

## HOME MISSIONS IN HOUSTON

SBC MESSENGERS to the Houston Convention may wish to visit home mission sites in the city during their convention trip. A travel guide on mission work in Houston and the state of Texas is available at the Home Mission Board exhibit.

*Pastor Lok-Tin Cheung and part of his congregation are pictured in front of the Chinese Baptist Church of Houston.*



*The Baptist Mission Center of Houston is one of two such centers in the city that minister to hundreds of Mexican-Americans. Both centers are under the direction of Miss Mildred McWhorter.*



*Neighborhood children look over books to check out of the library at Joy Fellowship Center in Houston.*





## GLEANINGS FROM THE FIELD

**NINE PERSONS** were added to the membership of the Clarkson, Kentucky, Baptist Church during recent revival services under the preaching of Frank Dorris, pastor of the First Baptist Church of Morgantown. David V. Tydings serves as pastor of the Clarkson congregation.

**MEMBERS** of Cove Baptist Chapel in Louisville recently dedicated a new \$35,000 building at Granger Lane and South Park Road. The sponsoring church is Farndale church of Louisville. Paul Nevels serves as the mission pastor.

**A NEW BAPTIST CHURCH** near the center of Amsterdam, Holland, will be called the Dr. Martin Luther King Chapel in memory of the assassinated American civil rights leader. "It seems to us a meaningful sign of appreciation for the life and work of this Baptist minister . . ." the congregation said when choosing the name.

**FAIRVIEW BAPTIST CHURCH** of Westwood, Kentucky, has passed a resolution of appreciation for the faithful services of C. J. Queen in several important offices of the church. A deacon and trustee of the church for the past 40 years, he was forced to resign all his church responsibilities recently because of ill health.

**GEORGETOWN COLLEGE** awarded 17 golden anniversary medallions to members of the class of 1918 during its commencement exercises May 24. Several Kentuckians were included among the 17 receiving the honor.

**DR. L. C. SMITH**, 43, an SBC missionary doctor to Nigeria, was killed in an automobile accident May 16 about 20 miles north of Lagos. He was on the staff of the Baptist Hospital at Ogbo-mosho. A native of North Carolina, Dr. Smith received the B.S. degree from Wake Forest College and the M.D. degree from Bowman Gray School of Medicine, both in Winston-Salem.

**BILL FOWLER**, former minister of music at Thornhill Baptist Church in Frankfort and Lone Oak Baptist Church, Paducah, has moved to the First Baptist Church of Union City, Tennessee.

**THE PAN AMERICAN BAPTIST LAYMEN'S** Evangelism Congress meeting at Rio de Janeiro, Brazil, in July will feature international and interracial music presentations. Choirs from several Baptist bodies and several nations will sing special numbers.

**A DEPARTMENT OF STUDENT WORK** and a department of brotherhood were created for Oklahoma Baptists during the recent meeting of the board of directors of the Baptist General Convention of Oklahoma with offices in Oklahoma City.

**MARSHALL PHILLIPS**, missionary to Kenya and former pastor of Highland Baptist Church, Shelbyville, will return with his family to the states for a furlough beginning August 1. After August 8 the Phillips may be reached at Shelbyville, Kentucky, general delivery.

**MEXICAN BAPTISTS** took their message to the people during the annual meeting of the National Baptist Convention of Mexico, held in Tampico, April 21-27. Special evangelistic events included two 30-minute television programs, with music by the choirs of the Mexican Baptist Theological Seminary, Torreon, and Divino Salvador Baptist Church, Monterrey; a concert of sacred music, presented by the seminary choir in one of Tampico's principal plazas; an evangelistic rally in a municipal auditorium with 2,000 in attendance; three worship periods in a theater seating 850; and singing and preaching in a state penitentiary.

**THE SBC** Foreign Mission Board's second 16-week orientation for new missionaries ended last month at Ridgecrest Baptist Assembly in North Carolina, where 39 appointees, with their 35 children, had been preparing for life and work as overseas missionaries.

**D. R. PLANK** has been called as pastor of the Trenton Baptist Church in Trenton. Plank, graduate of the Southern Baptist Seminary, formerly served as a pioneer mission pastor in the Cleveland, Ohio, area.

**THIRTY-SEVEN REPRESENTATIVES** of 11 churches and chapels meeting in Saigon, April 22-24, for the first Baptist evangelism conference in Vietnam, adopted a three-year program of personal evangelism, preaching to the masses, and establishing churches.

**PASTORS** and other representatives of the Spanish Evangelical Baptist Union met in Valencia during May to seek some agreement as to what recommendations should be made to Baptist congregations of Spain relative to registration with the government. Protestant churches had been given until the last day of the month to register under a law passed by the Spanish Cortes on June 28 of last year.

**LEONARD L. HOLLOWAY**, president of Mary Hardin-Baylor College in Belton, Texas, for the past two years, has been elected president of the University of Corpus Christi, Texas, a Baptist school, effective August 1. The school is one of nine institutions of learning operated by the Baptist General Convention of Texas.

**A TOTAL OF 112** Kentuckians earned study awards in Brotherhood subjects during the last six months, according to statistics released by the Sunday School Board of the Southern Baptist Convention. This is part of the church study course system promoted by the Sunday School Board.

**C. EARL LEININGER**, pastor of Davis Memorial Baptist Church in Louisville, has been appointed to the graduate theological faculty of Catherine Spalding College in that city. He is the first Protestant to serve on the faculty of this Catholic school. Leininger is a Th.D. graduate of Southern Seminary at Louisville.

## A New Method for Electing the SBC President

by W. HOWARD BRAMLETTE

Is there any way to change the present method of electing the president of the Southern Baptist Convention? Many are ready for such a change. The May 15 article by T. B. Maston in the *Texas Baptist Standard* ("Denominational Politics: a P.S.") gives evidence of what is already known—"they" are "off and running."

Obviously, not all Convention leaders and not all presidents are men who covet high places of leadership or who actively seek such offices, but I know personally some who do. The back-room talk of many who know how the denomination works indicates that there is a formula for getting elected. It is made up of some of the following:

- ▶ Speak at evangelism conferences.
- ▶ Speak at a pastors' conference.
- ▶ Write a book (relevance of the subject matter is quite unimportant. The implication is that anyone who can put out a book either has native intelligence or book-learning, and maybe both).
- ▶ Learn the names of Convention agency personnel and "court" them when possible.
- ▶ Get in the state papers with some frequency.
- ▶ Proclaim the virtues of the past and yet look to the challenge of the future.

Last week I overheard an acknowledged leader of the Convention tick off the reasons certain able men would not be elected: "They are not well enough known. They haven't been on the circuit." As he described the picture, I became distressed at how very few indeed would be eligible, if circuit-riding is a requisite part of election to responsible leadership.

I do not like this approach. It leaves out almost all laymen, unless they are wealthy enough to travel widely at their own expense. It leaves the initiative in

the hands of the go-getter. It leaves little option to the voter, since only one type of person is offered as a candidate.

Perhaps it is time to consider a change. I suggest one approach here, in the hope that other suggestions for refinement will come from others.

Let us have written nominations sent to the office of the Executive Secretary-Treasurer, within a month's time period (perhaps April), at least a month before the Convention and with a definite cutoff time, after which, for the ensuing year, no other nominations could be made. State papers would carry the listing, with the name of the person nominating.

Each nomination would be certified as eligible for inclusion by the signatures of 100 members of Baptist churches. In the case of several nominees for one man, the earliest postmark would suffice. Any man wishing to have his name withdrawn could do so by another date, allowing time for the printing of the ballot.

This would not be a straw vote. The number of times an individual was nominated (by different groups) would not be given. The object would be simply to get a slate before the Convention in advance, and to ensure time for prayer for divine guidance.

Such prayer, and a new dimension of seriousness, not to mention the added time for consideration and reflection, would go far toward giving the elections the dignity which a mature people ought to reflect. It would remove some of the boredom of the "business as usual" approach toward the nominations. It would go far toward democratizing the Convention elections. It would do away with the often sorry pageantry of the nominating process. It would lessen the power of the nominator and would ensure that the eloquence of the one nominating would not be the deciding factor in an election.

Some think that only when the Holy Spirit moves over the Convention in session can the proper person be elected. Under the proposed changes, voting would still be done while the Convention is in session. The Holy Spirit works through reason and reflection. Intelligence is no barrier to His work. The present situation, to even the most casual observer, is not one of prayerful, thoughtful consideration but, instead, often reeks of political maneuverings.

To cries of "That's how the game is played," many of us say, "Let's change the rules of that game, so that reform can come and God can have His way with us." God's people do not have to mimic secular political machinations in the doing of holy work.

If the United Presbyterians, U.S.A. can elect a pastor from Big Lick, Tennessee, as their national president (moderator of the General Assembly) last year, maybe we can, if guided by the Spirit to do so, elect a person who is not one of the two or three "big names" one immediately thinks of when each state is called.

In due time, perhaps we will no longer have men seeking the office, but the office seeking the best men. And in the process, perhaps, we will develop more people for places of leadership. It is better to have such a mantle thrust upon one than it is to have a handful of the politically-astute hold tenaciously to "denominational power."

In a sense, a man caught up in such a nominating circumstance as described above would remain on the ballot with his consent. But it would all be out in the open, and everyone would have equal participation rights.

It might just possibly be worth a try.

*W. Howard Bramlette is on the staff of the SBC Education Commission, Nashville, Tennessee.*

## Prejudice Toward the Negro: A Background Study

by EDWARD A. MCDOWELL

Why do many white people have prejudice in their hearts against Negroes?

