



OLD PROVIDENCE CHURCH

Daniel Boone attended; Squire, Jr., Samuel, and Mary Boone baptized here. Church name changed, 1790, from Howard's Creek to Providence. William Bush, a member of Boone's second Ky. expedition, built the present stone structure of native limestone. United Baptists formed here, 1801. Building was passed to Negro Baptists, 1870. Restored after slight fire damage, 1949.



GLEANINGS FROM THE FIELD

STIRTON OMAN of Nashville, Tennessee, an industrial contractor, has been elected chairman of the executive committee of the Southern Baptist Foundation in that city. Elected president of the board of directors was Walton H. Smith, investor from Clarksville, Tennessee.

THE BAPTIST STANDARD of Texas has awarded two \$800 scholarships to students committed to careers in religious journalism. The recipients are Louis Allen Moore, a graduate of Baylor University, Waco, Texas; and Ellen Kay Vandevier, student at Oklahoma Baptist University in Shawnee.

ASHLAND AVENUE BAPTIST CHURCH of Lexington was inadvertently omitted from the recent list of Baptist churches in Kentucky which placed in the top ten in number of persons baptized last year. A total of 76 persons was baptized by that church during 1967. The Ashland Avenue pastor is Ross L. Range.

SUNDAY, JUNE 23, marked the first day of services for Hillvue Heights Baptist Church, Bowling Green, in its new sanctuary. This completes the third phase in the church's long-range building program and brings the total value of church property to approximately \$215,000. The pastor at Hillvue Heights is C. Wyman Copass.

ALTON H. McEACHERN, pastor of St. Matthews Baptist Church in Louisville, has been named a trustee of Campbellsville College to fill the unexpired term of Harold G. Meers. McEachern came to the Louisville pastorate from Huntington, West Virginia, in 1966.

THE YOUNG PEOPLE of Westport Road Baptist Church in Louisville presented the Christian folk musical, "Good News," during Sunday night services on June 16. The following Sunday night they sang the musical drama at the nearby Kentucky Reception Center on Westport Road.

DEWEY R. KEYS, pastor of Rough River Baptist Church in Kentucky, was ordained to the Baptist ministry on June 9 by Sylvania Baptist Church in Pleasure Ridge, Kentucky—the church which his father serves as pastor. Presenting the ordination sermon, the charge to the church and the charge to the candidate was Harold Anderson, who works in the Sunday School department of the Alabama Baptist Convention at Montgomery.

TWO NEW REGIONAL PERSONNEL representatives were elected by the SBC Foreign Mission Board during its June meeting at Ridgecrest Baptist Assembly. They are Victor A. Greene of Ridgecrest, elected representative with headquarters in Memphis, Tennessee; and Paul Box of Fullerton, California, who will counsel with foreign mission candidates in the western area of the United States. They are two of six regional personnel representatives who work with the SBC Foreign Mission Board.



Box



Greene

EIGHT PERSONS were added to the membership of Newton Springs Baptist Church in Blackford Association during a recent simultaneous revival and vacation Bible school. L. E. Beaver of Madisonville was evangelist for the special services. The Newton Springs pastor is Joe C. Prather.

GENE A. CLARK, former pastor of Rolling Fork Baptist Church, Nelsonville, and Mrs. Clark arrived in the United States from Japan on July 1 for a furlough. Both are natives of North Carolina.

MRS. C. W. COBURN, the mother of Mrs. James Whaley of Kentucky, died June 20 at Florien, Louisiana. Mrs. Whaley's husband is secretary of the Training Union department of the Kentucky Baptist Convention, with offices at Middletown.

HUGH T. MCKINLEY, former pastor of the Magnolia, Kentucky, Baptist Church, and Mrs. McKinley are on furlough now in Oxford, North Carolina. They have been missionaries to Rhodesia since 1957.

MRS. AMY S. HAYDON, long time member of the Clover Bottom Baptist Church, died at Central Baptist Hospital in Lexington after a long illness. She was active in all phases of the church's ministry and was elected by the church as a deaconess in 1927. The Haydon family was one of the earliest to settle the Clover Bottom section of Woodford County, Kentucky.

THOMAS O. HIGH, former pastor of LaSalle Baptist Church, Louisville, and Mrs. High left the United States for Nigeria during June following a furlough in this country. They have been overseas missionaries since 1955.

WILLIAM DERRYBERRY, a native Kentuckian, has been appointed director of student enlistment at the new Palm Beach Atlantic College in West Palm Beach, Florida. Derryberry will continue his duties as minister to youth at the First Baptist Church of West Palm Beach.

THE FIRST BAPTIST CHURCH of Lebanon, Kentucky, has passed a resolution of respect and appreciation for Hubert Riley, faithful deacon in that congregation, who died during May. The resolution was presented by the deacons of the congregation.

WESTERN RECORDER COVER PHOTO BY GEORGE W. KNIGHT

WESTERN RECORDER

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

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Liberal-Conservative Blend Seen in SBC at Houston

by THE BAPTIST PRESS

The 1968 Southern Baptist Convention in Houston was interpreted by nearly a dozen editorials in Baptist state papers as a unique blend of conservatism and liberal social action, and as a historic turning point in the history of the nation's largest Protestant denomination.

"The convention blended conservative theology with liberal social action in a way that few had believed possible," observed Editor John Roberts of the South Carolina Baptist Courier.

Most of the editorials in the 29 Baptist state papers immediately following the convention emphasized the adoption by the SBC of a strongly-worded statement on the racial crisis in the nation and the election of avowed conservative W. A. Criswell of Dallas as the major factors in the liberal-conservative blend in the convention's fabric.

Statement Called "Strongest"

Several editors called the statement the strongest that the SBC had ever approved on the subject of race relations, and observed that the convention "turned the corner in Houston on the race issue."

Not all of the editorials agreed, however, on whether amendments to the statement significantly altered or weakened the statement, and whether passage of the statement was a victory for "liberals" and a defeat for "conservatives."

"Liberals among Southern Baptists found little in which to exult in the action of this convention," wrote Joe T. Odle, editor of the Mississippi Baptist Record.

The opposite viewpoint was expressed by Erwin L. McDonald, editor of the Arkansas Baptist Newsmagazine, who wrote: "Southern Baptists with liberal, New Testament-oriented views on human relations will now find that they have a new source of moral support."

A Balanced Blend

But most of the editorials seemed to indicate that the convention defied efforts to place a "liberal" or "conservative" tag on its actions, but rather was a blend of the best of both viewpoints. "This convention was marked throughout by a vigorous and balanced blending of conservative and progressive outlook, of evangelism and ethics, of faith and works, of attitude and action, of love and labor," wrote Florida Baptist Witness Editor Guy Stracener.

"There was no lessening of emphasis upon the necessity for a gospel of individual salvation by grace through faith in Christ, but there was an increase of emphasis on our need to become involved in the demonstration of the gospel by our active participation in min-

istering to others for whom Christ died but whom we have too long neglected," the Florida editorial said.

Editor J. Marse Grant of the Biblical Recorder in North Carolina called the passage of the racial crisis statement "a victory for moderation, tolerance and understanding," and a defeat for "provincialism, racism, and prejudice." Both Grant and Editor Al Shackelford of the Indiana Baptist compared the passage of the strong race statement to adoption of a watered-down substitute statement by the SBC in Atlantic City in 1964, saying, in Grant's words, "the tide is too strong (now) to go backward as they did in 1964 in Atlantic City."

The California Southern Baptist, in an editorial by J. Terry Young, cited the significance of the statement's calling for action by the SBC Home Mission Board and other convention agencies to deal with the racial crisis calling this "the strongest stand the convention has ever taken on social responsibility."

The California editorial interpreted the 72.85% majority vote approving passage of the statement as an indication that the SBC is moving toward the center in a proper balance between faith and works, words and deeds, proclamation and performance.

Differing views were expressed in the editorials interpreting the significance of amendments and changes made to the statement on the racial crisis.

Statement Altered Seriously?

Editorials in the Oklahoma and Mississippi papers said that the amendments drastically altered the first draft of the statement as signed by 71 top SBC leaders, while the Kentucky paper said editorially that the statement was adopted "without serious alteration" with only one minor amendment from the convention floor.

