

  
**WESTERN** RECORDER  
JANUARY 11, 1968

**THE SPIRIT OF US-2** — Rafael Venega, Home Mission Board US-2 worker, frolics with a happy Puerto Rican boy in Chicago. Venega is one of scores of young college graduates, 25 years old and under, who have been appointed to two-year terms as US-2 missionaries since the program was inaugurated in 1965. They serve with career home missionaries in strategic spots throughout the United States, Panama and Puerto Rico. Deadline for application for US-2 service beginning in 1968 is January 15.



HOME MISSION BOARD PHOTO



## GLEANINGS FROM THE FIELD

**VERTON SOUTH**, pastor of Allen Grove, Browders Chapel and New Liberty Baptist Churches in Liberty Association, has just returned from a 10-day tour of the Holy Land. The three churches he serves sponsored the trip as a gift to their pastor. The tour was directed by Wayne Dehoney, pastor of Walnut Street Baptist Church in Louisville.

**THE BAPTIST CONVENTION** of Ontario and Quebec, Canada, is facing financial difficulties so serious that the convention could die out within a decade unless there is improvement. The *Canadian Baptist* reported recently that expenses exceeded income by almost \$200,000 during the past nine months. This shortage was blamed on the failure of some Baptist churches in the two provinces to meet their commitments to the convention.

**THE 2,100 EAST AFRICANS** who professed Christ as savior during Baptist evangelistic campaigns last year included 52 Waarusha tribesmen who heard the gospel at Enkokidongi Baptist Church in Tanzania. Southern Baptist missionary James E. Hampton had worked with the church for more than two years with little visible response.

**KOREAN ARMY RECRUITS** and their officers and trainers made 213,515 visits to the Baptist servicemen's center at Nonsan, Korea, during its first year of operation, according to Southern Baptist missionaries.

**S. D. SPRINKLE, JR.**, former pastor of Slaty Creek Baptist Church, Prentiss, Kentucky, and Mrs. Sprinkle are now in the United States for furlough. They are missionaries to Costa Rica. While on furlough, they will be living at 1735 Conner Drive, Dallas, Texas.

**GARY G. FOIL** of Hartsville, South Carolina, has been named new associate in the Sunday School department of the South Carolina Baptist Convention at Columbia.

**MR. AND MRS. F. HOWARD WALSH** of Fort Worth, Texas, have made a second gift of \$20,000 to Southwestern Baptist Seminary in that city. The money is earmarked for use in the construction of a new seminary clinic and medical center.

**J. RALPH GRANT**, pastor of the 8,000-member First Baptist Church of Lubbock, Texas, for 20 years, has joined Hardin-Simmons University at Abilene as vice president for development.

**THE CHURCH LIBRARY** department of the Sunday School Board, Nashville, will hold its first audiovisual education seminar January 22-26 at the church program training center at Board headquarters.

**THE COMBINED INFLUENCE** of three Southern Baptist agencies led Teh Kean Chong (John Teh) to the United States and to a position as an artist for the Sunday School Board at Nashville.



Teh

The Foreign Mission Board played an important role in his life as a teen-ager in Malaya. While he was a student in Belfast, Northern Ireland, the Radio-TV Commission helped him make the initial contact with the Sunday School Board's art department.

**MRS. MARGARET HAYS WALKER**

of Louisville received the bachelor of divinity degree during December from Southwestern Baptist Theological Seminary at Fort Worth, Texas. President Elvin Skiles of Hardin-Simmons University, Abilene, Texas, was the commencement speaker.



Mrs. Walker

**JIMMY R. ALLEN**, secretary of the Christian Life Commission of the Baptist General Convention of Texas, has been named pastor of the 7,600-member First Baptist Church of San Antonio, Texas.

**NEW OFFICERS** of the board of trustees of Campbellsville College for the coming year are Leon Larimore of Louisville, chairman; Forest F. Shely of Campbellsville, vice-chairman; Everette Lee of Campbellsville, secretary; and John L. Wagster of Campbellsville, assistant secretary.

**JOSEPH B. UNDERWOOD**, consultant in evangelism and church development for the Foreign Mission Board, has reported that beginning with 1967 the Board will have joined with Baptists of 74 countries in special efforts in evangelism within four years. These special programs of evangelism have been or are scheduled as follows: 22 countries of Asia, Latin America, Africa, Europe and the Middle East in 1967 and 1968; 34 countries of Latin America and Europe in 1969; and 25 to 30 countries of Africa and Asia in 1970.

**MISS DOROTHY WEEKS**, an editor for the SBC Woman's Missionary Union at Birmingham since 1953, has resigned to become children's book editor at Friendship Press in New York City. She was editor of TELL magazine and other GA materials.

**A NEW BAPTIST MISSION** in Asuncion, Paraguay, has been started as a class project by students from the Paraguayan Baptist Theological Institute in that city.

**R. T. (DICK) McCARTNEY**, director of public relations for the Baptist General Convention of Texas since 1962, has resigned to become general manager of Arthur Davenport Associates, Inc., of Oklahoma City, Oklahoma—a church public relations firm.

**AN OFFICIAL** of the SBC Stewardship Commission at Nashville, Fred H. Williams, has been named administrative assistant for the Baptist Foundation of Oklahoma at Oklahoma City.

## Some Further Thoughts on "Ecumenical Evangelism"

by C. E. AUTREY

The account of the meeting of denominational leaders in Washington, D. C., twice during the past year was called by the majority of papers "Ecumenical Evangelism." This expression to me, and to about 90% of our pastors, is misleading.

The Southern Baptists present were Billy Graham, our greatest evangelist of this day, and his able associate T. W. Wilson. Along with these two were Robert Naylor, president of Southwestern Seminary; Duke McCall, president of Southern Seminary; Leo Eddleman, president of New Orleans Baptist Theological Seminary; Alastair Walker, pastor of First Baptist Church, Griffin, Georgia; Jess Moody, pastor of First Baptist Church, West Palm Beach, Florida; John Havlik, associate in the Home Mission Board's department of evangelism, and C. E. Autrey.

Ecumenicity means organic union. None of the nine Southern Baptists present believe in organic union with any other denomination or group of churches. It is only fair to say, also, that none of the other 40 representatives from other denominations believe in organic union. They are all loyal to their respective denominations and said so plainly.

I cannot speak for the other Baptists who were present, but I believe in cooperation in evangelism with all who believe in evangelism enough to co-

operate. The only vote taken by the group in Washington was to explore the possibilities of cooperation in an evangelistic effort in 1973 that would involve all in every denomination who cared enough about lost souls to become involved.

To speak of this type of cooperation as "ecumenical" is incorrect and misleading and will only mislead our pastors. I, for one, am unalterably opposed to organic union of any kind, but I so believe in cooperation in evangelism with all groups to try to win our nation to Christ before it is too late.

The movement to culminate in 1973 would urge every denomination in the United States to become involved in an evangelistic effort of its own and those of its own who dislike evangelism would be free to abstain from the cooperative effort. It would involve Billy Graham appearing on a nation-wide telecast three to five nights in one week prior to the simultaneous effort, and we would set up relay stations across the nation. All who wished to view it from their homes could do so, but we would urge all to attend at the auditorium in every city where such facilities are available, to bring people who ought to make decisions in every city, and to have pastors and laymen present to receive those who make public decisions.

The names of those making decisions would be sent to the churches of their choice. This would be followed with

a week of intensive, evangelistic preaching and witnessing by every church of any denomination involved. We could win the bulk of the unsaved in our nation with this combined effort in 1973. Each church will use its own pastor, or whomever it chooses, for the evangelist during the simultaneous week of evangelism.

The Executive Committee of the Southern Baptist Convention has asked the Home Mission Board to do something along this order, through its division of evangelism. The Washington, D. C., meeting offered us an opportunity to begin to implement the Administrative Committee's decision.

There is a vast difference between cooperating with others in an effort to try to bring lost souls of any given section of the world to Christ and the ecumenical movement. Ecumenicity has as its ultimate goal organic union of all denominations. The majority of Southern Baptists do not embrace this view. I, for one, do not embrace this view. None of the men present at this first meeting would embrace this concept.

So please let us keep clear in our thinking that we are not headed toward ecumenicity, but we are headed toward cooperation for the sake of lost souls and in order to do away with prejudice and isolationism.

