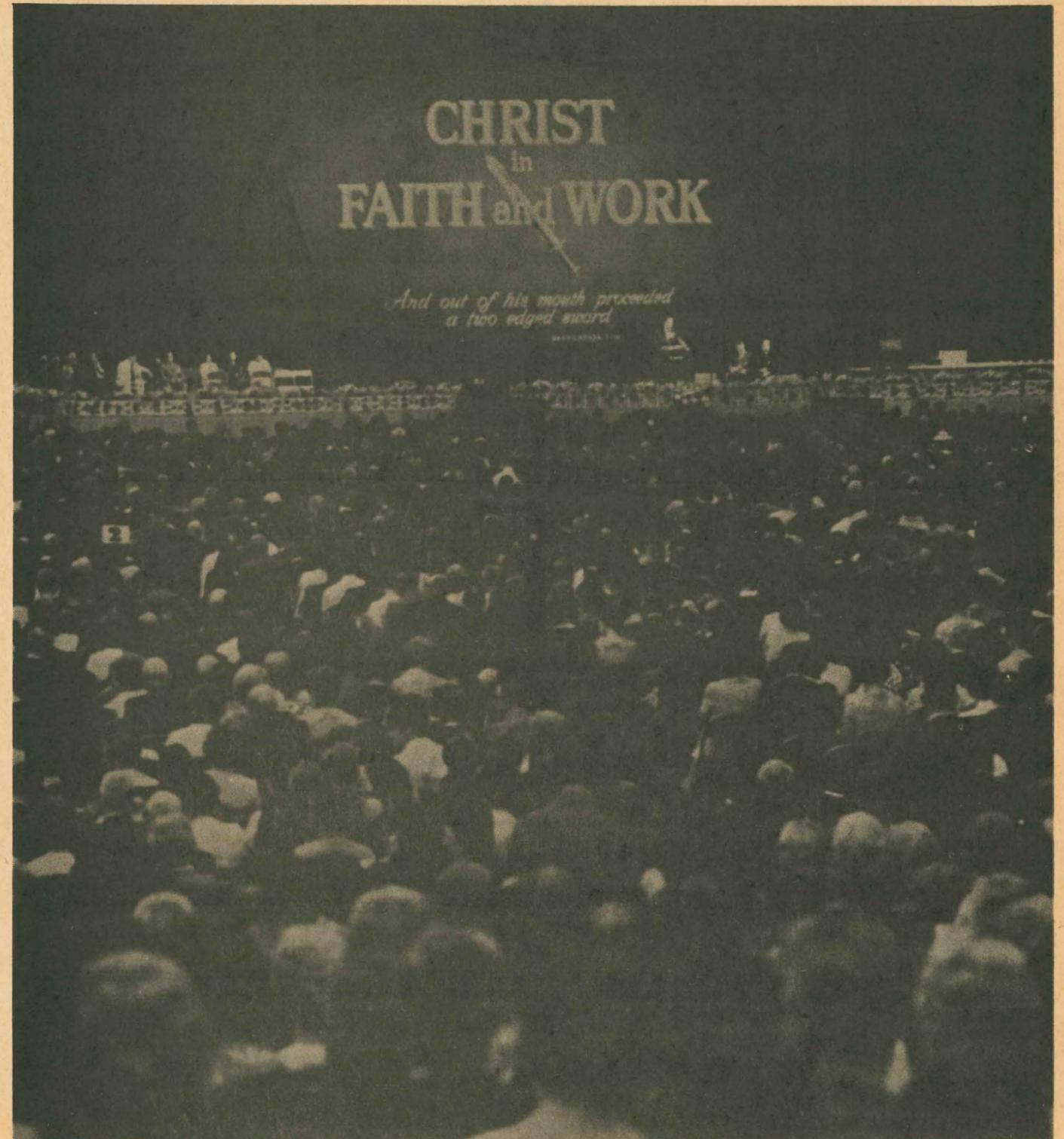


WR
WESTERN RECORDER

JUNE 26, 1969

Nearly 17,000 messengers, a new record, jammed Rivergate Convention Center in New Orleans when the Southern Baptist Convention gathered for its annual meeting. Information about the convention may be found on pages 7-11. For editorial comment, see pages 4-5.





L. KEENER PHARR of the Southern Baptist Sunday School Board in Nashville, has been named director of the education division of the Florida Baptist Convention. Pharr is currently coordinator of the Coordinated Promotion Planning Office of the Sunday School Board's education division. He will assume the new duties in midsummer. A native of Gadsden, Alabama, Pharr previously was field services director for the Sunday School department at the nation-wide Baptist publishing and church education agency in Nashville, serving at the Sunday School Board since 1959.

JEREL TREAS of Paducah, Kentucky, was ordained to the gospel ministry Sunday morning, May 18, 1969, at the Immanuel Baptist Church, Paducah. The service was conducted by Pastor Knox Lambert and assisted by Chaplain Harley Dixon of Western Baptist Hospital and Rev. John Flynn, Superintendent of Missions of West Union Baptist Association. Treas has served as interim pastor of several churches and has preached in ten states in revivals and youth meetings. He graduated from Paducah Community College at the close of the Spring semester and intends to enter Murray State University for the Fall session.



Treas

WILLIAM E. FLORES, a former Kentucky pastor, died on June 5 in a Seattle, Washington, hospital. Flores was born in Brandenburg, Kentucky, reared in Louisville and served several churches in Bethel, Logan and Warren Associations. The Floreses moved to Seattle in 1951 where he served as pastor and interim pastor at several churches.

JAMES R. MARKHAM was commissioned as a US-2 Missionary by the Buena Vista Baptist Church of Owensboro June 1, during the morning worship service. He will spend the summer in Worcester, Massachusetts, and then move to Brooklyn, New York, where he will serve for two years. The US-2 program is directed by the Home Mission Board.

MYRON E. FLETCHER, father of Mrs. Donald E. Turner, Southern Baptist missionary to North Brazil, died June 13 in Winter Park, Florida. Mrs. Turner may be addressed at Caixa Postal 27, Alagoinhas, Bahia, Brazil.

FRED B. RHODES, a member of the Executive Committee of the Southern Baptist Convention and a former president of the District of Columbia Baptist Convention, is the new deputy administrator of the Veterans' Administration.

As deputy administrator Rhodes will hold the number two job in the largest independent agency in the federal establishment.

A native of Washington, Rhodes is a member of the Briggs Memorial Baptist Church where he is a member of the board of deacons.

Staff Changes

Charles Askins, Clear Creek Baptist School at Pineville, is the new pastor at Turkey Creek Mission in North Concord Association.

Mount Pleasant Baptist Church of Green Valley Association now has Larry Babb as its pastor.

Bill Bailey is the pastor of Pulaski Baptist Church in Pulaski Association. He originally pastored Riverview Baptist Church, Bell County Association, and Sandusky Chapel in Wayne County Association.

Guthrie Baptist Church, Bethel Association, has called Gardner Burden as its pastor. He comes from North View Baptist Church in Lexington, Kentucky.

J. R. Craig has resigned the Mount Tabor Baptist Church in the Logan County Association.

Mr. and Mrs. William Hugh Foster are serving as director of weekday ministries at Madison Avenue Baptist Church, Northern Baptist Association. They were appointed by the Home Mission Board in February and began their work at the Covington church on April 15, 1969.

The Fosters will begin work in four areas at the Madison Avenue Church: Senior citizens, Youth of the community, Children's clubs and Mothers' clubs. They will also assist in the work of other inner-city churches of Northern Association as the churches may desire.

Julius Gibson is the new pastor of Dupey Baptist Church, Green Valley Association.

Earl Hammons left the pastorate of Dewitt Baptist Church, North Concord Association, to accept the pastorate at Pleasant Ridge Baptist Church, Lynn Camp Association.

