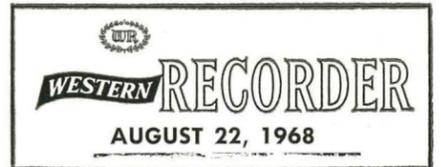


## *The Wordmasters in Berne*

The Georgetown College Wordmasters, the only collegians on the program of the recent Seventh Baptist Youth Congress in Berne, Switzerland, scored a hit with the delegates. The choral group is under the direction of Dr. Edwina Snyder.





## GLEANINGS FROM THE FIELD

**RICHLAND BAPTIST Church** of Owenton, reported 10 professions of faith, two new members by letter, and 50 rededications during recent revival services. H. C. Hedgespeth, pastor of Gethsemane Baptist Church, Danville, was evangelist and Wayne Kelly, pastor of the church, was song leader.

**MISS NOEL FAIRALL**, a graduate of Southern Seminary, has joined the staff of **First Baptist Church, Ashland**, as kindergarten teacher and elementary director.

**JAMES W. HATLEY** will serve as interim pastor of Immanuel Baptist Church of Paducah, Kentucky, until a permanent pastor is called. Hatley is supervisor, adult section, Training Union Department, Baptist Sunday School Board, Nashville.

**DANIEL G. ARIAIL**, pastor of Squiresville Baptist Church, Owenton, has resigned to become associate pastor of First Baptist Church, Macon, Georgia, effective August 18. His wife and their two children will reside at 1013 Edna Place, Macon, 31204.

TWO PERSONS from Kentucky are among the 100 adult summer staff members at Glorieta, New Mexico Baptist Assembly. Mr. and Mrs. Dale Wilson of Mayfield are the host and hostess of Thunderbird Lodge, one of the 128 housing facilities located on the assembly grounds.

**EVANGELIST W. H. McGinnis** of Vine Grove, Kentucky, just completed a series of revival meetings at Salem Baptist Church of Milledgeville, Georgia.

**RALPH HOSKINS**, age 15, of Lexington, achieved the rank of "Buck" at Camp Ridgecrest for Boys in North Carolina this summer. The rank is next to the highest rank of "Little Chief".

**THE YOUTH CHORALE** of Carlisle Avenue Baptist Church, Louisville, has returned from a mission tour through the northern states. The nine-day itinerary took them to several churches in New Jersey, Delaware, and Maryland, where they preached, sang, and witnessed.

**WAYNE DUTTON**, who was interim pastor of Beaver Baptist Church, Union Association, has been called as pastor. He is a student at Georgetown College.

**EUGENE LIVINGOOD** became pastor of Pleasant Ridge Baptist Church in Crittenden Association the first Sunday in August. He came to this church from Grants Lick Baptist Church, where he was pastor for several years.

**FRED T. MOFFATT, JR.**, pastor of the First Baptist Church, Shelbyville, recently conducted a revival at First Baptist Church, Frankfort. There were 21 additions, 12 of which were for baptism. Moffatt was a member of this church while his father was pastor of the church.

**PLEASANT GREEN church** has called **Albert Owens** as pastor. He is also an employee of a radio station at Cynthiana. The church is in Crittenden Association.

**NICHOLASVILLE Baptist Church** recently voted in a business meeting to accept a gift of land for building of a second Baptist work. The members voted to retain their present location rather than relocate.

### Collision Kills Student, Missionary Couple

A head-on two-car collision about eight miles outside Paducah, July 31, took the lives of a missionary couple and a student summer missionary for Southern Baptists in this area.

The victims were Mr. and Mrs. William Joiner of Rosieclare, Illinois and Cherrie Joy Bledsoe, 21-year-old summer missionary from San Antonio, Texas.

The missionaries were returning from a prayer service at First Baptist Church in Sharpe where Joiner recently had accepted the pastorate, effective August 10. He had been pastor of First Baptist Church in Rosieclare and missionary of the Antioch Baptist Association in south-

**REV. AND MRS. F. EUGENE MILBY**, Southern Baptist missionaries, have returned to Rhodesia following furlough in the States. He is a native of Louisville, Kentucky, and she, the former Reva Morris, is a native of Trimble County, Kentucky. They manage a Baptist book store and reading room in Gwelo, Rhodesia.

**AS A PART OF THE 1969 CRUSADE OF THE AMERICAS**, Texas Baptists plan to distribute more than one million copies of the Bible in popular English or Spanish. The 4,000 Baptist churches in Texas are being offered (the English and Spanish translations of the New Testament at a reduced cost by the American Bible Society for distribution prior to the Crusade Revivals next spring.

**CUMBERLAND COLLEGE** will give four productions over channel 2, Tennessee state educational TV station, with students taking part. The music department will also be involved in some of the shows.

ern Illinois.

Miss Bledsoe had been appointed for the summer to assist in the area Baptist work by the Southern Baptist Home Mission Board in Atlanta, Ga.

Mr. Joiner was a native of Princeton and Mrs. Joiner, the former Alma Christine Pope, was born in Livingston County, Kentucky.

They were survived by a son, William Joseph Joiner, Jr. of Rosieclare.

A native of San Antonio, Miss Bledsoe was the daughter of Mr. and Mrs. B. B. Bledsoe. She also is survived by a sister, Mrs. Donald Week of Kansas City Mo. (BP)

### WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243  
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INDIVIDUAL, \$2.50, plus 5% sales tax, total \$2.62. FOREIGN, \$2.75. CHURCH BUDGET RATE, \$1.50 per year. All subscriptions except church accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 5% sales tax. When making change of address, please send a recent label from your paper and the new address, including ZIP code.

#### SUBMITTING PHOTOGRAPHS

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

### Editors state opinions:

## Divorced Baptist Ministers have a Limited Future

by M. DOUGLAS CLARK

A recent questionnaire mailed to the editors of state Baptist papers and *Home Life* revealed some interesting opinions about divorce in the ministry.

Every editor felt that a divorced person who was a prospective Baptist pastor should inform the church of this before he was called. No editor felt that a pastor who became divorced should seek a job with a denominational agency. One commented that the requirements for denominational service should be the same as for the pastorate. Regarding a discernable change of attitudes among their readerships, no editor noticed a change toward more severity. No respondent felt that divorced persons should be admitted to the seminaries as a general rule.

Every editor indicated that there were some conditions under which they would serve on a divorced person's ordination committee, or recommend him for a pastorate or denominational service. It is probable that each editor had in mind what these conditions were. But the point is that divorce, *per se*, would not automatically bar a man from ordination or recommendation.

The conditions surrounding the divorce would be a determining factor. Related to this is the fact that no editor interpreted the teaching of Jesus regarding divorce as the giving of a divine law forbidding divorce. Every respondent indicated that a divorced person would have more than slight difficulty being ordained or obtaining a pastorate in his state.

With regard to the editors' understanding of Jesus' teaching regarding divorce, 19 indicated they felt that Jesus was stating the intention of God that marriage be permanent. Three said that men should not divorce, but do so because of sin; one that divorce is allowable but not remarriage; and one that Jesus established that fornication is the only God-approved ground for divorce.

Fifteen editors rated as extreme the degree of difficulty for a divorced person to be ordained in their states. Seven felt it would be somewhat difficult. None indicated either slight or no difficulty. For a man who was already an active pastor and who became divorced, 10 foresaw extreme difficulty in obtaining a pastorate in their state and ten felt it would be somewhat difficult.

Perhaps this difference in difficulty between ordination and obtaining a pastorate is because the ministry, like other fields, is more difficult to enter than to stay in. There were no significant dif-

ferences in these responses between various sections of the country. Neither were there notable differences between pioneer areas and areas where the work of Southern Baptists is well established. The differences are only among the various states.

What should the pastor of a Southern Baptist church do if he became divorced? Fourteen felt he should stay in his church if his people would accept him. Four indicated that he should resign the church and leave the ministry. An equal number said that he should resign the church and, after a suitable time, seek another church.

Thirteen editors felt that divorce was most hurtful to a minister in that it spoiled his moral influence. Six indicated that the psychological damage done in the divorce process might prevent him from performing his duties adequately. Three saw it as an indication of emotional instability. One respondent commented that divorce makes

the pastor vulnerable to attacks by his critics.

A clear majority (17) thought that divorced persons should be admitted to the Southern Baptist seminaries under only a few clearly-defined circumstances. Two felt they should not be admitted at all, and four that each seminary should have its own policy. Two editors indicated that a person's marital background is of no concern to the seminaries. One of these qualified his answer by saying that the seminary would not be able to come to any clear judgment of the facts surrounding the divorce.

