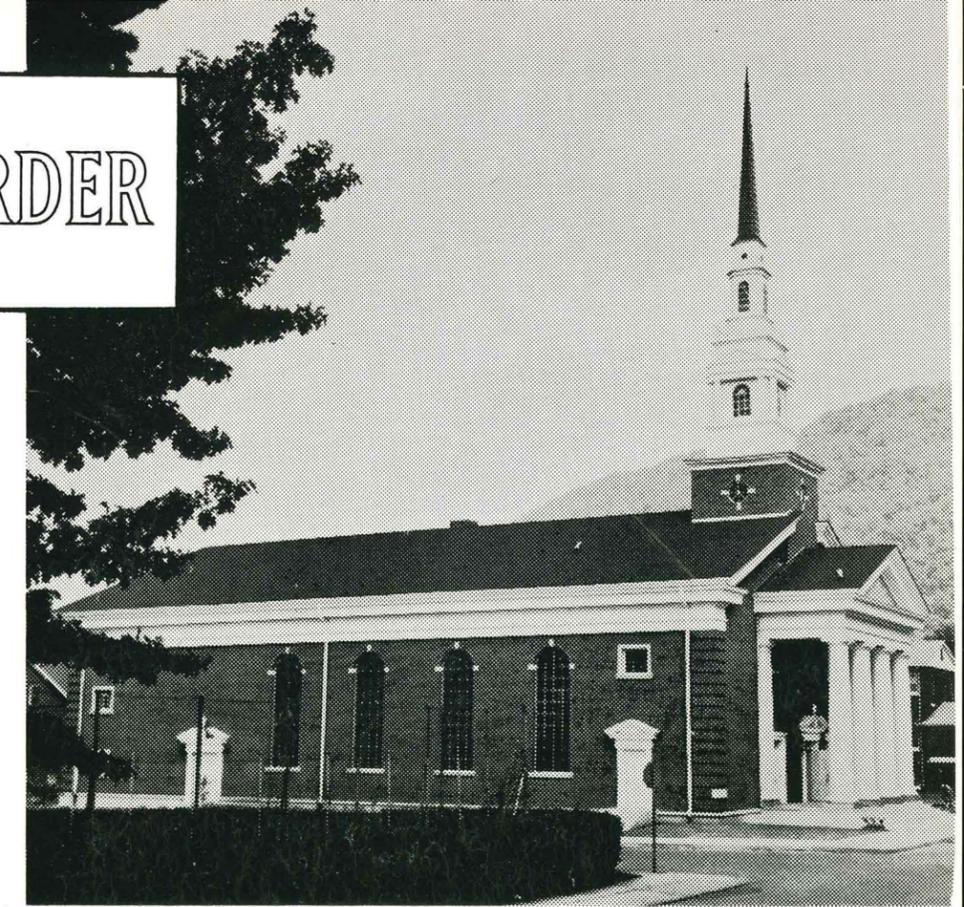


**New Sanctuary
of the First
Baptist Church
of Pineville, Kentucky
(See article on Page 9)**





GLEANINGS FROM THE FIELD

D. D. LEWIS, associate in the Sunday School Department of the South Carolina Baptist Convention for more than 22 years, has retired. Lewis' major responsibility has been the promotion of Vacation Bible School work. More than 27,000 Vacation Bible Schools have been held with attendance totaling 3,118,437. Professions of faith number more than 53,233.

ROLAND A. SMITH, formerly secretary of religious education for the Utah-Idaho Southern Baptist Convention, Salt Lake City, has been named consultant in the church architecture department of the Southern Baptist Sunday School Board in Nashville. He will consult with churches across the convention concerning building requirements and needs.

THE "JOINT BAPTIST PUBLICATIONS COMMITTEE" has been organized by Baptist groups in England, Scotland, and Wales, according to the Baptist Times, weekly denominational newspaper in London. Its purpose is to survey the field of denominational publishing, felt to be necessary as an aftermath of the closing of the Baptist-sponsored Carey Kingsgate Press in London. Authors are encouraged to submit manuscripts for publication.

FIRST BAPTIST Church of Lawrenceburg recently called Jerry Chiles as minister of music and youth. He is a graduate of Georgetown College and will be enrolled in the School of Religious Education at Southern Baptist Theological Seminary this fall.

SUMMERSVILLE Baptist Church of Summersville recently completed a revival meeting that resulted in six professions of faith, one commitment to a church-related vocation, and several rededications. Average attendance was 298 during the evening and 87 for the day services through the eight days.

CHARLES H. CHANDLER, pastor of Baptist Tabernacle, Paducah, was the lone representative from Kentucky at the Continuing Theological Education Conference which met at Southern Seminary. There were 23 persons registered from 10 states.

A RECEPTION was held recently at Clifton Baptist Church in Louisville for associate pastor Wesley Monfalcone and his family. A graduate of Southern Seminary, the associate pastor left Louisville for Annadale, Virginia, where he will serve as associate pastor of First Baptist Church.

D. E. JONES, pastor of South Jefferson Baptist Church, Valley Station, reports that a spirit of revival is sweeping his church. On a recent Sunday there were four conversions in the morning and one in the evening. Twelve persons were baptized that evening and several others are awaiting baptism. Vacation Bible School had 125 non-Sunday School members enrolled and workers are contacting the homes of the prospects for membership.

MIDDLESBURG BAPTIST Church of Casey County dedicated their \$22,000 education building on July 21. Pastor John P. Cummins and building fund treasurer Bill Godbey burned the note during the service. Stanley Smith, pastor of the Rocky Ford Baptist Church brought the dedicatory message.

WITES RUN Baptist Church of Breckinridge County Association recently gained 14 new members by profession of faith and one by letter during a week of revival services. More than 50 members made public rededications. Evangelist was J. T. Parish of Madisonville.

WESLEY O. HANSON, pastor of Hartford Baptist Church, Hartford, announced his resignation to accept the pulpit of First Baptist Church, Lake Wales, Florida. He will begin his ministry there on August 25. Hanson leaves after serving the Hartford church for more than 11 years.

FRED T. MOFFATT, SR., filled the pulpit of First Baptist Church of Frankfort during the absence of pastor Herman Bowers on July 7. The occasion was the 31st anniversary of his first sermon to this congregation. His son, Fred Moffatt, Jr., pastor of Shelbyville First Baptist Church, was evangelist for revival services at the Frankfort church the week of July 21-28.

WILLIAM WILLIAMS, father of John Williams, Financial Planning Secretary of the Southern Baptist Convention Executive Committee, died in Johnson City, Illinois, on July 23 after an extended illness. Funeral services were held July 25.

GEORGE GOODMAN, head of the sociology department of Cumberland College, has been listed in the publication *American Men of Science*.

THE BROTHERHOOD COMMISSION has announced that book awards in category 21 of the church study course series has totaled 1,866 as of May. Category 21, the newest of the church study areas, concerns books dealing with missionary education for men and boys. Credit has been given in this category since January, 1967. Kentucky Baptists have accounted for 116 of the total awards.

THE SBC HOME Mission Board, Atlanta, received a check for \$1,223.62 over and above its normal mission gifts from the Takoma Park Baptist Church in Washington, D. C. Paul G. Gillespie, pastor, wrote: "Though we are an integrated church in an unstable, racially changing community, God blessed us in such a way that we exceeded our 1967 budget by about \$8,000."

LARRY WEDEL, pastor of the Canmer Baptist Church since March, 1965, has resigned upon his completion of the Master of Divinity degree program at Southern Baptist Seminary.

ROYAL AMBASSADORS from Hiseville Baptist Church recently visited the Nicol Museum of Biblical Archeology at Southern Baptist Seminary.

DON R. MATHIS has resigned the pasorate of Green River Baptist Church in Ohio County Association to accept the pulpit of Southside Baptist Church in the Caldwell Association.

Seven Common Myths About Negroes Explained

by EDWARD A. McDOWELL

There are certain myths about the Negro that must be exploded if we are to make progress in solution of the race problem. Let us look at some of these myths and see why they are without foundation in fact.

Myth No. 1: The Negro is a descendant of Ham and is therefore destined to be a servant forever.

This myth is derived from Genesis 9:20-25. The curse upon Ham herein described was pronounced not by God but by Noah just after he awoke from a drunken stupor. Whoever invented the myth failed to read the Scripture carefully. Ham is described as the father of Canaan. The descendants of this Canaan are enumerated in Genesis 10:15-20. Several of them were tribes encountered by the Israelites in their conquest of the Promised Land. It is not likely that any of them ever turned back or made Africa their home.

Myth No. 2: Negroes as a race are inferior to white people in intelligence.

Scientifically this is not true. Anthropologists measure general mental capacity by the size of the brain. The Negro's brain is equal in size to that of the white man.

Thousands of Negroes in the United States hold graduate degrees today and have proved themselves quite as capable as white people of intellectual and academic attainment.

The millions who heard by television Benjamin Mays deliver his magnificent eulogy of Martin Luther King, Jr., realized that they were listening to a man of superior intelligence and extraordinary gifts. Mays, president emeritus of Morehouse College, is a Ph.D. and Phi Beta Kappa of the University of Chicago, holds a number of honorary degrees, and is known as a leading churchman all over the world. Martin Luther King, Jr., was a Ph.D. of Boston

University and a Nobel prize winner. So long as a race can produce men like these it cannot be rated as inferior in intelligence.

Myth No. 3: All Negroes are alike.

It is a common failing among white people to classify all Negroes under one image and disregard the individual distinctions between them. (Now some of the black-power advocates among Negroes are making the same mistake by reducing all white people to the one category of "whitey".) This is not only a superficial judgment, but it can be cruel, as for instance when a brilliant Negro educator is treated as if he has achieved no more in life than a field laborer.

Of course there is as much variety among Negroes as there is among white people. The white man's ignorance of this fact is evidence that he does not know the Negro. White people are beginning to learn that there is a great difference between a Stokely Carmichael and a Martin Luther King, Jr., but they are very slow to learn that Negroes are to be accepted and treated as individuals, just as we white people accept and treat one another as individuals.

