



“My little children, let us not love in word, neither in tongue; but in deed and in truth.” 1 John 3:18

People And Places

Bloomfield Baptist Church will celebrate its 180th Anniversary, Sunday, July 11, 1971. All former members are invited. An all day program is planned.

Lake View Baptist Church, in Blood River Association, ordained Donald Cotton to the gospel ministry. Pastor Roy Brown brought the ordination sermon. Cotton will serve Elim Baptist Church, Rigley, Tennessee. He is a junior at Mid-Continent Baptist Bible College in Mayfield.

Bethlehem Baptist Church, Louisville, ordained Robert Langdon on June 20, 1971. He is the pastor of Calvary Baptist Church at New Salisbury, Indiana. He has been serving as pastor of the church since March, 1971.

Gaston D. Cogdell, director of Organization for Separation of Church and State, was a guest on the Phil Donahue Show, WLWD, Channel 5, Cincinnati, Ohio, on Wednesday, June 16.

Cogdell appeared to give reasons why Americans United opposes the federally proposed "voucher plan" for supporting elementary and secondary schools.

Horse Cave Baptist Church recently ordained Rickey Lee Clark to the gospel ministry. Clark is a graduate of Caverna High School and is presently the pastor of the Woodward's Valley Baptist Church in Livermore.

Revival Reports

A revival at the **Warfield Baptist Church** in Enterprise Association, where John Sammons is pastor, influenced 12 teen and pre-teen aged persons to confess Christ as Savior, and a deacon in the church, George Sluss, to respond to God's call to the ministry. Direct Missions Department Secretary A. B. Colvin was evangelist and State Music Secretary E. F. Quinn was music director for the revival.

Concord Missionary Baptist Church has adopted a resolution honoring a recently deceased church deacon. He was Kenneth M. Allen who had served the church as a deacon since 1915. Allen had also served as song leader, Sunday

School teacher "and other important positions too numerous to mention," the resolution read.

Bellevue Baptist Church, Owensboro, has just completed a revival with Harold D. Tallant, Louisville, as the evangelist. William Brown, Owensboro, was singer for the meeting. Tallant reports 115 decisions, 54 of these were professions of faith. Wendell Rone, Sr., is pastor of Bellevue Church.

Ormsby Heights Baptist Church of Louisville, Kentucky, recently completed a revival crusade with evangelist Clyde Chiles and song evangelist Jim McNeil of the "Turning Point Evangelistic Association" in St. Louis, Missouri. The pastor of Ormsby Heights Church, Dallas Vincent, reports a total of 194 decisions for the week, including 68 by profession of faith.

First Baptist Church, Irvine, recently completed a revival with Harold Tallant as the evangelist. They had 16 professions of faith, four by letter and two came by statement. John Farmer is the pastor of the First Church, Irvine.

Powell's Valley Baptist Church, Clay City, recently held two weeks of revival. Cora Duvail was the evangelist. They reported 29 professions of faith, two additions by letter and rededications making a total of 39 decisions. Marion Brewer is pastor of the church.

Church Chuckles by CARTWRIGHT



"He promised to show me a miracle for a thousand dollars. I gave him the thousand dollars, and he said THAT was the miracle!"

DEVOTIONAL



Bill R. Tichenor
Pastor, First Baptist
Church, Scottsville

"Lest We Forget"

Deuteronomy 8:11

In a few days our nation will be observing what we know as Independence Day. Perhaps there has never been a time in which we had a greater need to hear and heed the admonition of Deuteronomy 8:11 which says, "Take heed lest you forget the Lord your God, by not keeping his commandments and his ordinances and his statutes, which I command you this day."

You will notice that this injunction clearly shows that forgetting God is much more than a mental matter. A nation forgets God by not keeping his commandments and his ordinances and his statutes. And it seems that we are willing to do almost anything with them except keep them.

Many factors enter into our failure to keep God's commandments, but nothing hinders us more than the attitude spoken of in Deuteronomy 8:17. It reads, "Beware lest you say in your heart, My power and the might of my hand have gotten me this wealth." Such an attitude gives a nation, or an individual, a false sense of independence. We say with our actions if not with our words, "Who needs God anyway?"

Our need today is not a declaration of independence but a new declaration of dependence. As Americans we need to renew a certain historic declaration of dependence upon divine Providence. Why did, in their Declaration of Independence, our founding fathers look forward to the successful outcome of their venture of faith? Listen to the answer in the climactic conclusion of that historic document: "For the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor."

In this tumultuous latter part of the twentieth century we as individuals and as a nation need to recognize how utterly dependent we are upon Almighty God for preservation from decay within and destruction without. So let us each one join in a new Declaration of Dependence on the God and Father of our Lord and Saviour Jesus Christ.

Simon Peter learned a tremendous lesson in his dealings with Cornelius in Caesarea. The lesson is summarized in Acts 10:34, "God is no respecter of persons" (AV). The RSV translates it, "God shows no partiality." Barclay's new translation has, "There is no favoritism with God." The Jerusalem Bible translates the verse, "The truth I have now come to realize," said Peter, "is that God does not have favorites, but that anybody of any nationality who fears God and does what is right is acceptable to him." The word "acceptable" comes from the sacrificial system. It is used of both victims and worshippers.

In Galatians 3:28 we read, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (RSV). This is the word of God — God has spoken — the church dare not be silent. Silence is golden but it can also be yellow.

Following the 1963 dynamite murder of Sunday School children in Birmingham, the late Ralph McGill accused Southern churches of being "routinely irrelevant." He said that this was Southern Christianity at its embarrassed or rationalized worst.

In Luke 9:51-56 we learn that racial prejudice cuts both ways. The Samaritans rejected Jesus because he was a Jew. The Jews rejected him because he loved the Samaritans. He loved too broadly!

I. PREJUDICE—AN UGLY HISTORY

The Egyptians enslaved the Hebrews who were less cultured, semi-nomads.

The Greeks despised all non-Greeks calling them "barbarians." How could people who did not speak Greek rule the world?

Jews despised Gentiles (all non-Jews). We have an old Jewish daily prayer. Each male prayed thanking God that he was not born a Gentile, a slave or a woman. There are all kinds of prejudice!

The Bible does not skirt the problem of prejudice. It is cited in several places, the most prominent being Peter's prejudice against the Gentiles. Though he learned a lesson at Caesarea with Cornelius, he didn't learn it well enough. The missionary apostle Paul later accused Peter of denying the faith by refusing to eat with Gentile believers. Innate racial superiority is a lie. There is no such thing as white supremacy or black supremacy.

We despise the different — racially, socially, sexually and religiously. When I was a boy I saw a flock of chickens peck a different colored chicken to death.

Christians are despised also because we are different. We march to the sound of a different drummer. To be holy means to be different.

Despising The Different

Racial discrimination is so cruel and unchristian. If you discriminate against me because I am dirty, I can make myself clean; or because I'm a criminal, I can reform; or because I'm ignorant or uncultured, I can learn; or because I'm poor, I can work and improve my lot. But if you discriminate against me because of my color, well, this is something God-given which I cannot control.

Many groups have been discriminated against in the history of America, including the Jews, the American Indians, orientals, and immigrants, especially those of Irish and Puerto Rican descent.

Part of our prejudice is purely economic. Thirty percent of the world's population is white and they own 70% of the world's wealth. Much of our racial discrimination is really a struggle between the haves and the have-nots.

By Alton H. McEachern
Pastor, St. Matthews Baptist Church
Louisville, Kentucky

Little wonder property rights are often given priority over human rights.

II. PREJUDICE HAS DEEP ROOTS

Prejudice is acquired. It is something we learn; we are not born with it. You will recall these lines from the musical "South Pacific":

"You've got to be taught to hate and fear; You've got to be carefully taught. It's got to be drummed into your dear little ear; You've got to be carefully taught."

The psychologist looks a bit more deeply. He concludes that prejudice is not only in society; it's also in our physique. Somehow it makes us feel superior when we can look down on others. We lump people in groups. We bunch them as if they were bananas. We stereotype folk. We feel superior when we have someone to despise.

