no longer be any doubt that significant changes are taking place in Roman Catholicism. Some of these changes are surprising and almost unbelievable.

Some observers think current happenings in Romanism are only a sham to impress non-Catholics and lead them back into the fold. There are others who don't want to believe anything can happen for good about Romans. They think the worse and like it that way. A few see more change than is actually taking place in Catholicism and could easily be misled.

Actually it is not surprising to students of history that the Romans are changing to bring their belief more in line with modern conditions and trends. The Catholic Church has always had the ability to adapt. Without this it would have perished long ago.

For non-Catholics the most significant action coming out of the second Ecumenical Council is the declaration on religious freedom. This statement actually recognizes the right of every person to worship as his conscience leads. To those of us reared in the tradition of religious freedom, anything else seems preposterous, but the Roman Catholic position has always been that only the Catholic faith is true and therefore is the only religion which has the right to be taught. All other religions are false and are not to be tolerated. Furthermore, it has been held that the power of the state is to be used to advance the Catholic faith and to suppress all others.

This Catholic position led to the cruel and heartless persecution of non-Catholics by Catholics in the Middle Ages and to the pad-locking of Baptist churches in some countries in modern times. Leading Catholics speaking for the religious liberty statement have admitted these dark chapters in their history and have used them to argue for a new position. Such an admission is a new thing for Romanism.

The religious liberty statement clearly declares the right of others to their religious convictions but does not surrender in any way the historic claim that the Roman Church is the one true church of Jesus Christ.

For the future of Roman Catholicism itself, the most significant announcement from Rome is the establishment of a synod of bishops by the pope to assist him in governing the church. These bishops would come from all over the world and many would be appointed by their fellow clergy instead of selected by the pope. It remains to be seen whether this synod

would have much voice in shaping Catholicism or whether its creation is merely to satisfy those who have clamored for more voice in Catholic policies. At least the newly planned synod poses a threat to the Curia, the present Roman governing body consisting mainly of conservatives from Italy and Spain. Any change which would weaken the influence of Roman Curia would be a major step in the modernization of Romanism.

The rigid monarchical rule of Catholicism by the pope is not about to be replaced by democratic processes. The synod of bishops, however, is a wedge into this tight system and could lead in the future to a stronger voice of Catholics around the world in the policies coming out of Rome. The free and democratic spirit of many nations where Catholics live was bound to lead them to press for relaxation of the tight monarchical control from Rome.

In the making of a new face of Rome, American Catholics have had much to say. The brilliant American Catholic philosopher, John Courtney Murray, is the author of the religious liberty statement. The debate in favor of the statement has been led by Cardinals Richard Cushman of Boston, Francis Spellman of New York and Joseph Ritter of St. Louis. With help from like-minded Catholics in the rest of the world, especially in Northern Europe, and with a liberal pope like Paul VI, the liberals appear to be gaining more and more control from the conservatives and old time Catholics of Italy and Spain.

It is too early to determine if the heart of Catholicism is changing. The face, however, has already changed and this change makes it even more attractive in America where it is already going strong.

Non-Catholics can but rejoice in any fundamental change of heart in Romanism, but should never be led astray by a mere change of face. There may be a lesson for all of us in what's happening in Rome. Catholics are at least seriously looking at historic and traditional positions and openly debating the issues that confront them in a modern world. This is more than can be said for some others who boast of free discussion and democratic procedures.

The Pope, the U.N. and the President

Considering the chaotic and desperate conditions in many parts of the world today, any effort to aid peace on earth is doubly welcome. If the pope's forthcoming visit to the United Nations helps this cause, we shall all be happy. It seems strange, however, that one

representative of religion is included for an address to the U.N. while other religious leaders are overlooked. Is this not according the pope a place that is not deserved?

The pope's plea for peace could scarcely mean much to the very nations where war is most likely. The Hindus of India, the Moslems of Pakistan, the Buddhists of Vietnam and the Communists of China have no respect for Jesus Christ for whom the pope supposedly speaks. Why not bring the leaders of these religions to the United Nations to plead for peace?

If the pope is coming as a political figure in the world, he is altogether out of place. The day when the pope could aspire to rule the nations is long gone. His appearance in the world political body seems completely out of place. The growth and strength of the Communist party in his home land of Italy really does not commend him for such an effort.

Nor does it quite make sense that the president of the United States is going out of his way to see the

pope on his brief visit to America. Without doubt the pope would have been welcomed to Washington but, the pope not choosing to come there, the President has made special arrangements to be in New York for a visit with Paul VI. One could hope political considerations are not mixed with other motives of the President.

At least President Lyndon Johnson will qualify for the ecumenical spirit of the year. Himself a member of the Christian Church, his wife and one daughter being Episcopalians, another daughter a Roman Catholic, a Southern Baptist preacher for press secretary, a recent promise to attend the forthcoming Billy Graham Evangelistic Crusade in Houston and plans for seeing the pope on October 4, leave little to be desired in religious variety.

However out of place it all seems, let us sincerely hope that the pope, the United Nations and the President will promote the cause of peace, the deepest longing of mankind.

BAPTIST FORUM



Revised Time for Bible Teaching

Dear Editor:

The proposal of Russell Bennett in your forum of September 16 that a plan be worked out to offer released time Bible courses is aimed in the right direction to meet a critical need. Your editorial, "Moral Instruction for Youth" in the same issue gives solid support to the proposal.

Both Mr. Bennett's letter and the editorial underscore a long time crucial need in American life. This need is aggravated by the secular spirit of our times which in turn is the logical product of a public system of education in which properly we have struggled to maintain separation of church and state.

Few if any in America, and certainly no Baptists, would want an established church. And yet in this system of separation of church and state, with public education being assigned to the state, the logical result is a secularization of education which produces the very critical need for moral and religious instruction pointed out forcefully in your editorial and in Mr. Bennett's letter.

My own personal conviction for a long while has been that we need a revision of schedule in the training of young people, somewhat such as suggested by Mr. Bennett—although I would go beyond what Mr. Bennett has proposed. I believe we need a full day during the

week for religious instruction. This would leave ample time in the four days for secular, humanistic approach of public education.

Mr. Bennett has well stated that parents are not qualified to provide the needed instruction in the home, and indeed the home by nature is not an institution for formal instruction. Rather the home in moment-by-moment interrelationships provides the informal teaching which the home alone is qualified and established to provide.

Time was, so we are often informed, when public schools had more of the religious orientation, in *McGuffey's Reader*, and in other content of a less secularized public school system. The time is here when the training program of young people needs to be rescheduled. Churches should offer a full day of religious instruction in their own facilities, by their own personnel. The task of bringing the children up in the way they should go, of instructing them in the way of the Lord is too important to assume any longer that it can be done in a brief thirty or forty-five minute period on Sunday morning. The public school program is too secular to be allocated five full days of the week. The present program creates too strong a presumption in the direction of humanism, of materialism. With home life being more tenuous and less vigorous in its attachments, and the schools

having become materialistic and secular, it is high time to reorganize our total program and schedule a day in the week for the religious training of the oncoming generation. Here is a tremendous challenge to the churches, and a need beyond estimation for today's civilization.