An adequate answer to this question would run into a book, and it is only possible in a brief article to sketch in almost outline form the historical causes of race prejudice.

The roots of the white man's attitude toward the Negro lie deep in the mores of slavery and the old South, and their influence upon the thinking of Southern white people. I include the Reconstruction era in the term "the old South."

The Negro was uprooted from his home and culture in Africa and was

brought to America to be sold into slavery. He became property, and as property he lost his real personhood. It was assumed that he came out of savagery and that he had enjoyed no culture in Africa.

There were some who held that he had no soul and was only a higher form of animal. Preachers and theologians gave their blessing to the institution of slavery, quoting from the Bible to prove that the institution was just. The idea that a Negro was inferior to any white person became deeply ingrained in the individual and collective consciousness of the white people. The idea became a fixed element in traditional thinking

and was handed down to succeeding generations.

The Reconstruction era was indeed what Claude Bowers called it, "The Tragic Era." In this period following the War Between the States the Negro, now free, became a pawn in the hands of unscrupulous white men, "scalawags" who were Southern men, and "carpet-baggers," who came from outside the South. Some good things were accomplished in this era but they were nullified by the compromise of President Hayes with the old ruling class of the South and the tacit agreement between this class and the Democratic city ma-

(CONTINUED ON PAGE 15)

### WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

Vol. 142 June 6, 1968 No. 23

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

Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown, Kentucky 40243. Second class postage paid at Louisville, Kentucky.

#### BOARD OF DIRECTORS

C. CARMAN SHARP, Louisville, Chairman; JOHN C. HUFFMAN, Mayfield, Vice-chairman; JACK SANFORD, Florence, Secretary; LYMAN SMITH ALLEN, Henderson; NORMAN ALLEN, Prestonsburg; EARL HOHMAN, Nicholasville; KENNETH KELLY, Covington; RAYMOND LAWRENCE, Corbin; DAN MOORE, Georgetown; HENRY SCHAFER, Louisville; OTHAR O. SMITH, Bowling Green; and BILL WRIGHT, Danville.

#### SUBSCRIPTION RATES

INDIVIDUAL, \$2.50, plus 5% sales tax, total \$2.62. FOREIGN, \$2.75. CHURCH BUDGET RATE, \$1.50 per year. All subscriptions except church accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 5% sales tax. When making change of address, please send a recent label from your paper and the new address, including ZIP code.

#### SUBMITTING PHOTOGRAPHS

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



### A Better Way to Elect the Convention President

Every other year as time for the Southern Baptist Convention nears and a new convention president is to be elected, it is not uncommon to hear one Baptist say to another, "Who is being considered for convention president?" Or rather the question will be phrased, "Who is running for the presidency of the convention?"

This is one of those years and the usual pre-convention speculation has been going on. Not only is there speculation and guessing, but there is politicking and electioneering. The speculation is out in the open while the politicking is usually behind the scenes.

Howard Bramlette of the Southern Baptist Education Commission calls attention to these denominational politics in an article on page 3 of this issue. He offers a suggestion for a new method of electing convention presidents. His point is well taken and his suggestion is worth serious consideration.

Mr. Bramlette would let nominations for the convention presidency be made and publicized prior to the convention. This, he says, would give the messengers opportunity for reflection and prayer before arriving at the convention. I like this.

The truth is that informal nominations are now made ahead of time for this office. Sometimes a man is openly recommended for the office in articles or editorials in state papers. More often a few influential pastors confer on the matter and agree to support a mutual choice. And so while the hosts of messengers are in the dark about who will be nominated, there are those who pretty well know who will be put up and who is likely to win.

Most often there is nothing dirty about these denominational politics, and such methods have about come to be the accepted way. Some of the best men among us participate in these plans and do it in good conscience.

There may be nothing morally wrong in such denominational politics, but it is hypocritical, to say the least, and out of keeping with the claim of complete openness among Baptists. There is no reason for some to be in on what's going to happen and who will be nominated while the rest are in the dark.

Take this year, for example. Who will succeed Franklin Paschall? There has not been as much pre-convention interest and speculation this year as sometimes. The grapevine has it, however, that at least

three men are expected to be nominated. These are W. A. Criswell, pastor of the First Baptist Church in Dallas; Gerald Martin, pastor of Poplar Avenue Baptist Church in Memphis and president of the Southern Baptist Pastors' Conference; and Owen Cooper, Baptist industrialist from Yazoo City, Mississippi. One or more of these may not even be nominated since one's permission to have his name offered is generally sought, and one or more of these men may not want to be considered.

Of the three names circulating this year, W. A. Criswell is the front runner. He can win easily if he wants the office. Several things favor him. The convention meets in Texas where he is best known. He is a champion of conservative theology, which always helps, and he has had wide convention exposure in evangelism conferences and other denominational meetings. On the other hand, Criswell has never shown any interest in convention offices and has even appeared at times aloof from denominational life.

Gerald Martin is a representative of the crop of young Baptist luminaries. He was not widely known until as vice-president he had to step in last year and take over the Pastors' Conference program when the president failed to show. He did well and will have another outstanding exposure this year when, as president of the Pastors' Conference, he will preside. This office has come to be considered a springboard for launching a man into the convention presidency. But resentment has developed toward this tendency, and this will hurt Martin's chance for election.

Layman Owen Cooper would be my first choice for this high office for several reasons. He is first of all an outstanding Christian gentleman. He has used much of his time and money for pioneer mission work and other worthy mission causes. As a Mississippian he has risen above sectionalism and prejudice to become a leader of the new South. He has had extensive experience in denominational offices in Mississippi and also as a member of the Southern Baptist Convention Executive Committee. There are few men among us as able and as respected as Owen Cooper. Most of all, he is a layman; and we desperately need to move away from a preacher-dominated denomination.

Here I go nominating a president in this editorial. Everyone should have the same privilege and Mr. Bramlette's suggestion would make it possible.

### Welcome, Young Baptists

The plans of Southern Baptist college youth to attend this year's Southern Baptist Convention in Houston is about the most encouraging news that could be heard. Too often Baptist meetings, and especially the Southern Baptist Convention, are marked by the absence of young people. Outside of college choir members and a few other youngsters who make spot program appearances, few Baptist youth have ever seen or been seen at this big Baptist meeting.

These young people say they are coming to the convention to voice their concern for the apathy and silence of Southern Baptists on the crucial issues of race, poverty and war. They mean to be heard and to exert influence upon convention messengers. Many of them will be registered messengers themselves, and so will have opportunity to discuss and vote upon issues before the Convention. More power to them! Anything they can do to help sharpen the witness of Southern Baptists in these times will be welcome.

The students want to exchange views with convention leaders in face-to-face dialogue. This is also good and is being arranged. These young Baptists will be surprised to learn how anxious convention leaders will be to see and hear them. They will also learn that Southern Baptist leadership is more concerned in these critical areas of contemporary life than they might have thought and are ready to join hands with young Baptists to help overcome the failures of the past.

These Baptist young people coming to the conven-

tion should not be confused with the radical college students who are creating so much chaos and disorder on many college campuses today. Neither should they be written off as youthful idealists. Rather, they should be regarded as responsible persons desiring to have meaningful participation in a strong Christian witness of their denomination.

This is why their decision to come to Houston is so exciting. In a time when so many young people have given up on the church and written it off and have turned off preachers, how encouraging that Baptist youth are determined to stay with their churches and their denomination and to use these to build a better society than the one they have inherited.

These young people will be the Baptist leaders of tomorrow. Their involvement now in denominational life offers a better prospect for vitality of leadership in our churches and denomination in coming years.

There is one possible danger to be seen in the students' efforts to get their message across. This is that they might resort to questionable tactics too often characteristic of student demonstrations. Since many of these students will be the Baptist Student Union leaders on campuses where they have access to the counsel of wise faculty and staff members, surely they will not resort to methods that would automatically cancel their message.

Welcome, young Baptists, to the convention. We need you. Let's unite in building a witness worthy of our past and equal to the challenge of the present and the future.

**WESTERN RECORDER**  
BAPTIST BANNER AND PIONEER

**Kentucky Baptist**

**BAPTIST BANNER AND WESTERN PIONEER**

**Historical Highlights**

**FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER**

#### 10 YEARS AGO June 5, 1958

►Editor C. R. Daley wrote a two-page article on "the background and incidents leading to the current crisis in Southern Seminary."

"This seminary, like all our other institutions, belongs to Southern Baptists, and Baptists deserve to know the facts about their institutions," Daley wrote. "We have never been a hush-hush people letting only a few on the inside know what was going on. For that reason I am trying to provide some accurate account of the current crisis."

►More than 25,000 messengers, family members and visitors attended the 1958 session of the Southern Baptist Convention at Houston, Texas.

"The only real cloud over the con-

vention was the current controversy at Southern Seminary between the administration and a group of professors," Editor C. R. Daley wrote. "It was on the lips and hearts of almost all messengers, many of whom resented the fact that no statement was made by the trustees until the convention had adjourned and most messengers had departed for home."

#### 25 YEARS AGO June 3, 1943

►William W. Marshall, pastor of University Baptist Church, Fort Worth, Texas, was named "candidate secretary" for the SBC Foreign Mission Board at Richmond, Virginia. At the time of his appointment he was doing summer graduate study at Columbia University in New York City.