C. E. Autrey is director of the division of evangelism of the Home Mission Board, Atlanta.

## Which is Irrelevant--the Church or the World?

by W. CLYDE TILLEY

ASSISTANT PROFESSOR OF RELIGION  
UNION UNIVERSITY, JACKSON, TENNESSEE

"The church is irrelevant to the life of modern man." This complaint is frequently made against the church in the twentieth century. The most blistering accusation of irrelevance has dramatized the church as "the grave of God," the same God who is said to have died in our time.

The pathos of this charge is matched only by the tragic fact of its being too often true. If modern man has gotten the notion that God is dead, it is because those who profess Him to be alive have failed to give convincing demonstration of this truth in their lives. The irrelevant church thus becomes the grave of God.

This plea of guilty from the inside ranks of the institutional church, however, gives only a part of the total picture. Our exercise in self-criticism is made with the reservation that the church is irrelevant only insofar as it fails to be its true self.

The church at its best, far from being irrelevant, is an index to true relevance.

It is the only thing that is completely relevant because its Lord is the one in whom the perspective of life is sufficiently restored so that genuine relevance is revealed.

Even when the church is its true self, the cries of "irrelevant" continue to come. They come because the world apart from God is irrelevant. They come because man apart from Christ is unable to discern true relevance and assumes that it means whatever is out of step with man's paltry parade. Modern man is himself irrelevant.

Consequently the charge of irrelevance can mean one of two things! It may mean—and often does—that the church is indeed irrelevant. It may mean—and often does—that man and the world are so irrelevant that they do not recognize the relevance of the church. The charge thus represents an instance of misplaced relevance. Certainly when the church is irrelevant, it will not be restored by taking its cue from the society in the midst of which it exists. This would be like trying to tune a master violin to a dime store ukelele. The prophetic message of the

church is a summons to the society and culture of the world.

The church must never mistake the mercenary and pragmatic calls of culture for a pitch with which it must harmonize its own life. It is only and precisely when the church does this that it becomes irrelevant. The church must maintain its transcendent witness in work and word if it is to be saving salt to the world.

Too frequently the world's charge of irrelevance represents a misguided analysis. The world is irrelevant and charges the church with irrelevance. Man is dead and accuses God of being dead. The gospel is not understood so it is condemned as unintelligible.

Who is irrelevant anyway? If—and when—the church is irrelevant, we can assume that the world is also irrelevant and the blind are trying to lead the blind. If—and when—the accusing world is irrelevant and the church comes under attack simply because it is misunderstood, the saints are indeed judging the world and hopefully can redeem it.

### WESTERN RECORDER

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

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G. A. PRICE, JR. Business and Circulation Manager  
GEORGE W. KNIGHT Assistant Editor  
C. HENRY REED Superintendent of Printing

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#### SUBMITTING PHOTOGRAPHS

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



**Burdine Library Appeal Is Successful**

Given an opportunity to express their concern and generosity, Baptists can always be depended upon. This has surely been the case in response to the invitation to share in rebuilding the flood-destroyed library of Pastor J. T. Burdine of the University Baptist Church in Fairbanks, Alaska. By now a very fine basic library for a preacher has been guaranteed for Dr. Burdine. Several hundred books and money for more books will be on their way in a few days.

This little project was undertaken by Brotherhood Secretary Forrest Sawyer and this editor, and both of us want to express sincere thanks to those who responded so magnificently.

Space will not permit a listing of all donors, and besides some of these wanted to remain anonymous. The appeal was carefully made and emphasis was put on not using for this purpose offerings ordinarily used for other causes. We wanted this to be an over-and-above gift, and apparently it was.

A number of individuals sent in gifts of money, and others gave valuable books. Some individual donors were from as far away as Illinois, North Carolina and Georgia. Pastors led the list of individual givers as would be expected since they know the importance of books for a preacher.

Among the very inspiring examples of concern were two Christian ladies. One of these was Mrs. W. H. Moody, widow of the beloved Dr. Moody, who was pastor many years at Bardstown where the Burdines were serving when they moved to Alaska. She wanted Dr. Burdine to have the books he could use from those left from her husband's library.

Another amazing woman of the Lord whose heart was touched by this need was Miss Ora Abbott of Lexington. This lady had gathered through the years more choice religious books than most any lay person I ever knew. Now with poor eyesight and thus unable to read her books, she took the invitation to help with the Burdine library as an answer to prayer. She turned the editor loose to select any or all her books for Dr. Burdine. As a result he will have some books which the editor doesn't have and some which the editor almost covets.

Some generous gifts came from Sunday School classes. The famous Baraca Class of Georgetown Baptist Church sent \$50.00. Similar gifts came from the T.E.L. and the Fidelis Class of St. Matthews Bap-

tist Church and the Victory Class of Beechwood Baptist Church in Louisville.

Churches, too numerous to mention, from all areas of the state sent in gifts both for general flood relief and for the Burdine library.

Librarian Leo Crismon of the Southern Baptist Theological Seminary gave us the privilege of choosing books for Dr. Burdine from the duplicate copy supplies of the Seminary Library.

The Broadway Baptist Woman's Missionary Union of Louisville made a generous cash contribution, and the Broadus Circle of the same W.M.U. made an extra contribution.

In the meantime, word from the Burdines reveals a joyful time in Fairbanks in spite of the tragic flood last August. This family is simply overwhelmed with the love and generosity of so many people from all over the Southern Baptist Convention. Mrs. Burdine describes the new lights just installed in the renovated church, the new chairs just arrived and a new organ from a lady in Dallas, Texas. This is the way she puts it. "God has given us so many blessings. We don't even have time to ask Him for our needs, we are so busy thanking Him."

In a world characterized by so much grabbing and grasping for self, it is comforting to see such an example of love and concern for others. It has been a personal blessing to share the needs of the Burdines with our readers and see the generous response.

**We Can If We Will**

Can 20,000,000 Baptists make a dramatic and effective spiritual impact upon North, Central and South America in 1969? This is the objective of the Crusade of Americas, the most ambitious evangelistic undertaking of Baptists in all their history.

The question really is not "can we" but "will we." We have the human and spiritual resources. It remains to be seen whether we will apply these to the task.

The Crusade of the Americas was born in the burning hearts of Brazilian Baptists. The fires of evangelism have been burning brightly in Brazil for several years, and if these fires can ignite the embers from former fires of evangelism among Southern Baptists, the result could be tremendous.

We have the best of human plans and organizations under way. Indeed, there is little left to be desired in

this respect. The emphasis upon Bible-reading and prayer during 1968 in preparation for the evangelistic harvest in 1969 surely is the right direction.

But plans and organization alone won't get the job done. Into these must come the Holy Spirit to give life or there will be but the rattling of dry bones. An I.B.M. machine can match prayer partners in different continents but a machine can't pray and, if it could, "computerized prayer" is not what brings Pentecostal power. The danger is we will have the most effectively-planned crusade in all of history, but will not match proven plans with personal commitment.

Somehow, somehow, the concept of the Crusade must be communicated to the individual churches. Only as the pastors and the churches are convinced and convicted of the desperate need will there be much impact. It will not be a fire from the Crusade

of the Americas that sets the flames of evangelism in local churches and communities. It will be just the other way around. Holy flames beginning in these local churches will feed any fire that sweeps the Americas for Christ.

The Kentucky Baptist Evangelistic Conference next week in Owensboro stands to help greatly in preparing pastors for the Crusade. This event has produced more stimulus for evangelism among Kentucky Baptists than any other human effort.

Evangelism Secretary Hicks Shelton has gone about his task of planning the annual conference and the total Crusade plans with the deepest commitment to spiritual principles. He has the insights needed for genuine evangelism. Will we see a mighty evangelistic crusade in Kentucky in 1969? We can if we will.



**"Explaining Away" the Bible**

Dear Editor:

When I read your article in the December 21 *Western Recorder* entitled, "The Baptist Gap" I was reminded of an incident that took place in the prison at Fddyville a few years ago.

The Chaplain, L. J. Knoth, had organized a Sunday School for the prisoners. He would select the best educated as teachers. A Negro preacher had been sent to prison for bigamy. This preacher was well educated so Bro. Knoth put him to teaching one of the classes. Several weeks went by and Brother Knoth asked one of the class members how he was doing with his teaching. The man answered: "Let me tell you something, chaplain. That man sure is smart. He is so smart he knows exactly how to explain away the Bible."

If we as Baptists are not careful we will be doing the same thing. In fact some are already making baptizo to mean "sprinkle."