The Oklahoma and Mississippi editorials said that the section on "Confession" was sharply changed to eliminate any confession of corporate Southern Baptist guilt of racism.

In a 4-point analysis of changes in the original statement, the South Carolina Baptist Courier noted these changes in the statement: it is milder in tone, especially on the guilt aspect; it reviews past SBC efforts on behalf of the underprivileged; it urges observance of law and order by minority groups; and it calls for the Home Mission Board instead of a task force to take action.

Several editors commented on the election of conservative W. A. Criswell, pastor of First Baptist Church in Dallas, as convention president; although more editorial comment was devoted to the adoption of the race statement than any other convention business.

Observing that Criswell had not been given a fair shake by the press, Illinois

Baptist Editor Robert Hastings said he was encouraged by statements Criswell made in a press conference to the effect that he had mellowed on the race issue, and that his views had changed.

Editorials in the North Carolina and Arkansas papers echoed this view with Editor McDonald of the Arkansas Baptist Newsmagazine, stating: "The election of . . . Criswell, one who has had the reputation of being a segregationist, was viewed by some as paradoxical. But whatever Criswell has been in the past, he is now avowedly not a segregationist."

SBC Name Change

Several editorials cited the significance of the convention's refusal, in an unofficial straw vote, to approve of changing the denomination's name, and the convention's concern over the shooting of Sen. Robert Kennedy of New York.

"The assassination of Sen. Kennedy seemed to overshadow the convention," wrote Louisiana Baptist Messenger Editor James Cole.

Editorials in the Louisiana, Florida, and Oregon-Washington state papers noted that the convention was in no mood to change its name as reflected in an unofficial straw vote in which 68.7% favored the present name.

"If this says to the (Executive) Committee studying a possible change what it says to us," observed Florida Editor Stracener, "then changing the name can be forgotten for a good while to come, while we give that attention to more urgent matters."

Even though the convention refused to change its name, it is none the less changing, observed Oregon-Washington Editor C. E. Boyle. "Failure to change our name does not necessarily mean that we are incurably provincial or sectional," he added.

Whether Southern Baptists really changed during the Houston convention remains to be seen, as the messengers return to their places of local service.

Real Test Ahead

As Editor Jack Harwell of the Georgia Christian Index wrote, "The real test will come in the months ahead, as local churches and their members implement or ignore the appeals of the manifesto."

Editor John Hurt of the Baptist Standard in Texas put it in even more forceful language. Southern Baptists will be prominent in racial reform or there will be no reform.

"Southern Baptists will translate their crisis statement into action or they might as well have skipped the 1968 convention," Hurt wrote. "If action follows words, this could have been their finest year."



Why Not Exchange Appointments for Southern Baptist Missionaries?

Anyone ever present for Foreign Mission Night at a Southern Baptist Convention knows the feeling of a burning heart and misty eyes. To see scores of attractive, talented, trained and committed young people march from the platform under the cross into all areas of the world with their witness leaves an unforgettable impression. We feel that whatever else might be wrong with Southern Baptists, we are doing well in foreign missions. But this is not the whole story and we don't often tell it all. There are tragedies as well as triumphs and problems as well as progress in our foreign mission efforts.

One problem is the large number of Southern Baptist foreign missionaries who resign their appointments. Having marched out, they march back and sometimes after only one or two terms of service. Almost everywhere one looks today there is a former missionary. They are teaching in our seminaries, they are on college faculties, in pastorates, in other denominational positions and nearly every place. Many of these are doing well in their new places, but they are not where they set out to be or where they would most like to be.

What's wrong? Why did these missionaries resign their appointments? Were they really never called? Were they misfits? Did they fail as missionaries?

The answer to all these and other questions which could be asked is "no." Except in rare instances these missionaries have excelled in their places of service and are among the most able and committed ministers found anywhere. The problem doesn't lie in these missionaries who resign as much as it does in our missionary policies which are not adjusted to conditions and needs of our day.

Occasionally a missionary resigns over basic disagreements with the Foreign Mission Board but more frequently the decision to return from the mission field is for personal reasons and out of family considerations. Children and the feeling of parental responsibility bring about many missionary resignations.

Educational opportunities on most mission fields are extremely limited. There are some facilities for smaller children but for high school and college training parents are faced with separation from their children. They have to send them back to America, to other nations or forego their training.

Consequently they use their furloughs to bring their children home for school but furloughs are

only long enough to get training started and the crisis is faced again. Some try to extend missionary leaves or otherwise maintain their appointment but this is extremely difficult.

And so many foreign missionaries faced with resignation or depriving their children of training decide to give up missionary service and find a ministry more compatible with their needs. The result is often inner frustration as well as outer embarrassment in explaining their decision to fellow Baptists who have been led to believe truly called missionaries never leave their place of service. An equally disastrous result is the loss to missionary service of scores of expensively trained and experienced missionaries.

There is a solution which seems so logical that it should have been used long ago. Why not have an appointment exchange plan between the Home and Foreign Mission Boards? Then when a foreign missionary couple needed to be in America with their children or for other critical family needs, they could serve under the Home Mission Board and return to the foreign field later. In turn some under the Home Mission Board with special skills could serve a term on a foreign mission field and return to their former post later.

This plan could be more than just a way to help foreign missionary parents. Many of their skills including their ability in a foreign language could be employed in America. This is especially true with our current mission emphasis upon American cities where there are multitudes who speak foreign languages.

Why should such an appointment exchange plan not be used? The Foreign and Home Mission Boards are in the same business. They have the same task, the same source of support and the same objective. The only basic difference is geography and what's the difference in preaching the gospel in Singapore or in Chicago? Where did we get the idea that the Lord calls a foreign missionary to stay put when pastors and others called by the same Lord circulate freely?

Such a plan would require some careful planning and coordination between the two boards. Salary adjustments and other problems could be worked out without too much difficulty. Only tradition, vested interests or unwillingness to adapt would seem to stand in the way. It's time we adjusted policies to serve the needs of people instead of bending people to fit inflexible policies.

A Way to Save Lost Summers

Each summer becomes harder and harder for Baptist churches. The exodus begins around Memorial Day and accelerates when school is out. Attendance at all services drops, offerings decline, classes go without teachers and statistics in general sag sadly. During the first part of summer the pastor explains and apologizes to the faithful few and to the visitors for the small attendance; the rest of the summer he prays for September or wonders if his work is not over at this church.

But not all churches and pastors take the summer slump lying down. More and more they are reacting creatively to an inevitable trend and making the most of the situation. Late afternoon and evening Vacation Bible Schools to serve children after their daytime vacation activities and to use workers who have daytime employment are reported from more and more churches these days. These reports indicate amazing success resulting from this adaptation. Other changes in schedules for summer church activities are being employed with gratifying results.

One of the finest of all summer activities for churches is youth trips and tours. In many churches the Intermediates were lost to Vacation Bible School until a field trip replaced some of the routine program. The result has been that thousands of Baptist youth have now visited the Kentucky Baptist Building, one or more of our Kentucky Baptist hospitals and children's homes, the Southern Baptist Theological Seminary and our Baptist colleges. Almost without exception these tours are tremendously successful with Baptist young people being amazed at what Kentucky Baptists and Southern Baptists are really doing. Some of our church youth are influenced by such visits to enroll in a Baptist school and all of them are inclined

to become lifelong supporters of the work they have seen firsthand.

These projects can become as ambitious as the ingenuity of church leadership and the financial resources of the church can stand. Church youth choirs now make national tours often participating helpfully in special projects in pioneer Southern Baptist areas. Some church youth groups are even now abroad for the Baptist World Youth Conference and other travel.

How about this for a super project for Baptist youth groups in Kentucky and even in surrounding states? Why not arrange a tour to include the unique religious drama, "The Book of Job," at Pine Mountain State Park in Pineville? The drama which has become world famous will be presented during July and August in the picturesque outdoor amphitheater. Such a trip could afford many other exciting and interesting experiences in addition to the drama. Clear Creek Baptist School, a preacher training center for which Kentucky Baptists have every right to be proud, is beautifully situated in the same area. Pine Mountain State Park affords unforgettable mountain scenery. From its overlooks the Cumberland River appears as a blue ribbon meandering through the valley below.