Nashville, Tennessee Joe W. Burton
(Family Life Dept.,
Baptist Sunday
School Board)

Unused Men

Dear Editor:

There is a great reservoir of untapped manpower in the evangelistic field. Several weeks out of the year, many full time evangelists are idle, but interested in serving the Lord especially during the months of June, December and January.

Recently, First Southern Baptist Church, Del City, Oklahoma, invited evangelist Jerry Reimer of Bartlesville, Oklahoma, to spend the month of June as full time church visitor and pastor's assistant. Brother Reimer was unanimously called by the church and from 10:00 a.m. to 8:00 p.m., five days a week, visited church prospects. Approximately 60 people were saved and added to the church during this time, as a direct result of his ministry.

The church is giving serious consideration to calling men like this to its staff on a temporary basis to do nothing but visit during their off months on a love offering basis. Perhaps other churches might give attention to the possibility of using these men as church visitors during their off months.

Del City, Okla. John R. Bisagno

R. A. Week Emphasizes Needs Of Boys

In a world where youth is increasingly involved in murders, robberies, riots, and revolts, an organization that teaches boys to have a Christlike concern for all people becomes not only worthwhile but vital.

Royal Ambassadors, with an enrollment of more than 234,000 Baptist boys, teaches a Christian concern for others and encourages boys to help share Christ's message of peace and redemption with the peoples of the world.

The period of November 7-13, 1965, has been designated Royal Ambassador Week so every Southern Baptist church may make a thorough survey of exactly what it is doing for the boys in its congregation and for other boys in its community.

"An honest, penetrating look at what each church is actually doing for its youth may prove revealing and may stimulate a desire to do more," said George W. Schroeder, executive secretary of the Southern Baptist Brotherhood Commission.

The Brotherhood Commission, which sponsors Royal Ambassador Week in cooperation with state Brotherhood departments, provides a program of missionary education for Baptist men and boys.

Here are some suggestions for observing Royal Ambassador Week:

If your church has one or more Royal Ambassador chapters, make a survey to see if they are functioning properly and if more chapters and leaders are needed. The key to successful Royal Ambassador work is properly trained adult leaders.

Starting new chapters, enlisting new members, and supplying sufficient well-trained leaders are worthy goals for Royal Ambassador Week.

Plan special activities for Royal Ambassadors. Merely seating the boys on the first seats in the sanctuary and asking them to stand and be recognized during the Sunday morning service is not adequate.

Many churches use Royal Ambassadors to usher, lead the singing, lead in prayer, read the Scripture, and lead the congregation in pledges to the Christian and American flags.

Sometimes Royal Ambassadors and their sponsoring organization, the Brotherhood, take charge of the Sun-

day night or Wednesday night services during Royal Ambassador Week. Presentation of awards and recognition of advancement are sometimes included as parts of these services. Before they receive their pins or awards, boys are often required to demonstrate some of the things they have learned in Royal Ambassador work. Other chapters present programs on missions or stewardship.

Church Brotherhoods often invite Royal Ambassadors to a supper meeting during the week and have a program geared to the interest of boys. Others plan camping or mission trips, sports events, or service projects.

Mission displays prepared by boys often are exhibited during Royal Ambassador Week. Sometimes they decorate the church with Royal Ambassador banners, pennants, and posters.

Other suggestions for planning a successful Royal Ambassador Week may be found in the October, November, December, 1965 issue of *Ambassador Leader*.

State Brotherhood departments are providing Royal Ambassador Leaders in churches with free packets of additional suggestions and aids. If you haven't received yours, write for it.

While the world shudders at crimes committed by youth, some Baptist churches are busy training boys to become tomorrow's missionaries, preachers, and laymen dedicated to the cause of justice and mercy.

Royal Ambassador Week is such an opportunity.

(Prepared by Mildred Dunn)

James R. Newton Joins Baptist Press Office

NASHVILLE (BP)—James R. Newton of Dallas has been employed as assistant director of the Baptist Press, news service of the Southern Baptist Convention, with offices here.

He will accept the new position November 8, succeeding Theo Sommerkamp, who resigned.

Newton, 29, is a native of Kingsville, Tex. He has been with the public relations department of the Baptist General Convention of Texas since August,



BAPTIST PRESS ASSISTANT DIRECTOR: Jim Newton, press representative for the Baptist General Convention of Texas, Dallas, has been named assistant director of the Baptist Press, news service of the Southern Baptist Convention. Newton, 29, will work in the public relations office for the SBC Executive Committee, Nashville, effective Nov. 8, succeeding Theo Sommerkamp.

(BP Photo)

1959. As press representative in the department, Newton handled most of the news copy originating from the Dallas regional office of the Baptist Press.

In addition, he has been on the press room staff at the annual sessions of the Southern Baptist Convention for the past five years. The press room is operated by the SBC Executive Committee's public relations office, of which Baptist Press news service is a part.

Newton's coming to the post in Nashville was announced here by W. C. Fields, public relations secretary for the Executive Committee and director of Baptist Press.

Sommerkamp resigned the position he had held for 10 years to become the director of the European Baptist Press Service. For this purpose, he has received an appointment as a missionary associate with the Foreign Mission Board

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Seminary Target Of Hurricane Betsy

NEW ORLEANS (BP)—A New Orleans Baptist Theological Seminary official estimated Betsy left behind \$2 million in damages to the seminary campus after throwing her fury at the city of New Orleans.

The hurricane damage estimated was made by Leonard Holloway, seminary vice-president and director of public relations. Holloway said he and other seminary officials inspected the campus shortly after the hurricane passed New Orleans.

At Southern Baptist Hospital, in another part of the city, damage was limited to broken windows, according to T. Sloane Guy, Jr., executive director of the Southern Baptist Convention's hospital agency.

First reports from Holloway and Guy indicated no loss of life or serious injury to people at the seminary and hospital.

Guy said many hospital employees stayed on duty, with brief rest periods, for 72 hours. Those whose homes were in the hardest hit sections of New Orleans had not seen their homes since the hurricane struck and did not immediately know the extent of damage.

Water which flooded areas of New Orleans was reported receding slowly. Full reports on damage were not available at once.

Mercer Irwin, executive secretary of the New Orleans Baptist Association, said many churches sustained "serious to extensive" damage from wind and water. He anticipated some were totally destroyed, but communications with churches in the hardest hit sectors had not been re-established.

Franklin Avenue Baptist Church, near the seminary, reported water rose to second story level. It cancelled Sunday services, which were scheduled only two days after the hurricane moved through.

