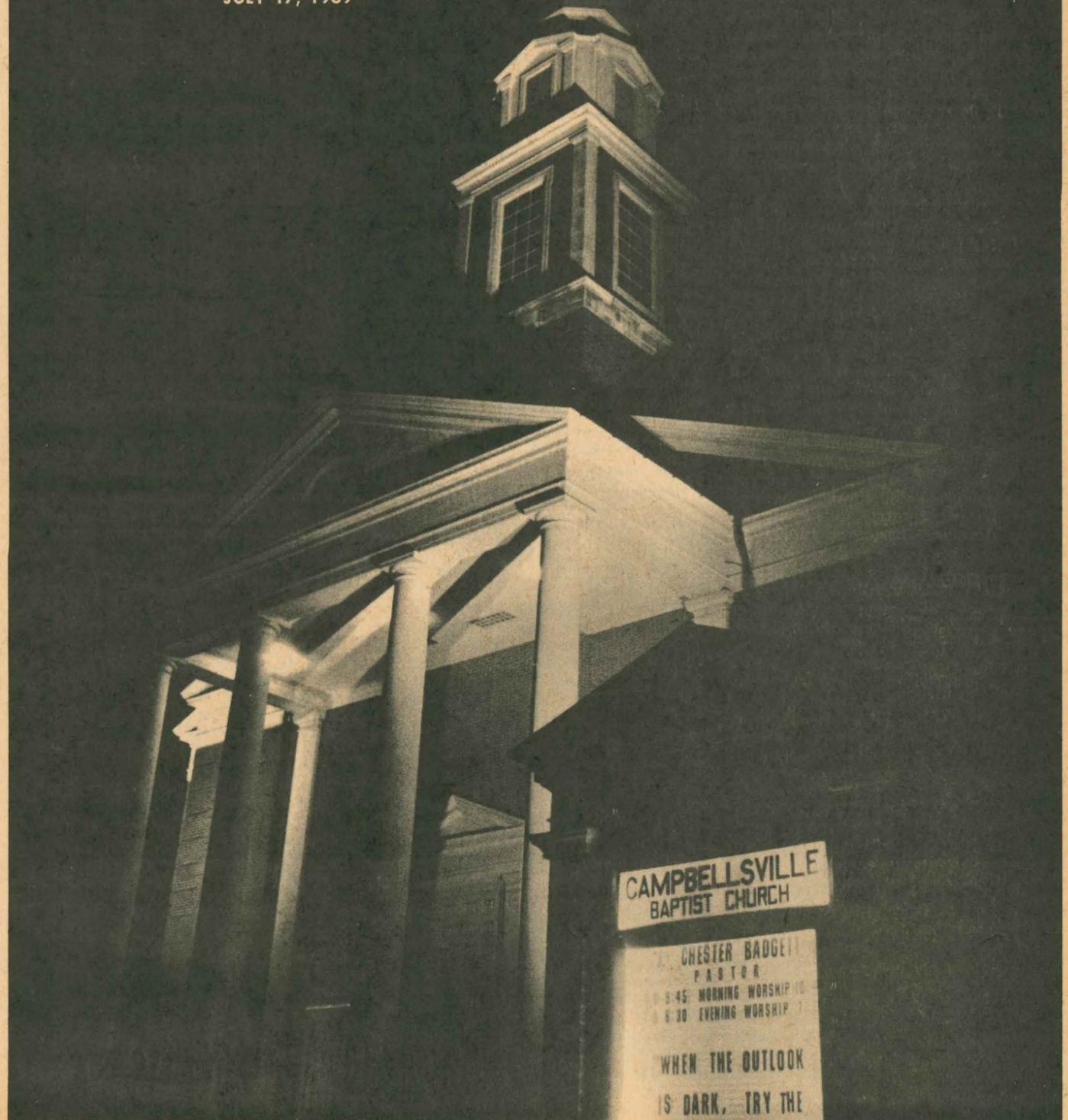


WESTERN RECORDER

JULY 17, 1969





GLEANINGS FROM THE FIELD

MARS HILL COLLEGE, a Baptist school in North Carolina, has been given a \$53,144 grant by the Z. Smith Reynolds Foundation of Winston-Salem, North Carolina, to establish a program called Community Development Institute. The funds will be used to set up an administrative and academic structure to coordinate the college's new programs of learning and service, including such things as tutoring programs, internships, recreational programs for the underprivileged children, leadership training, an Upward Bound program, and a Christian Ethics Institute.

GRAND RIVER BAPTIST CHURCH, located near the Land-Between-the-Lakes area, has organized a youth singing group that presents musical programs near tourist attractions and boat docks. Pastor E. L. Gibson reports that 13 teen-agers are participating in the program and that it has been "well received" by the tourists.

DARWIN E. WELSH, associate executive secretary of the Utah-Idaho Southern Baptist Convention here for the past 4½ years, has been named acting executive secretary-treasurer of the convention pending election and installation of a permanent secretary-treasurer.

THE RALPH AVENUE Baptist Church, Louisville, observed the fifth anniversary of Pastor W. Louis Walters with a surprise appreciation service on June 29. Letters of appreciation from church members were presented Pastor Walters in the service which had as guests the pastor's mother and father, and his brothers and sisters along with their families.