Russellville, Ky. Reed Rushing

**What "Baptist Gap"?**

Dear Editor:

I am writing in response to your article on "The Baptist Gap" (*Western Recorder* editorial, December 21). I want to say that I take great pride in affirming, this gap does not exist between my pulpit and the congregation. I happen to be one of those ignorant preachers who still believes in the inspiration of the Bible and have not, as yet, found it necessary to call God's Word to the "bar of reasoning" (borrowing a phrase from Dr. R. G. Lee).

According to your article, this takes me out of the class of a scholar and puts me in the class with the ignorant, but I will say with Paul, "Receive me as a fool, if you will let me have my say."

I have had a college education and nearly four years of Bible training in one of our Baptist schools, but I thank God I never met any such teaching as you refer to.

I appreciate your frankness in letting down the gap between yourself and your readers, and I believe you will find that many of your readers are going to be surprised to find that you hold such views. Or do you? Why don't you be the first to let down the gap and let us know just how you stand on some of these things, such as the story of Jonah.

Space will not permit me to say all that I would like to say about this, but I would just like to make one or two statements concerning the "hard-to-believe stories in the Bible!"

First of all, I don't think we should try to reason out the story of Genesis any more than we would try to reason

out the resurrection of Christ from the dead. It seems to me that the so-called "scholars," as you call them, are ready to lay aside anything in the Bible that does not appeal to their reasoning. I wonder if they have realized that when they say Jonah was not in the belly of the whale, they are actually calling Jesus Christ a straight-out lie. Jesus not only confirmed the story of Jonah but spoke of the creation of the world as it is recorded in the Bible.

And then if we follow this approach, most of Paul's theology can be tossed aside, because he spent much time in comparing the second Adam to the first Adam.

Waynesburg, Ky. Borney Manning

**Gilbert Shely Retires From Active Pastorate**

Gilbert Shely, pastor of Clear Creek Baptist Church near Versailles for the past three years, retired from the active ministry December 31.

Shely came to Clear Creek from Shawnee Run Baptist Church in Mercer County, where he had served for 23 years. He was also pastor of Friendship Baptist Church in Anderson County for 12 years, sharing four of these years with the Goshen Baptist Church in Anderson County.

The retired pastor was born in Anderson County on April 10, 1903. He received the A.B. degree from Berea College and the Th.M. degree from Southern Seminary at Louisville. He was ordained to the ministry in 1930.

**Cropper Leaves Kentucky For Tennessee Pastorate**

William Cropper, pastor of David's Fork Baptist Church, Lexington, has resigned to accept the pastorate of the First Baptist Church at Cleveland, Tennessee, effective this month.

Cropper is a native of Winchester, Kentucky, a graduate of Georgetown College and Southern Seminary at Louisville. For eight years he was in the field of music and education and received a degree from the Seminary in this area. Later he returned to the Seminary and graduated from the school of theology and for the past five years has been pastor at David's Fork.

Mrs. Cropper is a native of Nicholasville, Kentucky.

## SBC Agencies Confer on Rio Grande River Mission Project

An unprecedented two-day consultation in Mexico City on the Rio Grande River mission emphasis included representatives from the Foreign and Home Mission Boards of the Southern Baptist Convention and the Baptist General Convention of Texas.

Two key Texas Baptist leaders involved included T. A. Patterson, executive secretary of the Texas convention and Charles McLaughlin, secretary of the State Missions Commission.

The 12 persons involved in the discussions, including mission personnel in Mexico, pledged to work cooperatively in the sponsorship of the Rio Grande River missions thrust, both in Texas and Mexico during the next several years.

Fred B. Mosley, assistant executive secretary-treasurer of the SBC Home Mission Board, commented:

"The Home Mission Board rejoices over the growing concern and exciting involvement of Texas Baptists in the mission responsibilities and opportunities in Texas along the Rio Grande. The reaching of thousands of Latin Americans in this effort will make a tremendous impact on mission work even beyond the borders of Texas.

"Christian Latin Americans who are migrating to other parts of the United States are forming the nucleus for starting new churches and missions, such as, in the Yakima Valley in Washington and throughout the Great Lakes areas."

Van Gladen, president of the Mexican Mission, the organization of Southern Baptist missionaries which serve in Mexico, said the missionaries are "pleased to cooperate with the Texas Baptist Convention's Rio Grande River ministries program."

Gladen said, "the long-range planning of the mission has included the placing of missionaries in strategic border areas."

He reported that James Short has lived in Ciudad Juarez-El Paso area since August, 1966, concentrating his ministry along the border. W. H. Gray, field missionary in the state of Coahuila, has promoted work on border points.

"We rejoice greatly in the upsurge of concern among Texas Baptists for the spiritual welfare of the Mexican-Americans in their midst," he said.

"We are thrilled with the prospect of a dramatic strengthening of mission work among the Spanish-speaking people near the border. We expect this spiritual contagion to stimulate increased efforts among Baptists on the Mexican side of the border."

The official said that the Mexican Mission will participate "both financially

and personally in certain selected projects on the Mexican side of the border as our effort in the river ministries program."

He added, "We will maintain close contact with Texas Baptist leaders in order to coordinate whatever joint endeavors may develop on both sides of the river."

Patterson called the sessions in the Hotel Prince in the capital city of Mexico after consulting with Baker James Cauthen of the Foreign Mission Board and Arthur Rutledge of the Home Mission Board. (BP)

## Graham Idled Until April On Strict Doctor's Orders

Evangelist Billy Graham, on strict orders from his physician, has announced that all his engagements, including major crusades, have been cancelled until mid-April of this year.

This action cancels or postpones many individual speaking engagements as well as four major evangelistic efforts in New Zealand and Australia that were set for this year.

The decision to clear Graham's schedule for the next four months came after long consultation with his doctor, who is treating him in Jamaica.

It was due to a recent attack of pneumonia and the evangelist's slow recovery because of his long history of respiratory illness.



### New Sanctuary for Second Baptist, Madisonville

The completion of this new sanctuary for the Second Baptist Church of Madisonville last month climaxed 20 years of progress for that congregation. Organized April 20, 1947, with 12 charter members, the church now has more than 300 members. It built a \$150,000 educational building in 1960 and a new home for the pastor in 1962. The new sanctuary brings the total value of church property to about \$350,000. William Tucker is pastor of the congregation.

## Rights Agency Reports "Frustration" of Slum Dwellers

by BETH HAYWORTH

What is it like to live in the slums of a large American city and to feel that because of your color or your income you cannot escape?

A report that provides insight into the thoughts and feelings of slum residents regarding the conditions in which they live has been released by the U.S. Commission on Civil Rights.

Citizens across the country in hearings before state advisory committees of the commission said that ghetto living is "like a trap . . . a treadmill . . . a quagmire, a big quicksand . . . like being in a cage . . . it's one big nothing. . ."

Such expressions of isolation and despair are recurrent themes in the 133-page book, "A Time To Listen . . . A Time To Act," published by the U.S. Government Printing Office.

Based on a year and a half investigation of slums in 20 cities, the report is a summary of testimony gathered by the commission. The story of the ghetto is told by the residents themselves and persons who work with them.

### Most "Don't Understand"

William L. Taylor, staff director, said the commission was prompted to use this unusual approach in giving this report to the nation because "Most Americans just don't understand the situation in the ghetto."

He explained that most Americans are aware of the tangible facts of ghetto life—the deteriorated housing, the rats, the unemployment, the vice and crime. What apparently is not generally understood, he continued, is the feeling of many Negro residents that the ghetto is a "trap" from which there is no escape.

The story of the ghetto, as told by the residents, is one of frustration, despair and hopelessness. Permeating the transcript of ghetto voices is a sense of powerlessness and a feeling of inability to do anything that will change the situation.

"Outside time marches on," a mother in Gary, Indiana, said. "They build better and they have better but you come down here and you see the same thing year after year after year. People struggling, people wanting, people needing, and nobody to give anyone help."

"All we can see is darkness ahead," a Negro youth in San Francisco said. "One minute we are looking ahead and we think we see something and we turn around and again all we can see is darkness ahead. And sometimes at a time like this all they can do is strike out into the night. They don't know what they are reaching for out there."

Many of the witnesses at committee hearings referred to the "invisible wall" that they feel exists between the slum and the rest of the city. Another re-

curing theme was that "no one listens to them, no one consults them, no one considers their need."