Henlee Barnett in his book, *Crucial Issues in Christian Perspective*, reminds us that racial prejudice also has theological roots. It grows out of the fault in human nature: "Out of our bent toward sinning." Its origin is not in society alone nor simply within man himself from a psychological point of view. It's origin is in what the theologians call original sin, pride and self-love. We are prejudiced, let us confess it.

I moved to Louisville in 1955 from the deep South. I confess that I felt very strangely the first time I sat in an integrated class at Southern Seminary. It was simply a new experience.

When I went home again to Macon, Georgia, I saw things I had never really seen before. They had been there all

along, but I had been unaware of them. I walked down Cherry Street and looked at Union Terminal. Over one entrance carved in stone was the word, "white"; over the other the word "coloured."

I went into the city's leading department store and noted two water fountains, one marked "white" and the other "coloured." The water looked the same. Indeed, it came out of the same pipe. I looked at the community theater with its two box offices, one where the whites went into seats on the main floor, the other on the side where the blacks went in and up to the balcony. (It's interesting that from Shakespeare's time the ground floor has been considered the common place and the galleries the more valuable seats. Our Southern ancestors reversed this, perhaps unknowingly.)

Just about the time I feel that I'm Christian in this area, I suffer a setback. One day I rode through the streets of Paris. In the student sector, I saw public displays of affection between blacks and whites of the opposite sex. I suddenly realized that I had not grown very much in overcoming racial prejudice.

Overcoming prejudice requires that we have first a conversion experience—that we become "a new creation in Christ" (2 Corinthians 5:17). I wish I could say that's all it requires, but that's not correct. It also requires that we learn to apply the implications of the Gospel to our prejudices.

III. LOVE'S DEMAND

Love is the "royal law" according to Scripture. We should love our neighbors as ourselves. Love requires more than tolerance. Tolerance is better than hatred but love requires more.

Love requires more than obedience to the law, for the Christian is to go the second mile and do more than is expected.

Love requires more than paternalism. Paternalism always implies the inferiority of the other. In an early pastorate I would preach on a passage such as this. My senior deacon would shake my hand and look at his young preacher with a smile. He would say, "Pastor, you are right, they are wards." Who wants to be someone's ward? To be a ward implies that one is inferior and not a brother.

The royal law of love demands more than saying to my brother, "I will grant you your rights someday." Who are we to grant anyone else their rights? These are God-given human rights. They are as much the other man's as they are ours. The audacity of saying to another man, "I will recognize you as a man someday!"

Love involves caring for all people.
(Continued on page 14)

WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—JAMES 1

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A Suggestion For A Prayer Meeting Discussion

According to the reports from the 1971 Southern Baptist Convention some of the most significant action had to do with the resolutions adopted. (Page 10, June 19 issue.) To deal positively with such subjects as abortion and prison reform is praiseworthy and would have been unlikely in a convention of Southern Baptists even a few years ago. It speaks well for the resolutions committee and messengers.

However, as usual the resolutions committee was flooded with an avalanche of resolutions on various subjects. Many of these resolutions never got beyond the committee and never deserved to get any further. In fact, the privilege to offer resolutions has been abused by some to express pet peeves which the messengers otherwise would not agree to hear and it has become necessary for the convention to require those offering resolutions to refer briefly to their contents and let them go directly to the resolutions committee.

While this method is definitely more desirable than the old, occasionally it prevents the messengers from hearing and considering some important matters. An example is a resolution offered this year which was designed to deal with a matter about which too many Baptists are either blind or downright selfish. This resolution was offered by Bill Hale, Goss Baptist Church, Route 4, Columbia, Mississippi, and dealt with the salaries of pastors of small churches.

Hale suggested that the convention messengers recommend a minimum wage of \$7,500 plus living accommodations and utilities for all full-time pastors. Another part of the resolution recommended that small rural churches be encouraged to consolidate voluntarily. The resolutions committee ruled that such matters were associational and state convention issues and thus not for convention action. This is correct so far as convention directions is concerned though the committee could be questioned on the point that this resolution called only for recommendation and convention messengers can recommend whatever they please, fully understanding that local churches can and will do as they please.

In suggesting how the \$7,500 minimum salary for full-time pastors might be assured, Hale was hard put to find an idea. He suggested that following cooperation by local congregations in calling co-pastors the state convention might supplement the salaries which were less than \$7,500. While supplementing local church salaries is the same idea we now use with a limited number of missions and mission type churches

in Kentucky, to apply it universally would be almost unthinkable. If every full-time Baptist pastor's salary in Kentucky were supplemented with state denominational funds to the point of \$7,500 it would probably require the entire state Cooperative Program income.

The proposed resolution of Hale is important in that it calls attention to the shameful treatment of many pastors by churches so far as salary is concerned. In some instances it is thoughtlessness but in more cases it is selfishness and the attitude of getting the most for the least. This approach is all right in buying groceries but not in determining the salary of a pastor.

In too many instances there are pastors of full-time churches in Kentucky whose wives have to leave their children to teach school or work elsewhere or who themselves have to drive a school bus or otherwise moonlight to keep shoes on their children's feet and groceries in their kitchen. In rare instances this is the case because a church can do no better but in most cases it is downright selfishness. It is not unknown for a Baptist deacon to pay higher wages to a farmhand to put his tobacco in the barn than he contributes to the support of his pastor and the mission program of the church to which he belongs.

This is not to say Baptist pastors, many of whom have spent four years in college and some three to six additional years in graduate school, expect to receive pay in proportion to their professional training or that they deserve better treatment than a farmhand without formal education. It does mean that one truly transformed by the grace of God treats farmhands and his pastor with love and fairness.

The next time the pastor is away on prayer meeting night how about letting this matter of the pastor's salary be the topic of discussion, prayer and action by the congregation?

In the discussion should be included such matters as a recent report of a study sponsored by the American Automobile Association which revealed that the cost of operating a Chevrolet Impala ten thousand miles a year is \$1,550. Most pastors I know drive far more than ten thousand miles a year in visiting the unsaved, the church members, especially the sick and in attending even a few of the many denominational meetings.

The viewpoints expressed in this editorial are expected to evoke some opposing views which will be welcomed for the Baptist Forum.

Things That Go Beyond Our Differences

By Bob Terry
Associate Editor

All of us live in some type of community and in that community there are people who are different from us. For example, not all our neighbors are Baptists, not all are members of the same political party. Not all our neighbors are in the same economic category and not all are even the same color.

Yet all of us combine together to make up our community. We work together for schools, libraries, roads, recreational areas and other worthwhile programs, things that go beyond our differences.

The same principle was graphically illustrated last week in Cincinnati, Ohio, at Hebrew Union College. There approximately 40 Baptists and Jewish scholars gathered to discuss their differences as well as their similarities. This is the second such discussion and both have contributed to a better atmosphere between Baptists and Jews.

In 1969, Southern Seminary in Louisville hosted the inaugural dialogue. Because it was the first such discussion for Baptists, much of the time was spent in polite, scholarly exchanges. Such was not the case in Cincinnati. Baptists spoke openly and unapologetically about their understanding of the People of God, about Jesus as the Messiah, about Southern Baptists mission enterprises. The Jewish rabbis and professors

were given a rather clear picture of where Baptists are as a people and what we believe.

Likewise, Baptists heard frank presentations of Jewish views of these and other topics. And the participants were reminded by professor Samuel Sandmel that while a sympathetic understanding is possible between the groups, the theological differences are irreconcilable. (See news story, page 10, this issue.)

But overriding the differences were items of mutual concern. Religious liberty is a hallmark of both groups as is separation of church and state. Antisemitism continues to plague the world despite its denunciation by Baptists and other Christians. The drug problem and the alcohol problem and an almost endless procession of other topics in the general category of ethical and moral issues are of concern to both groups. Here are places Baptists and Jews and others can work together in common tasks.

After attending these two dialogues, this writer believes that we Baptists must apply the lesson learned in our geographical communities to our religious community. It is time for us as Baptists to work with those who are not like us, especially in things that go beyond our differences.