Along its banks are the homes and businesses of Pineville, a lovely little city of culture and religion. The new facilities of the First Baptist Church have just been dedicated and are beautiful beyond description. A cordial welcome and a genuine worship experience await those who visit this congregation and Pastor Charles Jones.

Summers for Baptist churches don't have to be lost. There are better ways to measure success than by statistics, and it is good that more and more churches are recognizing this.

HUGHEY TELLS WHY —

Spanish Baptists Refuse to Register with Government

A Roman Catholic priest who is converted to the evangelical faith cannot marry or be registered as an evangelical minister in Spain unless he is given a canonical dispensation. These are among reasons why Spanish Baptist leaders, in a recent called meeting, decided to advise Baptist churches and pastors not to register with the Spanish government as required under a new law regulating religious practice.

In a report to the Southern Baptist Foreign Mission Board, meeting at Ridgecrest Baptist Assembly during the foreign mission conference, John D. Hughey, secretary for Europe and the Middle East, outlined some of the law's provisions and explained why Spanish Baptists object to it.

The law, passed in June, 1967, to implement a religious liberty statement in the new Spanish constitution of 1966,

recognizes the right of religious liberty as being based on the dignity of the human person and guarantees to protect the private and public profession and practice of any faith.

The overall objection of Baptists is that in providing this guarantee, the law establishes a degree of state control over churches. Rights are guaranteed only to those churches officially registered under the law.

Recognition may be sought by groups of 20 persons or more. No authorization is needed for smaller groups meeting for worship in homes of members.

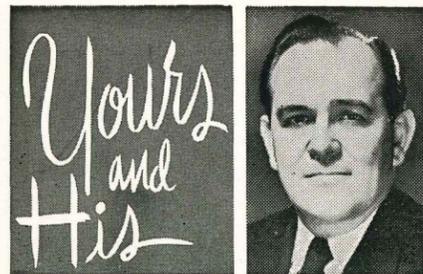
Ministers are required to register and receive official identification papers. Religious associations must keep membership and financial records that will be inspected and stamped each year by the authorities.

Hughey reported that Spanish Prot-

estants are divided about half and half on the matter of registration. Some believe the law should be complied with while efforts continue toward obtaining a better law. Others believe that registration under the present law would be a serious compromise.

In addition to Baptists, the Spanish Evangelical Church (including Methodists, Presbyterians, Lutherans, and Congregationalists) and the small but influential Spanish Reformed Church have decided against registration.

The deadline for registration was May 31. As of that date, 150 local churches had obtained and 12 others were expecting recognition. What will happen to the churches which refuse to register is not known, although a government spokesman recently said that failure to seek recognition would not necessarily be interpreted as an illegal act.



Reach Out

The popular songs of youth today are not all as empty of meaning as some think. On the contrary, "message" songs often become popular to youth. The beat is there, the repetition is there, but there is something which speaks to youth.

One example is my 14-year-old daughter's favorite (today that is). Its title is "Reach out in the Darkness." Its melody is in a minor key verse and major key chorus. Here is this "message."

"I think it's so groovy now that people are finally getting together; I think it's so wonderful now that people are finally getting together. (Repeat)

"Reach out in the darkness, reach out in the darkness, reach out in the darkness, and you may find a friend.

"I know a man that I did not care for, and then one day this man gave me a call. We sat and talked about things on our mind, and now this man, he is a friend of mine.

"Reach out in the darkness, reach out in the darkness, reach out in the darkness and you may find a friend.

"I think it's so groovy now that people are finally getting together; I think it's so wonderful now that people are getting together. (Repeat)

"Don't be afraid of love, don't be afraid, don't be afraid of love. Listen to me, everybody needs a little love. Everybody needs somebody that they can be thinking of.

"Reach out out in the darkness. (Repeat twice)

"I think it's so groovy now that people are finally getting together; I think it's so wonderful now that people are finally getting together." (Repeat 2)

In a world so obviously torn asunder, with the clash of races and ideas and classes, this song, No. 4 on the hit list June 24, reflects the hope and joy of people "finally getting together." It takes courage to love, to be involved, to understand a person "that I didn't care for." But youth cries "Reach out in the darkness, and you may find a friend." Maybe our youth will bring in the "day of brotherhood."

Harold G. Sanders

6,000 Young People Are Expected For Youth Conference at Berne

More than 6,000 young people from 65 countries throughout the world are expected to attend the seventh Baptist Youth World Conference at Berne, Switzerland, July 22-28, making the Baptist meeting one of the largest international conventions ever to assemble in the historic Swiss capital.

In late June, pre-registration figures showed that 3,800 youth from North America, 1,000 from Europe, and 500 from the rest of the world plan on attending, according to Robert S. Denny of Washington, D. C., associate secretary of the Baptist World Alliance which is sponsoring the meeting.

A dozen speakers have been announced for the seven days of meeting. They include Evangelist Billy Graham; Paul Tournier, Swiss physician and author; and the Artist, Annie Vallotton.

There also are two college deans. Sam Proctor of the University of Wisconsin and Othelo D. de Leon of Central Philippine University; three theology professors, Kenneth L. Chafin, Carl Lundquist, and Culbert G. Rutenber, all of the U.S.A.; two denominational executives, Gerhard Claas of Germany, and Nilson Fan'ni of Brazil; and a student, Solomon Gwei of West Cameroon.

A 600-voice international choir directed by William J. Reynolds of Nashville,

Tennessee, will lead the musical program. The Baylor University Band, from Waco, Texas, directed by Donald I. Moore, will play pre-session music and accompany congregational singing.

Also featured will be the "Word-masters," a speech choral group from Georgetown College.

"International fellowship will be given even greater emphasis than the speech-making sessions," Denny said. A formal discussion panel will follow each morning speaker, with representatives from scattered nations participating. This formal discussion will then be followed each day by 200 discussion groups, with the conference delegates meeting in Bernese school rooms to discuss church and world affairs on a person-to-person basis. Afternoons will be devoted to fellowship and sightseeing.

This will be the seventh in a series of the international youth conferences sponsored by the Baptist World Alliance. The first was in Prague, Czechoslovakia, in 1931. Others have met in Stockholm, Zurich, Rio de Janeiro, Toronto and Beirut.

Sessions will be held at Berne's municipal auditorium, Ausstellungshalle. Hotels will be filled to overflowing, with several thousand international visitors expected to stay in private homes. (BP)



Journeymen Songfest

With Robert Sellers of Tavares, Florida, providing accompaniment, SBC missionary journeymen enjoy a songfest before settling down to an eight-week, 10-hour-a-day training routine in preparation for work overseas. Seventy-two young people, the Foreign Mission Board's fourth and largest group of journeymen, began training at Virginia Intermont College in Bristol on June 15.

Foreign Board Appoints 16 During Ridgecrest Meeting

The Southern Baptist Foreign Mission Board, meeting at Ridgecrest Baptist Assembly, June 17-19, during the foreign mission conference, appointed 16 career missionaries and employed four missionary associates in the presence of a congregation which overflowed the assembly auditorium. Then spontaneously Baker J. Cauthen, executive secretary, gave an invitation to those who felt God's call to special Christian service. Eighty-two responded.

The Board also elected two area secretaries, R. Keith Parks, of Djakarta, Java, Indonesia, for Southeast Asia and Charles W. Bryan, of Cali, Colombia, for Middle America and the Caribbean, and two regional personnel representatives, Paul Box, of Fullerton, California, and Victor A. Greene, of Ridgecrest.

"The Foreign Mission Board is in the process of strengthening its administrative organization so as to serve more effectively an escalating responsibility," explained Cauthen. "During the past 20 years the number of missionaries has increased from 625 to 2,348 and the number of countries in which the Board has work has increased from 19 to 68.

"In April the Board created six administrative areas out of the four

through which it had functioned for several years. It created an overseas division and named Winston Crawley director. Further administrative steps will be recommended as loads of responsibility increase.

Noting the remarkable success of the first year (two 16-week sessions) of the new missionary orientation program, the Foreign Mission Board commended the orientation director, W. David Lockard, and authorized programming and budgeting for the 1969-70 orientation year.