The new pastor of Corn Creek Baptist Church, Mt. Zion Association, is John R. Hash.

Wayne Hassenmier begins his first pastorate serving Middle Creek Baptist Church, Severns Valley Association. He is a native of Tell City, Indiana, and a student at Southern Seminary.

Frank A. Hill comes from the Vine-mont Baptist Church of West Cullman, Alabama, to be the pastor of Emmanuel Baptist Church of Ohio River Association.

Bob Martin resigned the pastorate of Plano Baptist Church, Warren Association, to become pastor of Graefenburg Baptist Church, Shelby County Association.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

Vol. 143 June 26, 1969 No. 25

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SUBMITTING PHOTOGRAPHS

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

University of Richmond Receives \$50 Million From Board Chairman

The president of the A. H. Robins (Pharmaceutical) Co., Inc., E. Clairborne Robins, has given the University of Richmond \$50 million, the president of the Baptist school announced in Richmond, Virginia, at the close of its commencement program.

It is believed to be the largest gift ever made to a Southern Baptist college or university by an individual.

University of Richmond President George M. Modlin said that Robins placed no restrictions upon the university in its use of the funds.

Modlin said that the gift was not only the largest ever to a Baptist college, but one of the largest gifts ever made to an institution of higher learning in the United States.

At the same time the gift was announced, it was also disclosed that the board of trustees of the university earlier during the day voted to approve charter changes that would provide a self-perpetuating board of trustees.

The charter change provides that the General Board of the Baptist General

Association of Virginia shall nominate eight of the 40 trustees of the self-perpetuating board. In the past, the General Board has nominated all trustees.

The University of Richmond will continue to hold a relationship to the Virginia state Baptist body, but it will not be an institution of the state association. Nine honorary members of the corporation representing the Baptist General Association of Virginia have approved the charter changes.

Modlin compared the new relationship of the University of Richmond to the state Baptist association to that of Stetson University to the Florida Baptist Convention, and William Jewell College to Liberty, Missouri.

It was announced that Robins' \$50 million donation included a \$10 million designation as a challenge gift to be available to the university as it receives donations towards an equal sum from other sources.

In commenting upon his decision to make the gift, Robins said that he and the members of his family were "happy that he could make the gift" because he wants the University of Richmond "to provide education of the highest quality and to become one of the outstanding private institutions of higher learning in the country." (BP)

Mississippi College Votes To Integrate Graduate School

Trustees of Mississippi College voted here to clarify admission policies to accept students "who are qualified" for graduate study without regards to race.

The action permitted matriculation during the summer session of three Negro students who are seeking the masters degree in education.

Although the vote count was not released, it was reported that the action was approved on a close vote.

Mississippi College, an institution of the Mississippi Baptist Convention, has not signed the civil rights compliance form, which a school must sign pledging to make facilities available to all, regardless of race, in order to receive any federal aid.

In another somewhat related action, the trustees, by a close vote, approved acceptance of Veterans' Administration rules so that ex-servicemen and war orphans entitled to such assistance may continue to attend the college and receive benefit payments. (BP)

Faculty, Students Say 'No Confidence' In Stetson Pres.

Paul Geren announced here that he will give up his duties as president of Stetson University on August 1 and attributed his difference with faculty and students to psychological factors.

After trustees of the Baptist school took no action on his resignation submitted a month earlier, the faculty voted unanimously (93-0) on a resolution stating that "the faculty lacks confidence in President Geren to lead the university constructively."

On the week-end following the trustee and faculty action, the graduating seniors boycotted and picketed a reception given in their honor by the president.

The students carried signs saying "GROG" meaning "Get rid of Geren," and "944 students Can't Be Wrong," and "We Love Our School, We Love Our Faculty." Only about 30 of the 300 graduating seniors attended the reception.

Earlier, 944 students had signed a petition requesting the board of trustees to accept Geren's resignation.

Several persons, who wished not to be quoted, said that Geren's earlier resignation had been announced pri-

marily to stave off a faculty revolt and a vote of no confidence by the faculty. No one seemed willing, however, to

Paul Geren Killed In Two-Car Accident Near London Sunday

Paul Geren, President of Stetson University in DeLand, Florida, and former U. S. Foreign Service officer, was killed in a two-car collision, Sunday, June 22 near London, Kentucky.

The accident occurred during a rain storm on a stretch of highway where the road narrows from three lanes to two.

Geren's wife Elizabeth, and a daughter, Nancy, 17, were hospitalized.

The family had been in Kentucky visiting relatives. From 1946-47, Geren had been a member of the Berea College faculty.

identify publicly the issues involved in the faculty-administration squabble.

A 22-page "Bill of Particulars" spelling out the issues had reportedly been prepared by the faculty and submitted to the trustees, but the document was not released publicly.

In a statement issued following the faculty meeting and trustee action, Faculty Senate Chairman Harold J. Schultz said that the three resolutions were adopted "with reluctance and regret after every effort was made after many months . . . to prevent the issue from resolving itself in this fashion."

Schultz, chairman of the history department, said that "the faculty-student erosion of confidence in the president in no way reflected criticism of Stetson's relations with the Florida Baptist Convention.

"To the contrary, the faculty commended Dr. Geren for his distinguished work in church-university relations," added Schultz. "The faculty only regrets that the president's obvious talents in this one field are not matched by the necessary talents in other essential areas of presidential administration. (BP)



Baptists Still Express Themselves

The 1969 Southern Baptist Convention will be remembered for the mood of the messengers more than for any far-reaching decisions. The spirit of reaction and challenge to denominational leadership was very evident at times. In some instances denominational leadership was actually rebuffed.

This doesn't happen very often but occasionally it does. It is unfortunate in that it reveals the wide communication gap between denominational leadership and local church leadership. It is encouraging in that it proves the convention still ultimately belongs to the messengers.

Challenging denominational leadership is nothing new for Southern Baptists, but efforts by the challengers are not often successful. The pattern which is generally followed when efforts are made to challenge an official recommendation was followed this year. Here's how the pattern works. The official recommendation presented to the convention is challenged by some messenger. Denominational leadership has no choice but to respond to the challenge in order to save the official recommendation. Almost always the challenge fails as the majority of messengers sides with denominational leadership. But this was not the case in every instance in New Orleans.

Here are two examples from the 1969 convention. In one case denominational leadership prevailed, in the other it did not.

On Wednesday a messenger who was obviously concerned about what he regards as liberalism in our seminaries and in Sunday School Board literature moved that all seminary professors and writers of Southern Baptist literature be required to sign a very rigid doctrinal statement or be dismissed.

When this motion was debated on Thursday, Dr. James Sullivan, secretary of the Sunday School Board, met the challenge by offering a substitute motion which he said would accomplish the same purpose without the impossible requirements of the former motion. A majority of the messengers wisely agreed with Dr. Sullivan and the challenge was put down.

This was not the case with the new name for Training Union. The name, "Quest", was unveiled on Wednesday night after being an open secret for months. Opposition to this name was surprisingly strong. When the motion expressing dissatisfaction with the name was discussed, Mrs. R. L. Mathis, president of Woman's Missionary Union, made a plea to save the new name. The messengers, however, were in no mood to follow denominational leadership on this matter. They simply didn't want the new name and said so.

Several reasons account for this rejection of the official recommendation for a new name for Training Union. Many messengers not only didn't like the name but resented efforts to keep it a secret. Many felt they should have been taken in on such a matter before it was finally presented. Akin to this reason is the feeling that too many denominational programs are handed down by denominational leadership without really conferring with the churches.

No doubt the discomfort of the meeting place and the gouging prices in New Orleans contributed to a mood to slap something and "Quest" was a convenient target. The messengers had come a long way to be a part of the convention and they were determined to be heard one way or another.

