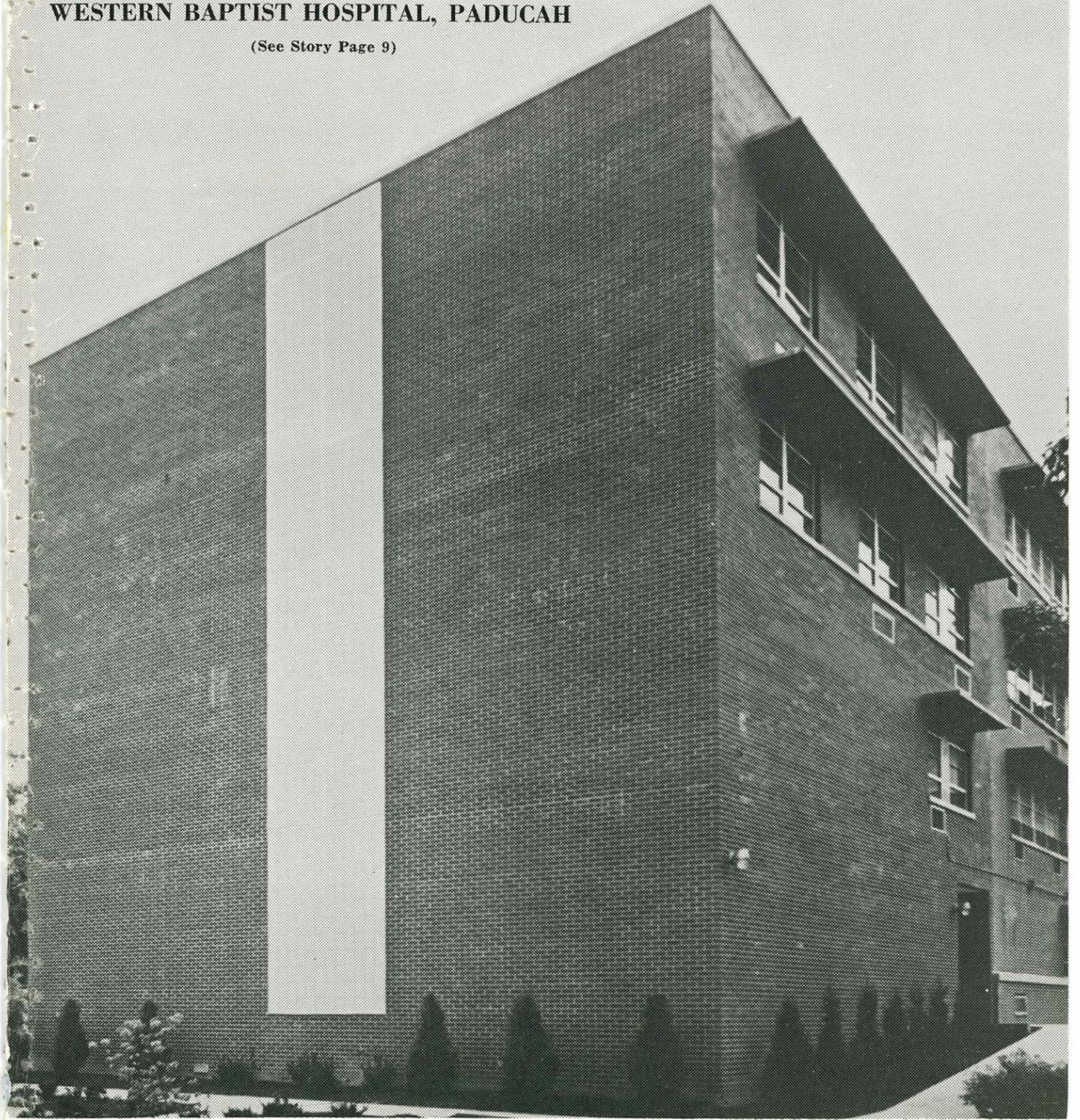


**NEW COBALT ADDITION
WESTERN BAPTIST HOSPITAL, PADUCAH**

(See Story Page 9)





GLEANINGS FROM THE FIELD

WESLEY O. HANSON has reconsidered and will not be leaving the pastorate of the Hartford Baptist Church, Hartford. He reports that his resignation reported last week in this publication was made hastily and without knowledge of all the facts concerning the church to which he was going. He will continue his eleven year ministry with the Hartford congregation.

CHARLES GARRINGER is now pastor of the First Baptist Church in Garden Grove, California. Garringer moved to this American Baptist Convention congregation after serving Southern Baptist congregations in San Diego for several years. Earlier he served in Kentucky at Great Crossing near Georgetown, Southside in Covington and the Erlanger Baptist Church.

DR. H. I. HESTER, former Baptist college teacher and former vice-president of William Jewell College and Midwestern Baptist Theological Seminary, is the author of a new book entitled **Southern Baptists in Christian Education**. The author was commissioned to write the book by the Association of Southern Baptist Colleges and Schools and the Southern Baptist Education Commission. The book is available for \$1.50 a copy, or \$1.25 each for 10 or more copies from the Education Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219.

H. LEE WEBB, JR., native of Mississippi, was ordained June 16th to the gospel ministry by the First Baptist Church of Elkin, North Carolina. Webb is serving as music minister of the Elkin congregation and is married to the former Patti Phillips of Elizabethtown, Kentucky.

TED B. BOLAND, former pastor of the First Baptist Church, Leitchfield, Kentucky, and more recently pastor of the First Baptist Church in McRae, Georgia, is now pastor of the Moreland Avenue Baptist Church in Atlanta. While in Kentucky Mr. Boland was a member of the executive board of the Kentucky Baptist Convention and is currently serving on the Home Missions Committee of the Georgia Baptist Convention.

DURING THE MONTH of July the North Fork Church also celebrated the burning of the bank note for the parsonage. Participating in the ceremony were Elbert Penn, chairman of the deacons, Russell Sorrell, treasurer, and James Lewis, pastor.

NORTH FORK Baptist Church of Frankfort passed a resolution of respect and appreciation for Edward Downey, a faithful deacon for several years, who died in June.

JAMES CASEY, former pastor of First Baptist Church, Wheelwright, has accepted the pastorate at First Church of West Liberty.

Missionaries ON FURLOUGH

Mr. and Mrs. R. Carrol Bruce (Japan); natives of Bremen, and Petersburg, respectively; Missionary Apartments, Southern Baptist Theological Seminary, Louisville, 40206.

Mr. and Mrs. Daniel R. Cobb (Thailand); natives of Ware Shoals, S.C., and Versailles, respectively; 11 E. Main Street, Ware Shoals, S. C., 29692.

Dr. and Mrs. Raymond L. Kolb (Brazil); natives of Blue Springs, Miss., and Dublin, respectively; 101 Coney Street, Dublin, Ga., 31021. He is a former pastor of Fisherville (Ky.) Baptist Church.

Mr. and Mrs. Marshall E. Phillips (Kenya); natives of Franklin County and Shelbyville, respectively; General Delivery, Shelbyville, Kentucky, 40065. He was pastor of Highland Baptist Church, Shelbyville, at the time of their appointment in 1961.

Mr. and Mrs. Robert W. Fields (Israel); both are natives of Covington; 3538 Nanz Avenue, Louisville, Kentucky, 40207. He was pastor of Clayvillage Baptist Church, Shelbyville, at time of appointment in 1962.

A CORNERSTONE LAYING service was held by Versailles Baptist Church for their new sanctuary on August 11.

R. TRUETT MILLER, pastor of First Baptist Church, Middlesboro, has announced his resignation to accept the pulpit of First Baptist Church of Earlington. He will begin his work there on August 25 after serving the Middlesboro Church four years.

LARRY O'BRYAN, a native of Paintsville, pastor of Watts Chapel Baptist Church at Crab Orchard, accepted the call of Lancer Mission of Irene Cole Memorial Baptist Church at Prestonsburg.

A. J. HENSLEY, former pastor of First Church, Loyall, has moved to Shelby County to become pastor of Salem Baptist Church.

FRANK ROWE, formerly of Jacks Creek Mission, Wheelwright, has accepted the call to be pastor of Yellow Hill Mission, Elkhorn City.

ALLEN CROUCH, former pastor of Island Creek Church, Manchester, is now pastor at Petersburg.

RIDGECREST Baptist Assembly has 19 students and adults from Kentucky serving on the staff for the 1968 summer season.

The Kentucky staffers serve at the Assembly as dining hall workers, typists, clerks, maids, recreation leaders, and in other jobs that are required to keep the Assembly operation running smoothly and comfortably for the guests.

Situated in the Blue Ridge Mountains of North Carolina, 18 miles east of Asheville, Ridgecrest employs approximately 450 summer staffers each year.

WESTERN RECORDER	
<i>"Earnestly contend for the Faith which was once for all delivered to the saints"—Jude 3</i>	
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A Suggestion for:

The Church and the War on Poverty

"... we do not always get to deal with Christian leadership, white or black or otherwise. With the non-Christian, especially, we definitely must ... offer 'a cup of cold water' ..."

By **JAMES V. CARTWRIGHT, JR.**
Highview Baptist Church
Louisville, Kentucky

Events of the immediate past have incited many among Southern Baptists to speak out: in anger over "silence", with cries of "do something," in pleading for a confession of repentance for our static racism, or in reaction to the excesses of anarchy in the name of "civil rights." Some have initiated new and vital face-to-face communication between alienated men. Others have taken hammers to rebuild burned out churches and received threats instead of encouragement.