Myth No. 4: The Negro is by nature shiftless and unreliable.

This is one of those myths of the old South that persists to some degree in the new era. There are shiftless and unreliable Negroes just as there are shiftless and unreliable white people.

A whole race cannot be condemned because of the few failures it produces. In this day of new opportunities for the Negro, Negroes are proving their integrity and efficiency in thousands of places and in hundreds of different ways.

Myth No. 5: If Negroes attend white churches they will ultimately outnumber us and take over our churches.

One of the surest ways for a white person to explode this myth to his satisfaction is to attend several services of worship in Negro churches. He will soon learn that most Negroes would never be happy for long in our services of worship.

One illustration of the differences between our services and theirs is the fact that the service in many Negro churches is two hours in length. Negroes expect a lengthy service; we become restive when the clock strikes twelve. But there are other differences: in the Negro service more informality, heartier singing, more "moving of the Spirit." It will be a long time before services in white churches will become suitable to the tastes of Negro worshippers.

But Negroes would like to know they are welcome to attend services in white churches as visitors, and they believe that in situations where there are no Negro churches they should be able to join a white church. Their conviction is—and it is the right one—that God's house should be open for worship and membership to all believers irrespective of race.

Myth No. 6: God intended for Negroes and whites to remain separate because he made them of different color.

There is no Biblical basis for this. The Jews were commanded to be separate and apart from the people around them because their neighbors were idolaters. Some of these neighbors descended, as did the Jews, from Abraham.

Jesus had a dark skin. He might have difficulty getting in some of our churches today, but we call him Lord, and like to believe that we would associate with him if he came to earth again.

If God gave the Negro his color, is it not blasphemy against him to dishonor the Negro because he is black?

Negro Seminary and College Students Receive Scholarships

Three seminarians and two collegians are the first Negroes to be named recipients of National Baptist Scholarships since the program was established nearly three years ago by the Baptist Convention of Texas.

Scholarship winners are Mary Violet Burns, Houston; Harvey L. Hollman, Fort Worth; and Don Arthur Washington, Fort Worth, all Southwestern Baptist Theological Seminary students; and Jo Ann Pickens and Loretta Jo Shaw, both of Corpus Christi, University of Corpus Christi students.

All scholarship grants are for one year, and may be renewed each year until graduation. They are for \$500 per year.

The Texas National Baptist Scholarship Program is for outstanding Negro

college and professional students and was established by the Woman's Missionary Union of Texas. Funds are provided through the annual Mary Hill Davis Offering for state missions. It is administered through the direct missions department of the State Missions Commission.

The purpose of the scholarship fund is to assist worthy and capable young Negroes in their efforts to obtain a Christian education. Recipients are required to attend one of nine Texas Baptist schools or Southwestern Seminary.

Other prerequisites include evidence of being a genuine Christian, being a member of a Baptist church, having pastor and teacher recommendations, maintaining a "B" average in high school, and possessing a vital interest

in the advance of God's kingdom.

Miss Burns, 21, was a 1967 summer missionary to Jamaica and served as a member of the BSU Executive Council at North Texas State University, Denton.

Hollman, 26, attended Dallas' Bishop College where he was listed in "Who's Who Among College and University Students." The third seminarian, Washington, 22, also attended Bishop College where he participated in basketball, track, and football.

Miss Pickens, youngest of the recipients at 17, attended Miller High School in Corpus Christi. Miss Shaw, 18, graduated from Foy H. Moody High School in Corpus Christi.

Recommendations are presently being received for additional scholarships to be presented some time in August. (BP)

WESTERN RECORDER									
<i>"Earnestly contend for the Faith which was once for all delivered to the saints"—Jude 3</i>									
KENTUCKY BAPTIST BUILDING	LOUISVILLE, KENTUCKY 40243								
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Catholic Reaction to Birth Control Ban Reveals Real Rift

Pope Paul VI's encyclical against artificial means of birth control announced July 29th was a shock felt around the world. It drew unprecedented reaction from Catholics and especially from critics of the pope's position. Such widespread criticism and rejection of a papal moral teaching has never been seen in Roman Catholic history.

Liberal Catholics knowing the conservative views of Paul feared he would affirm the historic position of Catholicism on birth control but they had reason to expect some modifications. After all the 75-member birth control commission named by the pope had recommended changes from the historic position. And since Vatican Council II the trend has been toward more dependence of the pope upon other members of the Catholic hierarchy. The liberals were understandably disappointed with the pope's position.

What happened? It is obvious. The conservatives won a decisive battle in the current war within Romanism between the conservatives and the liberals. The surprise comes because most all of the other recent battles in this war have been won by the liberals. During and since Vatican Council II the liberals have held sway but here's a sign that the old guard is not giving up easily.

It may never be known by many even among Catholics how it actually came about. A good guess is that the Roman curia, an advisory group to the pope, is responsible. This has been the most influential group with the pope throughout its existence. Since it is dominated by Italians who are notoriously conservative, there is no doubt what advice the curia gave to the pope.

Catholicism like other religious groups today is experiencing turmoil over whether to go with the liberals or stay with the conservatives. The reaction to the papal encyclical demonstrates that no matter how monolithic is the organization of Roman Catholicism, the doctrinal position of Catholics is everything but in strict agreement.

The Latin section of Romanism consisting generally of Southern Europe and South America and dominated by Italy and Spain is conservative. It is clearly set against Northern European Catholicism dominated by liberals in Germany, Holland and Belgium. Catholicism within the United States varies from diocese to diocese according to the position of the hierarchy in control. For example Cardinal McIntyre of Los

Angeles is so archconservative as almost to outpope the pope. In contrast Cardinal Cushing of Boston is so liberal as almost to be a rebel against Rome.

The position of the pope in the encyclical is so contrary to reason and reality as to be almost ridiculous for our day. It ignores the staggering world problem of overpopulation and passes on to God a responsibility that man endowed with common sense is expected by God to assume. It was never based upon a right understanding of Scripture but upon an unscriptural view of sex.

The encyclical is moral teaching and not dogma declared "ex cathedra" by the pope. There is a vast difference. Moral teaching is subject to change and revisions; an "ex cathedra" papal declaration is forever unchangeable. Nevertheless the pope's position on artificial birth control is to be considered infallible and binding upon every Roman Catholic until it is changed.

In the meantime what can be the expected results of this epochal papal pronouncement?

1. Liberal Catholics will go on practicing artificial birth control without a condemning conscience and without censure from liberal priests.

2. Many of the faithful, especially the uneducated in undeveloped nations, will strictly heed the pope and hasten the overpopulation crisis. Others among the faithful will disobey the pope but suffer much troubling of their consciences.

3. Catholicism will be more openly divided into two camps. A further polarization of the liberal and conservative viewpoints will take place. The first reactions to the encyclical revealed the two sides are marshaling forces to do battle.

4. The exodus of priests and laymen from Roman Catholicism which is already considerable will be accelerated. Those who are openly defying the pope on this point must have already made up their minds to be prepared to bail out. Open defiance toward Rome is foolish unless one has already strapped on his parachute. Most Catholics who jump will land with the Episcopalians where they can still enjoy most of the dogma and trappings of Romanism without the albatross of the papacy.

5. Most liberal Catholics will stay with the church hoping and working for changes on this and other points of Catholic teaching. The door for changes is left open slightly and the liberals will keep prying

at it. One of these liberals is Cardinal Cushing who said "Rome has spoken, and for the time being the case is closed." On the surface this sounds like loyalty but the phrase "for the time being" reveals dissatisfaction and is unusually brazen for a cardinal.

6. The speed of reform and liberalization in Romanism might be slowed down but will not be stopped. The momentum is all the other way. The liberals are determined and won't let up. The tide of reform is still rising and not even the pope can stop it.

7. The influence of the pope which is already

waning will be further weakened. Many intelligent Roman Catholics cannot accept such a papal position as infallible.

Why should Baptists even be concerned about the troubles of Roman Catholicism? Because to minister effectively in our day we must be aware of what others who claim to be Christians are saying and doing. Besides, these reformers who are rejecting handed down positions from a religious hierarchy and are opening themselves to new understanding of truth are akin to Baptists in spirit.

Criticism Without Confidence Can Be Too Destructive

The spirit of revolt of our day is breaking up ancient and revered social, political and religious structures. The control of many homes has already passed from the parents to the children. Long established racial structures in America and all over the world have been toppled and even old religious structures like Roman Catholicism are reeling from revolution.

All religious structures probably need the benefits of criticism but the danger always is the good will be thrown away with the bad. Whatever happens to Roman Catholicism in this age of revolt, let us be careful about what happens to Southern Baptists. Some purging we always need, but let us not start a fire that will consume the good with the bad.

Churches and denominations have become favorite whipping boys in our day. There is hardly a good word for Baptist churches and the Southern Baptist Convention today except from those regarded as naive and without discernment. It is high time responsible observers spoke up for the preservation of much we have as Baptists.

If Baptists benefit from this spirit of criticism without letting it destroy much that is good, there is one characteristic we must embrace and strengthen. This is the spirit of confidence and trust in each other. This is not to advocate blind confidence and unconditional trust but confidence and trust that become fellow Christians.

The need for mutual confidence is in every area of Baptist life today. In interpreting the Bible, for ex-

ample, the Baptist scholar and layman must trust each other. They need each other in finding the best understanding of the revelation of God. The temptation always is for the layman to suspect the scholar of trying to undermine the Bible and for the scholar to look with contempt upon the untutored layman.

The same goes for the pastor and the congregation. In too many churches the mutual confidence with which the pastor and congregation began is soon lost and it becomes pastor versus congregation and congregation versus pastor. The pastor loses confidence in an apathetic and critical congregation and the congregation uses roast preacher as a regular diet.