Finally, the spirit of the times calls for overthrowing the establishment and Southern Baptists are not unaffected by this spirit. To Southern Baptists the Sunday School Board represents part of the establishment and the name proposed offered an opportunity for the messengers to express themselves.

Judging from statements from Dr. Sullivan following the action, denominational leaders got the message. And we had better get the message and close the communication gap which now exists between denominational leaders and the Baptist masses. If not, we have more tempestuous sailing ahead. The loss of a new name for Training Union is not tragic but the loss of confidence in denominational leadership would be disastrous.

Changes For Convention Sessions Are Imperative

It's only a myth. The Southern Baptist Convention sessions under the present plan cannot be deliberative. There is simply no way 15,000 or more Baptists in one gathering can debate issues or do business in an orderly fashion. In the convention at New Orleans more time was set aside for miscellaneous business and discussion than in any former convention. Still the convention bogged down several times and on Friday morning there was actual chaos. Such a session cannot glorify God but only makes Southern Baptists ludicrous and ridiculous in the eyes of the world.

We can't go on and on this way. It now appears we must come up with some plan to limit the number of messengers and to guarantee them a seat in the meeting hall and opportunity to discuss issues. This will not be easy but messengers this year were wise in asking the Southern Baptist Executive Committee to look into the matter.

There are several possibilities for at least a partial solution. One is to reduce the number of messengers from each church, but this would hardly solve the problem. Even one messenger from each church makes a potential attendance of 35,000. The present plan of representation could make as many as 150,000 certified messengers.

Another idea is regional conventions in four or more areas of the convention with delegates from these meetings gathering in a national convention every year or every two years. The emphasis of the regional meetings could be on worship and fellowship while the main concern in the national meeting would

be business. This plan might be effective but it would be a departure from present Baptist policy which allows every church to be represented by at least one messenger.

Going back to a May date for the convention might be wise. This editor crusaded for the June dates in order to allow more messengers to attend the convention. The June dates now appear to be unwise so far as the welfare of the convention is concerned. Many messengers made the convention a family affair this year and New Orleans was literally overrun. There must have been 45,000 to 50,000 visiting Baptists in the city for the convention.

But going back to May is not an ultimate answer. More and more churches are providing convention expenses for pastors and staff members and this means growing convention attendance in whatever month it is held.

To separate the convention from all the auxiliary pre-convention meetings is another possibility for reducing convention attendance.

Holding the convention in cities far from the center of Southern Baptist population also serve to limit attendance. Denver next year and Portland in 1973 will not likely be overrun as was New Orleans.

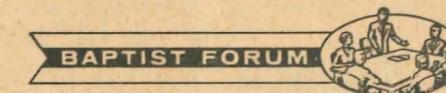
Reducing attendance by such means, however, doesn't seem right. The fair and honorable approach would be a change in the method of representation. Having the convention in Denver in 1970 will give us an extra year to come up with something. We had better be ready by 1971 when the convention meets in St. Louis or we can expect another New Orleans.

CLEAN TELEVISION

Dear Editor:

Like the home, church, and school, television has become a powerful American institution in the formation of ideas. If it hasn't already, it is fast approaching the time when it will have more influence over the minds and attitudes of children than the other institutions combined. This, I believe, is true simply because the average parent, pastor, or teacher has neither the talent nor interest holding devices to compete on an equal basis with the highly talented and skilled actors, the master salesmen, and the attention holding gimmicks of television.

In the past American homes, churches, and schools have tried to bring out the best in children by laying solid foundations of morality and patriotism. But all too often, especially in the last two years, television has gone in the



opposite direction; tearing down the foundations by presenting the worst of violence, illicit sex in a "anything is ok setting," increasing the use of four letter profanities and even permitting the use of "God's name in vain" over the air waves.

This poses the age old question, "If the foundations be destroyed, what can the righteous do?" (Psalm 11:3)

As Christians, acting individually, we can:

(1) Go to the phone immediately when profanity is used over the air waves and let the local station know that we strongly disapprove.

(2) File a complaint with the Code Authority, 1812 K Street, N.W., Washington, D.C. Give the name of the network, local station, name of the program, day and time when the profanity was used, and ask for an investigation.

(3) Ask the Federal Communications Commission, Washington, D.C., to refuse to renew the license, renewed every three years, of any station that permits the use of four-letter profanities, or the use of God's name in vain over its facilities.

As Christians acting together in organized groups we can:

(1) Ask our churches, district associations, and the Kentucky Baptist Convention to adopt resolutions in opposition to the use of four-letter profanities, and the use of "God's name in vain" on television.

(2) Send copies of these resolutions to the networks, local stations, the Code Authority, and the Federal Communications Commission.

It is our Christian duty to request and even demand of the broadcasters that they provide "responsible television," and "clean television" fit for viewing by any entire family.

Taylorsville, Ky. William R. Hagan

Board Votes To Fight Court Suit

Legal action will be taken to defend the Kentucky Baptist Convention in the court suit brought by the Liberty National Bank and Trust Company, Louisville, in an effort to collect money promised by the convention to Kentucky Southern College. The decision to defend the convention was announced by Harold G. Sanders, executive secretary-treasurer of the Executive Board following a special meeting of the board June 20 at Beechwood Baptist Church in Louisville.

The board action authorizes the executive secretary-treasurer and the president of the convention to take such legal action that might be necessary to defend the Kentucky Baptist Convention in the Jefferson Circuit Court suit now pending between the bank and the convention. The reason given for the decision to defend is "that there has been a proposed termination of the existence of Kentucky Southern College in its entirety and more so as a Christian education institution by the proposed merger with the University of Louisville."

The statement from the board expresses regret in taking such action, but felt compelled to do so in view of the fact that the pledge was made to Ken-

tucky Southern College as it was originally chartered and not to a secular, public or municipal school.

William P. Mulloy of Louisville is the attorney for the convention.

In other action the Executive Board authorized Executive Secretary Sanders to award a contract to build a Baptist Student Center at Morehead State University to Brown Brothers Construction Company of Somerset, the lowest bidder. The contract is for \$292,762. An additional appropriation of \$34,600 was approved for fees, furnishings, equipment and landscaping.

Upon the recommendation of the Administrative Committee, Vernon Cole, a native of Huntington, West Virginia, now serving as pastor of the First College Hill Baptist Church in Cincinnati, was elected Associate Secretary in the Church Training Department effective August 1.

The Executive Board also approved the transfer of \$8,000 from the evangelism budget to a special fund to promote the Crusade of Americas revivals in the Toledo, Ohio, area, July 13-17. The crusade is being sponsored by the Kentucky Baptist Convention in connection with Toledo area local churches and the convention of Baptists in Ohio.

Ashcraft Elected To Arkansas Post

Charles Ashcraft of Salt Lake City, Utah, has been elected executive secretary of the Arkansas Baptist State Convention and will begin his new duties September 1.



In a called meeting here June 3 the Convention's Executive Board unanimously elected Ashcraft to succeed S. A. Whitlow who resigned to accept a pastorate.

For the past four and a half years Ashcraft has been the first executive secretary of the newly formed Utah-Idaho Southern Baptist Convention.

A native of Arkansas, Ashcraft is a graduate of Ouachita Baptist University, Arkadelphia, Arkansas, and Southern Baptist Theological Seminary, Louisville, with a bachelor of arts and master of theology degrees. Ouachita Baptist University awarded him an honorary doctorate in 1968.

Ashcraft was a US Army chaplain in World War II and was decorated with a bronze star.

He was secretary of the Brotherhood and Foundation departments of the New Mexico Baptist Convention from 1946 through 1951. (BP)

Ballardsville Pastor Killed In Accident

Kenneth G. Roberts, 29, pastor of the Ballardsville Baptist Church, died at Kentucky Baptist Hospital on June 22nd from injuries received in an automobile accident on June 13. The accident was a two-car crash on highway 146 near Buckner, Kentucky. Roberts was the second fatality of the accident.

