



WESTERN RECORDER

JUNE 19, 1969

W. A. Criswell, pastor of the First Baptist Church of Dallas, Texas, largest in the Southern Baptist Convention, was re-elected president of the national organization during the 1969 Convention meeting in New Orleans, Louisiana. For additional information, see story, page 9.





GLEANINGS FROM THE FIELD

BOONEVILLE BAPTIST CHURCH, Booneville, has renovated its auditorium and installed city water and sewerage. Local people contributed \$2,500 and a loan was obtained from a local bank to finance the rest of the project. G. R. Williamson is pastor of the church.

GRAY HAWK BAPTIST CHURCH, Irvine Association, has received 42 new books for its Martha Smith Memorial Library. The donation was made by Major and Mrs. Paul Smith, currently of Thailand. Smith is the son of the lady for whom the library is named.

RED VILLAGE Baptist Church, Boone's Creek Association, observed its second anniversary June 1. Special speaker for the afternoon service was Harold Sanders, executive secretary of the Kentucky Baptist Convention. Dinner on the ground was served prior to the afternoon service.

BOB VANSANT, minister of music at St. Matthews Baptist Church, Long Run Association, was honored at a reception sponsored by the Sanctuary Choir May 25. The reception was in honor of Vansant's fifth anniversary on the church staff.

MRS. JOHN A. SHELLEY, director of elementary student teaching at Cumberland College, was elected president of the Kentucky Association of Student Teaching at the recent KEA meeting in Louisville. She has worked with Cumberland's student teaching program since 1959.

BILL E. ANDERSON, former minister of music at Central Baptist Church, Johnson City, Tennessee, has resigned to enter the field of full-time evangelistic music. He has worked with such evangelists as Eddie Martin, Grady Wilson, and Angel Martinez. He may be contacted at Davis Drive, Payne Estates, Gallatin, Tennessee.

BILLY DeVASHER, former pastor of the Eastwood Baptist Church of Bowling Green, was awarded the doctor of theology degree, May 16, by Luther Rice Seminary in Florida. He is a graduate of Southern Seminary.

JOANNA MILBY will spend three months this summer with her parents, Mr. and Mrs. Gene Milby, Southern Baptist missionaries in Rhodesia. Joanna has completed her first year at Georgetown College and will return from Africa in time for the fall semester.

J. WOODROW FULLER has been employed by the Florida Baptist Convention as director of the state's mission division. Currently he is assistant superintendent of missions for the Dallas Baptist Association in Texas. Fuller is the former secretary of the Texas state convention Mission's Commission.

FIRST BAPTIST CHURCH, Jackson, has purchased new robes for its church choir and new *Baptist Hymnals* for the congregation.

WOMAN'S MISSIONARY UNION of



Spickard

Walnut Street Baptist Church, Owensboro, held an open House the afternoon of May 4, to observe the 48th anniversary of the ministry of E. E. Spickard. At the time he was serving as interim pastor of the church, a position he had held since July, 1968.

HIGH STREET BAPTIST CHURCH, Somerset, has dedicated its new Conn organ to the memory of the late "Bud" Frei. The organ was purchased by friends and fellow church members through a memorial fund for the former High Street member.

RONALD C. DISHINGER, director of bands at Georgetown College has been awarded a study grant for this summer. He will study at the Aspen Music Festival in Colorado. The award was given by the U. S. Office of Education in conjunction with the Juilliard School of Music.

FIRST BAPTIST CHURCH, Ashland, received its 4,000th book for its church library during April. It is one of the few churches in the state with such a large collection. Mrs. J. C. Ballard is church librarian. Pastor John Sykes has given support to the library project.

BARREN RIVER Baptist Church, Warren Association, recently completed remodeling its auditorium. Included in the project was the purchase of new pulpit furniture and pews and the installation of air-conditioning. Also, choir robes were purchased.

ROBERT L. WAYNE, former assistant Training Union secretary for Kentucky, has accepted the pastorate of the Speedway Baptist Church in Indianapolis, Indiana. For the last five years he has served with the Indiana Baptist Convention as secretary for Training Union, Baptist Student Union and Music.

RED RIVER Association sponsored a Youth Night service May 16 at the Campton Baptist Church. Special speaker for the occasion was Joe Brown who is currently traveling across the United States on bicycle.

WILLIAM S. FINNELL, Jr., former minister of education at Grace Baptist Church, Lexington, received the master's degree in counseling and personnel work May 31 from Memphis State University. He is currently on the staff of the University in the student personnel division.

CHARLES E. DOGGETT has joined the staff of the Brotherhood Commission as a consultant in the Royal Ambassador department. He comes to this position from the Hillcrest Baptist Church in Dallas, Texas, where he was minister of youth.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

Vol 143 June 19, 1969 No. 24

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Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

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SUBMITTING PHOTOGRAPHS

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

The Two-Edged Sword Or Christ In Faith And Work

by W. A. Criswell

The Roman legions conquered the civilized world with the double-edged sword. This sword is a picture of the Word of God: "For the Word of God is quick, and powerful, and sharper than any two-edged sword..." (Hebrews 4:12).

The Christian religion has two sharp, cutting edges. One edge is faith; the other is works. One is believing; the other is doing. One is evangelism; the other is ministering.

We are to deliver the whole gospel of Christ. We are to preach Jesus born of a virgin, the child of prophecy; Jesus dying for our sins according to the Scriptures.

But we are also to preach Jesus moved with compassion on the multitudes. In the message of Christ there is no conflict between the Good Samaritan attitude toward the weary world and the salvation of the soul by the blood of the Crucified One.

The idea of "faith" in Hebrews, chapter 11, is above all things dynamic. "By faith Noah..." How do we know he had faith? Because "he prepared an ark to the saving of his house."

The idea of "love" in the Bible is ever expressive, moving, ministering. We know God loves us because He sent His son to die for us (I John 4:9). He who loves God must love his brother also (I John 4:21). Loving our brother is a form of loving and worshipping God, a way of serving the Lord.

This is our heavenly calling, to translate the sermon into flesh and blood, soul-winning and brotherhood, to match the deed with the doctrine, to minister to the needs of the people.

Jesus' ministry was decidedly, emphatically two-fold: meeting spiritual needs and physical needs. The needs of the world greatly concerned Him. He commands us to feed the hungry, heal the sick, visit the imprisoned, clothe the naked, liberate the oppressed, love the unlovely.

Part of the discipleship of Jesus is lifting the destitute out of the gutter, bridging the gulf between races and answering the cries of the helpless. The loving deed in Christ's name may be a more effective witness for the Saviour than the mouthing of pious platitudes and threadbare cliches.

The early church, also, shared that two-edged ministry. The apostles gave themselves to prayer and the ministry of the word while the deacons assumed the responsibilities of caring for the poor and serving tables. Through the years since, the churches and their leaders have been true to those dual responsibilities. List the famous preachers and you will have a roster of men who battled for social betterment: Charles G.

Finney, Charles H. Spurgeon, Dwight L. Moody and Billy Sunday.

Nor has the record of our Southern Baptist Convention been any different. Our messengers in assembled convocation have spoken out time and again concerning the social and political issues of the day. We have forcefully and emphatically voiced our convictions concerning war and peace, disarmament, human rights and liberties, race, poverty and crime. Were we to do different now it would be to change the course of our own history.

We are to press the battle against the enemies of God and of mankind. Putting on the whole armor of the Almighty we are to hold in our hand the double-edged sword of the Spirit, the Word of God, the saving, changing, gospel of Christ. The sword is an offensive weapon. The two-edged sword is for attack. Christ expected His gospel to march, go, move, conquer, attack.

Satan has cast down the gauntlet to our generation. Some say that 185 years ago 25% of the world's population was evangelical Christian. Today it is 8%. By 1980 it will be 4%. By the year 2000 it will be 2%. Nor is Satan done. He is ploughing us up in our own country and among our own people. He is demolishing our institutions and tearing our social fabric apart with the sordid inroads of crime.

J. Edgar Hoover makes this appeal to us: "Never have the churches lived in a time of greater opportunity to exhibit the importance of faith in God and of obedience to His will, and never in the history of our generation would their failure to do so be more calamitous."

This is a critical hour and the only way out is up. Modern men are weary with being told what they cannot believe. They want to know what, if anything, they can believe. They are not interested in an emasculated, anemic, denatured Christianity, offered to them as a concession to this supposed modernity of mind. They are frank to say that if the church is just another conglomerate of social welfare agencies, if the Bible is so unreliable you cannot accept it as really true, if the Christian faith is based on a gigantic fraud about a man who didn't really rise from the dead, then there is no use trying to modernize all this mess.