#### 50 YEARS AGO June 6, 1918

►Editor J. W. Porter editorialized against women speaking in public meetings in Baptist churches.

"That it is contrary to the Scriptures for women to speak in mixed assemblies, is clearly taught in the New Testament, and so construed by every first-class commentator from John the Baptist to John A. Broadus," the Baptist editor said.

### Charles Hinds Dies In Danville May 27

Charlie F. Hinds, retired former superintendent of missions for West Union Association, died Monday, May 27, in Danville. He was 78.

Hinds moved to Danville several years ago after retiring from the active ministry. A former pastor of Immanuel Baptist Temple, Henderson, and Beechland Baptist Church of Louisville, he served as superintendent of missions for West Union Association in the Paducah area from 1945 to 1954.

## Racism is Called No. 1 Public Health Problem in United States

"Racism is the number one public health problem facing America today," declares a statement released by a committee of the Joint Commission on Mental Health of Children at Washington.

The Committee on Children of Minority Groups said it believes "that the racist attitude of Americans which causes and perpetuates tension is patently a most compelling health hazard."

It described racism as "the conscious and unconscious attitudes of superiority which permit and demand that a majority oppress a minority."

Such racism, the committee declared, "directly and indirectly causes more fatalities, disabilities and economic loss than any other single factor."

Declaring that "the country must cut-grow its legacy of racism," the committee bemoaned the fact that "there has been tragically little self-examination" on the part of Americans.

The response to efforts by minority groups to deliver themselves from the oppressive majority "by the mainstream of culture has not been amelioration of grievances but punitive action," the committee charged.

The Joint Commission of Mental Health of Children is authorized by Congress to develop a report and make recommendations on the mental health of children. The report is not scheduled until a year from now.

The commission has a policy against piecemeal release of its report. However, due to the urgency and importance of the problems of racism now before the nation, it released a preliminary statement in an effort to help the public become aware of the issues.

### Music Director's Planbook Available for 1968-69

"Music Director's Planbook, 1968-69," prepared by the church music department of the SBC Sunday School Board, has been released by Convention Press.

The 96-page planbook provides the music director and church council with a resource tool to use in administering the work of the church music program during 1968-69.

Prepared as a basic planning book which the director and council members may use in developing weekly, monthly and annual program plans, the book will be correlated with the Life and Work Curriculum and the current "Church Program Guidebook."

Kentucky Baptist Music Secretary E. F. Quinn evaluates this new planbook as "a tool which can increase the depth, extent, and efficiency of any church's music program."

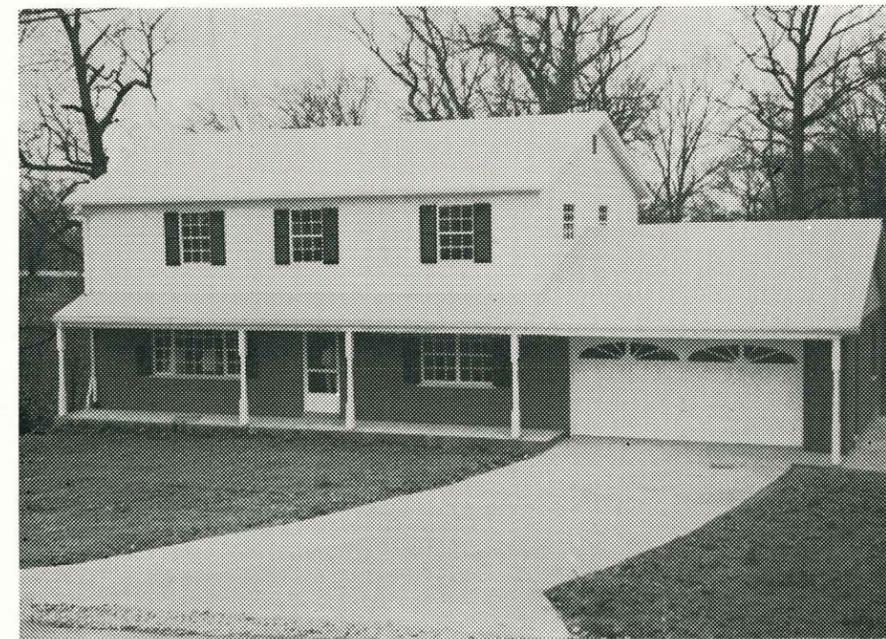
The minority groups included in the commission's study includes Mexican-Americans, Puerto Ricans, impoverished Appalachian residents, the newly assertive Indians, isolated urban dwellers and the Negroes.

"There are indications that the history of black people in the United States will be paralleled by other minority groups in America in the near future," the committee predicted.

"In a shorter order, the Mexican-American, the Puerto Rican, and the American Indian, without social intervention, may travel the same historical path," it continued.

The committee reported, "the financial cost of eradicating racism in all walks of national life will be obviously immense."

However, it concluded that the investment will be relatively sound based on the increased national production and creativity, development of millions of new consumers, improvement of commercial relations with other nations, and substantial cuts in the enormous costs on the present inadequate welfare programs. (BP)



### Independence Church Dedicates Parsonage

The dedication of this new parsonage is the latest step in the continuing growth of Hickory Grove Baptist Church, Independence, Kentucky. During the past four years the congregation has purchased additional land for more parking space, built a sanctuary seating 650, begun a day kindergarten program, called a full-time minister of music and education, increased its church gifts from \$31,000 to \$70,000, and now has dedicated this new parsonage. "It is very evident that God has blessed the people of Hickory Grove," said Pastor Colburn Hooten. "We give the Lord the praise for every victory in his name."

### John Raley, Former OBU President, Dies at Shawnee

John Wesley Raley, president-emeritus of Oklahoma Baptist University at Shawnee and pioneer Oklahoma educator, died Sunday, May 19, of a heart attack following recovery from massive abdominal surgery this spring.

Funeral services were held May 21, at the Oklahoma Baptist University chapel named in his honor. He was 65 years old.

He was president of the Baptist school in Oklahoma for 27 years, resigning in 1961 because of ill health, to become chancellor. He was named president-emeritus in 1965. At the time of his retirement, his tenure was the longest of any college president in Oklahoma or the Southern Baptist Convention.

A graduate of Baylor University, Waco, Texas, Raley earned the master of theology degree from Southwestern Baptist Theological Seminary, Fort Worth, and the doctor of theology degree from Eastern Baptist Theological Seminary, Philadelphia. Both Baylor and Oklahoma Baptist University (OBU) conferred honorary doctor of divinity degrees upon him. (BP)

### Conference on Long-range Planning Set at Louisville

G. R. Pendergraph, secretary of the church administration department of the Kentucky Baptist Convention, reminds Kentucky Baptist pastors and church leaders of the long-range planning conference, scheduled July 29-August 1 at the Long Run Baptist Building in Louisville.



Vernon

Among the conference leaders is Vance Vernon, consultant in the church administration department of the Baptist Sunday School Board at Nashville.

Pendergraph said the registration fee of \$40.00 would enable a church to send its pastor and one other person. More than two people may attend from one church, and the registration fee will be \$20.00 per additional person.

Anyone who wishes to register or receive further information should contact his office at the Baptist Building in Middletown, Pendergraph said.



### Baptist "Witness March"

Baptists of Stirling, Scotland, participate in a "witness march" during an evangelistic conference in that city. Conference speakers included Joseph B. Underwood, consultant in evangelism for the Foreign Mission Board, and two officials of the Baptist Union of Scotland. The conference was part of the Baptist Union's preparation for its centennial observance in 1969. Scotland has approximately 18,000 Baptists in 160 churches.

## SBC Agency Produces Religious Music for U. S. Navy

The SBC Radio and Television Commission at Fort Worth, Texas, has produced a new sing-along hymnal and other materials for use in religious services on the Navy's Polaris submarines.

Under direction of Miss Joe Ann Shelton, the Commission's music department combed through the hymn books of 16 different denominations to select the 100 most commonly-known numbers for the

new supplemental hymnal.

T. W. Dean, dean of the Hardin-Simmons University School of Music, arranged the hymns, and the university's 25-voice Men's Chorus made tape recordings of the selections for use together with the hymnals in submarine sing-alongs.

The hymnals and recordings are part of a religious service kit developed by

the Navy for its new LEAD Project. LEAD (Laymen's Enrichment and Development) is a lay ministry program conceived by the Navy Chaplain Corps to solve a number of problems that have arisen in ministering to the spiritual and moral needs of isolated groups of men in small quarters.

One problem is a shortage of chaplains for the many small and scattered groups in the modern armed forces. Another, especially on nuclear-powered submarines, is space or equipment that does not permit use of the usual worship service instruments. Then, there is a long-standing problem: many servicemen are reluctant to participate in religious singing, especially in small groups.

Using the LEAD kit, for which the Commission also provided some film and taped messages, a layman with only brief training can conduct any one of a variety of services. And playing the cartridge tape of the hymns while the men follow in the new hymnal encourages the most timid servicemen to sing-along.

Rear Admiral James W. Kelly, chief of Navy chaplains, said recently that he expects the LEAD Project to be "of material value in meeting the need for a comprehensive lay ministry in submarines and throughout the entire naval establishment."

The Army now is considering adopting part of the LEAD package for its use.

### President's Home at Midwestern Seminary Damaged by Fire; Berquist Hurt Slightly

Fire swept through the antebellum home of Midwestern Baptist Theological Seminary President Millard J. Berquist at Kansas City, Missouri, causing about \$15,000 to \$20,000 damage.