Two most relevant conclusions can be reached as a result of this study. One is that the simple fact of divorce does not automatically bar a man from being a Southern Baptist pastor. The second conclusion is contained in the comment of one editor, "Right or wrong, one who is divorced has a very limited future in the Baptist ministry."

### Should Baptists Change Methods?

By H. H. Hobbs  
Pastor, First Church, Oklahoma City

Someone said that you can tell a man's age by the degree of pain that he feels in the face of change. We are told that the dinosaur vanished because it was too large to adjust to a new environment.

That change involves a certain amount of pain is quite evident. This is true even in the breaking in of a pair of new shoes. The old ones seem so comfortable. But if a man prefers the old because it is comfortable and rejects the new because it is painful, he will soon be walking on bare feet. So despite the pain, new shoes are necessary if one is to be well shod for his journey.

We are living in an age of change. In industry multiplied millions of dollars are spent each year in search for new and better ways to do old things. The product is the same. But it is produced better, and at less cost, by new processes.

It should not be true that "the children of this world [age] are in their generation wiser than the children of light" (Luke 16:8). Which is to say that our children should not be so wedded to

old organizations and methods that they are unwilling to consider the possibility of there being ways to accomplish eternal goals.

Now this does not mean that we should change the product. The gospel, and all that it entails, is fixed. It has been determined of God, and man has no right to change it. But while the message is eternal, there is no particular sanctity in the methods employed. God has never changed his purpose, but he has adapted his methods in the achievement of that purpose.

As one views the declining statistics in all denominations, one wonders if some changes are not in order. We should not change our message. For whether men want the message or not, it is still true that there is no other message of salvation than by grace through faith in Jesus Christ. We are not saying that we should cease to preach and teach this. For these things are basic in God's redemptive purpose. But what about the outward trappings? None of these should be considered sacred because they are old. Neither should new "trappings" be considered good simply because they are new. Each should be weighed in the balances to see if it has abiding merit.

(Continued on Page 6)



### The Universal Hunger For Depth Bible Study

Several weeks ago I sat in a brain storming session of an alert young adult Training Union group. Having discarded the regular study materials in the Training Union quarterly, the group was deciding what they wanted and needed most. After considering several worthwhile possibilities, what would you think these young adult Baptists decided would be most profitable? Almost to the last person they agreed that a depth study of Scriptures is what they most want and need.

Everywhere I go these days I sense the same thing. Baptists are hungry for depth study and understanding of the Bible. This is one encouraging sign amid some signs today which are not so encouraging.

It is ironic, however, that such hunger is felt by those who sit regularly in Sunday School classes and seldom miss a sermon by their pastor. Could it be that our Sunday School classes and worship services are failing to deal with the Scriptures in depth? In too many instances this is so. The level of Bible teaching in many of our Sunday Schools is deplorably low and the topical sermons heard from Baptist pulpits are oftentimes devoid of much true insight into Biblical truth.

How can we overcome this deficiency and provide the quality Bible study desired by more and more Baptists today? Every church must devise a plan suitable for the particular situation.

In some churches the pastor conducts a week day Bible study at the church. In many places Bible study groups are being organized in homes. These and similar approaches have their value but they don't come near meeting the need.

Southern Seminary Professor Ernest Loessner, a teacher of religious education, suggests that what is actually needed in our Sunday Schools are full scale survey courses in the Old and New Testaments. These Bible courses would involve study guides, assignments, notebooks, exams and quality teaching in large classes. The Bible would be taught book by book and chapter by chapter. The qualified teachers for such instruction would not be available in every church but in some instances teachers could be recruited from the church membership and trained. In other instances outside teachers such as neighboring pastors and college or

seminary teachers could be brought in.

Professor Loessner has something. Only when the Bible is studied in its entirety as a unit does it become meaningful. Our traditional hop and skip method of Bible study in Sunday School will never lead to much understanding of the Bible and its message. Young people who have been in Sunday School all their lives and who take a Bible course in college are utterly amazed with the understanding resulting from such an approach.

The big class and lecture method for such survey courses would not be used alone but along with smaller classes where discussion could take place. Small classes are desirable for discussion but only after the members have some basic understanding of the Scriptures. Otherwise class discussion degenerates into a sharing of ignorance and a display of private interpretation.

No matter how effective Bible study is in our Sunday Schools, those sincerely seeking depth Bible study must do more than prepare their lesson and attend Sunday School and listen to their pastor's sermons. Personal study involving hours of prayerful concentration and mental application is part of the price. An honest Bible student must also be prepared to be jolted by insights and interpretations different from those he already possesses. He might even have to give up some of his own interpretations for others that have more of the truth.

Depth study of the Bible doesn't require knowledge of Hebrew and Greek, the languages in which almost all the Bible was written. Nor does it require technical skill in scholarly techniques. It does require, however, some dependence upon dedicated Bible scholars who know how to use the original languages and other tools for interpretation. For while much of the meaning of the Bible is discernible to devout but untrained readers, some of it is not. Here is where the Bible scholar helps.

Bible interpretation should not be left alone to the untrained nor to the scholar. Interpretation is most trustworthy when it is in the hands of both the scholar and the non-scholar.

However it is done, advantage should be taken of the deep hunger for Bible study in many hearts today.

### How Good Were The Good Old Days?

Nothing in human experience is surer than change. An ancient Greek philosopher found the essence of reality in change and illustrated by pointing out that one could never step in the same stream twice. By the time one put his foot back into the stream after taking it out, the flow of the stream would have made it another stream.

If nothing is surer than change, nothing is more painful and I don't like it. I'd stop the world if I could. I like things the way they used to be.

I like the smell of leather harness on a sweating horse more than the smell of diesel fumes from a powerful farm tractor.

I like the taste of cool water from a well or a spring on a hot August day more than chlorinated ice water from an electric cooler.

I like fresh vegetables and cornbread cooked on a wood stove more than frozen dinners cooked on an electric stove to say nothing of sonic cooking.

I especially like Baptist religion like it used to be. We gathered early enough to stand outside the little church until the first song was started and even sometimes until the offering was already taken. The preacher preached as long as he pleased and once dismissed we stayed another hour talking under the shade trees in the churchyard.

Once a year in the summertime there was the protracted meeting with singing, praying, preaching and eating. Each evening the men gathered outside behind the church to pray while the women did the same inside the church. Babies in mothers' arms cried during the services but never could drown out the preacher.

After services the preachers went home with one

family and generally other families were invited for the day. Fresh corn and beans with hickory smoked old ham and home grown fried chicken have never been equaled for ministerial eating. Then came those long drowsy afternoons when we sat under the maples, half talking and half sleeping until someone started a debate on some passage of Scripture. This led usually to talking about the heresies of the Campbellites and the Catholics.

It was a croquet game or two and some horseshoe pitching before milking time and return to the church house for the evening meeting.

On the Sunday afternoon after closing the meeting the new converts were baptized in the nearby river while the big crowd of witnesses sang, "Shall We Gather at the River." There would be tears of joy in mothers' eyes and once in a while some shouting.

That's the way it used to be but the river of change has washed most of this away. There's really no way to go back and, if we could, it wouldn't seem the same for we have changed as well as the times have changed.

To be really honest it wasn't so good then in every way. Time has a way of letting us forget the bad and remember the good. Those who lived in the good old days talked about change and the good old days for them. Our children will look at their world and talk about the good old days of the 1960's.

We don't pick the time we live. We are picked by God to live at this time. And we cannot stop change. The only right attitude for the Lord's children is to meet change creatively while remembering One who changes not is guiding us through all the changes.

## Flight from Ministry to Secular Jobs Deplored

Many ministers have left the pastorate for other vocations because of unhappy relationships and extreme pressures, said James H. Landes, pastor of First Baptist Church, Richardson, Texas, in a speech at Ridgecrest Baptist Assembly.

Deploring the "flight from the ministry," Landes told 2,600 Sunday School leaders, "It is true that many capable men have left the pastorate for other vocations."

"Most of them, I suspect, have felt sincerely that they could work more effectively outside the organized church," said the former Hardin-Simmons University president.

"One denominational leader recently said that more than half of the church congregations were unhappy with their ministers, and that a large percentage of the ministers were unhappy in relation to their congregations," Landes added.

"It is apparent that those of us who

are pastors and the congregations that we serve must take a careful, objective, and prayerful look at ourselves," he said.

"I believe that when the pastor respects his congregation and hears them lovingly, and when the congregation understands the sincere tensions of the pastor's heart, then pastor and people can work together in fulfilling the church's ministry," Landes observed.

"Ministers who arrogantly downgrade and belittle the sincere Christian layman, and lay groups that are 'anti-pastor' are divisive, destructive, and extremely dangerous within the life of the church . . .," he said.