Some of us have a deep-seated fear that we shall become like other denominations who, stressing the so-called "social" gospel have lost their institutions, forsaken their missionary zeal, given up their soul-winning passion, and have died in their churches where they have not closed them altogether. But we need not be that way. The extension of applied Christianity to social issues, making the world a better place to live in,

must ever be the fruit of a personal, individual relationship with Jesus Christ. Our social action must have its roots in Christ's redemptive message. The agnostic, the atheist, the infidel, the unbeliever can engage in social action—and many times do. But the Christian labors in an altogether different kind of a framework and from an altogether different motive. Loving God we love and serve our brother. But loving God must always be first.

We have a first and a primary task, that of evangelizing the world. With gratitude for the moving hand of God in our midst, making us sensitive to social needs, we must not be blinded to the fact that the New Testament places the emphasis upon the proclamation of the gospel of redemption. The church must ever remember that its major task is to meet man's most serious need, the regeneration of the soul.

The Christian religion is essentially a message of redemption. It's fundamental purpose is to deliver us from the bondage of sin. It is not in the first place an ethic, although it is ethical. It is not in the first place a theology, although it is theological. It is not in the first place reformational, although it carries with it social, cultural, and political reforms. It is first and above all redemptive.

Evangelism will have a changing effect upon the social conditions of man. The power of the gospel in itself provoked social action—the decay of the coliseum for gladiatorial combat, the outlawing of crucifixion, of the exposure of children, of selling into slavery, of imprisonment for debt, of degradation of womanhood, of a thousand other social ills.

Shall we change the gospel message? Update the Bible? Modernize the Saviour? Re-define God? Update to what date? Re-define to what definition? God does not change. Sin does not change. The need of regeneration does not change.

The modern, secular pre-occupation of the church with economic and political considerations makes it just one other reforming agency of which there are ten thousand. Emphasize the secular and we become like a multitude of other clamoring voices and of no particular, distinctive use. We have no special mission.

The church is truly the church when it is preaching to lost, hopeless men the message of hope and salvation, the redeeming grace of God in Christ Jesus. The church is truly the church when it is ministering, encouraging, helping, lifting up the spirits of down-cast men. The church is truly the church when it is facing the problem of sin, battling frustration, disease, hopelessness, despair, death.



Early Reflections From The 1969 Convention

Bob Terry and I are in New Orleans to cover the 1969 Southern Baptist Convention while the rest of the *Western Recorder* crew is back in Middletown trying to get the first issue of the paper off our new press. We are sending back some early material and pictures for this issue and will have more convention news in the next issue. We appreciate the patience and understanding of our readers in this difficult transition.

So far it is a routine convention as was predicted. The biggest news on the first two days is not convention action but the multitude of Baptists who came to New Orleans and the inadequacy of the city and the meeting hall to accommodate the crowd. Local Baptists and city officials are doing their best but simply were not prepared for the number of Baptists who showed up this year.

The official registration on Wednesday morning was 15,267, second only to the record registration in Dallas in 1965. Registration lines were still long and there will be a new record unless many get so discouraged that they give up and leave.

The Rivergate auditorium is brand new but totally inadequate for the crowd. Thousands were turned away from the first session Tuesday night and many could not get in on Wednesday for the second session. Halls outside the auditorium were so crowded with the overflow that one could scarcely move. Many

messengers were disappointed and frustrated and some were downright angry over not getting in.

Those who got in were not too much better off. Most of the seats are on the same level and seeing the speaker is a big problem. This is the first convention in Rivergate and the public address system is not yet perfected. All in all it has been harder than usual on messengers.

Meanwhile the leaders of the convention are trying valiantly to get along with the convention business. All the recommendations of the Southern Baptist Executive Committee passed easily including the one calling for beginning the 125th anniversary convention next year in Denver on Monday night rather than on Tuesday night. The first miscellaneous business period brought a flood of motions and resolutions on varied subjects. These reflected a wide diversity of theological and social viewpoints in the convention. Many of these will die in the Resolutions Committee and others will be debated in later sessions.

New Orleans news reports early in the week said James Forman had informed convention officials he would appear sometime during the convention to present the Black Manifesto demands. Convention leaders say they have no such information but no one would be surprised if he or other black militants show up. It is certain such an appearance would not be appreciated by many messengers though it is hoped self-control and dignity would prevail.

Baptist Obligation To Kentucky Southern Is Over

The sad story of Kentucky Southern College is made even sadder for Kentucky Baptists by the efforts of Liberty National Bank of Louisville to collect from the Kentucky Baptist Convention a financial pledge made to the college. The bank has gone to court to collect the pledge even though the University of Louisville is now in the process of taking over Kentucky Southern, including all its assets and all its liabilities. The merger is considered certain though all the details have not been finally consummated.

The courts will have to decide on the legal aspects of the case. On the moral aspects there can be no question. Kentucky Baptists through the Executive Board of the Kentucky Baptist Convention made a

pledge to Kentucky Southern in a desperate effort to keep the school alive. By no stretch of the imagination did we plan to contribute as a convention to the University of Louisville.

It is understandable the bank would make every effort to collect the college debt. Banks are that way. But now that Kentucky Southern is part of the University of Louisville it surely seems the bank would look to the University of Louisville for its money.

It would also seem that the University of Louisville would expect to pay this debt of Kentucky Southern along with other debts. According to the word of Kentucky Southern officials at the time of the merger agreement, the total debts of Kentucky Southern were

considerably less than the estimated worth of the property.

The Executive Board of the Kentucky Baptist Convention which agreed to give Kentucky Southern a total of \$885,000, including \$500,000 in 1967 and \$385,000 over a five-year period kept up the schedule of payments until early this year when the merger plans were announced. In the meantime the board passed an action stating its obligation to Kentucky Southern would end should the school cease to exist as a separate institution. The parties concerned were informed of this action and intention through the

executive secretary of the board, Dr. Harold G. Sanders.

Surely the bank is due its money. The only question is who pays it. It would be extremely poor public relations for the bank or the University of Louisville to resort to court action to force Kentucky Baptists to pay money promised to a college which no longer exists. The extremely generous gifts of Baptists to Kentucky Southern from its beginning more than discharge Baptist responsibility. Any other funds available for education from Kentucky Baptists should go to Kentucky Baptist schools still in existence.

A Century Of Ministry To Children

One of the most beautiful sights along Highway 60 east of Louisville is a group of buildings situated on a gently rolling bluegrass farm. An impressive building stands in the center, attractive brick cottages are located on a circular drive and under the maples along the shady lane leading from the highway to the main building is a family residence. A sign at the entrance of the lane identifies the place as Spring Meadows Children's Home. The home is celebrating its 100th birthday on June 20-22 (See article on page 16).

The central building is the administrative offices and the dining room, the cottages are homes for children and their housemothers and the house under the maples is the superintendent's home. Together they make a lovely setting for rearing children.

This Kentucky Baptist home for children has not always been so attractive. For many years it was in downtown Louisville where the children and workers lived in dingy and dilapidated facilities. It was a memorable day when the home was moved to the lovely sight near Middletown.

While there is no physical resemblance between the old quarters and the beautiful and spacious facilities today, there is a similarity. The same commitment and dedication which characterized the founders and the workers through the years are seen today in Child Care General Superintendent Ford Deusner, Spring Meadows Superintendent J. D. Herndon, the

housemothers and other workers at this home.

On the occasion of the 100th anniversary celebration of Spring Meadows it is appropriate to recall with gratitude the sacrifice and love which have made possible this Christian ministry. Some of the names are remembered for their outstanding part in this ministry and these will be honored at the centennial celebration. Others who prayed and sacrificially gave are known only to God but they will also receive their reward.

In the 100 years of its existence thousands of unfortunate children have found a home to take care of their physical needs. Surrounded with love and concern for their spiritual welfare, many of these children have also found the Lord at Spring Meadows. Provided with schooling and other training, they have gone into the world as responsible citizens and disciples of the Lord.

There is really no way to measure the ministry of Spring Meadows during a century of service. We can only join in the celebration thanking God for those in the past and praying for those whose lives are given to this ministry of love today.

While thanking God for Spring Meadows we should remember our other two Kentucky Baptist Children's Homes: Glen Dale at Glendale and Pine Crest at Morehead. These are rendering the same ministry as Spring Meadows and have the same kind of dedicated Christian leadership.

Dr. John Carter Becomes An Author

Many men aspire to write a book, few ever discipline themselves actually to do it. Congratulations, then, are in order to Dr. John M. Carter, former president of Campbellsville College, whose first book, *The Second Cross*, has just been released by Broadman Press.

The book grows out of Dr. Carter's pulpit ministry and is a personal testimony designed to enrich the devotional life of its readers. Before becoming a college president Dr. Carter was a very successful pastor known among other things for his outstanding pulpit

ability. At Harrodsburg Baptist and at Ninth and O Baptist in Louisville he will never be forgotten.