VIETNAM EDITORIAL

Dear Editor:

Thank you very much for the editorial by James O. Duncan in the June 5, 1971, *Western Recorder*. I have been quite distressed by the fact that the *Western Recorder* seems to say so little about the shameful war in which we find ourselves. Although I would be stronger in my protest against the war than was Duncan, I appreciated his comments on the protest. So often we Christians act like the war doesn't really concern us—that's politics and that's dirty, so we just won't talk about it.

Well, I happen to feel quite strongly about this situation and believe that the Christian Gospel forces us to take a stand against such a meaningless waste of money and lives. We have nothing left to win. We have lost our honor, as Duncan said, and it is time to admit that the Indochina war has become the biggest blunder in American history. More deaths do not do honor to the brave men who have already served there.

I would hope that the *Western Recorder* and the people of the Baptist Convention would support Senators Hatfield and McGovern in their current attempt to cut off funds for the war in Indochina by the end of 1971. Perhaps this would bring us closer to "Peace on earth, goodwill toward men." Lexington, Kentucky Jack Harnish

1971 SBC IN RETROSPECT

Dear Editor:

This assembly of messengers showed some signs of growing up. It was the best attended convention I have witnessed in twenty-one years: we arrived earlier, stayed longer, and attended the sessions more faithfully than in the past. To be sure, there were those who spent more time in the exhibition hall and corridors than in the sessions, but they were a minority. Maybe we are growing up a bit, after all these years, or is it merely that more and more laymen are attending and some of them with their pastors?

Lexington, Kentucky

Ted Sisk

COUPON QUOTA REACHED

Dear Editor:

We would like to report to your readers that Mrs. Ruby Skinner, of Rialto, California, has reached her quota of 640,000 Betty Crocker Coupons, necessary for her to secure a kidney machine. (The quota was reduced to 640,000 after the project was started.)

It is not possible to imagine the tremendous response that we received from all over the United States. Surely this project of loving concern was grasped by so many, from so many different places, and by those of many walks of life, that we are overwhelmed and astonished. God is gracious and His people are just wonderful.

May God be praised through the Lord Jesus for His abundant love and mercy, and may everyone who had any part in acquiring the machine for Mrs. Skinner be richly and gloriously blest.

We have sent and are sending, a personal note of appreciation to all of those from whom we have received coupons. Thank you so much for joining us in this endeavor by giving space in your State Baptist Paper. You contributed immensely to the effort.

We will send all other coupons received to a needy recipient.

Texarkana, Arkansas

W. V. Garner

Don't Lower Bars On Moral Behavior At School, Bates Warns

The president of the Southern Baptist Convention cautioned Baptist educators in Nashville, Tennessee, against imitating public colleges and universities that have lowered the bars against drugs, sex and alcohol on the campus.

Carl E. Bates, pastor of the First Baptist Church of Charlotte, North Carolina, and president of the 11.6 million-member convention, issued the warning in a major address to the annual Association of Southern Baptist Colleges and Schools meeting in Nashville.

"Great pressure is already being brought to bear on some of our (Baptist) institutions for unrestricted drinking on the campus, and for open dormitories . . . , and there may be increasing pressure for a more tolerant view of the use of drugs," Bates said.

He commended at least three Baptist university presidents for their strong stands on such issues, saying they and others like them "are offering an option to a large number of the American public who are rightly fed up with the contemporary note of permissiveness which has created so much moral chaos, and which has wrecked the lives of so many of our young people."

Bates noted there has been a general loss of confidence in higher education, which could be attributed to campus disorders, extremist groups on the campus, the failure of many administrators to act decisively, and a general lack of communication.

He said that the 43 Baptist colleges and universities and 11 junior colleges have been "comparatively calm" through the period, but they have been troubled with some attacks of militant anti-intellectualism. They have also suffered from decreasing enrollments caused by escalating costs and lack of scholarship programs.

Bates observed that it would be difficult to overestimate the importance of the contribution of these schools to the growth and development of the nation's largest Protestant denomination.

He cautioned the Baptist college presidents attending the meeting against talking about how little Baptists give to support higher education programs, but to emphasize instead why the denomination should put more funds into their schools.

Baptists must be convinced their schools operate with a Christian purpose, and that they uniquely offer high moral standards coupled with instructions by dedicated Christian teachers, Bates told the educators.

"I am for Christian higher education because I know personally what it means to have been able to attend a Baptist college and a Baptist seminary," Bates said. "I know it is expensive to maintain schools, but have we stopped to count the cost to the denomination if we should move out of this area," he added. (BP)



ANNIVERSARY — J. Wesley Shipp, left, pastor of Twenty-Third and Broadway Baptist Church in Louisville, stands with his family and receives a plaque honoring his first year of ministry at the church from deacon chairman Dewey Embry. Family members are, left to right, John W., Jr., Mrs. Shipp, Karen and Bryant.



Kids say the nicest things

"Kids Say the Nicest Things About the Cooperative Program" is the title of a new, colorful little tract containing one line poems or couplets prepared by GAs attending GA Camps in Florida. May I share them with you?

"The Cooperative Program is where our money goes Whether it rains, hails, sleet or snows" — Carolyn Hollaway, age 11.

"The Cooperative Program does many things. It helps the needy and makes them sing." — Tammy Johnson, age 9.

"The Cooperative Program has many faces. It helps other people of many races." — Nancy Granger, age 11.

"A new face, a different race. The Cooperative Program sets the pace." — Lynn Adams, age 11.

"I am little and I am small But my money can help break down the sinful wall." — Tammy Bassett, age 10.

"The Cooperative Program works day and night. It seems just like a shiny light." — Donna Britt, age 10.

Children and youth often see things most clearly and simply. It's another case of our "becoming as little children" in seeing the wisdom of the Cooperative Program as our Baptist way of working together for world redemption.

Many strengths

"There are many strengths of the Cooperative Program. The greatest is that it allows every Southern Baptist to have a part in the total educational, benevolent and missionary endeavor of Southern Baptists.

"As a person places his tithes and offerings in his local church, he can be assured that a part of that money is going to spread the gospel of Christ throughout the world."

Thinking of budgets?

Perhaps half of our Kentucky Baptist churches begin thinking about new budgets for the year starting in September or October. Now, then, is the time to start thinking about priorities in and the increased size of your new church budget. Will you adequately provide for your pastor and staff? Will you increase your missionary work by enlarged percentages of your budget for the Cooperative Program? God commands. The world waits. You decide.

HAROLD G. SANDERS

WESTERN RECORDER

Virginia Avenue Baptist Church

Church Disbands, Baptist Causes Share Funds

A delegation from Virginia Avenue Baptist Church in Louisville spent Thursday, June 17, distributing the church's final mission offering.

The Virginia Avenue church voted in May to disband and sell their property. (See story, March 27, 1971, issue of *Western Recorder*, page 6.) That task is now completed. Pleasant View Baptist Church, a Negro congregation, is the new owner although it was not the highest bidder, according to Robert Ward, a deacon at Virginia Avenue. But the Virginia Avenue church agreed from the start, he said, that the site would go to the group showing the most need, not necessarily to the highest bidder.

Since May 19, when a joint service was held between the old and new

By Bob Terry
Associate Editor

property owners, the Virginia Avenue members have been deciding how they could best use the funds acquired through sale of the property.

Now a delegation was telling WMU office secretary Mrs. Marguerite Kern that they had a gift to make to the WMU mission offerings. Mrs. Kern directed the group to Miss Ann Griffin, bookkeeper for Woman's Missionary Union.

"They told me they wanted to make a gift to the mission offerings," said Miss Griffin, "and they handed me three checks. I was astounded when I looked at them and realized they had just given me three \$4,000 checks; one for Lottie Moon, a second for Annie Armstrong and a third for our state mission offerings."

Harvey Whitman, a member of the delegation, explained, "We have always been a mission church and we want to be, even in our last official act as a church."