The image of the white community from inside the ghetto is that of impersonal, hostile and exploitative persons.

The symbols of the white business community are the merchants who sell shoddy merchandise at high prices and the absentee landlord who reduces services and allows property to deteriorate when Negroes move in.

White authority is embodied in the policeman who, slum dwellers feel, isn't there to protect the neighborhood residents but "to keep Negroes in line." The commission heard many complaints that "the police do not treat Negroes with dignity and respect."

Police tend to accept vice and crime as normal in slum areas, many witnesses said. One who made such a charge said morally-decayed persons from all over the city are attracted to the slums "to do their dirt."

The commission recorded statements about increasing militancy among racial groups. Leaders in Mexican and Chinese communities in California who testified at hearings contended that our society is crisis-oriented and will deal with racial problems only when they erupt in violent conflict.

One Negro spokesman warned that white people should not ask "why" when disorders occurred in the cities because "all the time we're telling you why."

In a summary chapter, the commission said the problems of the ghetto will not be resolved by a "search for culprits or conspirators" in the recent riots,

or by searching for solutions which do not cost money or effort.

The commission further warned against deferring remedial action in the ghettos on the ground that to do otherwise would be to reward violence.

"It is in the context of great frustrations, of laws and programs which promise but do not deliver, of continued deprivation, discrimination and prejudice in a society increasingly prosperous, that the increasing alienation and the disorders of recent months must be viewed," it stated.

Also, the commission labeled "misleading and dangerous" the idea that the Negroes' situation is like that of earlier immigrants from Eastern Europe who lived in ghettos but were able to move out.

Escape from the ghetto is much more difficult in a technological age than it was a few generations ago, it explained. Poor education, inadequate training in skills, the movement of private industry to the suburbs and a lack of open housing for minority groups were cited as blocks to escaping the ghetto.

The government document, "A Time To Listen . . . A Time To Act," contains no specific recommendations for legislation, but calls on the nation to make the problems of race and poverty its first priority.

"We must make the commitment which will redeem our promises and ideals by opening the doors of the ghetto so that Negroes and other minority groups can become full participants in American society, with a truly equal opportunity for all," the report concluded. (BP)

## New Name for Training Union To be Proposed This Month

A new name for Training Union will probably be requested when the elected Sunday School Board meets at Nashville in January.

Philip B. Harris has announced that he intends to propose a new name for the present Training Union organization at the elected board's annual meeting.

Harris, secretary of the Sunday School Board's Training Union department, made this announcement during the recent meeting of state Training Union secretaries and their associates.

Expanded concepts of training and the organization's present role in the church have brought about study of the name. The present tasks of Training Union include new church member orientation, leadership training and church member training.

Baptist leaders attending the Train-

ing Union secretaries' meeting discussed the need for changing the name of the organization, the appropriateness of the name Training Union, and criteria for selecting a new name.

A report of a survey conducted at Ridgecrest and Glorieta Baptist Assemblies last summer showed that the sentiment of 800 participants was strongly in favor of a name change.

Questionnaires regarding the appropriateness of the name Training Union and seeking suggestions for a new name have also been circulated to a selected group of Southern Baptist Convention leaders.

Names suggested on the questionnaire reflect the expanded program of the organization. Names include Church Training Program, Christian Training Program, and Church Training Fellowship. (BP)

## Bond Juggling Gets Louisiana Church in Financial Bind

A federal judge at New Orleans has appointed a conservator-receiver to manage the assets of Mid-City Baptist Church, which has been charged by the Securities and Exchange Commission (SEC) with the sale of fraudulent church bonds.

The 4,700-member church, largest Southern Baptist congregation in New Orleans, has been charged with insolvency, but it isn't giving up. According to the pastor, J. Paul Driscoll, the members have faith that they can pull through the financial crisis.

Some of the members feel they have been "taken," saying that many of their problems arose when two firms in Texas went into receivership while holding \$4,000,000 worth of church bonds intended to be used to finance a high-rise apartment building and hotel.

### "Ponzi-type Scheme"

The SEC said that the church had issued a total of \$12,000,000 in church bonds in a "Ponzi-type scheme" in which proceeds of one bond issue are used to make interest and principal payments on previous bond issues.

The church has present bond obligations of about \$4,100,000 in addition to its indebtedness on bonds issued to the two Texas corporations now in receivership. Of the \$4,000,000 held by these corporations, about \$3,000,000 has since been recovered.

Federal District Judge James A. Comiskey has issued an injunction preventing the church from issuing any more bonds, and has appointed New Orleans Attorney John L. Toler as "conservator-receiver" to go over the church's assets with a comprehensive audit and determine if the church is insolvent as charged.

The judge, in his ruling, granted the requests of the Securities and Exchange Commission, but did not indicate that this was an admission of truth to any of its allegations.

The SEC charged that the church, since 1956, has issued three different bond series to pay off earlier bond issues of \$1,300,000 and \$2,000,000 when the earlier bonds' graduated sinking fund payments became too high for the church to pay.

The Allegation also charges that the church had issued \$5,000,000 in bonds to be used to construct a high-rise apartment house and hotel adjacent to the church, but these funds actually have never been used for the purpose.

The Paden Corp., of Cleburn, Tex., had been awarded the construction contract on the proposed apartment-hotel, and in a package deal, one of its subsidiaries, World Oil and Gas Corp. of Delaware with offices in Fort Worth, was to hold the bonds and finance the

construction. But both went into receivership before much was done on the building.

Theoretically the apartment-hotel would have provided enough revenue to pay off the sinking funds and mature bonds on all previous issues. The original plan was for the church to construct a sanctuary or auditorium on the ground level, and conduct an intense evangelistic campaign among the hotel-apartment tenants.

### Evangelism Emphasis

The church, which reported about 335 baptisms (conversions) last year, has emphasized its evangelistic efforts. In 1966 it ranked third in baptisms in the Southern Baptist Convention, second in total property value, and third in missions giving.

Driscoll told the Baptist Press that the church is, even in the midst of its financial woes, experiencing "a great revival." During the week the injunction was filed, a revival meeting at the church resulted in 200 professions of faith.

"Our people are taking the financial troubles wonderfully well," he said. "We all just hope and pray that the Lord will lead us out of this mess some way." Driscoll said that he and many of the church members have held numerous

prayer meetings about the matter.

Driscoll has sent a letter to all church members, numerous friends, and parents of all school children pleading for contributions.

In addition, a group of wealthy men are considering purchasing the site for the hotel-apartment, and Driscoll feels this may be a part of the answer.

The church needs \$175,000 for its next sinking fund payment on January 1, 1968. The SEC didn't think the church would make it when it issued the injunction. The last sinking fund payment was paid with a \$175,000 loan which is due in December.

### Help from Members, Friends

Driscoll said in the letter that church members and friends are helping. Several will give \$1,000 to \$5,000, he said. One woman gave her two diamond rings, another her engagement ring.

Driscoll, who founded the church in 1943 at a barbershop, said that he and the members had worked hard for 25 years to build the church to what it is today. "On the first building, we dug the ditches ourselves," he said.

"Now it looks like almost 25 years of hard work might be lost. But even if we have to dig ditches again and have to work 25 more years, I'm convinced the Lord will see us through." (BP)

**Kentucky Baptist** **WESTERN RECORDER**

BAPTIST BANNER AND WESTERN PIONEER

**Historical Highlights**

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

### 10 YEARS AGO January 9, 1958

Samuel Southard, professor of pastoral care at the Texas Medical Center, Houston, was named associate professor of psychology of religion at Southern Seminary, Louisville. Southard was a former pastor of Fort Mitchell Baptist Church near Covington.

Sidney M. Maddox, pastor of First Baptist Church Stillwater, Oklahoma, was called as pastor of First Baptist Church, Hopkinsville. He succeeded W. Peyton Thurman, who left the Hopkinsville pastorate to become dean of students at Southern Seminary, Louisville.

Courts Redford, executive secretary of the SBC Home Mission Board, Atlanta, announced that the Board was withdrawing the total edition of its current adult home mission study book, *The*

*Long Bridge*, because it seemed to be aggravating racial tension. The book was a presentation of the Home Board's program of work with National Baptists.

"Because of recent developments, it now appears that this is an undesirable time to study a subject that in scores of societies and churches may be an occasion for bitter disagreements and for harmful divisions," Redford said.