On the west side of the Mississippi River at Westwego, in greater New Orleans metropolitan area, the auditorium was a complete loss, Irwin said. Services on the following Sunday were held in the education building.

An appeal went out locally among Baptist churches for clothing to help those displaced from their homes.

Major damage at New Orleans Seminary was to roofing, according to Holloway. Estimated damage to a recently renovated women's dormitory was \$250,000. In some places, the entire roof was torn off by Betsy.

More than 200 trees on the seminary campus were uprooted or broken, Holloway continued. He said a campus trailer park for students and their families received the full blast of the winds,

which topped 100 miles an hour. Some trailers were a total loss; many others were turned over. The area had been evacuated before the hurricane arrived, preventing injury or deaths.

Volunteer student and faculty workers began clearing the campus of debris as soon afterward as they could. Water was boiled before drinking because of contamination. Classes on Friday, a few hours after the night-time visit of Betsy, were suspended.

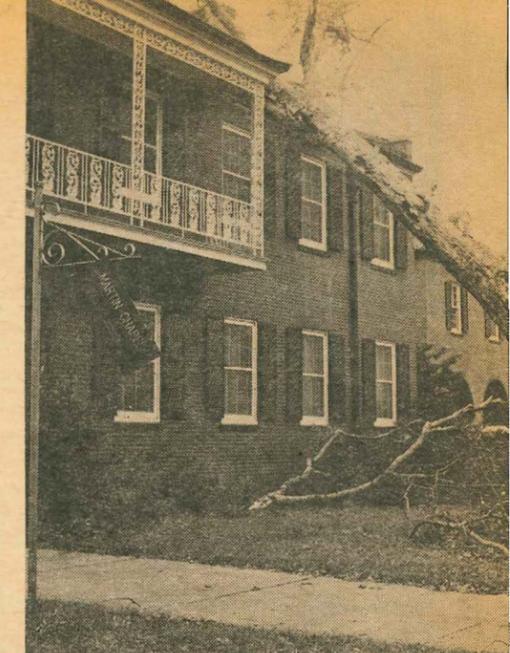
Partial reports of damages to churches served by seminary students was expected when the students returned to classes on the Tuesday following. Even under normal conditions, the seminary has not Saturday or Monday classes.

Holloway said about 75 per cent of the damage to the seminary was insured.

New emergency power units at Southern Baptist Hospital got their first test other than on practice runs, Guy reported. Emergency power was needed when the hurricane knocked out electrical supply from outside.

Power was restored in less than 24 hours, Guy said, since the hospital has a high priority in the slow task of repairing utility breaks.

There was no flooding at the hospital. The main hospital building faces east, the direction from which the strongest gales came. Hospital staff evacuated 300 patients from rooms on the east side



TREE TOPPLES—Hurricane Betsy toppled this tree onto the religious education school building on the campus of New Orleans Baptist Theological Seminary. Water poured in through the break caused by the impact and damaged several classrooms. More than 200 trees on the campus were uprooted or otherwise damaged, a seminary official reported. (BP) Photo

as a precaution. They were moved into hallways.

Large lobby windows on the east side were broken and some windows in pa-

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BETSY DID IT—A street looks more like a canal after Hurricane Betsy thrashed her way across the campus of New Orleans Baptist Theological Seminary. Faculty homes and student apartments located on this street lost roofing and windows from the over 100 miles an hour winds as well as encountered flooding. In the foreground is a 24-unit student apartment building under construction. (BP) Photo

**EVERY BAPTIST LEADER A
WESTERN RECORDER READER**

Yours
and
His



Going To Convention?

The Annual meeting of the Kentucky Baptist Convention is six weeks away! November 10-12, with the Pre-Convention meetings on November 9th, Immanuel Baptist Church, Lexington, Harold B. Kuhnle, pastor. The final Youth Night, Friday the 12th, will be held at Memorial Coliseum, University of Kentucky.

Churches—send your pastor and his family; send others if you can; and come, yourself! Then, on Friday, get the young people in the bus, truck or car and come for the final meeting starting at 6:45.

Youth Choir? If you have one, plan to bring them Youth Night. If you need the list of music to be sung, write or phone Eugene Quinn, Church Music Department, Baptist Building, Middletown, phone 502-245-4101 now. He will tell you where to get them, so that they can rehearse before they show up at the Coliseum at 4:30 P.M., Friday, for FREE SUPPER for all singers. Claude H. Rhea, Jr., Dean of the Fine Arts Division, Houston Baptist College, will direct our Combined Youth Choirs of 4,000 (?) voices. It's going to be a great experience for all.

Your Budget

It may be that you are now considering (or will soon be) your new church budget. How important a matter of prayer, for it is your "faith and works" for a year—maybe your last year to serve the Lord in this world.

Check List to think about:

- More for missions?
- A greater local witnessing program?
- Is your pastor paid enough?
- Do you provide his car expense?
- Pastor's retirement?
- Is the *Western Recorder* for each family in your plans?
- Youth? Money to send them to Cedarmore? To the State Convention? For their local program?
- Leaders? Do you send your S.S., T.U., W.M.U., Brotherhood leaders to Cedarmore?
- How much of the tithes of your members is expected by your total budget? (Baptists now plan to use only one-fourth of the Lord's tithe? Why not propose God's work to use God's tithe from all His people?)

Yours and His,
HAROLD G. SANDERS

Kentucky Baptists

"The Fields Are White Unto Harvest"

by Rogers Redding, Student Missionary

Medford, N. Y., is a town, typical of many Long Island communities, which is experiencing a phenomenal influx of population. Many new subdivisions and housing developments are springing up seemingly over-night. Thousands of new homes are being built to accommodate the tremendous population explosion in Suffolk County, estimated at 50,000 new people per year.

One such development in Medford is Eagle Estates, which contains 1,000-occupied homes and 400 under construction. The contractor's plans call for 1,000 additional homes to be built so that the entire development will contain 2,400 homes on a tract of land which straddles the proposed route of extension of the Long Island Expressway. And in all of this area, which will very shortly house 10,000 people, there is no Protestant church for the people to attend. Those who go to any church must drive several miles.