That Virginia Avenue church was demonstrating its mission concern was unquestionable. In addition to the three checks given to the mission offerings, Lake Dreamland Baptist Church, a mission of Virginia Avenue, received a \$10,000 gift. Shawnee Baptist Church, another Louisville inner-city church, received \$1,000. Eighteenth Street Baptist Church, Louisville, received \$2,000 toward the purchase of a new church bus. New Hope Baptist Church, a Negro congregation with whom Virginia Avenue church worked closely for several years, received \$1,350. A former staff member now serving as a foreign missionary, received \$1,000.

Southern Seminary was the benefi-

ciary of a \$15,000 gift. The church further demonstrated its concern for helping others by a \$1,000 gift to Baptist Hospital toward the construction of a new building in St. Matthews, by \$1,000 going to a local nursing home and \$1,000 given to the Baptist Children's Home in Glendale.

Spring Meadows Children's Home in

made to local organizations. Yet to receive a gift, but on the list, is the student work department of the Kentucky Baptist Convention. Dennis Hamm, associate of that department and former interim pastor for the church, was notified that approximately \$2,700 had been allocated for student work at Jefferson Community College.



Miss Ann Griffin, right, receives three \$4,000 checks from Robert Ward, a member of the Virginia Avenue Baptist Church delegation that distributed the church's final mission offering. Others pictured are, left to right, Mrs. William Gilmore, Mrs. Robert Ward, Mrs. Harvey Whitman and Harvey Whitman.

Middletown received \$10,000 toward the construction of a swimming pool for the campus. George Gray, assistant to the superintendent, said, "This is great. We've been wanting a swimming pool for years. Now this one gift will pay for more than half of it. Maybe this will lead someone else to help raise the rest of the money we need."

The church also made \$1,000 gifts to its pastor, minister of music and janitor. Numerous other smaller gifts were

Reflecting on the transitional period, both Ward and Whitman stated that it had been difficult for them and others who were used to one church for so many years to be uprooted and have to find a new church home.

"But we feel this is the Lord's will for Virginia Avenue," Whitman said. "Maybe the Pleasant View church can reach people that we couldn't. We just want to be faithful to God's direction to the end."

Baptist Church Merges With Others

Baptist, Congregational and Methodist churches in Rawdon, England, plan to unite October 3. All three congregations have agreed to unite on the site of the Congregational church.

The decision to link up followed two years of negotiations. Still, much preliminary work remains during the summer in order to meet the October date. The Methodist conference, meeting in July, must give its approval.

The merged church will be served by a Methodist minister and a Congregational minister. The Baptist church is

pastorless at the moment. It is contemplated that when the united church has a change of pastors in the future, it will call a Baptist minister.

The united church expects to have about 240 members in all.

Differences over baptism will be overcome by recognizing both infant baptism and believers' baptism, and permitting both to be practiced in the united church, the Baptist Times, weekly denominational paper, reported. (EBPS)

Southern Seminary Grads



Basinger



Birdwhistell



Brown



Carpenter



Chiles



Herndon



Kesler



Morris



Murray



Petty



Poe



Cox



Durham



Weber



Good



Johnston



Harton



Reed



Shepperson



Stout



Troutman



Whitley



Tudor

Southern Seminary Graduates 24 Kentuckians

Twenty-four students from Kentucky received degrees during the May, 1971, commencement at the Southern Baptist Theological Seminary in Louisville.

The Kentuckians were part of a 200-member graduation class, the largest since the seminary's centennial commencement in the spring of 1959.

Phillip Dale Basinger, a 1968 graduate of Kentucky Wesleyan in Owensboro, was awarded the master of divinity degree. He is the son of James Edward Basinger of Owensboro.

Ira V. (Jack) Birdwhistell, son of Mr. and Mrs. Carl Birdwhistell of Lawrenceburg, was presented the master of divinity degree. He is a 1968 graduate of Georgetown College in Georgetown.

William Wayne Brown, a 1967 Georgetown College graduate, received the master of divinity degree. He is the son of Mr. and Mrs. Rex W. Brown of Marion.

Wanda Jean Carpenter, a 1967 Western Kentucky University graduate, was awarded the master of religious education degree. She is the daughter of Mr. and Mrs. John Carpenter of Bowling Green.

Jerry Chiles, son of Mr. and Mrs. James A. Chiles of Falmouth, was presented the graduate specialist in religious education (GSRE) degree. He is a 1968 graduate of Georgetown College, and received the master of religious education degree from Southern Seminary in 1970.

William Roger Cox, a 1964 graduate of Campbellsville College in Campbellsville, was the recipient of a master of divinity degree. He is the son of Mr. and Mrs. Elza Cox of Campbellsville.

Robert Thomas Durham, a 1970 graduate of Georgetown College, was

awarded the master of divinity degree. He is the son of Mr. and Mrs. Owen W. Durham of Harrodsburg.

Sarah Goodell of Louisville was awarded the master of religious education degree. She is a 1946 graduate of the University of Chicago in Chicago, Illinois.

Mary DeMyer Good, daughter of Gilbert Lee DeMyer of Fulton, received the master of divinity degree. She is a 1968 graduate of the University of Kentucky in Lexington.

William Wayne Johnston, son of J. C. Johnston of Elkton, was awarded the master of religious education degree.

He is a 1961 graduate of Western Kentucky University.

C. Michael Harton, a 1968 graduate of Murray State University in Murray, received the graduate specialist in religious education (GSRE) degree. He is the son of Mr. and Mrs. Nolan C. Harton, Jr., of Paducah.

Owen G. Herndon, son of Mr. and Mrs. Robert F. Herndon of Hopkinsville, was awarded the master of divinity degree. He graduated from Austin Peay College in Clarksville, Tennessee, in 1964.

Sarah Reardon Kesler, a 1945 graduate of Ursuline College in Louisville,

was presented the master of religious education degree. She is a Louisville resident.

Danny Lewis Morris, son of R. Leslie Morris of Campbellsville, received the master of divinity degree. He is a 1967 graduate of Campbellsville College.

Ronald F. Murray, a 1968 graduate of Baylor University in Waco, Texas, was awarded the master of divinity degree. He is the son of Mr. and Mrs. L. Felix Murray of Glasgow.

Lawrence E. Petty, a 1960 graduate of Georgetown College, was presented the master of divinity degree. He is

the son of Rev. and Mrs. L. Clyde Petty of Louisville.

Rodney Poe, a 1969 Murray State University graduate, received the master of religious education degree. He is the son of Mr. and Mrs. Charles F. Poe of Benton.

Donald Gary Reed, son of Mr. and Mrs. Eugene Reed of Nicholasville, was awarded the master of divinity degree. He is a 1968 graduate of Asbury College in Wilmore.

Ralph T. Shepperson, son of Mr. and Mrs. Chester Shepperson of Parksville, was presented the bachelor of divinity degree. He is a 1965 graduate of Campbellsville College.

Leslie Randall Stout, a 1967 graduate of Georgetown College, received the master of divinity degree. He is the son of Mr. and Mrs. Leslie B. Stout of Mount Washington.

Clifford Donald Troutman, a 1960 graduate of Kentucky Wesleyan College, was the recipient of a master of divinity degree. He is the son of Mr. and Mrs. Chester E. Troutman of Shepherdsville.

Clarence B. Tudor, son of Mr. and Mrs. Rossie H. Tudor, Madisonville, was awarded a diploma in church music. He attended Western Kentucky University in Bowling Green.

John Lucian Weber, a 1964 graduate of Asbury College in Wilmore, received the master of divinity degree. He is the son of Mr. and Mrs. Leon D. Weber of Fern Creek.

Jerry Lynn Whitley, a 1967 graduate of Kentucky Wesleyan College in Owensboro, was presented the master of divinity degree. He is the son of Mr. and Mrs. Wesley Whitley of Campbellsville.

Commencement speaker was Harper Shannon, pastor of the First Baptist Church of Dothan, Alabama. A former

second vice president of the Southern Baptist Convention, he is also a past president of the SBC Pastors' Conference.

Midwestern Seminary Receives Further College Accreditation

Midwestern Baptist Theological Seminary in Kansas City, Missouri, has received full accreditation by the North Central Association of Colleges and Schools, according to an announcement by President Millard J. Berquist and Dean Roy L. Honeycutt, Jr.