In brief testimonies prior to their appointment, the new missionaries recounted their first impressions of an awakening call to missions. Many cited early childhood spiritual experiences, and a number spoke sentimentally of life decisions made at Ridgecrest.

"You've been witnesses to the way God watches over his calling," Cauthen told them before presenting certificates of appointment. "Many of you have told of times of frustration, doubting, resisting, not quite understanding, groping for further awareness. But God, in his own way, watched over you.

"As you mentioned experiences at Ridgecrest, I thought how many hun-

dreds here tonight identify themselves with you because they are sitting where you once sat. We trust that many of them, under God's leadership, will some day stand where you are standing."

Missionaries in Nigeria must consider the possibility of prolonged hostilities in that country as they plan for the future, H. Cornell Goerner, secretary for Africa, told Board members.

"Fighting continues between the Federal Government and secessionists in the eastern part of Nigeria, and evidence grows that there will be no early end," Goerner said. "The secessionists have entrenched themselves in a limited area. It appears they will not give up without a long and costly struggle.

"The Nigerian Baptist Mission must decide whether to attempt to reestablish relationships in the portion of the east which has been brought back under federal control. Some limited relief work could be done."

"At present it seems best to await further indications of what type of settlement may result from the military operations. However, it is hoped that some definite plan for the future of work in the east may be formulated when the Mission holds its annual meeting in Ogbomosho, July 10-17."

The lack of missionary doctors has raised the possibility that service may have to be curtailed at the Baptist hospital in Kon'agora, at least temporarily, unless an additional doctor can be secured within the next few weeks.

It appears that two teacher training colleges will have to be discontinued, though there is a possibility that one may be relocated in another district. The Mission and the Nigerian Baptist Convention must conform to rulings of the Nigerian Ministry of Education in these matters, Goerner explained.

2,482 Study Missions At Ridgecrest Meeting

Registration for the foreign mission conference at Ridgecrest Baptist Assembly in North Carolina, June 13-19, reached 2,482.

During the week 295 persons publicly responded to invitations to make Christian commitments, nearly half of them indicating a concern for overseas missions. A number of persons who had made life decisions at Ridgecrest in previous years were among the 20 new missionaries and missionary associates commissioned by the Southern Baptist Foreign Mission Board in the Tuesday evening service. The 65-member Board met at Ridgecrest, June 17-19.

A similar conference, without a Board meeting, will be held at Glorieta Baptist Assembly, August 15-21.

Two New Area Secretaries Named By SBC Foreign Mission Board

The two new area secretaries for the SBC Foreign Mission Board are R. Keith Parks, named supervisor of mission work in Southeast Asia, and Charles W. Bryan, elected for Middle America and the Caribbean.

Their election is part of the administrative change approved recently by the Foreign Mission Board. In April the SBC agency created six administrative areas out of the four through which it had functioned for several years. Winston Crawley, formerly secretary for the Orient, was made director of the new overseas division.

R. Keith Parks, new Southeast Asia secretary, has been a missionary to Indonesia for 14 years. Born near Mem-

phis, Texas, he lived in Texas and Arkansas during childhood. He graduated from North Texas State College, Denton, Texas, and Southwestern Baptist Seminary at Fort Worth.

Parks' area of responsibility will include Indonesia, the Philippines, Guam, Singapore, Malaysia, Vietnam and Thailand.

Charles W. Bryan, new secretary for Middle America and the Caribbean, will supervise work in Guyana, Trinidad, the French West Indies, the Dominican Republic, Jamaica, the Bahamas, Bermuda, Costa Rica, Honduras, Guatemala, Mexico, and the Baptist Spanish Publishing House in El Paso, Texas. This territory previously was handled by Frank K. Means, who will now supervise mission work in all the countries of South America.

Bryan, a SBC missionary since 1950, has been field representative for the Caribbean countries and northern South America since 1961. He formerly served as pastor of the First Baptist Church of Lima, Peru, and taught in Baptist theological schools in Lima and San Jose, Costa Rica.

A native of Texas, he is a graduate of Southwestern University and Southwestern Baptist Seminary in that state.



Bryan



Parks

Central, Corbin, Sponsors Ministry to Senior Citizens

One of the unique ministries of Central Baptist Church, Corbin, is a senior citizens' club, now in its second year of providing fellowship opportunities for elderly and retired persons in that eastern Kentucky town.

The program was launched last summer after Central's pastor, Raymond E. Lawrence, awakened the church to the needs of elderly persons in the town and within the congregation. The Central church has several members who are now retired after careers with the L and N Railroad.

From its beginning the ministry has focused on the need of senior citizens for fellowship and recreation. The group meets once a month at the church, where they have a potluck meal together, followed by a short devotional and then the program feature.

During its first year of existence, the senior citizens' club has sponsored a wide variety of programs. They have included discussions of hobbies and dif-

ferent types of recreation, the showing



"YOU CAN'T BEAT HOME COOKING," says John Bass, a retired pastor, as he leads a line of men past the food at a meeting of the senior citizens' club in Central Baptist Church, Corbin. Other men are (left to right) Harry Henry, Edgar Wilder, and Ron Worley.

of slides taken by members of the group on trips to various places, and dialogue with furloughing missionaries.

Mrs. F. E. Eaton, a retired member of the church, serves as chairman of the senior citizens' club. She sees to it that the room is decorated with flowers for the meetings, that the programs are planned and arranged, and that a birthday cake is baked for members of the group celebrating their birthday during the month.

The senior citizens' ministry has been received enthusiastically by members of the Central church and citizens of Corbin. Attendance has gone as high as 34 for some monthly meetings.

"Our children are busy with their own families and work and don't have much time for us," one member of the group said. "We don't work any more and have a lot of time on our hands. It does us good to get outside of our own house and to come down here and visit with each other. I really enjoy it."

Sen. Dirksen to Re-open U. S. Prayer Amendment Issue

Sen. Everett McKinley Dirksen (R., Ill.) has announced that he intends to reopen the constitutional prayer amendment issue before Congress adjourns.

"Perhaps by mid-July," the Senator said during an informal press conference, he will bring to the floor of the Senate a resolution he introduced at the beginning of the 90th Congress in January, 1967.

Under Sen. Dirksen's proposed amendment, anyone "lawfully assembled" in tax-supported buildings would be free to join in "non-denominational prayer."

This is the first time since he introduced it that the senator has mentioned

his proposed prayer amendment. His timing brings his proposal into the final hectic weeks before adjournment of Congress and just prior to the Republican National Convention.

The senator indicated that he would offer his resolution in lieu of a request for the annual observance of Bible Translation Day.

Sen. Dirksen hastened to add that he had "nothing against" Bible translation, but he would do this to give the Senate "a chance to vote on a prayer amendment."

Sen. Dirksen's resolution, greatly altered from one he failed to get through the 89th Congress, has been all but dead in the Subcommittee on Constitutional Amendments of the Judiciary Committee.

Sen. Birch Bayh (D., Ind.), a foe of any effort to amend the constitution with such a prayer amendment, is chairman of this committee.

A spokesman for the subcommittee was unaware of the senator's plans and said that hearings have not been scheduled on the resolution. He also said that Sen. Dirksen would be bypassing the committee for political purposes in bringing this to the floor of the Senate.

Under Senate rules it is possible to attach a "non-germane" amendment to any legislation in order to force a vote on a particular issue.

When Sen. Dirksen introduced his revised amendment last year the Baptist Joint Committee on Public Affairs issued a staff report which concluded that the proposed constitutional amendment is "ambiguous at its core."

The report said that the proposal tries to affect court decisions based on the establishment clause with words that are appropriate to the free exercise clause of the First Amendment.

The staff of the Baptist Joint Committee in its report said that it "remains convinced of the adequacy in law of the First Amendment to maintain free religion."

It further said that the new "Dirksen Amendment" raised many problems not now raised by the First Amendment.

Long Run WMU Meeting Scheduled for July 23

The quarterly meeting of the WMU of Long Run Association will be held July 23 at 7:00 p.m. at St. Matthews Baptist Church.

Speaker for the service will be Bob Norman, pastor of Belmont Heights Baptist Church in Nashville.