While the Lord speaks in many varied ways, He spoke to me through Senator Mark Hatfield at the Pastors' Conference in Miami Beach in 1967. Words spoken by Senator Hatfield at that time have germinated into a positive suggestion I wish to make. It is simple in nature, and adaptable to the present structure that most Southern Baptist churches follow. It is general enough that the fertile imagination and ingenuity residing in most Southern Baptist leadership can adapt it to local conditions and give it electrifying new twists.

Many of the people I serve feel a little angry at the welfare demands being made by threat and intimidation. They feel that government by force is prey only to those who have the most force. Thinking people are beginning to fear that a backlash may erase gains very definitely made at great cost, and may darken the honest future revisions to human rights yet to be achieved.

And others sense the urgency that something must be done, and stand aghast at the accusations made from left to right. Too frequently the advice from both sides seems to have both merit and basis—but we are too mature to flip a coin to choose.

Definitely, something must be done. Many have been talking and not always communicating. Many are impressed with the serious and mature approaches being made by some of the Christian Negro and poverty leadership, though they are not always the ones followed. The fact is that we do not always get to deal with Christian leadership, white or black or otherwise. With the non-Christian, especially, we definitely must do something, to offer a "cup of cold

water" in the name of Jesus Christ, to "do it unto the least of these..." as well.

Among many suggestions that I have seen, the one by Senator Hatfield has impressed me the most. Though I remember it as a passing remark, and it may not have been, it was an indictment of the whole establishment of church-groups in the United States.

It went something like this: if you take the number of churches listed (in the National Council of Churches listing or some such similar list), and divide that number into the number of families reported to be on welfare rolls, the number three (3) is the result. Therefore, if each church listed in that report were to take upon itself to rehabilitate three of these welfare families, the welfare rolls of the United States could conceivably be wiped out. I cannot vouch for the statistics, but the very idea is intriguing.

Why not? Why not take three (or any number) each, and seek to **totally** rehabilitate them? Certainly it would be hard. Certainly it would not be successful in every instance. That might be because some of us will need to learn how to rehabilitate families without making them dependent or hostile toward us. We may have as much to learn about how to mature these families as they need to learn about maturity.

Why not? Why not adopt a simultaneous four-pronged attack on poverty and "man an elevator" for the upper levels of human dignity? I see total rehabilitation of families reaching into at least four areas of ministry:

Spiritual—to cultivate the soil for Christian experience in these families (while attaching no "strings" consciously or unconsciously); seeking to lead them to a personal religious experience with our Lord Jesus Christ; or to help them with the maturing of such a present Christian faith.

Financial—while it may not be possible for the church(es) to assume the whole financial load and take families off welfare during the initial stages of family assistance, it may be necessary to assist in the change-over costs that may occur between the last welfare check and the first pay-check. There may be moving costs to adequate hous-

ing, rent deposits, work glasses to be prescribed, union dues, and maybe some supplemental assistance during apprentice periods.

A sense of responsibility may be shared by suggesting that he who is helped may in the future help the very program that helped him to his feet. Tied very closely is a basic need for education—for many welfare families have never had the opportunity to learn **how** to use financial resources.

Educational—There may be a literacy need, or remedial classes to improve basic skills in communication and understanding. Education in budgeting, buying, and consumer wisdom may be basic necessities. The church of the Lord Jesus Christ will not forget to impart the knowledge of the spiritual as it reflects in our human situations.

Occupational—First, one must discover his "basic equipment." The Christian speaks of "gifts" or "talents." What can the breadwinner do well? Is there any skill at all developed? What does the breadwinner like to do? All educational, social, experimental, and motor skills must be evaluated. Then the market must be searched and potential employers enlisted to aid in this rehabilitation.

The possibilities for such a major, positive, mission action project by the Baptist Men and Woman's Missionary Unions of our Southern Baptist churches are limited only by the hesitation to get "involved." However, one of Jesus' most stringent condemnations was for those who did nothing: the five bridesmaids who did not fill their lamps, the servant who did not put his master's capital to use (Matthew 25). "Inasmuch as ye did it not to one of the least of these, ye did it not to me." (Matt. 25:45b)

One of the discoveries of those involved in mission action projects involving Baptist center-type work have been the extreme needs of people who are seldom seen by suburbanites who are rushed to work via freeways and tree-shaded lanes. They return to meetings with broken hearts. With a little imagination, these broken hearts can "midwife" some reborn-hearts for Jesus Christ, and contribute to a personal dignity at the same time.

(Continued on page 7)



It's Now or Never for 1968 Cooperative Program Gifts

August has become the crisis month each year for the Kentucky Baptist Convention. It is the last month of the fiscal year and so it writes "finis" to our record for the year. An important part of that record is the Cooperative Program gifts from the churches.

For a number of years the end of August brought joy to Kentucky Baptists as we met or exceeded our Cooperative Program goal. Last year our joy subsided a little as we failed to reach our goal. But we came desperately close and we had reason to be grateful for yeoman efforts from so many pastors and churches.

This August the picture is more serious. Though we have done well the first 11 months, it has not been quite good enough and so the 12th month becomes all important. We must have \$635,000 this month in Co-

operative Program gifts or all the work from Middletown to the end of the earth will fail to receive the support we set out to provide.

The question is not can we but will we meet this goal. Kentucky Baptists have the resources to meet this challenge, and it is up to every pastor and every church to seek and follow the Lord's will in this matter.

For some churches who have already been generous, it might mean even more generosity. It surely should mean that those churches not giving to missions through the Cooperative Program so far this year should do something about it in August.

Read Executive Secretary Harold Sanders' column on page 13 for all the facts and figures and then do what the Lord expects.

A Look At Recorder Editorial Policy

Several articles in this issue give the editor an opportunity to say something about editorial philosophy and policy of the *Western Recorder*. This is needed judging by the occasional reactions of some readers to material appearing in the *Western Recorder*.

There are two basic approaches to editing such a religious publication. One is to exercise rigid control over all that appears in it, allowing in the paper only that with which the editor agrees. The other approach is to select news and views for publication which represent the wide diversity of current Baptist life. In the first approach the editor attempts to exercise thought control over his readers; in the other approach he lets the readers come to their own conclusions on the basis of a fair presentation of the facts and of responsible opinion.

By now you know the *Western Recorder* editorial policy follows the second approach. This means the editor does not agree with every idea expressed in *Western Recorder* articles. He does believe the ideas expressed in all articles are worthy of serious consideration.

Professor Henlee Barnette's two articles on pages 10 and 11 of this issue are a good example. They deal with American involvement in Vietnam and the current racial crisis and Southern Baptists. No two subjects discussed today can raise more disagreement and debate. At the same time no two subjects are of more concern for Baptists in 1968 and they must be faced.

A *Western Recorder* editorial earlier this year took the opposite view from Dr. Barnette on Vietnam. The professor may be right and the editor wrong. His ideas for Southern Baptist seminaries and Negroes are quite far from where we now are but they make much sense in light of our world today. And so these articles are used in the *Western Recorder* because they are responsible presentations of important topics by a brilliant teacher dedicated to truth and committed to Southern Baptists.

Such an editorial policy does not mean anything can get into the paper. Even in the Baptist Forum which is designed mainly for readers' opinions not just everything can get in. It is surprising how many letters cannot be used. They deal with personalities instead of issues, contain libelous charges, employ gross misrepresentations and misinterpretations of views they oppose or are otherwise beneath acceptable journalistic standards.

And so what is used in the *Western Recorder* is considered by the editor as responsible material and worthy for consideration but not all of it by any means represents the editor's viewpoints. The only place where the editor's personal opinion and convictions appear is in the editorials known as Daley Observations. And even the editorials are not written for universal agreement. Far from it! The editorials are not written merely to evoke disagreement but they

do deal with burning issues among Baptists. With such issues disagreement and debate are expected.

In talking to *Western Recorder* readers this editor hears two statements more than any other. They are: "I always read Daley Observations" and "I don't always agree with everything you say." This is great.

Owensboro Baptists Engage In Commendable Project

The participation of Owensboro Baptist churches in an interfaith, non-profit project to provide better homes for low income families is something new under the sun for most Baptists. However, it is a grand opportunity not only to meet a specific community need but to give witness to our understanding of our mission in today's world. It says that Baptists are concerned far more about man than what has been called his "soul." The major task of the Lord's churches is to proclaim the good news of God with the objective of bringing men to Jesus Christ. An effective proclamation, however, depends upon a demonstration of concern on the part of those who have been evangelized for the total needs of mankind. This Owensboro project is a concrete expression of such concern.

It is also an example of interfaith cooperation which Baptists in 1968 should welcome. We cannot do everything ourselves which should be done and joining others not only accomplishes more than going it alone but strengthens the Christian impact in a community. Such participation involves no doctrinal compromise whatsoever but rather gives Baptists an opportunity to share distinctive insights with other religious groups. It's a welcome day when Catholics, Jews, Baptists and others can join resources for such community betterment.

Furthermore, the project reflects a proper attitude of churches toward government and government efforts to relieve human problems. Government help in many areas of human need is a fact of our times, but this does not relieve the churches of their re-

An editor likes nothing more than to be read. And this editor feels the only thing worse than not being read is to say only those things with which readers could agree.

Now you know why some articles and editorials appear in the *Western Recorder*.

Government help alone cannot rehabilitate man and indeed may be injurious unless accompanied by what churches have to offer.

The churches in Owensboro will provide all the money for their part of the project. Private insurance companies will provide individuals with loans guaranteed by a government agency. Any government money involved will go to individuals or to the insurance companies, not to churches. This is the way it ought to be.