ROBERT C. MILLER, youth director of the First Baptist Church, Murray, has had a spinal fussion and will spend four weeks in the Deaconess Hospital, St. Louis, Missouri. Miller is the son-in-law of Pastor and Mrs. Wendell H. Rone of Owensboro.

THE BRIARCLIFF BAPTIST Church, Atlanta, Georgia, has called Richard H. Franklin of Louisville, Kentucky, to be its minister of youth, beginning August 1. Franklin was a master of divinity graduate at Southern Baptist Seminary, Louisville. He will move on his new field the latter part of July. He hails from Anderson, South Carolina, and was a 1965 graduate of Furman University before coming to Kentucky.

FURMAN UNIVERSITY announced that it has considerably surpassed the goal of \$5 million, necessary in order to earn a \$2 million challenge grant from the Ford Foundation. University officials reported that \$5.6 million has been raised in the first phase of Furman's Program for Greatness, a five-year program launched in 1966 to raise \$10 million by 1971. In addition, it was announced that Furman now has in hand or pledged more than \$10 million, indicating that the 1971 goal will be well surpassed.

IN THE LIST of Kentuckians serving on the Music Staff at Ridgecrest which appeared in the issue of June 19, the name Roger Cowen from the Third Baptist Church in Owensboro was inadvertently overlooked. Mr. Cowen was on the Ridgecrest faculty for one week during June when he taught a class of about 90.

THE MINORITY, a fifty-five folk-singing youth group will present a varied program of folk and religious music at Walnut Street Baptist Church, Louisville, on July 17 at 7:30 p.m. The singing group began at West Palm Beach in the summer of 1967 and by now has appeared from Miami to Ontario and on television in all fifty states. Leader of the group is O. D. Hall, Jr., minister of music of First Baptist Church, West Palm Beach.

THE PLEASUREVILLE Baptist Church has recently installed new stained glass windows and is offering the replaced windows to any church which might need windows. The windows are all in good condition. Those interested should contact Pastor Thomas Cole, Pleasureville, phone 878-4127 or Ollie Stivers, phone 878-2641.

RUTH ANNE HASTINGS and Larry W. Ward will be married August 2 at the University Baptist Church in Carbondale, Illinois. Ruth is the daughter of Dr. and Mrs. Robert J. Hastings, and Larry is the son of Dr. and Mrs. Wayne E. Ward of Louisville. Dr. Hastings was secretary of stewardship and promotion for the Kentucky Baptist Convention, 1960-65, and is now editor of the *Illinois Baptist*. Dr. Ward is professor of Christian theology at Southern Baptist Seminary.

THE COLLEGE AVENUE Baptist Church, Annapolis, Maryland, is seeking names of Baptist midshipmen who entered the Naval Academy in June. Parents or pastors of the newly appointed midshipmen are asked to contact David P. Haney, pastor, College Avenue Baptist Church, 94 College Avenue, Annapolis, Maryland 21401 or Dick Bumpass, B.S.U. Director, same address.

THE YOUTH CHOIR of the First Baptist Church, Olive Hill, presented "Good News," a Christian folk musical, in the Amphitheatre at Carter Caves State Park. The two performances on successive nights were attended by over 300 people. The choir is directed by William Hartung, Olive Hill Baptist pastor.

THE COVER

This beautiful Campbellsville Baptist sanctuary, replacing the building destroyed by fire several years ago, serves Campbellsville College and is used for weekly chapel services of the college. J. Chester Badgett is the pastor.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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

WESTERN RECORDER

Trying To Tell It Like It Is

by R. G. Puckett

One of America's largest newspaper chains has a motto that suggests people will find their way if given light. This slogan implies the primary purpose of the press is educational.

Southern Baptists are unique among all major religious groups in their system of state papers. While some denominations do maintain a publication for a given area, no one quite matches our system of a paper for each state, or state convention.

The 29 state Baptist papers, most of them weekly with a combined circulation in excess of 1.6 million, give us the potential for the best informed constituency of all religious bodies in the world.

Since the *Georgia Christian Index* was founded as *The Columbia Star* by Luther Rice 147 years ago, state Baptist papers have been assigned three distinct roles:

FIRST, they are to present the Baptist message without apology! Admittedly, it is difficult to say what most Baptists believe, and impossible to say what all Baptists believe, BUT there are points of agreement that make us distinctive.

Not the least of these is our commitment to evangelism and missions. While endeavoring to unite Baptists in a cooperative ministry and mission, the state Baptist paper reflects the diversity that exists within the Southern Baptist life.

A comparison of state Baptist papers—and you may make this comparison easily by visiting the State Baptist Paper booth in the exhibit area—reveals the papers not only look differently and are operated differently, but there are also decided differences in perspective.

Thus, one tangible symbol of our unity also reflects our diversity.

THE STATE BAPTIST PAPER is also charged with the presentation of the Baptist program—from the local church, to the association, to the state convention, to the denomination. No other instrument in Baptist life has such an awesome and sweeping role.

One of the oldest cliches in Baptist life is, "When Baptists know, Baptists will do."

