




WESTERN RECORDER
JUNE 8, 1967

KENTUCKIANS UNDER THE PALMS—Three Kentucky Baptists stand under a beautiful Florida palm outside Convention Hall in Miami Beach—site of the 1967 session of the Southern Baptist Convention. They are Trevis Otey (left), pastor of the Glasgow, Kentucky, Baptist Church, and Pastor and Mrs. John Wood of First Baptist Church, Paducah. These three Kentuckians were among the approximately 14,000 Baptists from throughout the SBC who registered as messengers for the four-day convention. It ended Friday night, June 2, with a youth night service.



GLEANINGS FROM THE FIELD

TWO KENTUCKY BAPTIST PASTORS participated in the recent evangelistic crusade in Alaska. H. Curtis Erwin, pastor of First Baptist Church, Greenville, was the evangelist at Calvary Baptist Church in Anchorage and J. Bill Jones, pastor, First Baptist Church, Princeton, was the visiting preacher at Grandview Baptist Church also in Anchorage.

LEON KILBRETH, minister of education at Beth Haven Baptist Church, Louisville, recently led the Greenville First Baptist Church in a Sunday School revival. Greenville Pastor Curtis Erwin says the church was richly blessed by the unique ministry of Mr. Kilbreth, who demonstrated an unusual grasp and understanding of the educational ministry of Baptist churches.

WILLIAM E. DRAGOO has resigned as pastor of First Southern Baptist Church, Clarksville, Indiana, after 5 years. A former pastor of Franklin Street Baptist Church in Louisville, he will be available for interim and supply work in the Louisville area. Roy E. Boatwright, secretary of the Sunday School department of the Kentucky Baptist Convention, will serve as interim pastor at the Clarksville Southern Baptist church.

BIRCH LICK BAPTIST CHURCH, McKee, Kentucky, is experiencing growth and encouragement as the result of five professions of faith made in the congregation recently. Two persons made decisions during a revival conducted by James E. Casey, Jr., pastor of First Baptist Church, Wheelwright, Kentucky; and three persons had made decisions only a few days before under the ministry of Pastor Gentry Farmer.

HILLSDALE BAPTIST CHURCH near Valley Station, Kentucky, dedicated its new building recently. A combination sanctuary-educational building, it was erected at a total cost of \$50,000. David Brading is pastor of the church.

MR. AND MRS. C. KENNETH HAYES, Southern Baptist missionaries to Japan, are living at 6911 Sparky Way, Louisville, while on a four-month furlough. Hayes is a native of Louisville; Mrs. Hayes, the former June Snider, was born in Anderson County, Kentucky, and grew up in the Louisville area.

JOHN E. CONN, a student in the school of religious education at Southern Seminary, Louisville, has been pastor of Eastwood Baptist Church in Jefferson



Big Job Finished

One of the biggest jobs of the Executive Committee of the SBC at Nashville is compiling the annual press kits for editors and reporters who will be attending the annual meeting of the Southern Baptist Convention. More than 90 news releases and background articles were written this year by W. C. Fields public relations secretary for the Executive Committee, and Jim Newton, assistant director of Baptist Press News Service, to assist reporters in their duties. Also working on the kits were (left to right) office secretaries Mrs. Marshall Buttrey, Mrs. Robert Capra and Mrs. Hugh Kenneth English, III.

County since January 1. A native of Alabama, he is a graduate of Samford University, Birmingham, and New Orleans Baptist Seminary.

THE NEW DIRECTOR OF AID AND PLACEMENT at Kentucky Southern College, Louisville, is William Loving, Jr., former admissions counselor at the school. He succeeds Cecil Lea, who was appointed director of Kentucky Southern's development office.

AN ESSAY CONTEST for college undergraduate students is being sponsored by Protestants and Other Americans United for Separation of Church and State (POAU), Washington, D. C. A first place prize of \$200 will be awarded the student who writes the best essay on the subject of "What Separation of Church and State Means to America." Entries are limited to 1,200 words in length.

MRS. RACHEL N. DICKSON, coordinator for schools of missions with the SBC Foreign Mission Board, retired May 31 after 30 years in missionary education work. She was a missionary teacher in Chefoo, China, for eight years. Her parents were missionaries to China.

THE VINE GROVE, KENTUCKY, BAPTIST CHURCH in Severns Valley Association has passed a resolution of appreciation for the ministry of Pastor W. H. McGinnis during past years. He has accepted the call of First Baptist Church of Sierra Norwood, Florida, near Miami.

JOHNNY TALLENT, former pastor of New Salem Baptist Church in Kentucky's Salem Association, is the new pastor of South Park Baptist Church, Louisville. A native of South Carolina, he is a graduate of Furman University and Southern Seminary at Louisville.

MISSIONARY DARREL CRUSE showed slides of his work as a missionary to Brazil during the evening service of Vine Hill Baptist Church, Shepherdsville, May 21. When Cruse and his wife were appointed Southern Baptist missionaries two years ago, he was serving as pastor of the Vine Hill church. The present pastor is James H. Duke, Jr.

WESTERN RECORDER	
<small>"Earnestly Contend for the Faith Which was Once for All Delivered to the Saints" —Jude 3</small>	
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The Church with a Future : Annual Convention Sermon

by LANDRUM P. LEAVELL

Acts 20:16-32

We are living in the day of the image breaker, commonly called the iconoclast. When we look about we see institutions and organizations once considered sacrosanct or holy, have now been deposed, trampled, criticized and maligned. Everything seems to have changed. Clergymen and laity alike do strange things in the name of Christianity. In our topsyturvy world, for instance, we posit a Christianity that demands the "death of God." We endorse sexual promiscuity as illustrative of redemptive love and create conflict as an instrument of reconciliation, all of which is foreign to everything that we have ever believed and held true.

I read an article recently entitled "The Post Biblical Era." Many articles have already been written bearing various titles—all suggesting ours is the post-Christian era. This is the spirit of our generation, so we are confronted by a dilemma. In the midst of the voices heard around us we can still hear the confident statement of the Lord Jesus: "I will build My church . . . the gates of hades shall not prevail against it." I think we do well to ask ourselves the question—Is the church eternal? Will the church survive the 20th Century? Candor forces us to confess that the institutionalized church may well die and cease to exist. My congregation does not have God under obligation to it! God is not obligated to bless us! The only promise that God made is that He will act faithfully when we meet His conditions!

Paul reminded the Ephesian elders that the road would be rocky and rough. In fact, Paul said, conflict and trouble and opposition would come! Paul said it would come from two sources—without and within. From without, he said there would be humans like grievous wolves descending upon that little flock of Christians. They would spare not the flock! From within (and this is a fact we need to underscore) there would arise men numbered among the believers speaking perverse things and trying to lead away the flock after heresy. Paul's words could not have been more prophetic nor true—for from the day until this the battle has continued—all the way from the Gnostic heresy to the present reincarnation of Gnosticism under the label "New Theology." New Theology is not new for it's simply the same thing from different men! It is the same philosophy with different lips articulating it!

There is, however, a church within the church. Among those numbered on church rolls there are found the faithful.

These can be designated in many ways but perhaps the terminology of the Old Testament is best. This group has been called "God's holy remnant." The remnant exists today and it's against this church that the gates of Hell shall not prevail! Jesus said it, I believe it and stand firmly upon it! That church—the Church With A Future—will bear several obvious characteristics. I believe it will be *Captivated by Obsession*, *Cognizant of Obstacles*, and finally *Correlated by Obedience*. Look first of all at this initial characteristic.

Captivated by Obsession

There is more than one way to revolutionize society. If you want to be a part of a revolution to turn the United States upside down, you may pull down everything, destroy all of the old forms, replace them, become an iconoclast. That's one way to revolutionize a society. Consider nothing sacred or holy and let the iconoclast drive with a firm foot floorboarding the accelerator! Destroy everything! Tear it all down! Start from scratch! That's one way to revolutionize society. Yet I call upon you to

Landrum P. Leavell, who delivered this address on Tuesday morning, May 30, is pastor of First Baptist Church, Wichita Falls, Texas.

remember there is another way. One may also revolutionize society by filling the old forms with men of a new spirit!

The second way of changing our way of life or corrupt democracy is to elect righteous men to positions of responsibility! Now this same principle holds true in the work in the Kingdom of God. When decadence is discerned in the work of the church, one may pursue one of two paths. You may destroy the church, remove it from the physical scene and start over . . . or you may replace the old forms with new men—men who have been transformed, not by a desire to elevate society, but who have been transformed by an encounter with Jesus Christ.

Look at the ways of Jesus. He is our pattern. Jesus Christ never organized or led a protest march . . . not in all His earthly ministry. Jesus Christ never carried a placard. He never picketed the Roman Forum, though slavery was a permanent, insidious institution in His generation. Jesus did not use the methods of the modern iconoclast. He possessed a magnificent obsession! His obsession was not with sociological things, his obsession was with soteriological things. He was not primarily interested

in matters of sociology, He was interested in matters of salvation and redemption from sin! When He put his emphasis on that point all these other things fell into their proper category.