### 25 YEARS AGO January 14, 1943

J. E. Dillard of the Cooperative Program promotion ministry at Nashville announced that the indebtedness of agencies and institutions of the SEC had been reduced from \$6,500,000 to about \$1,200,000. February 14 of that year, Dillard reported, had been designated as "Debtless Denomination Day." The official denominational slogan for that year was "Debt Free in '43."

## "Production" Called Key to Progress in Civil Rights

Christian leaders actually are gaining strength in the civil rights movement in spite of "Black Power" activity, the president of the nation's largest Negro Baptist group said at Atlanta.

"Long before you heard the slogan of 'Black Power' we (Negro Baptist leaders) had the slogan: 'Let us go from progress to production,'" said J. H. Jackson of Chicago, president of the National Baptist Convention U.S.A., Inc.

"I don't believe you have to hate others in order to work for yourself,"

Jackson said in a news conference after meeting with Georgia Governor Lester Maddox.

"Even the Black Power groups are saying it now: you can't just curse America; you must produce some things for yourself."

The outspoken Baptist leader was in Atlanta to make plans for the September, 1968, annual meeting of the National Baptist group, which may draw as many as 20,000 messengers to the city. The group's national membership

is 6,300,000.

Jackson met with Gov. Maddox and invited him to speak at the opening session of the convention. Maddox, an avowed segregationist, "agreed tacitly," Jackson said, but could not confirm a decision at this time.

When asked by a news reporter if he agreed with Maddox that a man could be a segregationist and still not work against the Negro, Jackson replied:

"There is a difference between prejudice and preference. A man has a right of preference—he can prefer certain people as friends, or prefer a certain school for his children.

"But when a man writes that preference into a law, then it becomes a prejudice that is a danger to the rights of others."

Jackson said Maddox's remark in his inaugural message in 1966 that he would be governor "of all the people" reflected an interest in unity.

"I believe all of us in America can solve all our problems with the Federal Constitution, the American concept of freedom and the Bible," he said.

In response to reporters' questioning, Jackson declined to credit marches and demonstrations by other Negro leaders such as Martin Luther King with civil rights legislation.

"The congressional record shows that thousands of other people were hitting Congress with petitions, letters and telegrams," he said.

"The Supreme Court broke the ice, with cold, methodical law—not emotionalism."

While in Atlanta, Jackson also met with Southern Baptist leaders in the city to invite their participation in the upcoming annual meeting. (BP)

## Mrs. Agnes Ford Retires From Sunday School Board

Mrs. Agnes G. Ford, assistant for special projects in the Sunday School Board's office of public relations since January 1, 1967, retired December 31 after serving the Board more than 37 years.

Various duties she has performed at the SBC agency include several areas in sales and advertising, general assistant to the business manager, and press representative, a job she filled for 12 years.

Traveling is one of her favorite activities. She has visited Europe, South America, the Middle East, Canada, Mexico, and almost every state in the United States. She plans more traveling during her retirement years.

Mrs. Ford earned B.A. and M.A. degrees from Peabody College in Nashville. (BP)

## Schools of Missions Become "World Missions Conferences"

Along with the new year 1968, a 38-year-old denominational ministry, Schools of Missions, got a new image in January.

Effective January 1, Schools of Missions became World Missions Conferences, emphasizing a program outline that was introduced about two years ago.

Since 1929, the Southern Baptist Foreign Mission Board, the Home Mission Board and state conventions have sponsored Schools of Missions for the mission education of total church memberships.

According to Kenneth Day, secretary of the Home Mission Board's department of missionary education, a total of 1,233,054 persons have attended a reported 133 Schools of Missions programs in 1967. During these meetings, 453 persons made professions of faith.

## Mrs. G. C. Sandusky Dies December 22 in Owensboro

Mrs. G. C. (Mary) Sandusky of Owensboro died December 22 following a heart attack. She was 72.

She was the wife of Granville C. Sandusky, retired Baptist pastor who now makes his home at Owensboro. Sandusky served several Kentucky churches, including the Cloverport Baptist Church, where he ministered for more than 30 years.

Funeral services for Mrs. Sandusky were held December 24 from Third Baptist Church of Owensboro. Officiating were Harold Wainwright, pastor of Third Baptist Church, and David Nelson, pastor of the First Baptist Church of Owensboro. Burial was at Oak Hill Cemetery in that city.

Mrs. Sandusky is survived by her husband and one son, Attorney Howard C. Sandusky of Evansville, Indiana.

## Social Security Bill Passed; Judicial Review Killed

Two bills of special church interest were enacted by the Senate and House of Representatives during the frantic last days before adjournment of the first session of the 90th Congress.

A judicial review rider was eliminated from the education bill and compulsory participation in Social Security by ministers was approved.

The Senate earlier almost unanimously attached the judicial review bill as a rider to the Elementary and Secondary Education Amendments Act of 1967. In the conference committee between the Senate and House this rider was killed. Hence it was not brought to a vote in the House.

In the extensive Social Security Amendments Bill a modified provision was included making participation by ministers mandatory with two exceptions.

The first exception is the minister who is a conscientious objector to participation in government insurance programs. On the other hand, excluded from participation are ministers or members of religious orders who have taken vows of poverty.

The \$3.6 billion Social Security bill finally approved by Congress carried a 13% increase in benefits for 24,000,000

Americans.

So comprehensive was the bill that the Senate proposed 295 amendments to the House version. Rep. Wilbur Mills (D., Ark.) chairman of the House Ways and Means Committee, explained the complexity of the bill. He said, "This bill includes far too many matters to be discussed even within the one hour that we have."

Prior to this bill a minister could participate in Social Security as a self-employed person if he signed a waiver of exemption. Now he is required to participate unless he signed a waiver of participation on grounds of conscience. Obviously, a minister who has participated in a government insurance program cannot now claim "conscientious objection."

The death of the judicial review rider was the result of a number of factors, including a reported direct personal intervention by President Lyndon B. Johnson. Other elements include:

1. Opposition by the Roman Catholic hierarchy because they feared a cut off of certain aids that go to pupils in parochial schools;

2. Opposition by the Justice Department on grounds that authorization for judicial review of federal spending by

individual taxpayers is unconstitutional;

3. Fear that such constitutional lawsuits would disrupt much of the current education program of the federal government and that old feuds between religious groups would break out anew; and

4. Opposition by an unidentified AFL-CIO lobbyist who joined others in trying to reduce the threat to the education program.

Senate sources reported to the press that President Johnson personally called both Senators Sam J. Ervin, Jr. (D., N. C.) and Wayne Morse (D., Ore.) and possibly Senate Majority Leader Mike Mansfield (D., Mont.). The President is reported to have promised early hearings in the House Judiciary Committee next session if the Senators dropped the judicial review rider from the education bill.

Judicial review was stalled during the entire first session of the 90th Congress in the House Judiciary Committee. Chairman Emanuel Celler (D., N. Y.) had promised all year to hold hearings at a convenient time. But always there was more pressing business.

In the meantime, the Supreme Court may take steps of its own to solve the judicial review problem in taxpayer's suits about federal spending. The court has agreed to hear arguments in a New York case (*Flast v. Gardner*) on the question of "standing to sue." A decision by the court on this matter is expected sometime this spring. (BP)

## Seminary Writing Course Offered at Night

"The Ministry of Writing," a course in religious journalism, will be offered on Monday evenings at Southern Seminary, Louisville, beginning January 29.

Originated by Gaines S. Dobbins, the course is one of the oldest in the curriculum of the school of religious education at the seminary. It offers training in writing church news, religious feature articles, devotional materials and curriculum materials.

The class is being offered at night on an experimental basis in an effort to make the course available to pastors, ministers of education, and other church staff members interested in improving their writing skills, according to Lucien E. Coleman, Jr., the instructor.

Persons interested in the course

should contact Coleman for further details.

## 1967 SBC Budget Reached December 19--12 Days Early

The Southern Baptist Convention reached its basic \$24,200,000 Cooperative Program budget on December 19, with all funds contributed after that date going to Southern Baptist foreign and home mission efforts.

Southern Baptist Executive Committee Executive-Secretary Porter W. Routh, who made the announcement, estimated that slightly more than \$1,000,000 was expected to come in over the basic budget.

Under established convention procedure, once the basic budget is reached, all remaining funds are divided two-thirds to foreign missions and one-third

to home missions.

SEC leaders in the past have intentionally set the basic budget goal at slightly less than the anticipated contributions to allow one final push for funds in the year to go to home and foreign missions.

