

WELCOME TO THE CONVENTION



The huge Sam Houston Memorial Coliseum at Houston, Texas, forms a backdrop for this meeting of two Southern Baptist Convention personalities. Lee Porter (right), pastor of the First Baptist Church of Bellaire, Texas, and chairman of the local arrangements committee for the 1968 meeting of Southern Baptists, welcomes Porter Routh of Nashville, Tennessee, to Houston and the convention. Routh is executive secretary-treasurer of the SBC Executive Committee.





GLEANINGS FROM THE FIELD

K. STEPHEN COMBS, JR., minister of education and activities at Bethlehem Baptist Church in Louisville, has resigned to become minister of education at Murray Hill Baptist Church in Jacksonville, Florida. His resignation is effective June 24.

SEVEN HUNDRED PERSONS professed faith in Christ in three stadium rallies which concluded the four-week "Total Evangelism, Indonesia" campaign of Evangelist John Edmund Haggai of Atlanta. Nightly attendance during the 10-day simultaneous revival phase of the crusade was about 10,000 per night.

THE WMU of the New Liberty, Kentucky, Baptist Church has passed a resolution of appreciation for Mrs. Kathryn Alexander Mason, long-time member of that congregation, who died May 11. She was a Sunday School teacher there for 50 years, organist of the church, and a member of the WMU.

BARBARA ADAMS, music student at Kentucky Southern College in Louisville, presented an organ recital May 26 at St. Marks Episcopal Church in Louisville. She is organist at Woodland Baptist Church in Middletown, and has previously studied organ at Maryville College and Southern Seminary.

LLOYD TURNER of Springfield and David Royalty recently held revival campaigns in Willisburg and Bloomfield, Kentucky. Numerous decisions of all types were recorded.

THOMAS H. SHELTON, secretary of evangelism for the Kentucky Baptist Convention, recently led Ralph Avenue Baptist Church of Louisville in a successful revival effort. Eight persons made professions of faith, and six joined the church by letter. A total of 108 Ralph Avenue members committed themselves to personal witnessing during the evangelistic campaign. W. Louis Walters is pastor of the congregation.

"THE PROFILE OF CHRISTIAN EXPERIENCE," an in-depth study of conversion and its continuing meaning, has been developed as a new course in the curriculum of the SBC Seminary Extension Department. The text-book for the course is the popular New Testament translation, *Good News for Modern Man*. Information on the special course will be available at the Southern Baptist Convention in Houston, or persons may receive information by writing the Seminary Extension Department at P.O. Box 1411, Nashville, Tennessee 37219.

DON MATHIS, pastor of Green River Baptist Church in Ohio County, has resigned to accept the pastorate of Southside Baptist Church in Princeton.

THE TOUR CHOIR of the First Baptist Church of Huntsville, Alabama, presented a concert at Ralph Avenue Baptist Church in Louisville June 1.

DON DOYLE, pastor of Beech Fork Baptist Church, Gravel Switch, Kentucky, was ordained to the ministry by Highland Baptist Church of Louisville during special services May 29. A native of Tennessee, he is studying for the master of divinity degree at Southern Seminary in Louisville.

THE BAPTIST UNION of Sweden is hoping to establish soon a rehabilitation program for drug addicts and alcoholics, in which Baptist families would play an important part. Financial means for the project would come from the government and from collections in Baptist churches. Sponsor of the effort is the Baptist Union's social work commission.

MRS. McCOY CUNNINGHAM, the mother of J. Edward Cunningham of Lexington, died May 27 at her home in Clinton, Kentucky. Cunningham, former director of mountain missions for the Kentucky Baptist Convention, is now a regional distribution secretary for the American Bible Society.

THE 1968-69 BROTHERHOOD HANDBOOK, a 96-page working manual for church Brotherhood officers, is now available to help churches and associations gear up their 1968-69 Brotherhood programs in time for a smooth new start this fall. The handbook may be purchased from the SBC Brotherhood Commission, Memphis, Tennessee, for \$1.25 a copy.

LETTERS FROM CHILDREN in response to JOT, animated cartoon TV series, continues to pour in to SBC Radio-Television Commission headquarters at Fort Worth, Texas. The unique series uses a cartoon to teach a Biblical message. Response has been so good that the SBC agency is expanding its coverage of JOT to 40 stations across the United States in the next several weeks.

LLOYD WRIGHT, a former Baptist public relations man, will be the advertising coordinator for the presidential campaign of Hubert H. Humphrey, according to an announcement by the United Democrats for Humphrey. A former director of public relations for Texas Baptists, he has been a senior executive of the U. S. Information Agency for the past four years. He is a native of Texas.

JERRY BRADSHAW has accepted the call of Lexington Avenue Baptist Church, Danville, to become minister of music and recreation.

BAYARD RUSTIN, noted civil rights leader, urged a congressional subcommittee to restore hope to the millions of impoverished persons in the United States by passing a bill that would provide a million new jobs a year for the hard-core unemployed. The subcommittee is considering a bill that would be a major innovation in the drive toward full employment in the United States. Extensive federal grants would be made to federal, state and local government agencies and to local private organizations to help them bear the cost of providing a million new jobs a year to unemployed persons. The legislation is co-sponsored by 80 members of the United States House of Representatives.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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

"Christ Our Hope": Annual Convention Sermon

by W. DOUGLAS HUDGINS

Much will be said in this Convention about the Crusade of the Americas! Hundreds of our churches and hundreds of thousands of our Baptist people will be vitally concerned in the year ahead that this hemisphere shall experience a mighty spiritual awakening and that myriads may be won to a saving experience in Jesus Christ. Giving impetus to this herculean endeavor is the motto we see emblazoned before us and evident in all our planning: "CHRIST THE ONLY HOPE."

Many Christians today are thoroughly confused as they survey the world about them. Many of us have come to this Convention frustrated about world events, soberly shocked at events in our own nation, gravely concerned about the future of our country, and apprehensive about what may occur in all the Americas.

In brief fashion we might characterize our moment in history in five ways.

Ours is a moment of bewildering technology. The marvels of nuclear energy; the fantastic achievements in space exploration; the mathematical wizardry of the computer; the shrinking of the earth through jet-age transportation; the speed of modern communication; the miracles of medicine; and the accomplishments of our researchers, inventors and production lines overwhelm us with the achievements of our scientism.

We are also in a period of a convulsive sociology. Old ideas are being challenged, new goals are being set. Long cherished concepts of government, law, order, and respect for authority are being flouted. The high ideals of liberty and freedom for all have been tainted by the license excised by some, and the right to dissent has turned into the right to destroy.

Further, we live in an increasingly froufrou atmosphere of paganized ideology. God, public prayer, and the Bible have been barred from the classroom by judicial restraint, but the pupil can be taken out of the school and paraded in public demonstrations under police protection. Mammon occupies the throne of worship in the lives of many and some have even conducted their own private funeral services for the Almighty. Moral ideals and standards of purity are being assaulted from all sides. Alcoholism is increasing in frightening proportions and social drinking is losing its disfavor among many of our members.

We are also in a time of confused theology. Of course, it is impossible to have a Christianity without a theology, but how confused can some of our theologians get? Much of modern theological thought confuses instead of clarifies; debates instead of declares; hesitates instead of heralds; apologizes instead of announces; denies instead of defines; capitulates instead of capitalizes; and

undermines instead of undergirds.

And, who can doubt but that we are in the throes of a changing ecclesiology? Once, we Baptists were a simple, largely rural people, fervently evangelistic and able to demonstrate our spiritual emotions with a hearty "Amen" and an occasional Methodist shout! Now, we are increasingly urban, more affluent, more educated, more cultured, and more sophisticated.

In some of our pulpits the impassioned proclamation of the gospel has given way to the pronouncement of our philosophical sophistries. "Thus saith the Lord" in many pulpits has been displaced by "Thus desireth the people." Instead of "Repent, for the kingdom of God is at hand," many congregations hear "Rejoice, for social utopia is upon us." Activism, humanism, universalism and pure socialism in some areas seem more intent on making man comfortable than Christian. Some in our day appear to be more concerned with changing our social order than in the regeneration of the individual out of whom an orderly social structure can be built.

Is all dark? Is all despair about us? Let one of God's noble preachers speak. A few weeks ago I heard a former presi-

W. DOUGLAS HUDGINS, a graduate of Southern Seminary in Louisville, has been pastor of the First Baptist Church of Jackson, Mississippi, for the past 22 years. Previously he served the First Baptist Church of Houston, Texas; Broadway Baptist Church of Fort Worth, Texas; and Radnor Baptist Church of Nashville, Tennessee.

He is.

Lord Byron, who, himself, was not a Christian, said, "If ever God was man, and man was God, Jesus is both." Henry Ward Beecher said, "If Christ be not divine, every impulse of the Christian world falls to a lower octave, and light, and love and hope decline." Blind John Milton saw Christ as "the begotten God, in whose conspicuous countenance, without cloud, made visible, the Almighty Father shines."

Thus, great men have sought to describe the Son of God, but we turn to Jesus' own words as He says, "Before Abraham was, I am" (John 8:58). Or, we hear the beloved John open his Gospel by declaring, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

Christ is our hope, then, because of what He IS. He is God. Not a deity made with our own hands; not one of the world's great religionists; not a dead claimant to the miraculous; not the greatest teacher of all time; not the greatest idealist the world had ever known; but God! God eternal, omnipotent, redeeming, reigning, and returning! God! About whom Paul said, "For He must reign, till He hath put all enemies under His feet" (I Cor. 15:25). How can the Christian have anything but hope when He is what He is?

Because of What He Taught

Jesus was described by the author of the first gospel as one who "taught them as one having authority, and not as their scribes" (Matt. 7:29). During His ministry He set forth some completely new ideas and the power of an idea is impossible to compute. Some of our Lord's teachings that give us hope now, as in that day, are:

Sin is life's starkest reality and he who does not believe in Him as Savior is already under condemnation. But, "God so loved the world that He gave His only begotten son, that whosoever believeth on Him should not perish, but have eternal life" (John 3:16), and Paul rejoices that "God was in Christ reconciling the world unto Himself" (II Cor. 5:19). Jesus described sin for what it is and stated the principle of regeneration in no uncertain terms when He said to Nicodemus, "Except one be born anew, he cannot see the Kingdom of God" (John 3:3). In Him as God's atoning sacrifice is our assurance of sonship and the certainty of everlasting fellowship with God.