Another interesting proposal for churches in the rehabilitation of needy American families appears in Jim Cartwright's article on page three. This idea has special merit in that it also looks toward total rehabilitation for these individuals. Rehabilitation with a spiritual dimension is the only kind churches and Christians should engage in.

There are two main approaches today for churches in meeting human needs. One is the institutional approach in which the church participates as a church in some kind of project such as the one in Owensboro. The other approach is for the churches to inspire and even train members in meeting human needs in non-church related organizations or as individuals.

Both approaches are valid and the needs in any particular community at any particular time might dictate which approach should be taken. But the institutional approach alone surely is not enough. Individuals redeemed by Jesus Christ must give themselves personally in redemptive love to their fellowmen. And this they cannot pay their churches to do for them.

Laymen Approve 1969 Evangelism Conference

About 40 Baptist laymen from North America voted in Rio de Janeiro, Brazil, to hold an evangelism congress for laymen from all Baptist bodies in North America during the July 4 weekend of 1969.

Details for the proposed evangelism congress for laymen were not outlined, but a five-man committee was appointed to map plans for the meeting and report them to laymen who attend the Crusade of Americas Continental Congress in Washington, D. C., October 10-13.

Named chairman of the committee to plan the meeting in North America next July 4 was Owen Cooper, president of the Mississippi Chemical Corp., in Yazoo City, Miss., who also planned and or-

ganized the Pan American (hemisphere-wide) Laymen's Congress.

Cooper said he felt that the North American laymen's congress should emphasize evangelism. "We agree on evangelism," he said. "We might not agree on other things, but we do on evangelism."

In introducing the idea, Cooper proposed that each of the 42 laymen present for the small group session here enlist nine other laymen to attend the Continental Congress in Washington and that they each enlist ten laymen to attend the July 4 laymen's meeting. Thus 420 laymen would attend the Continental Congress and 4,200 proposed laymen's meetings in July of 1969. (BP)

Missionaries to Live In Canary Islands

Mr. and Mrs. Daniel R. White will be the first Southern Baptist missionary couple to locate in the Canary Islands, it was announced at the annual meeting of the Spanish Baptist Mission at Denia, on the Mediterranean coast in Alicante Province.

The Canaries—seven main islands and some smaller ones, about 800 miles southwest of Spain in the Atlantic Ocean—comprise two Spanish provinces and have a population of 1,000,000. Mr. and Mrs. White and their three daughters, from Waco, Texas, will move to the city of Santa Cruz de Tenerife this fall. Mr. and Mrs. Robert D. Worley of Portales, New Mexico, missionary appointees, are expected to join them in January, 1969.

Baptist Youth impresses Swiss people

By W. C. FIELDS
Director, Baptist Press

Their parents back home may want to argue the point, but most of the 5,600 young people at the 7th Baptist Youth World Conference in Berne, Switzerland were not wild-eyed radicals ready to throw paving stones at the Establishment.

They manned no barricades here in the Swiss federal capital of Berne. No marchers were organized in the middle of the night to storm the ramparts of Zurich's fat-cat banking firms. No effigies were burned, although there were a lot of scorching words in the air at times. The good "burgers," in whose homes many of them stayed, were not berated for their middle-class conformity.

In fact the youth opinions—the real news of such a group from 60 countries—turn out to be, with a few notable exceptions, surprisingly tame. But they had opinions—on everything!

Most of the speakers for the plenary sessions of the seven-day meeting were adults, which dismayed some. But the adults were locked out of the daily dialog sessions in 200 small groups meeting in five of the city's schools. There among their peers, the young people (17-30) ranged unhampered back and forth across the whole contemporary world.

Robert S. Denny of Washington, D. C., Baptist World Alliance staff member in charge of these meetings every five years, explained at the outset that the conference was not structured to handle resolutions. Some delegations came with statements prepared for ratification. Others wanted action taken on various subjects—Vietnam, race, poverty, ecumenism, etc.—but the rule prevailed.

Even so, their views were expressed—from the platform, in song, in mimeographed statements distributed, in earnest side-walk conversations, on streetcars, and through the late night hours.

Views sampled

At the close of the week about 300 representatives of these discussion groups met with the conference organizer and the BWA Youth Department Chairman Gunnar Hoglund of Chicago to give them a sample of views expressed during the week.

A young pastor from Florence, Italy called for later youth conferences to give more attention to finding Christian solutions to world problems. His colleague from Rome spoke in favor of issuing timely political resolutions.

A German student in the University of Frankfurt urged other young men to join him in becoming conscientious objectors to military service. An American student declared that he, too, was a conscientious objector. He was immediately challenged by another American who accused him of not facing reality.

A German student expressed his embarrassment as a Baptist that the Southern Baptist Convention had not taken a more forthright stand on race relations. When Denny told him of the far-reaching action on race taken by the SBC at its Houston meeting in June the student said that he had not heard about that.

An American speaker said the Baptists from America should "apologize for the fact that our churches are way behind because of their feeling of racial prejudice."

A white South African faced critical questioning from fellow delegates on the racial policy of his homeland. In reply, he said that closing of churches and jailing of believers could result if some of the student suggestions were put into effect in South Africa. He said, "We must follow our government as our leaders."

4,000 from U.S.A.

Over 4,000 of the 5,600 conference participants were from the United States. This imbalance was criticized by the Americans as much as others. Denny explained that 23 of the 29 million Baptists around the world are from the USA and that the USA quota of delegates was actually less than it might have been on a proportionate basis.

Chafin addresses youth conference

Revolutionary times like these call for Christian efforts in the regeneration of the individual and also in the restructuring of society, Baptist youth from around the world were told in Berne, Switzerland.

Addressing the 7th Baptist Youth World Conference, Kenneth L. Chafin, professor at Southern Baptist Theological Seminary, Louisville, said, "Our (Baptist) tradition has tended to be more individualistic. This is a valid emphasis but not exhaustive."

Chafin told the youth delegates in Berne's Festhalle, "We must be sensitive to the person as an individual for whom Christ died. But we must see him as a part of an imperfect society which needs so desperately to be influenced by Christians."

Chafin stated that conditions of the world today forbid two separated kinds of churches, one which engages in social action and has no word of healing, forgiveness and hope for the individual,

A Frenchman advocated having a meeting for the youth of Berne in their own language, German. There being no Baptist church in the city, the general public was invited to hear Billy Graham's message on Sunday morning closing the conference.

An American in an apparent reference to Swiss Baptist hopes to establish a Baptist church in the capitol city as a result of interest created by the Youth Conference, said, "Let's leave something in Berne besides our dollars."

At the suggestion of Gerhard Claas, executive secretary of the German Baptist Union, an offering was taken for the relief fund of the Baptist World Alliance. It amounted to over \$3,000.

A student from Great Britain later observed, "Taking a relief offering is fine but it's not enough." More Baptist young people should volunteer to give a year on the mission fields, he felt.

A London girl perhaps voiced the feelings of the majority who had no complaints: "My discussion group has had very interesting discussions all week. We disagreed on some points, but we've had fellowship with one another."

All in all, the throng of young people turned out to be clean-cut, healthful, locking, dynamic and cheerful phenomena.

Ernest Hegner, director of the Berne Tourist Bureau, which did a magnificent job of hosting the Baptist youth invasion paid them a glowing tribute at the end of the week. He said to the crowd, "You have conquered the city!" (BP)

and another which prepares men for heaven and cares little that they live in hell now.

"The larger issues of society—peace, justice, race, poverty, morality—are international," he said. "The Christian must not fear to deal with them."

Chafin announced a personal discovery at the Berne meeting, "that young people belong to a world fellowship which knows no boundaries and acknowledges no language except the language of youth."

He described today's youth as being more aware of the larger issues of mankind than earlier generations of students, having a greater willingness to commit themselves, and having a greater capacity for religious experience.

He reminded the delegates that "The world will not be changed by angry Christians, mad Christians, informed Christians, or sophisticated Christians. It will be changed by committed Christians." (BP)

Baptist leader interprets:

Pope's statement denies individual freedom under God

A Baptist leader in Washington, D. C., declared that Pope Paul VI's statement reaffirming a ban on artificial methods of birth control for Catholics denies individual freedom and responsibility under God, and ignores the reasoning of Vatican Council II.

"In the name of 'the church' he (the pope) steps in between husbands and wives, and between married couples and their God, to tell them what their freedoms and responsibilities are and what these mean in the most private of human relationships," said C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs here.

The Baptist leader added that it appears that the pope "finds it impossible to think in terms of human beings who are directly free and responsible under God."

Carlson charged that the pope "largely ignored" the reasoning of Vatican Council II and "unfortunately forgot" the declaration of religious freedom worked out in that council.

The encyclical on birth control raises major issues on religious liberty and church state relations, Carlson observed, and furthermore has prompted a protest from 124 Catholic theologians in the United States who declared the encyclical "is not an infallible teaching."

Carlson added that not only did the pope deny individual freedom of choice, but was not even content to leave Catholics with the teachings of 'the church.' He pointed out that the pope called upon governments to direct these relationships by public authority.

Carlson referred to part of the encyclical where the pontiff appeals to public authorities and which says, in part, the following:

"To rulers, who are those principally responsible for the common good, and who can do so much to safeguard moral customs, we say: do not allow the morality of your peoples to be degraded; do not permit that by legal means practices contrary to the natural and divine law be introduced into that fundamental cell, the family. Quite other is the way in which public authorities can and must contribute to the solution of the demographic problem: namely, the way of a provident policy for the family, of a wise education of peoples in respect of the moral law and the liberty of citizens. . . . May all responsible public authorities—as some are already doing so laudably—generously revive their efforts. . ."