Recall the earthly ministry of our Lord. Coming forth from His wilderness temptation beginning the sublime task of reconciling the world unto Himself, He began by speaking with two men on a country road. What an inauspicious beginning! But those two men followed Him. Then He chose twelve, and out of those twelve Andrew found Peter, Peter found Nathaniel—and so it moved out. Our Lord didn't meet many people, but "as many as met Him were made whole!" This was the obsession of His life.

Many of us have become obsessed with the matter of "image." We're concerned with what people think of us. We want to be liked, and yet most of us have fears that we won't be. Jesus Christ was not concerned with His image! Our concern is a deviation from the pattern of Jesus Christ. If our Lord had been concerned with what people thought, He never would have chosen the Via Dolorosa, the way of sorrows, nor the way of Calvary, for He died the most despicable of all deaths—crucifixion on a Roman cross—the death of a common thief! In so doing He died, one man for all men. He was not concerned for the opinions of human beings. He was concerned with pleasing the Heavenly Father.

The great Japanese Christian, Kagawa, spent the last twelve years of his life living in the most despicable, utterly horrid place in all the world. They say the slum area around Kobe, Japan, is filled with the most debauched, depraved, diseased people in all the world. It was precisely to that spot Kagawa went to make his home living among those people because his life was captivated by an obsession . . . the same obsession which motivated Jesus Christ. That great Christian had set himself to the accomplishment of one goal in life. Do you remember what it was? His goal was to lead one million of his fellow Japanese to a saving faith in Jesus. While he lived in that area near Kobe, he contracted one disease after another which sapped his strength and ultimately brought about his untimely demise. Yet Kagawa identified himself with his people and with Jesus Christ! Now such an obsession in your life and mine will bring condemnation, criticism and misunderstanding. Someone will be quick to say, "he has become fanatic on the subject of religion." If we are worried about our image, we'll back

(CONTINUED ON PAGE 11)



A Quiet Convention in Miami

With the singing of "All Hail the Power of Jesus' Name," the 110th session of the Southern Baptist Convention got under way at Miami Beach on Memorial Day, 1967. Only a few seats in the far reaches of the 14,000 capacity Convention Hall were empty at the beginning of the first evening session. These were all filled with some people standing by the time Landrum P. Leavell delivered the annual sermon.

The commanding voice of Convention President H. Franklin Paschall stilled the noisy Baptists who, much like the ancient jubilant Jews in Jerusalem for their annual festivals, are excited and happy every year to see each other again. An unusual spirit of reverence during the first reading of Scripture seemed to reflect the seriousness of world conditions at the same hour the convention was convening. But the cry of a baby and the hum of the air-conditioning system reminded us this was a Baptist meeting and it was the 20th Century.

Convention Registration Secretary W. Fred Kendall announced that 12,770 messengers had registered by the time of convening. This was an all-time record high for an opening session of a convention. By Wednesday evening the registration had reached 14,647, but chances are remote that this convention will reach a record registration of more than 16,000 set at Dallas several years ago.

Through Wednesday evening at the time of this early report from Miami Beach, the messengers showed little disposition to listen to or heed voices that expressed dissatisfaction with the way the convention and its agencies were functioning. This was demonstrated in the first miscellaneous business period when five resolutions and four motions were offered. Some of these represented special projects or peeves of those offering them.

A motion from Abraham Roness, a converted Jew, calling for an extensive and intensive evangelistic ministry to Jews was referred to the Home Mission Board over the objection of Roness. The Home Mission Board is responsible for leadership in a program of Southern Baptist witness to Jews.

A motion calling for a study by the Foreign Mission Board of the possibility of establishing short wave gospel broadcasts into communist countries was referred to the Foreign Mission Board without recommendation from the messengers. This action indicated complete confidence in the Foreign Mission

Board to find every possible way to spread the gospel abroad.

Another motion from James Duke of Baton Rouge, Louisiana, called for the abolition of the Southern Baptist Christian Life Commission. Duke claimed the work of this commission was harmful to churches in the deep South. In unbecoming language, Duke compared the help of the Christian Life Commission to Southern Baptists to the help of Charles de Gaulle to American fighting men in Vietnam. When the vote was taken, Duke's motion had about as many supporters as de Gaulle has in America.

This convention, as predicted, had no overarching issues to produce headlines, but when there is no sensational news, reporters make their own. A sample is the news story which appeared in the newspapers in other parts of the country, reporting the eruption of a split between advocates of personal evangelism and champions of social action. There was no justification for such a report. Both viewpoints were voiced as would be expected, but most speakers presented a wholesome balance between the two extremes.

The highlights of the 1967 convention so far are the excellent and fair presiding of President Paschall and the warm fellowship of the messengers. It's a family convention with thousands of wives and children accompanying their husbands and parents to this fun and sun capital of America. The streets were full of dark-suited preachers and attractively-groomed Baptist ladies. The beaches are popular following the convention sessions, and sun-burned faces are plentiful. There are so many Baptists here that much considered to be typical of Miami Beach is absent. Champagne parties, dancing contests and floor shows go on at the hotels quartering messengers, but there are no takers among Baptists who provide their own show at Miami Beach. A wrapup editorial and other convention news will come next week.

Baptists in the Land of the Rivers

Western Kentucky is ribboned by rivers and overrun by Baptists. Rural churches dot the countryside every few miles and every county seat in this part of Kentucky has one or more strong congregations. Doctrinal distinctiveness and denominational cooperation have long characterized Baptists of Western Kentucky.

Paducah on the Ohio is the meeting place of many things of God's and man's makings. Just above Paducah the Tennessee and the Cumberland rivers join the Ohio and a few miles below the city the beautiful Ohio joins the mighty Mississippi for the trip to the Gulf of Mexico. Federal highways 60, 62 and 68 all join at Paducah and the states of Kentucky, Indiana, Illinois and Missouri almost meet at Paducah.

The city of Paducah is also the heart of Western Kentucky culture and religion. Church spires seem to ascend toward the heavens on almost every corner of Paducah and a majority of these is Baptist.

Two special characteristics of Baptists in the Paducah area right now are impressive. These are the number of new church buildings and the youthfulness of the pastors. A few years ago the two largest churches in Paducah, the First Baptist and Immanuel Baptist, were both in the downtown area. Both have moved to the residential area and are thriving.

In addition to the new constructions for these congregations, new buildings have recently gone up for Twelfth Street Church, Oaklawn Baptist and Reidland Baptist. Lone Oak Baptist, whose building went up in fire in early 1966, has moved to a magnificent 25-acre tract and a \$800,000 building complex is well under way.

Young dynamic pastoral leadership in West Union Association makes for a bright picture. A healthy industrial growth in the area along with the fabulous Between-the-Lakes development just now started promises continued growth of Baptist strength. A mission program under the guidance of Superintendent John Flynn helps the churches meet their area needs.

One of the young, aggressive pastors in the area

Names of Students in New SBC Areas Sought

An urgent request has come for help from Kentucky pastors in getting the names of university students from Kentucky in educational institutions in pioneer areas into the hands of appropriate persons.

Miss Paula Rast, missions chairman, Baptist Student Union, Indiana University, suggests that pastors could be very helpful in this matter. Miss Rast points out the growing number of Kentuckians enrolling in colleges in pioneer states and the need for them to be put in touch with Baptist Student Unions and with local churches.

Very often these students have come from areas of strong Baptist atmosphere and find themselves in an area of entirely different or no religious emphasis. Before students become engulfed by the indifferent religious attitudes, it would be highly valuable for the Baptist Student Union to reach them.

Pastors in Kentucky are urged to send the names of young people moving from their churches into these areas to the director of Baptist student work in the states where the colleges are located.

is Larry Maddox at Reidland Baptist Church. Larry is one of the many Baptist preachers from the famous Maddox family of Western Kentucky. His home is Centertown in Ohio County and his training was received at Samford University and at Southern Baptist Theological Seminary. His wife, Ruth, is also from Centertown and their four daughters and two sons make a merry preacher's home.

This editor was the visiting evangelist for the Reidland spring revival. A large congregation gathered each evening in the worshipful new sanctuary and joined happily in singing praises to the Lord. Larry is talented beyond most Baptist preachers. He is an excellent musician as well as an effective preacher. He is also an accomplished artist and a highlight of each evening service was his message in art. He is also a magician and used magic to present the gospel to boys and girls before each service.

Reidland Baptists believe in visiting the lost and unenlisted. They have been trained in effective methods of witnessing and as a consequence the church is growing. The moving of more and more people out of the city to this Paducah suburban area means an enlarged opportunity for this church.

The Western Baptist Hospital with its very good image in the Paducah area is also a valuable asset for Baptists. Administrator James Dorsett and Chaplain Harley Dixon are a vital part of the spiritual resources of the area.

Paducah has long been a stronghold for Baptists. From appearances now the future will find the Baptist witness even stronger in this land of the rivers.