Hope! Hope as a Christian! Hope as set forth in the Scriptures! Hope—as expressed by the Apostle Paul in his first letter to Timothy in the opening salutation, "The Lord Jesus Christ, our Hope."

Why is our hope built on Christ? May I suggest that He is our hope BECAUSE OF WHAT HE IS.

Much of humanity has given testimony as to who He was. Pilate called Him "the man without a fault;" Napoleon called Him the "emperor of love;" Straus called Him the "highest model of religion;" John Stuart Mill called Him the "guide to humanity;" Renan called Him the "greatest among the sons of men;" Parker called Him the "youth with God in His heart;" and Lanier called Him "man's best man!" These, however, do not tell us what

(CONTINUED ON PAGE 10)



A Day of Tragedy and Triumph

June 5, 1968, will be long remembered by Southern Baptists as a day of tragedy and triumph. Early in the morning came the shocking news of the senseless shooting of another national leader. Late in the afternoon messengers to the 1968 Southern Baptist Convention in Houston overwhelmingly approved a historic statement of confession for silence and inaction on racial injustice and other social evils and pledged determined efforts to eliminate conditions that produce such evils.

The tragic assassination of Robert Kennedy in California might have had no effect on Southern Baptist voting in Houston, but certainly it further jolted the messengers already searching for ways to restore American society to sanity and stability. There was more than the usual seriousness about Baptist business in this year's convention.

In a real sense, Southern Baptists were reborn in Houston on June 5, 1968. More than anytime since the convention's beginning in 1845, Southern Baptists delivered themselves from the stance of identification with a culture that condoned racial inferiority for Negroes and a position of silence on social issues. This removes a barrier to meaningful involvement of Southern Baptists in contemporary life in America and the whole world. The approval of such a strong stand for justice and equality for all people will help relieve the embarrassment of Baptist missionaries ministering to colored peoples and will also be a shelter for Baptist pastors in churches reluctant to give up traditions confused with truth.

The new birth of Southern Baptists was not without birth pains. Apart from unprecedented prior commitment of more than 70 denominational leaders, the statement of concern would have stood little chance. Even with such support the statement consumed five hours of Southern Baptist Executive Committee discussion and was rewritten by a special committee on the eve of the convention. This was the critical test for the statement. It was opposed by some because it came from denominational leaders instead of from local churches and pastors. Others opposed it on the grounds it was divisive and would alienate many church members and result in reduced financial support for Baptist causes. Still others resented the statement because it confessed wrongs to which they would not admit.

The statement survived this test without serious

alteration and went to the convention. The most careful and deliberate plans were made to let every messenger have ample time for study and deliberation before a final vote. No serious threat came from the floor to put aside the statement, though numerous efforts to weaken it were made and some efforts to strengthen it were intended but were never made for the lack of time. As it turned out only one minor amendment was made before the historic statement was overwhelmingly approved.

In the meantime, the convention chose Dr. W. A. Criswell of Dallas as president. The election was anticlimactic since word was abroad the popular Texas pastor was willing to serve and his strength with the messengers was well known. A characterization of this former Kentucky Baptist pastor will come in the next issue.

For all purposes the interest and excitement of this year's convention was over though there were two days left. The exodus for home has begun and even Friday night's closing session with Billy Graham will be mostly a Texas affair.

In the meantime, thousands of Baptists dominate the Houston scene. Texas is a Baptist stronghold, and Baptist churches in Houston comprise the largest Baptist association in the world. The convention hall is thronged. So are the corridors where hundreds enjoy the convention without serious participation. The hotel lobbies, cafeterias and street corners are filled with exuberant preachers and brightly-dressed wives, many of whom escape the rigorous pastorum routine and the curious eyes and tongues of church members only this once each year. And a quorum of messengers might be found any night at the fabulous Astrodome where they are welcomed with "astrograms" on the fantastic scoreboard. More convention news and comments will come in the next issue.

Race Riots Mar A Good Record

It is most unfortunate that the excellent record in race relations in Louisville has been marred by recent riots and looting. Though not as serious as in many American cities, these racial disorders are disturbing and they challenge Baptists in Louisville and Kentucky to search for underlying causes and Christian solutions.

It is obvious that the great majority of responsible

Negroes in Louisville is not involved in these criminal acts. Rather the trouble is coming from a small segment made up of irresponsible disciples of violence. The trouble was set off by a false report made by a radical outsider concerning a visit to Louisville by Stokeley Carmichael and from a false charge from the same person that Carmichael was being detained from landing in Louisville by white people.

There can be only praise for city and state officials who acted promptly to control the situation. The mayor imposed a curfew and concentrated police power on the trouble spots. Upon his request the governor sent in state policemen and members of the National Guard. These prompt actions no doubt saved lives as well as much property.

Police officers have acted with unusual restraint in the face of much abuse during the riots. Such control in such extremely difficult situations is a credit to Louisville Police Chief C. J. Hyde and his officers.

Another group who has contributed much in this time of crisis is the ministers of Louisville including many Baptist pastors. They have been at police headquarters to work with the police and those arrested. Some ministers have manned telephones to correct false rumors and to provide correct information. Others have actually worked in riot areas to try to calm would-be rioters.

The question has arisen concerning how to treat participants in such disorder. The answer is clear. Prompt arrest of rioters and looters is necessary in such a situation. There can be no toleration of law violators. There is no connection between pressing for civil rights and looting, which is outright stealing. The idea that because blacks have been mistreated by whites in the past, blacks now have a right to burn or steal at will from whites is utterly foolish.

It is unfortunate that two persons at this writing have been killed but it is fortunate that more have not lost their lives. Added to the pathos is the fact that many of the looters are only boys whose emotions have been fanned into a flame by older extremists preaching violence and retaliation.

Policemen should not be criticized but commended for using necessary force to restrain lawlessness and to apprehend law breakers. In this connection a publicized statement from leading Louisville clergymen was headlined incorrectly, according to Dr. Duke K. McCall, one of the statement signers. The statement was reported to say looters should never be shot. Dr. McCall says the intention was to say the use of force should not be used to kill looters but to restrain them. Dr. McCall went on to make it clear he does not believe looters should enjoy immunity from the law any more than any other lawbreakers.

The position of these clergymen is commendable in that it attempts to save human lives and it puts the value of life above materials. But the problem is that attempts by a policemen to apprehend a violator without killing him sometimes results in killing. This is sad but the offender should think of this before he commits the crime.

Louisville is far from a perfect place for Negroes but remarkable progress has been and is still being made. Some demands of extremists are unreasonable. Black power advocates of violence are fools. Their way will not hasten race relation progress but will set it back.

Black and whites who are concerned for justice and freedom for all should join forces in restraining or driving out those who by violence would destroy our city and throw away important gains in the goals of brotherhood.

BAPTIST FORUM



Why These Articles?

Dear Editor:

A representative of "Watchtower" has just handed my wife a tract entitled, "Which Will You Believe—The Clergy or The Bible?"

This group recognizes the power of the press, and they do not hesitate to state what they believe and spread this "no Hell literature" to all who will take it.

What do we have in our Baptist publications? I started reading the May 23 *Western Recorder* and finally concluded that the best article is the one on top of page 3. It seems to me the devil and other religious societies laugh when our

editor can be sidetracked to "Denominational Politics," "A Fishing Trip," "Race Relations," "Sex Education," etc. I fail to find any deep, Bible-based fundamental truths as to what has led us to our present situation.

Where are our writers and preachers of yesteryear who feared not to tell people, and tell them often—except they repented of their sins—they would go straight to hell? If they would repent and believe the gospel they would become new creatures in Christ Jesus?

We may easily be side-tracked to majoring on minors and ignore the basic fundamentals of "preaching the gospel." It is becoming "new creatures in Christ

Jesus" that will solve our sex and other problems.

All of our preachers need to get a new vision as to just why Jesus Christ came into the world; why he died upon the cross and why he commissioned His church to preach the Gospel. I am thinking too many preachers are preaching something other than the pure gospel.

How many pastors have you heard preach on hell? Oh, that is out of date today, you might say. This does not remove the fact there is far more said in the Bible about hell and eternal punishment than there is about heaven. All of our college and seminary teachers should teach and inspire their students to preach and teach "Except a man is born again he cannot see the Kingdom of Heaven," and "Except they repent they shall all perish."

It is not what I think or what I believe, it is "Thus sayeth the Lord." When all people become new creatures in Christ Jesus, these other matters will fall into their proper relationship to God.

Russellville, Ky.

Reed Rushing

U. S. Senator Combats Obscenity, Violence in Films

EDITOR'S NOTE: Sen. Margaret Chase Smith (R., Maine) has in recent years been a moving force in efforts to deal with the problem of obscenity in motion picture films. She is interviewed on this subject by James O. Duncan, editor of the Capital Baptist, weekly publication of the District of Columbia Baptist Convention.

QUESTION: Mrs. Smith, you have been concerned about what you have called "sick" movies for many years. To what do you attribute the increased interest in these movies?

ANSWER: Over the past decade, the Supreme Court has, rightly, knocked out censorship laws of all types. In doing so, however, the court opened the way to permit the showing of movies filled with sick violence, sadism, degeneration—produced both in the United States and abroad—to children. It was hoped that the movie industry could police itself, with respect to that made available for children. A new code was developed by the Motion Picture Association of America, but this code applies to far fewer than half of the movies exhibited in this country, and no really effective system was devised by which movies with obscene or otherwise objectionable material could be barred to small children.

QUESTION: You mentioned children. Who goes to the movies?

ANSWER: The Motion Picture Association of America has reported that 52% of movie audiences are 19 and under. Children 10 to 14 account for about 16% of the total paid admissions; children nine and under account for another 16%. Movies are a \$3 billion-a-year industry. It would seem safe to guess that children in their early adolescence or younger contribute about \$1 billion to the industry annually.