On the day the budget was met, the SBC Executive Committee made its final distribution of funds to all 21 different Southern Baptist agencies and organizations which receive support through the Cooperative Program, the unified budget plan of the convention. All remaining allocations in 1967 go to the SBC Foreign Mission Board, Richmond, and the SBC Home Mission Board, Atlanta.

Routh said that the two mission boards each year have the greatest unmet needs, and the "advance section" of the budget makes it possible to meet some of these needs both in the United States and across the world. (EP)

## SBC President Paschall Raps Critics of the Church

Taking a slap at critics of the church, the president of the Southern Baptist Convention issued a challenge for Baptists to go out and "possess the lands" for God.

Speaking to about 600 professional staff workers for state conventions and SBC agencies, H. Franklin Paschall of Nashville decried "a large company of people who are whining and crying like children with unfair and unwarranted judgment upon the churches."

These people, Paschall said, seem to think that because the church has not done everything, it has done nothing; and because all the problems have not been solved; none has been solved.

"There is no justification for saying that Christians are all phonies, that we're fossilized," the SBC President declared. "That's nonsense."

"But when a deacon says this about his church, it is no wonder that his children cannot be enlisted.

"We've been told we're no good, and we're beginning to believe it," he said. "But we've been shocked about all we can stand. If you get too much shock, you'll die."

Paschall said that Southern Baptists have never been "in more grand shape," and never had as many resources as they now have. He urged the Baptist leaders present to lead a Baptist effort to "go out and possess the land."

"We're not trying to do this because we want to build the institution (statistically), but to glorify God," Paschall said.

"If we are going to possess the land, we're going to have to get into action. We're not going to possess the land by reacting," he added.

"But there is a danger that in our frenzy, we shall just do something—right or wrong."

Paschall said that everything the church does must have a redemptive

nature. "If we give a cup of water, we are responsible for doing it in the name of Jesus Christ."

The SBC President was critical of social workers who say they should not be judged on the basis of the number of converts they get. "Let's face it, a lot of people have substituted social action for evangelism.

"We need to act in terms of social action, but realize that man isn't what he ought to be until he comes to God through Jesus Christ." (BP)

## Churches Aid Navajo Indians Trapped in New Mexico Storm

Snow-trapped Navajo families near Shiprock, New Mexico, received emergency food staples from area churches as the isolated Indians suffered under one of the worst storms of history.

The Navajos, a sheep and goat herding people, were caught in their isolated hogans without fuel, food, and feed for their animals.

Authorities predict a loss of nearly a million head of livestock, probably two-thirds of it belonging to the Indians.

Nine Navajos are estimated to have lost their lives by freezing, and one named Cripple Boy Whitehorse, had

been attending, with his family, the Baptist mission at Teec Nos Poss.

Whitehorse, a sheep herder, was caught without adequate clothing when the second of the area's heavy storms hit. He was found alone on the path back from herding his sheep to his hogan.

James Nelson of Shiprock, Baptist missionary to the Navajos, said the churches of Shiprock and other nearby towns jumped in to help when the Navajo Council in the area asked for food for some 150 families (about 750 people) near Red Mesa and Teec Nos Poss.

Six denominational groups (Methodists, Baptists, United Reform, Catholics, Mormons, and Assembly of God) provided nearly \$1,000 in staples immediately to the Navajo Council.

Behind bulldozers which cleared the snow, the Indians and others familiar with the paths and roads took the food to the families. Many of the trapped Indians were women and children alone because the men were working off the reservation.

There are approximately 1,000,000 Navajos on the reservations, and about a third of them live in New Mexico. Southern Baptists have 35 missionaries with Indians in New Mexico, most of them with the Navajos. (BP)

## Mississippi Baptist Pastor Cited For Work in Race Relations

The pastor of the First Baptist Church at Brookhaven, Mississippi, Bob N. Ramsay, has been presented an award by the Brookhaven-Lincoln County Chamber of Commerce in recognition of Ramsay's role in bringing about better understanding between white and Negro races in the community.

The award was presented by Chamber of Commerce President J. V. Phillips at a dinner meeting attended by 300 business and professional people.

The citation tells of Ramsey's learning that "forces had gathered in antagonistic centers, and that a clash of these (Negro and white) forces threatened the well-being of his community."

Continuing, the citation said that "because of his deep personal concern for people," he walked, uninvited, into the meeting of men "who were seeking to understand each other, but with little success.

"He talked and his voice was heard," the citation said. "When he finished he had committed himself to a task—a task not yet finished and one that perhaps has no ending.

"The task to him reduces itself to people and to these people he has im-

parted something of himself. Because of him there are more who are conscious of what they had forgotten. They remember to look for that some good that is in every man," the citation said.

The *Baptist Record*, official publication of the Mississippi Baptist Convention, quoted sources in Brookhaven as saying that substantial progress in race relations has been made in the community.

The foundation for this progress largely has been through the formation and the work of a Biracial Committee on Communications of which Ramsay is chairman, the *Baptist Record* said.

Ramsay is the first minister to receive the award from the local Chamber of Commerce, which has presented the award annually for the past eight years. (BP)

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# SUNDAY SCHOOL LESSON

By H. C. Chiles



These Lessons for January 21, 1968

INTERNATIONAL SERIES

## THE MEANING OF THE NEW BIRTH

John 3:1-15

An interesting conversation between a prominent sinner and the only Saviour, about the nature, necessity and meaning of the new birth, took place in Jerusalem where Christ had gone to attend the Passover.

### I. The Inquirer (John 3:1)

Nicodemus was a Pharisee and a member of the Sanhedrin, that group which hated Christ and opposed everything He did. This position demanded and involved an irreproachable life, a splendid reputation, a good education, a great power, a wide influence, and vast responsibilities. To him and his colleagues the people looked for instruction and guidance.

Nicodemus was a man of culture, refinement and zeal for the law. He was one of the most religious men of his day, honest in his convictions, and sincere in his desire to do right. He had an inquiring mind and a passion for the truth. Even though he had position, power, prestige and prosperity, there was a real void in his heart. He knew he had not learned the real secret of the best way of life, but he was convinced that Christ knew that secret, so he sought a personal interview with Him.

### II. The Inquiry (John 3:2-4)

On that memorable night, under the cover of darkness, Nicodemus made his way to the house where the Saviour was stopping. We may assume that he came at night for quietness and privacy. The important thing was not the motive for his coming, but the fact that he came. Nicodemus readily discovered that Christ was easily accessible and happily approachable. He acknowledged that Christ was commissioned by and sent from God, and that His miracles constituted valid evidence of the approval of God upon His ministry. Christ ignored his references to the miracles and talked to him about the meaning, necessity and manner of the new birth.

### III. The Instruction (John 3:5-15)

Christ taught Nicodemus that just as it is impossible to have physical life without a physical birth, so it is impossible to have a spiritual life without a birth from above. Christ told him that unless one is born anew or from

vicarious atonement. He set forth the message of grace and love fully and beautifully.

How can one know that he has experienced the birth from above? One may have and enjoy this knowledge by the testimony of the Spirit of God (Romans 8:16, I John 5:10), by his love for God's children (I John 3:14), by his victory over sin (I John 5:4), by a desire to please the Lord (I John 2:3), by a changed life (II Corinthians 5:17), and by a passion for the salvation of the lost.

Nicodemus was never the same after that interview with Christ. He never forgot the instruction which he received. About 18 months later, when his colleagues of the Sanhedrin sent officers to arrest Christ and bring Him before their organization for trial, and when the feeling against Christ was at fever heat, Nicodemus resolved to stand up for the legal rights of Christ by raising a point of law.

We get a subsequent glimpse of Nicodemus after Christ died, when he assisted Joseph in preparing the body for burial. Even at that, Nicodemus must have had many pangs in his heart because he had waited so long to take an open stand for Christ regardless of what it might have cost him.

Christ declared that His future death on the cross was necessary for the salvation of sinners, and that all who will trust Him as their Saviour will become the recipients of eternal life.

## LIFE AND WORK SERIES

### GREATER THAN MOSES

Hebrews 3:1-6

After proving that Jesus Christ was greater than the prophets and the angels, the writer of the Epistle to the Hebrews here proceeded to prove that He was also superior to Moses. In the thinking of the Jews, Moses held a place which was very unique. To Moses God had spoken face to face. Moses had been the direct recipient of the Ten Commandments. It was very difficult for the Jews to conceive of anyone ever being closer to God than Moses was. Their thoughts about God, their practices and observances, and their hopes for the future were connected with Moses. They thought of Moses as the man sent from God and the mediator of the old covenant.