My partner, Barry McNeil of Texas Tech, our pastor, James Wright, of the Emmanuel Baptist Church in Riverhead, L. I., and I conducted a door-to-door survey of Eagle Estates to determine whether there was sufficient interest among the people there to start a church. The survey, which was conducted the week of June 21, uncovered some 90 families of the 1,000 presently living there who indicated an interest in seeing a church started, and a willingness to attend. Only two of these

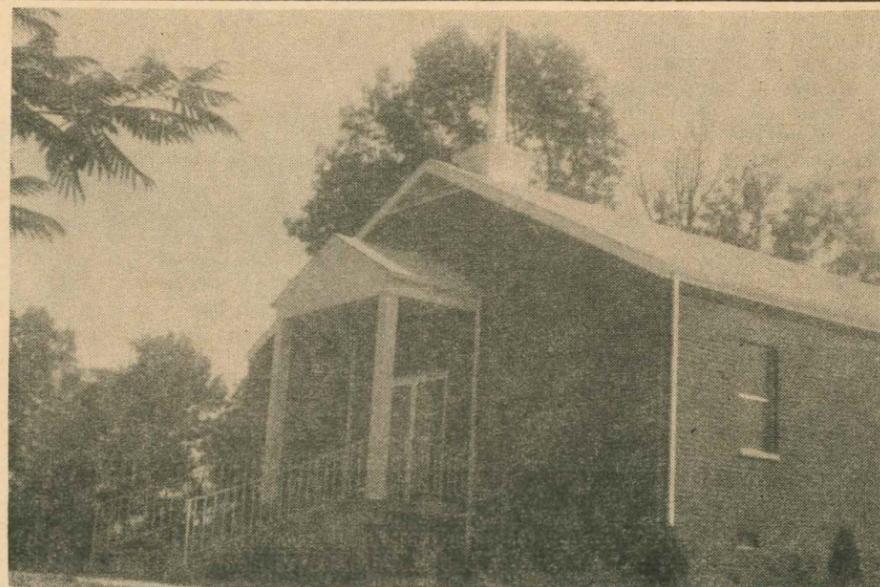
families were Southern Baptist; the rest were unchurched Catholics and Protestants of various denominations. Each family was contacted, both by mail and by a personal visit, so that we could find those who were really interested and could attend a first meeting.

Such a meeting was held on the evening of July 8 and was attended by 14 people. This was a very encouraging sign, and the interest shown by these people was quite wonderful. An unchurched Catholic family volunteered to open their home for service the following Sunday.

July 11, was a dreary, rainy Sunday morning. The service had been set for 9:45 A.M. so that Mr. Wright could preach at Medford and then drive back to Riverhead for the morning worship service. At 9:40, the three of us arrived at the appointed place and, awaiting us were 15 worshipers. We were very encouraged, to state it lightly, to see this number, weatherwise. We had a good service, and some of the people volunteered to contact the other prospects for the service next Sunday. At this writing, we are anxiously awaiting the outcome.

From a personal standpoint, this is a thrilling experience for me to witness, and to have a part in the establishment of an outreach for Christ in a virtually virgin territory. This is an opportunity to see basic Christianity at work in a

(Continued on Page 12)



The Green River Baptist Church, Cromwell, in Ohio County has new facilities which were recently dedicated with *Western Recorder* editor, C. R. Daley, as speaker. Under the pastoral leadership of Marvin J. Nafus, Green River is experiencing one of its most successful eras in a long history.

A Head Start on Headstart

By E. S. James

The Start — What of the Ending?



who is handicapped because of language difficulties or cultural disadvantages later remembers that through Operation Headstart he was given a chance to begin school on an equal footing with others. Could he ever forget where he received it? At five or six the child is most impressionable. He will never forget some things he learns in those years.

Where nuns teach in these schools their salaries are paid by the federal government, and they ought to be paid; but nuns are dedicated people who do not accept pay, so their church gets their salaries and that without any withholding tax. A sizeable number of such salaries could be quite a contribution to the diocesan treasury.

The principal gain, however, is the precedent. Within three years Congress will be bombarded with claims that these head start programs were operated in or in close connection with churches without destroying religious freedom and that this is proof that parochial schools on every level could and should be financed at public expense. Is it hard to imagine what that argument will do to many Congressmen?

Through the Higher Education Facilities Act and other recent acts of Congress church-related schools on the higher levels are finding plenty of tax support. The National Education Act has made helps of various kinds available to students in parochial schools. Now under the Economic Opportunity Act some churches are laying their hands on the root of the tree. With one hand on the top branches and the other on the roots and with the middle of the trunk bulging under the weight of pupil help, how long can the tree of separation planted by Jesus continue to stand and be a haven for lovers of religious freedom?

The time has come for freedom loving Americans to say emphatically: "Get the government projects out of the churches, and get church hands out of the public treasury."

Is it not a bit strange that all across the country the Roman Catholic Church has managed to get in the driver's seat in the federal project, Operation Headstart? Representative John H. Buchanan told Congress on July 21 that he knew of 86 churches that are already operating this new program for tiny tots. POAU cites specific cases throughout the nation where the Catholic dioceses have organized the public corporations to sponsor the kindergartens.

But Operation Headstart is not a church program. It is a part of the anti-poverty campaign for which provision was made in the Economic Opportunity Act. How did a church come to get such a hold on it so quickly?

Perhaps the answer to that question lies in the fact that the bishops had the team harnessed and ready to hitch to the wagon just as soon as it rolled out from the federal factory. They knew what the program was to be and what it could ultimately mean; and while others were debating the worthwhileness of it, they grasped the opportunity to organize groups according to the law's requirements and get the wagon moving.

An illustration is close at hand. The *Lubbock Avalanche-Journal* said that when the school system there declined to take the federal money for this pre-school work, the Amarillo diocese accepted the responsibility for organizing it.

That could well account for the fact that a new kindergarten for the underprivileged in Brownfield was organized and set up in the Catholic church building, even though the local school system had operated a similar school for children with language difficulties for several years. The Brownfield schoolmen saw no reason to rush into a federally financed operation for these children since they already had one, but apparently somebody thought the local Roman Catholic Church building would be a good place to use it.

It is true that the Anti-Poverty Bill says

The author is editor of the *BAPTIST STANDARD* of Texas, in which this article appeared originally as an editorial.

KENTUCKY BAPTISTS AT WORK

Sunday School

Announcing

AREA ONE-DAY SUNDAY SCHOOL CONFERENCES

October 11-15, 1965

DATE	SCHEDULE	PLACE
October 11	1:00-4:50	First Baptist, Princeton
12	1:00-4:50	First Baptist, Bowling Green
13	1:00-4:50	First Baptist, Danville
14	1:00-4:50	Erlanger Baptist, Erlanger
15	1:00-4:50	Unity Baptist, Ashland
Afternoon	6:50-9:15	
Night		

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Messages on special programs and emphases for 1965-66 Sunday School Year.

A poster and program have been mailed to all pastors.

ATTEND THE ONE NEAREST YOU!

Retired—But Not Retarded

by Dr. M. A. Cooper



M. A. Cooper

I have been asked by the Annuity Department to write about, "What it means to be a retired pastor, but not a retired preacher," for after 54 years I am still at it. A church may call a man to be a pastor, but the Lord calls him to preach the Gospel. A church may decide when a minister is too old to carry on the program of the church, but the Lord decides when he is too old to proclaim the message of salvation. Long years of experience teach the preacher that in the battle against sin and Satan—"there is no discharge in that war", and that when he enlists, he enlists for the duration. To be sure, men young and strong are needed for the "New Age," but older men are still needed to distinguish properly between the "Old and the New" and to give words of advice and counsel.