QUESTION: Have there been any studies done that might indicate that a child who sees these movies has a behavior problem?

ANSWER: Leonard Berkowitz of the University of Wisconsin has cited a number of limited studies made of children exposed to visual violence on the screen. These studies seem to indicate that children exposed to such visual violence tend to react more aggressively when exposed to similar real-life situations than other children not exposed to the same degree or length of visual violence.

QUESTION: If there is something wrong with the movies, why doesn't the industry itself clean it up?

ANSWER: There is, first of all, no code which applies to all movie makers in this country. The code applies only to a limited few American studios and producers. Many producers operate outside the code and find it profitable to

do so since there is no longer any book- ing control over theaters. Secondly, the code has never applied to foreign film producers who in recent years have provided a larger and larger share of screen violence served up to children.

Finally, and in all candor, I would suggest that there is another reason: money. To some of the more unscrupulous movie makers the children's quarters and dimes are so alluring they cannot be resisted. This in turn has had the unfortunate tendency to relax the regard for the code by association members.

QUESTION: I believe you have introduced a resolution in the Senate expressing your concern over these films. What does your resolution propose to do?

ANSWER: Senate Resolution nine proposed creating a special Senate commit-



SENATOR Margaret Chase Smith is flanked by a row of microphones during a press conference.

tee to study the dimensions of the problem, the possible need for corrective action and what kind of action could be taken without in any way infringing on the rights of adult Americans to see those movies they want to see. The purpose is to investigate film classification as it has been adopted and applied in other countries, and determine if such a system is needed and, if needed, feasible in this country without violating our anti-censorship stance.

QUESTION: Isn't this very close to government censorship?

ANSWER: At one time in this country we did have government censorship. The Supreme Court has ruled in a number of cases that such censorship violates the citizens' rights. At the same time the court has held open the door to classification when it applies only to children while permitting complete freedom for adults.

My concern is that no attempt be made to impose censorship on what adults may wish to see; and that every reasonable protection be given to children against undue violence, sick sex, sadism and degeneracy.

Government censorship is unthinkable in a free society: self-censorship by the industry has not provided the degree of protection to children that seems necessary. The court has indicated a possibility that a medium can be struck and it is our duty as legislators to find that middle course.

QUESTION: Like books banned in Boston, wouldn't classification automatically increase box office receipts from the curious?

ANSWER: No doubt there would be such a "thrill seeker" audience generated by a "not good for children" designation placed on certain films. Our concern is solely for minor children. If a film were so designated it is not likely that it would be shown as the feature attraction on Saturday afternoons in neighborhood movie houses catering largely to children because if its audience of children were barred the theater would not find it profitable to show the movie. The curious who would be attracted would be adults, and therefore beyond the scope of any classification legislation as I see such legislation.

The only right that movie classification legislation, as I see it, might abrogate is the right to exploit children. The only freedom abrogated would be the freedom to do untold and terribly serious damage to small children's minds.

QUESTION: Do you plan public hearings and what can the concerned person do?

ANSWER: If the special committee created by the Senate it would be my hope that extensive public hearings would be conducted. I do not see how adequate legislation could be developed otherwise. There must be every opportunity for all parties concerned to express their opinions and provide factual testimony. Only with that kind of background can such a committee hope to function.

Finally, for concerned parents: If you are concerned indeed, find out what the picture is like before you drop your youngster off at the neighborhood movie theater Saturday afternoon. It may take a few minutes of your time, such time would be well spent.

As a beginning, the Senate Commerce Committee has indicated there will be several days of hearings on my proposal. Those interested and concerned with the problem might want to express their views in writing to Senator Warren Magnuson, chairman of the Commerce Committee. (BP)

Missionaries to Togo, Ivory Coast Discuss Work in French Africa

A handful of Southern Baptist missionaries to Togo and the Ivory Coast, meeting in Lome, Togo, in late April, discussed joint measures for meeting common problems and boldly acknowledged responsibility for helping evangelize not only the countries where they minister but the rest of French-speaking Africa as well.

Southern Baptist mission work in Togo was begun in 1964 by Mr. and Mrs. G. Clayton Bond and in the Ivory Coast in 1966 by Mr. and Mrs. John E. Mills. A few days before the conference began, Bond baptized eight young men, the first converts to result from French-language Baptist work in Togo.

Participants in the conference were H. Cornell Goerner, secretary for Africa for the Foreign Mission Board, and seven of the nine missionaries currently living in Togo and the Ivory Coast: the Bonds and Mr. and Mrs. Billy L. Bullington, stationed in Lome; and Mills, D. Edwin Pinkston, and Miss Estelle Freeland, of Abidjan, Ivory Coast.

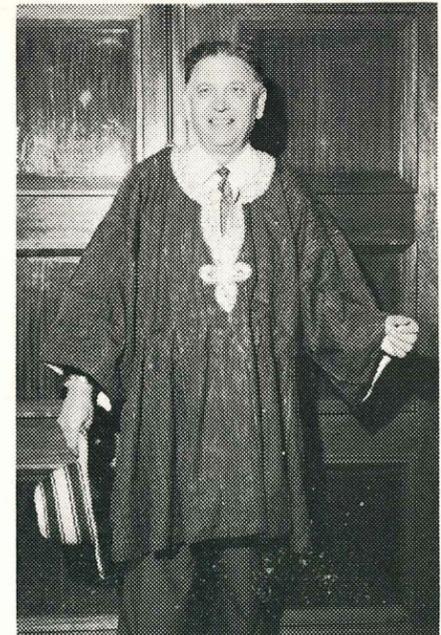
"We have common challenges and

problems," says Bullington. "One of our greatest immediate needs is Christian literature prepared for Africans in the French language. We agreed we need a specialist to help us produce such material. We also need audiovisual aids—pictures, filmstrips, and movies. Other areas of common interest include leadership training for nationals and language study for new missionaries.

"In addition, we share a deep concern for the unevangelized people of other French-speaking African countries. We believe missionaries should be assigned to them as quickly as possible while maintaining and strengthening our present efforts."

Bullington, Pinkston, and Goerner (if his schedule permits) will make a survey trip of Upper Volta, Niger, and Dahomey to see what is being done and what needs to be done in evangelization.

The conferees also decided to share information and ideas with Southern Baptist missionaries in other French-speaking countries by means of a quarterly newsletter.



Goerner in Togo

H. Cornell Goerner, secretary for Africa for the SBC Foreign Mission Board, received this robe and hat during a recent trip to Togo. They are typical of the clothing of the Kabre people of northern Togo, where Goerner visited briefly before attending a conference in Lome, Togo.

Buena Vista Mission, Somerset, Becomes a Church

Buena Vista Baptist Mission of Somerset, a work sponsored by the First Baptist

Church of that city for the past 11 years, was constituted into a church dur-

ing special services June 2.

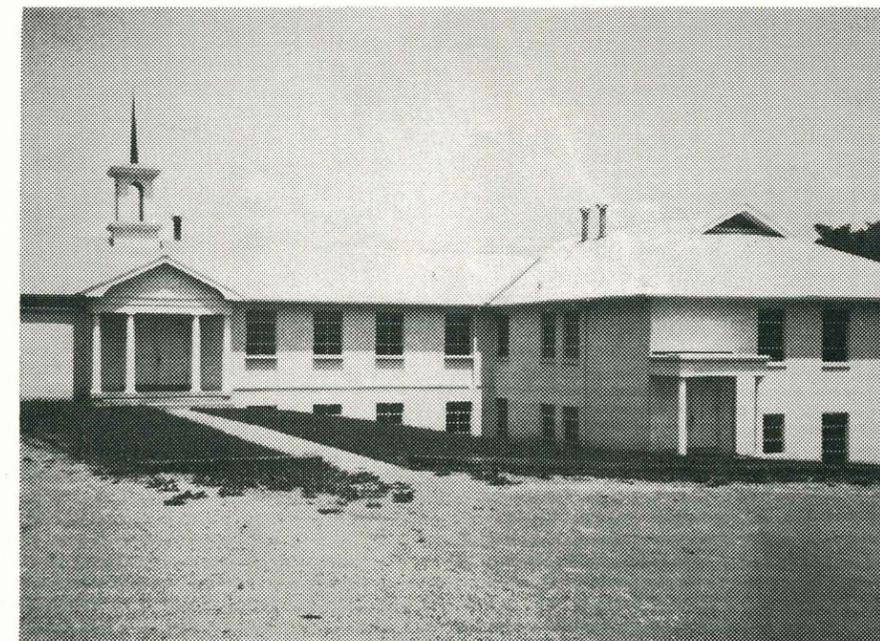
Charles C. Burriss, pastor of the Buena Vista Mission for the past four years, was called as first pastor of the new church.

Speaker for the Sunday morning services during the day of special activities at Buena Vista was William Cropper, pastor of the First Baptist Church of Cleveland, Tennessee. Cropper, a former minister of education at Somerset's First Baptist Church, was the person who led in the establishment of the mission on March 27, 1957.

Other persons participating in the special services included Eldred Taylor, pastor of the mother church; Lewis Sheppard, missionary for Pulaski County Association; C. M. Hill of Ferguson, a retired former pastor of the mission; and E. R. Praher, pastor of Duke Memorial church in Somerset.

The church's first permanent building, a two-story concrete block structure costing \$20,000, was built in 1959. An educational annex costing more than \$40,000 was added in 1965. More recently the church has remodeled its sanctuary and bought a new organ.

Beginning with a Sunday School enrollment of 27 persons, the church now has about 260 persons enrolled for Sunday morning Bible study. Total church membership at the time of constitution was 169.



Buena Vista Building

Buena Vista Baptist Mission of Somerset was constituted into a church with more than \$70,000 already expended for land and this sanctuary and educational annex. The work has been sponsored since 1957 by the First Baptist Church of Somerset, where Kentucky Baptist Convention President Eldred M. Taylor is pastor.

SBC Approves Far-reaching Statement on Racial Issue

After listening to hours of debate and several counter-proposals, messengers to the 111th annual session of the Southern Baptist Convention at Houston, Texas, went on record with the strongest statement on the racial issue in the denomination's history.