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State Crusade Rally Set for Louisville on August 29

Baptists throughout Kentucky are being invited to a state-wide rally promoting the Crusade of the Americas, scheduled for August 29 at Walnut Street Baptist Church in Louisville.

Thomas H. Shelton, secretary of evangelism for Kentucky Baptists, and Sunday School Secretary Roy E. Boatwright have arranged the special rally for Baptists in the state.

Its four-fold purpose, Shelton said, is (1) to pray for the leadership of the Holy Spirit in reaching people for Christ; (2) to inspire church members to greater efforts in church growth; (3) to interpret plans for the 1969 Crusade by all church organizations to leaders of Baptist churches; and (4) to train associational leaders to involve their churches in associational Crusade of Americas rallies during the week of September 9.

The afternoon and early evening of the August 29 meeting at Louisville will be devoted mostly to training of associational missionaries, moderators, Sunday School superintendents and chairmen of evangelism in evangelism methods and motivation.

The training sessions will feature a panel discussion on "Finding Evangelistic Prospects," led by A. V. Washburne, secretary of the Sunday School department of the Sunday School Board at Nashville; a demonstration on "How to Train the Soul-winner," led by John Turpin, pastor of Beth Haven Baptist Church, Valley Station; and a message on "God's Concern for the Lost" by John Havlik, associate secretary of the department of evangelism of the Home

Mission Board, Atlanta.

Following these sessions will be the state-wide Crusade of the Americas Rally, an inspirational meeting designed to challenge all church leaders to greater efforts in evangelism and to full participation in the Crusade of the Americas



Rutledge



Washburne

efforts next year.

This rally will feature two inspirational messages—"The Work of the Holy Spirit in Evangelism," by Arthur B. Rutledge, executive secretary of the Home Mission Board; and "God's Challenge—Our Commitment," by Eldred M. Taylor, pastor of the First Baptist Church of Somerset and president of the Kentucky Baptist Convention.

Evangelism Secretary Shelton said the Louisville rally is one of 39 being planned during August in major metropolitan areas throughout the United States.

The evangelism department of the Home Mission Board is cooperating in planning the rallies in an effort to get all Baptists involved in the forthcoming Crusade of the Americas.

Social Issues Guide Produced By Christian Life Commission

Nearly 53,000 Southern Baptist leaders have been mailed a complimentary 272-page Resource Guide to Current Social Issues in an effort to help Baptists come to grips with current social problems, from abortion to war.

Provided by the Christian Life Commission of the Southern Baptist Convention, the book was prepared by William M. Pinson, Jr., associate professor of Christian ethics at Southwestern Seminary, Fort Worth, Texas.

The book is designed to be a handy

reference to suggest resources for helping Southern Baptists to deal with whatever current social issue they might be concerned about, said Foy Valentine, executive secretary of the Christian Life Commission.

He added that it is the first time that the commission has distributed its material to all SBC professional leadership (pastors, church music and education workers, and denominational leaders) without cost.

The free book and mailing was made possible, Valentine said, through increased allocations to the commission from the SBC Cooperative Program budget, and because of a \$5,000 gift from a North Carolina layman and Baptist deacon.

Frank E. Strider, an automobile salesman from Hendersonville, North Carolina, made the gift following a decision about a year ago in a revival at First Baptist Church, Hendersonville, to dedicate his life and money in a new way to the cause of Christ, Valentine said.

The book contains 42 main topics and 43 sub-topics. Among the many subjects included are aging, alcohol, artificial insemination, capital punishment, citizenship and political action, Communism, crime, decision making on moral issues, divorce, juvenile delinquency, economics, euthanasia, extremism, gambling, homosexuality, leisure, narcotics, planned parenthood, population explosion, pornography, poverty, race, sex, etc.

"The commission views this project as one of the most potentially significant things ever done by this agency to help Baptists in the area of applied Christianity," Valentine said. (BP)

Hazard Young People Have Youth Rally

A total of 92 Baptist young people from the Hazard, Kentucky, area met during June for an associational youth rally at Buckhorn Dam. The youth are members of Baptist churches in Three Forks Association.

According to Bill Nichols, associational Training Union director, the rally was planned completely by a youth council of Three Forks Association.

The program featured group singing of hymns and Christian folk songs, Christian testimonies from youth, and a short evangelistic message by Harold Bare, preacher for the 1968 Kentucky Baptist mountain youth team.

Other members of the team participating in the rally were Laura Hammack, pianist, and William Ritchie, song leader.

"In this day when college youth are trying to take over campuses, are involved in the movement for social change and leading riots, I want to commend the youth of our association and

college young people such as those who are serving in the student summer mission program for sharing the gospel with our area and the world," Nichols said. "I am aware that this dedication doesn't come easy today."

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Children, Coffee Cans Swamp Buffalo Baptist Mission

by NANCY E. MILLER

Only a short time ago, the problem was what to do with 260 children, and now it is what to do with 250 empty coffee cans.

Both children and coffee cans were part of a program of Bible study, started recently by Byron Lutz, pastor of the 19-member Fillmore Baptist Chapel, Buffalo, New York.

When Lutz went to local school officials in late March requesting permission to start a "Released Time" program for the next school year, they not only gave him permission, but urged him to start it sooner—in April.

"Released Time" is a program of weekday Bible study, in which children are excused from public school classes to attend church-sponsored classes.

On the opening day of his classes, Lutz found himself faced with 260 children, mostly Negro, from the surrounding neighborhoods, near areas which have recently experienced riots. Almost half (129) of the children were from the first and second grades, and the rest from the third to sixth grades, of Public Schools No. 57 and No. 90 of Buffalo.

The sight of so many children lining up to go to church caused one observer to say, "I'm sure glad to see this gang of kids going to church, because there are so many other places to go."

The tiny chapel used as the meeting place was full. Fifty extra chairs were brought in from the Frontier Association, where the church is located. However, space was not the only problem.

Lutz was not prepared with materials or workers. When word got around the association, workers volunteered from five of the Association's nine churches, and from one of its nine missions. One of the churches was Amherst Baptist Church, Tonawanda, New York, which sponsors the Fillmore Chapel.

Lutz had not had time to order specially-prepared materials, so he relied strictly on teaching from the Bible, supplemented with rented filmstrips.

For many of the children, residents of an old Polish neighborhood, it was their first real exposure to religious instruction. One, when told he must be quiet

because he was entering God's house, said, "Ma'am, is God really in there?" When reassured of that fact, he replied, "I'm sure glad the Devil is not in there. I'm scared of him."

Another child's response to the Frontier Association's first attempt at "Released Time" was: "This is the best school I've ever been in. I've never been to a school like this before. I'm sure glad you let me come. I heard someone



Coffee Can Chaos

Byron Lutz, pastor of Fillmore Baptist Chapel, Buffalo, New York, attempts to stop the avalanche of coffee cans, while three of the pupils in his released time program survey other results of his appeal for community aid in acquiring crafts materials. The children are (left to right) Julie C. MacMurray, 6; Kenneth Williams, 11; and Gayle A. Gladden, 6, all of Buffalo.

say there was a Jesus, but I didn't know anything about him. I'm glad you have shown me all these pictures and stories about Jesus. No one ever told me before."

The released time program enlisted four new families into the chapel. Only one family was Baptist.

Such enthusiastic responses set Lutz

thinking about possibilities for extending religious instruction beyond the school year. He immediately thought of vacation Bible schools. While still in thought, Lutz ran upon a "Lucy Lincoln Household Hint" in the Buffalo Evening News. The ad read: "I have saved coffee cans. . ." His answering the ad got him the coffee cans for use in crafts programs in the planned Bible schools.

But it got him more than coffee cans. Answers to a similar ad he placed resulted in "coffee can chaos." He also received over 1,000 empty baby food jars, tuna cans, stationery, blackboards, free paper, meat containers, candy, pencils, cottage cheese cartons, aluminum trays, artificial flowers and grapes, egg cartons and numerous offers to save such items for his use. But most important, perhaps, was the membership placement of one family—enlisted through the reading of his ad.

Lutz himself received three jars of homemade jam and coffee at the home of one of his donors. In return, he left some gospel tracts.

Lutz reports that the children, saddened at the prospect of ending their released time classes May 6, were wildly excited when told they could attend vacation Bible school this summer.