Roberts was a native of Calhoun, Georgia, and a student of Southern Baptist Seminary. He is survived by his wife, the former Linda Gravley; two sons, Stephen P. and David R.; his parents, Mr. and Mrs. Luther Roberts, and sister, Miss Debbie Roberts, all of Calhoun, Georgia.

A memorial service was conducted at the Ballardsville Baptist Church on June 23. Funeral services were conducted June 25 at the Belmont Baptist Church in Calhoun.



Last week I began a guest column written by Lewis E. Rhodes, pastor of Broadway Church, Knoxville, Tennessee, entitled "Religious Sickness". Today, we would like to complete his editorial on the subject. Last week we listed two symptoms of religious sickness: "religious talk", and "a false happiness." The analysis continues:

"A third sign is the formation of holy clubs. Churches are plagued with little groups of people who are aware of their consecration. I believe in prayer, Bible study, and group discussions, but holy clubs are sick gatherings. Holy clubs are outward displays of religion. Jesus warned us against this kind of show. Good religion will break through without shining it up. I am warning all who will listen: a holy club in your church will become a death, division, and suspicion if it is allowed to grow.

"A fourth sign of religious sickness is the display of authority. The Bible is sacred literature and requires some qualifications for interpretation other than interest and willingness. When people get religion and become instant theologians and Bible scholars, you know they are religiously sick. Jesus said: "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven." The Bible warns against a new convert becoming a religious supervisor. Repentance and baptism are the beginning of discipleship, but they do not make us religious authorities.

"Sick religion is hard to treat because one cannot know he has it. If our churches do not wake up, religious sickness will spread throughout the church."

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Peterson Retires

Seminary Names New Deans, Two Resign

Meeting during the Southern Baptist Convention in New Orleans, trustees of Southern Seminary elected Allen W. Graves to the post of administrative dean. He will assume his new duties August 1.

Graves, a native of Arkansas and former pastor in Florida, Virginia and Oklahoma, has been dean of the school of religious education at Southern Seminary since 1955.

He succeeds Hugh Peterson who retires this summer after 32 years on the seminary staff, the last 10 as adminis-

trative dean.

Elected acting dean of the school of religious education was Ernest J. Loessner, a professor in the school since 1953.

Other staff changes announced by the trustees were the resignations of James Austin and Grady Nutt.

Austin, director of alumni affairs and co-director of the Billy Graham Chair of Evangelism endowment campaign, has resigned to accept a post with the University of Georgia Medical School complex. He will work in the endowment office.

Record Crowds Overflow New Orleans

Record crowds overflowed the Rivergate Convention Center for every session of the Southern Baptist Convention meeting in New Orleans.

Almost 17,000 messengers registered by the close of the convention breaking the previous record of 16,053 set in Dallas, Texas, in 1963.

With a seating capacity of 12,297, the Rivergate was forced to turn away over 1,000 messengers for the first session Tuesday evening. At that time 14,101 persons had registered as messengers.

Seats were jammed into every corner in the vast auditorium but only a dent was made in the hundreds forced to stand throughout the sessions.

Near the end of the week the audi-

torium would fill as much as thirty minutes before the scheduled opening of the program.

The convention was also covered by a record number of press personnel.

A total of 206 persons registered as representatives of the nations press. They came from such papers as the *New York Times*, *The Baltimore Sun*, *The Atlanta Constitution*, *The San Francisco Chronicle*, and numerous papers in between.

Representatives of the nations television and radio networks also covered the convention as did representatives from the wire services, Associated Press and United Press International.

Catholic, Jewish, and Moslem papers were also represented.

John Redden Dies In Auto Accident

John Redden, 39, former pastor of Campbellsburg Baptist Church and the First Baptist Church of Clinton was killed in an automobile accident near Murray on June 11. His 12-year-old son, who was traveling with him was critically injured and is in a Lexington hospital.

The accident took place when another automobile crossed the median and struck Redden's car head-on. Redden lived only several hours after the accident.

At the time of his death Redden was serving as interim pastor of the La-Center Baptist Church. He was also working with a retardation and mental health project in Murray where he lived.

He is survived by his wife, the former Martha Ross of Lexington and by

four children: two sons and two daughters.

Hawaii Adds Staffer

Mrs. Marilyn Bennett Hillyer of Marshall, Texas, wife of an Air Force major, has been appointed associate editor of *The Hawaii Baptist*, monthly news magazine of the Hawaii Baptist Convention. - Executive secretary Edmond Walker is editor.

Mrs. Hillyer is a graduate of Baylor University, Waco, Texas, where she studied journalism and was assistant editor of the campus daily, the *Baylor Lariat*. She is the daughter of Howard Bennett, president of East Texas Baptist College, Marshall, Texas.

Nutt, director of college relations for the seminary, plans to become a full-time entertainer. Recently he has appeared on several network television programs and is a noted speaker throughout the South.

Pat Pattillo, executive assistant to the president, will temporarily assume the duties of the Alumni office the trustees declared.

In other action the trustees elected Wendell Belew of the Southern Baptist Home Mission Board to a term as William Walker Brookes visiting professor of American Christianity. Belew will serve during the first semester of the 1969-70 school year.

Also announced at the New Orleans meeting was the successful completion of the Billy Graham Chair of Evangelism endowment campaign. Herschel H. Hobbs, pastor of First Baptist Church in Oklahoma City, Oklahoma, chairman of the fund drive, said the \$500,000 goal had been surpassed. He gave the total figure to date as \$625,000.

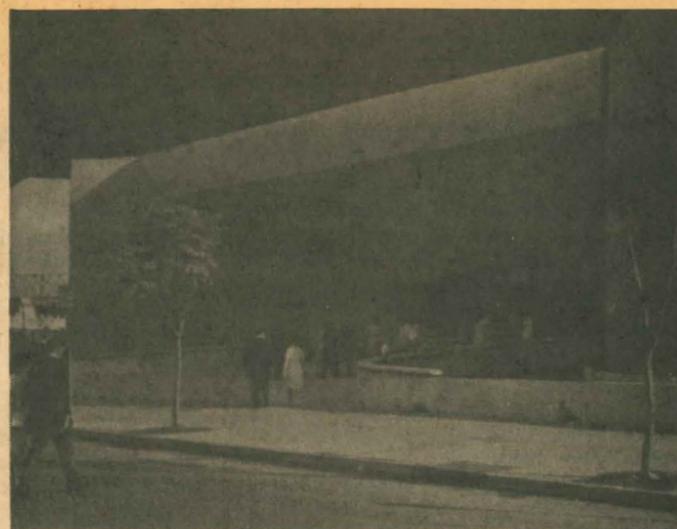
Kentuckians Named To Convention Boards, Agencies

The following Kentuckians were elected to membership on SBC boards during the convention in New Orleans. John Huffman of Mayfield served as chairman of the committee on boards.

- Baptist Joint Committee**
- C. R. Daley, Anchorage
- Education Commission**
- Lynwood Montell, Campbellsville
- Executive Committee**
- Harold Purdy, Madisonville
- Ted Gilbert, Frankfort
- H. B. Kuhnle, Lexington
- Foreign Mission Board**
- D. E. Meade, Forest Hills
- Golden Gate Seminary**
- Harley C. Chiles, Murray
- Midwestern Seminary**
- Fred Moffatt, Jr., Shelbyville
- Southern Seminary**
- Mrs. Richard H. Hill, Louisville
- Joseph E. Stopher, Louisville
- V. V. Cook, Sr., Louisville
- Committee on Order of Business**
- Robert Mills, Georgetown
- North American Fellowship**
- Duke McCall, Louisville
- J. Chester Badgett, Campbellsville
- Radio and TV Commission**
- George S. Munro, Ft. Thomas
- Southeastern Seminary**
- David A. Nelson, Owensboro



A "New Orleans welcome" greeted arriving messengers.