It is great to know the blessings of retirement at 65 and beyond and to be remembered each month by the Annuity

Board and to experience the joys of the "And if" years. We never get too old to win a soul to Christ and thus bring joy to the Angels of Heaven. There is no greater work than this. And so we continue to work with greater love and wisdom that we may be "good stewards of the manifold grace of God."

Since my retirement in April 1958 from the Fourth Avenue Baptist Church as its pastor—and now "Pastor Emeritus", and after 46 years of active pastoral work, I have preached in 52 different churches, had eleven interim pastorates—in accordance with the rules and regulations of the Annuity Board)—I have had calls to work in six different states, all the way from New York to Honolulu, held revivals, been radio speaker, been principal speaker for banquets, clubs, and fraternities, school commencements, church anniversaries, Brotherhood meetings, associational rallies, Bible Schools, and have engagements yet to be filled.

Now for the benefit of my readers who happen to be pastors, here are some things to avoid when you reach retirement age:

1. Beware of thinking you are a "has been." Don't ever say, "I have had my day."
2. Beware of self pity and "green-eyed envy". "Encourage yourself in God."
3. Beware of "living in the past," recalling past experiences and glories, preaching the same old sermons.
4. Beware of that "don't-have-to-do-it-feeling." Accept a call anywhere you can serve the Lord.
5. Beware of "resting on your oars." Never look for "smooth sailing", for there will always be "breakers ahead."
6. Beware of "quitting the field", and "giving over the fight." "The work of faith will not be done 'till thou obtain the crown."

Since He counted me worthy, putting me in the ministry, I want to be faithful—to His word—to His church—to His Gospel—faithful as a witness for Him. It will always be a sense of extreme wonderment that I was ever chosen to be the vehicle and messenger of eternal grace. Like Paul, I am constrained to say, "unto me who am the least—was this grace given."

And since my future financially to some extent is "underwritten" by the Annuity Board, I thank God and take courage.

So Brother Preacher, as man to man, "Get your church in the Retirement Plan, and when you get to be 65, you'll have some funds on which to survive."

State Missions

Commendations and Suggestions

by G. R. Pendergraph

"We are proud of our pastorium," was the recent reply of a member of one of our churches that had for the first time provided a home for their pastor. Certainly this member had reason to be proud for the church had selected some well-designed plans, a good location, and constructed a very nice home by using materials that would not depreciate rapidly or would not need renovating often. This church is to be commended. As in too many other things that we do in Kingdom service, we economize to the point of becoming wasteful by doing what we do so cheaply that it costs more in the long run.

It is commendable for our churches to provide homes for their pastors and families, but there are a few rules that should be followed in doing so such as: (1) Use plans. These can be obtained from the Sunday School Board Architectural Department, lumber companies or other agencies that offer house plan suggestions. (2) Select one that has sufficient room. Pastors have families, and often they are expected to entertain visiting ministers and other church workers and they are embarrassed if they find that they do not have sufficient room. In some instances, they do not have room for their family, small though they may be. (3) Select a suitable site—not adjacent to the church building unless there is no other possible place available. Build at some little distance from the church itself. Of course, there are two extremes as to distance. A church can build its pastorium so far away that much time is consumed by the pastor in going to and from his home to the church. On the other hand, if the home is built too close to the church it becomes a "public" building and is used by many who get to church a little early and decide to visit at an hour when both the pastor and his family are making last minute preparations for the services and need privacy. (4) Use good building material to save on upkeep—brick or stone siding, for example, to minimize of much painting. (5) Em-

ploy good builders under the direction of a competent superintendent or a reputable contractor.

Now, a word to the pastors and their families who live in these homes. Take the best care of the pastor's home. It reflects not only your personality and that of your family, but it says to the new person who moves into the community or the passer-by a message that will bring forth criticism or condemnation. So keep this home attractive.

Brotherhood

The Brotherhood Serves

(Continued from last week)

by Forrest Sawyer

The Brotherhood also serves as a channel of communication for the church and denomination. It seeks to interpret the work of the church and the denominational program to men in the language of men. This is done by:

- A. Interpreting work of convention agencies
- B. Interpreting annual denominational emphases

As we begin this week's column relative to Brotherhood work, we would remind our own heart and the heart of each reader that EVERY NEW TESTAMENT HAS A MISSIONARY EDUCATION AND MISSIONS PROMOTION OBLIGATION THAT WAS GIVEN TO IT BY THE ONE WHOSE SERMON ON THE MOUNT HAS NEVER BEEN QUITE UNDERSTOOD, BUT CERTAINLY IT HAS NEVER BEEN FORGOTTEN.

Pull from the definition of an organized Baptist Brotherhood some of the key words . . . FELLOWSHIP, ORGANIZED ADVANCE PROGRAM, MISSIONARY EDUCATION, MISSIONS PROMOTION, INFORM, MOTIVATE, INVOLVE, MISSIONS TASK OF THEIR CHURCH and make a study of any one or all of the words in relationship to conditions that exist inside and outside the church and when this is done a Leader will not try to "blame", he will not spend his time "castigating", but rather he will become aware with objective study that really very little aside from "public announcement" and "the printed bulletin" has ever been done to inform, motivate, and involve men in the mission task of a church. This is work. It is not easy. On the other hand, practical, sensible, and spiritually motivated "motives" will not pay as many dividends as quickly as it will amongst men. Because . . . God created "man"—male and female.

Business, professional, vocational specialists and men of common interest gravitate each to the other.

The daily pressures on and the obligations of men make necessary special-interest approaches.

Communication media and study

materials and habits of men require special attention.

Man's spirit require surroundings which encourage freedom of expression.

Men respond to persuasion but rebel against conformity in a spiritual democracy.

Men resent being manipulated into unnaturally motivated responses.

Men will not support for long a directionless endeavor, spiritual or otherwise.

Men insist upon an understanding of the "why" to undergird the "how."

Men respect true greatness and want a part in it.

Men want to be better than they are.

Men want to be a vital part of their church.

Men want to follow the spiritual bidding and leadership of their Pastor.

Men want to feel that they are Christian in every way.

Men want to suppress selfish tendencies.

Men want to make money.

Men want to provide a good home.

Men want to educate their children.

Men want to be progressive.

Men want to hold on to the old way of things in life.

Men want to give us sinful habits.

Man's spirit finds intolerable any restraint he considers a God-given privilege.

The church that has a "man problem" would do well to consider the foregoing as some of the basic characteristics, desires, hopes, and aspirations and motivations of its manpower. For the past twenty years, I have worked with a subjective objective of seeing men under the leadership of their Pastor involved in the mission task of a New Testament church. I do not believe there is any individual more aware of "my" lack of the realization of an objective than am I. On the other hand, I have seen ORGANIZED BAPTIST BROTHERHOODS, because the men were involved, lift themselves above themselves as horizons of Christian service were enlarged.