Berquist was slightly burned when a piece of hot plaster fell and struck him on the face near his eye, but he was not seriously injured.

Almost all of the furnishings of the home were saved, including numerous antiques which Berquist and his family considered priceless.

Fire inspectors said they suspected the fire was caused by defective wiring in the attic. Most of the top floor was badly damaged, but the lower floor was not as seriously damaged.

Both Mr. and Mrs. Berquist and their daughter, Mrs. Barbara Phillips, were at home on the Sunday afternoon when the

fire started. They were hosting an outdoor outing for about 50 students at the high school where Mrs. Phillips teaches.

When the fire broke out, the students helped the family carry almost all of the furniture and furnishings out of the burning house.

Berquist and his wife had moved into the antebellum home last August, and the house had been renovated only last Christmas. It was originally the old Vivian mansion, given to the seminary by Mrs. Sheffa Vivian Foster. Ironically, the house burned to the ground in 1947, and Mrs. Foster had it completely rebuilt to original specifications.

The Berquists will probably be living on the seminary campus until the house can again be renovated and remodeled, a seminary official said. (BP)

# "GOOD NEWS FOR TODAY'S WORLD": SBC President's Annual Address

by H. FRANKLIN PASCHALL

News, good or bad, carries a tremendous impact. Fantastic sums of money and energy are spent every day by radio, television, newspapers, and magazines to gather news from all quarters of the world. People are more interested in news than in anything else. Communications media recognize this fact and give priority to news. Television programs in gorgeous colors and of dramatic appeal often are interrupted to let a black and white news release break through. When President John F. Kennedy was assassinated, all network programs were interrupted for three days that the nation might see and hear this dreadful news in every detail.

There is an avalanche of bad news in the world today. The monster of war stalks across the earth with plans to camp in Vietnam for a while. The cost of the present war in terms of dollars and human life is mounting at a frightening rate. The bad news of war is exceeded by the bad news of the failure of military, political and diplomatic efforts to end the war.

Crime is on the rampage throughout the world. In our own country crime is increasing five or six times faster than the population growth. We have learned to walk safely in space but not on our streets.

Not long ago a crime committee of the United States Government observed that the place where one is most likely to be murdered is in his own house, in his own bed at 4 o'clock in the morning. It would seem in these frightening times there is no place to hide.

Then there is the bad news of racial strife and hatred, rioting and looting, alcoholism and drug addiction, hunger and poverty, unemployment and injustice, inhumanity and indignity, sin and shame.

Furthermore, bad news has invaded churches and denominations. Who can fail to see heartless and opportunistic professionalism, dominating and deadening institutionalism, cold and meaningless formalism, frantic and frustrating activism, hopeless and despairing existentialism.

There are many prophets of gloom and doom in our day. They say the churches have failed and that Christianity has no future. Recently, a Lutheran layman, Dr. Peter L. Borger, in an address at Vanderbilt University, said that by the 21st century religious believers are likely to be found only in small sects, huddled together to resist a world-wide secular culture.

He said they would be treated like a Tibetan astrologer on a prolonged visit to an American university.

"The astrologer will be treated very politely but listened to only as an eccentric, exotic diversion. For basic psychological reasons, if he stays any length of time, and particularly because he has been treated so kindly, he is going to believe that maybe the stars don't control reality after all." In an aside, Dr. Borger said the ecumenical movement is "simply price-fixing" among similar religious packagers competing for a shrinking market.

Bad news gets better coverage than good news. The impact of bad news tends to make people negative and pessimistic. There is an extreme negativism in our day which could destroy us. Evil is in the world and even in the church. Paul said, "When I would do good evil is present with me."

Bad news is a reality. It will not go away by our ignoring it or pretending it does not exist. Let us face it honestly and confess that we as Christians have been responsible at least for some of the bad news in the world. It will be good for us to admit our mistakes, failures, sins and guilt. Only then can God help us out of our troubles. But let us refuse to be drowned in the sea of existential despair. We have good news for today's world.

The good news is that God was in Christ reconciling the world unto himself. God and man meet in Jesus Christ, the Mediator, and by him the middle wall of partition separating man from God, and man from man, is broken down bringing peace. The world today desperately needs to hear this word of reconciling grace.

There is a great cry today to break out beyond the church to witness in the world. I have joined in this cry. But we must distinguish between breaking out beyond the church and breaking away from the church. The church is in the world but the world is not the church. The church and government are mutually helpful but government is not the church. The Holy Spirit came unto the church in order that He through the church may convict the world of sin, righteousness and judgment.

And as we break out beyond ourselves we go with the gospel. Some have broken out beyond the church in order to minister in the world and have forgotten their responsibility and privilege to communicate the gospel to the poor and to all men. They feel that meeting the physical needs of man

is the whole gospel, that social action is evangelism. Social action is good as the appropriate expression of the Christian faith and life and it may be an effective means to reach people for Christ, but alone it is not evangelism.

New Testament evangelism is the communication of God's good news in Jesus Christ—how He died for our sins according to the Scriptures, how He was buried and how He rose again on the third day according to the Scriptures and how this gospel is the power of God unto salvation to every one who believes in Him.

So evangelism and ethics go together. It is mandatory that man

communicate the good news and our ultimate objective is to make people better. Our ministry is redemptive. Whatever we do or say should help man to know God's saving grace in Jesus Christ. We should be involved in many ministries but we have one ministry—"this ministry" of reconciliation. God does not need to be reconciled (changed) but man does and he can be.

The good news we preach is the everlasting gospel. It is good news that never becomes bad news. It is good news that never becomes old news. No other news is like that. The discovery of America in 1492 was news then but not now.



H. Franklin Paschall, elected president of the Southern Baptist Convention in 1966 at Detroit, has been pastor of the First Baptist Church of Nashville, Tennessee, for the past 12 years. A native of Hazel, Kentucky, he was pastor of the First Baptist Church of Bowling Green, Kentucky, from 1951 to 1955 before coming to the Nashville church. Previously he was pastor of the Hazel Baptist church in his home town. He is a graduate of Union University, Jackson, Tennessee, and Southern Seminary at Louisville, where he earned the Th.D. degree. Union University bestowed upon him an honorary D.D. degree in 1956.

be personally converted, changed, and that this changed man work for righteousness and social progress in all of his relationships. We must not be so committed to social action as to think that personal conversion is unimportant. And we must not be so committed to personal conversion as to forget the importance of good works in the Christian life and social action for the good of all people.

Through the years Christians have greatly blessed mankind in such areas as social justice, education, hospitalization, and child care. It would be a tragedy for us to forget the gospel source of these and many other blessings. So let us draw inspiration from the past as we continue in the Christian ministry of meeting human needs today.

Our primary responsibility is to

Today it is only a fact of history. The gospel is forever new.

The good news is unconditional. It is applicable to the rich and the poor, to the literate and the illiterate, to the well and to the sick. If it is not applicable to any one in any condition then it is not good news. We do not have to wait until the sinner is good before we preach the gospel to him. Likewise we do not have to wait until society is reformed by social action before we preach the gospel to the people. We must preach the everlasting gospel always, beginning now.

The gospel is relevant to the problems of human relations. It says that God loves everyone; that He is concerned about all human beings; that He has a plan for every life; that everybody is somebody—more than an animal, a

number, or a name—and that Christ tasted death for every man. The gospel gives dignity and worth to the individual. It can save him from loneliness, fear, frustration and hate.

When one believes in this gospel, he has a high view of man. The gospel is good news to me and about me and to you and about you. So if one takes seriously this good news concerning himself he must take it seriously concerning all others. How then can one believe in this gospel and hold any human being in contempt or seek evil for any man? Furthermore, the gospel is good news for the world. The redemption of our Lord Jesus Christ is social and cosmic. The writer of Ephesians said that God will "gather together in one all things in Christ, both which are in heaven, and which are on earth" (Ephesians 1:10).

Many of our critical problems today stem from the age old problem of racial enmity. The tragic events in recent days surely convince us of the frightening proportions of the race problem in our country. In Biblical times there was cruel enmity between Jews and gentiles, and between Jews and Samaritans. Hatred of Jews has continued throughout history. Today there is enmity between whites and blacks.

Man is a social being and needs other people to make his life complete and yet he has not learned to live in peace with his neighbor. His history is marred by envy, strife and division. Human relations compound man's sins. What kind of a sinner would one be if he were the only human being in the world? The problem of human relations must be seen in all of its enormity and ugliness.

In the current racial conflict our problem is not primarily legal or economic but spiritual. Many inside and outside the church are recognizing this fact. Good laws make a significant contribution to man's welfare but they cannot solve his basic problem. Economic reforms should be applauded. Big business is helping greatly as it moves into the Watts Community and other troubled spots to provide employment for despairing people. But economic reforms cannot meet man's greatest need.

The basic problem is spiritual. There are ghettos of the mind and heart before there are ghettos in our cities. This inner darkness must be eliminated before there can be light.

A patronizing hand-out will not solve the problem of inner darkness. It demoralizes and degrades

man when he is allowed or forced to live on charity. Every person needs to feel that he is somebody and that he is doing something worthwhile, that he is making a contribution to the world.

The inner darkness of despair, frustration and rebellion can be dispelled by the love of God as demonstrated and proved in the cross of Christ and lived out by Christians. The writer of Ephesians said, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace who hath made both one, and hath broken down the middle wall of partition between us. Having abolished in his flesh the enmity—; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

The enmity between the circumcision and the uncircumcision, between Jew and gentile, between white and black was slain on the cross. Christ is the only hope for the brotherhood of man, for peace among men.