Thus, observed Carlson, the policies of governments "are subjected to 'the church's' interpretation of 'natural law.' And the church's interpretation is subjected to the personal judgments of a man who disavows his study commis-

sions and his scholars." "With the full stroke of one impossible statement, he (the pope) has left his people little to choose except freedom," Carlson stated.

Cites Catholic protests

The Baptist leader cited the controversy within the Catholic Church on the matter of birth control and the protests spelled out by 134 Catholic theologians

in the United States following the release of the pope's statement.

This group, representing nearly two-thirds of the Catholic teaching theologians in the nation, issued a statement listing ten criticisms of the pope's stand and the "ecclesiology implied" and "methodology" used in arriving at that stand.

Carlson said the several points raised for debate within the Catholic Church take on "a vital concern for all people when 'the church's' inadequacies are proposed as guidelines for public authorities and for public policies."

He praised the theologians who, he said, "rose to their responsibilities" and concluded that "spouses may responsibly decide according to their conscience that artificial contraception in some circumstances is permissible and indeed necessary to preserve and foster the values and sacredness of marriage."

Carlson pointed out that while the Catholic theologians in their protests of the pope's statement did not face up to the religious liberty aspects of the encyclical, "they obviously will."

"In the discussions that lie ahead it is earnestly to be desired that objectivity, accuracy and good will prevail. If handled with maturity and responsibility this will be one more chapter in the history of freedom," Carlson concluded. (BP)

Latonia, Covington, Calls William Turner as Pastor

Latonia Baptist Church of Covington announced that William L. Turner became their minister effective last month.



Turner

He resigned the pastorate at Immanuel Baptist Church of Louisville to accept the present position.

The new pastor is a graduate of Howard College, Birmingham, Alabama, and Southern Baptist Seminary, Louisville. He received the Th.M. Degree in 1967. Turner is married to the former Caroleen Gross of Bessemer, Alabama, and they have three children.

The Church and the War on Poverty

(Continued from page 3)

I am suggesting a priority, major, positive mission action project of family rehabilitation that says: "we care for you." It could get churches back into the habit of caring what happens to everyone in their "community." And, mystery of mysteries, it could eventually have an effect on the national economy—maybe even lower taxes? There is motivation here for every level of Christian maturity!

Of course it will be hard! There are some tough questions to be answered: "How do you find worthy families?" (You may have to take a chance on some, but the Lord never promised us total success, only that he would be with us!) "How do you cut the ties when they are strong enough to make it on their own?" (I don't know, but we somehow do it with our children.) "What if they take you for a ride?" (Some will, but the change can occur anytime before the "bus" gets to the end of the ride. Some parents wait many years for the fruit from "training up a child. . .")

It will be a big risk because we cannot guarantee that these rehabilitated families will turn out exactly like us.

But when will we be humble enough to determine that our social, economic, political, and educational habits are not necessarily perfection personified?

Those who oppose welfare payment by any government can find encouragement here in that the goal is to "rehabilitate" and leave a family standing on its own two feet. Those wishing more politically liberal moves by government, cannot argue with the goal of making men self-determinative. Those who feel that the denomination must be more progressive in matters of race and poverty find here a suggestion for more than talk.

Those who are deeply concerned about the secular leaning of welfare programs, their depressing psychological effect, their lack of long term goals, will note that this suggestion is aimed at the total rehabilitation of families, spiritually as well as physically, toward total self-determination.

"Lord, when saw we three a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." (Matthew 25:44-45)

Owensboro Baptists Join Interfaith Housing Project

By C. R. Daley
Western Recorder Editor

Owensboro, like most cities these days, has housing problems and the churches of the city have decided to do something about it.

The result is the formation of Owensboro Churches for Better Homes, an interdenominational, non-profit corporation designed to provide renovated homes for purchase by low income families. The project has already received enthusiastic endorsement from church leaders of several faiths and the goal of \$30,000 with which to begin the project is in sight.

Church-city cooperation

The project is a result of cooperation between city officials and church leaders. It came about this way:

Owensboro Mayor Irvin Terrill refused to sign an application for \$79,860 in rent subsidy federal funds to be used for low income houses constructed by private builders. The mayor insisted it was grossly unfair to wage earners and taxpayers and was a direct handout of taxpayers' money to private investors.

Instead, he appointed a committee to study housing problems in Owensboro and to recommend a way to secure low income housing for the city. The 21 member committee appointed by the mayor included clergymen of several faiths.

Churches give money

The committee engaged the services of a University of Louisville professor who suggested among other things the possibility of forming a non-profit housing corporation. The idea received enthusiastic endorsement and Bishop Soenneker of the Roman Catholic Church immediately pledged \$10,000 of the \$30,000 needed to begin the project. Other religious groups followed.

Temple Adath Israel, an Owensboro Jewish synagogue with only 13 members, pledged \$1,000.

The Methodist church in Owensboro accepted a goal of \$5,500.

The first four Baptist churches considering the project indicated contributions totaling \$6,000 and others are planning to contribute.

Near end of goal

By August 1, \$26,500 of the \$30,000 goal was in sight, according to Eaton Memorial pastor John Dunaway, one of the enthusiastic supporters of the project.

The project received a big boost from the Owensboro-Davies County Chamber of Commerce who adopted the project as a part of its 5-point program for the year. The plans for the corporation were presented to about 100 ministers of the Owensboro area at a luncheon sponsored by the Chamber of Commerce. At the luncheon Chamber of Commerce President, C. W. Taylor, Jr., explained how the churches would participate and gave the advantages of such an approach for providing low income housing.

The contributing churches would be stockholders in the corporation with representation according to their contributions. A board of directors elected by the stockholders would administer the project, which to begin with would purchase from five to eight standard houses, remodel them and sell them to low income families.

It was estimated that there are more than 100 such substandard houses available for purchase and improvement presently. The money contributed by the churches would be left in the corporation so that when one project is completed, another one could be undertaken.

No federal funds

No federal funds would be used by the non-profit corporation in remodeling the substandard houses. Instead, federal loans would be available to individuals who purchased the houses.

The loans would be available through the Federal Housing Authority and private insurance companies of America who have set aside \$1,000,000 for this purpose. Purchasers could buy the remodeled homes for a downpayment of three percent of the sale price and the remaining ninety seven per cent could be borrowed at three percent. The difference between the three percent interest rate paid by the purchasers and the going interest rate would be paid by the government.

A person selling his house for improvement would have an opportunity to repurchase it. The monthly payments on the purchased home would, in some cases, be lower than monthly rental

rates now being paid, according to sponsors of the project.

President Taylor of the Chamber of Commerce points out that many of the home purchasers will be owning their homes for the first time and will need advice on the responsibilities and obligations of home ownership.

"Home ownership, on the other hand, seems to bring out the best qualities in an individual and people generally take far more interest in their personal homes than in property they rent," continued Taylor.

Also provide jobs

The businesses of Owensboro would be urged to provide jobs for the new home owners while the churches undertake the task of making possible better housing.

Two Baptist pastors are among those pointing out the needs and advantages of such an undertaking. John Dunaway, pastor of the Eaton Memorial Baptist Church and a member of the mayor's housing committee, says there is an opportunity for the churches to express in a tangible way the concern expressed in their words. He quoted one of the Eaton Memorial deacons who said, "Twenty-five years ago I would have opposed this, but times have changed and problems have increased. We must do something and this is an excellent way to do it."

New taxpayers

Dunaway agrees with Chairman of Commerce President Taylor in seeing the project as an opportunity to enable a person who has been a taxuser for years to become a taxpayer. An evangelistic opportunity is also seen by Dunaway in the project. He believes such a program can result in reaching some of the hard core poverty people for Christ.

"This must always be the desire of our involvement. We must not be humanitarians alone, we must always reach out to win the person to faith in Christ. Jesus did both. So must we," says Dunaway.

Another Baptist clergyman praising the project is T. A. Prickett, pastor of Seven Hills Baptist Church and president of the Owensboro Ministerial Association. Prickett, a native of Alabama, says the housing conditions of the poor sections of Owensboro are worse than those in poor sections of rural Alabama because the Owensboro houses are closer together than the ones in Alabama. He said this in response to a friend who described the run-down rural houses seen along Alabama highways.

Cobalt Addition dedicated:

New Era Begins for Western Baptist Hospital, Paducah

By Jimmy Ballard
Southern Seminary Student

An idea that was born in 1945 but did not become reality until 1953, after several faltering starts, has matured into one of the greatest ministries adopted by Kentucky Baptists.

Were it not for the faithfulness and determination of a small, dedicated group of Baptist men in the early, difficult years, Western Baptist Hospital in Paducah might never have filled the hole in the ground.

As the story goes, seven members of the West Union Association of Baptists filed Articles of Incorporation naming themselves trustees of the West Kentucky Baptist Memorial Hospital and proceeded under the leadership of pastor George W. Phillips, first president of the board. They set out to raise \$500,000 but the campaign yielded just over \$300,000 in pledges with actual cash contributions far below that amount.

Lots purchased

The first two lots were purchased in June, 1946 on 2500 Kentucky Avenue and Broadway, and ground was broken in May, 1948. Plans were being drawn and contracts for various stages of construction were awarded, but the money was slow coming into the treasury.

Ownership of the hospital was transferred to Kentucky Baptist Hospital in Louisville in January, 1952, so that money could be borrowed to complete the work. Twelve trustees were appointed by the Hospital Commission of Kentucky Baptists which was elected by the state convention and the name of the hospital was changed to Western Baptist Hospital.