This book and another one he promises are a fitting climax to Dr. Carter's ministry. At the height of his pastoral ministry he felt a divine call to take the helm of a struggling Baptist junior college. He gave himself with complete abandon to an impossible dream and the successful four-year accredited Campbellsville College we know today is to be credited more to John Carter than any other man.

Dehoney Heads Fall Crusade

Wayne Dehoney, pastor of Walnut Street Baptist Church, has been named as Chairman of the forthcoming Ford Philpot Crusade for the Greater Falls



Dehoney

Cities Area. Co-chairmen of the Crusade are G. Allen West, Superintendent of Missions for the Long Run Baptist Association, and Paul Shepherd, Superintendent of the Louisville West District, the United Methodist Church.

Under the leadership of these men the Crusade organization will reach into more than 300 churches and over 30,000 homes. It is hoped that this united force will touch the life of the entire city.

The Crusade is scheduled for October 12 through 26 at Freedom Hall. The Executive Committee adopted the goal for each participating church in this Crusade to reach three groups of people: the active, inactive, and the unchurched.

The Crusade office is located in the 800 Building in Louisville. There is much material available to any church group desiring it. Ford Philpot, Evan-

gelist and President of the Ford Philpot Evangelistic Association, is a native of Kentucky and resides in Lexington.

Wanda Carpenter Awarded Judson Scholarship

Wanda Jean Carpenter of Bowling Green has been awarded an Adoniram Judson Scholar Award for the academic year 1969-70 by the Southern Baptist Theological Seminary.

Miss Carpenter is a graduate of Western Kentucky University in Bowling Green and is currently serving as a Missionary Journeyman in Accra, Ghana, West Africa. She is one of two students named as recipients of the Judson grants, which go to students who see their ultimate field of Christian service as the foreign mission field.

The Judson Scholarship is valued at \$1,000. Miss Carpenter was selected by a committee of deans and trustees on the basis of her college performance and activities and her churchmanship and vocational plans. While at Western, she maintained an A average in her studies.



This week I have a guest message from Lewis E. Rhodes, Broadway Baptist Church, Knoxville, Tennessee, entitled.

"RELIGIOUS SICKNESS"

"Jesus called himself the good shepherd", which excludes our using the phrase with reference to ourselves. "The hireling fleeth, because he is an hireling, and careth not for the sheep." Even a pretty good shepherd would protect his sheep. Health officials warn us of probable or possible epidemics. Salk vaccine was used nationwide a few years ago and the results are gratifying. There is a religious sickness in our city. How it is spreading I do not know. I can warn you about it and tell you its symptoms.

"The first sign to look for is religious talk. Spiritual is the key word, so listen for it. When you hear talk about others not being spiritual, the speakers mean they are spiritual. If you know what to listen for, you can spot one as far as you can hear him. That church is not spiritual. I like a spiritual pastor. If they are on a college or seminary campus, they will start a prayer crusade for the conversion of the Bible professors. Spiritual is something you know when you have it and know when another does not have it. It is the extra something that sets you apart from the lesser Christians. People who are spiritual and know it are sick.

"A second sign is a false happiness and joy that leave anxiety and fear hanging out everywhere. When I see a person who is all joy, I know I have met a phony. Life is good, but it is not a giggle, and any attempt to make life appear to be one round of joy after another ignores the hurt one feels and blinds one to the hurt all around. There is much in life that causes suffering and sorrow and no amount of religion can deliver us from it. The Christian faith is meaningful, with moments of joy and rejoicing. Sham joy is a counterfeit. It is religious sickness. Many who talk of the happiness of the Christian life do not spare themselves the luxuries of house, food, clothes, transportation, vacations, and pockets lined with green. I wonder how happy they would be with all the fat taken from their living!"

(Continued next week)

Bank Files Suit Against Kentucky Baptists

A Louisville bank has gone to court in an effort to force the Kentucky Baptist Convention to pay the bank a pledge made to Kentucky Southern College. The Liberty National Bank claims it is entitled to the money promised by the Convention to Kentucky Southern even though the former Baptist college is merging with the University of Louisville. The Convention stopped its scheduled payments to Kentucky Southern when it was announced earlier this year that the University of Louisville

was taking over Kentucky Southern College.

In 1967 when Kentucky Southern separated from the Kentucky Baptist Convention, the Convention agreed to give the college \$500,000 immediately and \$77,010 a year for five years. The \$500,000 was given in two installments of \$300,000 and \$200,000 in the spring and summer of 1967.

Liberty National Bank, which had lent the college \$545,358, filed a lien on the \$500,000. Through negotiations the

bank agreed to take \$200,000 and release its claim for the other \$300,000 if the college would assign to the bank the five annual payments of \$77,010 from the Convention.

When the Convention began making the payments to Kentucky Southern, it was learned the college had assigned the money to the bank. The checks were made payable to the college and to the bank. When the merger of Kentucky Southern with the University of Louisville was announced, convention officials discontinued the payments.

The original agreement to give the college a total of \$885,000 was made by the Kentucky Baptist Convention Executive Board. The board specified in a subsequent action that its financial obligations to Kentucky Southern would end should the school cease to be a separate institution.

The bank claims that the Convention made an irrevocable pledge to make the payments and cannot now claim that it is not obligated to make them or to deny the validity of the assignment of the payments by the college to the bank.

The amount sought by the bank from the Convention totals \$294,839. The Jefferson Circuit Court case has been assigned to Judge Lyndon R. Schmid.

SBC Messengers Adopt Record Budget

Messengers to the annual Southern Baptist Convention meeting Wednesday morning adopted a record \$27,158,119 operating budget for 1970, among other recommendations brought by the SBC Executive Committee at the Rivergate Exhibition Center here.

Also approved was a \$535,000 operating budget for the Executive Committee and other phases of the SBC operation originating from the convention's main offices in Nashville, Tenn. The \$27,158,119 figure will be raised through gifts to the SBC Cooperative Program by churches. The \$535,000 will come in part from the Cooperative Program and in part from other sources.

The Southern Baptist Annuity Board, Dallas, Texas, was granted \$200,000 from the Cooperative Program allocation for 1970 for the provision of relief to needy persons.

To allow flexibility for the order of program for the 125th anniversary celebration of the Southern Baptist Convention next year at the annual meeting in Denver, messengers also agreed to

waive constitutional provisions on order of program for one year.

Dallas, Texas, was selected as the 1974 site for the convention and messengers dealt with a problem concerning the 1973 site, which had been scheduled for June 11-15 in Portland, Oregon.

Portland's convention bureau requested that the 1973 date be deferred one week beyond the originally agreed upon date. Messengers referred the matter back to the Executive Committee for action at its September meeting. The Executive Committee will be guided by a straw vote by messengers on whether they prefer Portland on the deferred date or another site. (BP)

Keep Music Relevant To Worship Services Musicians Urged

Outgoing president Donald Winters of the Southern Baptist Church Music Conference challenged his fellow musicians Tuesday to say something relevant through their church music programs.

Winters, chairman of the department of music of William Carey College, Hattiesburg, Miss., also called for relevance in musical materials.

Calling for patience on the part of the over-thirty generation, he reminded, "We cannot deny the introduction of these instruments into our musical world or their adaptability to contemporary expression."

The outcome of their use ought to be "truly spiritual results," the president said.

Elected president of the conference was Bob Burroughs, minister of music at First Baptist Church, Abilene, Texas, Doyle Spence, minister of music at First Baptist Church, Roanoke, Virginia, was named vice-president and Mary June Tabor, of Oklahoma City, associate in the music department of the Baptist General Convention of Oklahoma, secretary-treasurer.

J. Phillip Landgrave, Southern Seminary, was elected to the Executive Council. (BP)



PASTORS' CONFERENCE PERSONALITIES—Speaking at the Southern Baptist Pastors' Conference prior to the meeting of the SBC were Miss Vonda Kay Van Dyke, the former Miss America from Arizona, and Albert Brewer, governor of Alabama and an active Baptist layman. Pastors and evangelists, as well as laymen, addressed the conference attended by more than 6,000 persons.

Pastors Conference Elects Officers

Don Berry, pastor of Memorial Drive Baptist Church in Houston, Texas, was elected president of the Southern Baptist Pastors' Conference in New Orleans, Tuesday.

Berry succeeds Harper Shannon, pastor of the First Baptist Church of Dothan, Alabama, who planned and directed the 1969 program.

Landrum P. Leavell, pastor of the First Baptist Church in Wichita Falls, Texas, was elected vice-president and W. T. Furr, pastor of the Queensborough Baptist Church in Shreveport, Louisiana, secretary-treasurer.