Christians may differ on many subjects but they must agree that the enmity has been abolished in Christ. Christianity and racism are incompatible.

The gospel is the grandest idea ever to dawn on man's mind. It tells man that he came from God, that he was made in the image of God and that though ruined by sin he can be redeemed by the grace of God and receive forgiveness and begin a new life in Christ. The gospel as God's good news is concerned with man's past, present, and future. It has to do with his origin and destiny and it gives meaning to life in the midst of the "ambiguous present."

Margaret Mead writes of horizontal and vertical learning. She says horizontal learning consists of factual information that goes out of date and pleads for vertical learning which will magnetize the fragments of knowledge and polarize them into meaningful patterns.

The gospel is vertical learning. It is an organizing, integrating, magnetizing center without which life breaks up. The gospel gives meaning to life.

The gospel is relevant to the problems of sex. In America there is a frightening trend toward sex clubs, wife-swapping, sex orgies, drug addiction and sexually deviated behavior. Many want free love and unlimited freedom in sexual gratification.

The gospel is good news concerning happy, abundant, interest-

ing, meaningful life. Jesus came to earth not to make us miserable, but to give happiness, blessedness. He said, "I am come that they might have life and that they might have it more abundantly."

Jesus offers forgiveness to those who have misused and abused their bodies and promises true happiness and freedom to those who will trust him. He said, "If the son shall make you free you shall be free indeed." It is not freedom without responsibility or love without law. It is freedom and love to fulfill the law of God. A wonderful thing about the man in Christ is that he delights in the law of God. His greatest pleasure is in pleasing God. Jesus said, "take my yoke upon you." There are disciplines, but he also said, "My yoke is easy" (it fits well). The Christian is really happy and free in Christ, following and obeying him.

The gospel is relevant to the problems of nuclear power. The atomic explosion is an awesome thing. It has struck all nations with fear. There is a very real possibility that man may turn nuclear power into the destruction of the human race. The whole world could blow up any time. For several years the United States and Russia have had the nuclear capability of mass suicide and murder. Red China now has the bomb. In a few more years other nations will have it. The question is not, "Do we have the power to destroy ourselves?" but "Will we use it to destroy ourselves?" Do the people of the world have the character not to use nuclear power for wholesale destruction? At this point it seems that this character is lacking.

The gospel is the answer. All of man's problems are not solved instantaneously and automatically when he believes the good news, but his basic problem of sin is solved and he can go on from there to solve other problems. There is much more hope of eliminating enmity between races in areas where the gospel is taken seriously. It is imperative that we proclaim and live this gospel with confidence and hope.

If the time ever comes when the gospel inspires the world's thinking and mobilizes the world's power, a new day of peace with justice will dawn for all men. If such a day does not come and the judgment of God falls on us and we die, the gospel is still relevant. We shall all die one way or another, sooner or later. The gospel is our only hope for light and life here and hereafter.



### Foreign Board Considers Dahomey

A woman carrying firewood pauses beside a roadside idol house in the West African nation of Dahomey. The SBC Foreign Mission Board is considering assigning missionaries to Dahomey (population: 2,410,000) and the neighboring countries of Upper Volta and Niger. A missionary team will survey the three nations and make recommendations about possible mission work.

### Kit Yeaste Awarded Honorary Doctorate By Cambellsville

Kit C. Yeaste, pastor of the Bardstown, Kentucky, Baptist Church, was awarded the honorary D.D. degree by Campbellsville College during commencement exercises at the Baptist school on May 26.



Yeaste

A native of Harrodsburg, Yeaste is a 1950 graduate of Campbellsville. He also holds degrees from Georgetown College and Southern Seminary at Louisville.

In addition to his present pastorate, he has served Lone Valley Baptist Church in Taylor County; Willow Grove church in Lincoln County; Muldraugh Hill church in Marion County and the Stanford, Kentucky, Baptist Church.

The Bardstown pastor, a trustee of Campbellsville, has served since 1965 as a member of the Executive Board of the Kentucky Baptist Convention.

### Baptist Schools to Receive Science Foundation Grants

Five Baptist colleges are among 83 church-related schools selected by the National Science Foundation to receive grants for scientific equipment, according to an announcement at Washington by the Foundation.

Of the five, two are Southern Baptist institutions, Baylor University, Waco, Texas, and Furman University, Greenville, South Carolina.

The remaining three are American Baptist: Temple Buell, Denver, Colorado, Ottawa University, Ottawa, Kansas, and Kalamazoo College in Kalamazoo, Michigan.

The grants were awarded to buy scientific equipment needed for undergraduate instruction. Each institution must match the funds by providing at

least 50% of the equipment costs themselves.

The 83 church-related schools are among 536 colleges and universities receiving a total of almost \$4,500,000. They were selected from a group of 683 schools that had submitted requests for \$19,800,000.

Awards were made on the basis of

proposals that demonstrated "a desire to improve content and focus" of undergraduate science courses, as well as those proposals that showed "detailed, realistic planning."

The national science program, now in its seventh year, has assisted 1,017 institutions in the country with grants totaling some \$42,000,000. (BP)

### SBC Pastor Writes for Catholics on Race

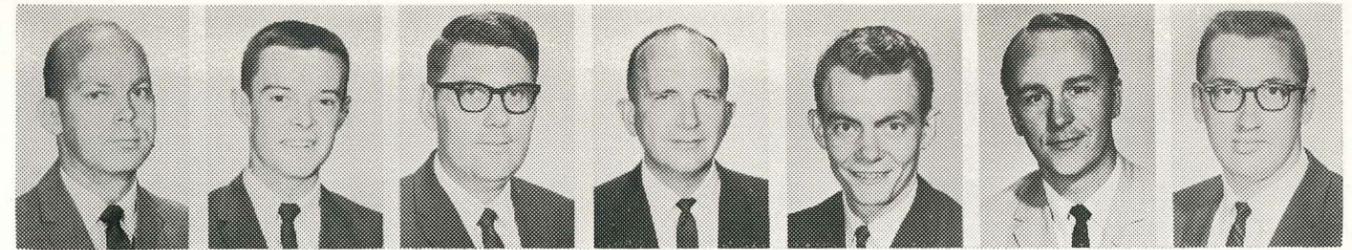
A Southern Baptist pastor has written an interpretative article entitled, "A Southern Baptist Looks at Race," published by a national Catholic magazine, *The Lamp*, published at Garrison, New York.

Tracy Early, pastor of the Urbanna Baptist Church in Urbanna, Virginia, wrote the article, which was displayed in a six-page spread with photographs in the Catholic magazine, which bills itself as "a Christian unity magazine."

In the article, Early cites the shift from the non-violent approach to civil rights to the current more militant stance, saying this new situation presents the churches with a new challenge with unprecedented urgency.

"The first response of the churches—here we must accept a hard saying—should be repentance," wrote the Southern Baptist pastor.

"The churches must confess that in regard to the racial crisis, they have not done those things that they ought to have done, and they have done those things that they ought not to have done," he wrote. (BP)



Keys Davies Burress McNeely Withers Meadows Cocanougher



Craig Dever Birkhead McCubbin Samuels Lee Griffin

### Kentuckians Get Southern Seminary Degrees

Fifteen students from Kentucky were among the 141 from throughout the United States who received degrees from Southern Seminary at Louisville during commencement exercises May 31.

The Kentuckians—listed alphabetically by home-town, college, and degrees they received—are:

►T. LARRY BIRKHEAD, Philpot—Western Kentucky University—master of divinity.

►JOHN BLANCHARD, Ft. Knox—master of religious education.

►CHARLES C. BURRESS, Lebanon—Campbellsville College—M. Div.

►G. TRUETT COCANOUGH, Danville—Georgetown College—M. Div.

►WILLIAM C. CRAIG, Louisville—Oklahoma Baptist University—M. Div.

►WILLIAM S. DAVIES, Barbourville—Union College—M.R.E.

►ROBERT G. DEVER, Louisville—University of Louisville—bachelor of divinity.

►ALBERT E. GRIFFIN, Mt. Vernon—M.Div.

►JERRY L. KEYS, Louisville—Georgetown College—M.R.E.

►PHILIP R. LEE, Bowling Green—Western Kentucky University—M.Div.

►NICHOLAS D. McCUBBIN, Valley Station—University of Kentucky—M. Div.

►GERALD A. McNEELY, Louisville—Georgetown College and Southern Seminary—M.R.E.

►JOHN N. MEADOWS, Mt. Vernon—

Georgetown College—B.D.

►FRANKLIN D. SAMUELS, Baxter—Eastern Kentucky University—M.Div.

►JOHN W. WITHERS, Cynthiana—Georgetown College—M.Div.



Blanchard

Speaker for commencement exercises at the school was H. Franklin Paschall, pastor of the First Baptist Church of Nashville, Tennessee, and president of the Southern Baptist Convention.

Currently 114 students from Kentucky are enrolled at Southern Seminary. Last year the school provided theological training for 1,323 students.

### Alcoholic Beverages at Governor's Mansion Protested

The concern of Kentucky Baptists over the serving of alcoholic beverages at the Governor's mansion and other of-

ficial functions has been expressed to Gov. Louie Nunn. The expression went to the governor in a letter from William Y. Sander, chairman of the Christian life Committee of the Kentucky Baptist Convention Executive Board. The Board, representing 650,000 Baptists and 2,200 Baptist churches, voted unanimously to express its concern to the governor.