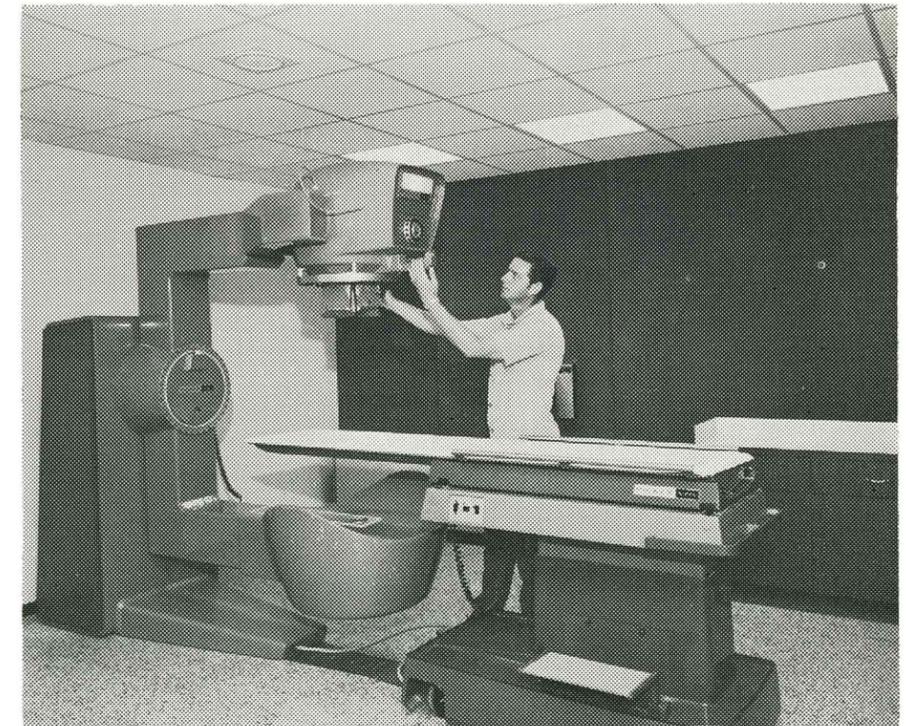
Emmett R. Johnson became the first administrator and the first patient was admitted to the 117-bed facility on October 21, 1953.

The hospital, now up to a 217-bed capacity and capital assets of \$4.1 million, has become one of the greatest Christian enterprises in western Kentucky. The current administrator, James V. Dorsett, an energetic leader who came to Western Baptist from Central Baptist Hospital in Lexington in 1965, says that the hospital admits over 10,000 patients annually and will soon admit its 100,000th patient.

New era begins

A new era began on June 9 with formal dedication of its new cobalt addition, so up-to-date that some of the new equipment was ordered before it had even been manufactured.

Residents of Paducah and the area consider the cobalt addition a heaven-



NEW COBALT-60 THERAPY MACHINE WILL SERVE MANY PEOPLE
Alben Foust, therapy and isotope, technologist, demonstrates use of machine

sent gift. Previously, critically-ill patients had to make long, expensive trips elsewhere for cobalt treatments. It is estimated that 300 to 400 persons will benefit from the cobalt-60 machine annually.

Cost of the \$40,000 machine was raised through projects of the Hospital Auxiliary.

In addition to the cobalt-60, the radio therapy department also includes the 120 KV Superficial Therapy machine which generates low-energy X-rays for treatment of skin cancer.

Nuclear medicine added

A department of nuclear medicine was established with addition of a new radio isotope magna scanner. A diagnostic tool, it detects radio active materials which have been injected into the blood stream. Diseased tissue attracts the radio active material and the scanner locates the site of uptake.

The hospital is now able to perform all procedures in radiography. An elaborate TV monitoring system has been built to enable the staff to watch patients receiving treatment.

The second floor houses the pathology department which consists of three divisions: histo-pathology, cytology, and clinical pathology.

An eight-bed intensive care unit is

located on the third floor. Here, acutely ill patients can receive immediate attention for special needs. Oxygen and suction equipment is at each bedside. The multi-bed unit has a central nursing station for constant, watchful care of each patient.

One of the most amazing developments in care of coronary patients is revealed on the fourth floor's cardiac care unit.

A gift to community

A local philanthropist had read that such a unit could cut the rate of death from coronary infarction by 50 per cent. Impressed with this fact, he persuaded hospital officials to add the fourth floor and the unit is his gift to the community at a cost of \$22,000.

This five-bed unit places each patient in separate rooms as a precaution against transmittal of other diseases. However, each individual can be seen from a central nursing station.

Monitoring equipment detects the most delicate changes in patients and warns of impending cardiac arrest. A new cardioverter, which shocks a patient's heart into beating after a cardiac arrest, also stands by. The old machine was placed in the surgery section.

(Continued on page 13)

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A Vietnam viewpoint:

Some Proposals for an American Exodus

By Dr. Henlee H. Barnette
Professor of Christian Ethics
Southern Baptist Seminary
Louisville, Kentucky

Enough information has filtered through the maze of mass media for one to form some basic convictions about the Vietnam War. We should never have become involved in a land war in Asia. For a hundred years military strategists have warned against such action. We are not winning the war and not likely to win it. Indeed, the U.S. is driving more Vietnamese into the communist camp than are being converted to America's side.

Other facts are clear. There is incredible corruption in the South Vietnamese government and among the populace; it can be said now without being dubbed a bigot that American tax dollars have been used to enhance the wealth and status of families in the South Vietnamese government and the church (already admitted by the South Vietnamese bishops who are attempting to rectify the situation).

And there is a general attitude on the part of the South Vietnamese to let Uncle Sam's sons do the fighting and their fathers foot the bill.

South Vietnam is a quagmire in which the U.S. can find no solid basis upon which to build a stable base of operation. This is due not only to corruption in government, but also to the fact that the population is infiltrated with the enemy. A taxi cab driver or a waiter in a cafe may be a Viet Cong. Moreover, the majority of the people resent the presence of both communists and American in their country. They are opposed to the U.S. puppet government of Thieu just as they were to the French.

Our professed reasons for being in South Vietnam are to honor our commitment to the government and to contain communism.

Which government?

Honor our commitment to which government? There has been a succession of them. Communism cannot be contained with military might where the people as a whole couldn't care less about the types of government they live under, but just want to be left alone.

As a whole Southern Baptists have gone along uncritically with the government's policies in Vietnam.

Most resolutions and articles in Baptist state papers have equated the war with the will of God! Two exceptions come to our attention where two Baptist editors declare without resorting to fence straddling and pious terminological ambiguities: "Let's Get Out of Vietnam!"

(Erwin MacDonald, "Let's Get Out of Vietnam," *Arkansas Baptist*, September, 1967; W. Ross Edwards, "Searching for Wisdom," *Word and Way*, Missouri, March 21, 1968).

But how do we get out? How can we turn loose of a tiger's tail without being swallowed by the tiger?

In case the current peace talks in Paris fail (we pray that they will not), we can say to the South Vietnamese government: we have supported you to the point where we feel that we have more than honored our commitments.

Second, we can gradually turn the fighting over to the South Vietnamese government and pull our military forces out of the country.

Third, we can place our military in Southeast Asian countries, at their invitation, where there are stable governments upon which to build a viable

base of operations from which to protect our basic interests in that area of the earth.

The time is past due for the United States to admit that she has made a mistake by sending troops to Vietnam and withdraw them. Rather than mar our image in the eyes of the world, such action will enhance it. Besides: our image with other nations can hardly become more tarnished than it is now.

Personally, I am not an absolute Pacifist and gave full support to the war against the Nazis. Rather as a Christian I am privileged to select the wars I believe to be justified in the light of the biblical truth, the *justus bellum*, and the concrete situation.

After an agonizing appraisal of the Vietnam conflict, I cannot square what we are doing there with either revelation or reason.

Seminaries and the National Crisis

by Dr. Henlee H. Barnette

One of the most significant resolutions ever adopted by the Southern Baptist Convention was the one on "A Statement Concerning the Nation in Crisis" during the convention at Houston in 1968. For three reasons this statement is of great importance:

(1) in it we confessed our sin of indifference and uninvolvedness;

(2) it was drawn up by seventy-nine leaders of the Southern Baptist Convention and therefore has a broad base of representation;

(3) and its implementation was mandated largely to the Home Mission Board which has the means and is already farther out on the frontiers of Christian social action than any other agency of the Convention. Steps have already been taken by this agency to translate the

rhetoric of our resolutions into righteous action.

The Home Mission Board, however, must be joined by every other convention agency in a united effort, if the agenda of the manifesto on "The Nation in Crisis" is to become a reality. The six seminaries of the Southern Baptist Convention have a significant role to play in the actualization of the Houston resolution.

Some suggestions follow which each seminary can and should do to implement the basic principles of the resolution.

The election of black men to each of the six seminary faculties. Negroes are reluctant to attend a seminary with an all white faculty. When they do, they are suspected by their own people. For there is a common saying among Negro Baptists that the Southern Baptist Convention was "conceived in sin and born in iniquity." This has reference to the fact that the Convention was born in 1845 out of the slavery question. One of the most effective ways of overcoming our tarnished image among our Negro brethren is to have Negroes on our seminary faculties. When this happens, we will see more Negroes in our seminaries and a sharp upgrading of the Christian ministry among the black community.