Eight men were nominated for presidency of the annual conference. Berry outpolled James L. Plietz of Pensacola, Florida, and Furr in a runoff vote. (BP)



Honeycutt



Wood



Howington



Owensby

Pastors'-Laymen's Confabs Planned

The annual Pastors' and Laymen's Conferences, sponsored by the Church Development Ministries department of the Kentucky Baptist Convention, will be held this year, July 7-9 and July 10-11.

Meeting places for the conferences will be Jonathan Creek Baptist Camp and Campbellsville College respectively.

According to G. R. Pendergraph, director of the sponsoring department, this year's theme will be "The Church Fulfilling its Mission Through Evangelism and World Missions."

Nolan P. Howington, former Southern Seminary professor of Christian ethics, will be the featured speaker at the con-

ferences. Roy Honeycutt of Midwestern Seminary will lead the Bible study periods.

Leading a soul-winning session at each conference will be W. K. Wood of Ashland. Idus V. Owensby of the Sunday School Board will conduct sessions of church administration.

Also on the program is J. T. Miller, president of the Kentucky Baptist Convention.

No charge is made for the conference. Meals and room are free.

Reservations should be mailed immediately to G. R. Pendergraph at the Kentucky Baptist Building, Middletown 40243.

New WMU President Is Mrs. R. L. Mathis

History repeated itself in reverse Tuesday as the president of Southern Baptist Woman's Missionary Union handed the gavel back to the woman who had passed it to her six years ago.

The new WMU president is Mrs. R. L. Mathis, currently on the staff of WMU headquarters in Birmingham, Alabama,



as director of the promotion division. Her predecessor (who was also her successor) is Mrs. Robert Fling of Pleasantville, New York.

Mrs. Fling refused to accept nomination for another annual term as head of the 1,450-member organization in order to assist her husband in developing Southern Baptist work in Westchester County, New York.

Mrs. Mathis, along with other officers, was nominated by a committee of the 26 state Woman's Missionary Union presidents. New recording secretary is Mrs. Roy Snider of Camden, Arkansas, former president of Arkansas WMU. She succeeds Mrs. J. R. Lebaugh of Kansas City, Kansas, who declined renomination to concentrate on local missions work.

The new WMU president wears many hats. She is the only woman among nine vice-presidents of the Baptist World Alliance. She is chairman of the program committee for the 1970 Baptist World Congress in Tokyo. She also serves as treasurer of the Women's Department of the Baptist World Alliance.

Mrs. Mathis also is the only woman elected to a Southern Baptist Convention office. She was named second vice-president in 1963.

Her earlier tenure as WMU president began in 1956. She declined renomination in 1963 to become WMU promotion division director. In this position she supervised WMU's program design, publishing, and field service work. (BP)

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KENTUCKIANS PARTICIPATE—Kenneth Chafin, evangelism professor at Southern Seminary, discusses a point of disagreement with Tom Graves of Louisville, a member of Baptist Students Concerned. The confrontation took place at the opening session of the Pastors' Conference prior to the SBC meeting. Graves is the son of Allen Graves, dean of the school of religious education at Southern Seminary. Other Kentuckians speaking at pre-convention meetings included Southern Seminary professors Wayne Ward, Phillip Landgrave, Don Hustad and Lucien Coleman, Jr. In addition to the Pastors' Conference, the men spoke at meetings of religious educators, musicians, superintendents of missions and the Woman's Missionary Union Convention.

Notes Of Hope, Optimism And Creative Change Sounded At W.M.U. Convention

A future full of hope, optimism, and creative change was predicted for Southern Baptists at the two-day annual meeting of Woman's Missionary Union which closed here Tuesday.

The note of optimism was sounded by Dr. Elton Trueblood, Richmond, Indiana, philosopher and author, and Kenneth L. Chafin, associate professor of evangelism at Southern Seminary.

Trueblood said he saw evidence of new vitality in the church in three areas—the growth of the idea that every Christian is a minister, the growth of popularity of small groups in church life, the growth of vocational evangelism, or the realization that occupational units are the logical units where Christ is shared.

Chafin listed worship, adult Bible study, fellowship and love, witnessing and evangelism, and ministry as the only ingredients a church needs to retain for a bright future.

The keynote speaker, William M. Pinson, Jr., associate professor of Christian ethics at Southwestern Seminary, Fort Worth, Texas, called for Christians to seek creative ways to prevent the future that is happening from being more horrible than the present which is already here. He challenged Christians to be flexible in approach. Specifically,

he called for the end of the Christmas basket approach in favor of programs of community and church action.

In a youth-oriented session which attracted a record WMU crowd of 11,500 about 125 young singers from Belmont Heights Baptist Church, Nashville, Tennessee, premiered "Happening Now," a youth musical.

Eight Southern Baptist missionaries spoke on themes covering the war in Vietnam, racism, population explosion, poverty, and contemporary ways of witnessing.

Roderick Loney, Negro Southern Baptist home missionary to Harlem, criticized white Christianity for practicing racial discrimination. While he called Black Militant James Forman's demands "limited and shortsighted," he urged white Christians to listen to Forman's message.

"Our churches have served too long as the bulwarks of prejudice and discrimination against black people. The more conservative churches have been the most guilty," he said.

He proposed remedies for what he called the "white man's burden" including development of black talent, assigning black men to top levels of responsibility, and elimination of "white watchdogs" who watch over blacks given responsibility. (BP)

Alteration Of Convention Representation Considered

Two motions aimed at altering the denomination's method of representation stirred the first business session of the Southern Baptist Convention in New Orleans Wednesday.

North Carolina student David Swink—a member of Baptist Students Concerned—moved that the convention institute a policy of refusing to seat messengers from churches that have a stated policy of not permitting minority groups in their services.

In another, perhaps more far reaching proposal, Robert Alley of Richmond, Virginia, moved that the executive committee launch an immediate study to provide "the basis for changing the representation to the convention."

Both motions were referred to the committee on order of business for scheduling of discussion.

Three of the resolutions—all of which were referred to a committee on resolutions—related to war.

William Smith of Virginia proposed a resolution that would encourage the denomination to provide meaningful work for Southern Baptist conscientious objectors.

W. W. Finlator of Raleigh, North Carolina, asked the convention to go on record "in opposition to the ABM Sentinel", the multi-billion dollar defense missile system currently under consideration.

Tom Freeman of North Carolina requested the convention to "encourage every effort to secure humane treatment for prisoners of war," and Richard Barrett of Mississippi asked the convention

to urge the government "to diligently pursue the total defeat of godless communism."

Another student, James Lowder of North Carolina, introduced a resolution that would endorse the teaching of sex education in churches.

Other resolutions included the issue of church and state and the position that Baptist schools refuse tax money; a stand against the U. S. sending a political representative to the Vatican; support for legislation that would ban advertising alcoholic beverages on radio and television; support for voluntary

prayer in public schools; a call for students "and other minority groups" to be allowed "valid as well as critical" roles in the denomination; the suggestion that the Sunday School Board cease paying fees to the National Council of Churches for uniform lesson material.

Members of Baptist Students Concerned presented two additional resolutions in the afternoon business session. One dealt with the adoption of implementation of the crisis statement adopted last year. The second resolution concerned changes in publication by the Sunday School Board.

Criticism Dominates Educators Confab

Baptist ministers of education attending the Religious Education Association conference in New Orleans were hit with tough dialogue from within and without at their final session. Internal criticism came from the organization's new president Russell Noel of Tulsa, Oklahoma, while Jimmy Allen of San Antonio, Texas, provided the outside opinion.

"We continue to build our gymnasiums for white middle-class kids who have six gymnasiums to choose from just because we want to keep up with the church in the next town," Allan said. "The church that survives will be the church least worried about survival. It will be a servant church, so useful that people will want to have it around."

Noel, minister of education at Tulsa's First Baptist Church, commented on the problems of implementing the religious education design for the 1970's. He maintained that while programs are planned in Nashville or other cities housing Southern Baptist agencies, that the local church is "where the action is." Denominational programs suffer most from "uncritical lovers and unloving critics," he said. The new association president scored team teaching, educational television and various computer-oriented teaching methods as inferior "to contact with a warm, vibrant Christian personality."

Sparks flew from the opening session when James Frost, Sunday School secretary for the Baptist General Convention of Texas in Dallas, likened the multiple-option curricula as "a giant cafeteria inviting our small churches in for gluttony or indigestion." Defense and refutations of this charge permeated the conference through the succeeding sessions. (BP)

Criswell Defeats Smith For SBC President

W. A. Criswell, pastor of First Baptist Church of Dallas, Texas, was elected Wednesday to a second term as president of the Southern Baptist Convention.