I'm not so sure! After several years in the pastorate and eleven years in Baptist journalism, I've come to know some Baptists who knew and didn't do.

R. G. Puckett, former assistant editor, Western Recorder, and now editor of The Maryland Baptist, Lutherville, Md., is president of the Southern Baptist Press Association. This address was delivered in connection with the Report of the State Papers to the Southern Baptist Convention in New Orleans.

I've also known some who did and didn't know.

In this age of rapid change, where traditions and methods long honored by Baptists are under severe authority and perhaps open attack, the state Baptist paper has honestly tried "to tell it like it is."

Disturbed by the events reported, or failing to grasp the meaning of the changes, some Baptists have become critical of the Baptist press. They have equated the message with the media. Unfortunately, the mentality of some is "If you don't like the message, kill the messenger."

But criticism, whether valid or invalid, should not deter the state Baptist paper from its obligation to God and Baptists to grapple with the issues. The paper must be free to discuss and report the issues. It must have the courage to speak out in the crises that come to Baptist life. Silence is not always golden; it can be yellow.

We must maintain the confidence that the proper motivation for Christian ministry is an awareness of human need, of Christian obligations and of human-divine resources. We must re-

sist the temptation to resort to coercion. Voluntary service is the only kind acceptable to God.

HOWEVER, the presentation of facts, no matter how accurate, is not enough. There is the ever pressing need for the interpretation of truth, the application of principle and the proper motivation of our people.

This may well be the state Baptist paper's most vital role—to become the arena where ideas and objectives, perspectives and convictions can mesh, or clash. . . .

If Baptists are genuinely concerned about democratic processes in our churches and denomination, we must maintain a free press that presents the facts and becomes a forum that is always open for the careful examination and evaluation of what we are, where we have been and where we are headed.

A combination of hard news, provocative editorials, opinion articles and letters to the editor enables the printed page to become the catalyst where our diversities are not lost but rather blended together that these people called Baptists may move forward in the fulfillment of their mission from God.

The Strong Should Help The Weak

by F. Russell Bennett, Jr.

At the end of a morning service in Louisville three couples publicly offered to leave the church. They were responding to the sermon on "Four Members Who Ought To Leave Us." He called for missionaries to the needs of some inner-city churches. One who responded was the chairman of the board of deacons! The decision was to offer their church life and tithe for one year to a church struggling in a transitional community. Would your church make such a sacrifice for missions nearby? Or must we only be missionary when it is "foreign?"

There was a time when most Southern Baptist churches were located in rather stable communities. Then each church could care for its own field of mission. The association existed largely to encourage training for the local church. Now the noise of the car is heard in the land. One-fourth of the population moves its residence annually. In less than one-half a decade prosperous communities can become derelict transitional areas. In a few years a church can shift from a suburban youth to an inner-city paralytic. Even in the solid south the metropolitan association has become a mission field of multiple

cultures. Today the mission dedication of our churches is being tested.

It is one thing to be missionary when asked only for money and youth. It is another thing to be missionary by participation and leadership. But such is metropolitan missions today. The Baptist Association in metropolis can no longer suffice with training clinics and mass meetings. The mission field at home demands strategy and coordinated effort.

A solitary Baptist church cannot meet the multiple needs of shifting populations and writhing economies. Local autonomy is not the answer to a growing population. It takes cooperation, especially at the associational level. Baptists are making meager penetration into the godless society of our urban centers. Mobility has brought the mission fields next door. How shall we respond?

The "good old days" of associational rallies in homogeneous communities have passed us by. But there are some (Continued on page 11)

F. Russell Bennett, Jr., is associate secretary, Department of Metropolitan Missions, Home Mission Board, SBC, Atlanta, Georgia.



Sunday Grocery Stores Should Be Boycotted

The flood of greed and the tide of secularism roll on relentlessly and threaten to eliminate every vestige of religion from American society. One victim of greed is the Lord's Day which is about to become a day of business as usual. A giant step in this direction has been taken in the decision of some super markets in Louisville and other Kentucky communities to remain open on Sunday.

In Louisville Kroger Company was the first major grocery chain to remain open on Sunday. Kroger executives say they decided to keep four stores open on Sunday to meet the competition from neighborhood groceries and mini-markets which are open seven days a week from early morning to midnight. Two discount stores, Consolidated Sales and GES, have now followed Kroger's example. So far the two other major grocery chains in Louisville, A&P and Winn-Dixie, have decided to remain closed on Sunday.

Sunday opening is the idea of greedy executives and not the idea of store employees. Many employees are church-going people or otherwise want Sunday off. Even the manager of the store where our family has shopped is opposed to Sunday opening but says he has no choice but to follow company directives or resign. What can be done by concerned Christians about Sunday business? There are at least two approaches: the legal and the economic.

Legally there is confusion. Kentucky law permits "work of necessity" on Sunday. The question is, what is "work of necessity"? Generally drug stores and service stations have been regarded in this class. But, what about grocery stores?

The Kentucky Sunday closing law has been declared constitutional not on grounds of religion but

Don't Save Pennies And Lose Pounds

The saying "penny wise, pound foolish" applies in many areas. One of them is in the area of church expenditures. How a church spends its resources is a revelation of the value judgments of the members.