The governor's attention was called to the fact that the two immediate past governors did not serve alcoholic beverages at official functions and expressed regret that this policy was not continued by the present administration.

Sanders in the letter assured the governor that the expression grew out of "concern for maintaining a high moral atmosphere in the affairs of government

which will be a challenging example to the people of the Commonwealth of Kentucky."

**Lee E. Cralle Co.**  
**Funeral Home**  
**LEE E. CRALLE, JR., President**  
**PHONE**  
**634-3646 • 634-3647**  
**1330 South Third Street**  
**Louisville, Ky.**

**Schoppenhorst Bros.**  
**Funeral Home**  
**1832 W. Market, Louisville**  
**Phone 585-4394**  
**A. R. McFarland ..... President**  
**MARTIN JACKSON ..... Vice-President**  
**MAY B. SCHOPPENHORST ..... Secretary**  
**Services Available**  
**Highlands Funeral Home**  
**3331 Taylorsville Rd. • 451-4420**

For  
**Fine Church Furniture**  
 ... where long-lasting quality, comfort and beauty are built in at lower prices ...  
 Call or Write  
**LUTHER BURRESS**  
 Factory Representative for  
**WINEBARGER CORPORATION**  
 1616 Elizabeth Pl. • Cincinnati 45237  
**Phone 242-6481 or 242-8832**

**HERBERT C. CRALLE**  
**FUNERAL HOME**  
**Edwin R. Hillock, President**  
**Wallace C. Hatler**  
**Phone 893-5223**  
**Frankfort and Peterson Avenue**  
**Louisville, Kentucky**

## SBC Missionary Journeymen Appointments Go to Five Kentucky Baptist Students

Five Baptist students from Kentucky were among the 73 from throughout the United States who were recently employed by the SBC Foreign Mission Board for two-year terms as missionary journeymen abroad.

Their appointment will be finalized upon their successful completion of an eight-week orientation course during June and July at Virginia Intermont College in Bristol.

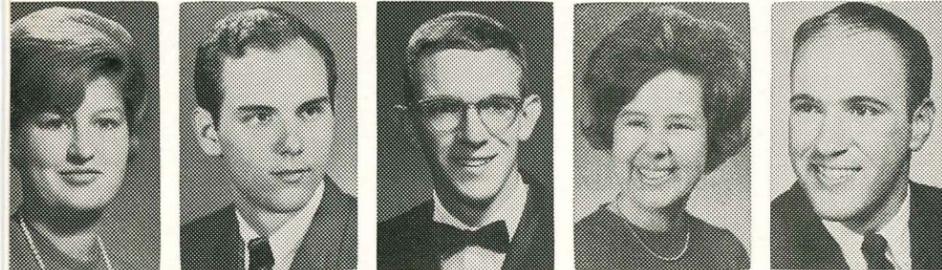
The new missionary journeymen from Kentucky are:

► **WILLIAM KRUSCHWITZ** of Eliza-

hood House in Louisville. She will teach at Seinan Jo Gakuin in Kitakyushu, Japan.

► **MERILYN PINSON** of Ashland, a senior at Georgetown College. A native of Huntington, West Virginia, she will assist career Southern Baptist missionaries in Greenville, Liberia, as a youth worker.

► **ROBERT SELLERS** of Tavares, Florida, a student at Southern Seminary and recreation worker at Crescent Hill Baptist Church in Louisville. He will



Miss Pinson      Sellers      Kruschwitz      Miss Odom      Myers

bethtown, a senior at Georgetown College. Kruschwitz will teach at Iwo Baptist Boys' High School in Iwo, Nigeria. His father, Verlin C. Kruschwitz, is pastor of Severns Valley Baptist Church in Elizabethtown.

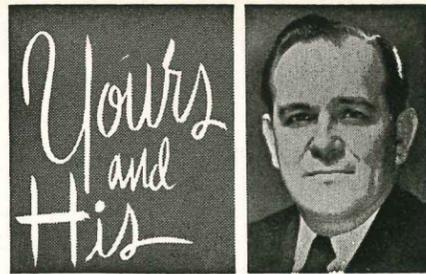
► **SIDNEY MYERS** of Shepherdsville, a graduate student and instructor in English at the University of Louisville. A graduate of Georgetown College and Southern Seminary, he will teach at the Hong Kong Baptist College.

► **REBECCA ODOM** of Valdosta, Georgia, a student at Southern Seminary and youth worker at Neighbor-

work with the Baptist student center in Semarang, Java, Indonesia.

The missionary journeyman program of the Foreign Mission Board is entering its fourth year of giving young Southern Baptists opportunities to live their faith in challenging situations. The first 46 journeymen were selected, trained and sent overseas in 1965, then 47 in 1966, and 55 in 1967. The second group will be coming home this summer.

After the eight weeks of training, the journeymen will report to Foreign Mission Board headquarters at Richmond, Virginia, for a commissioning service on August 8 and then leave immediately for their overseas posts.



### Want God's Power?

If you are spiritually empty, your oil supply is run low, and you need to have the renewing of the Holy Spirit's power in your life—then you might well set aside three days and nights for the most serious, yet relaxed, retreat ever planned by your leaders for you and your leaders. It is the **State Prayer and Bible Retreat**.

This is planned by the department of evangelism, T. H. Shelton, secretary, for pastors and wives, church leaders and wives, youth.

**When?** July 1-4—starts with supper on Monday, July 1; ends with lunch, Thursday, July 4. Nine meals, three nights and days of spiritual refreshing. The majors: prayer for the Holy Spirit's blessing and power; Bible study. Two great spiritual leaders—Gray Allison, teacher-evangelist and Bible leader; Bertha Smith, missionary and prayer retreat leader for the world. You have never experienced anything like this. Cedarmore, July 1-4. Send \$1.00 Registration fee for each person now. Come—if you really want God for real.

#### World Missions Week, Cedarmore

Monday, July 29—Friday noon, August 2, at Cedarmore is the time for our World Missions Week this crucial year. The emphasis is on personal witness and spiritual power for the mission.

Great Bible study each morning with Joseph Underwood, Foreign Mission Board.

Live missionaries in four groups for mission emphases each morning—rotate for (1) foreign, (2) home (3) state missions, and (4) the way to missions—the Cooperative Program. See the whole mission scene. Feel the total call of burning hearts on all fronts.

"Reports from the Field" will feature great missionaries and lay witnesses including Dr. Castle Parker, Lucian Coleman, Mrs. J. H. Fling, Albert McClellan. "Testimonials"—what God is doing in our fields—John Turpin, J. Chester Badgett, Larry Baldridge, Garland K. Offutt, others.

Full morning service—afternoons for recreation, rest, meditation. Movies at 5:00. Music on the patio. Great tabernacle night—testimonials, mission messages, great music.

Send \$1.00 registration for each person today to Cedarmore, Bagdad, Kentucky. Phone 502-747-8911.

HAROLD G. SANDERS

WESTERN RECORDER

## R. A. Boys Work to Earn Their Way to Oklahoma City Congress

Pigs, pecans, pines, and paper are projects some Southern Baptist boys are using to earn their way to the Fourth National Royal Ambassador Congress in Oklahoma City, August 13-15.

The congress is expected to attract some 10,000 boys to hear Southern Baptist missionaries, meet famous Christian personalities, and enjoy fellowship with other boys from all over the country.

Chuck Bradshaw, 10, of Suffolk, Virginia, is raising three pigs to market size to earn his expenses for the trip.

Chuck named the pigs "Okla," "Homa" and "City."

At Ardmore, Oklahoma, 26 Royal Ambassadors earned money by harvesting pecans for a local grower on a sharing arrangement. In addition to their own trip, the Ardmore boys are financing the congress expenses of about six underprivileged boys they'll take with them to Oklahoma City.

Pine trees and a paper drive are paying the expenses of boys in a Baptist church in Memphis, Tennessee. Along with the missionary education these boys are receiving through Royal Ambassadors, they are getting a short course in business with their fund-raising projects.

The counselor of the Memphis Royal Ambassador chapter got about 500 young pine seedlings from agricultural authorities, who encourage planting pines and make them available at little cost.

On the heels of a publicity program about the congress trip the boys offered to plant the pines on private lawns, letting each homeowner contribute voluntarily to the fund to sponsor the trip to Oklahoma City.

As another project the same chapter also collects scrap paper for sale. Money raised through these projects will finance the group trip, with individual Royal Ambassadors paying personal expenses.

Royal Ambassadors and counselors who want to attend the Royal Ambassador Congress are making arrangements through Brotherhood departments of their state Baptist conventions. Reservations should be made before July, several congress leaders say.



OKLAHOMA CITY - BOUND

A shaker brings down pecans and these boys pick them up to finance their trip to the fourth national Royal Ambassador Congress in Oklahoma City, August 13-15. The boys are members of a Royal Ambassador chapter in Ardmore, Oklahoma.

## Report on Hunger in U. S. is Released

BY BETH HAYWORTH

In the midst of the national debate on the meaning of the Poor People's

Campaign to dramatize the plight of the poor in the land, a report on Hunger in the Nation has been released at Washington that illustrates the problem.

Of the 29,900,000 persons classified by the government as "impoverished," at least 10,000,000 have such insufficient diets that many are slowly starving to death, according to the report.

Facts to back up this claim are in a 100-page document released by the Citizens Board of Inquiry into Hunger and Malnutrition in the United States, a privately-financed citizens group.

"Hunger, USA" tells the story of babies who weigh less at one year than they did at birth, of children who go to school too hungry to learn and of old folks who are so poor that they subsist on a liquid diet.