Even denominational leadership and pastors encounter the same problem. Somehow the Baptist Building man is regarded too often as only a clever manipulator and the denominational worker at times feels the pastor is too protective of his congregation and unresponsive to world needs.

The three paragraphs above overstate the case for the sake of emphasis but the problem justifies such emphasis. Let us be done with such unchristian attitudes.

Jesus thought and expected the best of his humanly weak disciples and they were the better for His confidence. We can help each other by trusting others like Jesus did. It is better to believe the best about others and be disappointed should they fail than to believe the worst about others and brag on our insight when they fail.



Writer Says Editors Aiding 'Evil Cause'

Dear Editor:

Any Southern Baptist who put in an appearance on Solidarity Day during the Poor People's March on Washington should hang his head in shame.

Negroes and these so-called "poverty" people are tearing this country apart and editors like yourself seem to be aid-

ing and abetting their evil cause in our land.
Pikeville, Ky. Walter H. McNeil

SBC Officers Listed for GA Requirements

Dear Editor:

Jeanetta Jones of Liberty asked you to print officers of Southern Baptist Convention for G.A. work. You only gave her two she can use. They need:

1. W. A. Criswell, President
2. Porter W. Routh, Executive Secretary-Treasurer
3. Baker James Cauthen, Foreign Mission Board
4. Arthur B. Rutledge, Home Mission

5. James L. Sullivan, Sunday School Board
 6. R. Alton Reed, Annuity Board
 7. George Schroeder, Brotherhood Commission
 8. Miss Alma Hunt, Executive Secretary—W.M.U.
 9. Mrs. Robert Fling, President—W.M.U.
 10. Mrs. R. L. Mathis, Promotion director—W.M.U.
 11. Marjorie Jones, G.A. director
 12. Mary Hines, Sunbeam Band director
- I'm sure you didn't know she had to have these. Thank you for printing these.
- Melber, Ky. Bea Wheeler

Kentucky Missionaries Begin Leaves, Return to Fields

Reports have been received from the Foreign Mission Board, Richmond, Virginia, about Kentucky natives or former residents who are leaving or returning to their mission fields.

Individual Southern Baptist missionaries who are involved in changes are listed.

Miss Mary Sue Meuth, missionary to Indonesia, was scheduled to arrive in the States on July 22 for furlough. A native of Henderson County, Kentucky, she was appointed in 1955. Her address is 238 S. Green Street, Henderson, Ky., 42420.

Rev. and Mrs. Maxwell D. Sledd, missionaries to Nigeria, expect to arrive in the States on August 1 for furlough. They may be addressed c/o Leonard Salyers, 1616 Park Avenue, Paducah, 42001. Mr. Sledd is a native of Gilbertsville and Mrs. Sledd is the former Betty Sanders of Detroit, Michigan. He was pastor of New Brandenburg Baptist Church, Brandenburg, at the time of their appointment in 1961.

Dr. and Mrs. David L. Jester, missionaries, were expected to leave for Nigeria July 21 following furlough in the States. Their address: Ahmadu Bello University, Zaria, Nigeria, West Africa. During furlough Dr. Jester was assistant to the president of Georgetown College. A son of missionaries, he was born in Tanzania; she, the former Marie Hans, was born in Shelbyville, Indiana, but grew up in North Vernon, Indiana. He was pastor of Kenilworth Baptist Church in Brooklyn, New York, when they were

appointed in 1957.

Mr. and Mrs. Robert W. Fields, on furlough from Israel, are living at 33 Silver Avenue, South Fort Mitchell. Mr. Fields, now working with the Foreign Mission Board's personnel department, was born in Covington and grew up in Livingston. She, the former Edwina Wehrmeyer, was born in Covington and grew up in nearby Fort Mitchell. At the time of their appointment he was pastor of Clayvillage Baptist Church in Shelbyville in 1962.

Robert L. Bausum, emeritus missionary, plans to visit his missionary daughter, Mrs. Bobby D. Evans, in Malaysia until she begins furlough next summer. The address: Box 758, Sandakan, Sabah, Malaysia. Born in Harrold, South Dakota, he lived in Annapolis, Maryland, while growing up. A missionary to China and Taiwan for 38 years, he has made his home in Mt. Vernon, Kentucky since retiring in 1953.

Dr. and Mrs. Robert E. Amis, missionaries to Nigeria, were expected to arrive in the States on July 28 for their first furlough. His sister and brother-in-law, Mr. and Mrs. Franklin Baugh, Jr., missionaries to Tanzania, expect to arrive August 3 for their second furlough. The Amis' address may be addressed at Taylorsville, 40071; the Baughs at 204 Calappa Road, Lexington, 40502. All are natives of Kentucky. Mr. Amis was in medical practice in Louisville at the time of their missionary appointment in 1965. Mr. and Mrs. Baugh were appointed in 1959.

Mr. and Mrs. Joseph C. Pou, missionary associates to Liberia, plan to arrive in the States on August 1 for furlough. Their address is route four, Saluda, South Carolina, 29138. She is the former Frances Edwards who grew up in London, Kentucky.

Mr. and Mrs. Hugh G. Smith, missionaries to Malaysia, were scheduled to arrive in the States on July 15 for furlough.

Mr. and Mrs. James F. McKinley, Jr., missionaries to Pakistan, were scheduled to leave the States on July 18 following furlough. Their address is Panchgachia Road, Feni, East Pakistan. He is a native of Clinton County, Kentucky; she is the former Betty Cecil of Louisville. He was pastor of Mt. Moriah Baptist Church, Mt. Eden, at the time of their appointment.

Mr. and Mrs. LeRoy Albright, missionaries, planned to leave the States on July 15 to return to Malawi after furlough. He is principal of a Baptist Bible School in Lilongwe. The address is Baptist Bible School, Box 249, Lilongwe, Malawi. He is a native of Pineville. At the time of their appointment in 1958 he was pastor of Petersburg Baptist Church.

Dr. and Mrs. Leroy K. Seat, missionaries to Japan, are moving to Fukuoka, following two years of language study in Tokyo. Their address is 11, Two-chome, Hirao Sanso-dori, Fukuoka City 810, Japan. Prior to their appointment in 1966 he was pastor of Clay City Baptist Church in Clay City.

A. D. Odom, Retired Pastor, Dies in Nursing Home

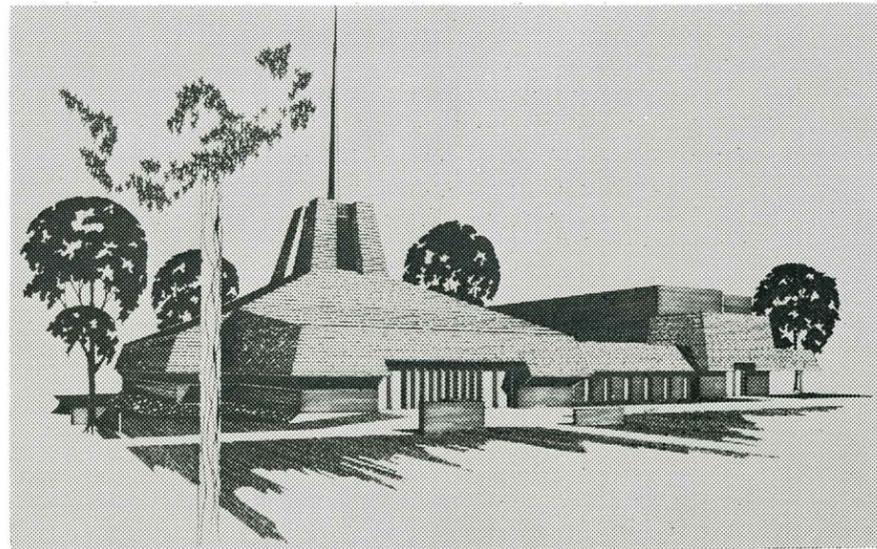
A. D. Odom, retired former pastor of First Baptist Church, Maysville, and Mayslick Baptist Church in Mason County, died during June at a nursing home in Louisville. He was 74.

Licensed first to practice law, Odom entered the ministry in the 1920's and attended Southern Seminary at Louisville, graduating in 1931.

He spent two periods as pastor of the Mayslick Baptist Church—from 1931 to 1937 and 1953 to 1964 and also two periods as pastor of the First Baptist Church of Maysville—1937-43 and 1945-53. He served two years as a chaplain in the Army during World War II.

In 1957 Odom was named Kentucky's Rural Minister of the Year by *Progressive Farmer* magazine and Emory University at Atlanta. Georgetown College granted him the honorary D.D. degree in 1941.

Funeral services were held June 12 at Mayslick Baptist Church. Officiating were Alton H. McEachern, pastor of St. Matthews Baptist Church, Louisville, and Archie Allison, pastor of Buena Vista Baptist Church in Owensboro. Burial followed in Mayslick Cemetery.



Immanuel, Frankfort, Gets New Sanctuary

Now under construction is this new \$250,000 sanctuary for Immanuel Baptist Church of Frankfort. The new building will contain a worship area with seating space for 425 persons, a suite of offices, and four nursery and two beginner departments. It is the second permanent building for the young congregation, which was organized as a church six years ago. Malcolm G. Lunceford has served as pastor for the past two years.

WMU Conference Features Training, Worship Sessions



Mrs. White



Miss Hun

W. E. Grindstaff Leaving SBC Stewardship Commission

W. E. Grindstaff, director of Cooperative Program promotion with the SBC Stewardship Commission since its beginning in 1961, has resigned, effective July 18, it was announced at Nashville by Merril D. Moore, Executive Secretary of the Stewardship Commission.

Grindstaff came from the position of Assistant Executive Secretary of the Baptist General Convention of Oklahoma to become Director of Cooperative Program Promotion with the SBC Executive Committee, October 15, 1960. When stewardship promotion was transferred from the Executive Committee to the new SBC Stewardship Commission, he was named to the Commission's staff.