The new Rivergate Convention Center hosted the sessions.

Resolutions Adopted, Rejected By SBC

After extending time for debate and running out of official ballots, the Southern Baptist Convention meeting in New Orleans, adopted five resolutions, and narrowly defeated a resolution concerning conscientious objectors to military service.

Resolutions were adopted urging a Baptist hospital in New Orleans to put its policy of integration into action, requesting more use of Baptist church educational curriculum materials, opposing a United States representative to the Vatican, urging peace and justice for all men, and asking Baptists to study appli-

cations of the first amendment to the Constitution.

Rejected, after lengthy debate and an amendment to the text, was a resolution that would have re-affirmed a 1940 convention action asking for that those who for reasons of religious conviction are opposed to military service should be exempted from forced military conscription.

Another resolution that drew debate asked Southern Baptist Hospital in New Orleans to bring actual practice in line with its stated policy of making its services available to all persons regardless

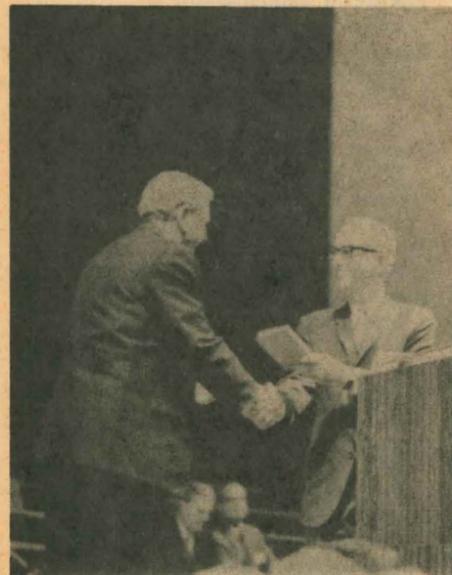
of race, creed, color, national origin, or ability to pay. The resolution passed by an estimated two to one margin.

On the Vietnam war, the convention approved a resolution urging President Richard Nixon and other responsible diplomatic leaders "to pursue every possible effort to secure an equitable settlement of the Vietnam conflict as soon as humanly possible."

It also commended Defense Secretary Melvin Laird for his appeals to the Hanoi government to grant basic humanitarian and legal rights to American prisoners of war.

Two approved resolutions dealt with separation of church and state, one opposing appointment of a United States representative to the Vatican, and re-

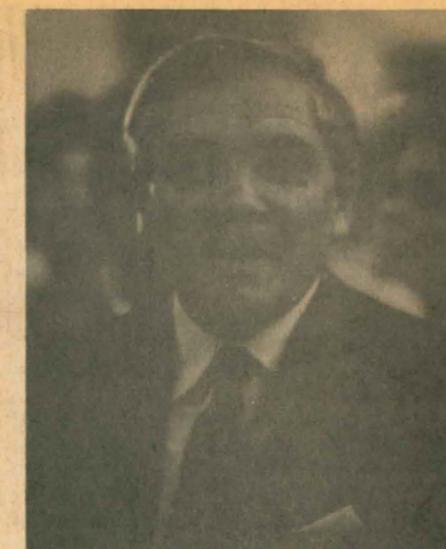
W. A. Criswell receives the 15th million copy of Good News for Modern Man.



Over 6,500 pastors attended one or more sessions of the Pastors' Conference held prior to the convention in the Municipal Auditorium bordering the French Quarter.



Kentucky messengers included, from right to left, Verlin Kruschwitz, Elizabeth-town, Eldred Taylor and Glen Obrian, both of Somerset, and John Kruschwitz of Versailles.



Louisiana Governor John McKeithen, a Methodist, addressed the opening SBC session.

affirming opposition to the use of public tax funds for religious functions or institutions.

A resolution concerning the First Amendment was adopted by the convention asking Baptists to carefully study the contemporary applications of the First Amendment in the situation they face, but did not support the Dirksen Amendment to the First Amendment as originally requested.

Another resolution adopted by the convention gave "encouragement and support to our Congressmen" who are backing legislation in Congress dealing with regulation and possible deletion of cigarette and liquor advertisement from the mass media.

Messengers also approved a resolution

urging Baptists to use the Life and Work curriculum materials prepared especially for Southern Baptists by the Sunday School Board.

A resolution which earlier had been submitted to the resolutions committee opposing the Anti-Ballistic Missile System was referred by the resolutions committee by vote of the Convention to the Baptist Joint Committee on Public Affairs in Washington for study and a possible statement.

Messengers also voted to receive the report of its Christian Life Commission on extremism but to delete its specific recommendations.

Richard Barrett, a layman from Pelahatchie, Mississippi, who identified himself as a Vietnam veteran, introduced the motion to delete the recommendations.

A strongly worded statement preliminary to the recommendations presented by Christian Life Commission Executive Secretary Foy Valentine, condemned extremism, both of the left and right as "dangerous," "insidious," and "anti-Christian."

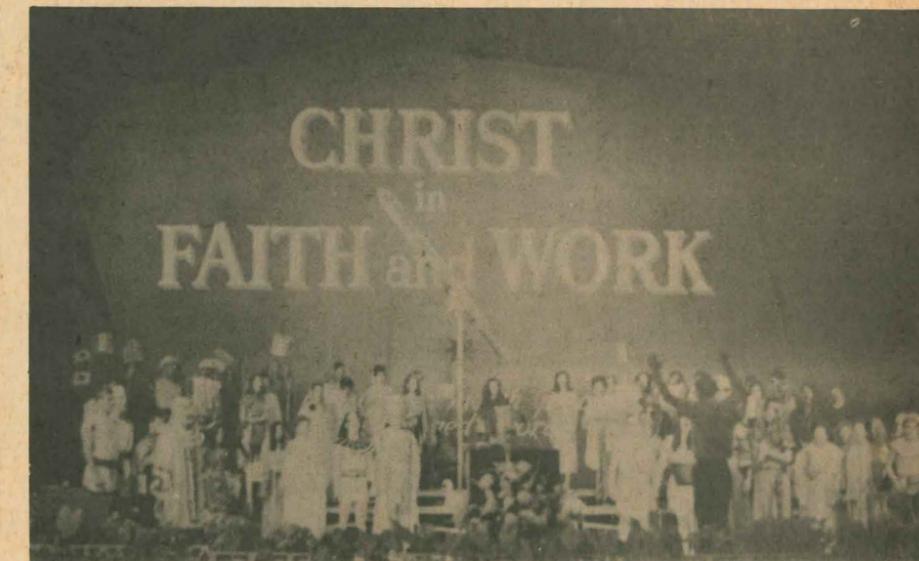
The statement did not name any specific extremist group or individual but confined itself to a strong dissent on extremist elements which represent "a grave threat to our political, economic, social and religious life."

Recommendations the messengers deleted would have suggested that Southern Baptists study and become alert to extremist forces. They enumerated a number of general guidelines which Christians could follow in confronting extremism. (BP)

Floor mikes were used extensively.



Special musical productions preceded each session of the Convention.



SBC Says 'Quest' Not Suitable As TU Name

Messengers to the Southern Baptist Convention here told the Baptist Sunday School Board they found unsuitable the name "Quest" as the new name for Training Union.

Noah Phillips of Keller, Texas, who made the motion, said he felt the new name was silly, implied Southern Baptists were uncertain where they were headed, and that the Convention didn't have an opportunity to participate in the selection.

Landrum Leavell of Wichita Falls, Texas, chairman of the trustees of the huge publishing agency, said the decision left the institution in great difficulty.

Messengers suggested individually that the agency distribute literature as planned, but that the Sunday School Board try to come up with a name more acceptable.