The private board of inquiry was set up last summer by the Citizens' Crusade Against Poverty at the suggestion of its chairman, Walter P. Reuther, head of the United Auto Workers.

Funds for the study came from private foundations and church groups. Two denominations supporting the research were the Domestic and Foreign Missions Society of the Protestant-Episcopal Church in the U.S.A., and the Board of Missions of the United Presbyterian Church, U.S.A.

In releasing its report, the 25-member board of prominent Americans said that chronic hunger is not confined to Mississippi alone. Victims of hunger can be found all over the nation, but particularly in the South and Southwest, it said.

## Highland, Louisville, Notes 75th Anniversary in Special Services

Highland Baptist Church, Louisville, celebrated 75 years of history in special activities and services. An anniversary dinner on Saturday evening, May 18, and two anniversary services on Sunday, May 19, were among the special activities.

The dinner on Saturday evening had 433 present, an all-time record crowd for the fellowship facilities at Highland. Special recognition was given to former members, denominational leaders and other visitors. Pastor Robert N. Wallace was master of ceremonies. Henry B. Huff, chairman of the 75th anniversary committee, introduced the guests, and former pastor David Nelson was speaker for the occasion.

Two other former pastors were speakers on Sunday. Hankins Parker, pastor from 1947-1955, was the morning speaker; and Nathan C. Brooks, Jr., pastor 1962-66, spoke at the evening service. Nelson, pastor 1955-61, Parker and Brooks are the only former Highland pastors living.

A history of the church was prepared for the occasion. Highland came into existence as a result of the interest and

generosity of Miss Juliette Norton (Mrs. J. B. Marvin), who promised to provide for the building if the local residents would purchase the property. Dr. Basil Manley, a Southern Seminary professor, helped Mrs. Marvin select the site. Seminary students were used as teachers and workers in Highland's early days, and to this day Highland and Southern Seminary have been closely related. Dr. J. B. Weatherspoon, greatly beloved homiletics teacher at Southern Seminary, came to the seminary professorship from the Highland pastorate.

Three missions started by Highland are now churches. They are Baxter Avenue Baptist, Vine Street Baptist and Bashford Manor Baptist. Other mission activities include a music ministry at LaGrange Reformatory, mission services at Parr's Rest Home and at the Eastern Star Home in Kentucky and the Open Dialogue coffee house, a ministry to young people.

Highland was the first church in Louisville to employ a fulltime social worker—Miss Nancy True in 1964. In 1967 Highland opened a neighborhood activity center known as "The Highlander."

"Take my yoke upon you . . ."

MATTHEW 11:29

When you have heard the call, Clear Creek Baptist School can help you prepare for God's service. Provision can be made for families, if necessary. Employment opportunities. High School diploma not needed.



Qualify for pastoral ministry, mission work, or evangelism. Write for free catalog:

President  
D. M. ALDRIDGE  
**CLEAR CREEK BAPTIST SCHOOL**  
Pineville, Ky. 40977





# SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for June 16, 1968)

INTERNATIONAL SERIES

## FAITH AND WORKS

James 2:14-26

We assume that James, the writer of this Epistle, was the brother of our Lord. He designated himself as "a servant of God and of the Lord Jesus Christ," indicating that he worshipped and served Christ as his Lord and Master.

James challenged his readers to examine the faith which they professed and ascertain if it were real. To James faith was more than the mere assent of the mind; it included the affection of the heart also. His readers had received new life from Christ, not through the merit of good works, but by grace through faith. The essence of such faith is a life surrendered to the will of Christ.

James protested vehemently against the idea of some of his contemporaries that those who were saved by grace through faith in Christ were free from all regulations and could disregard the requirements of the moral law and live as they pleased. To him profession without practice meant nothing. He declared that saving faith creates love in the heart, and that this love finds expression in compassion and helpfulness.

The writings of Paul and James are not contradictory, as some have imagined and would have us to believe, but they are complementary. Whereas Paul wrote to those who insisted on the observance of laws and ceremonies as being necessary to salvation, and consequently he emphasized faith, James wrote to those who had a correct form of faith, but apparently desired nothing more, so he stressed works.

Paul wrote of justification before God on the ground of faith, in the sense of a divine declaration, and James referred to justification before men on the basis that works are an evidence of saving faith, and in the sense of a human manifestation in one's conduct. The difference in their teachings was that Paul emphasized the faith that works and James emphasized the works of faith. James did not minimize faith, but he insisted that it be demonstrated in good works. Faith is first, but works must follow, said he, or there is no proof that faith exists.

It is very important to know God's will, but such knowledge amounts to

was justified by faith when he believed God. Looking at justification from the viewpoint of its effects, Abraham was justified by works when he offered Isaac as a sacrifice on the altar. Abraham proved that he had a genuine faith by his willingness to offer his son in obedience to the command of God. In that act his faith reached its consummation.

A man is righteous in God's sight the moment that he puts his faith in the Lord Jesus. God does not need to see the fruit of faith to know there is faith, but we do. We cannot declare that one is righteous until we see the fruit of faith. We can tell that one is a Christian by what he does.

James brought forward a second example of justifying faith in the person of Rahab, and proceeded to illustrate by her case also that faith produces works. Except in their faith in God, perhaps no two people could have been much farther apart than Abraham, "the father of the faithful" and "the Friend of God," and Rahab the harlot. In these two we see a splendid demonstration of the grace of God. They present positive proof of the fact that God can save and use the best and the worst, if they will only believe and yield themselves to Him.

little except to earn God's disapproval unless we do His will. It is well to hear with swift apprehension, but there is no point or profit in talking about what we have learned unless we practice it.

Faith and works are united inseparably. To profess to have faith, and at the same time to be destitute of practical living and charitable giving is to prove that the profession is false and worthless. One may say that he has faith, but unless his declaration is substantiated by appropriate works, it is not any better than to say to the naked and hungry, "Depart in peace, be ye warmed and filled," without any effort whatever to supply the clothing and food which are needed.

It is not nice words and sweet sentiments that help the needy, but good deeds. Faith lives, moves and works. If we claim to have saving faith, we are under obligation to prove that we do.

The relationship of faith and works was exhibited beautifully in the life of Abraham. Looking at justification from the viewpoint of its source, Abraham

LIFE AND WORK SERIES

## LEARNING IN FELLOWSHIP

Fellowship involves reciprocal knowledge, love and endeavor. Real fellowship means knowing each other better, knowing each other more and doing things together and for each other. The writers of the New Testament practiced and commended Christian fellowship, and magnified the benefits from it. Enriching Christian fellowship is one of

many glorious privileges afforded us today. How thankful we should be for it!

Acts 2:42-47

Members of the first church in Jerusalem were characterized by devotion to Christ and steadfastness. Regardless of their circumstances and hardships, those early Christians remained steadfast in the things of the Lord. They were eager to receive instruction from the apostles, who had been taught by Christ.

Those early church members, who were such avid learners, continued in intimate fellowship with God. Bound together by the unbreakable ties of Christian love, they enjoyed a wonderful fellowship. Instead of indulging in criticism of one another, as do many church members today, they prayed for and encouraged each other. True brotherly love prevailed among them.

They were steadfast in the "breaking of bread." This expression is usually interpreted as having reference to their observance of the Lord's Supper. None

of them refused to obey the command of their Lord Who was soon to die. What a pity that so many church members today act as if His command, "This do . . . in remembrance of me," had never been uttered!

Those church members in Jerusalem continued in the attitude and spirit of prayer. Their prayers indicated their reliance upon God. Had they failed to pray, their efforts would have been fruitless, but as a result of their praying they were powerful and influential. Their church services were characterized by reverence, whereas many of ours are characterized by irreverence on the part of our members.

Because of their love for the Lord and others, they were very generous and sacrificial, as they proved by the selling of their personal property and real estate and contributing the proceeds therefrom for distribution on the basis of the needs that arose periodically. This practice seems to have been limited to the Jerusalem church.

Joy in the Lord and happiness in their missionary work together for Him characterized them. Their gratitude to God for His blessings found expression

in their praises of Him. Their spirit, fellowship, attitudes, conduct, testimony, labors, and service won the admiration, esteem and love of the unsaved around them, and resulted in the salvation of many precious souls and in their addition to the church.

Fellowship in learning and spiritual growth with those who know the Lord and truly love Him is one of the greatest and most glorious privileges which God gives to His children.

Acts 18:24-28

Paul took Aquila and Priscilla with him to Ephesus, the city to which he had longed to go, but the Holy Spirit had not permitted him to do so. There he availed himself of every opportunity to proclaim the gospel to the Jews. After Paul departed, Apollos, a young preacher from Alexandria in Egypt, came into the city.

Apollos was taken, capable, learned, eloquent and enthusiastic, but he was immature and not sufficiently qualified for the gospel ministry. He was fervent in spirit and versed in the Old Testament, but he sorely needed instruction, for he lacked knowledge of the meaning of the cross, the power of the resur-

rection, and the outpouring of the Holy Spirit.

Detecting a serious deficiency in him, but recognizing his outstanding ability and tremendous potential, and admiring his fervency of spirit and fluency of speech, Aquila and Priscilla kindly and graciously took Apollos into their home and explained to him much of the background of Christianity and the content of the gospel with which he was not familiar. When they had finished instructing him, Apollos was a different and much better preacher.