The grey haired pastor of the 11.3 million member denomination's largest church with 15,000 members defeated two opponents. They were William C. Smith, Jr., assistant professor of religion at the University of Richmond, and Alastair Walker, pastor of First Baptist Church of Spartanburg, S. C.

The 59-year-old pastor from Dallas met with representatives of the press shortly after his election.

President Criswell was asked if there were teachers in his denomination who didn't believe in the Bible as the infallible word of God and if so, would he name them.

"We have teachers in our colleges and seminaries who have altogether different attitudes toward the word of God than I have. But I cannot name them. It would hurt and wouldn't help."

The Texas minister gave questioners a double answer when they asked him how much importance he attached to a large number of resolutions presented earlier by members of Baptist Students Concerned, a student activist group.



"My reaction is one of deepest appreciation if what the students want to do is find the truth of God. What I don't like is for them to give the impression they have found the real truth and the rest of us are still behind in our senility. That is profound, inexcusable spiritual egotism."

On the matter of church and state, Criswell said, "I am ashamed of many of my fellow Baptists and developments in relation to church and state." He felt that many have sacrificed principles in

order to secure needed money for their institutions.

"Tax money should never be devoted for sectarian purposes," he said.

President Criswell was asked if he would just as soon see the liberals leave the Southern Baptist Convention.

"It depends upon their purpose," he replied. "If it's to make Unitarians, they would destroy us. If the purpose is to make us more missionary and more sensitive to need, then they are trying to help us."

Asked about the future of the liberal element in the denomination, Criswell said he didn't see much hope for it during his lifetime.

"There is no doubt that it is very small numerically. Before it gets very large my generation will have to die."

The messengers re-elected Clifton Allen of Nashville, Tennessee, as recording secretary, W. Fred Kendall of Nashville as registration secretary, and Porter Routh of Nashville as treasurer. (BP)

Highlights Of 1969 Agency Reports

FOREIGN MISSION BOARD

The Southern Baptist Convention, in its Thursday evening session, heard missionaries tell of their work in two of the world's most troubled areas—Vietnam and Nigeria—and received the Foreign Mission Board's annual written report, which urged Southern Baptists to undergird all their missionaries with intercessory prayer.

"Our Lord Was There," an account of Vietnam mission efforts, was given by Herman P. Hayes, appointed with his wife in 1959 as the first Southern Baptist missionaries to that country. Today they are among the 28 career missionaries, two missionary associates, and 11 missionary journeymen assigned there.

In a talk entitled "We Walk by Faith," William R. Norman, Jr., described his work in eastern Nigeria, where he kept the Baptist hospital in Joinkrama open until August, 1968, with the assistance of another missionary, W. Ralph Davis and a "faithful African staff." As opposing Nigerian and Biafran forces moved into the Joinkrama area, the medical staff was evacuated and the hospital closed.

Theme for the Foreign Mission Board's convention program was "Faith and Work Throughout the World." After a report by Winston Crawley, director of the Board's overseas division, new missionaries were presented and William W. Marshall, a recent appointee to the Middle East, gave his testimony. The prayer of dedication was by W. A. Criswell, Convention president.

Baker J. Cauthen, executive secretary of the board, made the appeal for intercessory prayer as part of the annual written report. "Remember that God's servants in disturbed areas such as Vietnam, eastern Nigeria, and the Middle East continue to serve with remarkable stability, patience, faith, and courage," the report stated.

A record 247 missionary appointments in 1968 boosted the total missionaries to 2,371 at the end of the year. (The total is now about 2,470). They were under assignment to 69 countries or territories (a 70th, Dahomey, in West Africa, has been added in 1969).

Cauthen said the board is pressing toward its objective of 5,000 missionaries at the earliest possible date "with full confidence that Southern Baptists, because of their love for Christ and their awareness of worldwide needs, will continue to provide through the Cooperative Program and the Lottie Moon Christmas Offering the funds which are so necessary."

The report listed 50,003 baptisms (conversions) in 1968 in 5,154 churches and 6,974 mission congregations related to Southern Baptist work overseas. Total membership in these churches and missions was 611,470.

During the year the board also strengthened its administrative framework by setting up three major divisions—overseas, mission support, and management services.

HOME MISSION BOARD

A year keyed to evangelism and starting new churches shifted into a third major concern in 1968 when Southern Baptists began searching on a denominational level for creative responses to the poverty and racial crisis in the nation.

In its annual report to the Southern Baptist Convention the Home Mission Board cited the beginnings of implementing the "Statement Concerning the Crisis in Our Nation" adopted by the SBC last year as one of three major emphases during the year.

In a 14-page printed report, the board stated: "To a society convulsed by assassinations, riots, elections, and other crises; to a society gaining a new awareness of its poor, its affluence, and its loss of values, the Home Mission Board responded primarily through three emphases: the Crusade of the Americas, establishment of new churches in Project 500, and implementation of 'A Statement Concerning the Crisis in Our Nation.'"

Regarding the crisis statement, a special agency committee issued several recommendations during the year, including the suggestion that pastors be given scholarships to par-

ticipate in the Urban Training Center for Christian Mission in Chicago, an institute that majors on awareness of and encounter with urban problems.

The board reported that it called two meetings of personnel of all SBC agencies to "inventory present actions and to project plans for reaction to the national crisis."

"Accordingly," continued the report, "we sought to give major attention both to helping penetrate society with the gospel of Christ at this critical time in national life, and also to give major attention to the Crusade of the Americas, and Project 500, while making advances in all 12 of the board's program areas."

Executive Secretary Arthur B. Rutledge gave an encouraging assessment of the preparation for the 1969, hemisphere-wide Crusade of the Americas, stating that a majority of Southern Baptist churches conducted revivals in the spring of 1969.

Rutledge also noted that the agency spent \$175,000 in 1968 to produce three half-hour, nationwide evangelistic telecasts that were shown on more than 40 stations during the period of the 1969 spring revivals.

Although hobbled by lack of expected financial response, the two-year Project 500 emphasis on starting new churches in particularly strategic locations got off to a fair start, Rutledge said. Many new missions were begun without financial assistance.

By the end of 1968, churches or missions had been started in about 150 of the projected sites.

The agency appointed 406 missionaries during the year, including mission pastors and US-2 appointees, bringing the total number of missionaries in the field to 2,385.

Rutledge also reported that 680 Southern Baptist military chaplains were on active duty—306 Army, 202 Navy, and 172 Air Force. More than 100 of these serving in Vietnam.

SUNDAY SCHOOL BOARD

The Sunday School Board of the Southern Baptist Convention announced the change of the name of Training Union to "Quest, the New Training Program," and gross sales and other income of \$35,902,000 during the board's 78th annual report to the Southern Baptist Convention.

The Training Union name change was voted upon in the Sunday School Board's June 1968 meeting at Glorieta (N.M.) Baptist Assembly to be announced at the 1969 Southern Baptist Convention. At the same time the name of the Training Union department of the board was changed to the Church Training department.

A 28-page printed report, summarizing the past fiscal year's operation of the board, showed total gross sales and other income reached \$35,902,000 last year, an increase of \$2,492,000 over the preceding year.

The programs of publishing and book store operation make available Bible, lesson courses and materials, books, films and filmstrips, music and recordings and church supplies for sales to churches and individuals.

The program of assembly operation provides facilities for use of other Southern Baptist programs in training and inspiring church leaders. The board owns and operates two assemblies, one at Glorieta, N. M., and another at Ridgecrest, N. C.

Efforts of the board to assist churches in establishing, enlarging, conducting and improving their work were summarized in the reports of the education and service program.

The board provided \$409,837 for the program of Southern Baptist Convention support and \$898,236 to Baptist state conventions for their use in promoting Sunday School, Training Union, music, student and church architecture work.

Church literature production totals included two weeklies with 27,449,770 copies; seven monthlies with 22,136,194 copies; 62 quarterlies with 47,532,919 copies; 38 graded publications with 5,756,883 copies; 25 special study items with 387,120 copies; 22 supplementary items with 407,796 copies; and 85,443,035 bulletin items.

Dedication ceremonies were held for book store buildings at New Orleans Baptist Theological Seminary and at Roanoke, Va. Book stores in Arlington, Tex., and at Southwestern Baptist Theological Seminary, Ft. Worth, occupied new quarters. A new store in a new building at Norfolk, Va., became the 51st store owned and operated by the board.

Registered attendance at the 26 regular denominational conferences was 37,856 at Ridgecrest (N. C.) Baptist Assembly and 26,298 at Glorieta (N. M.) Baptist Assembly. Grand totals of registered persons at both assemblies (including staffers and other groups) were 69,287 in 1968 and 70,601 in 1967.

The 78th annual report was approved by the 65-member elected board in its annual meeting in January.

WOMAN'S MISSIONARY UNION

Changes in the Southern Baptist Woman's Missionary Union program were outlined during the organization's annual report to the Southern Baptist Convention.