The statement, drafted a month ago and signed by 79 denominational leaders, called Southern Baptists to far-reaching efforts to help the nation through its racial crisis and to "secure for every person equality of human and legal rights."

On Monday, before the statement received convention approval on Wednesday, the SBC Executive Committee debated for four hours whether to accept the statement as its own recommendation to the full convention.

Several Executive Committee members opposed the statement because they claimed it would split Southern Baptist churches and cause a decline in mission gifts. Others claimed the statement was procedurally incorrect because it came from the "top" of the denominational spectrum rather than from the rank-and-file of Southern Baptists. Another objection was that the SBC had no right to make such pronouncements which, in the long run, are not binding on individual local congregations.

In spite of the vocal objection within

the Executive Committee, however, it was evident after a short while that this was the minority view. Executive Committee members speaking in favor of the statement were determined that it should go before the full SBC body for either approval or rejection.

Support for the proposed convention action picked up when Baker James Cauthen, executive secretary of the Foreign Mission Board, reported that 197 missionaries on furlough studied the statement and voted their approval.

Owen Cooper, Baptist layman and business executive from Yazoo City, Mississippi, also supported the statement. Addressing the Executive Committee, he said he had changed his racial attitudes in recent years and that there is growing sentiment among Southern Baptists for "Christian ministries" in the areas of poverty, housing, education, illiteracy, etc.

After debating the matter for two hours, the Executive Committee appointed five of its own members and three "at large" members to study the statement, make revisions, and report back to the full Executive Committee that afternoon. Two Kentuckians were on the special eight-member committee—Harold Purdy of Madisonville and Duke K. McCall of Louisville.

The subcommittee made only minor

changes in the statement, which was finally adopted by the Executive Committee on Monday afternoon with only three "no" votes.

Extensive debate on the measure also came when it was presented to the full convention on Wednesday. Several messengers wanted to amend the statement. Among the amendments introduced were one that would have deplored the "infiltration of Communism into the civil rights movement" and one that would have dropped the entire section of the statement dealing with Southern Baptists' confession of guilt for failing to work for justice and equality for all persons.

Both amendments were defeated by large majority votes. A motion to table the statement was also voted down overwhelmingly.

The statement, as finally approved, calls on the Home Mission Board to take the lead in working with other SBC agencies on the problems relating to the current racial crisis in the United States.

To implement their concern the messengers committed themselves:

►To respect every individual as a person possessing inherent dignity and worth growing out of his creation in the image of God;

►To undertake to secure opportunities in matters of citizenship, public services, education, employment, and personal habitation that every man achieve his highest potential as a person;

►To personally accept every Christian as a brother beloved in the Lord and welcome to the fellowship of faith and worship every person irrespective of race or class;

►To strive to become well informed about public issues, social ills, and divisive movements that are damaging to human relationships;

While the denomination confessed its shortcomings and its responsibilities in the emerging national crisis, it called on the nation to respect law and order. It urged minority groups to accept responsibility as well as to express their desires.

scheduled to address the convention on Friday night, deplored the shooting and said it was "symbolic of what is happening throughout the country and much of the world."

"The ugly tide of crime and violence is spreading throughout the world and unless trends can be reversed we are on our way to anarchy and probably dictatorship," the evangelist claimed. "At the heart of it is a deep spiritual descent."

Response Nil on SBC Name Change Issue

Southern Baptists are overwhelmingly in favor of keeping their present name, if the informal straw vote on the issue taken at the Houston Convention is a true barometer of SBC sentiment.

A total of 4,996 messengers voted for the name "Southern Baptist Convention," while "Baptist General Convention" received only 702 votes and "United Baptist Convention," 611. Almost a thousand messengers said they liked neither of these three names and would prefer another alternative.

The informal straw poll was taken by

the denomination's Executive Committee, which has been studying the matter of changing the name of the Southern Baptist Convention for the past six years.

Some persons have objected to the name "Southern" Baptist Convention in recent years, claiming, among other things, that (1) it identifies the denomination with southern racial prejudice, and (2) it no longer adequately describes the territory covered by the SBC, which now sponsors work in all 50 states.

W. A. Criswell of Dallas Elected New SBC President

W. A. Criswell, the colorful and conservative pastor of the largest church in the Southern Baptist Convention, was elected on the first ballot as new president of his denomination during the 1968 meeting of Southern Baptists at Houston.

He was opposed by only one person—Baptist layman Owen Cooper of Yazoo City, Mississippi—who was subsequently elected first vice-president. Gerald Martin, pastor of Poplar Avenue Baptist Church, Memphis, Tennessee, and im-

mediate past president of the Pastors' Conference, was nominated for the presidential post, but he withdrew his name from consideration.

Since 1944 Criswell has been pastor of the First Baptist Church of Dallas, Texas—a church widely known for its size (15,000 members) and uniqueness (work with Japanese, Chinese, Mexican-Americans and the deaf). A native of Oklahoma, he received the Th.M. and Ph.D. degrees from Southern Seminary at Louisville and served two churches in

Oklahoma before assuming the Dallas pastorate.

During a press conference following his election, Criswell described himself as a "Bible preacher" and said he hoped he could lead Southern Baptists in a tremendous evangelistic and missionary outreach during his term as president.

Pressed about his views on race, the new SBC president said his church had always been open for membership to Negroes and other minority groups.

Baptist Student Group Confronts Houston Convention

Twenty-five Baptist students almost "stole the show" during the first day of activities at the Southern Baptist Convention in Houston, Texas, June 4-7.

Thousands of messengers arriving Monday for the pre-convention meetings of the Pastors' Conference and Woman's Missionary Union were greeted by about ten of the students staging a "silent vigil" in front of the Sam Houston Memorial Coliseum. They held placards protesting the lack of involvement of Southern Baptists in the great social issues of the 20th century—such as poverty, racial prejudice and war and peace.

One or two of the signs single out the SBC Pastors' Conference—meeting at that moment inside the coliseum—as an example of Southern Baptists' aloofness from these problems; the 1968 program of this group was mostly inspirational and doctrinal in nature, with no discussion of social issues.

While many messengers passed the students by, dozens stopped briefly to

talk with the young Baptists. Some commended the students for their views, others registered surprise at their interest in the proceedings of the Southern Baptist Convention, while some were openly hostile and critical.

The students, who called themselves "Baptist Students Concerned," said that several messengers accused them of being communists. One irate Baptist told the group, "Why don't you go on and become Presbyterians and leave us alone."

As the day progressed, however, the young Baptists proved they could not be dismissed so lightly. While some of the group maintained their "silent vigil," others manned a booth inside the coliseum, where they passed out literature and talked with messengers who were making their rounds of the exhibit area.

At 2:00 that afternoon, all the students gathered in a room of the coliseum for a "dialogue" with Southern Baptist

leaders and agency executives. Reporters, television cameramen and photographers and messengers who had heard about the meeting crowded the small room until every seat was taken and dozens of people were standing.

Ten of the students delivered short addresses or read prepared statements about the need for Southern Baptists to get involved in the crucial social issues of the hour.

Theo Brown of Baylor University, Waco, Texas, who was recently appointed an SBC missionary journeyman, said Southern Baptists should welcome change and use it as a means of establishing new ministries for today.

"Twenty years ago the Southern Baptist Convention could have gotten by with just talking about solutions to our social problems," the student said. "Now we are forced to act lest we are destroyed by society around us."

Several of the students chided Southern Baptists for doing so little to minister to social needs and pointed out that many have erected a false barrier between personal evangelism and social action.

"Is there such a conflict between leading a man to Christ and leading a sewer line to a home that shares a privy with five other homes," asked Miss Eleanor Self, a VISTA worker in Myrtle Beach, South Carolina. "The gospel tells us that we should do both."

Several pastors and SBC leaders responded to the students' statements. Among them were Victor Glass, secretary of the department of work with National Baptists of the Home Mission Board; Emmanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs at Washington, D. C.; W. O. Thomason of the education division of the Sunday School Board; and Arthur Rutledge, executive secretary of the Home Mission Board—all of whom welcomed the students' interest and concern.

Although a few pastors voiced reservations and objections about the students' convictions, the consensus of most response to their suggestions was "don't leave us; we need more people like you."

Kennedy Assassination Shocks SBC Messengers at Houston

Most messengers attending the 1968 convention of Southern Baptists at Houston were stunned and shocked by the shooting of Senator Robert F. Kennedy in Los Angeles Tuesday evening.

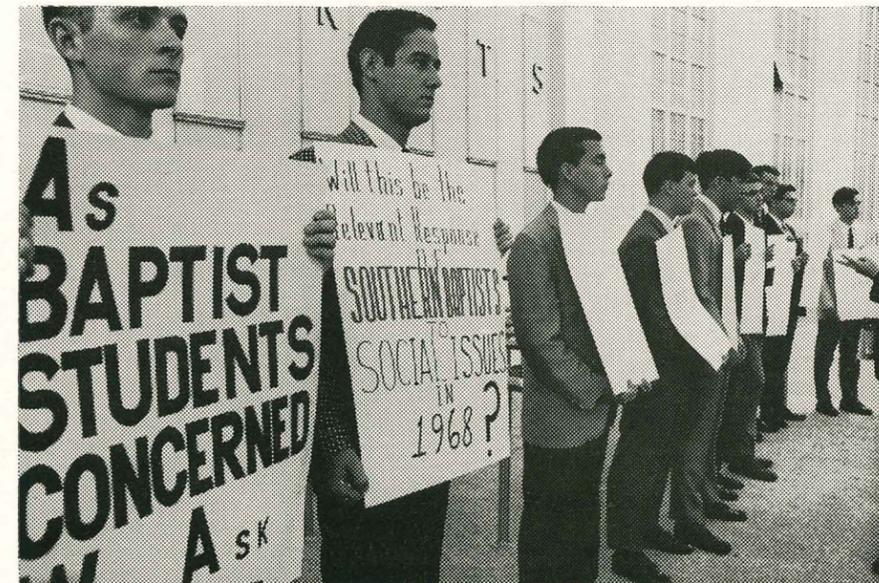
During the Wednesday morning session of the convention the messengers stood in a moment of prayer for the Senator and his family as Mason Bon-durant of Dumas, Arkansas, led the prayer.