Grindstaff served as pastor of several Oklahoma churches and was a chaplain in the United States Army. At one time, he was director of evangelism for Colorado Baptists. He is the author of several books in the area of stewardship and evangelism. (BP)

Lexington Pastor Named To Faculty at Georgetown

Lloyd Birch, pastor of Chevy Chase Baptist Church, Lexington, will teach at Georgetown College beginning the fall semester. He has resigned the Chevy Chase pastorate effective September 8, though he will continue to live in Lexington.

In addition to teaching sociology at Georgetown, Birch will be completing his work on a Ph.D. in sociology from the University of Kentucky. His area of specialization is the family.

Birch says he expects some difficulty in adjusting to the teaching ministry after being in the pastorate for 17 years. He will be available for supply work after September 8, and can be reached at 2467 Nicholasville Road, Lexington, telephone (606) 277-6305.

Other Kentucky pastorates for Birch include Shakertown Baptist Church near Harrodsburg and Wildwood Baptist Church in Ashland.

"A New and Living Way" is the theme of the annual state Woman's Missionary Union Conference set for Cedarmore Assembly on August 26-30 and the weekend Conference August 31-September 2.

Approximately 400 persons are expected to attend the conference designed to provide leadership training and inspiration, according to Mrs. George R. Ferguson, state WMU executive secretary.

Mrs. Ferguson said that all rooms in Boone Lodge are reserved but there is still plenty of space available in area motels. Registrations can be made by writing Marvin Byrdwell, manager of Cedarmore Assembly, Bagdad, Kentucky.

Several outstanding Baptist leaders will lead conferences and services. A highlight of the week's activities will be the dedication of the Ferguson-Jaegle Conference Center at 5:00 p.m., Tuesday.

Miss Alma Hunt, executive secretary of Woman's Missionary Union, Birmingham, Alabama, will speak during the dedication service and again during the evening service on the Crusade of the Americas.

Bible hour speaker each morning is Harold J. Purdy, pastor of First Baptist Church of Madisonville, and evening speaker is G. Allen West, Jr., superintendent of missions for the Long Run Association of Baptists since July 6, 1967.

Both men, graduates of Southern Seminary, Louisville, bring eminent credentials to the conference.

West has served as president of the Tennessee Baptist Convention 1965-'66, trustee of Baptist Hospital in Nashville and Cumberland University and Belmont College. He has been a chairman or member of several committees of the state and Southern Baptist Convention as well as other capacities of denominational service.

Purdy has done graduate work at Union Seminary, New York, and Oxford University, England. He has pastored several churches in West Virginia, Kentucky, and Tennessee. Also a past



Mrs. Robison



Mrs. Wyatt



Harold Purdy



Allen West

president of the Tennessee Baptist Convention, he has served on several denominational boards and committees.

At present he is a member of the Executive Committees of the Kentucky Baptist Convention and the Southern Baptist Convention.

Leading morning devotions will be Mrs. Donald White, wife of the pastor of Hillcrest Baptist Church, Lexington. Mrs. John Wallace, wife of the pastor of Parkway Baptist Church, Lexington, will lead the evening vespers service.

Missions hour speakers are Mrs. Roy B. Wyatt, Jr., and Mrs. Oren C. Robison, Jr. Mrs. Wyatt has served in three nations during 15 years of missionary service. She is currently stationed in Cali, Colombia, where Dr. Wyatt has taught in the International Baptist Theological Seminary since January, 1967.

Mrs. Robison is a SBC missionary home-maker in Nigeria, where her husband is adviser for Baptist schools and churches in the Benin City area. She works with Baptist women's organizations in Benin City and Agbor. They and their two children are now home on furlough.

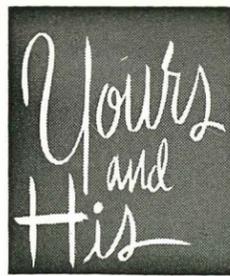
Heading the youth leadership conferences will be Miss Sydney Portis, Kentucky YWA director; Miss Rosa Fiechter, state GA director; and Miss Anna Mary Hack, state Sunbeam Band director.

Mrs. George R. Ferguson, state WMU executive secretary, Mrs. J. S. Woodward, state WMU president, and Mrs. Charles Gunther, state WMS director, will lead conferences for associational and church directors and WMS presidents.

Music leaders for the week are Mr. and Mrs. Ronald Wilburn. He is minister of music at Grace Church, Lexington.

Weekend conference music director will be Eugene Quinn, secretary, church music department, Kentucky Baptist Convention.

The week conference will begin with the Monday evening service and will close Friday at noon. The weekend conference begins at 2:00 p.m., Saturday, and closes Monday at noon.



So Send I You

The greatest dignity ever given to man is involved in his salvation and his service. For both, he is eternally indebted to God through Jesus Christ, our Lord and Saviour.

"Christ died for the ungodly," that he might be the "propitiation for our sins." He died for me. Since I acknowledged this fact, repented of my sins, and trusted Him in public confession and baptism and church membership, I can rely upon His promise that I have become a son of God.

"Ye are the light of the world," Jesus said to his disciples. "Ye are the salt of the earth," he said also. Then, he got very specific and personal with his disciples: "as the Father hath sent me, even so send I you" (John 20:21). The Father sent him to bear witness of the truth to men. Jesus sends us to do the same. Jesus came to "seek and to save that which was lost" (Luke 19:10). We are sent for the same purpose—through our witness and His power.

In Our Flesh

Christ came in the flesh. Now, we go in the flesh—but not in its power: we go in the power of the Holy Spirit, but this flesh is the channel. Does Christ work any other way to carry the gospel message, to love the men of the world? Perhaps this poem by Annie Johnson Flint is true:

*Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongue but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side.
We are the only Bible
The careless world will read;
We are the sinner's Gospel,
We are the scoffer's creed;
We are the Lord's last message
Written in deed and word—
What if the line is crooked?
What if the type is blurred?
What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
Unless from Him we learn?*

HAROLD G. SANDERS

Walnut Street Church Goes to the Fair

by JIMMY BALLARD
SOUTHERN SEMINARY STUDENT

Members of Walnut Street Baptist Church in Louisville believe in practicing their pastor's philosophy—that the church should go into the world to carry the gospel to the unreached.

They have decided to take the gospel to the large crowds that will be attending the Kentucky State Fair the week of August 15-24.

Bob Young, associate pastor of Walnut Street, announced that the church will show the Billy Graham Evangelistic Association film "Man in the Fifth Dimension" inside a large tent seating 140 persons located on the midway.

The film will be shown every hour on the hour, or 100 times during the fair and Young estimates that 18,000 to 20,000 persons will see it.

In three separate classes held on July 31, August 4 and 7, the church staff trained 104 volunteers who are serving as counselors in the tent. At each showing there will be five male and five female counselors.

In addition to the tent, a trailer will be used as a counseling room and all

facilities will be air conditioned. Members of the Walnut Street staff and a few Southern Seminary students will preside over the giving of the invitation which is included in the film.

Several laymen in the church are underwriting the expense of renting the space from the fair. Total cost of the project to the church has been estimated at \$1,750.

Young said, "This is a new venture for both the church and the state fair. Our pastor, Dr. Dehoney, is very excited about the plans and he feels that the church should definitely go to the people with the gospel wherever they can be reached."

Clyde Ensor, a deacon, is chairman of the project. The church is distributing extensive publicity to secular and religious press in hopes that the idea may be used by other churches seeking new evangelistic approaches.

Wayne Dehoney, a former president of the Southern Baptist Convention, is pastor of the Walnut Street Church, largest in the Kentucky Baptist Convention with 5,122 members.

Kentucky Baptist **WESTERN RECORDER**
BAPTIST BANNER AND WESTERN PIONEER

Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

10 YEARS AGO August 14, 1958

Goshen Church of Glen Dean, the oldest church in the Breckinridge Association, celebrated their 150th anniversary with a basket dinner and an all-day meeting. A new education building was dedicated.

►Carter Mills Mission of Trinity Church, Hopkinsville, held a successful outdoor meeting that recorded 25 professions of faith. Among the new members were a Methodist, a Catholic native of the Philippines, a retired major of the army, and an 87-year-old man.

25 YEARS AGO August 12, 1943

►The cover of the *Western Recorder* featured a picture of the former editor, Dr. and Mrs. Victor I. Masters of DeSoto City, Florida, on the occasion of their Golden Wedding anniversary. The photograph was sent by their son, W. W. Masters, without their knowledge and a tribute to them was written by editor John D. Freeman.

►J. Chester Durham accepted the position of State Student Union Secretary effective August 15. He came to Louisville from Murray State College, Murray.

50 YEARS AGO August 8, 1918

►An editorial praised Robert Griffin, "an unhyphenated Baptist" for successfully closing a revival service with 54 additions to Mt. Pleasant Church. Of that number, 41 were candidates for baptism. This was the first revival for Griffin, a student at Georgetown College.

►W.M.U. of First Church of Lexington claimed to have the only woman known in Kentucky, Mrs. L. L. Roberts, to be supporting a foreign missionary alone. A plea was issued for more women in Kentucky to support missionaries.

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Pineville First Baptist Dedicates New Sanctuary

The congregation of the First Baptist Church of Pineville is now comfortably and happily settled in its new sanctuary. A week of dedication services was held in early June for the building and equipment costing about \$400,000.

The new construction replaces a building destroyed in the tragic fire of June, 1965. The week of dedication services began on Sunday, June 9, with a homecoming celebration.

Hundreds of former members and friends of the church joined the members for the special dedication service in the morning and for dinner on the grounds. Large crowds also attended the week-night services. Speakers for the services included former pastors Charles Jolly and Wayne Dehoney.

The Kentucky Baptist Convention was represented by executive-secretary Harold Sanders and Western Recorder editor C. R. Daley. Another former pastor, Raymond Sanderson, planned to attend but was unable to come at the last moment.