Next week, we will deal with the materials available to help church's discharge their responsibilities to their men, young men, and boys and the

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places where these materials can be secured.

Foundation

A Program Statement

(Second of four parts)

by James C. Austin

I. A PROGRAM OF INVESTMENT MANAGEMENT

A. Fund Management

1. Conducts an investment service consistent with the best business practices and the highest ideals of Christian stewardship.

2. Maintains a balanced portfolio of securities so as to seek both maximum safety and a reasonable return.

3. Plans for both long-term and short-term investments consistent with the availability of funds and the needs of the agencies using the service.

4. Works with the Executive Board of the Kentucky Baptist Convention in the allocation of revenue from undesignated funds.

B. Informational

1. Endeavors through a planned routine of contacts to make clear to the Kentucky Baptist agencies the availability of the investment services of the Kentucky Baptist Foundation.

2. Reports, as agreed upon, to the agencies that have investments deposited with the Foundation.

3. Informs the membership of the Kentucky Baptist Convention on the nature of the Kentucky Baptist Foundation and of its availability for missionary, educational, and benevolent purposes. This may be done through various ways such as personal appearances, regular reports to the Convention, articles in publications, brochures, etc.

Training Union

Helping New Members To Grow and Serve

by James Whaley

This is the title of a new tract which you may secure from your State Training Union Department. Prepared by Earl Waldrup of the Sunday School Board, this tract outlines in seven pages the New Member Orientation Program which is one of the six tasks of the Training Union.

Please notice the six points in Mr. Waldrup's tract:

I. Definition and Objective

New church member orientation is the link between the church's evangelistic thrust and its educational thrust. Mr.

(Continued on Page 15)

Catholic Church Faces Hard Problem Of Reform

by W. Barry Garrett

Pessimism stalked Vatican Council II as it entered the opening days of the fourth session, September 14.

Those who had hoped the Council would approve immediate and extensive reforms are fearful that the Council will fall far short of their hopes and aims. On the other hand, those who are wedded to traditional Catholicism and who opposed the Council from the beginning are fearful that the progressive element in their church has made and will make too many advances.

Many, who hailed the present Pope Paul VI as the torch-bearer for the

Editor's Note: This is the first of a series of reports by the Baptist reporter at Vatican Council II now in its fourth, and probably final, session in Rome. Mr. Garrett, director of information services for the Baptist Joint Committee on Public Affairs, Washington, D. C., covered the second and third sessions of the Council for Baptist Press and European Baptist Press Service. He is in Rome again this year to give a Baptist-eye-view of what is taking place in the Roman Catholic Church.

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ideals set loose by Pope John XXIII, are now wondering whether or not he will capitulate to the pressures of the traditionalists.

The pessimisms are reinforced by the fact that Catholic councils are always a generation behind the times and do not lead out to meet the challenges of new and changing eras. The decrees of a council can be implemented or they can be given mere lip service. Changes can be voted, but when everyone returns home, life can go on unchanged and unaffected.

While the above may be true, another set of factors cannot be ignored. The Catholic Church is not likely to become what many of us would like to see it be, at least any time soon. But of one thing we can be sure—the Catholic Church will never be the same as it was before the Council. What it will become and where it is going may take us a generation or a half-century to find out.

Hans Kung, noted German progressive Catholic theologian, points out six "positive accomplishments" of the Council thus far (Commonweal, Sept. 3, 1965). They are:

1. A new spirit in the Catholic Church, which, he says, is more important than the formulas and decrees;
2. A more temperate attitude in theology;
3. A new freedom in the Church for open discussion of all remaining problems;
4. A fundamental liturgical reform;
5. A new era in the relationship to the other Christian churches; and
6. A new self-understanding on the part of the Catholic Church.

Warning against over-pessimism about the Council, Kung says that the Council will come to a good end if only the following are achieved;

1. An unequivocal position on religious freedom;
2. A declaration on the non-Christian religions and especially the Jews;
3. A positive attitude on birth control;
4. A canonical regulation on mixed marriages, relieving the tensions between Catholics and others; and
5. A serious reform in the Curia, which would internationalize and decentralize the legislation and administration of the church.

What can we say to all of this?

Answer: The Roman Catholic Church has much unfinished business, both during the fourth session of Vatican Council II and in the years to follow. The Council will not settle all of their problems. Not only must Catholics them-

selves adopt a new approach to their church, but the Protestant and non-Catholic world must also break out of their old thought patterns and traditional approaches.

Non-Catholics must try to understand this significant development in modern church history. It has both direct and indirect bearing on their own witness to the world, their missionary strategy for the future, and their future attitude and relationships to the rest of the Christian world.

After The Guests Are Gone Work At The Assemblies Goes On

NASHVILLE—At the end of a busy summer after the last cottage has been cleaned and the last key turned in, what becomes of Ridgcrest (N. C.) and Glorieta (N. M.) Baptist assemblies? Do they settle down for a nine months' nap?

On the contrary! Hardly the last guest has left before the carpenters begin making improvements for the next season.

The Sunday School Board in annual session in July approved and announced several building projects at the assemblies which will be ready for Southern Baptists to use in June 1966.

Construction is underway at Glorieta for a 2,600-seat auditorium and conference room annex.

Also at Glorieta, a new bath house will replace the old one in the camp shelter area.

At Ridgcrest, a new staff girls' dormitory will be built in three units which will house 250 girls.

More Glamour, one of the cottages used as a staff girls' dormitory, will be moved to another location and will be renovated for guests.

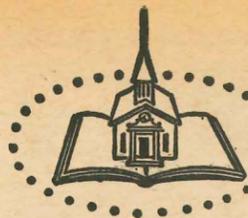
Six new housekeeping cottages will be built at Ridgcrest. Each will accommodate from six to twelve persons.

White Unto Harvest

(Continued from Page 8)

real grass-roots missions and to specialize with a shudder that these people may otherwise never have heard the message of Christ. We earnestly pray that we might see a strong church established in this area, so that these people may experience the love and lordship of Christ.

Mr. Redding has been president of Georgia Tech BSU. He made a 3.9 average at Tech out of a possible 4. He will be an instructor in chemistry at Vanderbilt University in the fall. He is the son of Dr. George Redding, Professor of New Testament at Georgetown College in Kentucky.