NEW RADIO-PHOTOGRAPHIC STUDIOS—Samuel L. Jones (right), Southern Baptist missionary who directs the new radio work in Rhodesia, Africa, and David Chisaru unload equipment at the new radio-photographic studios in Salisbury. The building includes sound studios, film library, photographic studio, darkroom and office.

Rutledge Visits Chaplains in Military "Hot Spots"

by SUE BROOKS

Although the public's eye has been locked on Vietnam, other U.S. military installations throughout Europe and the Near and Far East also are in areas retching with the pains of chronic political and personal disorder, according to Arthur B. Rutledge, executive secretary of the Home Mission Board. Rutledge recently visited military chaplains in such hot spots as West Berlin, Saigon and Da Nang.

He noted a parallel in many of the 20 countries he visited, saying that involvement in anti-Communist reaction was at a high pitch.

He pointed to Athens (Greece, in the midst of a *coup d'etat*, the demilitarized zone of Korea, pro-American Taiwan guarding even through the night against Communist infiltration, the brutal barrier between West and East Germany, the more relaxed barrier between the Crown Colony of Hong Kong and Red China, and the continuing conflict in Vietnam.

This visit is made every three years, usually by the commission director to assure the chaplains of the interest, appreciation and support of Southern Baptists.

The visiting executive also was available for individual and group conferences, speaking engagements and conferences with commanding officers.

Rutledge listed the stop in Vietnam as a highlight of the trip "because of the issue that are at stake. I was very much impressed by the attitude of our people toward the Vietnamese and loss of life. We know what war is—take or be overtaken—but we still are concerned with

Griffin Accepts Associate Pastorate in Florida

Danny Griffin has resigned as pastor of Harrods Creek Baptist Church, Brownsboro, Kentucky, to become associate pastor of First Baptist Church in West Palm Beach, Florida, effective June 18.



Griffin

A native of Oklahoma, he is a graduate of Oklahoma Baptist University, Shawnee, and Southern Seminary at Louisville.

Griffin served as pastor of two Baptist missions in Oklahoma City before coming to the seminary and as associate pastor of DeHaven Memorial Baptist Church in LaGrange, Kentucky, before beginning the Harrod's Creek pastorate in 1965.

helping to establish community life for the Vietnamese," Rutledge said.

Rutledge said he particularly was impressed with the military commanders as a group, including Maj. Gen. William C. Westmoreland, commander of military forces in Vietnam. "Of course his schedule only allowed us about a five-minute conference."

He said he was surprised at the Vietnamese nonchalantly tending the farms and shops, even in the face of low-flying planes and nearby booms of gunshots. "But after all, they've been at war 20 years and have had to come to terms with their situation."

He explained that the major difference a chaplain faces in Vietnam assignment in contrast to a peace area assignment is the exposure to physical harm. "And in some areas of Vietnam, this is not so great as is suspected by the general public."

He said the tight schedules of Viet-

nam military men worked as an advantage and disadvantage to chaplains in their work. "Since the men are restricted to their base almost 100% of the time there is little outlet for drinking, prostitution and general vice.

"The morale is high but many times the men are so tired, they spend much time in recreation or sleep."

In connection with the overall chaplaincy ministry, Rutledge said he was most impressed by two facts.

"These chaplains have a very fine opportunity of ministering to men between the ages of 18 and 30, a very critical age group," he said.

"I also was impressed by the faithfulness, diligence, dedication and competence of the group as a whole. "I realize there are a few who are not serving as effectively as possible, but on the average, you could not find a higher sense of dedication than exists in these men," he said.

Shriver Defends Poverty Program In Interview with Baptist Editor

"Nowhere do we leave the impression that you can just sit under a tree and bananas will fall off and be put in your hand," said Sargent R. Shriver, head of the "war on poverty," in retaliation to those who label the national act a "hand-out program."

"We're a nation on whose back is being carried 32,000,000 poor people. That is a deadweight against economic, social and religious progress. What we're trying to do is reduce the deadweight," Shriver said.

Shriver recently explained the workings of the Office of Economic Opportunity (OEO) in an interview with Walker L. Knight, editor of *Home Missions* magazine. The interview is featured in the June issue of that publication.

"From the beginning of this effort, nearly all religious groups have been overwhelmingly in favor of what we are attempting," Shriver said. "And I continue to see an important role for the church.

"Any religiously-motivated person should be participating . . . because if there is anything that comes through in the Bible 100% it is that you help your fellowman."

Shriver explained that OEO guidelines concerning the granting of funds to religious groups were drawn up by groups whose membership included

leading Baptists. He said OEO also maintains an inspection department to protect against potential or actual breaches of these guidelines.

The director revealed that only one lawsuit had been filed in a challenge of any OEO grant. The suit was filed in the summer of 1965 in Kansas challenging Head Start in relation to the church-state issue, but it was withdrawn.

"It's a miracle," Shriver confessed. "When we started everyone said we'd have hundreds of injunction actions challenging what they claimed would be our violation of church-state separation."

Shriver listed three areas in which even a strict separationist could help: information, exhortation and personal participation.

He said more persons need to know what the program really is. "Some people have attempted to portray our program as being strictly for Negroes. That is not true.

"Of the total poverty population, 75% are white. Many more white people participate . . . than minority groups."

Shriver said with the expenditure of about three times as much money per annum as it now receives the program could eliminate poverty in the U.S. by 1976—the 200th anniversary of the Declaration of Independence.

New Education Building At Barbourville Dedicated

First Baptist Church, Barbourville, Kentucky, recently dedicated its new educational building, which contains classroom space, kitchen, dining and recreation areas.

Also included in the new building is a temporary worship area. According to Pastor M. A. Reese, the educational building is to be the first unit in a completely new church plant, which will be constructed in future years.

Members and friends of the church toured the new building on Sunday afternoon following dedication services that morning.

Kentucky Church Librarians Hold First Convention

John Hack of Berea and Mrs. Edythe M. Tehan of Bellevue were elected the top officers of the Kentucky Baptist Church Library Association during the first convention of that group at Southern Seminary, Louisville.

Hack, who is minister of education at the Berea, Kentucky, Baptist Church, will serve as president during 1967-68. Mrs. Tehan, church librarian at Bellevue's First Baptist Church, was elected vice-president.

Twenty-three Kentucky Baptist churches and four associations were represented by the approximately 50 persons who attended the first convention. Workshops on all phases of library work were led by church library personnel from the Baptist Sunday School Board and the James P. Boyce Library at Southern Seminary.

Other new officers of the association are Mrs. E. E. Weiss, librarian at St. Matthews Baptist Church, Louisville, program chairman; Miss Betty McCoy, circulation librarian at Southern Seminary, publicity chairman; Miss Clara A. McCartt, secretary to the president at Southern Seminary, secretary; Mrs. George N. Smith, historian, and Clarence Penn, associate in the Sunday School department of the Kentucky Baptist Convention, treasurer.



Mrs. Tehan



Hack

Kentucky Baptist

WESTERN RECORDER

BAPTIST BANNER AND WESTERN PIONEER

Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

10 YEARS AGO June 6, 1967

Albert C. Manning, premier of Alberta, Canada, and a distinguished lay churchman, spoke on "Getting a Quorum with God" at a laymen's service at First Baptist Church, Owensboro. Jess C. Moody, pastor of the church, read a telegram of welcome to the premier from Governor A. B. Chandler during the service.

25 YEARS AGO June 11, 1942

Editor Victor I. Masters announced his intention to retire October 1 after more than 21 years as editor of the *Western Recorder*.

The trustees of Southern Seminary at Louisville announced that Dr. Ellis A.

Fuller, pastor of First Baptist Church / Atlanta, had accepted the presidency of the seminary. The trustees formally invited Fuller to become president at a meeting during the 1942 session of the Southern Baptist Convention at San Antonio, Texas.

50 YEARS AGO June 7, 1917

W. J. Puckett of Kentucky commented on the humorous way by which President J. B. Gambrell of Texas presided over the 1917 session of the SBC at New Orleans: "The personality and humor of Dr. Gambrell . . . go farther to keep the brethren in line than any treatise of Parliamentary Law could do," Puckett said. "More humor and less law, suit Baptists better."

Oklahoma Baptists Approve Record Support for OBU - BSU Ministry

Oklahoma Baptists approved a record \$3,500,000 Cooperative Program budget for 1968 in a special session focused primarily on additional financial needs of Oklahoma Baptist University, Shawnee, and state Baptist Student Unions.

A crowd of about 1,500 persons met on the Oklahoma Baptist University campus at Shawnee for the first special called session in the history of the Baptist General Convention of Oklahoma.

In a standing vote, messengers adopted eight recommendations of the convention's board of directors, setting forth the budget's major divisions and plans for implementing a projected five-year program.

Representing an increase of \$375,000 over the 1967 state missions budget, the plan for 1968 calls for a basic operating budget of \$3,186,000.

All funds received above the basic budget will be divided between OBU and state BSU work on 26 state college and university campuses.

The split will be on a basis of 75% to OBU and 25% to BSU work.