Messengers also authorized Clifton J. Allen, secretary of the Southern Baptist Convention, to send a telegram to Mrs. Ethel Kennedy at the Good Samaritan Hospital in Los Angeles, where the Senator was undergoing surgery.

The telegram read:

"Fourteen thousand messengers attending the Southern Baptist Convention in Houston, Texas, are shocked and grieved by the tragic, violent, and despicable attack on your husband's life. By official action we express to you and your children our deepest sympathy, the assurance of our prayers for Senator Kennedy's recovery, and the assurance that we pray for a new spirit of righteousness, justice and freedom to possess our nation."

Evangelist Billy Graham, who was



STUDENT VIGIL—Several members of "Baptist Students Concerned" hold signs protesting the lack of involvement of Southern Baptists in current social issues. They staged this "silent vigil" outside the coliseum on the first day of the 1968 SBC Pastors' Conference.

Kentucky Baptist

WESTERN RECORDER
BAPTIST BANNER AND PIONEER

BAPTIST BANNER AND WESTERN PIONEER
THE RECORDER OF THE KENTUCKY BAPTIST CONVENTION
PUBLISHED WEEKLY
LOUISVILLE, KY., WEDNESDAY, APRIL 24, 1968

Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

10 YEARS AGO June 12, 1958

►In faculty changes at Southern Seminary in Louisville, William E. Hull was named assistant professor of New Testament interpretation, while Clyde T. Francisco was promoted to professor and head of the Old Testament department.

25 YEARS AGO June 10, 1943

►Editor John D. Freeman criticized what he called "a rapid growth of radi-

cal ideas" among the Negroes of the United States.

"Some of their papers flaunt great steamer headlines and carry exaggerated ideas of the manner in which they are being exploited and mistreated by the white people," the *Western Recorder* editor said. "And to add to the evil effects of such propaganda is the growing animosity of many Negroes to those of their own race who have sense enough to know the difference between the attitude of the Negro-hating white man and the great mass of white people who

Stricker Leads Revival

Eight persons made professions of faith during a recent revival at East Williamson Baptist Church in Williamson, West Virginia, under the preaching of Jesse C. Stricker of the stewardship department of the Kentucky Baptist Convention. W. D. Sharp is pastor of the congregation.

wish only to live at peace with those of other races."

►Baptists of Long Run Association were sponsoring a tent revival that would continue until the middle of July. Leaders of the services were John M. Carter, pastor of Ninth and O Baptist Church; Ellis M. Ham, pastor of Fairdale Baptist Church; and R. C. Knipp, pastor of Valley View Baptist Church.

►A. W. Walker resigned as pastor of Shively Baptist Church in Louisville to accept the pastorate of Carlisle Avenue Church in the same city.

"Christ Our Hope": Annual Convention Sermon

(CONTINUED FROM PAGE 3)

Christ's name, no matter what his place or position.

That God associates the Christian with Him in the task of redeeming humankind and extending the Kingdom of God upon this earth. One of the marvels of the so-called Great Commission is that our Lord assumed that we would be partners with Him in the spread of the Gospel. These are but a few of the things He taught and because of them we possess hope now and for the future.

Because of What He Did

Great as is our hope in Christ because of what He is and what He taught, it is what He DID that gives us our sense of assurance. First of all, He revealed to man what God was like.

Second, He shared our nature and was subject to every temptation known to human flesh; yet He was able not to sin. Thus, He achieved what no other man has ever accomplished: life utterly without taint or stain of sin.

Third, greatest hope of all; O, shout it with rejoicing. . . . He accomplished our salvation! Peter preached, "In Him is salvation, and in no other" (Acts 4:12), and Paul exults, "God was, in Christ, reconciling the world unto Himself . . . Him, who knew no sin, hath God made to be sin on our behalf, that we may become the righteousness of God in Him" ((II Cor. 5:19, 21); and "Christ died for our sins according to the Scripture" (I Cor. 15:3).

Fourth, as God's validation of His atoning achievement and as a divine guarantee of its accomplishment, Jesus rose from the dead! Had there been no resurrection the world would have looked upon the crucifixion experience as a failure and would have been remembering only a dead martyr. But, as an open triumph over sin and death, we join with

Paul when he says, "But now is Christ risen from the dead and become the firstfruits of them that slept" (I Cor. 15:20).

Because of What He Promises

The nature, the teachings, and the accomplishments of Jesus are bulwarks of hope to all men who will receive Him into their hearts.

But there is more to the Christian's hope!

Like God's rainbow of hope against the dark clouds of Old Testament doom and dismay, our Lord's promises quiet our fears, allay our apprehensions, give us courage, and assure us that there is a triumphant victory to be enjoyed when God shall bring to a consummation His plan for the ages! To the believer there is promised eternal life.

Our hope is in the promises of the Lord Jesus Christ! When He faced death with two of His friends here on earth and even wept with them in their sorrow He said, "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live" (John 11:25). As the disciples were preparing to leave the upper room prior to the crucifixion He said, "Because I live, ye shall live also! (John 14:19). Death, then, is something not to be feared by the Christian; Jesus has taken the sting from it. It becomes a God-opened door through which we move from the limits of time and space into the eternity of companionship with the redeemed hosts in the service of God.

Another of our Lord's promises has to do with the natural inclination of man to have some assurance about the future. Familiar to us all, and known and loved by countless throngs, is the simple but sure promise of Jesus contained in the 14th chapter of John. "In my Father's

house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3). He does not describe it; He goes into little detail about it; He simply says it exists—and, "I am making ready a place for you!"

There is yet another assurance that inheres in Christ. It is a promise demonstrated rather than spoken. It is something achieved rather than announced.

That is the hope of the resurrection of the body. The resurrection of the body, not the spirit only. As the hope of the early Church grew and developed it remained, in the providence of God, for the Apostle Paul to catch the triumph inherent in our Savior's resurrection.

To be resurrected implies a death. Since the soul is immortal it had to be the body, and the miracle of the resurrection of Christ in His body is a promise of the same deliverance for us.

Hope? Assurance for the future? Confidence in God's provision for the world beyond this? Ah, not only do we have hope that we can be saved from our sins through Christ's atoning death; and not only do we have hope that we can live the Christian life through the power of Jesus as Lord; we have the assured hope that we "shall ever be with the Lord" (I Thess. 4:17).

I go back to the words of a former president of this Convention: "I am a hope-ist!"

Are not we all? And is not that hope an assurance centered in the Lord Jesus Christ? As Paul wrote to Timothy, let us remember that "The Lord Jesus Christ (is) our Hope."

Baptist Among Israel Protestants Filing for Official Recognition

Leaders of six Protestant groups in Israel met with Zerah Warhaftig, minister for religious affairs, on May 7 to present an application for official recognition as a religious community.

With such recognition, being sought jointly as the Protestant Community, these groups would be able to deal with matters to the "personal status" of their members. According to Israel law, such matters as marriage, divorce, burial, and certain inheritance features are handled in the framework of religious communities.

Southern Baptist Missionary Robert L. Lindsey, spokesman for the Protestants and chairman of the United Christian Council in Israel, told Minister Warhaftig that the petition for recognition represents six years of study and cooperation involving the Lutheran, Baptist, Church of the Nazarene, Pentecostal, Christian and Missionary Alliance, and Mennonite bodies, which together represent about half the Protestants in Israel.

While their total membership in Israel numbers only about 1,000, Lindsey noted that the groups represent a combined membership of more than 120,000,000 in the world.

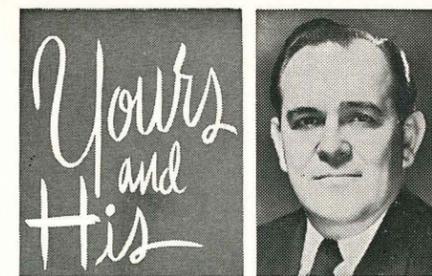
Two major Protestant organizations, the Anglican Church (largest Protestant

body in Israel) and the Church of Scotland, chose to stay out of the "umbrella" organization for the present.

Warhaftig accepted the petition and promised to give it careful study. He expressed the hope that technical and legal difficulties can be overcome.

At a press conference after the presentation of the petition, Lindsey explained that Protestants do not particularly like the idea of becoming a recognized community like other eastern religious communities under the millet (religious community) system. However, they decided to apply for recognition because the present system discriminates against Protestants and withholds rights and services from them.

The church leaders gave newsmen some examples of the problems resulting from nonrecognition. Southern Baptist Missionary Dwight L. Baker told of an incident that occurred when a charter member of the Baptist church in Nazareth died. On the way to the Baptist cemetery the funeral cortege was intercepted by a priest of the Greek Orthodox Church, under which the man was officially registered. The priest declared the man must be buried in the Greek Orthodox cemetery. Police intervened and decided the burial should be as the man's four sons wished, in the Baptist cemetery.



Card-O-Gram for You

Again, I am sharing with all the readers of the *Western Recorder* the information shared each month with pastors and other leaders in the Card-O-gram, showing Cooperative Program receipts for the month ending May 27:

Receipts for month	\$ 301,906.65
To date this year	2,515,786.94
Goal to date this year	2,812,500.00
Under the goal	296,713.06
To date this time 1967	2,433,718.71
Increase over 1967	82,068.23
Percent of Increase	3.37%
CEA Received this month	7,222.15
CEA Received this year	92,488.07

Note: We are \$296,713.06 under the goal for the first nine months of this Convention year; yet, we have given \$82,068.23 more than for the same period last year; or 3.37% more. But, all our work, here and round the globe, is based upon the projected budgets of states and the Southern Baptist Convention's Cooperative Program.

Therefore, let us pray that God's leaders in the churches will share more fully of the people's tithes and offerings each week and month through the Cooperative Program.

Why Not Give Missions Weekly?

As a person, I have learned that I give more, more easily at least, by giving my tithe each week. When I wait for a month (if ever, because of an emergency), the amount is so big that it is hard to share it!