By this standard the state Baptist paper is near the bottom of the list of values for many churches. It's about the last item that gets into church budgets

on grounds of general welfare. Another case on Sunday business is now in the Court of Appeals and the outcome is anxiously awaited.

The law, however, is not the ultimate weapon of Christians. Those concerned for Sunday closing have a stronger weapon than the law. This is their buying power. There are enough people in almost any Kentucky community who profess belief in God and His teachings to make Sunday business unprofitable. The Baptists alone in many communities could do this.

Why not register a complaint in person to local store management and write a letter to company officials? If enough objection were registered, company officials would rethink their decision to remain open on Sunday.

Those who are employed could refuse to work on Sunday. This would be hard for some but it is done in some instances. If an employee is discharged for refusing to work on Sunday in violation of religious conscience, it is time to secure a lawyer and go to court.

The most effective weapon is the boycott. Those who ordinarily shop at Krogers and other stores deciding to remain open on Sunday should take their business to stores remaining closed on Sunday. Furthermore, they should give the reason for changing stores to the management of both stores. Profit and loss is about the only language that greedy business men understand.

Sunday grocery shopping is harmful to both the shopper and the shopkeeper. Conscientious Christians should not make it profitable for grocery stores to remain open on Sunday. We should act now before the stores now closed on Sunday decide they have to open to meet competition.

and the first item that is dropped when finances are tight.

This is the concern of all editors of state papers. It's natural for every man to boost the part of Baptist life with which he is vitally connected. Apart from admitted partiality, however, the state Baptist paper is a vital part of meaningful Baptist life and deserves

more consideration than some penny pinchers give it.

It is a case of "penny wise, pound foolish." The pastor, deacon or finance committee member who recommends that the church not provide the state Baptist paper is unwise. The 150 pennies a year for each family saved by not providing the paper is false economy. The 50 issues per year of Baptist news and views is of infinitely more worth than such a saving.

Consider some of those things for which many churches spend money and contrast them with the value of having their members informed. Is it right to provide new buildings, air conditioned sanctuaries, thick carpets, expensive organs and padded pews to be used only several hours a week and deny the members a regular source of reliable denominational information? The cost of the state paper for the entire year would not equal one monthly building indebtedness payment in many churches.

Or consider the rural churches which still outnumber all others. A church which feels it cannot afford the state paper for its families will entertain the annual association and spend more for food one

day than the state paper for every family of the church would cost for a whole year. Which is more important, to be known for a generous hospitality or for an informed membership?

The argument that the church should not pay for the state paper because many end up in the trash basket is overworked. Granted some state papers are not read, how many Sunday School members do not read the lesson quarterly? Yet the church provides every member with a Sunday School quarterly and sometimes two or more because one is lost. To be consistent the church which does not provide the state paper because it is not read by everyone would have to deny Sunday School and Training Union literature, hymn books, church envelopes and other materials to those not using them regularly.

Pardon this preaching on the editor's part. Like many sermons, those who should hear these words will never read them.

Thank the Lord for many churches which almost automatically include the state paper in their budget because of their regard for an informed membership. These are the "penny wise, pound wise."

Guest Editorial

Where Is The Good Word?

by Jack Sanford

Newspapers, magazines, television newscasts, even religious periodicals keep telling us what is wrong with our country, our young people, our churches. I for one am tired of hearing what is wrong with us, and believe it is past time someone said something good.

Our country has its faults, and those who love America are quick to admit this. Yet this is the oldest republic in existence in this troubled world, and it is the one place where a man can hope to win public office without a pedigree of aristocracy to support him. In America a boy from the other side of the tracks can rise as high as his vision will permit. This is good and we should say so.

Certainly young people are making disturbing noises on our college campuses, and their weird music and mod

[Jack Sanford is pastor of Florence Baptist Church, First Vice-president of the Kentucky Baptist Convention and chairman of the Administration Committee of the Kentucky Baptist Convention Executive Board.—Ed.]

dress leaves some of us baffled. Yet their accomplishments in tough academic competition, their idealism, their willingness to venture are characteristics which call for public praise. A recent *Time* magazine survey noted that only two percent of the student population engages in violence. The other 98% are respectable, industrious students. Yet we hear little of this.

The prophets of doom have said the church has had its day. We are being bombarded with propaganda on every hand urging us to find new ways to reach modern man with the Gospel. Legislative lobbying, street parades for open housing, folk worship—all have been tried, and their advocates tell us this is THE WAY.

The church is often frozen in a method of institutionalism which quenches the free spirit of inquiry and searching so vital to a living faith. Surely the blemishes on the church are open for inspection, and no person who loves the church of the Lord would admit that all is well.

Yet the church continues to call men to repentance and faith, to surrender of life to Christ, to service among men as a measure and demonstration of faith. These have never been popular concepts, nor have they ever been widely accepted. Yet this is the command of the Lord Himself, and this is

just what the church must continue to do.

The open housing advocates, the legislative lobbyists, the odd ball worship tinkerers have demonstrated a willingness to venture into new ways of service to God. Yet I wonder how many men have found the forgiveness of their sins, a new direction and purpose for life, and a ready surrender to Christ and His way through these new methods?