SUNDAY SCHOOL LESSON

By H. C. Chiles



JETHRO: GIVING GOOD ADVICE

(This Lesson for Sunday, October 10, 1965)

After it became known that Moses had killed and buried an Egyptian who was mistreating an Israelite, it became necessary for him to flee from the wrath of Pharaoh and take refuge in Midian. While Moses was seated by a well, the seven daughters of Jethro came to draw water for their father's flocks, but some unheroic shepherds drove the sisters away. Moses intervened, championed their cause, and drew enough water for their flocks, and they returned home. Jethro's daughters reported what had happened. He reprimanded them for their thoughtlessness and lack of appreciation and sent them back to invite Moses to come to their home. While enjoying the hospitality of the home, Moses fell in love with one of the daughters, Zipporah, and Jethro was pleased to give her to him for his wife. Moses remained with Jethro for forty years and took care of his flocks, thereby becoming familiar with the wilderness across which he would lead Israel. When God commissioned him to return to Egypt and lead the Israelites out of bondage, he left with the blessing of Jethro. When Moses assumed the duties of that difficult and dangerous task, he left his wife and their sons in the custody of her father.

I. Jethro's Coming To Moses.

Exodus 18:5.

When Jethro heard that the Israelites had been delivered from Egyptian bondage, and had arrived safely at the base of Mount Sinai, he resolved that he would visit Moses and congratulate him for his wonderful achievement. Taking with him Zipporah, and her two sons, Jethro came to visit Moses, fully expecting to leave them with their husband and father when he returned home. Moses came out of the tent and greeted his father-in-law in typical oriental fashion, bowing low in respect to him, and kissing him in token of his friendship and affection. They inquired as to the peace, prosperity and happiness of each other and of those who were near and dear to them.

II. Jethro's Confession Of God's Supremacy. Exodus 18:10-11.

Moses and Jethro were both careful to acknowledge God's goodness and to give Him praise for the many blessings He had bestowed upon them. What He had done for them and the Israelites was

additional evidence that Jehovah was the only true God, so Jethro did not have any hesitancy in declaring His supremacy. In what had taken place Jethro saw a complete accreditation of God as superior to all other deities. As a priest, Jethro offered sacrifices of thanksgiving to God, and then, along with the members of his family and the leaders of Israel, partook of the sacrificial feast.

III. Jethro's Concern For Moses.

Exodus 18:13-16.

Taking with him the wife and sons of Moses to return them to him and to learn personally what God had wrought for his people, Jethro visited his son-in-law. Though his family had come to visit him, Moses had little time to spend with them. On the very next day after their arrival Moses was at his post of duty as judge. In this capacity he had to sit and listen to every trivial complaint about the violations of personal rights or infringements upon the liberties of others. Moses was careful to hear the plaintiffs and the defendants and then judge which was in the right and which was in the wrong, and then determine what should be done in keeping with the laws of God and according to the rules of justice and equity. He also gave the litigants instruction concerning the laws of God. Moses exercised great caution to see that justice was administered to all without any favoritism.

As Jethro observed the procedure he realized that without other judges to assist him in handling the numerous cases, it was too much work for Moses to do. No doubt he was delighted to see how the people trusted his son-in-law and their leader, but to him Moses was very unwise in attempting such an impossible task. Moreover, the people were likely to become very unhappy because they were delayed so long in receiving the judgments which they were seeking and the advice which they needed. The people wanted Moses to inquire of God as to what He would have them to do in certain cases, which were beyond human solution, and when he had ascertained God's will for them, to inform them accordingly.

IV. Jethro's Criticism Of Moses.

Exodus 18:17-18.

Having observed what Moses was doing, and having heard his answer to

Jethro's question, "Why sittest thou thyself alone, and all the people stand by these from morning unto even?", Jethro expressed his criticism of his son-in-law saying, "The thing that thou doest is not good." His observation of Moses delving carefully into the problems of a comparatively few, while many were standing in line impatiently waiting to be heard soon convinced Jethro that such procedure was not wise or best. That method was monopolizing the time and taxing the strength of Moses unduly, and was quite unsatisfactory to those who were awaiting a ruling or the giving of the advice which they needed. He was very anxious that Moses change this imprudent procedure before he impaired his health or brought upon himself much adverse criticism from those who were seeking his services. In spite of the purity of his motives and the greatness of his ability, both for his own welfare and for the sake of the people, Moses needed to proceed in a different fashion. Jethro's criticism of Moses was intended to convince him that unless he changed his method his health would break and the people would become dissatisfied and rebel against his administration of affairs.

V. Jethro's Counsel Of Moses.

Exodus 18:19-22.

Knowing full well that Moses was the divinely appointed religious leader of the Israelites, and that he was duly recognized and accepted as such by his people, Jethro tactfully, unhesitatingly and pointedly counseled him to discontinue his practice of being involved personally in the adjudication of the minor civil and criminal cases, to share the responsibility of handling such matters with competent assistants, to major on the most important cases, to interpret God's will for his people in their various crises, to teach God's Word to them, and to set a worthy example for them to emulate.

While it is always much easier to give advice than it is to accept the counsel of another and to be governed accordingly, Moses promptly accepted the criticism of his father-in-law which had been offered in the spirit of good will, revealed his willingness to improve his methods, and cheerfully concurred in the advice which he received. The enlistment and the training of more workers, along with a wider distribution of responsibilities, would add a tremendous impetus to the efficiency and effectiveness of our churches today.

Hospitals Take Two Positions On Aid Form

ATLANTA (BP)—Directors of Southern Baptist Hospitals voted here to prohibit either of its two hospitals from applying for federal funds in hospital operations.

Southern Baptist Hospitals is the agency operating Southern Baptist Convention-owned hospitals in New Orleans and Jacksonville, Fla.

At issue was Form 441 of the U. S. Department of Health, Education and Welfare. The form specifies that the institutions would be "applicants" as beneficiaries for reimbursement for the care of patients under federally assisted health and welfare programs.

Directors cited the church-relatedness of the two hospitals as basic to their action. Fear was also expressed that signing Form 441 would introduce the federal government "as an active partner in the operation of the hospitals," neither of which has sought or used federal funds in building program, according to T. Sloane Guy, Jr., New Orleans, executive director.

Form 441 is related to implementing the Civil Act of 1964. Because of this fact, the directors "explicitly fixed" responsibility for "full compliance with the law" outlawing racial discrimination in operational and employment policies upon Guy, the executive director.

Guy reported on steps already taken and in progress on this matter. He was instructed to report to the next meeting of the Southern Baptist Convention Executive Committee. He will also confer with Health, Education and Welfare officials to seek an alternative course for the hospitals.

The SBC hospital agency approved a basic plan of reorganization, stemming



MARYLAND BUILDING—Offices of the Baptist Convention of Maryland have moved from Baltimore proper to this site in suburban Lutherville, Md. The Baptist Book Store also moved from a separate downtown location to be next to the new Baptist Building. The new site is adjacent to Valley Baptist Church in Lutherville, 10 miles north of Baltimore and close to the Baltimore Beltway. (BP) Photo

from a management survey. Most significant change foreseeable, Guy pointed out, is creating four subsidiary corporations under the original corporation.