The establishment and promotion of scholarships for black students because there are few student pastorates which they can serve. It is hoped that white Baptist churches will begin to call some Negro pastors. In the meantime, it

should be publicized that substantial student aid is available to needy non-white students as well as whites. We have lost a number of brilliant Negro students to other seminaries because they did not know we had adequate aid for them.

Black students who are impressed with large scholarships from non-denominational seminaries (from which they may never return to lead Baptist churches) should be reminded that every student who attends one of the six Southern Baptist seminaries automatically receives a full tuition scholarship. That makes \$200 in student aid from one of our seminaries equal to \$1,200-\$1,800 from a non-denominational school.

Tutorial service for non-whites and whites who find it difficult to meet the academic level required in our seminaries. Students with inadequate academic preparation become drop-outs

because they do not have personal help in their studies. This could easily be remedied by assigning the tutorial task for these students to teaching fellows.

The integration of the administrative staff with non-whites who will serve the seminaries in positions above that of custodians and yard workers. For those who serve in the more menial jobs, seminaries should pay them no less than a minimum-wage set by law.

The integration of the Boards of Trustees of the seminaries. A number of black Baptist pastors who have their degrees from Southern Baptist seminaries are already qualified in character and competence to serve as trustees.

The preparation of more black brothers and sisters to serve on the mission fields and in denominational posts. To my knowledge there is only one Negro American serving as a Southern Baptist foreign missionary and only one in an

important position in the Southern Baptist Convention agency.

The development of inner-city projects sponsored by the seminaries in cooperation with the churches, the civil authorities, and the welfare agencies. At present, fifteen Southern Baptist Seminary students are working with the poor in the West End of Louisville. Among other interesting aspects of this project is the tutoring of Negro men to prepare them to pass the test to become policemen. To total project is funded by white Baptist businessmen.

All six Southern Baptist seminaries have been sending a few students into the ghettos to serve. The time has come for the denominational grass roots to encourage more faculty members and students to climb down out of their academic ivory towers and to engage in spiritual and social action in the communities of which they are a part.

Brotherhood Directors Approve New Budget

Directors of the Southern Baptist Brotherhood Commission approved a record \$628,886 operating budget, authorized two new magazines, and voted to begin construction of an operations building in Memphis, Tennessee.

James K. Pace, Memphis insurance executive, was elected chairman of the Southern Baptist agency at the annual

meeting of the directors at Glorieta Baptist Assembly here preceding the World Missions Conference. He succeeds Taylor O'Hearn, a Shreveport, La., attorney.

Clifford Carter, Washington, D. C., layman, was chosen vice-chairman, and Earl Mullenax, a sales executive from Shawnee Mission, Kan., as recording secretary.

The budget, an increase of \$81,246, included a 30 per cent hike in free materials for use by Brotherhood groups in associations and churches, George W. Schroeder, executive secretary-treasurer, explained.

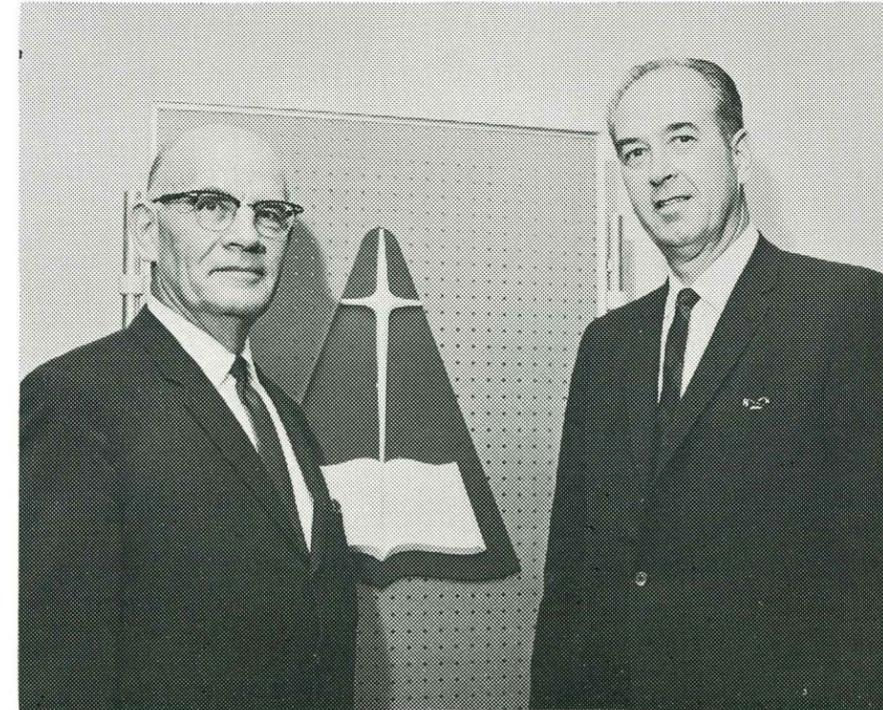
Directors asked the Brotherhood Commission to begin publishing the two new magazines for use in the churches in October, 1970.

Effective October, 1970, the Brotherhood Commission will offer *Crusader Life*, a monthly magazine for boys, 6-11, and *Pioneer Life*, a monthly missions magazine for boys, 12-17.

Money for the building was voted almost two months ago by the Southern Baptist Convention. It is payable over a five-year period, beginning in 1968.

Directors also approved salary increases of four to seven per cent for the 70-member staff and liberalized vacation and insurance benefits.

In other action the directors authorized a national camping conference in September, 1968, and a national conference on world missions for Baptist men in the early 1970's. Both will be sponsored by the Brotherhood Commission. (BP)



FRANKLIN OWEN, (right) pastor, Calvary Baptist Church, Lexington, and newly-elected Sunday School Board member representing Kentucky, is shown with James L. Sullivan, executive secretary-treasurer of the Sunday School Board. New board members recently spent two days in Nashville for orientation. (BSSB Photo).

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Cedarmore Music Assembly Draws 300 Registration

More than 300 persons attended the music assembly at Cedarmore July 22-26.

A total of 223 persons from 25 churches in 17 associations were enrolled in the classes, choir activities, and other inspirational work during the week.

About 100 others heard the presentation of "Good News" on Thursday night in the Tabernacle by the Franklin Baptist Association Youth Choir directed by Wallace Miller of Crestwood Baptist Church in Frankfort.

An inspiring musical service presented by the assembly choir and a brass ensemble brought the week to a climax on Friday night.

Top registration for the week came from Severns Valley, Elizabethtown, 25; First, Hopkinsville, 22; Third, Owensboro, 19; First, Mayfield, 17; Glasgow, 16; Harlan, 15; Calvary, Lexington, 15; Immanuel, Lexington, 14; First, Olive Hill, 13; and Gardenside, Lexington, 11.

Harold Barnes Accepts Horse Cave Pastorate

Harold Barnes, pastor of Burkesville Baptist Church for four years, has accepted the call of Horse Cave Baptist Church, Horse Cave, effective August 11.

A native of Louisville, Barnes is a graduate of Southern Baptist Seminary and Georgetown College.

In addition to pastorates held at Augusta and West Point Baptist Churches, he has had a varied background of secular work.

The pastor has served as an associate moderator and on the Executive Board of the Kentucky Baptist Convention.

He was honored in 1966 with the inclusion of his biography in **Kentucky Lives**.

He is married to the former Betty Larimore of Hart County. They have two sons, Wayne, 16, and David, 11.

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HONORED AT RECEPTION—Pastor and Mrs. Ernest N. Perry of First Baptist Church, Richmond, were recently honored at a reception by members, friends, and relatives. John Vickers presents them with a silver tray containing a monetary gift from the congregation. The minister is retiring after 23 years' service to the church.

Richard Ham Will Lead Conference For Regional Junior Choir Leaders

Richard Ham will lead a conference for regional junior choir leaders at Central Baptist Church in Corbin from 7 to 9 p.m. on August 27.

The conference leader is children's music consultant in the Church Music Department of the Sunday School Board in Nashville.

Using a demonstration choir of juniors, Ham will show present and aspir-

ing leaders of junior choirs both materials and methods for effectively leading junior choirs.

A native of Louisville, Ham was graduated from Georgetown College, Georgetown, and attended Southern Baptist Seminary in Louisville.

Before joining the Board's Church Music Department in January, he served as minister of music in three churches: Walnut Street, Owensboro; Immanuel, Lexington; and First Baptist, Pine Bluff, Arkansas.



Richard Ham

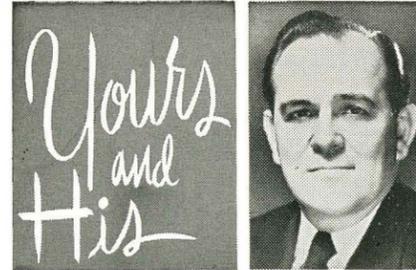
Seminary Student, Haslam Joins Sunday School Board

Larry Haslam, a native of Piedmont, Alabama, has joined the Sunday School Board of the Southern Baptist Convention in Nashville as a consultant in the church recreation department.

Haslam holds a Bachelor of Arts degree in religious education from Samford University, Birmingham. He will receive a Master of Divinity degree from Southern Baptist Theological Seminary in January, 1969.

As recreation consultant, Haslam will specialize in camping. His work will involve writing for publication, directing clinics, and consulting on campsite selection and development.

Haslam was previously employed by the Kentucky Baptist Convention as assistant manager of Cedarmore Baptist Assembly. He has served as interim pastor for five Kentucky churches.



"Vital" statistics for you

"Vita" means life. These are "vital" statistics—information which means life or death for missions and means life or death for the maturing of Baptists as "missionary Baptists".