Speaking out against extremism on both the right and the left, Landes said, "There have always been extremists who would use the church for their own selfish political, social, or economic ends."

"While these extremists have accepted,

with comfort, certain biblical principles, they have, as a rule, rejected other biblical principles that are equally as valid," he said. "The great majority of our people have not and will not surrender to the extremists."

"They are anxious to be loyal to Jesus Christ," he said. "They want to be intellectually honest and morally responsible Christians."

"It is the responsibility of leadership to earnestly present all of the great truths of the holy scriptures," said Landes. (BP)

Twenty-one couples, supported by the Cooperative Program, serve state conventions as missionaries to the deaf. Nearly three hundred Southern Baptist churches now provide a ministry to deaf people.

## Foreign Mission Board Appoints 69 Journeymen

"Don't pity me; regard me as one who is confident he is following the leadership of God.

"Don't praise me; teach me to be humble.

"Don't applaud me; applaud Christ. I simply go as one who has been conquered by the love of Christ."

Charles Johnson was speaking as a representative of 69 Southern Baptist missionary journeymen who are leaving the States for 28 countries where they will work alongside career missionaries for two years. The Foreign Mission Board's fourth and largest delegation of journeymen, they were commissioned August 8 in a ceremony at First Baptist

Church, Richmond, Va.

Two Kentuckians were among the group of journeymen commissioned. They are William Kruschwitz, Elizabeth (own, teacher, Niger Baptist College, Minna, Nigeria, and Marilyn Pinson, Ashland, you'h worker, Greenville, Liberia.

Their responsibility is not only to perform a job but to share their faith and to help "set in place those things that are wanting." they were reminded by Dr. Jesse C. Fletcher, secretary for missionary personnel for the Board.

### Eight weeks training

The journeymen—young people under 27 who have completed college or further study—came to Richmond after nearly eight weeks of training on the campus of Virginia Intermont College, Bristol. Under the direction of Dr. Carl F. Whirley, missionary on furlough from

Nigeria, and a rotating faculty, they had completed 400 hours of classwork, plus library study and personal conferences, all designed to prepare them for the two years abroad.

"Journeymen are people who have completed an apprenticeship and are now worthy of responsibility under the supervision of master workmen," explained Rev. Louis R. Cobbs, director of the Missionary Journeyman Program for the Foreign Mission Board. "We feel the name journeyman is very appropriate for these young people."

Eight of the group spoke briefly, sharing the enthusiasm and dreams of all.

"When you ask, 'What is a journeyman?' there can be no stereotyped label," declared Theo Brown. "But a journeyman is a young person who has got hold of a vision. He has caught a glimpse of something big and wants to share it. He has a picture of what it means to be truly human in Jesus Christ, and he wants to tell others."

### Cauthen speaks

Cobbs led the 69 in a litany of dedication, only slightly altered from that repeated by the Board's first journeyman at their commissioning three years ago. Then, as they remained standing, Dr. Baker J. Cauthen, executive secretary of the Board, addressed them:

"Your testimonies are an affirmation that the love of Jesus Christ brings out a response that authority could never command and money could never buy. You are saying to God, 'I want to give you two years of my life.'

"You have something priceless in your hearts. The real thing that makes you journeymen is that Christ is real to you."

With a personal word for each, Dr. Cauthen presented the 22 men and 47 women certificates that signify they are officially commissioned Southern Baptist missionary journeymen.

The Foreign Mission Board now has 124 journeymen (in a total overseas staff of 2,345). Ninety-three journeymen of former years have completed overseas assignments.

## Southwestern Seminary Wins Honors for Publications

Two Texas schools were named winners here in national honors competition sponsored by the American College Public Relations Association.

Southwestern Baptist Theological Seminary, Fort Worth, won a certificate of special merit for its case study of "Sixty and Ten" celebration and a special citation for its annual "Decade Report." Dallas Baptist College also received a special citation for its annual catalogue. (BP)

## Should Baptists Change Methods?

(Continued from Page 3)

For instance, are the hours of 11 to 12 and 7:30 to 8:30 on Sunday the only times to preach the gospel? Or corresponding hours for teaching and training? You cannot prove by the New Testament that such is true. We are not advocating that these should be discarded. But should not something new be added? Church leaders dread the long week ends. If the four-day work week becomes a reality, we may have nothing but long week ends. And human nature being what it is, this will mean an every week-end exodus of people from towns and cities to recreation areas.

Shall we then continue to limit our preaching and teaching activities solely to the Lord's Day with fewer and fewer people to whom we shall minister? We may find it necessary to endeavor to reach people where they are, not where we say that they should be. And what about teaching and preaching in the middle of the week also?

And what about the worship services themselves? Is every item in the order of worship sacred because it has always been there? Or should each be reappraised on its merit? We live in a time-conscious, split-second age. By removing items of service which no longer serve we can tighten up the service, thus enabling us to do the vital things in less time. It would be better to have a thousand people involved in vital worship for 45 minutes than to have 500 people present for an hour and 15 minutes, 30 minutes of which are spent doing some thing simply because we have always done them. Even we preachers can feed our flocks more hay in less time if it is properly baled, than we can if we throw it out loosely with a pitchfork. But I

have gone to meddling. So I had better change the subject.

So what about organizations and procedures? Take, for instance, opening assemblies in Sunday school and Training Union. Are they performing a necessary function? Perhaps a brief period for announcements and promotion is necessary. But should we also have lessonettes and/or sermonettes before going to the class and/or union sessions? Such time might better be spent in the latter. And certainly the same process used in the opening assembly should not be repeated in the class or union, as the custom of some is.

As to organizations themselves, do we need them all? At best there is a shortage of leadership. Where organizations overlap in purpose, would not a combination do the same thing better? It is not so hard to agree in principle. But when you start naming organizations you get into trouble. But it is a fact that we spend so much time going to stated meetings that there is little time left to do what we are asked to do when we go.

This could go on and on. But you get the point. Unless we are willing to endure the pain of change, like the dinosaur we may for all practical purpose become extinct.

To the Pharisees Jesus said, "No man [such as the Pharisees] also having drunk old wine straightway desireth new: for he saith, The old is better" (Luke 5:39). He spoke of the doctrines of Judaism as opposed to the Christian revelation. But it may as well apply to method. The Pharisees failed to learn the lesson—and became extinct. Shall we learn a lesson from their failure? —Reprinted from *The Baptist Messenger*, Oklahoma.

## Special Music, Vespers Services To Highlight WMU Conferences

The roster of speakers has been completed, programs printed, and the grounds of Cedarmore Assembly await the arrival of around 400 ladies for the annual Woman's Missionary Union Conferences beginning Monday evening, August 31.

The week conference will end at noon Friday and the weekend conference, for ladies unable to attend during the week, is slated to begin at 2 p.m. Saturday and close Monday noon, September 2.

According to Mrs. George R. Ferguson, the program promises several highlights of inspiration and knowledge that the ladies will find indispensable for their work during the coming year.

Mrs. Ferguson, state WMU executive secretary, added that with the presence of highly competent music directors to lead the singing, the music should complement the sermons and speeches and make the conferences even more enjoyable and inspirational.

### Wilburns to direct

During the week Mr. and Mrs. Ronald Wilburn will direct the music. Eugene Quinn will take over as music director for the weekend conference.

Mrs. Bernice Lindle will be the accompanist during the weekend. She is a member of First Baptist Church of Shelbyville, where she works with the beginners' choir and Sunbeams and also serves as organist for the WMU Shelby County Association. She previously served as organist for 27 years in First Baptist Church at Somerset, and as educational secretary during part of that time.

Wilburn, minister of music at Grace Baptist Church, Lexington, will lead the music while his wife, Julia, serves as pianist.

A native of Louisville, Wilburn has served as minister of music at Ninth and O Church and Clifton Church, both of Louisville; Crestwood Church, Frankfort; and Crestview Church, Dayton, Ohio.



Mrs. Wallace



Eugene Quinn

He has also participated in city-wide evangelistic services and served the Home Mission Board as singer in churches, on radio, and in sacred concerts.

### Registered nurse

Mrs. Wilburn, a registered nurse, is a graduate of Kentucky Baptist Hospital School of Nursing, Louisville.

Quinn, secretary of Church Music Department of the Kentucky Baptist Convention since 1956, received his Doctor of Church Music degree at Southern Seminary, Louisville in 1963.

### Faculty member

He also served as secretary of music for the Illinois Baptist State Association for nine years. He is a faculty member of Ridgecrest and Glorieta Baptist Assembly music conferences annually.

Mrs. John T. Wallace, Jr., a former teacher, will be daily vespers leader for the week and weekend conferences. She is the wife of pastor John T. Wallace, Jr. of Parkway Baptist Church Lexington.