Christ was immeasurably superior to

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Moses in His person. Whereas Moses was a man of God, Christ was God. Moses was a prophet through whom God spoke, but Christ actually revealed the mind, heart and will of God perfectly. Whereas Moses performed priestly functions, Christ was the great High Priest. Christ was superior to Moses in His work. Moses delivered the Israelites from bondage and led them across the wilderness, though not into Canaan itself, but Christ will actually lead many sons into glory.

Those addressed here are denominated "holy brethren, partakers of the heavenly calling" because they are members of God's family. We, too, as God's children, are partakers of the heavenly calling because Christ, in wondrous condescension, partook of our earthly lot. What He has, we have.

We are admonished to "consider Christ." This means that we are to acquaint ourselves with Him not only by scrutinizing and comparing, but also by pondering, dwelling upon Him with earnest and lengthy attention. We are not to give Christ a passing thought and then forget about Him.

When the Hebrew Christians were suffering persecution, they were challenged to look to Christ and compare their case with that of their Lord, for such contemplation would prove to be a balm for their distressed minds. We, too, should fix our minds and hearts upon the Saviour. Let us ponder thoroughly Who and what He is, weighing His dignity, excellency and authority,

and arrive at the proper realization of what is due Him.

When we "consider the Apostle and High Priest of our profession, "Who bore the most horrible torture the cruelty of man could devise and the bitter agony of separation from the Father's love, self-pity cannot remain in our hearts. Such consideration constitutes a splendid antidote for self-righteousness, a remedy for self-seeking, a preventative of discouragement, and a cure for forgetfulness. With our thoughts centered around Christ, the Holy Spirit will bring to our remembrance those things which are important and needful.

John 1:15-18

"The Word became flesh" when Jesus Christ was born in Bethlehem. Before becoming incarnate, He was with the Father as the medium of all activity and life, sharing with the Father in creative activity, for everything that was made came from the Father through the Son. When "the Word became flesh" He did not cease to be what He had been, but as an additional experience He assumed human nature. He became the God-Man, at the same time He was "perfect God and perfect Man," an absolutely unique being.

In human flesh Jesus Christ lived in Nazareth and elsewhere among men. In His face many saw the glory of God revealed. He exemplified and demonstrated grace and truth. The fact that God came to earth and lived in the flesh and died for men is not something which humanity deserved or earned, but it was

an expression of His love. Christ is the very embodiment of truth. He is still full of grace for those who do not deserve anything, and of truth for those who as yet are in ignorance. His life was a splendid manifestation of the glory of God.

Witnesses to this truth were John the Baptist and John the evangelist or writer of this gospel. John the Baptist bore a faithful witness to the eternal Christ, Who had existed long before the incarnation, yea, Who had shared the glory of the Father before the creation of the universe. He rejoiced to proclaim the preexistence and the preeminence of Christ, the perfect revealer of the Father. He gladly testified that Christ was before him in eternity and would always be above him, as well as all others, in eminence.

John, the writer of the gospel which bears his name, asserted that Jesus Christ was both divine and human. While He sojourned on earth, after His incarnation, He was as divine as He had been previously. While here among men, He brought the glory of God within human view, understanding and appreciation, and exhibited the Father in such a way that those who came to know Him knew the Father also. Believers in Him beheld His glory, and drew from His inexhaustible supply of divine wisdom, power and love. From us He rightfully expects an absolute trust in Him and an unquestioning obedience to Him. Let us gladly testify to His grace, mercy and power!

## Cooperative Plan for SBC Promotion Program Launched

A comprehensive plan through which Southern Baptist Convention agencies and Baptist state convention personnel will cooperate in promoting key Southern Baptist emphases and programs beginning in 1969 has been launched.

The plan is called Cooperative Promotion Planning. During the first year of its operation, it will place priority on interpreting new programs, new curriculums, and other materials available

for use by Southern Baptist churches beginning in 1970.

Cooperative Promotion Planning was developed by a subcommittee of the Southern Baptist Inter-Agency Council Coordinating Committee as a simplified version of what was formerly called "state strategy."

Under the plan, Southern Baptist agencies cooperate in developing what the committee members feel are the key programs and emphases to be promoted throughout the denomination during a church year.

Under the plan, a representative, or a team of staff members from SBC agencies, will meet with the executive secretaries and staff members of Baptist state conventions, making a presentation of the key emphases of the denomination.

A staff member of the Baptist Sunday School Board education division, Keener Pharr of Nashville, has been assigned the responsibility of serving as staff coordinator for Cooperative Promotion planning.

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# KENTUCKY BAPTISTS AT WORK

## Evangelism

### Lindsey to Speak at Evangelism Conference

by Thomas H. Shelton

Harold Lindsey serves as associate director in the division of evangelism of the Southern Baptist Home Mission Board. He went to the Atlanta office in 1965 from Columbia, South Carolina, where he had served since 1961 as director of the department of evangelism for the South Carolina Baptist Convention. Prior to this time he served pastorates in Texas and Oklahoma. He held student pastorates in Kentucky and Tennessee during his seminary days. He received his Th.M. and Th.D. degrees from the Southern Baptist Theological Seminary.



Lindsey

Lindsey will open our Conference on Monday afternoon, speaking on the subject, "Having Winning Christianity." He speaks again on Tuesday afternoon on the subject, "Evangelism for our Day." The Home Mission Board worker will also lead conferences on "Cooperative Evangelism."

His special assignment at present is the development of special crusades in the north and northeastern section of

our nation.

There is little time left! Make your preparation. Meet us in Owensboro, Monday afternoon, January 15 at 2:30 p.m. CST.

## Church Music

### Kentucky Leads Again!

by Eugene F. Quinn

Once again Kentucky leads the entire Southern Baptist Convention in the number of music awards reported since October 1, 1967. Of the 29 state conventions, Kentucky has reported 339 music awards, Georgia reported 241, and South Carolina reported 240. Kentucky Baptists have earned more than one-sixth of the entire 1,812 music awards earned since



Quinn

October 1, 1967.

These awards have been earned in 15 of our Kentucky Baptist associations. Long Run has reported 128, Warren reported 36, with Liberty reporting 32, Elkhorn reporting 31, and Fulton reporting 30.

For assistance in planning a music school for your church, contact E. F. Quinn, Kentucky Baptist Building, Middletown, Kentucky 40243.

## KENTUCKIANS ATTEND YOUTH MUSIC LEADER SEMINAR

Four Kentucky ministers of music were among the group attending a special Youth Music Leader Seminar at the Baptist Sunday School Board in Nashville during the week of January 8-12. They were David Hampton of Harrodsburg Baptist Church, Roger Cowen of Third Baptist Church, Owensboro, Thomas J. Jameson, Jr., of Barbourville, and Norman L. Gardner of First Baptist Church, Henderson.

The seminar provided them intensive depth-study of responsibilities related to youth choirs, and vocal and instrumental ensembles in the church. They gained special guidance and information concerning the changing voice, and interpretation of new trends pertaining to youth choirs and instrumental work, and new ideas, materials and products related to the area of youth music.

As a result of attending this seminar, these men could provide special assistance to any church.

## Brotherhood

### Baptist Men's Work At Campbellsville

Harold Reynierson, music professor at Campbellsville College, is director of the Campbellsville Church Baptist Men's Choir.

There were 40 men in the choir for their first Sunday night appearance.

Twelve of the men on the regular visitation night made 45 contacts for the church, and there was one convert.

Chester Badgett, pastor at Campbellsville, has one of the finest and most capable groups of men to be found in any church in the Southern Baptist Convention. Two of his men—Forest Shely and J. B. Crawley—are state Brotherhood Convention officers.

## Sunday School

### Looking Forward

Roy E. Boatwright

Yes, we are looking forward to the State Vacation Bible School Clinics which will be held February 27 with the First Baptist Church, Madisonville, and February 29 with the Calvary Baptist Church in Lexington.

The program will start at 9:30 a.m. and conclude at 3:00 p.m. The clinic is primarily designed for training associational team leaders; however, other Vacation Bible School workers from individual churches are invited. We have a special conference for team leaders and another for church workers.

We have secured an outstanding faculty from Oklahoma, North Carolina, Illinois, Tennessee, Indiana and Kentucky.