The basic budget will be divided on a basis of 57% to state mission work and

43% to the Southern Baptist Convention.

The convention approved a recommendation of the convention's board of directors that a similar plan be considered in the next four successive years.

Ultimately, if similar plans are adopted through 1972 and receipts from state Baptist churches meet the proposed goals, OBU would receive \$4,400,000 from the convention during the next five years.

BSU work in the state would receive over a million dollars in the five-year period from state Baptist churches. (BP)

Mission in Pikeville To Erect New Building

Ground-breaking services were held during April for a building for Sutton Baptist Mission. The new congregation is a mission of Grace Baptist Church, East Shelbiana, Kentucky.

Services of the mission are presently being held in a school building with J. U. Thacker as pastor.

Floyd Titsworth, Jr., pastor of Grace Baptist Church, states that the building committee intends to have the new mission building ready for use by this fall

Armstrong Becomes Pastor Of Beaver Dam Church

Glenn D. Armstrong, a native of Murray, Kentucky, has been called as pastor of the Beaver Dam, Kentucky, Baptist Church.



Armstrong

He received the M.R.E. degree from Southern Seminary at Louisville during the recent June 4 commencement exercises. He had previously earned the seminary's bachelor of divinity degree. A 1963 graduate of Georgetown College, he attended Murray State College.

While in seminary, Armstrong served as pastor of Spring Street Baptist Church at Mt. Sterling, Kentucky.

He is married to the former Edith Elaine Brown, also a native of Kentucky.



PASTORS' CONFERENCE OFFICERS—Elected new officers of the Southern Baptist Convention Pastors' Conference during the recent Miami Beach Convention were (left to right) Gerald Martin, pastor, Poplar Avenue Baptist Church, Memphis, Tennessee, president; Harper Shannon, pastor First Baptist Church, Dothan, Alabama, vice-president; and Warren Littleford, superintendent of missions for Minnesota Baptists, Colfax, Minnesota, re-elected secretary-treasurer. Martin was vice-president of the Pastors' Conference last year.

Paschall Re-elected; Other Officers Named

H. Franklin Paschall, pastor of First Baptist Church, Nashville, Tennessee, was re-elected for a second term as president of the Southern Baptist Convention during the Miami Beach Convention.

Other new officers of the SBC are Landrum P. Leavell, pastor, First Baptist Church, Wichita Falls, Texas, first vice president; and John Abernathy of Arkansas, second vice-president. Leavell was the preacher of this year's convention sermon, one of the major addresses which is printed in this issue of the *Western Recorder*.

Officers re-elected for other terms by acclamation were Porter W. Routh, executive-secretary of the SBC Executive Committee, Nashville, Tennessee, treasurer; Clifton J. Allen, editorial secretary of the Sunday School Board, Nashville, recording secretary; and W. Fred Kendall, executive secretary of the Tennessee Baptist Convention, Nashville, registration secretary.

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SBC Defeats Reapportionment; Re-affirms Confidence In Christian Life Commission; Votes Record Budget

by GEORGE W. KNIGHT
ASSISTANT EDITOR

Messengers to the 110th annual session of the Southern Baptist Convention meeting at Miami Beach, Florida, refused to change the basis of representation on SBC agencies and commissions, defeated a motion that the Christian Life Commission be abolished, and approved a record budget for 1968 as well as convention themes for the decade of 1970.

The proposal to change the basis of representation on SBC agencies was in the form of a recommendation Wednesday morning from the Executive Committee to the Convention that by-law 18 of the convention be amended. This by-law currently provides that a state will be allowed full representation on all SBC agencies and institutions when the number of Baptists in that state reaches 25,000. The proposed amendment would have upped that number to 100,000.

Several persons who spoke in favor of the amendment argued that the 25,000 figure allowed the young "pioneer" states of the SBC to have equal representation with those older, established areas of work, where 15 to 20 times more Southern Baptists reside.

Speaking in opposition to the amendment, however, were several Baptist pastors and executive secretaries in "pioneer" states, who argued that equal representation of young states with old states was needed in order to give pioneer Southern Baptists a closer attachment to their SBC agencies and commissions, and that the figure 100,000 was unrealistic, at least for the immediate future, for several states which Southern Baptists recently have entered.

W. B. Timberlake of California proposed a compromise figure of 50,000, which was adopted by the convention. However, when debate on the issue resumed that afternoon and a vote on the recommendation was taken, the proposed amendment was defeated. A constitutional amendment requires a two-thirds majority vote and must be approved by two consecutive conventions before becoming effective.

Vote of Confidence

An overwhelming vote of confidence for the Christian Life Commission was a by-product of the motion that the SBC agency be abolished. Although the issue got on the floor with the required motion and a second, probably less than 100 persons out of the thousands of messengers present voted for the motion.

The issue, which has come up at the past several sessions of the SBC, was initiated this year by James Duke of

Baton Rouge, Louisiana. In making the motion, Duke charged that the Christian Life Commission "is doing about as much good in helping us settle our racial problems as Charles de Gaulle is in helping our boys win in Vietnam."

Duke expressed his belief that Christ is no respecter of persons and that the Gospel should be preached to all races. However, he said, he thought the Christian Life Commission was doing more harm than good in its approach to the problem. He claimed that several Southern Baptists and Southern Baptist churches in his area were joining independent Baptist churches and using lit-



NEW FOREIGN MISSIONARY—Miss Sue Thompson (center), a native of Missouri who received a degree in religious education from Southern Seminary, Louisville, on June 4, was presented to the W.M.U. Convention along with other new foreign missionary appointees during the annual session of that group in Miami Beach. Miss Thompson is the first Negro to be appointed a career missionary by the Foreign Mission Board during its 84-year history.

erature produced by independent evangelical publishers because of their dislike for the social pronouncements of the Christian Life Commission.

Messengers also gave their approval to a record 1968 world missions budget of \$26,700,000. Largest appropriations are to the Foreign and Home Mission Boards.

Also adopted were recommendations of an advisory planning committee suggesting emphases for the denomination for a 10-year period beginning in 1969. Known as '70 Onward emphases, they are designed to encourage Southern Baptists to discover a better understanding of the Gospel during the decade and apply these insights in shaping every area of life.

The '70 Onward program concentrates on three facets—openness of the individual to God, mobility of organizational structures, and fulfilling of methods. Its central theme for the first four-year phase is "Living the Spirit of Christ."

Other Recommendations Approved

Other recommendations of the Executive Committee approved by the Southern Baptist Convention included the amendment of Article VI of the convention constitution and a meeting place for the 1972 convention.

Article VI was amended to provide for four-year terms for members of all SBC boards and commissions. On a recommendation and motion by Franklin P. Owen, pastor of Calvary Baptist Church, Lexington, Kentucky, that the five year terms of seminary trustees not be affected by this ruling, the part of the proposed amendment instructing seminaries to consider four-year terms for their trustees was struck from the recommendation.

Philadelphia was approved as the convention city for 1972, with the suggestion that it be scheduled either May 22-26 or June 5-9. The messengers chose June 5-9.

Several motions dealt with during times allotted for miscellaneous business were referred to the proper SBC organizations or agencies for further study.

Paul A. Maxey of Independence, Missouri, offered an amendment to by-law 7 of the convention's constitution, which deals with representation on the SBC Executive Committee and denominational agencies. Maxey's proposal would deny membership on SBC boards to state denominational employees. The amendment specifically stated that employees of state convention and their agencies shall not be eligible for such membership. This matter was referred to the Executive Committee for further study.

Referred to the Home Mission Board was a motion by Abraham Ronces of Baltimore, Maryland, a converted Jew, that the convention make an all-out, comprehensive effort to evangelize the Jewish people.

George Stallings of Virginia Beach, Virginia, proposed that the convention instruct its Foreign Mission Board to begin a study of the possibility of short wave Christian broadcasts into the Soviet Union. This matter was simply referred to the Foreign Mission Board to be dealt with at its discretion.

Highlights of 1967 Agency Reports to the SBC

FOREIGN MISSION BOARD

The annual report of the Southern Baptist Foreign Mission Board disclosed that 51,680 new Christians were baptized among the 4,707 churches related to Southern Baptist missions work overseas during 1966. The new converts, baptized at a rate of about one for every 10 church members, brought the total church membership in the 4,707 churches to 528,958.

The work of the churches, which were served by 3,924 national pastors, was supplemented at 6,542 mission points, the report said. The churches and mission points enrolled 604,487 in Sunday School, 106,792 in Training Union, 154,605 in Woman's Missionary Union, 16,525 in Brotherhood, and 123,402 in Vacation Bible School.

At the end of 1966, 2,208 missionaries were assigned to 64 countries, including three new countries—Bermuda, Morocco, and Ethiopia entered for the first time.

The missionaries included 92 young journeymen, making their contribution through teaching, nursing, student work, clerical services, and other functions overseas.

Two hundred seven persons—career missionaries, missionary associates, and missionary journeymen—were added to the overseas staff in 1966.