Active in church and civic work, she currently serves as prayer chairman for Elkhorn Baptist Association of WMU, a member of the Baptist Community Center Board of Directors, member of the DAR, and teacher in adult Sunday School and leader of a Junior Training Union department.

Other program personnel were given in the August 8 issue of the *Western Recorder*.

## Valentine Says Churches Should Help Improve Cities

"The church of Jesus Christ cannot ignore the cities and still be true to the high calling of God in Christ Jesus," delegates to the Southern Baptist Woman's Missionary Union Conference were told at Glorieta (N.M.) Baptist Assembly.

As part of a series of talks entitled "Issues and Answers," by Foy Valentine of the Southern Baptist Christian Life Commission in Nashville cited 10 possible partial solutions to urban ills:

"Challenging self-help programs, decent education, upgraded housing, regular and adequate family income, stable family life, equitable taxes, improved medical care, good police protection, more playground and imaginative programs of recreation, and meaningful, relative, redemptive church programs."



MR. AND MRS. WILBURN  
Music Directors

## Ferguson - Jaegle Conference Center Dedication Set

The Ferguson-Jaegle Conference Center at Cedarmore will be officially dedicated on Tuesday, August 27, in services beginning at 5:15 p.m.

The conference center is a joint project of the Kentucky Baptist Convention Woman's Missionary Union and the Kentucky Baptist Convention. The construction was under the supervision of the assembly and camps committee of the Kentucky Baptist Executive Board.

Convention President Eldred M. Taylor will preside at the special services. Other program personalities include: Robert O. Williams, chairman, assembly and camps committee; Harold G. Sanders, Executive Secretary-Treasurer of the Executive Board; Miss Alma Hunt, Executive Secretary, Woman's Missionary Union, Southern Baptist Convention; Mrs. J. S. Woodward, President, Kentucky Woman's Missionary Union; Mrs. W. C. White, II, past president, Kentucky Woman's Missionary Union and Tom Henry, pastor, Graefenburg Baptist Church and member of the assembly and camps committee.

All Baptists and friends are invited to the special services and to the free picnic supper which will follow.

Other program personalities include: Robert O. Williams, chairman, assembly and camps committee; Harold G. Sanders, Executive Secretary-Treasurer of the Executive Board; Miss Alma Hunt, Executive Secretary, Woman's Missionary Union, Southern Baptist Convention; Mrs. J. S. Woodward, President, Kentucky Woman's Missionary Union; Mrs. W. C. White, II, past president, Kentucky Woman's Missionary Union and Tom Henry, pastor, Graefenburg Baptist Church and member of the assembly and camps committee.

All Baptists and friends are invited to the special services and to the free picnic supper which will follow.

## Hood Accepts Pastorate

Northrup L. Hood, a recent graduate of Southern Baptist Seminary, has accepted the call of Hopewell Baptist Church, Hampton, South Carolina as pastor, effective September 15.

He has been pastor of Orville Baptist Church in Pleasureville, Kentucky, for the past two years. On May 31 he received his Master of Divinity degree.



TENNESSEE AND KENTUCKY campers at Camp Ridgecrest for Boys this summer are shown, first row: (left to right) D. C. Richardson, director; Ricky Donaldson and Lyons Hamblin, Rogersville, Tenn.; Mike Wilson, Louisville, Ky.; Dunk Eastham, Knoxville, Tenn.; Eugene Branham, Kingsport, Tenn.; Steve Sharp, Columbia, Tenn.; Cary Tufts, Pikeville, Ky.; Jimmy Meeks, Loyall, Ky.; Mark Richardson, Nashville, Tenn.; Ralph Hoskins, Lexington, Ky.; Second Row: Alice Jo Lively, Athens, Tenn.; Howie Thompson, Winchester, Ky.; Billy Genet, Georgetown, Ky.; George Mims, Louisville, Ky.; Chris Vaden, Crossville, Tenn.; Vance Page, Knoxville, Tenn.; Mark Thompson, Winchester, Ky.; Richard White, Moorehead, Ky.; Adrian Lamkin, Texas, Ky.; Carl Newman, Morehead, Ky.

## J. H. Thurman, 90, Dies in Murray

J. H. Thurman, widely known and beloved Baptist pastor and evangelist in west Kentucky, died on June 30 in Murray at the age of 90. He had been in the ministry 55 years and had served as pastor of churches in Marshall, Graves, Trigg and Calloway Counties in Kentucky and in Steward and Henry Counties in Tennessee.

He was the author of several tracts and articles which were widely distributed. He served for several years as a trustee of Glendale Children's Home, was moderator of Blood River District Association for several years and treasurer of the same association

for 29 years.

Funeral services were conducted in the First Baptist Church of Murray by Pastor H. C. Chiles, L. V. Henson and H. Franklin Paschall. Burial was in the Murray City Cemetery.

He is survived by his wife, Myrtle Mayer Thurman, one son, two daughters, five grandchildren and six great grandchildren.

## Cumberland College Sets 'James M. Boswell Day'

September 1 has been declared "James M. Boswell Day" by Cumberland College to honor their president who will be recognized in ceremonies in the Clay County Veterans of Foreign Wars Building at Manchester.

Colonel T. C. Sizemore, program chairman, said that the president is being honored "for his outstanding academic leadership in providing a college education for mountain youth.

Boswell said, "I am honored to be chosen to receive this recognition. I am made humble by this, and I want to say that it has been a great privilege to be able to work with and serve mountain people for more than 37 years."

## Crumpler Reports Crusade Results

A two-week evangelistic crusade, termed "the greatest religious effort ever undertaken in this area," ended July 21 at the Pendleton County school grounds near Falmouth.

Final night of the meetings drew a crowd of 2,800. W. D. Crumpler, district missionary for the Crittenden and Union Associations, reported that the effort was the largest religious meeting ever held in the area.

Decisions made included 178 professions of faith; 32 commitments to Christian service; 300 to become soul winners; 1,800 pledges to tithe; 197 young people for rededications; and several young couples renewed their marriage vows.

Crusade leaders were E. J. Daniels, evangelist; Lowell Leistner, song leader; and John Bos, organist.

Crumpler also expressed appreciation to another pastor, W. R. Storie, who organized around-the-clock prayers preceding and during the crusade.

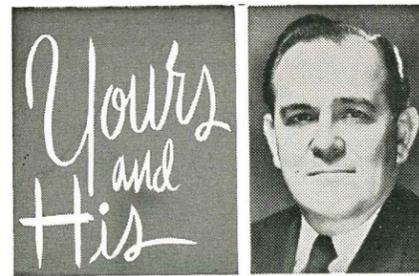
## Pikeville Pastor Named Missions Superintendent

J. V. Case, Jr., pastor of the First Baptist Church, Pikeville, since 1964 will become superintendent of missions for the Daviess - McLean Association beginning September 1. He will succeed Donald Anthony who resigned earlier this year.

Case is a native of Harrodsburg and a graduate of University of Kentucky and Southern Baptist Theological Seminary. Prior to going to Pikeville he was pastor of the First Baptist Church of Franklin and earlier served as pastor of the Greensburg Baptist Church.

He has served Kentucky Baptists as a member of the Child Care Board and a member of the Nominating Committee. He has also served on the Executive Board where he was a member of the Administrative Committee. In Southern Baptist life he has served as a member of the Sunday School Board.

Missionary Earl Jackson was called on to conduct an Indian funeral during his very first week on the mission field in Idaho; and during his second week he was called on to conduct an Indian wedding. The Jacksons are home missionaries, supported by the Cooperative Program.



## Nearing the Deadline

August 31 is coming up fast — and that means the deadline for reaching our Cooperative Program goal for the convention year. As of August 13, when I am writing this column, we have received \$233,000 since July 25.

**We must receive roughly \$409,000 more in the last 18 days of August to reach our goal.** "With men, this is impossible; but with God, all things are possible," said Jesus. We apply this to our missions goal this year. If God moves upon enough of our pastors and churches, we will reach this goal! As William Carey said, in launching the modern missionary movement: "Attempt great things for God; expect great things from God." This we will do, in God's will.

## Postmarked by August 31

Many of our churches will send all their August Cooperative Program gifts after the last Sunday, August 25. We urge them to send such gifts much earlier than the 31st, but the last gifts that can be counted in this year's goal must be postmarked by August 31. Remember that many post offices do not postmark mail after daytime working hours. So, get your letters in, if you wait until the last day, **early in the day.** Put them in the post office while it is open!