Within a few hours after the action was taken, Southern Baptist Sunday School Board Executive Secretary James L. Sullivan announced to the press that board officials had decided to retain the name "Training Union" until further notice.

"We have heard what the convention is saying, and we want to respond as definitely, sincerely, and sympathetically as possible," Sullivan said.

An effort to get the messengers to reconsider their action also was unsuccessful.

Wayne Dehoney of Louisville, a past



president of the convention, called for the messengers to reconsider. He contended the first action was incorrect in precedent, procedure, practicality, and in ethical responsibility.

"There is no way of estimating the cost of this action," stated Philip B. Harris, secretary of the Church Training Department. "Nearly 30 church study course books are in the publishing process. They will need considerable editorial change. Quantities of free leadership materials have been printed, and will have to be scrapped.

"Materials in Brotherhood and Woman's Missionary Union publications carry cross references to "Quest" which will need to be deleted," said Harris.

"We would need to add to this the revision of the Baptist Book Store catalog, which is now being printed, in addition to costs of developing the new name to this point," he added.

Not all of the references to the "Quest" name will be deleted. Some materials have already been published and are available from Baptist Book Stores. Such materials will not be called back, but will not have major consideration in the situation, according to board officials, he said. (BP)

SBC Rejects Demands, Principles, Methods Of Black Manifesto

The Convention adopted overwhelmingly a resolution totally rejecting the demands, principles, and methods of the Black Manifesto, refusing to soften the hard-hitting language of the statement.

As adopted by the convention, the resolution stated:

"Be it further resolved that we reject in total the demands, principles and methods espoused by the National Black Economic Development Council which has made outrageous claims against religious bodies in our nation, proclaiming our disapproval of the intimidation, threats, and ultimatums propagated by leaders of this movement. . ."

An effort to soften the resolution by deleting the words "the demands" and "principles" of the Black Manifesto, and deleting the word "outrageous" lost with only a few dozen messengers wanting to soften the wording.

One major change, however, was made in the resolution. A paragraph was deleted which urged Southern Baptists to give continuing support to all government and social service agencies, which work through legitimate means and channels to lift the material and social status of needy people.

As adopted by the convention, the strongly-worded resolution not only rejected the demands of black militants for reparations, but also expressed appreciation for those persons and agencies which have made courageous efforts to work for racial justice and human betterment in difficult areas.

The resolution concluded by calling upon "all citizens of whatever race, creed or national origin to work for racial justice, economic improvement, political emancipation, educational advancement and Christian understanding among all peoples of the nation and world."

Doctrinal Statement Signing Asked

A packed house of some 13,000 messengers to the Southern Baptist Convention narrowly defeated a motion that would require writers and seminary professors to sign doctrinal statements.

Instead, they approved a substitute motion that instructed the convention, "to call to the attention of agencies the doctrinal statement framed after careful discussion in 1963 and vigorously urge elected trustees to be diligent in seeing that programs assigned them are carried out consistent with that statement, and not contrary to it."

The substitute motion was presented by James L. Sullivan of Nashville, Tennessee, executive secretary of the Southern Baptist Sunday School Board.

After emotion-packed discussion, messengers voted and divided so evenly that a vote by ballot was called for and approved.

The first motion called for all writers of Sunday School and Training Union literature and seminary professors to

sign statements "affirming their personal belief in the authority, the doctrinal integrity and the infallibility of the entire Bible."

Sullivan said the first motion refers only to seven of two dozen agencies, includes only the one item of doctrine—the infallibility of the Bible—and places the burden with the writer or professor rather than with the convention-elected trustees of the institutions.

"My motion," Sullivan said, "places the burden of responsibility on elected trustees, which keeps it right organizationally."

He added: "We couldn't even publish Amazing Grace because we wouldn't be able to find the writer."

In defense of his motion, Thomas Simmons of Hope, Arkansas, said:

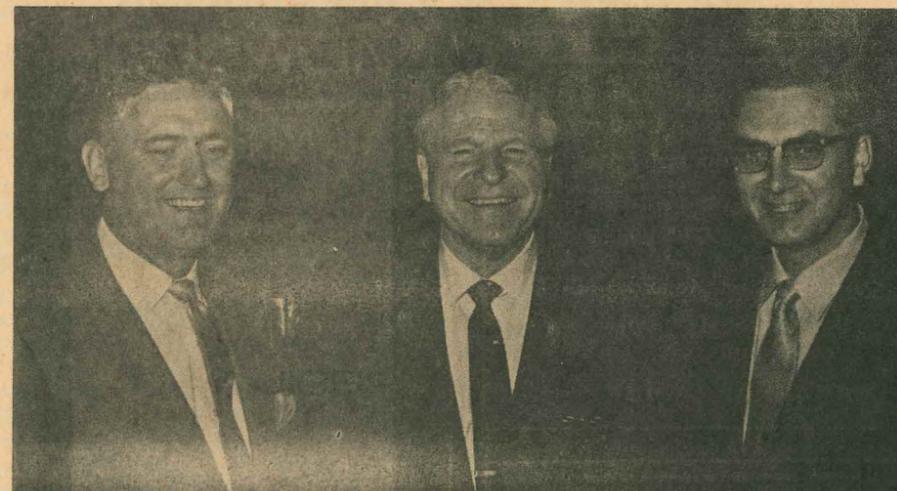
"This may destroy the freedom of a writer or a professor, but we don't need that kind of freedom if we're people of the Book. We need a safeguard against views which destroy our historic views toward the Bible." (BP)



PASTORS' CONFERENCE—Southern Baptist pastors elected Don Berry, center, pastor of the Memorial Drive Baptist Church in Houston, to lead their Pastors' Conference for next year. Landrum P. Leavell, left, pastor of the First Baptist Church in Wichita, Texas, was elected vice-president and W. T. Furr, pastor of the Queensborough Baptist Church in Shreveport, Louisiana, secretary-treasurer.



WMU OFFICERS—New WMU officers elected in New Orleans are (from right to left) Mrs. R. L. Mathis of Alabama, president, Mrs. Roy Snider of Arkansas, recording secretary, and Mrs. John Maguire of Florida, member at large.



SBC OFFICERS—W. A. Criswell, center, of Dallas, Texas, was re-elected president of the SBC during the New Orleans convention. Assisting him will be Lee Porter, left, of Bellaire, Texas, as first vice-president, and Harper Shannon of Dothan, Alabama, as second vice-president. Last year Porter was second vice-president while Shannon was president of the Pastors' Conference.

Pastors Confab Hears Back To Bible Plea, Social Ethical Issues

Christians need to put aside political science and sociology textbooks and look to the Bible for "authority and a life style to relate redemptively to the problem of poverty," a Baptist pastor declared Tuesday.

In one of the final messages of the Southern Baptist Pastors' Conference balanced with social concern, Bible exposition, and old-time evangelism, Vander Warner of Richmond, Virginia, told some 6,500 pastors:

"We have (in the Bible) the answer, the directions, the principles and the authority to relate redemptively to the problem. We have been guilty of holding the Bible in our hands, but not in our hearts," he said.

Other social issues examined during the two-day conference included the subject of war, birth control and the new morality.

Jess Moody, pastor of the First Baptist Church of West Palm Beach, Florida, urged the pastors to take a firm stand against killing.

Birth control

Speaking on the matter of birth control, Wayne E. Ward, professor of Christian theology at Southern Baptist Theological Seminary, challenged Pope Paul VI's control encyclical on biblical grounds.

Ward said the scripture does say God commanded male and female to multiply and replenish the earth in order that they may subdue it and have dominion over it.

"Clearly this commandment cannot be taken as a commandment for unlimited procreation which threatens human life on this earth, because this would defeat the purpose of the commandment rather than fulfill it."

New Morality

John W. Drakeford, professor at Southwestern Baptist Theological Seminary, criticized the "new morality" concept for raising hypothetically extreme situations that few people will ever confront.