The Bible school will be held in shifts. One group will meet in the morning, at the church. A different group will meet in the afternoon, in a nearby park. Park officials have been cooperative in allowing this program, said Charles E. Magruder, Southern Baptist missionary for the area.

The association's Bible schools numbered 19, with an attendance of 2,072, last year. This year, the churches plan 30 schools, with an estimated attendance of 3,000.

Lutz' ever-expanding plans for next year's released time and vacation Bible schools will include specially-prepared materials and the extension of released time to include the entire school year. (BP)

Baptist Editor in Arizona Resigns

The editor of the weekly state paper published by the Arizona Southern Baptist Convention, J. Dee Cates, has been named director of public relations for the Scottsdale Baptist Hospital at Phoenix.

Cates, a native of Texas, had been edi-

tor of the *Baptist Beacon* for the past six years.

His resignation was announced in a column published in the *Baptist Beacon* written by Charles McCay, executive secretary of the Arizona convention. McCay praised Cate's service in the column, saying "He has done his job well."

No new editor, nor interim editor, has yet been named by the convention's Executive Board. Cate's resignation was effective June 30.

Before becoming editor, Cates was field promotion secretary for the convention for several months. (BP)



Meeting Bratcher at Georgetown

Dr. Robert ("Good News for Modern Man") Bratcher of the American Bible Society spoke recently at Kentucky's Georgetown College, his alma mater. In this photo two admirers call by Georgetown's student center to chat with Bratcher and to pick up their volume of "Good News." They are Miss Marilyn Mein, freshman daughter of John Gordon Mein, Ambassador to Guatemala; and Mrs. W. B. Jones, wife of the late Dr. W. B. Jones, who was chairman of the English department at Georgetown for more than 30 years.

Seminary Public Relations-Development Changes Made

Southern Seminary at Louisville will make several changes in its public relations and development offices August 1 in connection with the final year of solicitation for the Billy Graham Chair of Evangelism Endowment Fund.

James C. Austin, former executive secretary of the Kentucky Baptist Foundation who is now associate director of the endowment campaign, will add the responsibilities of director of alumni affairs, including placement of graduates.

Grady L. Nutt will become director of college relations, with duties largely in student recruitment, and will be assistant director of the Billy Graham fund drive. For the past four years he has served as director of alumni affairs and assistant to the president.

Paul Kirkland, executive director of the Southern Seminary Foundation, remains director of the Billy Graham Chair campaign.

Kirkland, Austin and Nutt will be members of a new development "task force" which will co-ordinate the campaign in its final 12 months. Also in the group will be President Duke K. McCall and Director of Administration Badget Dillard.

Chairman of the new "task force" will be Wesley M. (Pat) Pattillo, executive assistant to the president, who continues to supervise the programs of in-

formation and public relations, alumni affairs and student recruitment.

The Billy Graham Chair of Evangelism Endowment Fund has now reached \$225,000 of the \$500,000 needed to provide adequate financing of the new educational project.

The idea for the new evangelism department began when Billy Graham designated the Southern Seminary library as the official depository for materials relating to his worldwide crusades.

Since 1961 the Billy Graham Room on the seminary campus has grown into a potentially significant research center for the study of Christian evangelism. The endowment fund would provide staff and resources to make this collection of the most value to persons from all parts of the world and all denominations.

In 1965, at the start of the endowment campaign, the seminary called Kenneth L. Chafin to be the first to occupy the Billy Graham Chair of Evangelism. Since coming to Southern Seminary,

Monday Holiday Bill is Approved By U. S. Senate

The U. S. Senate has voted to approve the Monday Holiday Bill which provides for more three-day weekends for the nation.

The measure was passed by the House in May and now goes to the President for his signature. With little opposition in Congress and throughout the country to the legislation, there seems to be no doubt that the President will sign the bill into law.

If signed, the new law would take effect January 1, 1971.

The legislation calls for three public holidays to be changed so that they fall on Monday. They will be:

► Washington's birthday, the third Monday in February;

► Memorial Day, the last Monday in May;

► Veterans Day, the fourth Monday in October.

A new national holiday in honor of Christopher Columbus will be observed on the second Monday in October.

These four, in addition to Labor Day which always falls on Monday, will give workers five three-day vacationettes throughout the year. (BP)

Chafin has organized revival teams of seminary students to go into the Detroit area for one-week revivals during the spring, and plans are under way to expand this effort in 1969.

"If I had the funds we could send 100 students to the great urban areas of the country," Chafin said recently.

Already Chafin's students are engaged in evangelism research projects, such as house churches in unchurched areas, ministries to apartment-dwellers, work with the elderly, the handicapped and the college student.

The termination date for the Billy Graham Chair fund campaign has been set by the Southern Baptist Convention as mid-1969.

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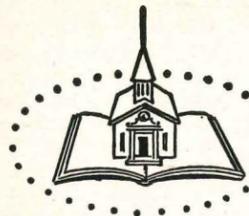
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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for July 21, 1968)

INTERNATIONAL SERIES

EZEKIEL'S CHALLENGE

Regardless of how dark the days or how disappointed, disillusioned or discouraged the people of God may be, their heavenly Father never leaves them without somebody to speak to them for Him. To this end God chose as His messenger to those who had been taken into captivity a priest by the name of Ezekiel, who had not been permitted to perform the duties of the priesthood during his captivity.

God commissioned Ezekiel to convey to the exiles, who were looking with longing eyes toward Jerusalem and their homeland, His message of rebuke, warning, comfort, encouragement and cheer. It was his responsibility to tell them that, before they could hope to return to their beloved homeland, they must turn to the Lord in sincere repentance.

Ezekiel was aware that his task was difficult, and that the rebellious, impudent and defiant people might refuse to heed God's message, but he resolved to be faithful in the performance of his duty regardless of their response to his preaching. He knew that he was not accountable for their response, but that he was responsible for the proclamation of God's message. Trusting God fully, Ezekiel declared his message faithfully, even though he knew that his hearers did not like what he was saying to them.

Desirous of blaming their ancestors for all of their calamities, these captives kept on repeating an old and familiar proverb: "The fathers have eaten sour grapes, and the children's teeth are set on edge." They quoted this proverb in an attempt to place the blame for their plight on the sins of their forebears and thereby justify themselves.

Believing that they were being punished for the sins of their fathers, they naturally thought that God was dealing unjustly with them. Through His prophet God refuted their charge against Him which this old proverb contained. In no uncertain terms He taught them that every individual is answerable unto God for his own thoughts, words and deeds.

Without fear or favor, Ezekiel challenged the people to repent of their sins, to turn from all of their wicked ways, to trust God for all of their needs, to be faithful in their obedience to Him

in all things, to let God do for them what they were unable to do for themselves, and to rest assured that God would fulfil His purpose in and through them.

Ezekiel 18:26-32

When a man, who trusts in himself and is righteous in his own estimation and attempts to appear righteous before others, of his own volition lives in iniquity, he most assuredly will be punished. Death is the penalty for sin. However, God does not derive any pleasure in the death and punishment of sinners. Rather, He longs for men to repent of their sins, to forsake their evil ways, and to conform to His expressed will for their lives.

In verse 30 God called for a national repentance which would avert national ruin, and urged the people to do what was right. For them the way out was through casting away their transgres-

sions and adopting a new attitude toward and a new manner of life. God never derives pleasure from the punishment of those who sin, but He does delight when people turn from their evil ways and abide by His will and teachings.

Ezekiel 36:26-28

Genuine repentance, which results in forgiveness and cleansing, is followed by renewal and restoration. Aware of man's need, God takes the initiative, makes it possible for him to hear the good news, convicts him of his sin, causes him to repent and to believe, and regenerates him. When God imparts the divine nature to him, He transforms his character and empowers him for service.

Ezekiel taught his listeners, who were vitally concerned about their national restoration, with whose ancestors God had made a covenant, that in God's own time and manner thousands of them would be delivered from captivity and be permitted to live in the Promised Land. He assured them of God's presence with them, protection of them, and provision for them.

LIFE AND WORK SERIES

LEARNING FROM FAMILY RELATIONSHIPS

A study of the situation in this family at Bethany which Christ visited on various occasions affords us the opportunity to learn several important lessons.