Mail all gifts to Kentucky Baptist Convention, Middletown, Ky. 40243. Mark the purpose of all gifts — and of course, for "The Cooperative Program" if you want to support the total Baptist mission causes in Kentucky and around the world.

## Two thoughts for September

First, why not send your Cooperative Program gifts each week, starting in September? With the big August remittances, September is always small. Too, we close the books on the 25th of each month except the last one. So, September will have only 25 days to receive Cooperative Program gifts.

In making your new church budget, decide to give a worthy percentage of church offerings for the Cooperative Program. As God blesses the church in receipts, you share with other Baptists in the world mission — each week!

Second, be sure to pray about increasing your Cooperative Program portion in your new budget. Do a bold thing! Thanks.

Harold G. Sanders

## Walnut Street Church to Host 'Crusade of Americas' Rally

A "Crusade of the Americas" rally, one of several being held throughout the Southern Baptist Convention this month, will be held at Walnut Street Baptist Church in Louisville August 29.

All Baptists, particularly the church and associational leadership, are invited to attend the meeting. Walnut Street Church is located at the corner of Third and St. Catherine Streets.

The rally is divided into three separate sessions: afternoon, from 2 to 4:35 p.m.; dinner, from 5:30 to 6:30 p.m.; and evening, from 7:15 to 9:15 p.m.

## Special guests

Special guests leading the sessions include A. V. Washburn, secretary, Sunday School department, Sunday School Board, SBC; Arthur B. Rutledge, executive secretary-treasurer and John Havlik, associate director, department of Evangelism, SBC Home Mission Board, Atlanta.

Havlik will speak twice during the afternoon on the subjects "Crusade Ob-

jectives" and "God's Concern for the Lost"; Rutledge will bring the closing address of the evening on "The Work of the Holy Spirit in Evangelism."

Washburn will lead an afternoon panel discussion on "How to Find Evangelistic Prospects" and will bring the dinner address, "Involving the Total Church."

## Convention leaders

Representing the Kentucky Baptist Convention on the program will be state leaders Roy E. Boatwright, secretary, Sunday School department; Eugene Quinn, secretary, Church Music department; Harold G. Sanders, executive secretary-treasurer; Thomas H. Shelton, secretary, Evangelism department; and G. R. Pendergraph, church administration consultant.

Other highlights of the afternoon and evening sessions will be demonstrations on witnessing and training soul winners by pastor John Turpin and members of Beth Haven Baptist Church, Louisville.

Eldred M. Taylor, president, Kentucky Baptist Convention, will also speak in the evening on "God's Challenge—Our Commitment."

Deadline for dinner reservations was August 20.

## Clarence O. Walker Dies at Age 78

Clarence O. Walker, 78, pastor of Ashland Avenue Baptist Church in Lexington for more than 50 years, died on August 11 at Teresa Ann Nursing Home in Lexington. Memorial services were conducted on August 13 in the Ashland Avenue Baptist Church with burial in the Lexington Cemetery.

Pastor Walker was one of the best known preachers in Kentucky and his influence reached far beyond Kentucky. He founded Lexington Bible College which attracted out of state students and his church paper, *The Ashland Avenue Baptist* was sent all over the world.

He was widely used as an evangelist and was known for his crusading against what he regarded as theological liberalism.

He was born in Trimble County, Tennessee, but moved early in life to Louisville. He attended William Jewell College in Missouri and Georgetown College, Georgetown, Kentucky. His entire ministry was spent in central Kentucky. He served three student pastorates and was pastor of Mt. Freedom Baptist Church in Wilmore for four-and-a-half years before coming to Ashland Avenue in 1916. He retired due to declining health soon after the celebration of his 50th anniversary as pastor.

He is survived by three daughters, Mrs. Dixie Gentry, Mrs. Mildred Johnson and Mrs. Jean Stokes, all of Lexington; six grandchildren and two great grandchildren.

He was the subject of a feature article in the September 21, 1967 issue of the *Western Recorder*.

## W. C. Boone Is Improving

Word from Dr. W. C. Boone, former executive secretary of the Kentucky Baptist Convention Executive Board, says he is improving from recent serious illnesses. Now living in Jackson, Tennessee, Dr. Boone suffered a heart attack and serious complications in recent months.

Upon the advice of his doctors, Dr. Boone is resigning as pastor of the Woodland Baptist Church in Jackson. He has been pastor of this congregation since its start and now has been named Pastor Emeritus. He says he hopes to render some service to the 214 member congregation when his health is improved.

Dr. and Mrs. Boone desire to express appreciation for the concern, prayers and personal expressions from friends from several states during his illness.

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## Changes Recommended for Texas Schools

Recommendations that two Texas Baptist schools be sold and another be given a self-determining, self-perpetuating board are included in the controversial Carden Report, the *Baptist Standard*, weekly Texas Baptist newspaper reported here.

The report also recommends allowing Texas Baptist schools to receive government loans for buildings, and grants for equipment and programs.

Charges of secrecy have surrounded the Carden Report since its recent presentation to the Education Commission

of the Baptist General Convention of Texas, which voted to have a year's committee study of the report before any presentation to the state convention.

The report, according to the summary published in the *Baptist Standard*, recommends:

1. Howard Payne College at Brownwood, Tex., and Wayland College at Plainview, Tex., be sold to proposed tax districts and thereby separated from the convention.

2. East Texas Baptist College at Marshall, Tex., become a "special purpose

junior college" primarily for those studying for religious vocations.

3. The University of Corpus Christi be given an "independent self-perpetuating" board and "allowed to determine its own future."

4. Mary Hardin-Baylor College for women be placed under the administrative control of Baylor University and at the end of two years its future re-evaluated.

5. Hardin-Simmons University at Abilene drop its graduate program with some exceptions.

Additionally, the report proposed a Coordinating Board for the entire educational system which would "be largely a policy making organization" directed by a chancellor.

Local trustees would be continued for the remaining institutions: Baylor University, Waco, Tex., Dallas Baptist College, Dallas, Houston Baptist College, Houston, Hardin-Simmons University, Abilene, Tex., and East Texas Baptist College in its new role.

The report also recommended that the convention reverse its policy and permit government loans for buildings and "government grants for equipment and programs." It suggested conditions which would leave the institutions free of government control.

The convention has been consistent in its grants. It reiterated in 1966 its policy against loans, turning down a committee recommendation which would have permitted them.

These recommendations were made in a voluminous report submitted through the Texas Baptist Education Commission which had employed William R. Carden, Jr., for a year's analysis of the nine Baptist schools. The report is now in the hands of a 12-member committee which is to report to the Education Commission and the convention within a year.

The report initially was presented to the presidents of Baptist schools and to members of the Texas convention Education Commission, about 90 people in all, meeting in Salado, Tex.

Carden introduced his report with a description of the problem ahead, pointing to increasing student enrollments that grow more acute each year, and centering on budget problems including inflation and larger appropriations for state schools.

"This cost squeeze from external factors has hit the Texas Baptist schools at the same time they had been faced with a declining percentage of gifts from the Baptist General Convention of Texas," he said. Carden explained that 26 per

(Continued on page 11)

## Carden Report Draws Fire from Texas School Heads

by Billy Keith

An efficiency analysis survey originally designed to evaluate and make recommendations concerning nine Texas Baptist colleges and universities has drawn fire from the schools' administrators, trustees and alumni throughout the state.

Most take issue with the recommendations made in a 545-page report prepared by William R. Carden, Jr., employed by the Christian Education Commission of the Baptist General Convention to make a year's intensive study of the institutions.

The Carden Report recommends, among other things, that Howard Payne College in Brownwood, and Wayland Baptist College in Plainview, be sold to local tax districts; that East Texas Baptist College in Marshall, become a special purpose junior college; that the University of Corpus Christi have an independent, self-perpetuating board which would determine its own future as a private or state-supported institution, and that a Texas Baptist university system, directed by a chancellor and 13-member coordinating board, be created to include operations of Baylor University, Waco, Hardin-Simmons University, Abilene and Houston and Dallas Baptist Colleges.

Only two of the report's recommendations were acted upon by the Texas Convention's Christian Education Commission: a committee of 12 was appointed to study the entire report for a year, and Mary-Hardin-Baylor College in Belton and Baylor University, 42 miles away at Waco, were asked to study the possibility of operating under one board of trustees.

### Report sparks debate

Meantime, reaction from across the state aroused intense debate on the report and a charge by the *Baptist Standard* that the report was surrounded

by secrecy.

J. D. Moore, chairman of the Christian Education Commission which authorized the study, said, "It is going to be a long time before any of our colleges are closed if at all." Moore is president of Victoria College, a state-supported school in Victoria, Tex.

"The report was just one man's idea," he added. "Even if you accept a report it does not mean you approve all of it."