Woman's Missionary Union (WMU) President Mrs. Robert Fling of Pleasantville, N. Y., presented the report.

The report described recasting of the WMU program to conform with the Convention's new grouping-grading plan which becomes effective in October of 1970. The report also said the WMU professional staff was restructured in 1967-68 in order to prepare for the changes.

The WMU Executive Board approved broad plans for the 1970's program and approved a new statement of WMU tasks in a church to become effective October 1970, the report said.

The report described the WMU program for the 1970's as only "recasting" of the program already in existence, not as a complete reorganization.

Another change discussed in the WMU report was the new church WMU organization plan which took effect in October 1968. The plan introduced a simplified organization pattern adaptable to a church's size and opportunities.

The WMU report also recapped results of Pact the international prayer partner plan. Pact, with the support of the Home and Foreign Mission Boards, grew to involve more than 50,000 prayer partners. According to the report, Pact is a project which will bind Baptists into "a powerful witnessing force."

The report pointed out areas of close cooperation between WMU and Brotherhood, the missions organization for men and boys. WMU and Brotherhood jointly designed plans for churchwide missions projects; studied camping based on the new grouping-grading plan; agreed on mission action philosophy and activities for the children's division; planned co-ed mission projects for youth and mission action groups for adults.

Five new mission action guides were designed through the joint efforts of WMU, the Brotherhood Commission, and the Home Mission Board.

Total circulation of the four WMU magazines for 1967-68 was 889,835, a 2.1 percent increase from previous years. All magazines increased in circulation except Royal Service, the women's magazine. The goal for the Lottie Moon Christmas Offering was \$15 million. A total of \$14,664,679 was received. The Annie Armstrong Offering for Home Missions, which in 1968 was renamed the Annie Armstrong Easter Offering for Home Missions, received \$4,682,535 of its \$5.5 million goal.

Informed Baptists
are the
Best Baptists

BROTHERHOOD COMMISSION

An increase in Royal Ambassador work and the publication of three new mission action group guides for ministering to people with special needs highlighted the Brotherhood Commission report at the Southern Baptist Convention.

George W. Schroeder, the Commission's executive secretary, reported on activities "designed to assist churches in a meaningful performance of their tasks of informing and involving men and boys in missions."

The increase in Royal Ambassador work was evidenced by the enrollment gains reported for 1968 and attendance at the Fourth National Royal Ambassador Congress held in Oklahoma City, Oklahoma, on August 13-15, 1968, said Schroeder.

The 1968 Royal Ambassador enrollment totaled 187,600 boys in 11,000 churches, up 2,000 boys over 1967. This number included 91,695 boys (9-11 years old) in Crusader chapters, 69,656 boys (12-14 years old) in Pioneer chapters and 26,028 boys (15-17 years old) in Ambassador chapters.

The Fourth National Royal Ambassador Congress attracted 10,326 boys and their leaders to a program on world missions. It was the largest gathering of Royal Ambassadors since the organization began in 1908, Schroeder said.

The mission action group guides provide suggestions for persons to minister to Negroes, persons in military service, and in resort areas.

The mission action group guides were prepared in consultation with the Southern Baptist Home Mission Board.

The commission also help train almost 20,000 men and boys in more than 200 field service events. Conducted in cooperation with state and associational Brotherhood leaders, these events prepared men and boys to lead Brotherhood units in Southern Baptist churches.

Of special note was the release in 1968 of two mission action aids: "Mission Action Group Guide: Combating Moral Problems" and "Mission Action Group Guide: Prisoner Rehabilitation."

RADIO-TELEVISION COMMISSION

Through space-age electronics, the world is truly within our reach, the executive director of the Southern Baptist Radio and Television Commission told the Southern Baptist Convention.

Paul M. Stevens, head of the Baptist radio-TV agency in Fort Worth, said in the commission's annual report to the SBC that the new communications satellite system will make it possible for one voice to speak to one billion people in a single breath.

Stevens said that Southern Baptists crossed the threshold of a dynamic new era of cooperation in spreading the gospel through the electronic mass media during the spring of 1969 with the Crusade of the Americas telecasts.

He pointed to the three half-hour, full-color television presentations as an example of exciting things to come in electronic evangelism.

The ability of the combined team to secure Evangelist Billy Graham and news commentator Paul Harvey gave the programs top audience appeal and a professional polish making them more acceptable to broadcasters, Stevens observed.

This was in turn coupled with professional marketing techniques and combined promotional efforts of the commission, the mission board, and countless local churches to secure prime time for the telecasts in selected viewing areas to assure maximum audiences, Stevens said.

In addition to cooperative ventures, Stevens called for a stepped-up effort of using the commission's current approach of trying to design radio and television programs that reach the listener and viewer where his interests lie, and then concluding with the Christian message after solidly grabbing his attention.

As examples of what should be done on an enlarged scale to reach people he named three new programs launched by the commission in little more than a year—JOT, the TV color cartoon for children; OMNISCOPE, a music-interview radio program for college-age young adults; and POWERLINE, a "top-40" rock music radio program for teen-agers.

Six new radio programs and a television program were added during the year, with a total of 30 weekly radio programs and three television series being distributed weekly at the end of 1968.

In addition, network telecasts produced jointly by the networks and the commission used Southern Baptist programs in 11 different programs during the year. The networks, and number of programs for each, were: NBC-TV, four; CBS-TV, two; and ABC-TV, five.

The report indicated that the commission received about 200,000 mail responses to its programs, and that each letter and card was answered with spiritual counsel, sermon reprints, and by passing them on to interested pastors in the community from which they came.

HISTORICAL COMMISSION

William B. Johnson, the first president of the Southern Baptist Convention elected in 1845, paid a visit by proxy to the Southern Baptist Convention Wednesday afternoon, 124 years after his election.

Johnson's proxy was Quinn Pugh, pastor of Bergen Baptist Church in Waldrick, N. J., who impersonated the first president of the Convention, wearing clothes of the style worn in the 1850's, and a false beard.

Johnson (i.e. Pugh) interviewed a modern-day Southern Baptist leader, Porter M. Routh, executive secretary of the SBC Executive Committee, on changes that had taken place since he was Convention president.

The interview came as a feature of the Southern Baptist Historical Commission's annual report to the SBC.

Routh, in the interview, told the first Convention president of progress that had been made by Southern Baptists, especially in the last year in regards to the work of the SBC Historical Commission.

Routh noted the preparation for the observance of the 125th anniversary of the Southern Baptist Convention in 1970 has been the major project of the year. Most of the Convention agencies have planned special projects for observing the anniversary.

During 1969, all Negro Baptist publications and historical materials have been micro-filmed. These will be a valuable source file for Baptist historiography, the report said.

The project for recording the voices of denominational leaders and groups as they discuss important events and ideas has been continued during the year. Recordings have been procured from the Southern Baptist Radio and Television Commission for preservation of a voice account of the Southern Baptist Convention Pastors' Conference, and the Woman's Missionary Union Convention.

A master index of persons having served the Southern Baptist Convention and its agencies as elected officers or board members has been compiled and includes more than 36,000 names.

The Historical Commission voted in its spring meeting to work with Broadman Press in publishing a third volume of the Encyclopedia of Southern Baptists.

BAPTIST WORLD ALLIANCE

Membership in Baptist churches around the world increased faster than the birth rate last year, the Southern Baptist Convention was told.

In the report of the Baptist World Alliance to the Convention, BWA General Secretary Josef Nordenhaug said that the number of Baptists climbed by 2.25 percent last year around the world, while world population grew by 1.9 percent.

Nordenhaug added that the 2.25 percent increase in Baptist membership was in contrast to a membership gain of less than one percent for all other Christian bodies combined.

The total Baptist membership (baptized believers only) increased from 29,817,707 in May, 1968, to 30,487,802 in May, 1969, the BWA reported.

Nordenhaug said that the various bodies of North America showed an increase of 556,862—or 2.09 percent. There are 27,160,091 Baptists in North America—90 percent of the world total.

The largest gain in any world area was in the Southwest Pacific, where a 20.5 percent gain was noted. This spiral was attributable to an increase from 4,886 to 15,114 in Indonesia and from 4,235 to 13,500 in New Guinea.

An increase of 7.2 percent was noted in South America during the year—attribution largely to the beginning of "Crusade of the Americas," a hemisphere-wide evangelistic program.

Nordenhaug said that an attendance of about 8,000 delegates from 75 countries is expected for the 12th Baptist World Congress, meeting July 12-18, 1970, in Tokyo, Japan.

This will be the first time the world meeting has been held in Asia, and leaders hope that the travel of Baptists from all sections of the world to Asian population centers will have a wholesome effect on Christian witness. Evangelistic crusades have been planned in many Asian countries, using the visiting ministers as preachers.