People are discovering the new life of faith within the church every day. Men are being born again by the spirit of God within the church every day. Sacrifices for Christ are being made every day by young and old alike within the church.

The church has its faults, and to ignore this truth is to court disaster. But the church is the only visible expression of the will and purpose of God among men. There is nothing on the horizon to equal her, and I'm not ready to throw the church over the side for a vessel full of holes.

There are things wrong with our country, our young people, and our churches. However, it is past time for us who serve within the church to sound a positive note of confidence. There is enough bad news, and we alone among men have the good news. Let us see that all men hear it.

Baptist Concern Urged For The Intellectual

"Man's social, economic and religious institutions have not progressed to match the pace set by science, but human institutions have been changed radically by the scientific and technological advances," W. Howard Bramlette told young people from across the Southern Baptist Convention gathered at Glorieta Baptist Assembly for "Confrontation '69."

Defending the aspect of change in religious life, Bramlette, director of placement and promotion for the Southern Baptist Convention Education Commission, spoke to the youth on anti-intellectualism among some Southern Baptists and on youth and the religious establishment.

Bramlette said that there has always been a strain of anti-intellectualism among Southern Baptists. Great latitude is a necessity if genuine intellectual work is to be done, he added.

"Many Southern Baptists have never clearly distinguished between an educational institution and an institution of propaganda or indoctrination—one which hands out ready-made answers to well-tailored questions and seeks unthinking uniformity," Bramlette said.

"Freedom must mean freedom to be wrong, for this is the only kind of freedom that is genuine," the Nashville educational worker said.

"If Southern Baptists hope to contribute their share to the expanding structure in the service of Jesus Christ, we will have to get more concerned with the intellectual love of God and man, and we will have to loosen educational institutions from the shackles of consensus and majority vote in mass assemblies," he declared. (BP)

Older People Explosion Demands Public Action

Problems of the "retirement revolution" and the growing poverty conditions of older people were aired by a U. S. Senate special committee on aging in Washington.

Sen. Harrison A. Williams, Jr. (D., N. J.), chairman of the committee, declared that economic problems will not be solved for the elderly of the future "unless this nation takes positive, comprehensive actions going far beyond those of recent years."

A special task force working paper on "Economics of Aging" revealed many of the urgent problems facing the nation by the population explosion of older people.

The paper pointed out that there are now 20 million persons 65 years or older in the nation. Half of these are 73 and over. Between 1960 and 1985 this age group will rise 50 percent while the population 85 and older may double.

Religious groups throughout the nation are showing increasing concern in recent years for the elderly poor. There are 16 homes for the aged operated by state conventions affiliated with the Southern Baptist Convention.

In his opening remarks at the hearing, Sen. Williams summarized some of the major points made in the task force report. They are:

- Many old Americans who are poor did not become poor until they became old. Approximately three out of ten people 65 and older—in contrast to one out of nine younger people—are living in poverty.

- There is an income gap between older and younger people. This has long been recognized, but a less well-known fact is that this gap is widening. Generally speaking, elderly couples and singles have less than half the income of those still in the work force.

- There is every reason to believe that the economic position of persons now old will deteriorate markedly in the years ahead. There is no good reason for thinking that low income in old age is a transitional problem that, given present trends, will solve itself.

- Americans in middle-age or even younger should be concerned about projections and other studies which indicate that Social Security, private pensions and other forms of retirement income are not improving fast enough to reverse or significantly counter present economic trends. (BP)

THREE KENTUCKIANS WORK AT GLORIETA BAPTIST ASSEMBLY

Mr. and Mrs. Dale Wilson and Fred-eric Stephen Pundt are part of the staff members at Glorieta this summer.

Mr. and Mrs. Wilson are from Mayfield, and Frederic is from Providence.

Glorieta Baptist Assembly, located 18 miles east of historic Santa Fe, New Mexico, covers a 2,500-acre mountain site. A thirteen-week summer program for Southern Baptists emphasizes church conferences, youth activities, mission studies, and leadership training conferences.

The assembly is owned and operated by the Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee.



THE PERILS OF PLENTY

The day of prosperity is seldom the day of sacrifice in giving. For a ten-year span, during a period of unparalleled income, Southern Baptists have actually given slightly less of the earned-dollar to the Lord's work through their churches. It is true that we have been giving more dollars each year, with the peak about two years ago, but the percentage has remained almost the same—slightly less. "Easy come, easy go" is grandmother's phrase, but it fits pretty well our case. In the meantime, the total work of the churches suffers—and since the average church takes care of its local needs first, the missionary cause has not increased during these years percentage-wise.

How Do We Give?

The Bible teaches "tithes and offerings". The first tithe is 10% of one's income or increase, given through his church. "Offerings" mean special or occasional gifts for specific causes.

Southern Baptists give less than 3% on the average. This means, since many are tithers, then many others give less than 3% or nothing at all.

Southern Baptist churches are urged to give 50% of their income to missions—but as a whole, the average is 10% for missions through the Cooperative Program, plus about 6% more for designated missions, Baptist education, etc.