An unusual part of the dedication

week was a service for observance of the ordinances of Baptism and the Lord's Supper, and another service for ordaining deacons. Pastor Charles Jones conducted the services for observance of the ordinances and James Pinkley, Bell County associational superintendent of missions, spoke at the deacon ordination service.

The concluding service on Sunday evening, June 16, featured an organ recital by Mr. Allen Quinn, organist for the Walnut Street Baptist Church, Owensboro.

At the time of dedication the total indebtedness of the church was less than \$100,000. Since then a considerable portion of this amount has been paid. This unusually small indebtedness was made possible by the generosity of the members and by the \$285,000 realized from a fire insurance policy. In addition to the new construction a debt of \$43,000 on the former building was paid, two additional lots and houses were purchased and extensive repairs made to the educational building.

Pastor Charles Jones is in his ninth year as leader of the congregation. A native of Indiana and a graduate of Southern Baptist Theological Seminary, he was pastor at Morgantown Baptist Church, Morgantown; Second Baptist Church in Greenville; First Baptist Church of Leitchfield and Sand Spring Baptist Church, Lawrenceburg, before going to Pineville in 1959.

The Pineville organization was organized on January 7, 1889 as "The Pineville Baptist Church." The church met at first in the public school building but soon constructed their own building on property where the McCord residence now stands. The first building and lot were replaced in 1917 when the present site on the corner of Kentucky Avenue and Holly Street was purchased.

The building on the new site was completed in 1918 and served the congregation until the fire in 1965. The history of the Pineville congregation and its achievements is marked by unusual loyalty of many members and an unusual generosity of some individuals and families.

Igleheart Joins Home Mission Board Staff

Glenn A. Igleheart, pastor of Westport Road Baptist Church, Louisville, for the past 5½ years, has resigned to join the staff of the SBC Home Mission Board.



Igleheart

He will assist Southern Baptists in the 10-state northeastern area in witnessing and presenting the distinctives of the Baptist faith to non-evangelical religious groups.

Igleheart's appointment by the Home Board represents another expansion of this phase of work in the Southern Baptist Convention. Appointed with him was William Robert McLin of Lookout Mountain, Tennessee, who will serve in the same role in the western United States. The department of work with non-evangelicals of the Home Mission Board was established only three years ago with former Kentucky pastor Joseph R. Estes as department secretary.

Estes said he hopes in the future to appoint other regional directors who will devise programs to witness to adherents of non-Christian religions and to present Baptist doctrines to non-evangelical Christian groups.

Igleheart, a native of Owensboro, re-

ceived the B.D. degree from Southern Seminary at Louisville in 1958 and the Th.D. degree in 1964. He earned a bachelor's degree from Murray State College in 1955. While a seminary student he served as pastor of Stewart's Creek Baptist Church near Lebanon.

The new Home Mission Board staff member has served also as youth director at Parkland Baptist Church, Louisville; assistant pastor of East Baptist Church, Paducah; and minister of music at Cherry Corner Baptist Church, Murray.

He is married to the former Nancy Mae Shad of Versailles. They have two children, Kent, 5; and Kaye, 3.

Paducah Station Airs JOT

JOT, the new SBC-produced cartoon series, is now being carried by a second Kentucky television station, according to Jesse Stricker, secretary of the stewardship promotion department of the Kentucky Baptist Convention.

WPSD-TV, channel 6, Paducah, began showing the series at 11 a.m. Sundays on August 4. WAVE-TV, channel 3, Louisville, was the first Kentucky station to schedule the series.

The cartoons feature an animated dot that teaches a Christian message in meeting problems and decisions. The SBC Radio-TV Commission, Fort Worth, Texas, producers of the series, reports that letters are pouring in from parents, teachers, and church workers of all denominations in favorable response. Even the children are writing letters of praise.

Georgetown College Tries New School Calendar

Georgetown College will initiate a new school year calendar when it opens this fall.

The year will begin immediately after Labor Day on September 3. The fall term will end on December 21. The only break in the fall schedule will be the Thanksgiving holiday.

Students will enjoy a month-long vacation between semesters. College will resume on January 21 for the spring term. This eliminates the return after Christmas to face final exams in two to three weeks.

The spring semester will run through May 16. The College will observe its spring commencement on Saturday, May 17, in 1969. College officials believe that the Saturday commencement schedule will provide increased interest in many of the events that surround the graduation exercise.

Georgetown College will eliminate the meeting of classes on Saturday next year. Classes that met on Tuesday, Thursday and Saturday will meet for longer lecture periods on Tuesday and Thursday.

Three major events occur on next year's calendar of activities and they are scheduled on Saturday. Homecoming at Georgetown will be observed on October 12. At this time the College will dedicate its new \$1,800,000 Science Center.

The annual parents' day comes on November 9. The last major annual event is May day, which is scheduled for May 3. The College spring vacation comes on March 21 and runs through March 30.

Baptist Laymen Told to Get Involved in Evangelism

by Jim Newton

Baptist laymen from 26 countries were urged during the Pan American Baptist Laymen's Congress to quit leaving evangelism up to ministers and to get involved personally in proclaiming the gospel.

The 646 laymen from North, Central and South America who attended the congress repeatedly heard pleas, from the opening speeches to the closing prayer, to put evangelism first.

Evangelism was virtually the only issue discussed during the five-day meeting at Rio de Janeiro.

The evening services were devoted to evangelistic services in the 30,000-seat Maracananzinho Stadium which attracted crowds ranging from 8,000 to an estimated 15,000 to 20,000 on the closing night.

There were 143 decisions reported during the week—104 on the last night—and on one night, a show of hands indicated that about 90% of the people were already Christians.

But the whole tone of the services, like the theme of the conference, was evangelistic, aimed at involving laymen in evangelism.

It was the first hemispheric-wide laymen's evangelism congress for Baptist men ever held, but it won't be the last.

On the final day, the laymen voted to set up an organization called the Pan American Union of Baptist Men, for laymen in the Western Hemisphere, and to meet again in 1972 and every five years thereafter.

Owen Cooper, president of the Mississippi Chemical Corp., in Yazoo City, Miss., who chaired the Congress as head of the Crusade of Americas lay involvement committee which sponsored the meeting, was elected president of the newly-created organization.

Cooper brought the matter of lay involvement in evangelism to the forefront in one of the opening addresses to the congress.

Citing the decline in influence of Christianity in the world today, Cooper said that one of the major reasons is because laymen are not accepting their full responsibility in the proclamation of the gospel.

"We leave it to the preachers and missionaries and in some cases to the women," Cooper declared. "In our country we have too many preachers waiting on tables and too many laymen doing nothing."

Cooper observed that in the New Testament there is practically no distinction made between the laity and the clergy. "I believe in theological education, but just because a man doesn't have a theological education doesn't seal his lips," he added.

A layman from Argentina, N. Aldo Brado echoed Cooper's statements, saying that the great majority of Christians believe that preaching and witnessing are the jobs of pastors, not laymen. "But we as laymen have the same responsibility to transmit the gospel," said Brado, business manager for the Argentine Baptist Publishing House.

There was little emphasis throughout the conference on social, moral, and political problems facing the world.

One of the speakers, Maxey Jarman of Nashville, Tennessee, said that "bringing individuals to a saving knowledge of Jesus Christ is infinitely more important than our obligation to be concerned with the problems of this evil world in trying to relieve suffering, trying to get justice, and trying to keep peace."

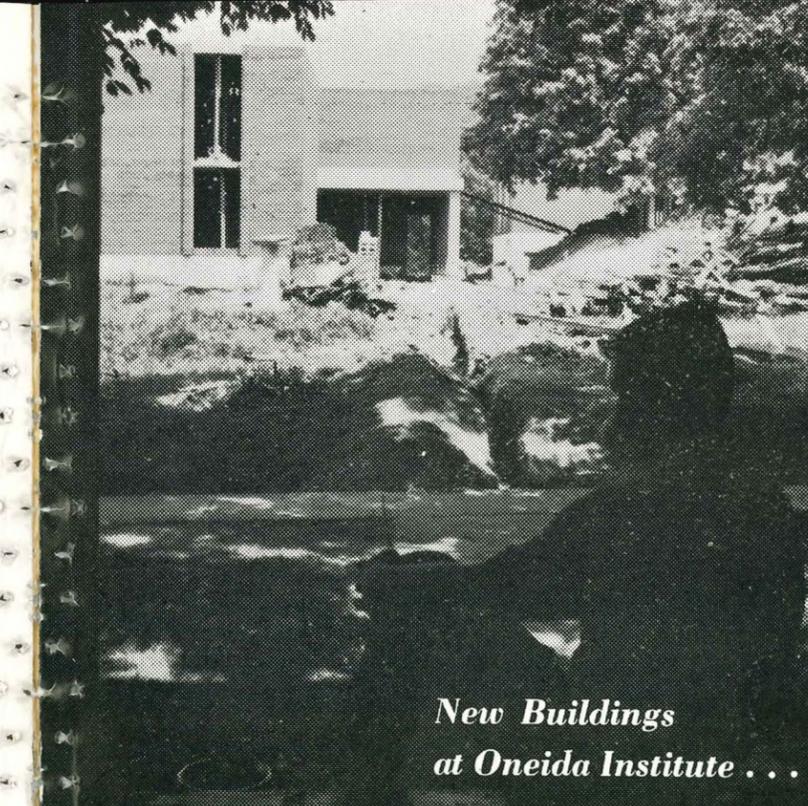
Jarman, chairman of the board of Genesco, Inc., which manufactures Jarman shoes and other products, said that witnessing is so much more important than social action that "it is like the difference between love and hate."

Wayne Dehoney of Louisville told the conference that the three great problems of the world today are peace, poverty and prejudice, and that these problems can never be solved by changing society unless there is an accompanying change in the nature of man.

Dehoney said that Communism will never solve the world's problems because it does not change the nature of man, but only the structure of society.

Cooper said that another layman from the United States told him he had travelled 4,000 miles to pray for the first time with a Negro, and now he was ready to return to the states and work for improved race relations.