Main emphasis of the special program on "Foreign Missions Night" at the convention was the Crusade of the Americas, an evangelistic effort to be held in 1969 by the Baptists of North, Central and South America.

Frank K. Means, the board's secretary for Latin America, and W. Wayne Dehoney, pastor of Walnut Street Baptist Church in Louisville, Kentucky, who serves as North American Coordinator for the crusade, explained the hemispheric-wide campaign and gave progress reports.

HOME MISSION BOARD

The executive secretary of the Southern Baptist Home Mission Board, Arthur B. Rutledge of Atlanta, said in the annual report that the board in 1967 is operating under a record million-dollar-a-month budget of \$12,100,000.

Rutledge added that the Annie Armstrong offering, an annual spring-time special plea for members of local Baptist churches to contribute to home missions, reached its goal in 1967 for the first time when \$4,033,079 was given.

In 1966, 427 missionaries were appointed for positions in the United States, Panama Canal Zone, Cuba and Puerto Rico, bringing total missionary personnel to 2,165. A study which projected missionary personnel needs for ten years revealed a need for a net increase of more than 180 each year, Rutledge reported.

Work in the ministry of juvenile rehabilitation has been established in 15 cities making a total of work in 85 cities in 22 states.

SUNDAY SCHOOL BOARD

The Sunday School Board of the Southern Baptist Convention reported net earnings last year of \$8,188,000 during the board's 76th annual report to the Southern Baptist Convention.

Most of the net earnings, \$5,862,000, was used for education and service programs designed to help Southern Baptist churches.

The six programs of publishing, the book store program, and the program of assembly operation produced the \$8,100,000 in net earnings. It was an increase of \$268,000 over the preceding year, and \$378,000 less than the budget.

These net earnings were used as follows: education and service programs, \$5,862,000; capital reserves, \$1,258,000; and fixed assets, \$1,410,000. An additional \$412,000 from the preceding year's earnings was used for fixed assets, the report indicated.

The board provided \$373,000 for the program of Southern Baptist Convention support and \$983,962 to Baptist state conventions for their use in promoting Sunday School, Training Union, music, student and church architecture work.

SBC ANNUITY BOARD

R. Alton Reed, executive secretary of the SBC Annuity Board, said a record-breaking \$4,250,000 was paid in benefits to retired or disabled Baptist ministers, denominational employees or their widows. This amount was more than \$500,000 above that paid out in 1965.

Reed reported that more than \$55,000,000 has been paid in benefits by the board since its founding in 1918.

He said the funds held in trust for more than 32,000 ministers and others who participate in the Protection Program rose to more than \$169,000,000 last year, an increase of almost \$17,000,000 over 1965.

There was a 24% increase over 1965 in the number of new members who joined the Protection Program, Reed added. A total of 1,492 persons joined the Southern Baptist Protection Plan, while another 451 joined either the Age Security or the Variable Benefit Plan.

He said 4,460 persons joined the Life and Health Benefit Plans. The number of agencies which have retirement programs with the board increased to 137. A total of 8,121 persons are protected in the agency plans.

Reed also said that 495 persons began receiving benefits in 1966. These included 321 retired persons, 44 disabled persons and 130 widows.

SBC RADIO-TV COMMISSION

Twenty-four radio programs and two filmed series for television are currently being produced and distributed to 2,306 broadcast outlets. They include modified worship programs, interview and variety, music, television drama, religious spot "commercials," and religious news programs for several state Baptist conventions.

The commission also produces radio and television programs in Spanish, Portuguese, Russian, Polish, Navajo, Chinese, Japanese, and Thai.

During 1966, the commission provided more than 200 chaplains with a total of 1,768 tapes of music, "The Baptist Hour," and other programs; 843 films; and 301 record albums. Twenty-eight of the military chaplains are in Vietnam using films and tapes in ministering to the men actively engaged in war.

The report of the Radio and Television Commission was presented via color film, narrated by Paul M. Stevens, executive director.

Prior to the film, Herschel H. Hobbs, pastor of the First Baptist Church, Oklahoma City, was recognized for eight years as preacher on "The Baptist Hour," radio program produced by the Commission. Hobbs will enter his ninth year as the program's speaker on October 1.

EDUCATION COMMISSION

Seventy-two Baptist schools reported an enrollment of 102,270 during the 1966-67 school year, an increase of 5,580 students, the Southern Baptist Convention was told here.

The number of ministerial students at the 72 schools decreased, however, by 235 during the year to a total of 7,275, reported the Education Commission of the Southern Baptist Convention.

Enrollments were up, as were the number of graduates, which increased from 12,205 to 12,604.

In addition to the 235 decrease in the number of ministerial students, there also was a loss of 130 in the number of mission volunteers reported, a decrease of 101 in the number of ministers of education students, a gain

of 32 students in church music. In the four categories, there was a loss of 434 students reported.

The breakdown included a total of 7,275 ministerial students, 1,744 mission volunteers, 1,858 church education volunteers, and 1,234 church music volunteers in the 72 schools.

GOLDEN GATE SEMINARY

Students at Golden Gate Baptist Theological Seminary in Mill Valley, California, are seeking to minister to the needs of the "hippy" district in San Francisco, and to the area hit by the 1966 San Francisco riots.

The unique seminary ministry was disclosed by Golden Gate Seminary President Harold K. Graves in the seminary's annual report to the Southern Baptist Convention.

Graves reported an enrollment of 214 ministerial students in the 1966-67 session, including 162 students in the bachelor of divinity program, 23 in the master of theology program, eight in the doctor of sacred theology program, and 21 in diploma courses.

In addition to 214 ministerial students, there were 61 religious education students, 10 music students, and seven special students.

MIDWESTERN SEMINARY

Plans for the tenth anniversary observance of Midwestern Baptist Theological Seminary's founding were briefly outlined during the seminary's report.

Midwestern Seminary President Millard J. Berquist, in presenting the annual report, also cited a 22% increase in enrollment during the 1966-67 school year, with an accumulative enrollment of 229 students. An additional 118 enrolled in the evening school.

NEW ORLEANS SEMINARY

New Orleans Baptist Theological Seminary, on the year of its 50th anniversary, reported to the Southern Baptist Convention (Wednesday afternoon) progress made during the past year on a vast rehabilitation of its campus.

H. Leo Eddleman, president of the seminary, delivered the report of the seminary.

Specific items in the project include waterproofing of masonry buildings, installing air conditioning equipment, sidewalk, street and parking area replacement, drainage improvements, replacing water services, termite control, grading and general repairs.

As of July 31, 1966, the total allocations and insurance proceeds used in the rehabilitation program totaled \$1,126,029, the report indicated. The SBC, over a three-year period, has allocated \$1,600,000 for the project.

The report set enrollment for the opening 1966-67 school term at 697 students, including 445 in the School of Theology, 201 in the School of Religious Education, and 51 students in the School of Church Music.

SOUTHEASTERN SEMINARY

"One basic intention of Southeastern Baptist Theological Seminary is to help meet the needs of the churches for competent and dedicated ministers," said Southeastern Seminary President Olin T. Binkley in the report to the SBC (Wednesday afternoon).

"This concern for a distinguished and faithful contribution to theological education in the Southern Baptist Convention is clearly reflected in the student body which includes 371 candidates for the bachelor of divinity degree, 48 candidates for the master of theology, six auditors, and 73 enrollees in special classes."

Including its recent graduation on May 19, 1967, Southeastern Seminary has conferred, since its first commencement in 1954, a total of 1,738 bachelor of divinity degrees, 147 master of theology degrees and 213 certificates in theology.

SOUTHERN SEMINARY

Steadily rising enrollment, sweeping curriculum and degree changes, and an expanding conference schedule were announced by

the Southern Baptist Theological Seminary in Louisville, Kentucky, during the Southern Baptist Convention.

These and other highlights of the school year 1966-67 were presented in the annual report to the convention from Duke K. McCall, president of the oldest institution of the SBC.

McCall noted that enrollment continues to rise in all three of the seminary's schools— theology, religious education, church music— and represents the fifth consecutive year of increase. The current enrollment is 1,191, the report said.

In spite of the steadily rising enrollment, the seminary is holding down the size of the faculty in order to provide current professors with an adequate salary until increased funds are made available.

Joseph E. Stopher, a Louisville attorney, was elected as chairman of the board of trustees in April, the first layman since 1934 to be elected board chairman of Southern Seminary.

SOUTHWESTERN SEMINARY

Southwestern Baptist Theological Seminary, in its annual report to the Southern Baptist Convention, outlined improvements during the past year on the building structures on its campus in Fort Worth, Texas.

The seminary, reportedly the largest theological seminary in the world, reported the renovation of its historic Fort Worth Hall, the addition of an experimental teaching center, and the acquisition of the Carroll Park Apartment complex including 184 units.

Total enrollment during the 1966-67 academic year reached 1,859—1,159 in the school of theology, 549 in religious education and 151 in church music. There were 1,546 men and 313 women.