The North Central Association is the regional accrediting agency for colleges and universities in 19 states extending from Michigan and Ohio to New Mexico and Arizona.

Full membership in the association and accreditation without notation of its current degree program came to the seminary upon the unanimous recommendation of each investigating committee as well as the full association, the seminary officials said.

Accreditation followed an intensive two-year self study during which the total degree program was redesigned, they added.

Although accredited by the American Association of Theological Schools since 1964, the seminary sought additional accreditation through the North Central Association for several reasons, Berquist and Honeycutt said.

Honeycutt said that the new accreditation "both confirms the academic quality of the seminary before other institutions and agencies, and strengthens degrees held by alumni." (BP)

Southwestern Seminary Adds Five To Faculty

Five new faculty members including one Kentuckian have been added to the staff of Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Three will join the seminary's school of religious education; one will teach in the school of church music and the fifth will be a guest professor in the school of theology.

Appointed to the faculty of the school of religious education were L. William Crews of the Southern Baptist Home Mission Board staff; Alva G. Parks, minister of education at First Baptist Church, Montgomery, Alabama; and Philip H. Briggs, professor at Midwestern Baptist Theological Seminary, Kansas City, Missouri.

William Colson, candidate for the doctor of musical arts degree at the University of Illinois, was named to

the music faculty; and Marion G. Fray, a Southern Baptist foreign missionary to Rhodesia, was appointed 1971-72 guest professor of missions.

Crews, elected associate professor of social work, has been assistant secretary of the department of Christian social ministries of the SBC Home Mission Board, Atlanta. He is a graduate of Oklahoma Baptist University, Shawnee, and the University of Kansas with the master of social work degree. He has also done graduate study toward the doctor of education degree at New Orleans Baptist Theological Seminary.

Parks, minister of education at Montgomery's First Baptist Church for 13 years, is a graduate of Southern Baptist Theological Seminary, Louisville; Troy State University, Troy, Alabama; and Georgetown College, Georgetown, Kentucky. He is a candidate for the

doctor of education degree at Southwestern Seminary.

Briggs, who has taught religious education and church administration at Midwestern Seminary since 1965, is a graduate of Hardin-Simmons University, Abilene, Texas; and Southwestern Seminary where he earned the master and doctor of religious education degrees. He has served several Texas and Oklahoma churches.

Colson, named assistant professor of theory and composition, is a graduate of Oberlin College, Oberlin, Ohio, and a candidate for the doctor of musical arts degree at the University of Illinois. Fray, minister to Gwelo, Rhodesia, appointed by the SBC Foreign Mission Board in 1962, is a graduate of Ouachita Baptist College, Arkadelphia, Arkansas, and holds a doctor of theology degree from Southwestern Seminary.

Southern Seminary Offers Institute For Church Secretaries

"We Do Communicate — But What and How?" is the probing question to be asked at the tenth annual Institute for Church-Related Secretaries to be held on the campus of The Southern Baptist Theological Seminary in Louisville July 19-23.

Program personalities will include Lucy Hoskins and Brooks Faulkner, both of the church administration department of the Baptist Sunday School Board, co-sponsor of the institute with the seminary.

A few spaces are still open for those who register immediately with Miss Clara McCartt, co-ordinator of the institute, 2825 Lexington Road, Louisville 40206. Tuition is \$15, which includes a Monday night dinner. Housing is an additional \$15 for the four-night conference.



RETIREMENT GIFT — Mr. and Mrs. Roy Lyons, left, receive the keys to a new Plymouth Fury given them by the Thornhill Baptist Church in Frankfort on June 13. Lyons retirement became effective on that Sunday concluding a pastorate there of 26 years and 10 months. Making the presentation on behalf of the congregation is Roy Grisham, chairman of the Thornhill deacons.

Baptist Educators Hit Enrollment Trends, Tuition Gaps

The future of the private church-related college and university hangs in the balance and may depend on solving the increasing cost gap for students attending private schools and public, state-supported institutions, the directors of the Illinois and North Carolina state boards of education told Southern Baptist educators in Nashville.

The two educators analyzed before the Association of Southern Baptist Colleges and Schools trends in growing enrollments at public colleges and universities compared to decreasing (or stabilized) enrollments at church-related schools, and plans in Illinois and North Carolina for tuition-equalization programs whereby state and private schools work together.

"Unless there is some massive intervention of state and national funds, enrollments in private colleges and universities will go down in the future while enrollments in public institutions will go up," said Cameron P. West, director of the North Carolina Board of Higher Education, Raleigh.

"It is apparent that the growth pattern presented in the state campus master plans has the potential for virtually destroying the private institutions, particularly at the graduate levels," added James B. Holderman, executive director of the Illinois state Board of Higher Education, Springfield.

West backed his statements with statistical projections of enrollments prepared for the state of North Carolina, and comparative figures for most other

states where Southern Baptists have colleges and universities, except in the far west.

In the past three years in North Carolina, 13,500 additional students have enrolled in colleges and universities, but only 125 additional students have gone to private higher education institutions, West said.

West attributed the enrollment in-

Jesus Movement Needs Local Church Says Miss Georgia

"Young people who are involved in the so-called Jesus Revolution need to be channeled into the local church," Miss Nancy Carr, Miss Georgia for 1970, said during the Church Recreation Leadership Conference at Ridgecrest Baptist Assembly in North Carolina.

"Christian youth who are truly interested in being Jesus people will work through the church," the 22-year old beauty queen said.

"I hope this awakening (the Jesus Revolution) is real and lasting, but to me it seems to be primarily an emotional experience.

Skeptical of the mass approach of the Jesus Revolutionists, Miss Carr said, "I feel it's more real for a person to witness on a one-to-one basis.

"My Christian commitment became most real when I served as youth director last summer at Northside Baptist Church in Columbus, Georgia. (BP)

creases for public schools compared to virtually the same enrollments in private schools to the increasing gap in cost to the student to attend a private school.

He said in North Carolina, the average tuition per student at a private school is \$1,358 compared to \$420 for a state school. On the junior college level, the gap is even greater: an average of \$867 in private junior colleges compared to \$144 in community colleges, West said.

Holderman outlined a proposal currently before the Illinois legislature designed to establish "an integrated system" for both public and private higher education institutions using the total resources of all institutions for the benefit of each.

Currently, Illinois private higher education institutions could accommodate 13,419 students if the funds were available, Holderman said. The proposal would provide financial support to help the private higher education sector fill all its available enrollment capacity.

"I recognize the controversial nature of what we have proposed and I am perfectly aware of the problems of implementation which surely lie ahead," Holderman told the Baptist educators. "But I am even more convinced that the alternative is the demise of the private sector (universities) and a subsequent public sector strained with limited resources, exceedingly crowded facilities, and severely diminished quality. We all, and particularly the students, would be the losers," he said. (BP)

Scholars Call For Religious Freedom, Seek Understanding

Approximately 40 Jewish and Baptist scholars closed a four-day dialogue at Hebrew Union College in Cincinnati, Ohio, with a call for religious freedom for citizens of the Soviet Union.

The statement, adopted Wednesday, June 16, noted the conferees deep concern over the "denial of fundamental human rights of Baptists, other Christians and Jewish persons in the Soviet Union."

Specifically mentioned was Ruth Alexanderozich who is confined in a labor camp. The statement called for amnesty for her and "other defenders of conscience who have been repressed."

The scholars called on President Nixon and other government officials to intercede on behalf of these persons in

By Bob Terry
Associate Editor

order to bring about their release and restoration of their full human rights.

The dialogue participants also asked the Southern Baptist Convention and the American Jewish Committee to "carry forward vigorously a joint effort of intercession in behalf of their persecuted brothers in the Soviet Union."

The dialogue, the second such event between Baptists and Jews, was jointly sponsored by the department of interfaith witness of the SBC Home Mission Board and the interreligious affairs department of the American Jewish Committee.

In introductory remarks, Rabbi Marc Tanenbaum, national director of interreligious affairs for the American Jewish Committee, stated, "The symbolism of Baptists and Jews meeting together annually in fellowship and mutual respect in itself is as meaningful as the subject matter we choose to discuss."