Other highlights in the Alliance's annual report included:

—The channeling of the world relief funds to people in need in Nigeria, Bolivia, India, Vietnam and Eastern Europe. The Alliance Executive Committee has urged conventions and unions to encourage their members to give at least one day's pay each year to help feed the world's hungry.

—Attendance of 5,900 young people from 58 nations at the Baptist Youth World Conference at Berne, Switzerland, in July 1968.

—Addition of a Commission on Cooperative Christianity to four other Alliance study groups. J. Leo Garrett, professor of Christian theology at Southern Baptist Theological Seminary, is chairman of the new group.

—Duke K. McCall, president of Southern Baptist Theological Seminary, was named chairman of the North American Baptist Fellowship.

—The Alliance Executive Committee met in August 1969, at Monrovia, Liberia, the first time in Africa. This committee and the five study commissions will meet in Baden, near Vienna, Austria, August 2-6, 1969.

PUBLIC AFFAIRS

The executive director of the Baptist Joint Committee on Public Affairs confronted the Southern Baptist Convention in annual session with what he termed new emerging patterns of separation of church and state in the United States.

C. Emanuel Carlson of Washington, D. C., pointed out that the rapid social change in the nation inevitably affects what was once thought to be "fixed patterns" of separation of church and state.

Carlson said that he is convinced that the historical Baptist insights concerning freedom remain valid in the new national situation. He challenged the denomination to be creative in restructuring its institutional relationships in the new day to serve the cause of freedom and the needs of people.

The Baptist executive spoke to the report of the convention's public affairs committee which was made by its chairman, Chauncey R. Daley, editor of the Western Recorder in Kentucky.

The public affairs committee merges with similar committees from seven other national Baptist bodies to form the Baptist Joint Committee on Public Affairs, with offices in the nation's capitol.

The committee in its report said, "Baptists are concerned for the freedom of the people, freedom of the churches and their agencies, and for meeting the needs of people. . . . At the same time government is functioning on a larger scale to minister to the needs of the people.

"As a result a whole new set of problems in the relationships between the churches and the government is appearing on the American scene. One of the problems is how to apply time-honored principles to a new and changing order."

In his convention speech Carlson explained that future patterns in church-state separation are not yet clear. However, he put his finger on four specific areas that will demand creativity on the part of Baptists. They are:

1. The expanded role of higher education in the nation's life;
2. Society's response to the need of people for health, counsel, and care;
3. Adjustments in tax policies as related to the churches and their agencies;
4. The simultaneous role of people in relation to government and the church relationships to the same government.

One Reason Why Sunday School Is Slipping

by **ROY E. BOATWRIGHT**
Sunday School Secretary
for Kentucky

There appeared in the state Baptist paper of Georgia, *The Christian Index*, an article by Dr. Julian T. Pipkin, State Sunday School Secretary, entitled, "One Reason Why Sunday School Is Slipping."

Mr. Pipkin studied carefully the bulletins that came to his desk to see how many churches were promoting Sunday school work through the church bulletin. He states, "I have just scanned (rather closely) 84 church bulletins that came to my desk from all corners of Georgia. These total 336 pages of church bulletin communication from church leaders to church members. Here is the fact that scares me: Not counting the record report of last Sunday's attendance or the calendar of the next meeting, those 336 pages included only 14 mentions of Sunday school!"

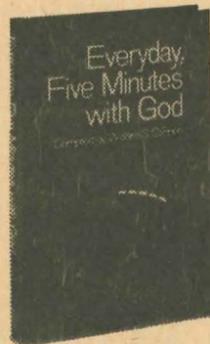
Mr. Pipkin goes on to state that he had learned very much about the activities of the churches through the bulletins including sympathy notes, announcements of new babies, wedding invitations, birthday recognitions, budgets, skating parties, boy scouts, king and queen candidates, "Y" clubs. He further states, "I read only once or twice a complimentary word about the basic 'bread and butter' organization, and that organization, which we call the Sunday school, is charged with reaching people and teaching the Bible."

After hearing of Mr. Pipkin's result in his study, I, too, determined to make a study of the church bulletins that arrive at my desk. We have checked through 138 bulletins of 552 pages and find the very same thing that was found in Georgia. Out of 552 pages there were only 23 references to Sunday school in any way, exclusive of reports and records.

I thoroughly agree with my friend in Georgia that it is time to say something good about the Sunday school from the pulpit, church bulletins, newspapers, and any other way that we can let people know the significance of the Sunday school as one of the vital Bible teaching phases of our church. I am aware that many churches are promoting Sunday school in various ways. Therefore, this reminder may be of little consequence to these churches.

If you have not been boosting your Sunday school through the most common media (church bulletins) why not resolve now to have an article in the bulletin every week for six weeks about various phases of the Sunday school. I feel confident that with a little push we will be able to do a better job in our visitation program, our teachers and officers' meeting, and in teaching and winning men and women to Christ.

Kentucky Writers Featured in New Broadman Book



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OF THE
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BLAISE NEEL, EXECUTIVE SECRETARY
511 NORTH AKARD BUILDING
DALLAS, TEXAS 75201

June 1, 1969
Our 51st year

To: "Mr. Average Baptist"

Someday, your pastor, like everyone else, will either get old, become disabled or die. When that time comes, will your church be found in the embarrassing position of having to raise the necessary funds to care for him and his family?

We are sure that he is concerned about this possibility but he might hesitate to approach the church for fear it is a selfish request. He might feel that, as he is now compulsorily covered in Social Security, it will be enough. This is not true. It will not provide adequate income by itself.

When the time comes, we feel sure your church will respond, not because you feel it is a moral obligation, but because you want to express your love and concern. But, why wait for that extra financial burden?

As an officer and leader in your church, you must exercise responsibility, anticipate the situation, and make provision for it before it arises.

Some 22,000 of your sister Southern Baptist churches are preparing for the future by participating in the Southern Baptist Protection Program. This provides liberal benefits for NORMAL RETIREMENT, EARLY RETIREMENT, DISABILITY, WIDOW, DEPENDENT PARENT, CHILD and EDUCATION.

By participating in the Southern Baptist Protection Program, your church can shift the burden to the Annuity Board. We can provide for your needs more adequately than your church can.

Will you, as a concerned leader in your church:

- (1) Write for information?
- (2) Discuss this need with your pastor and church leaders?
- (3) Recommend this to your church for action?

Cordially yours,
Baynard F. Fox
Baynard F. Fox

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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for June 29, 1969)

INTERNATIONAL SERIES

The Bible Speaks To Our Time

The Bible speaks to the individual and to society. After revealing to man his need of salvation, which need is supplied by Christ only, it serves as a guide to the saved as they journey through this life.

Luke 4:16-18, 21

Following His entrance upon His public ministry and His remarkable victory over Satan through the use of God's Word, our Lord came at length to the small town of Nazareth in which He had been reared. He longed to make known the way of life to His own townspeople. There everybody knew Him. Therefore, none were surprised when He did what He had been trained to do and had done since His boyhood, namely resorted to the synagogue on the Sabbath Day in order that He might join in the public worship.

Since there were not any regular speakers in the synagogues, those in charge designated some competent and honorable person to conduct the services. It was the custom that when a distinguished visitor was present the one in charge of the services would invite him to read the Scriptures, and then deliver any message he might have for the people. Such an invitation was extended to Christ. The synagogue service included two scripture lessons: the one from the Law and the other from the Prophets.

When Christ stood to read, the scroll of the prophet Isaiah was handed to Him. Turning to the sixty-first chapter of that great prophecy, which begins with the statement, "The Spirit of the Lord is upon me," He read the verses which declared God's purpose to send the Messiah to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty those who are bruised, and to preach the acceptable year of the Lord. What a mission!

Then Christ made the explicit and startling declaration that Isaiah's prophecy was fulfilled in Him.

Isaiah 5:16, 18, 20-23

In describing the social conditions in Judah, Isaiah revealed that along with luxury and extreme poverty, there was

dissipation, drunkenness, pride, and wickedness. From a moral and spiritual standpoint the conditions were deplorable. Avarice, injustice, drunkenness, immorality, and love of sin had led Judah down the road of captivity and sorrow. So, the second "woe" pronounced upon sinners of various kinds was spoken to those who allowed their appetite for intoxicants to control them.

The consumption of alcoholic beverages, which is a prevailing vice and social problem of tremendous proportions today, is a curse to all who imbibe. Drunkenness is costly in money, dignity, decency, honor, and reputation. Poverty, hardship, heartaches, sickness, suffering, disease, and death follow in its train. Very few evils, if any, have done more to blight human life than beverage alcohol. It has depleted more fortunes, wrecked more homes, blighted more lives, and caused more heartaches than any other one evil. It has always debauched its user. It has been, is now, and ever shall be a financial loss, a social blight, and a political curse. Nothing good can be spoken truthfully in its favor. How pathetic for one to become a victim and slave of strong drink!