About two miles from Jerusalem was the village of Bethany, where Martha, Mary and Lazarus resided. Their home was one of true family love. Christ was always a welcome guest in this home of His true followers. How pleasant it must have been to Christ to have a place

to which He could go and feel "at home," and at the same time find love, cheer, relaxation and seclusion!

Luke 10:38-42

One day Christ made an unexpected visit to this home. "Martha received him into her house" implies that she was the owner thereof, and was therefore exercising her prerogative by inviting Him to enter it. Wanting to do all that she could for Him, for Whom she had such a genuine affection, Martha thought that the best thing she could do would be to prepare and serve a sumptuous meal. So, excellent hostess that she was, she excused herself and hurried into the kitchen to make the necessary preparations.

Evidently Mary went into the kitchen with Martha and helped just a little while, and then left her to carry on alone. The word "also" implies that Mary did not spend all of her time sitting at the feet of Christ. She did not think that the meal was of supreme importance. In these sisters were two different attitudes. Industrious Martha

was busy with her work for Him, while reflective Mary was listening to His message for her. Martha was emphasizing the material, whereas Mary was majoring on the spiritual. Martha was concerned about food for the stomach, and Mary was concerned most about food for the soul.

Afraid that the dinner might be a flop, Martha worried, got nervous and was on the verge of distraction. She became very impatient with Mary for shirking what Martha thought was her responsibility. Irritated and exasperated, Martha complained that her sister had left her to serve alone, implying that He was encouraging her in her idleness, and urged Him to command her to assist her.

Christ rebuked Martha for her preoccupation with material things and becoming their slave, or for her becoming so occupied with doing what she considered her duty that she did not have any time for Him. She had substituted the good for the best.

John 11:18-27

When Lazarus became desperately ill, doubtless he received the very best care that loving hearts and tender hands could provide, but his condition did not improve. The sisters promptly decided to appeal to Christ in behalf of their brother. At that particular time He was abiding in Bethabara, which was some

twenty miles away. A messenger was sent to Him with the laconic message, "Lord, behold, he whom thou lovest is sick." Since the Lord was such an intimate friend of the family, it was, of course, to be expected that He would hasten immediately to Bethany and minister to the needs of Lazarus, but that was not the procedure which He followed.

Christ's reaction to this message was rather surprising. He continued His activities there for two days, in order to allow death to have its full sway, and then His victory over it would be all the more convincing. Four days after the death of Lazarus Christ arrived at Bethany.

Upon hearing that Christ was approaching her home, Martha went out to meet Him. Her statement, "Lord, if thou hadst been here, my brother had not died," indicated that she had sufficient faith to believe that if He had arrived before the death of Lazarus he would not have died. But there her faith stopped. She did not see in Christ the same sovereignty over death which He held over disease.

Christ gave Martha's faith another test by declaring, "Thy brother shall rise again." Instead of interpreting His statement to mean that Lazarus was going to

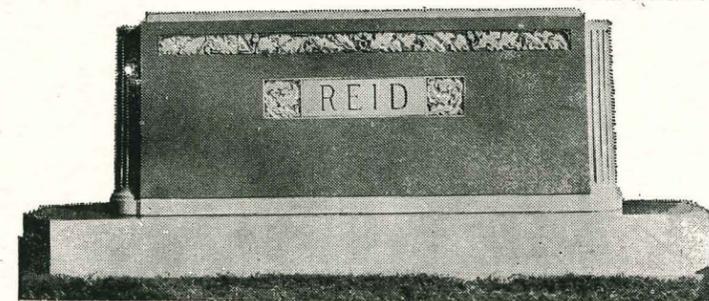
rise immediately, Martha thought that He meant that Lazarus would rise on the resurrection day. She and Mary believed in the resurrection at the last day, but they did not know that He had the power to raise the dead then and there.

So, He proceeded to give one of the astounding revelations concerning Himself by saying, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." These matchless words have brought untold comfort and assurance to countless sorrowing hearts. Just as soon as Martha received comfort from Christ, she rushed back into the house and called Mary and said, "The Master is come, and calleth for thee." Mary "arose quickly, and came unto him."

Martha believed in the resurrection of the dead, but to her it was an event that was very remote, and she was not comforted greatly in the contemplation of it. Christ thought of the resurrection as a present reality because He had the power to raise one from the dead and restore him to his family. He went so far as to say, "Whosoever liveth and believeth in me shall never die."

Christ asked Martha if she believed this truth, whereupon she readily confessed that she believed He was the Christ, the Son of God.

*"Of all the pulpits from which the human voice is ever sent forth, there is none from which it reaches so far as from the grave."
—John Ruskin.*



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Southeastern Region Junior Choir Conference Scheduled

Richard Ham will conduct a junior choir leadership conference for Kentucky's southeastern region on August 27 at 7:00 p.m. at the Central Baptist Church of Corbin.

William Johnson, regional music director, said the purpose of the conference was to assist junior music leaders, junior choir directors and pianists to have more effective music programs and to provide guidance for music leaders who wish to start a junior choir in their churches.

Southeastern region churches which wish further information on the conference should contact Johnson at Central Baptist Church in Corbin.

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Baptist Leaders March with Poor in Washington, D.C.

by BETH HAYWORTH

Baptist leaders from the District of Columbia and the American Baptist Convention joined with thousands of other churchmen to support the cause of the poor and the dispossessed by participating in the Solidarity Day march at Washington.

The peaceful demonstration of some 50,000 persons marched from the Washington Monument to the Lincoln Memorial where special services were held. The march was planned as a climax to the Poor People's Campaign which has been going on for several weeks across the country and is centered now in the nation's capital.

Early in the day the Washington Baptists met at downtown Calvary Baptist Church and went together to the monument grounds. The leaders of this group were James O. Duncan, editor of the *Capital Baptist*, publication of the District of Columbia Baptist Convention, and Clarence O. Cranford, pastor of Calvary Baptist Church.

The delegation from the American Baptist Convention was led by their executive secretary, Edwin H. Tuller, and the newly-elected president of the ABC, Culbert G. Rutenber, from Boston, Massachusetts.

The National Council of Churches, representing 33 Protestant and Orthodox denominations, was prominent in its presence. There were Methodists, Lutherans and Unitarians carrying their church signs. Jewish groups, from the Synagogue Council of America and the American Jewish Congress were there. The Catholics were obvious both with signs and with the clerical garb of many priests and nuns.

Members of the Church of the Saviour in Washington, D. C., added to the theme of the demonstration for the poor by carrying a large banner which said "Let

not our wealth divide us, rather let us divide our wealth."

At one point during the afternoon's program, campaign director Ralph Abernathy announced that he had received a check for \$50,000 from the United Presbyterian Church. The church has pledged \$50,000 more to help pay the costs of the Poor People's Campaign.

The support of so many religious groups added to the spiritual impact made by the long list of speakers and musicians in their sermons, prayers and hymns.

In the list of 26 speakers, Mrs. Martin Luther King, Jr., was the crowd's favorite. In a voice that rang like a bell down the crowded mall, she called on

the women of the country to become leaders in a "renewal of moral and spiritual insights."

The wife of the slain civil rights leader who first conceived of a campaign for the poor, urged the women to form a "campaign of conscience" that would unite women from all religious and ethnic groups in a power bloc that would force "a rethinking and reordering" of national priorities.

Identifying what she called the "triple evils" of our time, racism, poverty and war, Mrs. King said:

"Women, if the soul of this nation is to be saved, you must become its soul. You must speak out against the evils of our time." (BP)

Kentucky Baptist **WESTERN RECORDER**

BAPTIST BANNER AND WESTERN PIONEER

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10 YEARS AGO July 10, 1958

▶Robert E. Naylor, pastor of Travis Avenue Baptist Church in Fort Worth, Texas, since 1952, was elected president of Southwestern Baptist Theological Seminary in the same city. Naylor had served other pastorates in Arkansas, Oklahoma and South Carolina.

▶T. L. McSwain, pastor of Southside Baptist Church, Louisville, was called as the new pastor of the Third Baptist Church of Owensboro.