He called for a realistic attitude toward sex that did not view it as "nasty, dirty or unclean." But he cautioned that sex was to be servant to man, not master—"sex as a force can easily develop destructive possibilities."

The strong, overriding concern for evangelistic preaching was characterized by the two major messages of Negro pastor Manuel Scott of Los Angeles.

"The church's proclamation," he said, "does not center in what man can do for Christ, or what man can do for himself—it centers in what God has done for man in Jesus Christ. This is what we've got to talk about." (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for July 6, 1969)

INTERNATIONAL SERIES

God's Plan And Man's Rebellion

For the next year the general theme for our lessons will be "The Story of God and His People." This panoramic view should enable us to see the Bible as a whole, understand that through the centuries God has been working according to His plan and His redemptive purpose, and that what He has done for us should cause us to be obedient to Him.

God created the Heaven and the earth Genesis 1:1

This first verse, which sets us in the presence of the living, personal, and omnipotent Being Who is the source of all true blessedness, makes it clear that the Creator preceded His creation.

The word "create" means "to bring into existence that which had no previous existence," or "to make something out of nothing." To "create" is "to bring into being without the use of pre-existing material," but to "make" is "to form something out of materials already existing." "Create" is the strongest word in the Hebrew language to express the idea of the origination of substance.

God created man Genesis 2:7-9

"So God created man in his own image . . ." (Genesis 1:27). Thus man was a being of great dignity, a person with the God-like faculties of intellect, emotions, and will. Man was the climax of God's creation. He then placed man in perfect surroundings in the beautiful Garden of Eden.

Since man is so constituted that he needs active employment, it is not surprising that God gave Adam very congenial and useful employment in the garden. As an incalculable blessing, God also gave Adam the inestimable privilege and joy of having direct and intimate fellowship with Him.

Man sinned against God Genesis 3:1-8

Of the fruit of the tree of the knowledge of good and evil man was forbidden to eat, on pain of death. In time Adam and Eve became acquainted with a serpent. The serpent did not resemble the writhing and ugly reptile which bears that name today. It is not at all surprising that Satan selected this beautiful animal as a medium of his deception. Satan indwelt the body of the serpent and used it as a vehicle of ex-

pression as he approached and tried to corrupt man, whom God had made in His own image.

In order to get Eve to disobey God's explicit command, Satan insinuated that God was unfair; that, if God had really loved them, He would not have restricted them in this manner, and that He was deliberately withholding the best from the use of Adam and Eve.

Satan soon perceived that the pernicious seed of doubt had taken root in Eve's heart and she had actually begun to question the love of God. Becoming more bold, Satan flatly denied the Word of God. This is a splendid example of the clever way in which Satan works. He first gets people to doubt God's veracity, and then he gets them to deny or dispute God's Word.

Satan appealed to Eve's pride by promising her two things provided she would eat of the forbidden fruit: that her eyes would be opened, and that she would be as a god, in that she would

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The Call To Discipleship

After choosing Capernaum as His headquarters, Christ challenged the people to break with and repent of their sins and turn to God, and to exercise faith in Him as Saviour, and to acknowledge Him as Lord.

Matthew 4:18-22

As Christ walked by the Sea of Galilee He saw two pairs of brothers, one pair of whom was fishing and the other was mending nets. His call of them was not to salvation, for they had already believed on Christ, but to service. He challenged them to leave their places, the honorable and profitable work in which they were engaged, the loved ones with whom they were associated, and the interests with which they were surrounded in order that they might follow and work with Him. This was not easy for them to do.

Those whom Christ called to assist Him in His work were not learned men

know good and evil. In this temptation there was an appeal to the physical, the aesthetic, and the intellectual. She looked at the fruit and it appealed to her as something good to eat. She beheld its appearance and it appealed to her eyes. She thought of what it would accomplish in making her wise.

Of her own volition Eve decided to disobey God and partake of the forbidden fruit. When she had done so, Eve went immediately and influenced Adam to do likewise. How true to life that is! Oh, that God's people were as zealous to get other Christians to do right as sinners are to get others to join them in their sins!

As soon as Adam and Eve came to have a sense of guilt, shame, and remorse and fear, they did what people have continued to do, namely, attempt to cover their sin and shame with the works of their own hands. But sin cannot be covered with fig leaves or with any works of men.

from the rabbinical school, but they were busy and humble young men from the common walks of life. Christ called these industrious and cooperative young men to leave their secular work as fishers of fish and to follow Him as fishers of men. However, before they could become what Christ wanted them to be, it was necessary for them to follow Him and learn from Him.

Without hesitating or attempting to excuse themselves, Peter, Andrew, James, and John gave up their gainful employment, severed their home ties, put their trust in Christ Who called them to assist Him, and went with Him, believing that He was able and willing to supply all of their needs. Their fitness for discipleship was evidenced by their prompt and complete obedience to Christ's call. Because of their obedience to Him, Christ trained, led, blessed, and used them in a great way. If any be-



liever follows Christ, he will be a fisher of men. If he is not a fisher of men, he cannot be following Christ closely.

For a Christian to be a successful fisher of men, he must live close to Christ, pray much, study the Bible diligently, let the Holy Spirit guide him, be tactful in his approach, be sympathetic, be courteous, talk with the individual alone, show him his need of Christ and that he can be saved only by trusting Christ, refuse to be drawn into an argument, refuse to become discouraged and give up because of failure at the first attempt, and depend upon the Holy Spirit to do His work.

Matthew 9:9-13

Passing through the official quarter of Capernaum, Christ found Matthew at his post at the receipt of custom. Seeing his sinfulness, need of forgiveness, and possibilities in God's service, Christ issued a straight-forward call to Matthew the publican to follow Him. The way in which the Master spoke those two words, "Follow me," and the look of love in His eyes caused Matthew to know that he should follow the Saviour at once. Christ was not calling Matthew to follow Him on one short trip, but He was calling him to intimate friendship, to holy fellowship, and to sacred employment. That call involved the sacrifice of a lucrative post, the surrender of his ill-gotten gains, and the forsaking of his worldly interests and former manner of life.

Even though Christ did not use any persuasion, make any promise or offer any inducement, there was no hesitation whatever on Matthew's part. Instantly, unhesitatingly and resolutely, without a single question, or without waiting to gather up his money, or to sell his possessions, he forsook all, arose and followed Christ. His surrender to Christ was instant and complete. His prompt obedience proved to be the pathway of safety and satisfaction for him.

So great was Matthew's joy and so real was his sense of appreciation and obligation that he sought occasion to make Christ known to his friends. Instead of a feeling of regret upon leaving his paying business, and acting as if he were making a great sacrifice for Christ, Matthew celebrated the event by giving a great feast in honor of his Lord. To this feast Matthew invited many of his friends, whom he wanted to introduce to the Saviour, hoping that they too might put their trust in Him and live for Him.

Christ was present at the feast which was given in His honor. Christ ate with the publicans and sinners, not because He approved their manner of living, but because He wanted to change it. His conduct in eating and drinking with people of questionable occupations and even notoriously bad character was regarded by the Pharisees and religious leaders as being scandalous, but Christ did so in order to save, transform, elevate, and bless them.



TEEN TEMPO

by
Donal W. Key

The New Revolutionary

Late in May, 1787 "an assembly of demigods" as Jefferson characterized it took place on the second floor of the old brick State House in Philadelphia. A large part of the most active and influential delegates were comparatively young men. They had come together to rework the Articles of Confederation adopted in 1781. Out of the efforts and concern of these men came the Constitution of the United States.

These men who gave structure to our nation were not, in the main, the men who led in the rebellion against English rule and fostered independence. In general they were concerned with giving order to liberty. Many of the great men who had fought for freedom were convinced this convention was up to no good and refused to be a part of it. The document that was drawn up was not perfect but it was the positive element which must come after one has succeeded at rebellion.