LIFE AND WORK SERIES

Love In Action

After writing about the ninefold fruit of the Holy Spirit, which is entirely beyond the power of man to produce, Paul challenged his Christian readers to put into practice the things that they know to be right and should be done.

Galatians 6:1-10

After dealing with doctrine in a splendid manner, Paul here turns to the matter of Christian duty. He makes it clear that profession and practice should be in hearty agreement. In these verses he shows what the attitude of believers toward one another ought to be.

In the first verse of this chapter Paul sets forth the duty of a Christian toward one who is guilty of a breach of conduct. When a believer yields to temptation and is guilty of wrongdoing, a true Christian has a splendid opportunity to prove the genuineness of his spirituality

ing good can be spoken truthfully in its favor. How pathetic for one to become a victim and slave of strong drink!

God's prophet also called attention to the fact that some were so perverse that they were totally blind to moral values. They completely reversed the truth by calling evil good and good evil, darkness light and light darkness, bitter sweet and sweet bitter. To them right was wrong and wrong was right.

The last "woe" which was pronounced in this lesson was upon the addicts of liquor, who were considered as heroes by some, who exercised judicial duties. Instead of administering the law according to truth and the rules of equity and justice, as they were obligated to do, they were influenced in their decisions by the amount of the bribes which they received. The thing of major concern with them was the financial benefits which they could derive as a result of their decisions. Our generation is characterized by the mockery of goodness and the glamorizing of wickedness. What a pity!

by his attitude and behavior toward the fallen one. Rather than rejoicing over the fact that he has fallen into sin, or displaying an arrogant spirit toward him, it is the duty of the Christian to deal sympathetically, carefully, and meekly with him, both for the sake of the offender and lest he find himself in a similar position.

If a believer in Christ falls into sin, he needs to be restored to fellowship with his Lord and with his fellow-Christians. The word "restore" is a surgical term, which means "to reset." The thought is that such a "dislocated" person is spiritually out-of-joint. The process of "resetting," or "restoring," is a delicate one. It requires such skill that only those who are spiritual should attempt the task.

When a believer in Christ falls into some old habit or besetting sin, our



Christian duty is to speak to him about it, pointing out the evil of it, and emphasizing the provision which God has made whereby forgiveness may be received and the life may be transformed. This should be done in a kind and prayerful manner with a view to leading him to forsake his sin, to renew his fellowship with God, and to appropriate unto himself the strength which the Lord offers him to live victoriously.

Paul urges Christians to bear their own burdens, implying that there are some burdens which cannot be transferred. No one can transfer the burden of responsibility, no matter how hard he may try. There is a life for you to live, and a service for you to render, that can never be transferred to another.

In forbidding the continuance of an action which was then going on, Paul said "Stop deceiving yourselves; God is not mocked." "Mocked" means "to turn up the nose," "to ridicule," or "to sneer at." It is foolish for anyone to think that he can out-wit God and reap a harvest different from that which he has sown. One is foolish to think that he can break God's laws and escape the consequences.

I Peter 4:8-11

Believing that love for Christ and others should have the preeminence in the lives of Christians, Peter urged his readers to put love into practice. Recognizing the possibility that the last days would be filled with surprises, conflicts, and calamities which might occasion considerable distress for many, Peter urged Christians to exercise self-restraint, sobriety, watchfulness, calmness, and prayerfulness. He challenged them to be thoughtful, composed, confident, and faithful.

Another line of conduct which he admonished them to follow was that of fervent charity. This grace, as used here, involved the thought of love finding daily expression in service to others. The cultivation and exercise of brotherly love would solve the misunderstandings and estrangements which might arise. An appropriate expression of brotherly love could be found in the virtue of Christian hospitality, which was sorely needed by the believers who had been scattered by persecution. Christian hospitality is becoming in the life of every child of God.

Spiritual gifts, either speaking or ministering, have been presented to every Christian. These gifts are not to be gloried in or boasted about, but they have been entrusted to their recipient for use in the Lord's service. God's gifts are of many descriptions and variously proportioned. All who receive them are under obligation to be conscientious and faithful stewards, using them to the limit of their ability and opportunity for the glory of God and the benefit of mankind.

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Centennial At Spring Meadows Observed, Ford Is Speaker

Kentucky's Lieutenant Governor Wendell H. Ford will keynote a series of activities June 20-22 commemorating the one hundredth anniversary of the opening of Spring Meadows, Baptist child care institution located in Middletown, Kentucky.

Spring Meadows claims to be the oldest Southern Baptist child care agency, having had a continuous operation since June 21, 1869. J. D. Herndon is in his tenth year as superintendent, and is only the seventh person to hold this office since the home was established.

The lieutenant governor, who is also an active Baptist layman, will speak

at a dinner on the evening of June 20 at the Kentucky Fair and Exposition Center. Homecoming Day will be observed at Spring Meadows on June 21. The program includes a historical pageant to be presented in the afternoon by the staff and children of the home. Wayne Dehoney, pastor of the Walnut Street Baptist Church, Louisville, will conclude the three-day celebration with a memorial service in his church on June 22. Trustees, staff, and children of Spring Meadows will be honored guests. It was Walnut Street Church which gave birth to the children's home in 1869.

Campaign Against "Adult" Movies Gains Support Radio-TV Director Says

TV broadcasters should take note of the mounting protest against "adult only" movies and recognize the threat it poses to their own interests.

This warning, from Paul M. Stevens, director of the Radio-TV Commission, was prompted by a mass demand for decent movies in the St. Louis area. The movie industry is the target of the current "groundswell of public resentment," Stevens said. But he warned that the hostility would shift to the broadcaster when today's movies become tomorrow's TV fare.

James Kennedy, pastor of Bethel United Methodist Church, Glencoe, Missouri, started the St. Louis movement. After attending an "adult" movie out of curiosity and noting the blasé reaction of teen-agers to lewd scenes on the screen, he issued a request for suburban theaters to show more movies that were suitable for youngsters and the whole family. The operator of a neighborhood theater chain, Edward B. Arthur, responded by booking four family films. He challenged those demanding such entertainment to show their sincerity by giving boxoffice support.

The *Globe Democrat* picked up the story inviting comments from readers. Then the paper carried an ad that could be signed and mailed to the Motion Picture Association of America by anyone favoring more family films. At last report more than 25,000 persons had gone on record for family entertainment. To see that Hollywood gets the message in dollars and cents, churches, P-TA

groups and other organizations in the area are promoting attendance for the family films being offered.

Stevens predicted that movements like the one in St. Louis will spread across the nation. The St. Louis episode, he said, has merely exposed at one location the outrage felt by a large segment of the American public over current Hollywood offerings. He emphasized that he was not recommending a vendetta against so-called "adult" entertainment. "I think parents just want some movies they can take their children to see without fear of psychological harm or embarrassment," he said, adding: "They just want a choice, and it would be in the broadcaster's best interest to pitch in right now and help them get it."

Music Staff Has 14 Kentuckians

Kentucky will have fourteen persons on the faculties of the music conferences at Glorieta and Ridgecrest this year, six of whom will be on two or more faculties.

From Southern Seminary, Phillip Landgrave will serve all three weeks; Nancy Jo Watson, Martha Chappel, and John N. Sims, two weeks each; and William E. Hull one week as assembly pastor.

From Kentucky colleges will come

Special Meeting Of Executive Board Called

A special meeting of the Kentucky Baptist Convention Executive Board has been called by Convention President J. T. Miller for Friday, June 20, at 1:30 p.m. at Beechwood Baptist Church in Louisville. The purpose of the meeting will be to consider what steps to take in light of the much-too-high bids on the proposed Student Center at Morehead State University.

The Finance and Campus Ministries Committees of the board had been authorized in the May meeting of the Executive Board to proceed with awarding a contract for the Morehead Student Center not to exceed \$247,000 including fees, furniture and landscaping. When the bids were opened June 3, the highest was \$379,800 and the lowest was \$292,762. The type of construction will not permit modifications to bring it within the authorized limit and so the subcommittees after prayerful consideration requested Convention President J. T. Miller to call a special meeting to receive further instructions from the full board.

W. Wayne Johnson of Georgetown, Gary Horton of University of Louisville, and Ann Campbell of Western Kentucky University.

Ministers of music in churches will contribute Mr. and Mrs. Donald Bearfield of Elizabethtown, George Blaylock of Frankfort, David Hampton of Harrodsburg, and William B. Williams of Lexington.

State Music secretary E. F. Quinn will also serve on one of the faculties.