Led by the Holy Spirit, Apollos went to Corinth, carrying with him a letter of introduction and hearty recommendation from Aquila and Priscilla to the Christians there. After receiving a cordial welcome, Apollos wielded a great influence with the power of his eloquence and the content of his message.

So forceful were his scriptural messages that the prejudiced Jews were not able to gainsay them. God used him mightily in His service. Since He is still looking for those whom He can use in His service, will you be one through whom He can present His gospel to others?

## Prejudice Toward the Negro: A Background Study

(CONTINUED FROM PAGE 3)

chines of the North.

Now the southern white man was able to put the Negro back in his place. The new slavery of the Negro began. The way the Negro had acted during the Reconstruction era had generated a new sort of contempt for him in the collective consciousness of the white people, and this was passed on to succeeding generations. Fear of the Negro arose in the mind of the average southerner. White women began to brood over the possibility they would be raped by Negro men. Lynchings became commonplace. A total of 3,426 Negroes were lynched in the United States between 1882 and 1947. Be it said to our everlasting shame that the great majority of these lynchings took place in the South. The Negro became the victim of brutal treatment in many places.

He was forced to submit to all forms of segregation and second-class citizenship; everywhere he turned he was reminded by the "white" and "colored" signs over doorways and drinking fountains, and by the separate coaches on trains, that he was inferior to the white man. White children grew up in a society that accepted all of this, and more, as a way of life; it was a part of their

social inheritance.

The political and religious leadership of the South, with very few exceptions, raised no voice against this accepted "way of life." Even enlightened governors, senators, and congressmen accepted the status quo and capitalized upon it. The Ku Klux Klan rode again, intimidating politicians as well as Negroes. Demagogues, such as Bilbo in Mississippi, and Tillman and Bleasie in South Carolina (the latter I knew personally), inflamed the white populace and made votes out of racial hatred.

For the most part the pulpits of the South were as silent as the tomb. A few courageous voices were raised against racial injustice, and a southern interracial group worked at the problem, but no great change was in the making until 1954 when the Supreme Court handed down its momentous decision outlawing segregation in the public schools. That

marked the end of the old era and what was called "the Southern way of life."

Even today many southern people, and northern people, for that matter, do not realize that the old era has closed. They grudgingly accept the decisions of the Supreme Court and the new federal laws, but they cling to the old folkways. And in many hearts there has developed an underlying bitterness which has been added to the prejudice that was already there.

This underlying bitterness and lingering prejudice poses a new challenge to the evangelical churches of the South. Will they keep silent, as most of them did in the old era, or will they bestir themselves on the side of the gospel of love and humanity?

When in Louisville or Middletown

Jimmy Lynn Invites You to Stop at

**JERRY'S RESTAURANT**

U.S. 60 at Kratz Lane

Phone 245-8833 Middletown, Ky.

**CHURCH FURNITURE**

For information write

**WOLFE BROS. & CO.**  
Piney Flats, Tennessee  
Manufacturers Since 1888

SERVING ALL RELIGIONS  
Prices to satisfy every preference and need

AIR CONDITIONED PARKING AREAS

PEARSON FUNERAL SERVICE

1310 S. THIRD Phone 634-3628

149 BRECKINRIDGE LANE Phone 896-0349

Since 1848

Members: Kentucky Funeral Directors Burial Association  
Members: National Selected Morticians by invitation

**HOLMAN**  
VERSE REFERENCE®  
**BIBLES**

America's Oldest Bible Publisher

Light; speak the word,  
stand: 2 for 1 Job 5:12  
Isa 9:6

LORD spake thus to me  
Actual type sample

"At Baptist Book Stores"

317 Guthrie St. Louisville, Ky. 40202  
204 W. Third St. Owensboro, Ky. 42302

## Elkton Minister of Music Ordained to the Ministry

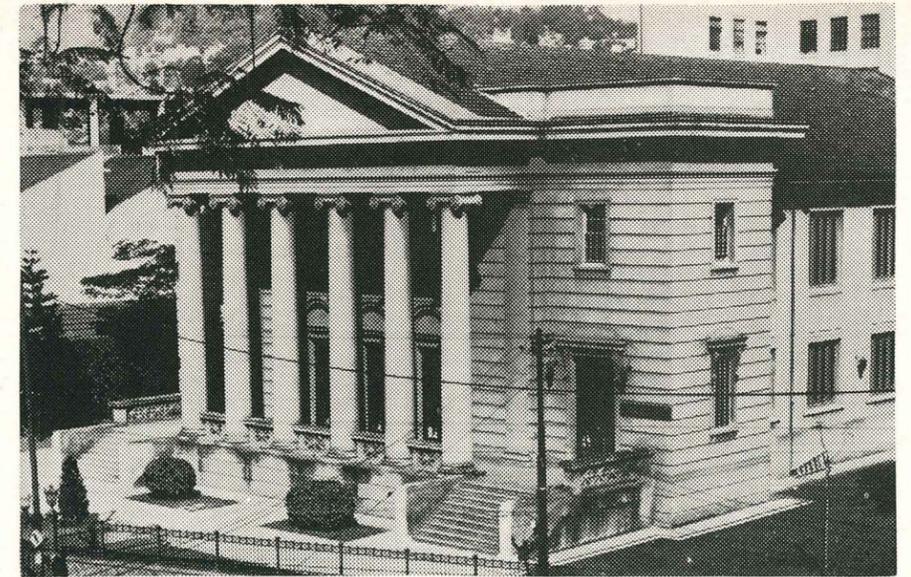
George Cavanah, minister of music at the Elkton, Kentucky, Baptist Church, was ordained to the ministry last month during special services at the Elkton church.



Cavanah

Among those participating in the service was the candidate's father, G. O. Cavanah, retired former pastor of several churches in western Kentucky; Eugene F. Quinn, secretary of the church music department of the Kentucky Baptist Convention; and William L. Hancock, pastor of the Elkton church.

Cavanah is serving Elkton Baptist Church while studying music at Austin Peay State College in Clarksville, Tennessee. He plans to enter a Southern Baptist seminary upon completion of his college work.



## Pan American Congress Site

The First Baptist Church of Rio de Janeiro, Brazil, will be the meeting place for the morning and afternoon sessions of the Pan American Baptist Laymen's Evangelism Congress, July 15-21.

## Kentucky Baptist Schools Hold Graduation Exercises

Baptist colleges and schools in Kentucky held annual commencement exercises the last of May.

Following are individual reports on the graduation services:

► **GEORGETOWN COLLEGE**—A total of 185 students received degrees from Georgetown during graduation exercises May 24 in John L. Hill Chapel. Speakers were Herbert C. Gabhart, president of Belmont College, Nashville, commencement address; and Robert Bratcher, special translator for the American Bible Society, New York City, baccalaureate speaker.

► **CUMBERLAND COLLEGE**—Allen W. Graves, dean of the school of religious education at Southern Seminary,

Louisville, delivered the baccalaureate sermon at Cumberland's graduation exercises on May 25. The commencement speaker was Alfred T. Hill of New York, former executive director of the Council for the Advancement of Small Colleges. A total of 150 students received degrees.

► **CLEAR CREEK BAPTIST SCHOOL**—Twenty-four students from nine states throughout the Appalachian region received their degrees from Clear Creek School at Pineville during graduation exercises May 23. Speaker was W. E. Denham, Sr., of Harlan, a teacher at

Clear Creek.

► **ONEIDA BAPTIST INSTITUTE**—D. Chester Sparks, president of Oneida Baptist Institute from 1949 to 1963, returned to the school on May 24 to bring the commencement address. Baccalaureate speaker was I. Houston Lanier, pastor of the Manchester, Kentucky, Baptist Church.

► **KENTUCKY BAPTIST HOSPITAL SCHOOL OF NURSING**—A total of 38 students received diplomas on June 3. Speakers were Hospital Chaplain Walter C. Jackson and Wayne Dehoney, pastor of Walnut Street Baptist Church.

### CLASSIFIED ADVERTISING

**RATE:** 10 cents per word, figure or initial. Cash with order except on contract advertising. Minimum charge \$2.00. Copy deadline ten days before publication date.

**PONTIACS AND CHEVROLETS,** also all makes used cars and trucks. Call BILL WIGGINS, Cooke Pontiac, Fifth and York, Louisville, 589-95151. Residence, 895-3724.

**ALUMINUM SIDING, ROOFING,** storm windows and doors, guttering and awnings. All guaranteed. Call J. W. Colville, 368-1100. 4320 Crittenden Drive, Louisville, Kentucky 40209.

**WANTED**—Retired Baptist pastor and wife to live in fishing and tourist village in southwest Florida and pastor a small church. Home and small weekly remuneration provided. Must be in good health and have own transportation. If interested, please write Rev. John A. Parker, P. O. Box 2171, Port Charlotte, Florida 33950.

## Let's make history together



More unique experiences  
will come your way at

**PALM BEACH ATLANTIC**  
than anywhere else on earth.

You'll find Baptists' newest liberal arts college an exhilarating mixture: the Bible, the Constitution, a Cubmarine, an art gallery, a waterfront campus, a planetarium, . . . culture, sun, sand, sea . . .  
... and so much more

just add YOU to the mixture . . . and . . . a "personiversity" is born!

Write **PALM BEACH ATLANTIC COLLEGE**  
1101 S. Olive Avenue  
West Palm Beach, Florida 33401  
ATTN: Dr. Jess Moody, president  
Telephone 305/832-0271

No extra charge for out-of-staters Freshman charter class fall 1968  
Owned and Operated by Palm-Lake Baptist Association