A trustee of Wayland Baptist College raised the question concerning who could close a Texas Baptist school. Graddy Tunnell, chairman of the school in West Texas, said, "The decision for closing any Texas Baptist college is vested completely in its board of trustees."

In a joint communique, the presidents of Howard Payne College, Wayland College, and East Texas Baptist College categorically denied that any of the schools would be closed.

Howard Bennett, president of East Texas Baptist College, pointed to increased enrollments in arguing against changing the nature of his school. Enrollment in the summer session is 12.8 per cent higher than last year, and there is a 22.6 per cent increase in fall semester applications, Bennett said.

The new president of the University of Corpus Christi, Leonard L. Holloway, said that the trustees there are not interested in severing relations with Texas Baptists.

Holloway added, however, that he would like to see the board expanded to include non-Baptist Corpus Christi residents "primarily because we serve all Corpus Christi and the surrounding area and it would strengthen our system."

Charles Pitts, president of Dallas Baptist College, commented, "If the schools close it would come not by action, but by inaction—inaction on the part of Baptists and other friends who have supported these institutions for years."

## Carden Report Recommends Changes for Texas Schools

(Continued from page 10)

cent of the convention income went to the schools in 1959, but that now the figure is only 21.6 per cent. Dollar gifts increased, but percentages declined, he added.

Carden said Baylor University needed an endowment ten times its \$21 million and other schools had similar deficiencies. Student costs, he said, are as high as they can go except possibly at Baylor and Dallas Baptist College. He also was critical of what he called a "premium price" charged students in all institutions without "first class service."

The report then raised the question of a convention decision of "limited (financial) resources among nine" schools, an increased Baptist student ministry on other campuses of both. He added that 700,000 students on Texas campuses by 1980 "constitute the greatest mission field for Texas Baptist work."

Carden said the Texas Baptist colleges face a "quality gap" of \$10 million in their annual operating budgets. He added that \$15 million was needed for construction. (BP)

## Conference Participants Show Wide Disagreement on Issues

by LARRY JERDEN

Questions of fundamentalism, involvement, and the everyday application of Christianity were raised in a random survey of participants in the Southern Baptist World Missions Conference at Glorieta Baptist Assembly in New Mexico.

"What do you think is the greatest basic issue facing Southern Baptists today?" was the major question asked of a dozen conference participants. A total of 1,700 attended the week-long meeting, carrying out the theme "Impact for Missions, 68."

The responses to the question were as varied as the ages and backgrounds of those making them.

Three of the answers dealt with the question of fundamentalism. Gretchen Welch, an 18-year-old Glorieta Baptist Assembly staffer from First Baptist Church of Bothell, Washington, said Baptists are too often fundamentalists.

"We are not groovy enough. We can't appeal to kids if we are too fundamental," the blue-eyed, blonde staffer

responded.

Ruby Yates, gray-haired conferee from First Baptist Church in Charlotte, North Carolina, agreed that fundamentalism was the issue, but differed in how it should be treated.

"The real question is 'are we going to stick to Baptist traditions or are we going to drift away?' Are we going to stay united as we have been?"

Jim Harris, 34-year-old minister of adult education at Charlotte also mentioned "Baptist traditions," but related them to involvement.

"The major issue is getting people involved in Christianity, especially 'Christian' people. We are just now facing issues that other areas have been facing for years. We can't rest on the traditions of 30 years ago to face the issues of the new day," he said.

Race was mentioned by only two of the respondents.

"Perhaps race is the major issue," said Bruce Boyd, also a 17-year-old member of First Baptist Church in Huntsville. "At least it is the major issue in my church. We haven't done anything about it yet, but it is the main problem."

The other respondent that considered race the main question facing the convention was Mrs. Mel McCann of Bethel Southern Baptist Church in Wilmington, California, but her husband, the pastor of the church and Brotherhood director of the Association, disagreed.

"The biggest problem I see is how are we going to face the ecumenical movement. Are we going to succumb to it or stand alone?"

Three of the persons attending the conference were concerned with Southern Baptists' response to their faith in general.

Said Betty Seale, 18, a staffer from Canton, Texas: "We are not concerned enough about our own religion. People spend too much time worrying about other people's religion and not enough time paying attention to their own faith."



A BIG POW WOW is being held by one of 10 tribes of juniors who participated in a day camp during a recent conference at Glorieta Baptist Assembly. The tribe is hearing an Indian Christian tell of the mission work among her people. Bob Dixon, Texas Royal Ambassador director, led the camp that involved 110 boys and girls 9-12 in hiking, hearing stories, and collecting nature items.

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# SUNDAY SCHOOL LESSON

By H. C. Chiles



These Lessons for September 1, 1968

International Series

## Nehemiah Rebuilds the Wall

Nehemiah 2:17-18; 4:15-20;  
6:1-3, 15-16

The Northern Kingdom had been defeated and its people carried away. After a period of years, the Southern Kingdom of Judah had fallen and its people had been taken into captivity. Nehemiah was among the captives in a strange land.

In his youth Nehemiah was appointed by Artaxerxes, king of Persia, to the responsible position of cupbearer. It was his duty to taste the drinks and sample the food which were served to the king, thus insuring his protection from death by poisoning. This position demanded the services of one whose character and loyalty were unquestioned.

Years later, some Jewish brethren, including his own brother, Hanani, went to visit Nehemiah. He inquired of them concerning his people and their beloved city. With saddened voices they reported that the Jews in Jerusalem were in a miserable and deplorable condition, that the walls around the city were broken down, its gates burned, its streets filled with rubble, and its people living in poverty.

Upon hearing this report of the sad plight of his people, Nehemiah was burdened to the point of tears, whereupon he sat down, wept, fasted and prayed. In his earnest prayer this godly man confessed his sins and those of his people, asked for God's forgiveness, and invoked the divine blessings upon them.

Normally Nehemiah was happy and buoyant. As cupbearer to the king it was necessary that he reflect a bright and happy outlook. Because of his contagious smile he was a real asset to the king. When he appeared before the king with a sad countenance, it was so unusual that the king wondered what made him look so unhappy, and inquired as to the cause of his trouble.

### Talks to king

Nehemiah explained that he was grieved because Jerusalem was in ruins and his people were suffering. He requested permission to return to his beloved city for the purpose of rebuilding its walls. The king granted his request,

gave him a letter to the keeper of the king's forest, ordering him to supply the necessary timber, appointed Nehemiah as governor of the province of which Jerusalem was the capital, and provided a military escort for his protection on the long and perilous journey.

Man of God that he was, Nehemiah sought divine counsel immediately after his arrival in Jerusalem. After spending three days in meditation, he arose in the night and, with a few friends, went forth to make a personal and thorough investigation of the whole situation. When he discovered the real condition, he called a meeting of the Jewish leaders and disclosed to them how God had led him to Jerusalem.

So ardent was his eloquence that the assembly shouted, "Let us rise up and build."

### Shows organizing skill

Resourceful and courageous Nehemiah had a job which God had called him to lead in doing. He knew how to plan, how to handle people, and how to instill in them the desire to cooperate and the willingness to sacrifice, and how to assure them that God would bless them in their work and prosper their undertaking. Like every other worthy venture of faith, this project encountered opposition. They had to contend with shrewd and persistent enemies, who did everything possible to prevent the reconstruction of the walls. Nehemiah wisely organized groups to work and other groups to ward off attacks.

When the conspirators observed the participation of the people in the project, Sanballat and Tobiah, motivated by jealous animosity, raised their voices in sarcastic laughter, ridiculed the efforts of the people, and mocked at their ability to do such a gigantic task, but their laughter, scorn and ridicule did not thwart or lessen their efforts in the least.

Nehemiah and his fellow-workers were immune to sarcasm and criticism. They prayed to God and labored diligently. Unafraid of the threats, unmoved by the mockery, and unashamed by the ridicule heaped upon them, the people continued their work and ignored what their critics said.

The best way for Christians to answer criticism is to be oblivious to or ignore it. That is the way to have it sputter out.

### Ignored opponents

Nehemiah and his co-workers had their hearts in their work and could not be daunted by opposition. They rebuilt the walls in the atmosphere of prayer and through the hearty cooperation of the people.

Naturally, the opponents of the project were enraged. Nothing so angers the enemies of God as the progress of His work at the hands of His obedient children. Note that Nehemiah and his followers did not curse or fight their enemies, but they did talk to God about them and went on doing what God wanted them to do.

Their great project was completed within the brief period of fifty-two days. God always gives the necessary wisdom and strength to His children for the tasks which He assigns to them. It is always our responsibility to receive and to use that which He provides in the doing of the job which He wants done, and in the manner which He prescribes.