As a church, many treasurers find this to be true. Saving back in the bank the weekly percentage of offerings to go to the Cooperative Program, the amount increases greatly—and if an emergency comes (like a few bad-weather Sundays in a row, a strike at the factory, etc.), it's easy to use the missions-accumulation for local expenses, and hard to catch it up!

So, why not decide what percentage of your total church income will go to the Cooperative program, and take out and send that percent each week? Missouri Baptist churches have found this to be a very helpful plan. The offerings for the state convention budget comes in more regularly, too. Some Kentucky churches already do this. How about yours? Just start sending it each week; that's all you need to do!

But, thank you on behalf of 2 billion lost people, for your mission offerings—whenever they are sent.

HAROLD G. SANDERS

Application Forms for Exemption From Social Security Available

by W. BARRY GARRETT

The Internal Revenue Service of the U. S. Treasury Department now has available application forms for exemption from Social Security participation for ministers who may think they are opposed on grounds of conscience or because of religious principles.

Form 4361 is to be used. However, it is not necessary to file an application for exemption until April 15, 1970.

The 1967 amendments to the Social Security law enacted by Congress provide automatic coverage of ministers of religion unless under certain conditions they are exempt because of conscience or religious principles.

The conscientious objection must be to the acceptance (with respect to services performed as a minister) of any public insurance which makes payments in the event of death, disability, old-age, or retirement, or which makes payments toward the cost of, or provides services for medical care.

According to the application for exemption, a minister is entitled to con-

scientious objection to participation in Social Security only on that part of his income derived from services performed as a minister.

A minister who previously has filed an effective waiver certificate Form 2031 which voluntarily brought him into Social Security, may not now file for an exemption on the basis of conscientious objection.

Members of religious orders who have taken a vow of poverty are exempt from the self-employment tax.

The application for conscientious exemption is a very simple statement. It requires only that the applicant state that he is opposed by reason of conscience or religious principles to public insurance and medical care. (BP)



Highlights of SBC Agency Reports

FOREIGN MISSION BOARD

The Southern Baptist Convention, in its annual meeting, received the lengthy written report of its Foreign Mission Board and then gave its attention to a dramatic presentation on the theme, "Good News for the Nations."

The special program, based on the Foreign Mission Board's program of work statement adopted by the Convention in 1966, featured a song written especially for the occasion, music by members of the orchestra from the Houston Symphony and by members from the choirs of Baptist churches in Houston, and two well-known Baptist leaders from abroad, Santiago Canclini of Argentina and Joseph Adegbite of Nigeria.

Baker J. Cauthen, executive secretary, recognized the emeritus missionaries seated on the platform, and Jesse C. Fletcher, secretary for personnel, introduced newly-appointed missionaries.

The annual report disclosed that in 1967 the Board began extended orientation for new missionaries. Ninety-eight missionaries completed the first 16 weeks in the fall of 1967. (Since the report was written another group of 39—has received the intensive training.) A computer has been installed at Board headquarters to strengthen administrative procedures and to develop new possibilities for research and analysis.

Churches related to Southern Baptist mission work overseas baptized 46,275 new Christians in 1967. At the end of the year the 4,918 churches (3,211 of them self-supporting) and their 6,463 missions had a combined membership of 571,647.

A total of 222 missionaries were appointed in 1967, bringing the overseas staff as of December 31 to 2,277, including 2,081 career missionaries and 196 persons in auxiliary programs of mission service. (Currently there are 2,370 missionaries.)

During the year the Board extended its outreach with the assignment of its first missionaries to Ethiopia, Botswana, South West Africa, and Iran, making a total of 69 countries where SBC missionaries are appointed to serve.

HOME MISSION BOARD

Two special denominational efforts are expected to strengthen mission efforts in the homeland during the next few years, the Southern Baptist Convention was told at Houston.

Southern Baptist participation in the hemispheric-wide Crusade of the Americas in 1969 hopefully will make "major inroads in the effective Christian witness to the 70 million unchurched in the United States," said Arthur B. Rutledge, executive secretary of the SBC Home Mission Board in Atlanta.

The evangelism division of the Home Mission Board is directing Southern Baptists' role in the mammoth Crusade, which will involve more than 20 million Baptists in 28 different countries in simultaneous revival and ministry efforts in 1969.

The Home Mission Board also is directing another denominational effort called Project 500, which hopefully will result in new churches or missions in 500 particularly-strategic locations in newer areas of Baptist

work. Project 500, which was launched in November 1967 and will continue until November 1969, is stressing home fellowships and satellite ministries in inner-city locations, education centers, capital cities, port cities and other major crossroads in the nations, Rutledge said.

Rutledge also cited the completion of the downtown church study and the first urban studies seminar in 1967, which reinforced the Home Mission Board's earlier declaration that the nation's metropolitan centers were to be the primary targets of homeland mission efforts.

Encouraging rapid response was noted in the Northeastern states, the Northern Plains Convention was formed, and a new emphasis was implemented to encourage language congregations to move toward self-support. The convention also authorized the establishment of a guaranty fund, opening the way for the enlargement of church loan resources.

SUNDAY SCHOOL BOARD

The Sunday School Board of the Southern Baptist Convention reported net earnings last year of \$8,267,000 during the board's 77th annual report to the Southern Baptist Convention.

Most of the net earnings, \$6,386,000 was used for education and service programs designed to help Southern Baptist churches.

The detailed report included a 44-page printed report, remarks by the board's executive secretary-treasurer, James L. Sullivan, Nashville, and a presentation of reports on education and service programs by program leaders.

Sullivan was presented a certificate in recognition of his 15 years of service as executive head of the board by Samuel Maddox, president of the elected board.

The written report, which summarized the board's operation for the past fiscal year, disclosed that total gross sales and other income reached \$32,711,000 last year, an increase of \$457,000 over the preceding year.

Twenty-five programs of work carried on by the board were detailed in the report, covering the fiscal year of October 1, 1966, through September 30, 1967.

The six programs of publishing, the book store program and the program of assembly operation produced the \$8,267,000 in net earnings. It was an increase of \$79,000 over the preceding year.

Of the total net earnings, \$6,380,000 was used for education and service programs, and \$1,880,000 for capital reserves and fixed assets.

WOMAN'S MISSIONARY UNION

A new look has transformed the Southern Baptist Woman's Missionary Union, which appears to be "ready for tomorrow," the Southern Baptist Convention was told at Houston.

Miss Alma Hunt, executive secretary of the Woman's Missionary Union (WMU) described the new look this way during the organization's annual report to the Convention.

Key to the new look, she said, is a remodeled WMU organization which goes into effect in October of 1968, reinforcing the concept that WMU is one part of a total church program.

Calling the organization design "simple and flexible," the report pointed out significant ideas which sharpen WMU's approach for the future: fewer officers, separate officers for WMU and Woman's Missionary Society (adult branch of WMU), broader concept of involvement, WMS groups formed by interest, new achievement guides for all age-level organizations.

The WMU outlined the reorganization in a completely new line of manuals, member handbooks, plan books, and other materials.

WRITERS

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ANNUITY BOARD

The Southern Baptist Annuity Board, observing its 50th year of service during 1968, commemorated the event at Houston with the premier showing of a 30-minute film to messengers attending the Southern Baptist Convention.

The film, "When The Messenger Turns To Go Away," depicts the call and task of a Baptist minister.

R. Alton Reed, executive secretary of the SBC Annuity Board, said the film was made for three reasons: to position the call and task of a Baptist minister in the eyes of Southern Baptists; to commemorate the Annuity Board's 50th anniversary; and to promote the ministry of the board in the churches and agencies.

The Annuity Board administers retirement, health, and other benefit plans for Baptist ministers, church and denominational employees.

In a statistical report to the convention, Reed stated that more than \$4,800,000 was paid in benefits to retired or disabled ministers, widows, church and denominational employees or their beneficiaries during 1967.

A record-breaking amount, Reed said the benefits paid out by the board exceeded by more than \$600,000 the sum paid out in 1966.

He added that since the board was created 50 years ago in 1918, more than \$59,900,000 has been paid in benefits to Baptist people.

The statistical report indicated that funds held in trust for all persons who participate in the board's protection programs rose to \$188,000,000 during 1967, an increase of more than \$18,600,000 over 1966 totals.

BROTHERHOOD COMMISSION

An expanding program of missionary education and missions involvement opportunities for men and boys coupled with long range planning for the 1970's highlighted the annual report of the Brotherhood Commission at the Southern Baptist Convention.

George W. Schroeder, executive secretary of the missions agency for men and boys, cited a few of the myriad of mission opportunities arranged for Southern Baptists as he shared the podium with J. P. Allen, pastor of Broadway Baptist Church of Ft. Worth, who testified to the worth of missions.

A Houston boys' chorus introduced messengers to "Royal Ambassadors," the official theme song of the Fourth National Royal Ambassador Congress scheduled August 13-15 in Oklahoma City, Oklahoma.

The event, held every five years under the auspices of the Brotherhood Commission and state Brotherhood departments, is expected to attract 10,000 Baptist boys 9-17 and their leaders, Schroeder said.

Among the unusual mission opportunities Schroeder recalled was the emergency recruitment and immediate response of 104 highly-skilled laymen who went almost overnight last fall to Alaska to salvage and rebuild churches heavily damaged by flash floods.

Working with the Southern Baptist Home Mission Board, the laymen labored day and night without pay against a rapidly approaching early winter to repair buildings for worship, Schroeder said.

EDUCATION COMMISSION

The number of students studying for the ministry at Baptist seminaries, colleges, and schools declined only slightly last year, but there was an overall increase of 119 in the number of volunteers for all types of church vocations the Southern Baptist Convention was told.

There were 7,251 ministerial students enrolled in the seminaries and Baptist schools in 1967, only 35 less than the previous year, said the SBC Education Commission in its annual report to the convention.

In addition, there were 1,739 students who said they were volunteers for home or foreign missions, 1,843 church education volunteers, 1,229 church music volunteers, and 1,108 other volunteers for church vocations.

In the overall picture, there was a gain of 119 students in all of the categories of church vocations, and the report indicated that losses in some areas, such as the ministerial student and church education categories, were made up by gains in the general church vocations category.