The CARD-O-GRAM giving the report on receipts for the Cooperative Program goes to all pastors and certain other leaders each month, but since this is a crucial report, as of July 25, and since our convention year ends August 31, I must share this with as many people as possible.

We are behind our goal

We were \$322,038 behind our 11-month goal for world missions through the Cooperative Program, July 25. With the regular August monthly goal of \$312,500 added to our deficit, we must receive from the churches by August 31 the total of \$634,538 in gifts for the Cooperative Program.

Gifts must be postmarked (not just in the post office after business hours) not later than August 31. Better not wait until the afternoon of the 31st.

We can reach our goal

Although this is a gigantic amount to expect in the last 37 days of the convention year, it can be sent in by our Kentucky Baptist church treasurers.

It will take unusual action, it will take special efforts, it will take concern and prayer—but if the Lord speaks to our church leaders, and they respond fully, it will be done.

August is the big month of our convention year—and many churches send both their July mission gifts and their August gifts before August 31. Last year we received the largest amount in history—\$477,119 during August. This year, it will take \$634,538—or \$167,419 more than last August!

So pray about this. Talk with your church pastor and leaders about what your church can do—and get it done before August 31.

The Beattyville Church, Russell Singleton, pastor, is taking a special offering for the Cooperative Program this month and increasing the percentage of the church offerings next year for the Cooperative Program.

Hundreds of churches have sent in the Vacation Bible School offerings as an "extra" for the Cooperative Program. Individuals have made special gifts to increase their church's gifts. **YOU WILL FIND A WAY WITH GOD.**

HAROLD G. SANDERS

Tenth Anniversary:

Trinity Church Honors Browns

The Trinity Baptist Church in Lexington honored Pastor Bob Brown and his family on August 4 on the occasion of their tenth anniversary with the congregation.

Special plans for the day included a guest speaker for the morning worship services, picnic dinner for all members and guests at noon, and an appreciation service in the afternoon.

Testimonies given

The afternoon service featured testimonies on Brown's ministry from fellow ministers and associates and concluded with a presentation of gifts from the congregation to the Browns.

The day's activities were planned by deacon chairman Les Parke and associate pastor Mike Watts. Watts presided at the morning service and Parke at the afternoon service.

Speaker for the morning was *Western Recorder* editor C. R. Daley, and soloist for the morning and afternoon services was Bob Hickman, music minister at Florence Baptist Church and former college roommate and staff member with Brown.

Ministers speak

In the afternoon service comments on Brown's ministry were made by Morton Oliver, George Childs and Henry Buchanan. Oliver, pastor of Silver Grove Baptist Church in Campbell County, was a high school mate of Brown's and a team member with Brown in youth evangelism. Childs is pastor of Shiloh Baptist Church, a leading Negro congregation of Lexington and Buchanan, a writing associate of Brown, is chaplain

at Central Baptist Hospital in Lexington.

Trinity moved from its former site on Winchester Road and Strader Drive to its present nearby location on Strader Drive in 1960 when the new sanctuary was built. In 1958 a pastorium had been built near the church property and in 1964 the educational building was constructed.

Membership of Trinity now is about 1,300. In the last ten years there have been more than 2,100 additions, 1,000 of which were by baptism. The church has provided ministry to the retarded, the blind, juvenile delinquents and others with special needs.

The day's activities were concluded with outdoor evening services at nearby Eastland Shopping Center.

Student at UK Becomes Winchester Music Minister

Hunter C. Hensley, a senior at the University of Kentucky, has been called as minister of music at the First Baptist Church of Winchester.

Hensley recently made the decision to enter the church music ministry. He hopes to enroll in seminary following the completion of his college work at the end of the next academic year.



Hensley

Western Baptist Hospital Begins New Era

(Continued from Page 9)

Eleven persons walking the streets in Paducah today owe their lives to the cardioverter.

Future plans made

According to Dorsett, who is continually optimistic about the future of this institution, the growing pains have not stopped. Indeed, the hospital progresses without receiving any subsidy from the federal government in order to conform to Baptist church-state separation principles. A back court addition is already planned for 1969 and 1970.

Future plans also include construction of six floors over the new lobby; possibly a professional building for doctors' offices; a self care facility for diagnostic patients; and an extended care unit for patients requiring a lengthy hospital stay.

Ellerbe Architects of St. Paul, Minnesota, has been retained by the hospital for long range master planning.

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SUNDAY SCHOOL LESSON

By H. C. Chiles



THESE LESSONS FOR AUGUST 25, 1968

INTERNATIONAL SERIES

EZRA'S PROGRAM OF REFORM

God times events and works all things together for good to those who love Him. When He gives His people a work to do, He expects them to perform it. In doing so they may encounter opposition and discouragement, but He will supply that which is necessary for its completion.

For the hour of crisis, God always has His men in preparation, who will do their part in awakening the right convictions in the hearts of others as they may be needed. Ever mindful of the needs of His people, God was preparing Ezra, a direct descendant of Aaron, for the task to which He was going to call him at the proper time.

Ezra was a man of great ability and consecration. He was a priest by birth, but the work for which he is remembered was that of a scribe. The original function of the scribe was that of copying the Scriptures. Later Ezra expanded the duties of the office to that of interpreter and teacher of the Law. Ezra was a scribe in the days when his profession was a highly honorable one.

I. The Assignment. Ezra 7:6

Ezra was a ready or expert scribe. Because of his acquaintance with the Scriptures, he was well informed concerning God's purpose for His people. Therefore, God called him to render a much needed service by leading His backslidden people on their journey back to Jerusalem and by striving to get them to repent of their sins. As a believer in the divine providence, Ezra readily acceded to the wishes of the Father and submitted to His leadership. He trusted God fully for the guidance and strength which he needed. His attitude, which should be ours also, was expressed well by Horatius Bonar:

"Thy way, not mine, O Lord,
However dark it be!
Lead me by thine own hand,
Choose out the path for me.
I dare not choose my lot;
I would not, if I might;
Choose thou for me, my God,
So shall I walk aright."

Before Ezra could take any of his people with him and leave the country, he had to obtain permission to do so. In order to know when and how to approach Artaxerxes I, Ezra needed the direction and guidance of the wise God. Ezra very tactfully approached the king

and asked for permission to take his people back to their homeland. Even though several thousand people were involved in this request, the king readily granted it, which was another evidence of the overruling providence of God, and of the high standing which Ezra had with the king.

II. The Acknowledgement. Ezra 9:10-15.

When Ezra and those who accompanied him arrived in Jerusalem, he immediately inquired into the state of affairs existing there. He was informed that many of the men had married women from the surrounding nations and had adopted and were indulging in their pagan practices. Of course, God had forbidden intermarriage with the heathen because of these and other dire consequences that nearly always followed.

Ezra's consternation and sense of shame and horror caused him to tear his clothes, pull out some of his hair and beard, and prostrate himself in distress and grief.

Ezra marveled at the fact that God had not already destroyed them because of their great disobedience to Him. Sensitive to the will of God for himself and his fellow countrymen, and deeply grieved because of their widespread disobedience to God's commandments, Ezra humbly and earnestly acknowledged that his people had deserved far more punishment than God had given them, expressed his abhorrence of their sins, confessed their guilt, and besought God's loving forgiveness. He was so anxious

that they not be absorbed into the wicked society surrounding them, but that they become and continue to be obedient to God and faithful in their service for Him.

III. The Accusation. Ezra 10:10-11.

When the multitude assembled in Jerusalem, Ezra arose in their midst, acquainted them with the reason for their meeting together, and accused them of adding to their former iniquities which had been the cause of their being taken into captivity, by taking unto themselves foreign and idolatrous wives, in violation of God's law.

Detesting and abhorring their sin, Ezra challenged and exhorted the people to confess their sin, to repent thereof, to obey God's expressed will, to separate themselves from the people of the land and not enter into any covenants or alliances with them in the future, and to separate themselves from their foreign wives.

IV. The Answer. Ezra 10:12.

Thoroughly convinced that Ezra was right in what he had said to them, the people expressed their willingness and readiness to do as they had been commanded. Doubtless it must have been a difficult and heartbreaking experience for them to send their wives and children back to the respective places from whence the women had come and not see them again, but they recognized that it was necessary to avert the wrath of God, to enjoy His blessings, to fulfill their mission, and to preserve the remnant from extinction.

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LIFE AND WORK SERIES

PATIENCE AND PRAYER

By H. C. Chiles

James 5:7-20

After warning his readers against attaching too much importance to material things, lashing the wealthy for oppressing the less fortunate, and rebuking Christians for their sins, James tenderly admonished the suffering saints to remain steadfast in the midst of trials and tribulations.

I. A Plea For Patience. James 5:7-11.

Even though the early Christians to whom he was writing were suffering terrible persecution, James exhorted them to be patient until "the coming of the Lord." As a special inducement to cultivate patience, James cited three outstanding examples of those who exercised patience: first, the farmer who waits from plowing time until the harvesting season for the fruit of his labors; second, the prophets of God who faithfully bore their testimony for Him notwithstanding the fact that they had to endure persecution; third, Job.

As an additional incentive to cultivate the virtue of patience, James stressed the importance of expecting the return of Christ, and of being ready for the world's greatest coming event. The prospect of His return is a challenge for us to live in accordance with His will.

In writing to those early Christians who were undergoing great and sore trials, afflictions and sufferings, while their persecutors were living in wealth and luxury, James exhorted them to endure these things patiently for the sake of Christ, and then he assured them that when Christ returned their persecutors would be punished and they would be rewarded. James urged his readers to refrain from becoming chronic grumblers, even though there were plenty of things to upset them.