He continued, "In the past we have denied one another, negating the value of one another as religious beings. Now we are attempting to foster mutual understanding and mutual affirmation."

In a major address Rabbi Samuel Sandmel, professor of Bible and Hellenistic literature at the host college, said, "Two hundred years ago, when a Christian persecuted a Jew, he did so because he was a Christian. If he does so in our time, it is despite his being a Christian. Such Christian persecution, as distinct from hostility or discrimination, has disappeared almost entirely from the modern Western World."

Sandmel recalled the persecution his father had known in Eastern Europe from Christians. "His (the father's) misfortune was that his encounter was with ignorance, not with Christianity," the noted scholar declared. "My encounter has been with what has seemed

to me, authentic Christians. Men who have been genteel men because they were Christians."

Jewish history professor Ellis Rivkin, Hebrew Union College, noted that while certain Christian scriptures have hostile indications for Jews, they do not have to have hostile consequences.

On the Baptist side, seminary professors present stated that courses in Old Testament and New Testament helped produce a better understanding of the Jews, as does exposure of seminarians to Jewish lecturers. Also, courses in Christian ethics help combat anti-semitism, they noted.

Sandmel reminded the scholars that, "If we achieve understanding, even sympathetic understanding, our respective theologies are no less than irreconcilable to each other. One cannot blend belief in Jesus as the Messiah with unbelief in him as the Messiah, the abrogation or annulment of the laws of Moses with their eternal validity or

atonement as wrought by divine grace with atonement by man or one single act of atonement by the Christ with man's need for annual atonement."

In outlining plans for the future, the participants suggested that regional dialogues be held for seminarians of both faiths as well as for laymen and clergy of each group. Other plans call for joint study projects among Baptists and Jewish scholars and a third scholars dialogue in two or three years.

Areas where Baptists and Jews may work together were listed as social justice and personal moral and ethical conduct. Topics such as church-state separation, religious liberty, drugs, alcohol and prejudice were all listed for possible study and action.

M. Thomas Starkes, secretary of the HMB department of interfaith witness, indicated that financial ability and available resources would largely determine the priority among the suggestions made for future cooperation.

Most Missionaries Still Serve

Seventy-one percent of all Southern Baptist career missionaries appointed during the last 38 years are still in service, according to a longevity study released by the Mission Support Division of the denomination's Foreign Mission Board.

Career appointments from 1933 through 1970 now total 3,045. Of these, 2,168 are still in service along with personnel in auxiliary categories.

The longevity study is the other side of previous missionary loss studies which have shown an annual attrition in the career force of three to four percent due to all causes — death, retirement, and resignation. Both studies covered only career missionaries.

Approximately 90 percent of the Southern Baptist Convention's foreign mission staff is made up of the permanent force, the study showed. As of June 1, 1971, there were 291 missionaries serving in the auxiliary (non-permanent) categories — missionary journeymen, missionary associates and special project personnel.

The longevity record goes to the 76 appointees in 1947 who still have 71 percent of their number in active service. The 1956 group, who have 15 years in service, still have nearly 75 percent of their number active.

The studies also confirmed previous research indicating that most missionary terminations occur between the seventh and ninth years of service, which would correspond with the end of the second term.

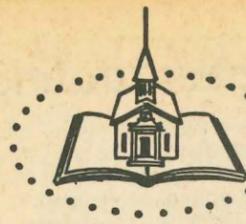
While 1969 was the record year for total missionary appointments (262), 1963 was the record for career mission-

ary appointments (172).

Louis Cobbs, the board's secretary for missionary personnel, and Franklin T. Fowler, medical consultant, supervised the longevity and loss study for the board. They expressed the opinion that the board's record on longevity of personnel may rank favorably with that of any other agency. (BP)



EVALUATION — Student Evangelism Conference leaders, left to right, Dennis Hamm of the KBC student work department, Nathan Porter of the HMB evangelism division, and Milton Hughes of the BSSB student work department, evaluate the event just completed on the campus of Southern Seminary. Approximately 75 students gathered for the conference entitled "Pass It On." Next week's Western Recorder will carry a full report on the event.



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for July 4, 1971)

LIFE AND WORK SERIES

An Ageless Problem

Today's lesson is the first of four containing scriptural instructions concerning the prevalent, perplexing, pernicious, and persistent problem of poverty. Much of the poverty in our affluent society would be eliminated if our people would only obey the commandments of God.

Deuteronomy 15:4-5, 7-8, 11

Due to God's graciousness and generosity Americans have been blessed materially beyond the people of other nations. Unfortunately they have not done as much as they should have done to alleviate the sad plight of the poor. When Christians refuse to do the will of God, Who is the guardian of the poor, and Whose eye is upon their straits and Whose ear is attent to their cries, by striving to eliminate poverty, they sin against Him to Whom they will have to render an account for their disobedience.

Poverty is largely the result of an unequal struggle between the strong and the weak. Very displeasing to God is the attitude of the avaricious person who says, "What I have belongs to me and not to anyone else, and I am not going to share it with anybody." It is a scripturally acknowledged fact that poverty will not disappear during the present dispensation, but those who know and love the Lord are obligated to do all they can to reduce the number of the poor to a minimum.

Since God has opened His hand and blessed us so abundantly, gratitude should prompt us to open our hands to the needy. Our doing so will bring us great joy and greater blessings. To those who might ask, "Is it not strictly their own fault that the poor are in such dire circumstances?" we would say, "Even though lack of capability, idleness, drink, etc., may have caused some to be in poverty, God's children are not justified in committing the sin of omission and thereby causing hard-working wives and helpless children to be deprived of the necessities of life on account of the triflingness of their husbands and fathers." That which deprives others of life's necessities is contrary to God's will.

John 12:4-8

When the time for the crucifixion was approaching, our Lord went to Bethany to spend the night with His

friends, Martha, Mary, and Lazarus, in whose home He had frequently found relaxation and encouragement. That evening a feast was given in His honor in the house of "Simon the leper" who, in all probability, had been miraculously cleansed of his terrible disease by Christ, and therefore wanted to show his appreciation to the Great Physician by having Him as an honored guest in his home.

While the meal progressed, Mary decided to pay her grateful homage to her Lord. Entirely disregarding what others might think or say, she went to the Lord Jesus, Who was reclining at the table, and broke the seal of an alabaster box of precious ointment of spikenard and with its contents anointed His feet and wiped them with her hair, as an act of adoration, love, and devotion.

As the fragrant odor of the perfume filled the room there was astonishment and indignation on the part of the disciples. Murmurs of surprise and expressions of criticism were voiced readily by them. Judas Iscariot was the leader among her critics. Her discourteous, rude, and impudent critics branded her spontaneous expression of love and appreciation as an act of

reckless extravagance and fantastic devotion. Christ quickly came to Mary's rescue with an expression of deepest appreciation and the highest possible praise for what she had done.

Proverbs 14:20-21

People generally do not have sympathy for or patience with those who are always needing and requesting financial assistance. They are prone to neglect and despise or look down on them. Believing that they have outstripped them, they are inclined to overlook, ignore, and neglect them, thereby displaying their forgetfulness of the divine example and sinning against the law of love.

One is justified in frowning upon and despising various things, but the poverty of a neighbor or friend is not one of them. Covetous people will fawn upon and praise the rich, and despise and oppress the poor, but they displease God in doing so. Those who have the spirit of the Lord are drawn together by the ties of Christian brotherhood, with or without the possession of material things. Through love for and devotion to Christ one cultivates the proper attitude toward the poor. Following Christ will cause anybody to be merciful to the poor in their needs.

INTERNATIONAL SERIES

Set Free To Serve

Galatians 5:13-26

One of the basic drives of human nature is the desire for freedom. Freedom is often elusive. In their passion for freedom or liberty men often become the slaves of alcohol, narcotics, and licentiousness.