(CONTINUED ON PAGE 13)

RADIO-TELEVISION COMMISSION

Realizing the potential of reaching the crisis-ridden world through the electronic mass media is the most pressing need of the Southern Baptist Convention, the SBC was told at Houston.

Pointing to the population explosion and to the rapid spread of violence, the executive director of the SBC Radio-Television Commission, Paul M. Stevens, said that radio and television are the logical instruments for spreading the gospel in these troubled times.

In the annual report of the commission to the Southern Baptist Convention, Stevens urged the denomination to catch the vision of what could be done through the mass media if only financial resources were available.

The Radio-TV Commission is striving to make as much of this modern opportunity for mass evangelism as its limited resources will permit, Stevens said.

With messages designed to communicate with an audience made up of all races, all ages, all walks of life, all economic levels, the commission produces programs heard in all 50 states and 40 foreign countries, he said.

The commission turns out 30 radio and television productions, which are broadcast by more than 1,200 stations in approximately 2,300 programs each week.

CHRISTIAN LIFE COMMISSION

A new day has dawned in Southern Baptists' acceptance of the mandate to minister in social concerns, the Southern Baptist Convention was told.

In its annual report to the Convention, the Christian Life Commission reported that "Southern Baptists now face their finest hour," with "an awakening social consciousness," coupled with "a sound theology, a zealous concern for evangelism, and a compassionate interest in ministry."

The Christian Life Commission, social action agency of the denomination, said in its printed report that throughout the Convention last year, "a clear note concerning the relevance of the Christian faith to daily life was sounded."

"In 1967, Southern Baptists moved a significant step forward toward a responsible acceptance of the social imperatives of the Christian gospel," said the report.

HISTORICAL COMMISSION

The Historical Commission of the Southern Baptist Convention reported that it observed the 100th anniversary of the birth of Baptist historian and missionary statesman W. O. Carver during 1968, and began work on planning the 125th anniversary of the Southern Baptist Convention in 1970.

In its annual report to the convention, the denomination's Historical Commission called attention to the significance of the life and work of Carver, who led in the development of the Historical Commission and development of a department of missions at Southern Seminary, Louisville, where he taught for 50 years.

As a part of the agency's report, the son-in-law of the late Dr. Carver, Maxfield Garrett, told the convention about the personal life and significance of Dr. Carver. Garrett and his wife Dorothy, daughter of Dr. Carver, are missionaries to Japan.

Davis C. Woolley, executive secretary of the commission, and Fred C. Schatz, chairman and dean at Belmont College in Nashville, presented the written summary of the commission to the Convention.

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SOUTHERN BAPTIST FOUNDATION

A new executive secretary-treasurer for the Southern Baptist Foundation, Kendall Berry, made his first report as head of the agency to the Southern Baptist Convention, citing a substantial growth in the foundation's work.

Berry, who became executive secretary of the Foundation in August, 1967, following the retirement of J. W. Storer, told the Convention that the growth would have been even more substantial were it not for a change in its fiscal year.

The Foundation closed its books on 1967 business on September 30 instead of December 31, and in spite of the short nine-month fiscal year, the trust corpus held by the Foundation increased more than half-a-million dollars, Berry said.

Funds held in trust for Southern Baptist causes by the Foundation totaled \$9,121,101 on September 30, compared to \$8,614,788, Berry reported.

STEWARDSHIP COMMISSION

Southern Baptists spent \$35,000,000 more last year for erection of church buildings than they gave to all missionary, educational and benevolent causes on a local, state, national and world-wide basis.

In the annual report of the Southern Baptist Stewardship Commission to the Convention, Merrill D. Moore, executive director, said it is good to construct church buildings, but not to the detriment of missions support.

"We do not need to do less of the one (church construction)," he said. "But we do need to do more of the other (missions support)."

"We do need to be conscious of the relationship of what is done for one and for the other, and we need to improve that relationship," he added.

MIDWESTERN SEMINARY

Midwestern Baptist Theological Seminary in Kansas City, Missouri, reported the observance of its 10th anniversary last year and a 17% increase in enrollment.

During the seminary's annual report to the Southern Baptist Convention, Midwestern Seminary President Millard J. Berquist said that enrollment at the denomination's youngest seminary continued to climb last year, with a total of 262 enrolled. An additional 160 were enrolled in special evening classes, primarily for student wives and laymen.

A highlight of the year, reported Berquist, was the week-long observance of the school's tenth anniversary celebration. Principal speakers were all former board presidents and Porter W. Routh of Nashville, SBC Executive Committee executive secretary.

GOLDEN GATE SEMINARY

Golden Gate Baptist Theological Seminary in Mill Valley, California, reported to the Southern Baptist Convention that for a brief moment during 1967, it was debt free with the repayment of all loans incurred in building its present campus.

Almost immediately, however, the seminary contracted for additional loan funds to construct the first faculty/staff housing units, the report indicated.

Seminary President Harold K. Graves explained that this type of housing has been a priority item for more than ten years in order to assist faculty members to overcome the extreme high cost of housing in the San Francisco Bay area. The ten units in the housing unit will cost about \$225,000.

Other highlights for the year include plans for the 25th anniversary in 1968, beginning the silver anniversary celebration in September. The year will also mark the 10th year in Marin County, California.

SOUTHEASTERN SEMINARY

Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, graduated its 2,000th student during 1968, the Southern Baptist Convention was told.

Founded in 1951, Southeastern Seminary reported an enrollment of 547 students, according to President Olin T. Binkley.

The 547 enrollees include 448 candidates for the master of divinity and master of religious education degrees, 44 candidates for the master of theology degree, and 55 candidates for the certificate in theology.

A highlight of the year was completion and dedication of the new student center on the campus, said Binkley.

NEW ORLEANS SEMINARY

New Orleans Baptist Theological Seminary, concluding its 50th year of theological education, reported to the Southern Baptist Convention on the progress made during its Golden Anniversary year.

In the seminary's annual report to the Convention, H. Leo Eddleman, president of the seminary, recounted a series of special events staged during the Golden Anniversary celebration, and outlined academic and institutional progress during the year.

Earlier, during the opening Convention session, a commemorative cantata was presented as part of the anniversary year celebration.

In his report, Eddleman told the Convention that the seminary recorded a three per cent increase in enrollment during the opening term of the anniversary year, and that completion is expected this year on a massive rehabilitation and improvement project on the seminary campus.

Specific items in the three-year rehabilitation project include waterproofing masonry buildings, installing air-conditioning, replacing sidewalks, streets and parking pavement, improving drainage, replacing water services, installing termite controls, grading and general repairs.

SOUTHERN SEMINARY

Southern Seminary in Louisville, reported to the Southern Baptist Convention that it has awarded its 10,000th diploma during 1967, and that enrollment had increased for the sixth straight year.

Southern Seminary President Duke K. McCall said in the seminary's annual report to the Convention that the Louisville seminary is the only SBC seminary to experience a steadily rising enrollment since 1961.

McCall cited figures showing that enrollment for the first semester of the past school year stood at 1,114. For the full year Southern Seminary provided theological training for 1,323 different students.

During the year a milestone in the seminary's life was reached, McCall said, when the institution's 10,000th diploma was presented to David Dean, president of the June, 1967, graduation class. Dean received the diploma on behalf of the whole class.

Trustee action in their most recent meeting made possible a change in the nomenclature of the doctor's degrees offered in the field of church music and religious education, McCall reported.

SOUTHWESTERN SEMINARY

Citing the observance of the seminary's 60th anniversary last year, Southwestern Baptist Theological Seminary President Robert Naylor told the Southern Baptist Convention that the seminary's major thrust for 60 years has been evangelism and missions.

The report was Naylor's tenth to the Southern Baptist Convention as president of the denomination's largest seminary, located in Fort Worth. Both the seminary's 60th anniversary and Naylor's tenth were observed by the seminary trustees this spring.

Enlargement of the campus from 75 to 130 acres has received priority in physical improvements during the year. Naylor told the Convention. A new medical clinical facility, a children's building, and a new president's home are three buildings on the drawing boards for construction in 1968 or 1969, the report indicated.

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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for June 23, 1968)

INTERNATIONAL SERIES

MAN'S WAY AND GOD'S WAY

This subject reminds us of the statement, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isaiah 55:8). Surely experience and observation teach us that there is a vast difference in the human and the divine way. There is a great need for the bringing of our thinking and our living into harmony with the will of God for us.

James 3:13-18

The connection between these verses about wisdom and the preceding discussion on the perils of the tongue is very close. There was a strong disposition on the part of some talkative people to put themselves forward as teachers, when they were not qualified for the task either by Christian experience or knowledge, and various evils ensued.

True wisdom is always linked with faith in God. The truly wise man places God in the center of his life, serves Christ faithfully, and keeps his intellect in subjection to the divine will. The acid test is one of deeds rather than words. Good words are splendid, but they are not enough; they must be substantiated by the whole manner of life.

Absence of wisdom is demonstrated by those who either ignore God or refuse to give Him His proper place in their lives. Jealousy, envy, factionalism and strife are quite prevalent, but they are evidences of the lack of wisdom and Christianity. Conceit and the desire for preeminence have brought great misery to many hearts and great dishonor to the Lord. He is highly displeased with those who create confusion and thereby impede the progress of His work.

It is a joy to turn our attention away from the Satan-inspired, so-called wisdom as set forth in verses 14 to 16 and to center our thoughts on the true wisdom which emanates from God. This wisdom from above has eight great excellencies. When they are found in the life of any Christian, he will have a great testimony for Christ.

The first excellency in this wisdom from above is purity or freedom from defilement. Since all impurity begins in the mind, it is important that we keep our thoughts clean and shrink from anything that resembles impurity. The second excellency is peaceableness. If one

is not peaceable in character, the Prince of peace is not enthroned in his heart. The third excellency is gentleness. The fourth is approachability. The fifth is mercifulness. The sixth is fruitfulness, revealed in a stream of good works. The seventh is impartiality. The eighth is straightforwardness.