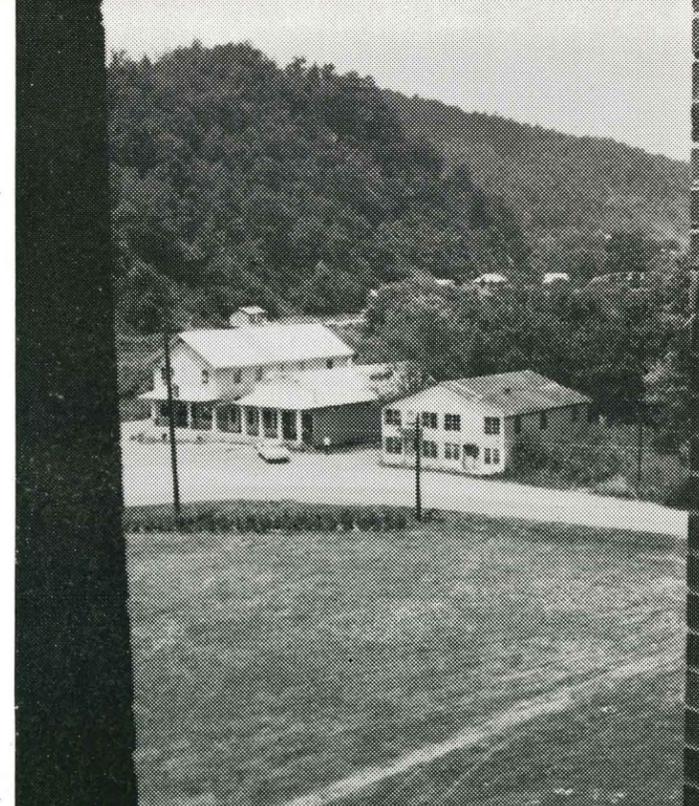
About 25 Negroes travelled to Rio on a chartered plane with a total of nearly 50 Baptists from Mississippi. The congress was completely interracial and integrated. (BP)



New Buildings at Oneida Institute . . .

DAVID JACKSON, president of Oneida Institute, sits on the front porch of his home and watches the progress of the new buildings on the campus. These two new boys' dormitories are being erected on the site previously occupied by old Marvin Hall, which was completely destroyed by fire last year.

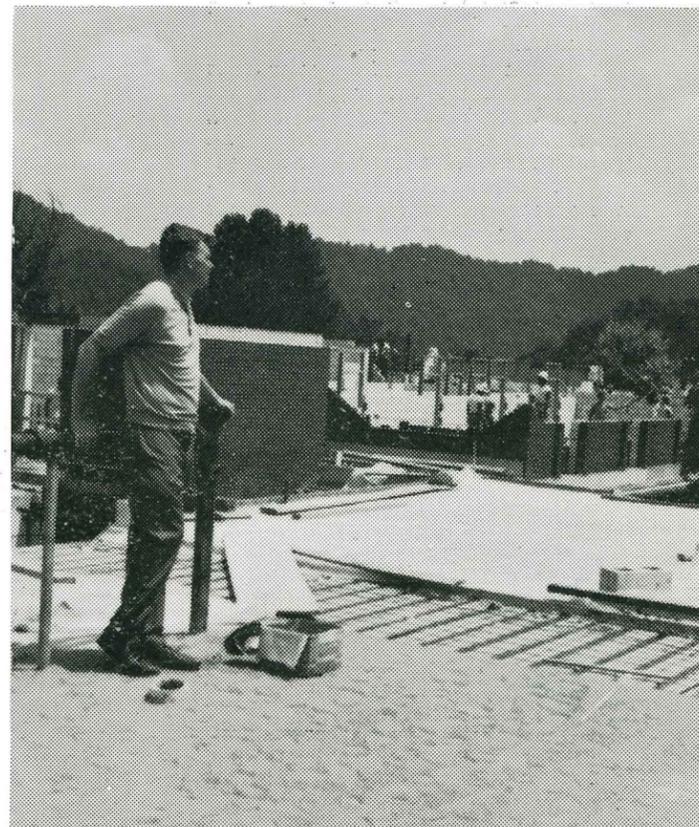
THE NEW NATATORIUM and Student Activity Center takes shape next to Oneida Institute's existing gymnasium. This new facility will contain a swimming pool, snack bar, recreation area, dressing rooms, showers, and the athletic director's office.



SEVERAL STORES and houses in the town of Oneida are framed between an incompleting window facing in one of the new boys' dormitories. Oneida Institute has been tied to the educational needs of the mountain children of eastern Kentucky since 1900, when James A. Burns established the school.

THE MOUNTAINS around Oneida Institute are echoing these days with the sounds of hammers and saws as workmen put the finishing touches on three new buildings on the high school campus. Under construction are two new boys' dormitories and a student activities building.

PRESIDENT JACKSON stands on the roof of one of the boys' dormitories and watches construction workers playing their trade on the other. The new dorms will provide boarding space for an additional 100 students. Included in the new buildings will be a lounge, recreation areas, and efficiency apartments.



Bob Denny Delivers "Good News" to Baptist Youth Conference

Family planning, better farming methods, elimination of poverty, through education, and the control of crippling disease through modern preventive medicine were hailed as "good news" by keynote speaker at the 7th Baptist Youth World Conference in Berne, Switzerland.

Robert S. (Bob) Denny, associate secretary of the Baptist World Alliance, Washington, told the 5,300 young people from 65 nations of the world that they must use their experiences to make them better communicators of another type of good news—"the good news of the gospel."

To a fully occupied Exhibition Hall in Berne, where plenary sessions of the youth conference took place, Denny told the opening night session that "we have come to Berne to learn. Our speakers will not answer all our questions. Hopefully our speakers will stimulate us to study our problems and opportunities. Then each person must ask God to which problems and opportunities he would give his life."

Denny, whose office was responsible for putting together the program and

making plans for the conference, added that "the answer will not be the same for everyone. For one, it may be the road of the martyr. For another, the road of the moderate. But each should have respect for the decision of the other."

"It is good news that there is preventive medicine for polio, smallpox, typhoid, measles, leprosy, and other pestilential diseases," he continued. "It is good news that masses in the dark-

ness of ignorance may learn to read and write.

"It is good news in agriculture that it is now possible to grow more food on less land with less effort. It is good news that a husband and wife may plan the size of their family. It is good news that poverty may be ultimately conquered by education, technology, health, family planning, and Christian motivation," Denny declared.

Still, he reminded the youth, aged 17 to 30, there are many problems "waiting to be solved. They depend on someone caring and someone being knowledgeable. A full heart is not a substitute for an empty head and a full head is not a substitute for an empty heart."

"You cannot right all the wrongs, heal all the sick, feed all the hungry, save all the lost. But you can do something, and you must start now."

Claus Meister, Rüscklikon, Switzerland, Baptist seminary professor and president of the Swiss Baptist Union, told the youth that there is no Baptist church in Berne, the federal capital of Switzerland. The union has 14 affiliated churches, all German-speaking.

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Church Visits Apartment Residents

Several residents of a new apartment complex for the elderly in downtown Louisville are becoming involved in Christian activities, thanks to the concern of East Baptist Church and the Baptist Center on Chestnut Street.

Sullivan Reaffirms BSSB Position on KJV Bible

James L. Sullivan, Executive Secretary-Treasurer of the Sunday School Board of the Southern Baptist Convention has reaffirmed that agency's position supporting the use of the King James Version of the Bible as the basic in the Board's lesson materials.

The reaffirmation followed reaction from individuals, churches and associations against the omission of the printed scripture text in young people's quarterlies in the life and work and uniform lesson Sunday School series.

The Board leader told Baptist Press of response which indicated a mistaken belief that the Sunday School Board has taken a position against the King James Version of the Bible.

Sullivan explained that the printed lesson passage has been omitted in these quarterlies for two major reasons. "We feel first of all that the young people are thus further encouraged in the actual use and study of their own Bibles," said Sullivan. "This is not always the case when the Bible text is printed in the quarterly. Second, more space is available in the quarterly for interpretive material, giving the young people greater study aid. The number of pages in any quarterly is limited, and their use is carefully planned."

A statement in one of the quarterlies has been interpreted to suggest that the Sunday School Board considers the King James Version offensive. "That is just not so," said Sullivan. "The statement was that omission of the printed scripture passage means that we no longer offend the young people who disliked the King James Version. It spoke to the response we have been receiving from many young people, not to our own attitude regarding the translation." (BP)

Manley W. Tobey, Jr., director of the Baptist Center and pastor of East Baptist Church, reported that "get-acquainted today" activities were recently held at the center for the residents of Dosker Manor apartments at Walnut and Preston Streets.

The new high-rise building, a project of the Louisville Municipal Housing Commission, contains 300 apartments for retired and disabled persons. A second unit that will contain 200 additional apartments is under construction.

"Get-acquainted day" activities for Dosker Manor residents featured Bible study led by Allen W. Graves, dean of the school of religious education at Southern Seminary, Louisville; fellowship activities; and a lunch provided by the WMU of Deer Park Baptist Church in the city. Thirty Dosker Manor residents attended the activities at the Baptist center.

Tobey reported that several persons in the high-rise apartments have been enlisted already for Bible study and are attending the services at East Baptist Church. East members are taking a census as people move into their new apartments.

The ministry of East Baptist Church to the Dosker Manor residents will be supplemented by week-day activities of various types at the Baptist Center.

Baylor University Receives HEW Grants

Baylor University is one of 37 church-related schools awarded grants for the improvement and strengthening of training programs in allied health professions, according to an announcement by the U. S. Department of Health, Education and Welfare.

The Baptist university in Waco, Texas, will receive \$35,397 for basic educational improvement of its program to train dental hygienists, according to the government release.

The grant is authorized by the Allied Health Professions Personnel Training Act of 1966 and is administered in the Bureau of Health Manpower of the National Institutes of Health, an agency of HEW.