The Seven Year Lull

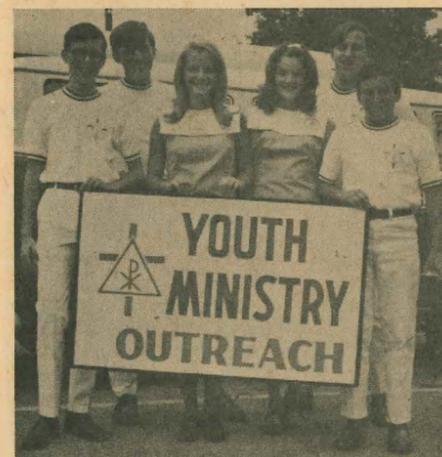
You have heard of the "Seven Year Lull" and the "seventh inning stretch" in baseball. Southern Baptists had about seven years of increasing gifts to the Cooperative Program, then last year they slowed down, and some churches are still doing it. Others realize they are slipping, and are catching up. Of the "Top 100 Churches" in dollar-giving for the year ending August 31, 1968, thirty-six of them gave less than the previous year. If this trend continues, we will be shamefully short of the Annual Convention Goal this August 31.

What the Top 100 have done, many smaller churches have likewise done. **The seven year lull should be over!** Let us make sacrifices for missions through increasing our gifts to the Cooperative Program. A lonely, loveless, lost world waits upon the faithfulness of God's people to "send" the gospel to them. God knows our deeds, and knows our needs. He will meet our needs if we do His deeds. —Harold G. Sanders



Aviation Electronics Technician Second Class Glen Llewelyn, Jr., USN (left) and Rear Admiral James W. Kelly (right), Navy Chief of Chaplains, both Southern Baptist clergymen, have received two 1969 Navy League Awards for inspirational leadership. Kelly has been in active Naval service for nearly 27 years. He was graduated from Southern Seminary at Louisville in 1940, and was pastor at First Baptist Church, Malvern, Ark., before entering the Navy in 1942. He has been Chief of Chaplains since 1965. Petty Officer Ridall, 33, from Cattaraugus, N. Y., was given the Ricketts Award for devising a system for rapid computation of maintenance readiness at the Naval Station, Willow Grove, Pennsylvania. He was ordained to the ministry in 1964, and was graduated from Southwestern Seminary in Texas in 1968.

Louisville Youths Visit New England and Independence Hall



Fifty young people and seven sponsors left Ninth and O Baptist Church, Louisville, June 20 on a bus trip to North Kingston, R. I., to conduct a mission Vacation Bible School at Greenmeadow Baptist Church there, and a

series of concerts in the New England area. Conducting the trip were George Stansbury, minister of music, and Skip Craig, minister of youth. Charles Hawley of Greenmeadow was the host pastor. The party returned to Kentucky by way of Philadelphia, reaching Independence Hall on July 4.

Shown in the photo are (left to right) Frank Queen, Mike Smith, Tonya Short, Doris Van Haverbeke, Robert Austin and "little" Mike Smith.

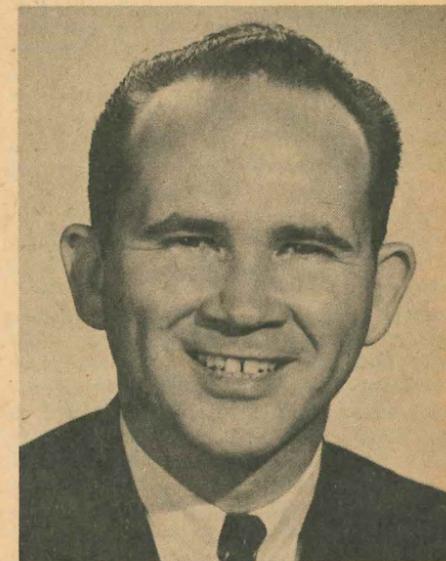
J. M. Dawson Feted At 90th Birthday

Joseph M. Dawson, a founder of Americans United for Separation of Church and State, and first executive director of the Baptist Joint Committee on Public Affairs, was honored on his 90th birthday at Baylor University, Waco.

Dawson is an authority on church-state relations and is the former editor of several denominational publications, including the Baptist Standard, the Western Evangel, and the Baptist Report from the Capitol. He has written

C. Vernon Cole Added to Training Union Staff

C. Vernon Cole will be joining the Training Union Department at the Kentucky Baptist Building, Middletown, on August 15, according to announcement just made by Training Union Secretary James H. Whaley, Sr. His basic responsibility will be working with the Associational Training Union Directors and Officers. He comes well qualified in



C. Vernon Cole

this area, having served as Associational Training Union Director for the Greater Cincinnati Association since 1967. He is presently pastor of the First Baptist Church of College Hill in Cincinnati, Ohio.

Mr. Cole is a native of West Virginia. He was converted during a Training Union week in 1955 at Ridgecrest. He graduated from Marshall University and Southwestern Baptist Seminary.

He married Patricia Ann Davis in 1959. She attended Georgetown College for two years and then finished her work at Marshall University. They have two children, Renee (3) and Kevin (9 months).

14 books and is currently working on another.

The J. M. Dawson Studies in Church and State at Baylor University is named in honor of his work in the area of church-state relations.