Each of the two hospitals will achieve subsidiary status. The hospital's foundation, Bethesda Foundation, will be chartered in Florida as well as in Louisiana. The plan envisions a staff of specialists to serve both institutions.

Seminary News Director

LOUISVILLE (BP)—Wesley M. (Pat) Pattillo, Jr., master of arts graduate of the school of journalism at Ohio State University, Columbus, has been appointed news director at Southern Baptist Theological Seminary here.

At the seminary, Pattillo will write news releases about the seminary for Baptist papers and for daily newspapers and radio and TV stations.

Joe Ann Shelton Joins Radio-TV Commission

Miss Joe Ann Shelton, the internationally known soloist, director, and sacred music personality, will join the staff of the Southern Baptist Radio and Television Commission, Fort Worth, September 13 as director of program music. Dr. Paul Stevens, Commission director, said that Miss Shelton will correlate the musical content of all programs produced by the Commission.



Jo Ann Shelton

Miss Shelton has been associated with the Commission since 1955 when she joined the "Baptist Hour" choir while completing requirements for the Master of Music Education degree at North Texas State University, Denton. During that time she was appointed associate professor of voice at Southwestern Baptist Theological Seminary and continued to serve the Commission as part-time music consultant and director of the "Baptist Hour" choir. She has resigned her position with the Seminary to accept this new responsibility.

A native of Durant, Oklahoma and a graduate of Oklahoma Baptist University, Miss Shelton is an accomplished musician and is in constant demand throughout the nation as both soloist and director. Her albums of sacred music on the WORD and ZONDERVAN labels continue to rank among the leaders in the sacred music field.

Of Right and Duties

by Joe W. Burton

When you hear a person warmly claiming his "rights," you may normally be sure that he is not doing so in the spirit of Christ. The characteristic Christian attitude is not shown in the noisy assertion of rights, but rather in a quiet performance of duty. This is discussed both by Paul in Ephesians 5 and by Peter in his first epistle, chapters 2 and 3.

In each instance, the word is translated submission, and also in both cases it is illustrated in the primary home relationship between husband and wife.

The submission of the wife to her husband is not on the basis of a right claimed by the husband but rather of a duty gladly performed by the wife. There is a vast difference between these two—between "right" and "duty."

The man who claims his wife's submission as his right knows nothing of the Christian doctrine of submission which both Paul and Peter are discussing.

The wife's submission is predicated on a quality in the husband which Paul compares to the love of Christ for the church. By this love for his wife, the husband proves that he has the character to be the head of the family, the "head of the wife." She therefore gladly submits herself to him as one fully worthy of such trust, even as he also in like manner submits himself unto her. It is a mutual submission.

The noisy assertion of a right contradicts the spirit of duty. This is true in any relationship when a person selfishly sets out to secure to himself that which he is determined to have. Better—a thousand times better—to learn the meaning of Christian submission and of performance of duty, whether in the home, or in the church, or at work.

Graham Surgery Forces Two Texas Cancellations

by the Baptist Press

Evangelist Billy Graham, recovering from minor prostate gland surgery at Mayo Clinic in Rochester, Minn., was forced to cancel speaking engagements at two Texas Baptist schools and an evangelistic crusade in Waco, Tex.

Graham cancelled his "Heart O' Texas" Crusade slated October 1-3 at Baylor University Stadium in Waco, a speaking engagement on the Baylor campus, and a dedication dinner engagement at the new Dallas Baptist College, Dallas, Tex.

The evangelist is expected to be in Houston's Astrodome for an evangelistic crusade October 8-17, but the appearances will be reduced to evenings only while Graham is recuperating, said

Grady Wilson, one of Graham's top aides.

A Graham team associate and coordinator for the Waco crusade said there was little chance of rescheduling the meeting in Waco before 1967.

Kentucky Baptists at Work

(Continued from Page 11)

Waldrup lists three objectives of the program.

II. Materials

Several pieces of material are available. First of all, the *New Church Member Orientation Manual* (75c) should be taught by the pastor or some other capable person to the adult leadership of the church. This manual should be studied before the graded materials are used.

Graded materials for Juniors, Intermediates, Young People, and Adults are for use in counseling and instructing new members. These materials are listed on the Sunday School Board Literature Order Blank. There is a new member's booklet and a teacher's guide for each of the four age groups.

III. Organization

The New Member Orientation Manual sets forth a plan of organization suitable for different types and sizes of churches.

IV. Doctrinal Guidelines

This program is based on and guided by four doctrinal principles which Mr. Waldrup explains in the tract and in his manual.

VI. Conclusion

Jim Newton Moves To Nashville

(Continued from Page 6)

of the Southern Baptist Convention. He and his family will live in Ruschlikon, a suburb of Zurich, Switzerland.

The Baptist Press, familiar to readers of Baptist state newspapers through the logotype (BP), is the service established in 1947 to serve the news media, especially the Baptist state papers. There

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are now 29 Baptist state papers; most are weeklies.

The Baptist Press also provides news about Southern Baptists to daily newspapers, to radio and TV stations, and to religious papers operated independently or by other denominations.

Newton has a bachelor of arts degree from Baylor University (Baptist), Waco, Tex., where he graduated in 1958 with a journalism major. He is married to the former Pat Tullos of Clinton, Miss., a romance which originated when Newton met Miss Tullos through the SBC Teletype Network.

Betsy Hits Seminary

(Continued from Page 7)

tient rooms facing east were broken also, he reported.

"These people deserve badge of honor," Guy declared, speaking of the staff who had been on duty for 72 hours or more with little rest, and who still had not heard of or seen damage to their own homes.

Towns south of New Orleans, toward the Mississippi River mouth, were feared wiped out. Reports of death, injury and property damage were not immediately available. Guy and Irwin reported hard hit sectors were sealed off to the public, to hurry the rescue and other emergency work.

On the Mississippi Gulf Coast east of New Orleans, a preliminary inspection showed that Gulfshore Baptist Assembly near Gulfport suffered \$250,000 damages. It is located on a large bay close to the Gulf of Mexico. The assembly is the principal one maintained by Mississippi Baptist Convention.

Surging tides of sea water poured into all buildings at Gulfshore, Manager Tom Douglas reported. At Camp Kittiwake, a Baptist assembly five miles from Gulfshore, damage was not serious.

Assembly property was covered with the fullest amount possible, officials announced.

At Gulfshore, water rose to six feet in the main administration building, the manager's home, the cafeteria and kitchen and the guest houses on the beachfront. Baptist leaders immediately made arrangements to restore Gulfshore to normal operation.

A Moral Counterattack

(Continued from Page 3)

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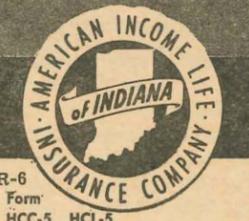
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