To make an understatement—we are, and have been, living in another age of rebellion and fighting. The causes are honorable; to destroy racism and poverty; to destroy the death grip of the status quo; to set men free to be ruled by the new law of love. But in all the demolition there seems to be something missing. We protest, we march, we demonstrate, we burn our draft cards, our cities, and ourselves. We cry "down with the establishment". We demand our voices be heard and that so called higher

education be replaced with "something better". Our university campuses have become the central headquarters for rebellion and the rebel leaders tell us our high schools are next.

Any thinking person young or old will have to admit a great many changes are needed and must come. Many wrongs must be righted and many chains must be broken to set men free and give them dignity. Many traditions must be torn down to make room for progress. But don't you feel the futility of it all. I am almost overcome by that great vacuum which is rapidly forming where the "something better" are supposed to be.

It is the "in" thing to be a crusader against some wrong or ill in our society. It even seems to be acceptable by many to be uncouth and even cruel in the methods used. But beyond these unrestrained methods lies something even more frightening—emptiness.

The empty spaces do not refill themselves with "something better". In fact they do not refill themselves at all. They are quite passive. They belong to the man or force who gets there first.

This is where you come in. A new breed of revolutionary must be born. He must be the man who gives order to liberty, structure to reform, and embodiment to love. He must be the man who is willing to fill in the holes left either by his actions or the actions of others. He must be a builder of "something better".

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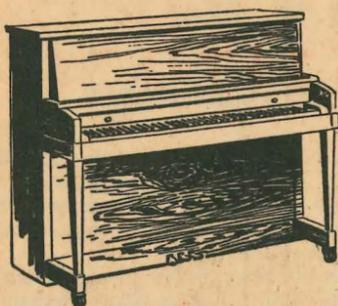


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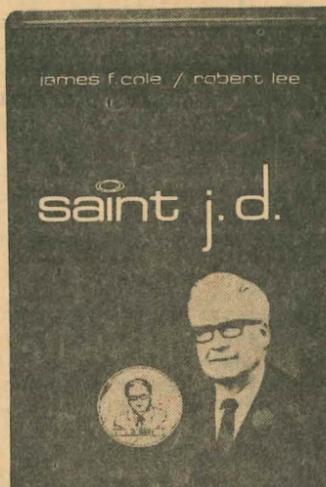
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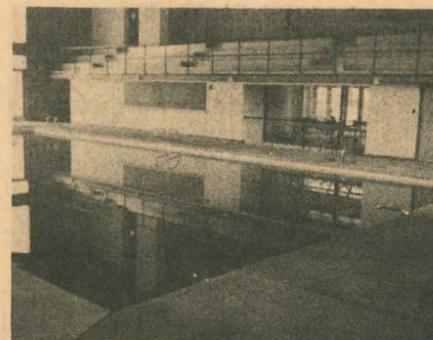
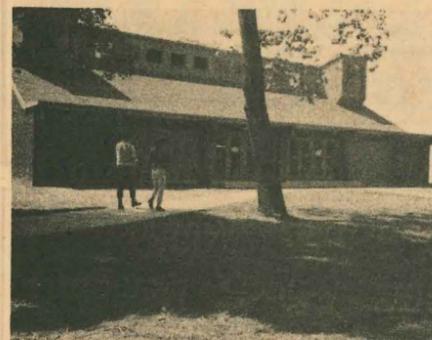
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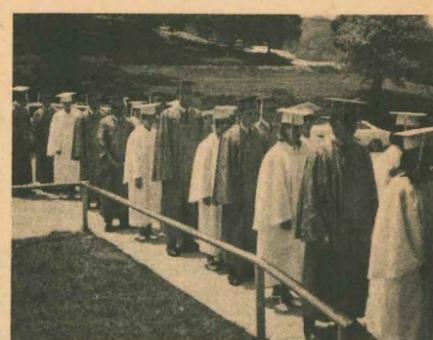
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Trinity Church Gutted By Fire June 14, Pastor Blames Arson

A fire completely destroyed the building of Trinity Baptist Church in Lexington on Saturday morning, June 14. The fire was discovered at 5:30 a.m., but by the time fire fighting equipment arrived the building was gutted.

The pastorium which is some distance from the building was saved, but the shrubbery and grass around the pastor's home were seared.

Bob Brown, Trinity pastor, definitely believes the fire was the work of arsonists. Two nearby neighbors are reported to have called police shortly before the fire. Both heard voices and footsteps in the vicinity of the Trinity building. Police are investigating but so far have found no suspects.

Pastor Brown says it would take \$500,000 today to replace the structure. The building was insured but only for an amount sufficient to pay off the bonded indebtedness.

"We will definitely rebuild," said Brown, "the people are showing a wonderful spirit." A hundred or more men showed up on Monday night following the fire to push down the charred walls.

Trinity moved to the Crawford School Building for Sunday services and will use these facilities for all regular services.

The special ministries conducted by Trinity will continue. The church ministers to the blind and other handicapped groups.

Cumberland Kicks Off \$1,200,000 Building Fund Drive, Miller Is Head

Cumberland College initiated a \$1,200,000 building fund campaign June 12 with a dinner meeting for several hundred friends and alumni of the school living in the Appalachian area it serves.

R. C. Miller, Corbin business and civic leader and an alumnus of Cumberland, has been named general chairman of the building and development program by the Cumberland College Board of Trustees.

Mr. Miller attended junior high school in the old Baptist-supported Cumberland school in the early 1920s before it achieved four-year college status.

Attorney T. Warren Butler of Knoxville, Tennessee, who graduated from Cumberland in 1951 when it was still a junior college, keyed the meeting.

The Board of Trustees has taken formal action authorizing the building program as well as collateral efforts to enrich the Endowment Fund.

Mr. Miller said the objective of the year-long campaign is to "secure the maximum number of dollars to finance the construction of a student center, men's and women's dormitories, and the first wing of a Fine Arts building."

Cumberland College serves 1,300 students from the Appalachians, most of them from Kentucky and Tennessee. It has the largest enrollment of Kentucky mountain students of any private or denominational college. President Boswell defines "Cumberland's task" as "helping the mountain student meet the challenges of life with competence and a humanitarian view of life."

First, Mount Washington Dedicates Building, Criswell Guest Speaker

Dedication services for the facilities of the First Baptist Church, Mount Washington, were conducted on Sunday, June 22, and on Wednesday, June 25. Pastor Wendell Romans says the two services were planned in order to have Dr. W. A. Criswell, Southern Baptist Convention President, for the sermon of dedication.

The actual dedication services were on Sunday, June 22. Church representatives from other denominations in Mount Washington were represented as were other Baptist churches and the denomination.

A reception and tours of the building followed the dedication service.

Dr. W. A. Criswell, pastor of the First Baptist Church, Dallas, served as pastor of the Mount Washington congregation. Dr. Criswell has just been re-elected president of the Southern Baptist Convention.

A coffee hour followed the Wednesday evening service in Fellowship Hall of the Mount Washington Church.

Louisville Church Launches Ambitious Expansion Program

The Ninth and O Baptist Church, Louisville, has launched what is called a Five-Point Expansion Program. The program, outlined by Pastor LaVerne Butler, is designed to meet the spiritual needs of the inner-city.

The program will include renovation of the present buildings, purchase of additional property for building and parking space, a bus ministry reaching various groups and an expanded week-day ministry with facilities for 200 children.

The church has already purchased five buses ranging in size from a Volkswagen bus to a 41-passenger greyhound-type bus. The buses will pick up people for the Sunday services and one of the buses will be used for trips of various church groups.

Pastor LaVerne Butler came to the Ninth and O pastorate several months ago from West Frankfort, Illinois. The finances for the expansion will come from a \$400,000 bond program.

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