At the luncheon in his honor, the director of the Baylor church-state research center, James E. Wood, Jr., announced that a doctoral dissertation and two masters' thesis on the life and work of Dawson will be incorporated into the research center.

Staff Changes

Dunaway Accepts Corbin Pastorate; Wallace Resigns Highland Church

John Dunaway, pastor of Eaton Memorial Baptist Church in Owensboro since 1962, has accepted the pastorate of the First Baptist Church in Corbin.



Dunaway announced his resignation on July 6 and will assume his new duties in Corbin on August 3. Mr. Dunaway is a native of Stanford, Kentucky. He received his B.A. degree from Georgetown College and his B.D. degree in 1958. He was pastor of the Little Flock Baptist Church, Shepherdsville, before going to Owensboro.

He has served on several committees of the Daviess-McLean Association and the Kentucky Baptist Convention. Presently he is a member of the Executive Board of the Convention and is president of the Kentucky Baptist Pastors' Conference, having already served as vice-president of the pastors' group.

The Eaton Memorial Church, under Pastor Dunaway, has renovated a sanctuary at the cost of \$80,000 and has had 500 additions under his leadership. Half of these additions have been by baptism.

Mr. Dunaway is presently serving as chairman of the Mayor's Human Relations Committee in the City of Owensboro. He has had a prominent role in many civic projects designed to improve race relations in Owensboro.

Mr. Dunaway is married to the former Mary Jane Cutter and the couple has two children: Susan, 11, and John Mark, six.

Robert Kiper, a second year student at Southern Seminary, has been called as assistant to the pastor of Green Acres Baptist Church, Louisville. His responsibilities will be in the area of visitation, adult education and preaching.



A native of Leitchfield, Kiper is a graduate of Eastern Kentucky University.

He began his new duties June 1.

Robert F. McFadden has resigned the Younger's Creek Church, Elizabethtown. McFadden assumed his new duties as pastor of Airline Baptist Church, Henderson, July 1.

Robert N. Wallace has resigned as pastor of the Highland Baptist Church, Louisville. His resignation will become effective July 31, two years from the date he came to the Highland pastorate.

Wallace is a native of Oklahoma, a graduate of the University of Tulsa and Southern Baptist Theological Seminary. He served almost four years as a Naval Chaplain before becoming pastor of the Thalia Lynn Baptist Church in Virginia Beach, Virginia. From the Virginia pastorate he came to Highland.

He has accepted a position with the Pennsylvania Securities Company. After training in California, he will become area manager of the Louisville office of this company.

Dr. Peter Rhea Jones, Assistant Professor of New Testament Interpretation at the Southern Baptist Theological Seminary, has been called to serve as interim pastor of Highland, Louisville. Dr. Jones began his services on July 13.

Charles C. Burress, who has been pastor of Buena Vista Baptist Mission,

Somerset, for four and a half years, and has been pastor of Buena Vista Baptist Church one year, resigned effective June 15 in order to become pastor of Cross Lane Church, Nitro, West Virginia. He began his new work July 1.

Bob Vickers has joined the staff of the Latonia Baptist Church, Covington, as assistant pastor.

Prior to assuming this responsibility, Vickers was pastor of the Burks Branch Baptist Church in Shelby County. He is also the former pastor of the Gilead Baptist Church in Madison County.

Vickers is married to the former Carol Ann Fritz of Richmond. They are expecting their first child.

Ralph W. Hodge resigned the pastorate of Mt. Zion Church, in Ten Mile Association, to become pastor of Hopewell Baptist Church, Jeffersonton, in Long Run Association, effective June 28.



Captain Billy Joe Price is handing out school supplies to orphan children in Vietnam. The supplies were sent by Newton Creek Baptist Church of Kevil, R. 3, Ky., in West Union Association, where J. W. Rogers is pastor. Captain Price and other chaplains work in two different schools with more than 500 children. He is chaplain to the First Infantry Division, and will soon complete his tour of duty in Vietnam. He plans to be in the United States the latter part of July stationed in Augusta, Georgia. Formerly Price was pastor of Pigeon Fork Baptist Church, Shelby County, Kentucky, before entering the chaplaincy.—U. S. Army photo.

Nutt Resigns To Enter Entertainment Field

Grady Nutt, director of college relations at the Southern Baptist Theological Seminary in Louisville, has resigned effective August 1 to enter the field of professional entertainment.

Nutt, who was assistant director of the fund campaign to support the Billy Graham Chair of Evangelism, has served in various public relations roles for the seminary since he received his bachelor of divinity degree here in 1964.

He is best known in Baptist circles as an after-dinner and special occasion speaker and humorist. During the past year, he has been a frequent guest on the Mike Douglas Show, a nationally televised afternoon variety program.

Nutt said that he feels his new career in the field of professional entertain-

ment will provide an opportunity for a positive Christian influence. He said he does not want to separate himself from the ministry, and will continue to fill church-related engagements.

In explaining his decision to enter the entertainment field, Nutt said that while traveling for the seminary, he has talked more about Christianity on buses, trains, and planes and in restaurants, hotels and motels than he was ever able to do in the pastorate.