We ask those who attend to bring a sack lunch that we may eat at the church and conserve as much time as possible.

You may expect a fuller account of our program in future issues of the *Western Recorder*.

## Church Music

### Special Music for Baptist Men's Day

by Eugene F. Quinn

A special challenging musical chorus for men all singing the one melody, is available for the Brotherhood of any church to sing on Baptist Men's Day on January 28. The challenging music is entitled "Men on the March for Christ." It is a simple new gospel song which any group of men who can carry a melody can sing.

The chorus is found in two sources. It is on pages 36 and 37 of the January, 1968 issue of *The Church Musician* magazine, which is used regularly by many church choirs.

The other source is a Baptist book store where these copies are available as order MF 906 at 25 cents per copy.

This music, especially composed for use by men of any Brotherhood, is a special way for the men to feature Baptist Men's Day on January 28 in each church.

## Church Administration

### Help Available for Calling a Pastor

by G. R. Pendergraph

I am glad that Missionary Baptist churches have the freedom to call their pastors under the leadership of the Holy Spirit. We do not have an ecclesiastical body that places men in churches without regard to the wishes of the preacher or the people. We feel that the local body of Christ is an autonomous body and should be governed only by the Holy Spirit in matters of choosing and calling their pastor.

This freedom (or rather the abuse of it), has caused much confusion in many of our churches, however. This is especially true of churches that have no definite guide lines to follow when they find themselves pastorless. There are self-appointed individuals as well as committees who set about to secure the man of their choice without the consent of the church. Their choice may be a very good one, but the manner in which the choice is made may cause embarrassment to the preacher who is approached, to person or persons making the contact and confusion in the church.

Our department has some very good suggestions which we will be happy to send to you upon request. Just ask for the pamphlet "When a Church is Seeking a Pastor." This pamphlet also offers suggestions as to what the church can do while they are being led by the Spirit in the choice of a pastor.

## Central Church of Burna Recounts Progress in 1967

The year 1967 was a time of progress for Central Missionary Baptist Church of Burna, Kentucky, according to Pastor Tom Keeling.

During 1967 the church called Keeling as full-time pastor and voted to purchase a lot and build a church parsonage.

Nineteen persons have been added to the membership of the church since Keeling became pastor October 12.

## Martin Joins Staff of Porter Memorial, Lexington

James L. Martin, minister of music and education at the Clarkston, Georgia, Baptist Church for the past three years, has resigned to become minister of education at Porter Memorial Baptist Church, Lexington, effective January 1.

## Two New Buildings Slated For Campbellsville in 1968

Final approval has been given by Campbellsville College trustees for two new buildings on the campus—a physical education building and a student activities building.

J. K. Powell, interim president of the Baptist school, said the new buildings will cost approximately \$1,566,000. Contracts have already been awarded, and construction is expected to be completed by next fall.

An Inquiry from Georgetown College—

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January 24 - May 23, 1968

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## Graduate of Georgetown Appointed Home Missionary

Virgil Lee Clark, a graduate of Georgetown College who now serves as a pastoral missionary in Washington, Indiana, was appointed a career missionary recently by the Home Mission Board at Atlanta.

Clark, a graduate of Southwestern Seminary at Fort Worth, Texas, will serve in the Home Board's department of metropolitan missions.

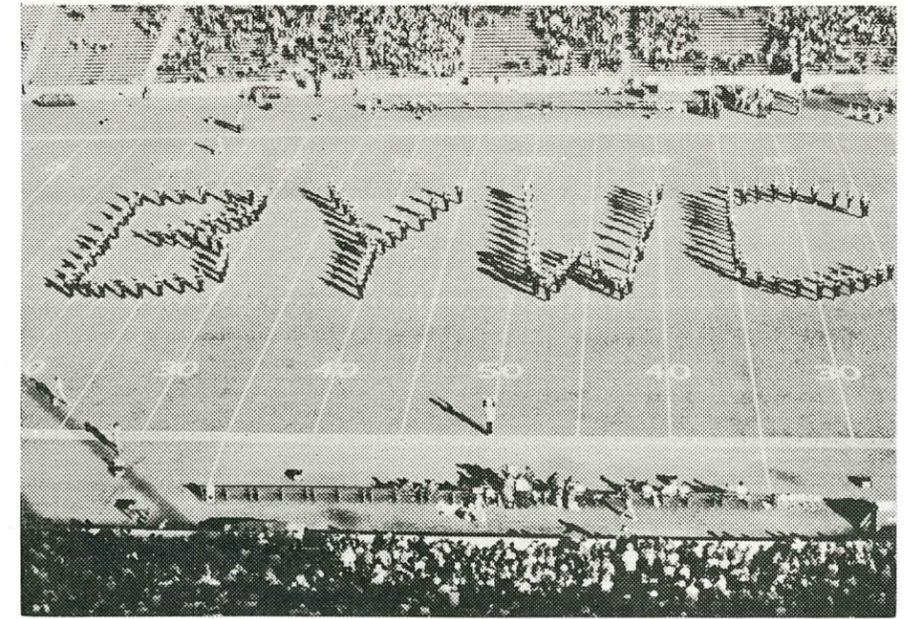
## Kentucky Baptist Evangelistic Meet Convenes Next Week

The annual Kentucky Baptist Evangelistic Conference convenes next Monday, Tuesday and Wednesday (January 15, 16 and 17) at the First Baptist Church of Owensboro.

Several Kentucky Baptist and SBC leaders are scheduled to speak on various phases of evangelism, according to T. Hicks Shelton, secretary of evangelism for the Kentucky Baptist Convention.

H. Franklin Paschall of Nashville, president of the Southern Baptist Convention, will speak on Monday afternoon, Monday evening and Tuesday morning. Each of the six sessions will also feature an exposition of the theme, "Biblical Studies in the Doctrine of Salvation," by Wayne E. Ward, professor of theology at Southern Seminary, Louisville.

Other speakers who will address the conference include Roy J. Fish, professor of evangelism at Southwestern Seminary, Fort Worth, Texas; Harold Lindsey of the division of evangelism of the Home Mission Board, Atlanta; and E. J. Daniels, full-time evangelist from Orlando, Florida.



**ON TO SWITZERLAND**—The Golden Wave Band of Baylor University, Waco, Texas, spells out the initials of the Baptist Youth World Conference to be held in Berne, Switzerland, July 22-28 of this year. Fifty members of the band will accompany the 1,000-voice conference choir.

## Baptist Federal Aid Dilemma Ranked in POAU News Poll

Protestants and Other Americans United, a Washington, D. C., organization devoted to the separation of church and state, has voted the hassle by Baptist conventions over federal aid one of the top ten church-state news stories of 1967.

The Baptist story was ranked number 10 on the interdenominational organization's poll.

Other stories voted in the top ten by POAU are:

1. Three-to-one defeat of a proposed constitution for New York State from which the ban on use of public funds for church institutions had been eliminated.
2. The Supreme Court agrees to look at the matter of "standing to sue" by individuals (judicial review) in church-state cases.
3. Swanton, Vermont, proposes a public-parochial school with the aid of the Federal Office of Education.
4. Spain's new "religious liberty" law which tightens regulations on cults.
5. The Lay Apostolic Congress appeals to the Pope to ease the Catholic ban on birth control.
6. The New York Court of Appeals upholds a law authorizing use of public funds to provide textbooks for parochial school students.
7. Florida keeps tight church-state provisions in its new constitution.
8. The New Hampshire Supreme Court declares unconstitutional a law which would have authorized use of proceeds from the state's lottery for parochial schools.
9. The Roman Catholic drive in Pennsylvania to pass a law enabling use of the state's funds for parochial schools.

### CAMPBELLVILLE COLLEGE

#### ANNOUNCES

#### Evening and Saturday Classes (Spring Semester 1968)

Registration date, Saturday, January 27, 9:00 A.M. (EST)

Courses may be offered in the following academic areas:

<b>Bible</b>	<b>English</b>
<b>Business and Economics</b>	<b>Mathematics and the</b>
<b>Education</b>	<b>Natural Sciences</b>
<b>Fine Arts</b>	<b>Social Sciences</b>
<b>Health and Physical Education</b>	<b>Library Science</b>

A minimum of ten (10) students is required for a course offering

For further information write or call:

**Director of Admissions, Campbellville College**  
Campbellville, Kentucky Tel. 502-465-8158