According to the release, the grant can be used for salaries and associated fringe benefits of professional and supportive staff, purchase of supplies and equipment, alterations and renovations, books and periodicals. (BP)

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Commission Recommends Administration Changes In Texas Baptist Colleges

Christian Education Commission members meeting in Salado, Texas, on Tuesday voted unanimously to recommend that Mary Hardin-Baylor, a women's college in Belton, be placed under the administration of Baylor University at Waco.

The action, which encourages trustees of the two institutions to work out the details, resulted from a report presented by W. R. Carden, Jr., education consultant for the commission.

Carden's long-awaited report contained a detailed financial and structural analysis of the nine Texas Baptist colleges and universities.

"We are over-institutionalized and understructured in our program of higher education," Carden said. "We must take a thorough re-examination of our total approach to our schools."

"The overriding problem facing our schools is finance," Carden said. "We are now in a 'quality gap' that increases year by year. We have a \$10,000,000 gap plus needs that easily approach \$30,000,000."

Stressing the financial crisis faced by all higher education in Texas, the report noted the rapid rise in the cost of higher education and increasingly small percentage of college students attending Baptist colleges.

"It is essential that the limited resources available to Texas Baptists in higher education be concentrated," Carden pointed out.

He urged the commission to better co-ordinate its planning with the "master plan" on higher education being prepared by the state of Texas.

One of the guest speakers for the meeting was John Mosely, president, Austin (Presbyterian) College in Sherman. He called on the Baptists to confront seriously the question of why they are in higher education. In doing so he suggested they consider the relation of the churches to the colleges and urged them to plan toward "a meaningful contribution" to the private school system in Texas.

Mosely also serves as chairman of the liaison committee for higher education in Texas.

Another speaker, Stewart Allen, executive director of the Association of Texas Colleges and Universities — including both public and private schools — said he believed it was necessary to maintain private schools at all costs.

"In the age of standardization, private schools provide students with a choice," he said. "Educational aims and purposes of private schools are to provide values to the culture and also to provide church leaders." (BP)

Minister Says Churches Aid Causes of Urban Crisis

A Baptist minister has charged that suburban churches have contributed to the causes of the urban crisis by their "indifference" and by seeking "to ignore and avoid the problems of the central city."

Joe Wortman, associate minister of suburban Chevy Chase Baptist Church in Washington, D. C., released his statement after participating in a four-week intensive study of the programs and attitudes of several suburban churches in the Washington area.

"As long as the suffering of humanity downtown was largely invisible, the corporate church conscience did not feel many pangs of remorse," Wortman said. "That day is over for all but the most petrified in heart."

Wortman, a graduate of Oklahoma Baptist University and Southeastern Seminary, Wake Forest, North Carolina, was one of 22 persons enrolled in the seminar on urban studies. The seminar was sponsored for the second year by the District of Columbia Baptist Convention, Southeastern Seminary, and the

Home Mission Board in Atlanta.

The desperate need, the suburban minister concluded after his study, is for a theology which will guide suburban churches "out of programs of meaningless activity into a servant role in society."

Declaring that "servanthood, as the characteristic mark of the church, is the great missing element in suburban churches," he urged churches to adopt a program of education for service as a priority item.

"Unfortunately, suburbanites are functionally illiterate in the language of service to persons unlike themselves," the Baptist minister charged.

The motivating force of most suburban churches, he continued, is "more likely to be comfortable consensus than sacrificial commitment in service." As long as this is true, he pointed out, the churches of suburbia will "always be left stalled at the light as the traffic of humanity moves on."

The suburban preacher said churches must affirm and cultivate their peculiar

resources of "free men, available money and potential for political power." These resources can be the means to dramatically change the problem-ridden centers for the better, he said.

"Miracles in men and society could be wrought overnight by a Christian power bloc committed to a war against social injustice and inequity," Wortman said.

Wortman's research paper spelled out several elements of strategy for suburban church involvement. These include an emphasis on young persons both in the suburbs and in the ghetto, cooperation across denomination lines in programs of training and action and the creation of small task forces within the churches.

In addition, Wortman's seminar report stressed that suburban churches must not cease to minister to the suburbs.

"The current glamour of ministry in the central city does not mean that the blighted areas contain the only persons of values," he emphasized. (BP)

Experts Predict Apartheid Society in America by 1985

A study of America's urban population outlook, picturing the possibility of the United States becoming a society divided by race and economic factors, has been released at Washington by the National Commission on Urban Problems.

If current trends continue, a team of population experts foresees that by 1985 America will be "well on the road towards a society characterized by race stratification along social and economic lines as well as geographic separation."

The possibility of a racially divided nation 17 years from now, spells out the fear expressed earlier this year by the Kerner Commission in its report on civil disorders. After several months study, that 11-member panel concluded that the United States "is moving toward two societies — one black, one white — separate and unequal."

The study made by demographers at the University of Chicago Population Research Center projects that in 1985 three-fourths of all black persons in metropolitan areas would be living in central cities, ringed by suburbs where 70 per cent of the residents will be white.

The 90-page report, prepared for the consideration of the National Commission on Urban Problems, is entitled "The Challenge of America's Metropolitan Population Outlook—1960 to 1985."

Former Senator Paul H. Douglas (D., Ill.) is chairman of the 16-member commission appointed by President Johnson in 1967. The study will provide part of the factual foundation on which the

commission will make recommendations to the President later this year.

It should be observed that the population experts are not making predictions. They are simply making projections on the basis of recent and current trends.

In releasing the report, Chairman Douglas cautioned that it should be read "not as prophecy but as warning." He interpreted it as "the direction in which the nation is now headed."

"We hope that by revealing these trends, the American people can judge those which pose the greatest threat to our social order and then take the necessary steps to alter them," Douglas said at a press conference.

In their analyses of central cities and suburban rings the demographers project that, while the total U.S. population will increase by 41 per cent between 1960 and 1985, central cities will gain 10 million more nonwhite, a 94 per cent increase, while the suburban areas will mushroom with 53.9 million whites, a 104 per cent increase.

The report indicates a numerical increase of black persons in the suburbs, from 2.8 to 6.8 million. In commenting on this, Douglas said, "These will still be all but lost in a sea of whites" with the

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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for August 18, 1968)

INTERNATIONAL SERIES

PROTESTORS AND PROPHETS

Haggai and Zechariah prophesied at a time when the people were discouraged because of the numerous obstacles which they confronted, distressed because of the numbers and strength of their enemies, and disheartened because of their own feebleness in comparison with their strength in former days. These prophets ministered to them in their distresses; encouraging, comforting and exhorting them with messages from the Lord, which are very appropriate for Christians in our day as we face the difficulties and problems of our Lord's work.

Haggai 1:1-9

Nearly fifty thousand Jews returned from captivity to Jerusalem and there found a devastated land, a desolate city and a temple in ruins. The purpose of their return was to rebuild the temple and restore the public worship of God, so they set up an altar on its old site on which to offer sacrifices until the temple was rebuilt.

All too soon after beginning the reconstruction of the temple, the Jews encountered opposition from without and indifference and discouragement from within their ranks, which resulted in their stopping their work and becoming occupied with their own selfish interests and personal affairs.

Sixteen years went by and only the foundation of the temple had been reconstructed. Then, Haggai appeared suddenly on the scene in all the dignity of a heaven-appointed messenger, without any credentials except the word of the Lord upon his lips.

Haggai rebuked the people for neglecting to rebuild the temple. He urged them to take inventory of themselves and to consider their sinful ways. What was it that prompted them to stop short of the performance of their duty? They were actuated by selfishness and presumption. Virtually they said, "We must cultivate our land first; we must attend to our own business first; we must build our houses for ourselves first; and after all of that is completed we will rebuild the temple." They thought that the erection of the Lord's house could wait. Clearly they had not lacked the ability to rebuild the temple so much as they did the disposition to do their duty.

In explanation of their remissness in

building the Lord's house they said, "The time has not come, the time that the Lord's house should be built." How modern that statement sounds! How did they know more about when something should be done than God knew?

Many in the membership of the Lord's churches today are never ready to understand any work requiring sacrifice. Usually they will admit that the work should be done, and that they really intend to do it, but, with these Jews of old, they say, "The time has not come." How often do we hear the same flimsy excuse? When God reveals and commissions that something should be done, it is not right for Christians to say, "The right time has not come."

As Haggai pointed out, those Jews, who did not think it was the right time to build the Lord's house, were able to find adequate resources to erect luxurious houses for themselves. He reasoned that if it were not the proper time to build God's house, then it was the wrong time to build their own spacious and expensive houses. God deserved the priority, but they treated Him so shabbily, and for this the prophet rebuked them severely.

Haggai challenged the people to give attention to their actions and the results accruing therefrom. He emphasized that personal inventory and sober reflection would cause them to realize that they were in the midst of a material, moral and spiritual depression because they had failed to do their duties toward God, and consequently He had withheld His blessings from them.

LIFE AND WORK SERIES

THE TRAGEDY OF WORLDLY-MINDEDNESS

James 4:1-10, 17

Worldly-mindedness is a term which is expressive of the thought patterns of humanity apart from God, and they are both antagonistic and injurious to the welfare of Christians.

Taking note of the fact that the friction, wrangling, quarreling and strife which existed among the believers of the dispersion were notorious, James opened this chapter with a question which was designed to probe his readers to the depths. He referred to the gen-

In all things the Lord must be first and receive the best. Nobody ought to treat Him as the man did who bought his daughter a new grand piano and then gave an old second-hand piano to the church. That night he was unable to sleep because the Lord was saying to him, "So you put the best in your home and send the cast-off to My house."

Selfishness did not and does not pay. Instead of cheating God by their refusal to build the temple, the people actually cheated themselves, because the blessings of God were withheld from their daily activities.