James presented the prophets as examples "of suffering affliction and of patience." Most of the prophets had a very difficult time and had to suffer much, but they endured their sufferings patiently and cheerfully. Some of the things which the prophets suffered are listed in Hebrews 11:36-38. In Acts seven, Stephen reminded the Jews how badly they had treated the prophets. The faithfulness of the prophets in spite of scorn, derision, brutality and death is a challenge to us to be true to God.

Job is the outstanding human sufferer and victor of all of those who are mentioned in the Bible. Job bore all of his troubles and sufferings in such a way that he proved himself to be a real man of God. Instead of criticizing God, Job said, "Though he slay me, yet will I trust in him." Let us emulate Job, who endured his afflictions patiently and produced an invaluable fruit of genuine

faith.

Patience is sorely needed. We need it when we are ill, or when we are undergoing trials of any sort. We need to be patient with others, and especially with those to whom we present the gospel. Not only should we wait patiently for the fruit of our labors, but also for relief from our trials. While we are awaiting the return of Christ, let us see to it that our light keeps on burning brightly in order that others may see our good works and glorify our Heavenly Father.

II. A Presentation of a Prohibition. James 5:12.

Here James deals with a sin of the tongue, which was a very prevalent one in his day, as well as in ours. It is noteworthy that James dealt more with the sin of the tongue than with any other sin. Knowing that many were prone to allow their impatience to be revealed in rash oaths and in profane swearing, James uttered the prohibition, "Swear not."

Profane speaking is a despicable sin for which there is no excuse or justification. Throughout the Bible profanity is forbidden. James presented it as a serious offense, and urged his readers to guard against it with all earnestness. Regardless of what any may think about it, profanity strikes at the honor of God, Whose Word tells us plainly, "The Lord will not hold him guiltless that taketh his name in vain" (Exodus 20:7). It is the height of folly for anyone to think that anything worthwhile is ever gained by swearing, or that God will allow those who ignore this prohibition to get by without chastisement.

III. A Plea For Prayer. James 5:13-20.

Prayer is especially appropriate and profitable to Christians in times of affliction. Hardships, afflictions and suffering are inevitable in this life. How will we react to them when they come? Unless we pray as we should, it is likely that we shall groan, grumble and growl. Let us refuse to allow sickness or affliction to embitter us. When trouble comes to us, let us seek refuge in earnest prayer, just as cheerfully as we allow our joys to find expression in singing praises to His name.

When the body is subjected to one or more of the diseases common to man, one should call persons of long standing and of genuine Christian experience, who have the ability to pray, and ask them to "pray over him, anointing him with oil in the name of the Lord." When God so wills, He can and does heal directly, but He also uses means, such as medicines and the skills and abilities of doctors and nurses, to bring about the restoration of health.

The prayer of faith, prayed jointly by the elders and the sick, brings from God the restoration of health of the one who has been ill. In addition to the restoration of the physical health, God grants pardoning grace to the individual, and it in turn brings about the forgiveness of his sins.

James emphasized the importance of confessing sin. He implied that confession of sin is a vital factor in availing prayer. Prayer should be offered to God in all kinds of situations. Prayer is both a privilege and a duty. True prayer accomplishes so much. "The effectual fervent prayer of a righteous man availeth much." By prayer we harness God's omnipotence to our impotence. There is a power in prayer to be reckoned with that many professing Christians have never realized. God's children can conquer anything through prayer, but they are powerless without it. Prayer reaches its highest level in intercession, which is the act of one pleading for another. Nothing lies beyond the reach of prayer except those things which lie outside the will of God.

When one breaks ranks from those who follow Christ, he is not to be abandoned, but he should become an object of loving concern, and be urged to seek and obtain divine forgiveness, and then to show his appreciation therefore by his future obedience to Christ.

Arizona Executive Board Elects Gillham Editor

The Executive Board of the Arizona Southern Baptist Convention, in a special called session, elected M. Frank Gillham, an Arizona pastor and former Southern Baptist missionary, as editor of the 10,000-circulation Arizona Baptist Beacon.

The post was vacated recently by J. Dee Cates who became director of public relations for Scottsdale Baptist Hospital after six years as editor of the Baptist state paper.

Gillham, pastor of the Southside Baptist Church in Tempe, Arizona, will assume the position August 15. In addition, he will serve as director of public relations for the state convention.

Prior to coming to the Arizona church 3½ years ago, Gillham was for eight years a foreign missionary, serving in East Pakistan and Japan. His last assignment abroad was that of pastor of Yokohama International Baptist Church in Yokohama, Japan.

Gillham is a graduate of Howard Payne College, Brownwood, Tex., and Southwestern Baptist Theological Seminary, Fort Worth.

Prior to his missionary service, Gillham was pastor of Calvary Baptist Church in Tucson, Arizona, and several churches in Texas.

Gillham, 36, is married to the former Wynon Holmes of Brownwood, Texas, and they have one son, Mark, 13, and one daughter, Marsha, six. (BP)

BWA Committee Urges Baptists to Work for Peace

The Executive Committee of the Baptist World Alliance, meeting for the first time in Africa, urged 29 million Baptists in 120 nations to work for "peace in the whole world in our time." The meeting was held in Monrovia, Liberia.

The resolution asked Baptists affiliated with the Baptist World Alliance to give themselves through prayer, citizenship, and education to "build spirit and understanding on a sustained basis" for world peace.

In other major actions, the BWA Executive Committee voted to establish a study commission on Cooperative Christianity, and adopted resolutions on world relief, on world evangelism, and on the violent death of Martin Luther King.

William R. Tolbert, president of the Baptist World Alliance and vice presi-

dent of the Republic of Liberia, was host for the three-day meeting at Ricks Institute, a Baptist school 15 miles outside the city of Monrovia.

It was the first time any world-wide Baptist meeting had been held in Africa, and the influx of delegates from many lands created much excitement in the usually quiet city, observers said. There were 90 members and visitors from 21 countries attending the meeting.

They were welcomed to the city with two festive dinners, with the president of Liberia attending both dinners. The first was given by the Liberia Baptist Missionary and Educational Convention, with President William V. S. Tubman as special guest. President and Mrs. Tubman were hosts to the delegates at a State Dinner in the Executive Mansion the following evening.

At the first dinner meeting, Tolbert said that in a world of crises and different ideologies, it is the duty of all Christians irrespective of denomination to strive to bring pagans, atheists and animists to the glory of God.

President Tubman said the fellowship of the Baptist World Alliance Executive Committee in Liberia was a unique occasion in the history of the nation. He said unlike other international meetings prior to it, the fellowship grouped people from all parts of the world of the same communion.

He explained the social aspect of his "Open Door Policy" and told the guests that the Liberian government welcomed everyone without considering creed,

color or race. "There are no strangers in Liberia" the chief executive added.

President Tubman conferred special knighthood degrees in the Liberian Humane Order of African Redemption on 14 BWA leaders.

Two delegates from Rumania were present—the first time any representatives from this Eastern European country had attended a BWA meeting in many years.

They were Iochim Tsunea, general secretary of the Rumanian Baptist Union, and Nicolai Kovaci, vice president of the union. They report a membership of 120,000 in their country's Baptist congregation.

In other actions, the Executive Committee gave attention to plans for a Baptist World Congress in Tokyo July 12-18, 1970. Shuichi Matsumura and W. B. (Dub) Jackson of Tokyo reported on plans for local arrangements. A program committee was appointed by Alliance President Tolbert, with Mrs. R. L. Mathis of Birmingham, Alabama, as committee chairman. (BP)

World Missions Gifts Continue To Increase

Contributions to world missions through the Southern Baptist Convention Executive Committee office here topped the \$35 million mark in July, with \$15.3 million in contributions through the Cooperative Program unified budget plan.

The \$35 million figure is an increase of more than \$2 million over total gifts for the same period of 1967, and the \$15.3 million in Cooperative Program contributions exceeded similar gifts for the same period last year by \$673,819.

Of the \$35 million total, \$22.8 million has gone to the Southern Baptist Foreign Mission Board, and \$7.9 million to the SBC Home Mission Board.

Twenty Southern Baptist Convention agencies and organizations received financial support through the Cooperative Program, and three other organizations which do not receive Cooperative Program funds received designated gifts.

(BP)

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Church Organized In 1962 Has 542 In Bible School

A six-year-old Southern Baptist church has conducted the largest Vacation Bible School in the state of Rhode Island.

Greenmeadow Baptist Church, organized at North Kingstown in 1962, held a Bible school for 542 children this year. It was "the largest in the state of Rhode Island of any denomination and probably the largest in the entire New England area," said Charles R. Hawley, pastor of the church.

The Bible school, staffed by 64 men and women, resulted in 27 conversions and two commitments for mission service.

Greenmeadow reported only 209 resident members last year. Sunday School members totaled 428 in 1967, and Greenmeadow's Bible school registered 393 children last year. (BP)

Appleton Named Alabama Baptist Student Secretary

Jon Appleton, 33-year-old pastor of First Baptist Church in Opelika, Alabama, has been named secretary of the student department of the Alabama Baptist State Executive Board.

A graduate of Samford University in Birmingham, Ala., Auburn University, and Southern Baptist Theological Seminary, Louisville, Appleton is the son of Zack Appleton, pastor of Acipco Baptist Church, Birmingham.

He was elected to the post by the convention's Executive Board at its annual meeting, filling a vacancy created by the resignation of Maurice Willis. Appleton begins the duties September 1. (BP)

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