Use of freedom
(Galatians 5:13-15)

When one is genuinely set free in Christ, he does not have any desire to make that freedom an occasion for selfish and carnal living. Because one is saved by grace does not give him license to live in obedience to the lusts of the flesh. Grace delivers from legalism in order to enable the Christian to fulfill the law of love in his life. The idea that when one is free from the law he is free from restraint is erroneous. Freedom from the law should always result in loving service to oth-

ers, and in the doing of the will of the Lord.

Will of the Holy Spirit
(Galatians 5:16-18)

In every Christian there is a conflict between the old nature which he possessed prior to his salvation and the new nature which was imparted to him when he was saved. A saved person has a conflict between the flesh and the Spirit.

Works of the flesh
(Galatians 5:19-21)

In unfolding the meaning of two sets of desires in the same person, Paul contrasts the characteristics of the life in which the flesh holds precedence and the one in which the Holy Spirit has the pre-eminence. Flesh and Spirit lead in opposite directions and each strives to destroy the power of the other.

By the works of the flesh is meant

the operation of the carnal nature. Those who choose to live according to the impulses and desires of the flesh will be practicing the sins of sensuality—adultery, fornication, uncleanness or impure thinking and living, and lasciviousness; the sins of false religions—idolatry, witchcraft; the sins of the temper—hatred, contention, jealousy, wrath, strife, faction, envyings, and murder; and the sins of dissipation—drunkenness and revelings. Those who habitually practice such things as a settled course of conduct are strangers to God's grace and Christ's salvation.

Fruit of the Spirit
(Galatians 5:22-26)

Paul contrasted the "works (plural) of the flesh" with the "fruit (singular) of the Spirit." The works of the flesh are separate acts performed by an individual, but the nine-fold fruit is the creation of the Holy Spirit. When the Holy Spirit comes into one's life, he begins to bear fruit. There can be no fruit apart from Him. Works can be produced by man, but only God can produce fruit.

The nine virtues, which constitute "the fruit of the Spirit," fall into three groups:

1. *Those related primarily to God:* (1) Love—The Holy Spirit produces in the heart of the believer a deepening sense of God's love and the disposition to love Him in return. (2) Joy—The fruit of the Spirit is not just merriment but real joy. Joy dwells in the heart of love. Without the proper relationship to the Lord there cannot be any real joy. (3) Peace—Real peace is not derived from circumstance, but is the product of the Spirit. Peace is enjoyed when one realizes the presence of God in all the circumstances of life, whether painful or pleasant.

2. *Those related primarily to others:* (1) Long-suffering—concerning this Lightfoot said, "It is a patient endurance under injuries inflicted by others." This quality is certainly unnatural to man. It is so easy to be impatient with the faults of others, and to become critical, easily offended, and eager for reprisal. (2) Gentleness—Gentleness is that ability, given by the Holy Spirit, to hold all turbulent feelings in check and manifest a kindly disposition toward others. (3) Goodness—Goodness, or effective uprightness in heart and life, means God-likeness, and it always finds expression in deeds.

3. *Those related primarily to ourselves:* (1) Faith—A genuine faith in God will cause a child of God to be faithful in the discharge of his duties. When one is full of faith in God, he will prove to be dependable and trustworthy. (2) Meekness—Meekness is the very opposite of conceit, pride, and self-assertiveness. It is an evidence of real strength. (3) Self-control—Self-control is not the result of the energy of the flesh, but it is the fruit of the Spirit.

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Gleanings around the world

Samuel Tang, professor at the Taiwan Baptist Theological Seminary, accepted an invitation to become president of the Hong Kong Baptist Theological Seminary, the board of directors announced. The Hong Kong institution has not had a president since 1963, but Southern Baptist missionaries George R. Wilson, Jr., and Carter Morgan have served as acting presidents in the interim. The seminary graduated 10 students May 25, 1971.

Lynnette Bedenbaugh, age 6, only daughter of Mr. and Mrs. Charles W. Bedenbaugh, missionaries to Tanzania, was hit by a truck June 14 and killed instantly. The accident occurred in front of the Baptist Seminary of East Africa in Arusha when she darted into the road in front of a passing vehicle. The family may be addressed at P.O. Box 739, Arusha, Tanzania.

Bennett C. Cook, former director of the Church Services Division for the Northwest Baptist Convention in Oregon and Washington, has been named field representative for the Division of Church Loans of the Southern Baptist Home Mission Board. Cook has been associate executive secretary of the Northwest Convention, director of its Church Services Division, consultant in church architecture; associate in the department of evangelism and Brotherhood, and Sunday School secretary. (BP)

Dr. Charles L. Bellenger, Southern Baptist missionary dentist, is now practicing in a new six-room dental clinic

is Francistown, Botswana. He moved in April from rented quarters he had occupied for nearly a year. The clinic includes offices for the dentist and receptionist, a laboratory and two operating rooms. A waiting room is kept supplied with Bibles and tracts for patients, who come as far as 300 miles for treatment. A dedication service is planned for the month of June. Dr. and Mrs. Bellenger, missionary associates, arrived in Botswana early in 1970.

William G. Tanner, president of Mary Hardin-Baylor College in Belton, Texas, for the past three years, was elected president of Oklahoma Baptist Univer-

Periodical Considers "Social Change"

The church and the dynamics of social change is the topic of seven penetrating articles in the summer volume of *Review and Expositor*, the quarterly theological journal published by the faculty of Southern Seminary.

In a lead article, Amitai W. Etzioni, chairman of the department of sociology at Columbia University, reflects "On Changing Societies." Theology of social change is the study by Thomas C. Campbell, a professor of church and community at Chicago Theological Seminary; and the use of power and social change is discussed by Lyle E. Schaller, director of the Planning Research Center at Evangelical Theologi-

city, Shawnee, Oklahoma, effective August 2.

Tanner will become the school's 11th president, succeeding Grady C. Cothen, who resigned last September to become president of New Orleans Baptist Theological Seminary.

He holds a masters degree in administration and a doctor of education in administration from the University of Houston (Texas) and bachelor of divinity and doctor of theology degrees from Southwestern Baptist Theological Seminary, Fort Worth.

He is vice chairman of the Board of Directors of the Texas Foundation of Voluntarily Support Colleges and Universities and vice president of the Texas Baptist College President's Association. (BP)

cal Seminary in Napierville, Illinois.

Wayne E. Oates of the Southern Seminary faculty has written on the sociopsychological influences on personalities resulting from social change. His colleagues, Walter Delamarter and Paul D. Simmons, both of Southern Seminary, examine "Social Issues and Social Change" and "The Minister as Change-Agent."

The role of the church in changing society is the final article in the special collection, written by William M. Pinson, Jr., of Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Copies of *Review and Expositor* are \$1.50 each. One-year subscriptions, for four quarterly issues, are \$5.00 each. Requests for copies or subscriptions should be addressed to: *Review and Expositor*, 2825 Lexington Road, Louisville, Kentucky 40206.

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WESTERN RECORDER

Youth May Attend College If They've A Mind To

Financial problems should not prohibit area youth from attending college, according to Richard Brashear, director of financial aid at Cumberland College. In a recent interview, he said, "The financial aid program at Cumberland and other Baptist schools has been established to assist worthy students through scholarships, grants, loans and employment. This is based on the belief that the primary responsibility for financing a college education rests with the student and his family but assistance is usually available to worthy students. In selecting financial aid recipients most schools consider the applicant's academic achievement, character

and promise. However, the total amount of financial aid granted any one student by any combination of sources may not exceed the student's need. Several types of financial aid are available. "SCHOLARSHIPS — The scholarship program is established to recognize excellent high school achievement by incoming freshmen and outstanding performance of upperclass students. More scholarships are available than what is generally believed.

"NATIONAL DEFENSE STUDENT LOAN PROGRAM — There are three basic requirements for a National Defense Student Loan: (1) the student must be a United States citizen or in

the United States on a permanent status, (2) the student must be accepted for enrollment at the chosen institution as a full-time student, (3) the student must be in need of the requested loan to continue his course of study.

"EDUCATIONAL OPPORTUNITY GRANTS — The purpose of the Educational Opportunity Grant program is to encourage and enable students of exceptional financial need to pursue their studies at institutions of higher learning. To be eligible for such a grant, the applicant must (1) be accepted for enrollment as a full-time student or already be enrolled in full-time attendance in good standing, (2) show evidence of academic promise, (3) be of exceptional financial need, (4) show that he would not except for an Educational Opportunity Grant, be able to pursue a four-year course of study at college.