AMERICAN BAPTIST THEOLOGICAL SEMINARY

Southern Baptists assisted more than 860 Negroes receive theological education training last year, the Southern Baptist Convention was told.

The report of the American Baptist Theological Seminary Commission indicated that more than 800 students last year were enrolled in extension education programs offered by the seminary, and an additional 60 students were enrolled in the seminary's College of the Bible in Nashville, Tennessee.

The American Baptist Theological Seminary is supported by both the Southern Baptist Convention and the National Baptist Convention, U.S.A., Inc.

Southern Baptists last year contributed \$76,400 to the seminary, and National Baptists \$21,000, the report said.

SOUTHERN BAPTIST HOSPITALS

Ten building programs at two Southern Baptist Hospitals were in progress last year.

Details of the building programs, which cost SEC \$2,200,000 last year, were included in the report of Southern Baptist Hospitals to the convention.

The report indicated that at the two hospitals in New Orleans and Jacksonville, nearly 30,000 patients were admitted and treated last year. A total of 6,288 babies were born at the two hospitals.

In charity-free services, the two hospitals cared for 1,606 patients; made 8,967 outpatient visits, and cared for 449 newborn babies. The free or charity services of the two hospitals cost \$392,333, the report indicated.

COMMITTEE ON BAPTIST STATE PAPERS

Circulation of 29 Baptist state papers passed the 1½ million mark during 1967, the Southern Baptist Convention was told (Thursday morning).

Nine new editors were elected to edit as many Baptist state papers since the convention last met.

These two highlights were outlined by the Committee on Baptist State Papers, headed by Herschel H. Hobbs of Oklahoma City in its annual report to the Southern Baptist Convention. Hobbs is pastor of First Baptist Church, Oklahoma City.

Reporting a circulation total of 1,562,596 for the 29 Baptist state papers, the report indicated an increase in circulation of 47,600 over the 1960 circulation.

New editors recognized by Hobbs and the report, some of whom were elected after the printed report had been processed, included:

—W. Ross Edwards, newly-elected editor of *The Word and Way*, publication of the Missouri Baptist Convention, Jefferson City, Missouri. He succeeds H. H. McGinty, who retires later this year.

—Eugene Whitlow, new editor of the *Baptist New Mexican*, succeeding Horace F. Burns who resigned in November to enter the pastorate.

—John J. Hurt, former editor of *The Christian Index* in Atlanta, Georgia, who is new editor of the *Baptist Standard*, publication of the Baptist General Convention of Texas, Dallas, succeeding E. S. James, who has retired.

—Jack U. Harwell, former associate editor of the *Christian Index*, who became editor succeeding Hurt.

—L. H. Moore, former editor of *The Illinois Baptist*, and new editor of the *Ohio Baptist Messenger*, succeeding Lynn M. Davis, who joined the public relations staff of the Sunday School Board.

—Robert J. Hastings, new editor of the *Illinois Baptist*, succeeding Moore.

R. G. Puckett, Jr., former assistant editor of the *Western Recorder* and former editor of the *Ohio Baptist Messenger*, elected as new editor of *The Maryland Baptist*.

—Hudson Baggett, new editor of *The Alabama Baptist*, succeeding the late Leon Macon.

—Edmund W. Hunke, Jr., new editor of the *Alaska Baptist Messenger* and executive secretary of the Alaska Baptist Convention.

BROTHERHOOD COMMISSION

The Southern Baptist Brotherhood Commission, in its annual report to the Southern Baptist Convention, disclosed progress in the field of publishing, training and correlation of its services with other SBC agencies.

The Brotherhood Commission, which coordinates nation-wide Baptist laymen's programs and missionary education for men, young men and boys, reported to the convention that it started a new magazine, published four books, trained hundreds of leaders, and sponsored several missionary education projects for men and boys.

George W. Schroeder of Memphis, Tennessee, executive secretary of the SBC Brotherhood Commission, presented the report.

Progress on plans for the Fourth National Royal Ambassador Congress the Brotherhood is sponsoring August 13-15, 1968, in Oklahoma City, were outlined in the report. Schroeder said the Congress is one of the unusual ways the commission provides missionary education.

COMMITTEE ON CANADIAN BAPTIST COOPERATION

The Southern Baptist Convention may eventually disband its Committee on Canadian Baptist Cooperation because of a growing understanding between Canadian and Southern Baptists and because of the overlapping with the newly-formed North American Baptist Fellowship Committee of the Baptist World Alliance, the Southern Baptist Convention was told.

The SBC's Committee on Canadian Baptist Cooperation made this statement in its annual report to the convention, but recommended that the committee "be continued another year, pending further consideration of the continuing need for the committee."

The report briefly outlined ways that Canadian Baptists and Southern Baptists have cooperated during the past year, and meetings where fellowship between Southern Baptists and Canadian Baptists took place.

An example of future cooperation cited was plans for a project in 1968-69 to enlarge and strengthen Baptist churches on both sides of Lake Erie, involving Baptists in Northern Ohio, Southeastern Michigan, and Southern Ontario.

The Church with a Future : Annual Convention Sermon

(CONTINUED FROM PAGE 3)

down. We will try to placate people even though we displease God. The church with a future—that church that will live forever must be captivated by an obsession. There's another characteristic. We must be

Cognizant of Obstacles

I'm sure every person here can give some sort of critique on the church of the 20th Century. You could describe what you feel are the ills besetting the church. In my judgment the one great ill, the sickness that will render the church impotent is neglect of the Holy Spirit. I wish that I knew more of Him and His ministry, but there is one thing I know. I know when my actions are prompted by His presence and I know when my life is lived by selfish and ulterior motives! I read again and again that second chapter of Acts, for there we have the first instance of captivity or

possession by the Holy Spirit. What was the result of the Spirit's possession of that church? Why, when they went out from their prayer meeting people said, "they're drunk! They've been drinking new wine!" Those people didn't understand, yet one thing is true. Skeptics knew something was different about those folks. They knew that whatever was motivating them was not natural! They weren't continuing with "business as usual!" There was something completely changed about them! The only

way nonbelievers and scoffers could explain it was to say: "why, they're drunk!" One does not act normally when he is under the influence of an alcoholic beverage! A drunk person is not normal. That's precisely true of the possession of the Holy Spirit in the life of a believer. When we walk out of our churches on Sunday morning about ten minutes after twelve to continue business as usual the world laughs up its sleeve at us. The worlds says, "Oh yeah, look at them. There's nothing different about them." Dear friends, in all too many cases they're right. When we go out under the impulse of the Spirit of God, there is a new control in the motor center of our lives . . . a new motive and a new purpose. Only then does the world sit up and begin to take notice.

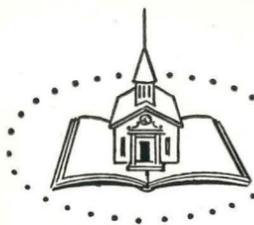
I suppose that there are many other

(CONTINUED ON PAGE 13)

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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for June 18, 1967)

INTERNATIONAL STANDARD

THE CHURCH AT ANTIOCH

Acts 11:19-30

On account of the violent persecution which followed the martyrdom of Stephen, the members of the church in Jerusalem, with the exception of the apostles, were scattered widely. As in many other cases, what seemed to be a terrible calamity actually proved to be a blessing. Without persecution those early Christians probably would have remained in Jerusalem, satisfied and rejoicing in the grace of God.

Having been driven from Jerusalem by persecution, certain unnamed disciples went into the populous and wicked city of Antioch, and faithfully proclaimed the gospel of Christ. Antioch, the largest city in the Roman Empire, with a population of approximately one-half million, was the capital of Syria. It was famous for its commerce, art and literature, and infamous for its worldliness, licentiousness and wickedness.

As those brave and daring pioneer missionaries preached the gospel of Christ, the Lord placed His stamp of approval upon their witnessing. As a result, many believed on Christ and were saved, and the first Gentile church was established.

Tidings of these triumphs of grace soon went abroad and speedily claimed the attention of the church in Jerusalem. Greatly stirred by the news of the extraordinary happenings in Antioch, the leaders in the Jerusalem church decided to send one of their honored members, along the trail of these zealous evangelists, to inspect their work and to ascertain what should be done about it. Because he seemed to possess the happy faculty of doing the right thing at the proper time, Barnabas was selected for this important task. They dispatched him thither as an official observer and a qualified investigator of this new movement.

When Barnabas arrived in Antioch and saw the wonderful manifestations of the grace of God in the chaste conversations and transformed lives of the believers, his heart was filled to overflowing with joy and thanksgiving. Being entirely free from jealousy, he was delighted to see their thriving new church, even though he had not participated in its establishment.

Barnabas was so favorably impressed with the work in Antioch and with its possibilities that, instead of returning to Jerusalem to make a report, he remained there and led in launching an evangelistic campaign and in promoting the work in every way possible. Under the ministry of this Spirit-filled man many were added unto the Lord. Before long Barnabas was convinced that the field was large and strategic enough to require the services of the ablest man who could be found. He immediately went for Paul, who had been waiting and watching for an open door of service, and requested his assistance.