When Christians encounter opposition in proving their love for the Lord by working faithfully for Him, the best procedure for them to follow is to continue receiving orders from Him and carrying them out, without being disturbed about what critics may say. Conform to the Lord's wishes for you in your life and work, and serve Him to the best of your ability with what He has entrusted in your care, and God will bless and use you, regardless of what others may think, say or do.

"The Cooperative Program provides one way for a church to do the Lord's work. Through this helpful plan Baptists are able to witness in America and in other countries. It takes their testimony into areas of human need where they can't go in person, and into work, such as medicine, where many are not capable of going." — W. F. Grindstaff in *Principles of Stewardship Development* (Convention Press, 1967)

Life and Work Series

## Increasing In Faith

I Thessalonians 1:1-10

Paul, Silas and Timothy had proclaimed the gospel of Christ to the Thessalonians. Some of them had received Christ as their Saviour, and had become members of the church which Paul and his assistants organized in Thessalonica. This church became a real lighthouse for the gospel in the midst of heathen darkness.

When Silas and Timothy returned from a mission of instruction in the midst of the members of this church, Paul was encouraged greatly by the report which they brought. The Thessalonian Christians had been a constant joy to Paul and his associates, as well as a splendid example and a great inspiration to others. Reliving in memory the events connected with the establishment of that church, Paul wrote the letter from which this lesson is taken.

In order to emphasize the safety of the church at Thessalonica, Paul simply referred to its wonderful position as being "in God the Father and in the Lord Jesus Christ." Then he wished for the members grace and peace from the only source of both, namely, God the Father and the Lord Jesus Christ. What richer jewels from God's treasures could be asked for anyone than "grace" and "peace"?

As Paul thought about the believers in Thessalonica and prayed for them time and again, he could not refrain from thanking God that all of them were such healthy Christians. These thank-givings were addressed to God because the spiritual prosperity of the Thessalonians was not due to themselves, or to those who had preached the gospel to them, but to the grace of God. Honor was due to Him because of the marvelous things He had done in and through them.

### An active faith

There were three things which the Thessalonian Christians exhibited which Paul and his associates remembered and

for which they thanked God repeatedly. The first of these was a faith that was active. Saved by grace through faith, their works sprang from, belonged to and were characteristic of their faith. To Paul faith was a warm personal trust in the living Saviour, and such faith cannot fail to transform the whole of life and issue in good works.

If your faith in Christ does not cause you to work for Him, it is not genuine. Work is the natural fruit and evidence of faith. God qualifies Christians and calls them to work for Him. He expects them to do the work which He assigns to them and He will enable them to do it.

### A laborious love

The second thing that Paul and his associates remembered about the Thessalonians was a love that was laborious. The expression, "your labor of love," makes it necessary to distinguish between "labor" and "work." The former refers to the energy expended in doing it and the latter points to the thing done.

The labor of the Thessalonians must have included their diligent and strenuous efforts in the Lord's service. The constraining love of Christ did not permit them to spare any energies, to succumb to any fatigue or to refuse to make any sacrifice. Christian service is the only proof of love.

If a professing Christian does not serve Christ faithfully, either he does not know the Saviour in the forgiveness of his sins or he does not have much gratitude and love in his heart for Him. The strength of love is tested by its labors. Love gives itself unstintingly.

### A sustaining hope

The third thing that was to be remembered about the Thessalonians was a hope that was sustaining. Every Christian should possess a hope that is so strong that it brings to him the quality of endurance. In the New Testament "patience" stands for endurance and "hope" stands for certainty. Significantly enough, hope usually refers to the return of Christ. Christians can have patience in hope because they are sure that their hope in Christ will be fulfilled. Their efforts in Christ's service should be characterized by the potency of faith, the fervency of love, and the constancy of hope.

God's choice of the Thessalonians took place "before the foundation of the world." As always, His election was purposeful, and the working out of the divine plans in and through the Thessalonians was obvious to Paul. God always takes the initiative in salvation.

In the midst of the paganism and moral degradation of that day, the purity of the lives of the believers in Thessalonica blazed like beacons in the spiritual darkness around them. They were the spiritual fruit of Paul's preaching. They not only became his imitators, but because of their consistent Christian living and their faithful proclamation of the gospel they were worthy examples and a great inspiration to others. The divine order in Christian experience is the hearing of the gospel, conviction of sin, repentance toward God, personal trust in Christ as Saviour, a changed life and a proper example to others.

So faithfully and effectively did the Thessalonian Christians hold forth the word of life that their faith became widely known. Having been taught by the Holy Spirit, they knew that only the Word of God could meet the needs of others; therefore, they were ready and anxious to proclaim it to people far and near. As a result of their faithfulness in the proclamation of the gospel, many turned from idols to God, proceeded to serve the true God, and lived in the expectation of the personal return of Christ Jesus to the earth. Like these early Christians, we, too, should witness faithfully for Christ and wait for His return with joyous anticipation.

## Alexander Returns To Board As Vocational Consultant

David K. Alexander, formerly secretary of the student department for the Sunday School Board of the Southern Baptist Convention, has returned to the board after a six month's study leave to become vocational guidance consultant in the board's Training Union department.

Earlier this year, Alexander resigned from the student department to do advanced study in special areas and indicated that he would return to the board in another capacity or enter a different field of service.

Alexander, who has worked with young people and has edited youth publications, will place emphasis on editorial work and channeling of vocational guidance materials through all Southern Baptist Convention publications, according to Lloyd T. Householder, manager of the Training Union department.

Prior to his work at the board, Alexander had been Baptist Student Union director at Vanderbilt University and Peabody College, both in Nashville, Texas A & M College and the University of New Mexico. (BP)

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**SOUTHERN BAPTISTS' use of "We Hold These Truths" is discussed by James L. Sullivan, center, executive secretary-treasurer, Sunday School Board of the Southern Baptist Convention, Nashville, and two employees of the board's Training Union Department. Pictured with Sullivan are Gant Acklin, left, manuscript editor, and James W. Hatley, supervisor, both of the department's adult section which produced the unit. The unit, in wide demand, concerns poverty, race relations, housing, and related topics.**

### "Cooperative Christianity" Commission Set By BWA

A Study Commission on Cooperative Christianity was appointed by the Baptist World Alliance Executive Committee at its meeting in Monrovia, Liberia.

The commission, which will be increased to 25 members, will be charged only with "study of Baptist relations with other Christians." It is not authorized to take action regarding union.

Duke K. McCall, chairman of the Commission on Doctrine, saw it as "a forum for inquiry and study."

Josef Nordenhaug, general secretary of the alliance, named James Leo Garrett of the Southern Baptist Theological Seminary at Louisville, Kentucky, as chairman, and Rudolf Thaut, principal of the Baptist Seminary at Hamburg, Germany, as co-chairman. Dr. Robert G. Torbet of Valley Forge, Pa., is secretary.

Other members of the central panel are Emanuel Dahunsi of Nigeria, Brooks Hays of the U.S.A., Mervin Himberry of Australia, and David S. Russell of Great Britain.

The new commission will make five study groups within the Baptist World Alliance. The others deal with doctrine, Christian teaching and training, missions, and evangelism, and religious liberty and human rights.

Its appointment was authorized at the request of the Commission on Doctrine, in the belief that "this is far too big a subject for the present commission, and too important a subject to neglect."

## South Carolina Baptist Courier Moves Into New Office Building

After 99 years as a nomadic journal, the *Baptist Courier* has moved into a home of its own.

The *Courier*, South Carolina's weekly Baptist newsmagazine dedicated its new building on August 17 at 2 p.m. Open house for the public was observed August 18, from 3 to 5 p.m.

The modern office building of 3,000 square feet is located at 100 Manly Street, a site which was a portion of the former James Pettigru Boyce estate. Dr. Boyce was a professor of theology at Furman University here and is considered the founding father of Southern Baptist Theological Seminary when it was established in Greenville in 1859.

At the founding of the Seminary, Boyce became chairman of the faculty which included such Baptist stalwarts as John Albert Broadus, Basil Manly, Jr., William Williams and Crawford H. Toy. Streets adjacent to the Courier office building are named for these, and the building itself is situated on a corner where Manly intersects Pettigru. It is only five blocks from the original site of the Seminary which later moved to Louisville, Ky.

Fletcher Allen as associate editor. J. B. McCaskill is director of promotion. Mrs. Ellis Tanner is bookkeeper. Miss Edna Stroud is editorial secretary, and the circulation department includes Mrs. George Latham, Mrs. Earl Watson and Mrs. James Strutton.

Circulation figures reveal that the Baptist Courier, with 96,500 mailed weekly, is topped in South Carolina by only one paper, a daily in Columbia.