James 4:1-4

Taking note of the fact that the quarreling, wrangling and strife which existed among the believers of the dispersion were notorious, James opened this fourth chapter with a question which was designed to probe them to the depths. He referred to the general condition of hostility as "wars," and to the outbreaks of hostile feelings as "fights." James did not hesitate to denounce the heated arguments between the church members. He understood fully that these things have their source in the body and its lusts and avid desires, or in an unsatisfied desire within the realm of the temporalities.

James' answer to his thought-provoking question, with which he opened this chapter, was to the effect that such an

unhappy condition was the result of their carnal desires and hurtful lusts which they tried to gratify by other methods, such as longing, striving and struggling for things, instead of prayer. The real remedy for the undesirable conditions which prevailed among them was earnest prayer.

Not only are numerous blessings withheld from Christians because they fail to ask for them, but sometimes they ask for them and do not receive them simply because their motives are wrong. One may ask for things that are perfectly legitimate, but if the request is promoted by a selfish motive, rather than for the glory of God, He will not bestow the blessings.

Unfortunately, some Christians were proving themselves to be untrue to the love they had pledged to Christ. In asserting that their sacrifice of love for the friendship of the world was a plain case of desertion, James used a very strong expression: "Ye adulterers and adulteresses." In other words, unfaithfulness to Christ on the part of believers is equivalent to spiritual adultery. A person cannot be a friend of God and a lover of the world to which James referred at the same time, for they are mutually exclusive. Our Lord expects us to be His only.

LIFE AND WORK SERIES

LEARNERS BECOME TEACHERS

When two of the disciples of John the Baptist left him to follow Christ, there was not the slightest evidence of any jealousy or rancor of spirit on the part of the forerunner. When they revealed their desire to get better acquainted with Christ, He said: "What seek ye?" He asked this searching question to test

their motives and to draw them out.

They, in turn, inquired as to the place of His abode. Understanding that they were anxious to be in His presence, and to obtain additional information from Him, Christ invited them to His place of abode, and they gladly accepted His invitation. Their interview with Him convinced them that He was the Messiah, and they became His ardent disciples.

John 1:40-51

One of the two who followed Christ was Andrew. That he had a great joy in his heart was attested by the fact that he did not sit down in complacency, but immediately became vitally concerned that his brother, Simon Peter, would come to know the Lord also. Upon finding his brother, Andrew told him what he knew about Christ in a few, short, crisp words.

Andrew was a splendid example for all soul-winners. Being a very humble man, he kept himself in the background, and never focused attention upon him-

self. His conduct was very consistent. His method was very simple. He evidently had a special gift for doing effective personal work.

When Andrew brought his brother to Christ, the Master said, "Thou art Simon," thus describing what he was by nature—a sinner, weak and vacillating. When He said, "Thou shalt be called Cephas," Christ described what Peter would become—a saint, instructed and established.

On the day following Christ went forth into Galilee, searched for Philip, found him and uttered that terse and constraining personal invitation, "Follow me."

Thoroughly convinced of the Messiahship of Christ, Who had saved and transformed him, Philip quickly left all and embarked on life's greatest adventure, which is that of following Christ faithfully. Due to the preciousness of Christ to him, Philip displayed his religious enthusiasm by immediately seeking and finding Nathaniel and with surprising suddenness blurting out the news: "We have found him, of whom Moses in the law, and the prophets, did write, Jesus

of Nazareth, the son of Joseph."

Reluctant to believe that the long-awaited Messiah could come from Nazareth, Nathaniel questioned the possibility of His having done so. With considerable insight, Philip wisely and tactfully insisted that he come and meet Christ and see for himself what manner of man He was. This method of "come and see" is an essential of the Christian faith.

As Christ saw Nathaniel approaching, He said of him: "Behold an Israelite indeed, in whom is no guile." There was no trickery or duplicity about him. Can it be said of us that we are without guile? Nathaniel had that sincerity which enabled him to recognize the truth, even when it contradicted his preconceived ideas. It was under his own fire that Nathaniel came to grips with the problems of his life, meditated on the promises of God and prayed.

There he gave considerable time to study, meditation and prayer. Christ saw in him qualities which others did not realize that Nathaniel possessed. His honest doubts, sincere bewilderment and open questions vanished in the presence

of Christ and were replaced by amazement.

II Timothy 2:2

In all the travels of Paul, it is doubtful if any man meant more to him than did Timothy. Because of his love for his spiritual son, Paul had a burning desire that Timothy should acquire himself nobly in the struggles which he knew he would encounter as a minister of Christ and a missionary of the cross. Under the shadow of his imminent martyrdom, Paul addressed Timothy with the most tender affection, and encouraged him to develop a strong Christian character. The source of his strength, of course, would be "the grace that is in Christ Jesus."

Paul emphasized the inescapable fact that real Christian character is exceedingly important to the instructor of spiritual truth, for no one places much credence in precepts laid down by a person who does not exemplify them in his own life. Qualified, godly and dedicated teachers are of inestimable worth. We can teach by what we are, by what we say, and by what we do. Frequently our most effective lessons are taught by what we are.

Mountain Minister Award Goes to Edward Cunningham

J. Edward Cunningham of Lexington, former director of mountain missions for the Kentucky Baptist Convention, has been named Baptist mountain minister of the year by Clear Creek Baptist School at Pineville.

The award is made annually to an outstanding Baptist minister from the eight-state Southern Appalachian region. Cunningham accepted the 1968 honor during recent graduation exercises at Clear Creek.

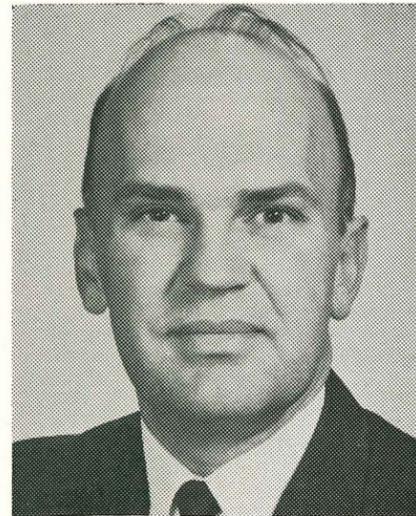
Since last September Cunningham has been distributions secretary for the American Bible Society, with headquar-

ters at New York City. Using Lexington as a base of operations, he supervises scripture distribution campaigns in the eastern United States.

He is presently coordinating a massive, door-to-door Bible distribution drive in eastern Kentucky. Hundreds of churches and individuals are cooperating in this campaign to place 500,000 copies of three different printings of "Good News for Modern Man" in eastern Kentucky homes.

Cunningham directed Kentucky Baptists' mountain missions program from 1956 until accepting the ABS position last year. Prior to that time he served as pastor of the Campton, Kentucky, Baptist Church. He is also a former pastor of Second Twelve Mile Baptist Church in Butler, Kentucky, and a former associate pastor of Beechmont Baptist Church in Louisville.

A graduate of the University of Ken-



J. Edward Cunningham

lucky, he received the B.D. degree from Southern Seminary at Louisville in 1953.

The American Bible Society worker is a member of the Council of Southern Mountains and serves on the board of directors of the Commission on Religion in Appalachia.

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Kentuckians Listed on Ridgecrest-Glorieta Programs

Almost a score of Kentuckians are scheduled to appear on programs of various conferences and institutes planned for the summer at Ridgecrest and Glorieta Baptist Assemblies.

Twelve Kentucky Baptist musicians will direct training sessions for the music leadership conference at Ridgecrest June 27-July 3.

They are Donald L. Bearfield, minister of music at Severns Valley Baptist Church, Elizabethtown, and Mrs. Bearfield, who will direct a section for music workers with primaries; Miss Jane Barnett, Owensboro, junior section; James L. Clark, minister of music at First Baptist Church, Ashland, junior section; Grover Waller, minister of music at

First Baptist Church, Owensboro, and Mrs. Waller, junior section; J. Phillip Landgrave and Richard Lin, professors of music at Southern Seminary, Louisville, intermediate section; Hugh McElrath of Southern Seminary, and Jack Duvall, minister of music at First Baptist Church, Bowling Green, both of whom will lead conferences for young people-adult music workers.

Also on the Ridgecrest music conference faculty will be Eugene F. Quinn, secretary of church music for the Kentucky Baptist Convention, who will serve as an administrative assistant during the week.

Other Kentuckians scheduled to appear on 1968 Ridgecrest-Glorieta pro-

grams and their assignments include:

► **HENLEE H. BARNETTE**, professor of Christian ethics at Southern Seminary, Louisville—speaker during the student conference at Ridgecrest, June 6-12.

► **WAYNE DEHONEY**, pastor of Walnut Street Baptist Church, Louisville—speaker on the Crusade of the Americas during the first Sunday School week at Ridgecrest, July 18-25.

► **ALLEN W. GRAVES**, dean of the school of religious education at Southern Seminary, Louisville—teacher of church administration books at Glorieta and Ridgecrest Training Union conferences, June 6-19 and July 4-17.

► **WILLIAM E. HULL**, associate professor of New Testament interpretation at Southern Seminary, Louisville—preacher during the first Sunday School week at Ridgecrest, July 18-24.

► **GRADY L. NUTT**, director of alumni affairs and assistant to the president at Southern Seminary, Louisville—pastor of the SBC youth music workshop at Ridgecrest, June 20-26.

► **JOHN H. SIMS**, associate pastor of Broadway Baptist Church, Louisville—music director for home mission week at Ridgecrest, August 15-21.

Acting Chaplain Named at Baptist Hospital



Bailey

Bill Bailey, Jr., assistant chaplain at Kentucky Baptist Hospital, Louisville, since January of 1967, has been named acting chaplain at the Baptist institution for the summer months.

He will serve as acting chaplain, while the regular chaplain, Walter C. Jackson, is on a summer leave studying and working with Dr. John Boyle at Louisville Medical Center.

Bailey will return to his duties as a part-time assistant chaplain at Kentucky Baptist Hospital in September, when he

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resumes his studies at Southern Seminary. A master of divinity graduate of that school, he will study for a master of theology degree in the department of pastoral care.

The acting chaplain is a native of South Carolina. He earned the B.A. degree from Furman University in that state before entering Southern Seminary at Louisville.

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