Paul responded cheerfully, and upon their arrival in Antioch, Barnabas introduced him to his great work as the Apostle to the Gentiles. Immediately they plunged into the great work of teaching those who had been saved, and they had remarkable success as they labored together faithfully for a whole year.

It is doubtful if any tribute is greater than that paid to Barnabas, "For he was a good man, and full of the Holy Ghost and of faith." Because of his faith in Christ a wonderful change was wrought in him. After he was saved he became

LIFE AND WORK

PAUL'S PRAYER FOR THE CHURCH

Ephesians 3:13-21

No subject which has to do with the Christian life and service is more important than prayer. It implies that man is dependent on God and capable of fellowship with Him, and that God is vitally interested in man and his welfare. Prayer has been a great factor in the lives of those who have done the most to advance the cause of Christ.

Although he was a prisoner for the sake of the Lord and of them, Paul did not want his readers to become faint-hearted or discouraged on his account. Imprisonment was part of the price he had to pay for taking the gospel to the Gentiles. This majestic prayer revealed his requests for the Ephesians and God's longings for all His children. What were the things for which Paul prayed?

a man of prayer and a diligent student of the Scriptures. He had a good character. He had a kind, affable and courteous disposition.

Presently, the nickname "Christians" was first applied by others to the children of God in Antioch. This nickname, which meant "little Christs," was occasioned by their manner of life. In their conversations, lives, and work they manifested a close relationship and likeness to Christ.

In due time an emergency arose in which the church at Antioch had opportunity to minister in temporal things to their fellow Christians in Jerusalem. Prophets from Jerusalem, among whom was Agabus, came to Antioch and predicted that a great famine was coming to the whole Roman Empire. Anticipating the consequent need of their brethren, the saints at Antioch, with gratitude to God for the priceless spiritual blessings they had received from their brethren at Jerusalem, decided to send material relief to them, and they designated the same two men, Paul and Barnabas, to carry their offerings to Jerusalem. What a beautiful expression of their love and fellowship! Their action was entirely voluntary. Each one's giving was "according to his ability." Helping one's brethren who are in need is one of the evidences of real love for them.

I. That Believers Might Have Spiritual Power (Ephesians 3:16)

Paul did not ask for physical or intellectual strength to be given to believers, but that they might receive the inward strength of the Holy Spirit. It is in the spiritual realm that strength is needed to resist temptation, to remain steadfast, to endure afflictions, and to perform duties efficiently. This spiritual strength is imparted by the Holy Spirit in answer to prayer.

II. That Christ Might Dwell In The Hearts Of Believers By Faith (Ephesians 3:17)

The rightful and best dwelling place for Christ is in the heart of the believer. As used in the Scriptures, the heart is the seat of the intellect, the emotions and the will. The heart is the



region of affection and desire, the place where thoughts spring up and purposes are formed, and the area in which future actions have their birth.

Paul prayed that Christ might become in a real sense a permanent occupant, rather than an occasional visitor, in the hearts of believers. When He is a permanent resident there, Christ liberates the heart from the power of Satan, weans it from other things, satisfies it, strengthens it, and fills it with the hope of glory. He should dwell there as the object of trust, affection and allegiance.

III. That Believers Might Understand The Love of Christ (Ephesians 3:18-19a)

Paul prayed that believers might be able to comprehend the love of Christ in its four dimensions, and that they might have an experimental knowledge of it. It is important that with our minds we grasp the love of Christ, and that in our experience we have an increasing knowledge of it. We may know the love of Christ experimentally, but we cannot know it exhaustively.

The breadth of Christ's love is seen in His extending divine mercy to all sinners. It takes in every person in this world. The length of His love is

expressed in His own statement, "I have loved thee with an everlasting love."

IV. That Believers Might Be Filled With The Fulness of God (Ephesians 3:19b)

Before Christians can have this delightful experience they must be emptied of self. There must be implicit confidence and faith in God and not in self. When we are filled with His fullness to the limit of our capacity, we shall be able to live the overcoming life.

Paul closed his prayer with a doxology in which he tried to express the infinite power of God, which he declared far exceeded all that we can ask or even think.

The Church with a Future: Annual Convention Sermon

(Continued from Page 11)

obstacles we could name but I'm very much aware of the growing cleavage between education and evangelism. In our denomination there are those who subconsciously or consciously believe that evangelism is a product of ignorance, while others believe the well educated must be anti-evangelistic or anti-spiritual. There seems to be very little middle ground left for any who are not extremists. Let me hasten to affirm that our Lord never intended evangelism to be a haven for mediocrity. He was the greatest of all evangelists, and at the same time, He possessed all knowledge. He was the greatest intellectual Who has ever lived in the history of the world.

A well-educated person is not relieved of his responsibility to be a witness. A person who has received a good education is not exempt from his obligation to grow in the likeness of Christ! The man who possesses the ability to read and study the Bible yet refuses to read and study it is no better off than the man who does not possess the ability to read it. What good is the ability to read and study if we do not put it to use?

Reading the New Testament we find that what all of the armed might of pagan Rome was unable to do in retarding and abolishing the work of the Kingdom, disagreement among Christians was able to accomplish. The one

thing that stymied Kingdom progress was not external persecution from all Rome's legions, but the one thing that retarded the work of the Kingdom was bickering and disagreement among the people of God! That, dear friends, remains as an obstacle with which the Church of the Future must ever contend. Well, if these are our obstacles plus many more, what is our common denominator? What is the cohesive factor that holds together the people of the Lord in the work of the church? In my judgment, that common denominator is to be

Correlated by Obeisance

I don't mean obeisance to the opinions of men. I don't mean obeisance to modern theologians, as fine as they are. With all of the intellect of Barth, Bruner, and Tillich, plus the others, the obeisance to which I am referring is obeisance to Jesus Christ Who said, "ye shall know the truth and the truth shall make you free." But added quickly to that, He also said, "I am the Truth." Now the truth Jesus was talking about is not always found in the opinions of men. Consequently we must return to our one primary source of information—the Bible. We must come again and again to that other source of information, which is experience, and re-affirm our commitment to Him. If there is a Kingdom there must be a King! If there is no king there is no kingdom.

I saw an interesting cartoon recently in the *New Yorker* magazine. It pictured two rather seedy looking students walking across a college campus. One of them disheveled, beard, hair awry, etc., looked at the other one and said, "I have a desperate need for commitment, and what happens?" Then he answered his own question, "I'm offered a job!" Well, you could see the disgust written on his face. He had a desperate need for commitment and someone offered him a job! Dear friends, obeisance to Jesus Christ involves a job. It's a job embodied in the Great Commission to the

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KENTUCKY BAPTISTS AT WORK

Training Union

Young People's Speakers' Tournament

by James Whaley

Congratulations are extended to 17 young people who were selected to represent various regions at the State Young People and Intermediate Convention held at Cedarmore on April 21-22. Young People can enter the Speakers' Tournament in one of two divisions. Division A is basically for high school young people and Division B is for those 19 and above, plus all college students. Each of the young people wrote their own speech and presented it at the Regional Meetings. Those declared Regional Winners are:



Whaley

above, plus all college students. Each of the young people wrote their own speech and presented it at the Regional Meetings. Those declared Regional Winners are:

Division A

NAME — CHURCH	ASSOCIATION
Sandra Kay Murphy—Stanford	Lincoln County
Char Lou Stewart—Lynch	Upper Cumberland
Ronnie Corn—First, Ashland	Greenup
Ina Ruth Boggs—Second, Greenville	Muhlenberg
Damon Talley—Three Forks Bacon Creek	Lynn
Brenda Carole McIntosh—Central, Winchester	Boones Creek
Sandra Perry—Erlanger	North Bend
Lynn Douglas—Middleton	Long Run
Arthur Weir—New Salem	Nelson
Jean Lee Walters—First, Hodgenville	Severns Valley

Division B

J. H. Mark Carter—Campbellsville	Taylor County
Brenda Phillips—Lynch	Upper Cumberland
Frank D. Puckett—Pleasant Grove	Graves County
Meredith Johnson—Adairville	Belhel
Donna Kaye Doen—Erlanger	North Bend
Loretta Young—Calvary, Lexington	Elkhorn
Mary Lou Dever—Thixton Lane	Long Run

Church Development

Don't Be Too Sure!

by G. R. Pendergraph

It could also be true in your community. R. A. Slinker tells of finding an old man in the community whom the church did not know about. The church development ministry had prepared a map of the community and located all of the homes. Slinker was working with the church in making a survey of the community. When he visited this particular home, he found an old man, 77 years old, living alone—he was not a Christian. The missionary told him of his need for Christ but no decision was made at that time. Slinker took time to report this case to the church, but

the church had no knowledge of this man. The visit was not in vain, however. The church took it from there, and the old man was saved shortly after that. It was good that these events happened in rapid succession. The 77-year-old man died within a few weeks after he was saved.