25 YEARS AGO July 8, 1943

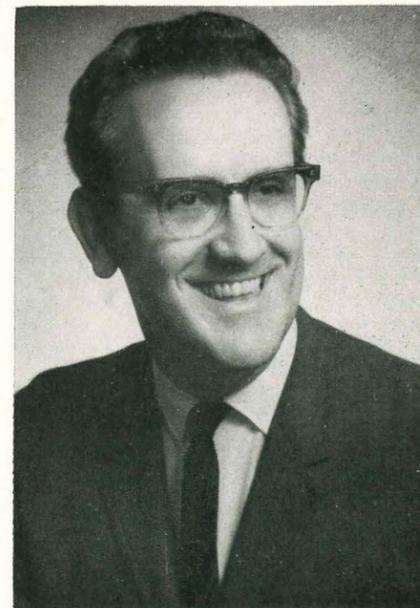
▶J. H. Rushbrooke of England, president of the Baptist World Alliance, spoke at Walnut Street Baptist Church, Louisville, on a recent Sunday and then addressed Louisville Baptist pastors the next day.

50 YEARS AGO July 11, 1918

▶Editor J. W. Porter spoke of the excellent work of Southwestern Baptist Theological Seminary at Fort Worth, Texas.

"Though with only a decade of history, it has already found its place, and demonstrated its worth in the field of theological learning," Porter said. "Indeed, if there was ever any doubt of the wisdom of establishing this institution, such doubt has disappeared, and certainly can never rise again."

Texas Minister Joins Walnut Street Staff



Gene Thompson

Gene Thompson, social worker and assistant minister at Broadway Baptist Church, Fort Worth, Texas, since 1963, has been called as minister of social work and counseling at Walnut Street Baptist Church in Louisville.

A native of Illinois, Thompson earned the B.A. degree from Southern Illinois University, the M.R.E. degree from Southwestern Seminary, and the master of social work degree from Jane Addams Graduate School of Social Work at the University of Illinois.

In addition to his experience as minister of education and pastor of several churches, Thompson has been a social worker in the Illinois department of mental health and a part-time instructor in religion at Baylor University in Waco, Texas.

The new Walnut Street staff member is currently serving as president of the social service section of the Southern Baptist Counseling and Guidance Association.

He is married to the former Rosemary Barlow of Casey, Illinois. They have three children, Ann, 16; Phillip, 14; and Todd, 4.

Stamping Ground Pastor Accepts Pastorate in Ohio

William R. Maze has resigned after two years as pastor of the Stamping Ground, Kentucky, Baptist Church to become pastor of the First Baptist Church of West Jefferson, Ohio—a suburb of Columbus.

A graduate of Campbellsville College in Kentucky, Maze has served Harrod's Fork Baptist Church near Columbia and the First Baptist Church of Moreland, Kentucky.

Wayne E. Ward Delivers Lectures in Argentina

Wayne E. Ward, professor of theology at Southern Seminary in Louisville, delivered the annual lectures at the International Baptist Theological Seminary in Buenos Aires, Argentina, June 3-7.

The 84 seminary students and their professors, 255 pastors and missionaries from all parts of Argentina, and a large number of laymen from local churches heard Ward lecture on contemporary theology and participated in discussions of such subjects as the "death of God," the "new morality," and the "charismatic revival."

"This annual lecture series is fast becoming a highlight of Argentine Baptist life," says Southern Baptist Missionary Justice C. Anderson, public relations director for the seminary. "Dr. Ward's messages were biblically based and popularly expressed."

Ward was accompanied by his wife, who addressed a special meeting of the Buenos Aires Woman's Missionary Union.

T. L. McSwain Accepts Richmond Pastorate

T. L. McSwain, pastor of Immanuel Baptist Church, Paducah, for the past five years, has resigned to become pastor of the First Baptist Church of Richmond, Kentucky.

While at Immanuel McSwain led the church to build a new \$600,000 sanctuary seating 1,100 persons. The church also installed a three-manual pipe organ and converted the interim sanctuary into additional educational space.

Prior to his pastorate at Immanuel, McSwain served Third Baptist Church, Owensboro, and Southside Baptist Church of Louisville.

McSwain's last Sunday at Immanuel will be July 14. On July 19 he and his wife will lead a party of 47 young people and youth leaders on a 21-day tour of Europe, attending the Baptist World Youth Conference in Berne, Switzerland.



McSwain

Upon their return on August 10, they will move to Richmond and assume the pastoral duties there.

At Richmond McSwain succeeds E. N. Perry, who retired last October after serving the First Baptist Church for 23 years.

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The Cover

Reminiscent of the "frontier days" in Kentucky Baptist history is this roadside marker on highway 22 five miles southwest of Winchester. It marks the area where Providence Baptist Church—the eighth Baptist congregation to be organized in Kentucky—has ministered since the days of Daniel Boone. The church was organized in 1783. One of its first buildings, though dilapidated and no longer in use, is still standing in a wooded section of Clark County. In its early days the church was attended by Daniel Boone; his settlement at Boonesborough was located about five miles south of this site.

War Fails to Halt Ministry of Southern Baptist Missionaries in South Vietnam

Southern Baptist missionaries in Vietnam have seen their work move forward in the past year despite the war, according to Mrs. Rondal D. Merrell, Sr., outgoing publicity chairman for the Vietnam Baptist Mission. Their reports, submitted at their eighth annual meeting held recently in Danang, detailed the following developments:

- ▶100 baptisms for the year represented a ratio of one for every five Vietnamese Baptists.
- ▶Sunday School enrollment grew to

1,000 with an average weekly attendance of 700.

- ▶Another church was organized, bringing the total to four churches and 12 chapels since Southern Baptists began their work in Vietnam in late 1959.

- ▶Two new buildings for chapels and a location for a book store were purchased.

- ▶Two Vietnamese Baptist pastors were ordained, and the first Vietnamese to be called to pastor a church related to Southern Baptist mission work in Vietnam was called by Faith Baptist Church in Nhatrang. (All Southern Baptist chapels in Saigon now have Vietnamese pastors.)

- ▶The Chinese Baptist Church in Saigon began with a Chinese pastor sent and supported by Hong Kong Baptists.

Most noteworthy progress seemed to be the development of national leadership, as reflected by the enthusiasm of the nationals in their first evangelistic conference this year, Mrs. Merrell reports.

Mrs. Darrell Overstreet Killed In Auto Accident

Mrs. Darrell Overstreet, wife of the pastor of Little Flock Baptist Church near Shepherdsville, was killed June 21 in a traffic accident near Owensboro.

The Overstreets and their two children were traveling to Owensboro, where he had accepted the pastorate of Hall Street Baptist Church. Overstreet suffered extensive facial injuries and is currently undergoing treatment.

The two children, Donny, 11, and Debbie, 7, escaped the accident with only minor scratches.

Funeral services for Mrs. Overstreet were held Thursday, June 27, at Little Flock Baptist Church with Bob Agee of Shively Heights Church and Don Randolph of Green Acres Church, Louisville, officiating. Entombment was at Evergreen Mausoleum in Louisville.

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Maryland State Mission Board Endorses SBC Crisis Statement

The Maryland State Mission Board meeting in its quarterly session unanimously approved the Southern Baptist Convention's Statement on Crisis in the Nation.

When the question was raised as to why the state board should approve the statement if the Southern Baptist Convention had already done so, it was pointed out that the SBC statement was only speaking for the messengers in Houston. The State Mission Board in Maryland came to the conclusion that they wanted to endorse this statement for Maryland.

In addition to endorsing the statement, the State Mission Board recommended that the staff of the state convention "do all they can to help the implementation of this statement about our churches."

Secondly, they suggested that Maryland churches study the June issue of *Home Missions Magazine*, particularly the suggestions for service and cooperation to further implement our work with National Baptists.

They also suggested that churches in the state study and make use of materials by the Sunday School Board entitled "We Hold These Truths."

In other action the State Mission Board took the necessary steps for the state convention to assume approximately \$600,000 in debts incurred by the Maryland Baptist College.

The land designed for the campus and the chapel valued at \$200,000 have not yet been disposed of. A committee of seven men with advisors that they have selected is still studying this matter.

It was announced in the state board meeting that in all probability a special state convention will be called prior to the regular meeting in November to make the final disposition of the campus. (BP)

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