"WORK-STUDY PROGRAM (Some schools do not have this program) — To be eligible for the Work-Study Program a student must be (1) an American citizen or in the United States for other than a temporary purpose and intending to become a permanent resident, (2) a member of a low-income family or have no family, (3) in need of the earnings from part-time employment in order to pursue a course of study, (4) capable, in the opinion of the college, of maintaining good standing in such course of study while employed under this program, (5) accepted for enrollment as a full-time student. Cumberland has more youth working their way through in this category than most colleges.

"GUARANTEED STUDENT LOAN PROGRAM — The Guaranteed Student Loan Program was established by the Higher Education Act of 1965. This program provides federal insurance and interest payments on loans made by commercial lending institutions. The loans may be made for a maximum of \$1,500 per year up to a total of \$5,000 for undergraduate studies. Maximum interest is limited to seven percent. Students whose adjusted family income is \$15,000 or less may receive an interest subsidy. The federal government will pay on behalf of the student the total amount of the interest on the loan while the student is in school and three percent of the interest after graduation or withdrawal. Repayment of the Guaranteed Loan begins nine to twelve months after the student leaves school with repayment extending over a period of five to ten years."

Brashear concluded, "Applications for financial aid assistance can be obtained from a high school counselor or by writing the Office of Financial Aid at the college of your choice. Should a student choose Cumberland, I will be very happy to help him."

Despising The Different (Continued from page 3)

We need to get to know one another. I am tremendously excited about the possibility of the opening up of China. I think if we can travel in Russia and China and get to know them and their people can travel in our country and get to know us this will do much to break down the barriers that divide us. We are down on what we are not up on; we're suspicious of people we don't really know. When we get to know one another, there will be things we'll not like about each other. That's all right—there are things we don't like about our family but we love them.

Let us agree that we will work together for justice for all men. This is a Biblical principle.

Let us be willing to forgive one another. I remember D. E. King preaching at Southern Seminary when I was a student. He told this story. He said, "I have a daughter named Mary Jane who plays with a white girl named Flora. One day Flora and Mary Jane

got into an argument. Flora pushed Mary Jane off the porch and broke her arm. One day I came in from visiting and what did I see? I saw Mary Jane with her good arm around Flora!" And then Dr. King said, "Oh, Lord! Our hearts are so cold."

Come Holy Spirit, Heavenly Dove, with all thy quickening powers; kindle the flame of sacred love in these cold hearts of ours.

The love of Christ constrains us. It controls us. We live under the royal law of love.

Charles Trentham of Knoxville told about a British soldier who was interviewed following Dunkirk. The news reporter asked, "What did you feel there on the beach with the sea before you, the German army behind you and the Luftwaffer overhead?" The soldier replied, "It was a strange feeling I had. I felt that every man on the beach was my brother."

In the words of the Epistle to the Hebrews, "Let us go on to maturity."

Men and Boys in Missions
Brotherhood Commission

cooperative program
AGENCY OF THE SOUTHERN BAPTIST CONVENTION



Pendergraph



Pollard



Owens



Coleman

Pastors' And Laymans' Confabs Near

The annual Pastors' and Laymans' Conferences, sponsored by the church administration department of the Kentucky Baptist Convention, will be held this year during the week of July 5-9.

Under the direction of church administration secretary G. R. Pendergraph, the first conference will be hosted by Jonathan Creek Baptist Assembly in Christian County. The second, by Campbellsville College.

Heading this year's program is Ramsey Pollard who will deliver the major sermons. Pollard is pastor of Bellvue Baptist Church in Memphis, Tennessee, and former president of the Southern Baptist Convention.

Serving as Bible teacher will be J. J. Owens, professor of Old Testament interpretation at Southern Seminary. Owens will lead a study in the book of Job.

A second Southern Seminary faculty member, Lucien Coleman, Jr., will also be on the program. He will lead discussions on church planning and ad-

ministration.

Kentucky Baptist Convention president John Claypool will also be present at both conferences to bring the President's message. KBC executive secretary Harold Sanders will attend the Campbellsville College session to bring a special message.

A new feature added this year is the work of Woman's Missionary Union. Ladies who attend with their husbands will be led by Miss Rosa Fiechter in a look at the work of Baptist Women.

According to conference director Pendergraph, the only cost to participants will be their transportation. Room and meals will be cared for by the host institutions and the Kentucky Baptist Convention.

"If somebody can only come for a session or two, they are welcome of course," added Pendergraph.

Those wishing to make reservations may contact the church administration department, Kentucky Baptist Convention, Middletown 40243.

French Vote Down Communion Proposal

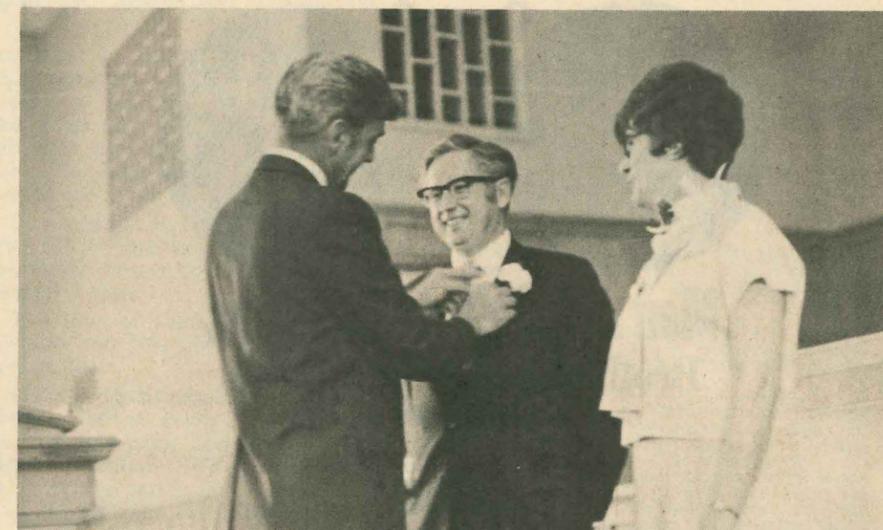
The French Baptist Federation has defeated a proposal for a communion service to be held as a part of its annual congress.

Sponsor of the proposal said it would "remind the churches of their unity." The idea was declined by a vote ratio of 5:2 among delegates attending the 1971 congress in Paris.

Statistics for 1970 were incomplete, delegates were told. It appears that the number of converts baptized was fewer in 1970 than in the previous year. On the other hand, total membership is expected to recover some of the loss sustained the year before.

Membership in the 24 churches of the federation was tentatively given as 2374, higher than the 2339 reported at the end of 1969 but still below the 2469 reported at the close of 1968.

Baptisms evidently would not reach the 115 counted in 1969. (EBPS)



HONORED — Herb Wilson, left, a deacon at Baptist Tabernacle in Louisville, pins a boutonniere on the lapel of his pastor, Joe P. Williams, during a special "Joe P. Williams Day," June 13. The occasion marked the tenth anniversary of Williams' service at the inner-city church. The congregation also presented their pastor with a \$1,000 love offering. While at Baptist Tabernacle, Williams has been prominent in efforts to promote interracial cooperation among West Louisville churches.

G'town College Adds Development Director

Russell Bridges, former director of development at Anderson College, South Carolina, assumed the same duties and title at Georgetown College on Tuesday, June 1. His appointment, confirmed by the Georgetown board of trustees, was announced by Robert L. Mills, president of the school.

Before going to Anderson College, Bridges served Cumberland College of Kentucky for four years as vice president for development.

In his capacity Bridges will coordinate and direct the external affairs of the college including alumni, parent, denominational and community. He is assigned the responsibility of giving attention to developing programs of financial support from foundations, corporations, estate programs and annual giving for current operational needs.

Prior to the work in his present field, Bridges was with the Student Department of the General Association of Baptist in Virginia.



Bridges