In view of the fact that prosperity was taken from them and their earnings went into pockets filled with holes, Haggai urged the people to consider their ways, which produced these results. He assured them that if they would do so, they would understand that their neglect of God's house had a direct bearing upon their poor crops and woefully inadequate wages. Haggai exhorted them to put God first in all their affairs and see how richly He would bless them. This lesson is just as applicable to Christians today as it was to those who first received this message from the prophet.

Ezra 5:1-2

Haggai and Zechariah, two of God's prophets, were fully dedicated to the challenging task of encouraging the people to rebuild the temple in Jerusalem. They inspired two leaders, Zerubbabel and Jeshua, to alert the people to the dire need of completing the temple, and to use their influence to get them to resume the work and to complete the project as soon as possible. These dedicated prophets assisted the leaders and the people in this glorious achievement.

eral condition of hostility as "wars," and to the bad outbreaks of their hostile feelings, which followed their heated arguments, as "fightings." He understood fully that such things have their source in lust, or an unsatisfied desire for praise and preeminence.

In spite of their longing for recognition, honor and power, these self-centered church members did not get the things which they coveted. Things which people covet are seldom obtained, and, if they were, they would not bring

the desired satisfaction. Their longing, struggling and warring did not produce the desired results.

James' answer to his thought-provoking question, with which he opened this chapter, was to the effect that such an unhappy condition was the result of their carnal desires which they tried to gratify by other methods than prayer. The real remedy for the undesirable conditions which prevailed among them was earnest prayer to God. Advancement in the work of the Lord always comes through prayer and never by strife. God is aware of every need of His children, and He wants them to talk to Him about all of them. Those who wonder about their failures in the things they attempt should be reminded that they are usually due to a lack of prayer. The reason why God's children do not receive more blessings is because they do not ask for them.

Not only are numerous blessings withheld from us because we fail to ask for them, but sometimes we ask and do not receive them simply because we are prompted by the wrong motives. We may ask for things that are legitimate, but if the request is prompted by a selfish motive, rather than for the glory of God, He will not confer the blessings. Frequently we ask for things which we should not have, and God denies our requests. We should pray as Christ did: "Not my will, but thine, be done."

In verse four the Holy Spirit let it be known that God will not condone His

children walking in worldly ways and living in worldly fellowships, for such is contrary to His will and proves that they are at enmity with Him. Unfaithfulness to Christ on the part of believers is equivalent to spiritual adultery. A Christian who forsakes Christ and walks in the ways of the world is compared to a woman who leaves her husband in order to go with other lovers. A person cannot be a friend of God and a lover of the world to which James referred at the same time, for they are mutually exclusive. Commitment to God and devotion to Him should characterize every Christian.

Our need of God's grace does not end with regeneration, but we shall need it every day until the end of this life. There is sufficient grace for our every need, but we should ask for it in true humility, while frankly admitting our unworthiness. If worldly Christians will humble themselves in penitence before God, Who giveth more grace, He will forgive them and bless them in a great way. As they come to love Him devotedly, their love for the world will disappear and He will enable them to overcome its allurements.

We are admonished to submit ourselves to God Who created, sustained, preserved, redeemed and saved us. As we submit ourselves to His control, He will work out His purposes and plans in and through us, and we shall have victory and satisfaction. Our intimate communion and constant fellowship with

Him will be revealed in our talking and in our walking.

If we are to live victoriously, we must resist Satan, who is the enemy of God and destroyer of men. Drawing near to God and having daily communion with Him will prove to be a very effective weapon against the wiles of Satan. Communion with God must be preceded by the cleansing of the hands and the purifying of the heart, or both the external and the internal life.

Have you been envious? No wonder, then, that you are wretched. Have you been striving for honor, position or pre-eminence? It would be well for you to mourn over the fact. Have you been striving for the friendship and fellowship of the world? Then, acknowledge your sin and repent thereof, and receive forgiveness and cleansing. Voluntarily and genuinely humble yourself before God and "He shall lift you up."

From verse seventeen we learn that to know the Word is not enough; we must do what it teaches. This is perhaps the most striking verse in the Bible on the sin of omission. To know right and not to do it is sinful.

In the light of our knowledge of God's desire for us to live righteously, it is very definitely our responsibility to live in accordance with His expressed will. Knowledge brings responsibility. The more we know and the better we understand, the greater is our responsibility. Our knowledge of good makes it necessary that we do it, otherwise we sin.

Baptist Laymen of Americas Endorse Organization Of Pan American Union of Baptist Men, Set 1972 Meet

At the conclusion of a five-day meeting at Rio de Janeiro, more than 600 Baptist laymen from North, Central and South America voted to set up a hemispheric-wide organization for Baptist laymen.

They also voted to set the next meeting of the newly-created organization, called the Pan American Union of Baptist Men, for 1972, and elected a six-man steering committee to plan the meeting.

Elected president of the hemispheric-wide organization was Owen Cooper, president of the Mississippi Chemical Corp., in Yazoo City, Mississippi, who was chairman of the Crusade of Americas committee which planned and coordinated the laymen's congress.

The actions came during the Pan American Baptist Laymen's Evangelism Congress held as a part of the Crusade

of the Americas, an evangelism campaign encompassing North, Central and South America.

Cooper, who was responsible more than any other man for coordinating the Congress, said that although the new organization would cooperate in every way possible with the Crusade of the Americas, it would continue to function permanently even after the Crusade of Americas ended in 1970.

Idea for the new organization was first proposed publicly in a speech to the Congress here by Natalio Aldo Broda,

business manager for the Baptist publishing house of Argentina, who later made the motion to create the organization.

Officers are Cooper as president; Rigoberto Steller of San Jose, Costa Rica, a government public relations worker, as vice president; Samuel Prato of Caracas, Venezuela, a construction engineer, as secretary; and Broda of Buenos Aires as treasurer. (BP)

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Georgia Baptists Must Double Income for Colleges, Says Report

If the Georgia Baptist Convention is to continue to operate six colleges and universities, it must double its income within the next eight years.

So says a special report on "Baptist Higher Education in Georgia," which may reflect the struggle over education and the mission dollar in other states.

The report was made by the Associated Consultants in Education, Inc., of Tallahassee, upon authority of the Georgia Baptist Convention Executive Committee, which called for the study last December.

Doak S. Campbell, retired president of Florida State University, is chairman of the consultants who made the study. He was also leader in the Southern Baptist Convention's Baptist Education Study Task (BEST).

Campbell's 86-page report said, "While the total expenditures have increased in each of the six Baptist institutions, they still remain inadequate for sustaining an educational program of high academic quality"

The report projected that by the year 1975-76, the colleges must have a minimum of \$9,345,000 for current expenses, which would be an 87% increase over the 1966-67 total of \$5,206,993.

Campbell's study, however, recommended a seven per cent annual increase which would mean \$10,955,000 for current operating expenses in 1975-76, or a 119% increase over 1966-67.

The report said, "In the absence of substantial increases of income from sources other than tuition, the private colleges will tend to price themselves out of business."

The report says the schools now draw 63.5% of their operating budgets from tuition and student fees, ranging from 60% at Mercer University to 81% at Truett-McConnell Junior College.

The report added: "It is generally recognized that any institution that derives more than 60% of its total income from this source is operating under a fiscal policy that cannot successfully continue."

Campbell's study used the BEST suggestion that sponsoring state conventions should provide 20% of the operating budget of their schools, and pointed out the Georgia Baptist Convention provides only \$560,281 or 10.8%.

Turning to endowment income, the re-

port said the six schools must increase their endowment resources from the present \$13,346,271 to \$22,265,000 by 1975-76 if the schools are to get the suggested minimum of 10% of their operating income from endowment returns.

The report summarized: "It seems clear that if the six Georgia Baptist colleges are to be in operation in 1975-76, with projected enrolments and the necessary expenditures indicated in this report, income for current expenditures larger by \$4,300,000 to \$5,900,000 than the 1967-68 income must be secured."

It added: "The distribution of this increased income as to the sources from which it is derived constitutes the major problem with which those responsible for Georgia Baptist colleges must deal."

The report touched only briefly on the thorny question of federal funds for the Baptist school.

In two places, it said: "Due to the fact that the church-related colleges are quasi-public institutions, it is the responsibility of the boards of trustees to seek and to accept grants from any source that does not restrict either academic or Christian commitment."

It added: "With regard to income from federal tax sources for current operations, the debate seems to have been largely pointless, for few such funds have been available to undergraduate institutions."

"In the future, however, federal tax funds may very well become available for the support of current operations. The several boards of trustees . . . should determine in what ways, if any, the acceptance of federal tax funds would be inconsistent with the educational and religious commitments of their institutions." (BP)

Brazil Baptist Hospital Scene of Heart Graft

A team of heart surgeons, directed by Dr. Austiclinio de Abreu, worked steadily for 18 hours at Baptist Memorial Hospital, Fortaleza, to complete a first-of-its-kind heart operation in northeast Brazil. Substitute blood vessels made of Dabron were grafted to the ascending and descending aorta, the large artery leading from the left ventricle of the heart, according to *O Provo*, Fortaleza daily.

The patient, Ananias Goncalves de Sousa, a farm worker from Ipu, suffering from an aneurism (dilation) in the aorta, had been in the hospital for several days in a very critical state. In addition to the arterial graft, several other blood vessels which had been severed preparatory to surgery were reconnected. Goncalves was reported to be doing well following the operation.

Australian Baptists Protest Treatment Of Conscientious Objector

Baptists in one Australian state are protesting the "apparent archaic and inhuman treatment" of a conscientious objector in the national army.

Simon Townsend, a Sydney journalist, was urged in the statement by Baptists in Victoria state not to permit himself "to compromise his conscience in a difficult situation." The statement noted further that "Baptists have always advocated that the conscience of the individual should never be subject to the dictates of the State."

They said that if all other means are exhausted, the Australian government should extend an act of grace to Townsend. Adequate legislation should be passed to protect the rights of conscientious objectors, the group added.

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