The above is an example of what is true on many church fields. I have just recently worked with the Brooks Baptist Church, where David Weaver is serving as interim pastor and with the Glencoe Church, where Emmet Rountree is pastor. On both fields, many lost people were found as well as many, many more who were not attending church any place.

P.S.: Don't forget the pastors' and laymen's conference at Jonathan Creek Assembly, July 10-12, and at Campbellsville College July 13 and 14.

Church Music

Ridgecrest Music Faculty Includes Kentuckians

by Eugene F. Quinn

The faculty for Ridgecrest Music Conference, June 29-July 4, includes several Kentucky musicians, including brothers. The brothers are W. Rudolph Howard, minister of music at First Baptist Church, Murray, and W. Voris Howard, minister of music, Latonia Baptist Church, Covington.

From Harrodsburg Baptist Church is David Hampton, their minister of music.

Both Mr. and Mrs. William B. Williams of Immanuel Baptist Church, Lexington, will be on the faculty.

From Southern Baptist Seminary, Dr. J. Philip Landgrave and Michael Rowland will be on the faculty. Also from Louisville is Eugene Sutherland,

minister of music at Walnut Street Baptist Church.

Starting A Children's Choir, Part II

What choirs should be organized? A church having no adult choir should organize that choir first. Young people enrich the adult choir, particularly those who are high school graduates.

For the children, begin with one children's choir. As it grows, it can be divided into junior and primary choirs.

Choirs need not be large. Many leaders favor small groups learning to sing well. Beginners and primaries work better as small choirs. In smaller youth choirs the members can receive more individual attention. The size of the choir does not necessarily determine the effectiveness of its work, the strength of its ministry, or the value of its teaching and training program.

Corbin Musician to Teach at Youth Music Assembly July 24-28

William D. Johnson, minister of music of Central Baptist Church, Corbin, will be another fine faculty member at the Youth Music Assembly at Cedarmore, July 24-28.



Johnson

Georgetown College alumnus he is the son of W. W. Johnson, superintendent of missions of Muhlenberg Association in West Kentucky.

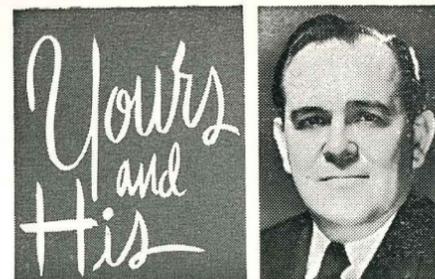
Brotherhood

Salem Association Has Good Track Meet

Russell Adkisson, Brotherhood Director for Salem Association, reports that 84 boys participated in the Associational Royal Ambassador Track Meet April 22.

Mr. Adkisson also reports that three more churches participated this year than last and indicates there is a wholesome interest in the work of missions among the men and boys of Salem Association.

The next meeting of the men of the association will be June 9 at the Ekron Baptist Church, and the emphasis will be on "Christian Witnessing."



What Is So Rare?

The poet said it: "What is so rare as a day in June? Then, if ever, come perfect days when heaven tries earth if it be in tune, and over it softly her warm ear lays."

June is here! The perfect days are here. Heaven is trying earth—and if it be in tune, heaven will lay its warm love upon us.

June brides—new homes, new hopes in the holy bonds of matrimony—and if the lovers be in tune with heaven, they will be blessed.

Vacation Bible Schools are here—with wonderful opportunities to "tell the sweet story of Christ and His love." And if our pastors and VBS workers are in tune with heaven—"I will hear from heaven—and heal their hearts." Vacation Bible Schools give the finest evangelistic opportunities, the finest Bible teaching opportunities, the finest chance for many pastors to know and to be known by the children as God's man and the church's leader.

Vacations are starting—and if the vacationers are in tune with heaven, the Lord will bless. Vacations present times for re-creating, for fresh visions, for new vistas, for families to know each other better than the usual go-go-go format of the modern home. One can get a new appreciation of his home church by visiting other Baptist churches (and other churches) along the vacation route. This appreciation may come because you really see how much your church and pastor mean to you; how fine your home-church program really is; or, you may see better how to do the work of the Lord as you observe what other fine, healthy spiritually dynamic churches are doing.

Visit Baptist Institutions

So, on your honeymoon, on your Vacation Bible School tour, or on your vacation—plan in advance now to visit your Baptist colleges and schools, children's homes and hospitals, the Baptist convention building, the Southern Baptist Seminary, the assembly at Cedarmore (why not spend a week of your vacation there?)—and institutions like these in other states?

What is so rare as a day in June in tune with heaven?

Harold G. Sanders

Foundation

Successful Development Officers' Institute At Cedarmore

by James C. Austin

Thirty-eight participants from 11 states and District of Columbia registered for the second annual Development Officers' Institute at Cedarmore, May 15-18.

Edgar B. Cale, President of University and College Associates, Washington, D. C., conducted conferences on "The Longistics of a Development Program," "The Organization of a Capital Campaign," "Organizing Annual Funds," and "Contemporary Support Patterns in American Higher Education and Techniques of Approach."

Conrad Teitell, Attorney at Law, New York City, conducted a three-day Philanthropic Tax Institute. The tax institute included a study of federal taxes, outright gifts, life income plans, and work shop and development aids.

We have received many letters of commendation for the outstanding program.

The following were registrants at the Development Officers' Institute:

Herschel C. Pettus, Executive Secretary-Treasurer, Louisiana Baptist Foundation; Ben Elrod, Vice President for Development; Ouachita Baptist University, Edward L. Jennings, Vice Pres. for Long Range Planning and Development, Belmont College, A. Joe Asher, Office of Development, Campbellsville College; W. W. Warmath, Vice Pres. for Development, Union University; F. M. Blythe, Asst. Vice President, Union University; Lawrence J. Dauenhauer, Office of Development; Kentucky Baptist Board of Child Care; Kenneth C. Fendley, Public Relations, Georgetown College; Badgett Dillard, Business Manager, Southern Seminary; W. F. Vanderburg, Endowment and Capital Giving Dept., Texas Baptist Convention; Ross Dillon, Office of Development, Houston Baptist College; Chester Ramsay, Executive Secretary, Baptist Foundation of Colorado; Earl D. Mercer, Public Relations Director, Louisiana Baptist Children's Homes; Wade B. East, Supt.-Treas., Louisiana Baptist Children's Homes; Lloyd L. Wagnon, Vice President for University Development, Samford University; Paul G. Kirkland, Executive Secretary Southern Seminary Foundation; J. M. Boswell, President, Cumberland College; Russell E. Bridges, Office of

Development, Cumberland College; Gus Johnson, Executive Secretary, Florida Baptist Foundation; Joe H. Courson, Office of Development, New Orleans Baptist Seminary; Jim Cherry, Associate, Baptist Foundation of South Carolina; Robert L. Mills, President, Georgetown College; F. T. Bowman, Treasurer, Baptist Children's Homes of North Carolina; Roger E. Williams, Office of Development, Baptist Children's Homes of North Carolina; Mike Speer, Secretary, Stewardship Department, Kentucky Baptist Convention; Thomas E. Pfau, Vice President and Trust Officer, The Louisville Trust Company; Joe Stupper, Attorney, Louisville, Kentucky; Earl Searcy, Attorney, Louisville; Nevil Claxon, Assistant, Development Office, Kentucky Southern College; Trevis Oley, Pastor, Glasgow; George Trout, Kentucky Baptist Foundation Board Member, Lexington; Ericl Barker, Pastor, Louisville; Harold Sanders, Executive Secretary-Treasurer, Kentucky Baptist Convention; Sue Coker, Secretary, Annuity Department, Kentucky Baptist Convention; Vivian M. Feussace, Secretary, Kentucky Baptist Foundation.

All of the participants enthusiastically requested Kentucky Baptist Foundation to sponsor the third Development Officers' Institute at Cedarmore next year beginning May 13, 1968.

Sunday School

Why Not?

by Roy Boatwright

Why not express appreciation to your Sunday School superintendent, a general officer, or a faithful teacher? You



Newton

or your church could make a Sunday School worker happy by defraying all expenses at Cedarmore during the Sunday School Conference August 14-16, or 17-19, 1967.

In addition to making a friend happy you would help him become more informed on Sunday School principles and methods, plus new inspiration. This in turn would be a blessing to your church and to the Kingdom of the Lord.

There will be two conferences during the week. The first one will start at noon on August 14 and conclude on the 16th. The second will start at noon on August 17 and close at noon on Saturday, August 19.

The total cost for one individual staying in Boone Lodge will be approximately \$20.00 for either conference.

Outstanding conference leaders and speakers are scheduled. A poster has been mailed to every church. We hope it will be placed in a conspicuous place and attention called to the Cedarmore Sunday School Conferences.

The Sunday School Newsletter and a special letter to pastors and superintendents will carry detailed information.

L. J. Newton will be the speaker and conference leader. May we see you at Cedarmore Sunday School Conference?

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- **Pays in addition** to any other insurance carried with American Republic or any other company. Even pays in addition to Workmen's Compensation or any group plan.

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