The new building which was occupied in June, is brick veneer, air conditioned throughout and has individual offices. It is also equipped with a conference room-library and a parking area which accommodates 15 automobiles. It is a one-story building of formal contemporary architecture with a flat roof and stucco overhang.

#### An early beginning

The Baptist Courier, now edited by John E. Roberts, had its beginning on July 1, 1869, when Tilman R. Gaines published in York the first issue of "The Working Christian." A. K. Durham presented a resolution to the S. C. Baptist Convention that year commending the paper to the support of the Baptists. On September 20, 1877, the name was changed to the Baptist Courier, and the publication was moved to Greenville on March 20, 1879.

From its beginning the Courier has been in the mainstream of Baptist life in South Carolina. In 1920 the S. C. Baptist Convention purchased the paper from owners J. C. Keys and Dr. Z. T. Cody. Cody remained as editor until his death in 1935. William Cox Allen was editor for the next five years, and was succeeded by Jesse McGarity Burnett who served until 1947. Dr. S. H. Jones was editor from 1948 until retirement on February 28, 1966, when Mr. Roberts succeeded him.

#### Never had own home

During all those years of presenting religious news to South Carolina Baptists, the Courier never had its own home. Buildings were rented or leased. For the past 30 years the staff of the newsmagazine did their work in offices adjacent to the printing company, Hiott Press.

The Courier now has its largest staff and largest circulation. The editorial staff is headed by Editor Roberts with

## Brotherhood Begins Planning for Workshop

Planning is already underway for associational Brotherhood workshops to be held in Kentucky late this winter, announced Forrest Sawyer, state Brotherhood secretary for Kentucky.

A step preliminary to the workshops was taken early this summer when 21 associational Brotherhood directors met to go over plans for the 1968-69 church year. Sawyer said, "We had more workshops last year than at any time in the past, and I certainly do not expect any fewer this year."

The last of the state's associational meetings will be held around the end of October and all associational Brotherhood directors will attend the state meeting at Cedarmore November 1-2. They will return to their associations to lead the workshops.

The first part of the workshop deals with Brotherhood methods; the second with study of how to plan work.

Although the primary purpose of the workshops is to help the men "learn their duties," Sawyer feels that they may serve a more important function by deepening the commitment of Baptist men to missions.

"Associational workshops help in a major way by holding forth the 'imperativeness' of missionary education," he said.

Two additional values have come out of the workshops, Sawyer believes. "They have helped emphasize the necessity for churches to plan their work around church functions, rather than just filling in dates on a calendar. At the same time, they have made Baptist men more aware of Brotherhood program changes before they occur and thus helped bring about a more positive reception for the changes."

### Jimmie Cox Joins Staff Of Radio-TV Commission

Jimmie R. Cox, for the past 10 years an editorial writer for the Fort Worth *Star-Telegram*, recently joined the staff of the Radio and Television Commission as an associate in the promotion department, C. Edward Shipman, director of promotion, has announced.

One of Cox's chief responsibilities will be as editor of *BEAM International*, the Commission's new monthly newsletter to the broadcasting industry.

## Journeyman are Wed in Africa

"And Father, bless Mr. and Mrs. Paul, who began their new life together here Friday. Be with them...."

Thus prayed a student in the Baptist high school in Mombasa, Kenya, during Sunday worship service a few days after the wedding of Sally Boss and Paul Cline, Southern Baptist missionary journeyman.

Sally, who taught in the Mombasa school, and Paul, who taught in a Baptist high school in Nyeri, Kenya, decided to be married in Africa before returning to the States at the termination of their two years of journeyman duty.

The wedding took place July 19 in the chapel of the Mombasa school. The bride was given away by one of her fellow teachers, missionary Richard S. Dreessen, and missionaries Marshall E. Phillips and Jean H. Law performed the ceremony. Journeyman Linda Miller was maid of honor, missionary Will J. Roberts, best man, and journeyman James Colvin and Edward Rivenbark and MK (missionary kid) Stacy Houser, the ushers. Other missionaries provided music.

"We missionaries felt the wedding was a beautiful and fitting climax for a wholesome romance and two years of service in Kenya," says Mrs. Law, whose husband is headmaster of the Mombasa school. "The meaningful ceremony ended with the congregation singing 'Saviour, Like a Shepherd Lead Us' for the recessional.

"A number of Muslims and Hindus who would not attend a regular church service came to the wedding and heard Scripture, Christian prayer, and hymns.

"The wedding offered numerous opportunities to share with the high school students the Christian concept of love, marriage, and the home. Paul and Sally have been excellent examples in attitude and conduct."

The young couple will live in Richmond, Va., Sally's hometown, where she will teach school and Paul will begin graduate study at Virginia Commonwealth University. He is a native of Shreveport, La. (They may be addressed at 8912 Quinford Blvd., Richmond, Va., 23234.)

## What does the Garden of Gethsemane look like today?

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## Single Adults to Meet at Assemblies



**SPEAKERS** for the single adults conferences August 30-September 2 will be Fred M. Wood (top right) and Tom Trimble (top left) at Ridgecrest and Russell H. Dilday Jr., (bottom left) and David Edens (bottom right) at Glorieta.

BSSB PHOTO.

"Give Me A Vision" will be the program theme for the conferences for single adults to be held at Glorieta and Ridgecrest Baptist Assemblies August 30-September 2.

Included in the eight sessions from Friday night through noon on Labor Day will be discussions and messages led by pastors, psychologists and adult consultants in the Sunday School department of the Sunday School Board of the Southern Baptist Convention.

Leading the Ridgecrest conference will be Fred M. Wood, pastor of Eudora Baptist Church in Memphis, and Tom Trimble, chairman of the department of psychology and director of the counseling center at Belmont College, Nashville. Consultants from the board will be Mrs. Douglas Hills, Mrs. Lee H. McCoy and C. Ferris Jordan.

The Glorieta conference will be conducted by Russell H. Dilday, Jr., pastor of Tallowood Baptist Church, Houston, and David Edens, director of the marriage and family program, Stephens College, Columbia, Missouri. Consultants from the board will be Miss Hazel Rodgers and John T. Sisemore.

Reservations can be made by sending \$2.50 registration fee to Mark Short, Jr., Glorieta Baptist Assembly, Glorieta, New Mexico 87535 or to Kenneth McAnear, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina 28770.

## Nation's Capitol to Host Baptist Leaders at Continental Congress on Evangelism

Leaders representing 14 Baptist conventions from the United States and Canada will participate on the program of the Continental Congress on Evangelism scheduled for Washington, D. C., October 10-13, according to an announcement by Owen Cooper, chairman of the platform program committee. This number represents 11 conventions from the United States and three from Canada.

The conventions range in size from the 5,000 member Seventh Day Baptist General Conference to the 11,000,000 mem-

ber Southern Baptist Convention.

A list of speakers includes Rubens Lopes, Sao Paulo, Brazil, president of the central coordinating committee of the Crusade of the Americas, and Henry Earl Peacock, also of Sao Paulo, general coordinator for the Crusade. Additional international favor will be given the program by the appearance of G. R. Beasley-Murray, principal of Spurgeon's College, London, England.

The keynote address will be presented by C. E. Autrey, director of evangelism of the Southern Baptist Convention. A few of the principal speakers include James H. Jackson of the National Baptist Convention, U.S.A., Inc., Gardner C. Taylor of the Progressive National Baptist Convention, Gordon Schroeder of the American Baptist Convention, Reverend Emmett Johnson of the Baptist General Conference, and John W. Williams, vice president of the Baptist World Alliance.

The meeting will be at the Shoreham Hotel and facilities are available for only 3,000 persons. Information about registration can be obtained from the various state Baptist convention headquarters or by writing Pastor William Cumbie, 2932 King Street, Alexandria, Virginia 22302.

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## Glorieta Staffers, Children Celebrate Christmas in July

"Christmas in July" was celebrated recently by the 465 staffers from Glorieta, New Mexico Baptist Assembly and nineteen mentally retarded children from nearby Santa Fe.

Staffers entered into a contest of room and dormitory decorating and held an open house for the viewing of all entries. A party was planned, a tree was readied for decorating, cookies and carols were considered.

It was then that they decided to share their party with the campers from The Ranch of the Angels, Santa Fe, a John F. Kennedy Living Center.

For several weeks, 30 staffers from Glorieta have visited the 14 mentally retarded children at the ranch for programs of crafts, games and music. These children, along with five youths from Santa Fe, were the honored guests at the Christmas party.

The campers are students at the Children's Haven Hospital, Dallas, during the school year and spend their summers at the encampment. They are joined daily by the Santa Fe children.

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