"I found through all of this that God wants me to focus on my own strength, which are humor and music, so that I can minister to people where they are," Nutt said.

He added that he hopes to contribute "good, clean fun" where so much of humor is dirty and in poor taste. (BP)

Baptists Could Solve Racism Problem Negro Ministers Say

White and Negro Baptist laymen could, if they would really apply Christianity as they should, solve the racial problems facing the nation, five Negro Baptist ministers said in Nashville.

Joseph H. Jackson of Chicago, president of the 5½ million-member National Baptist Convention, USA, Inc., said there are two groups who could solve the problem of racism without bloodshed and confusion—the lay people and Baptist leaders of the white South, and the Negroes of this country.

Man alone is not good enough to build a perfect society, the Negro Baptist leader said. "We need an eternal hand to lift us out of sin and imperfection. "God's power and strength are rich enough to solve the problems of poverty and racism," he added.

The outspoken Negro preacher took a slap at black militants who have demanded reparations from white churches, calling them people who don't love America who are using civil rights to further their own cause.

Later in his speech, Jackson singled out James Forman of the Student Non-Violent Coordinating Committee, saying that he frightened the people of Riverside Church in New York so much that they fled the church.

He declared that the so-called "Black Manifesto" is mis-named, for it isn't black and it isn't new. The manifesto is identically the same as the ideology, methodology, and philosophy as the Communist Manifesto written in 1845, he charged.

"It isn't black, it has another color—

red," he declared.

Jackson said that his convention wouldn't accept "reparation" funds even if they were offered, for "whoever is frightened enough to pay reparations ought to pay them to the man who frightens them."

He called on Baptists to banish fear between races, and to cooperate with each other for the cause of Christ and America. (BP)

BAPTIST LAYMEN CHALLENGED TO EVANGELIZE, MINISTER

by Jim Newton

Baptist laymen from nine different nation-wide Baptist conventions were challenged to become deeply involved in evangelistic witnessing and in service and ministry to their fellow man, regardless of race.

The occasion was the Baptist Men's Congress on Evangelism and Lay Involvement meeting in Nashville. The historic meeting marked the first time that Baptist laymen from nine white and Negro Baptist conventions had met together to share concerns.

The challenge came from nearly three-dozen speakers who addressed the Independence Day weekend congress; but more especially, it came from Owen Cooper of Yazoo City, Miss., who envisioned and programmed the meeting.

In his closing address to the laymen gathered for the sessions at two public auditoriums, Cooper urged the Baptist men "to go out into the world as witnesses, proclaimers, evangelists, and to commit ourselves anew to involvement in ministry to our fellow man."

"I am convinced," said the president of the Mississippi and Coastal Chemical Corp., "that the next great upsurge of Christianity awaits the commitment and

involvement of laymen in this kind of ministry."

Involvement of laymen in evangelistic witnessing and in ministries to meet human needs, plus Baptist efforts at solving race relation problems and cooperating with other Baptist groups were the major themes that ran throughout the meeting.

Paradoxically, only about 300 laymen attended the meeting on lay involvement and evangelism. In corridor comments, many of the laymen observed that too many Baptist laymen are so uninvolved that they were not willing to give up a holiday weekend to come.

"Don't worry about how many people are here," Cooper told the opening night "crowd" of 200. "It isn't how many we are, but how much we are." (BP)

SPEND AS MUCH TO SAVE LIVES AS FOR BULLETS, BAPTISTS URGED

A medical doctor and Baptist layman from Pittsburgh issued a challenge for Americans to spend as much for medicine to save the lives of dying and diseased people as they do for bullets in the Vietnam War.

Citing figures he said he obtained from the U. S. Defense Department, Dr. Robert Hingson of Pittsburgh said that every American each year buys more than 5,000 bullets that are used to kill in Vietnam.

He told a Baptist Men's Congress on Lay Involvement and Evangelism, meeting in Nashville, that Americans ought to be more concerned about the one-third of the world's population that is sick unto death.

"One half of the children of the world went to bed tonight hungry, and one-third of them are sick unto death," said Dr. Hingson, who heads an organization called Operation Brother's Brother dedicated to inoculating the masses against disease.

Dr. Hingson told of his organization's interfaith, interracial, international efforts at inoculating millions of people against smallpox, diphtheria, measles, and similar diseases by using an instrument he invented called the "Peace Gun."

The unique "Peace Gun" shoots a dose of serum into the skin at such high pressure that it is not necessary to remove clothing. It does not use a needle. Dr. Hingson said that 1,000 persons an hour can be inoculated with the "Peace Gun."

"We would be able to save from death 50,000 babies in Latin America this year if we only had the money for the serum, at two cents per dose," Dr. Hingson said.

He issued a plea for Baptist laymen to buy 5,000 doses of serum each to provide ammunition for his "Peace Guns," buying as much ammunition to save lives as they do to kill in Vietnam. (BP)

Baptist-Catholic Dialogue States "We Are Brothers"

In the first Baptist-Catholic dialogue at Wake Forest University's Ecumenical Institute, a group of 58 Southern Baptists and Roman Catholics adopted a resolution stating, "the principal focus of our interest is the unchallenged and overwhelming fact that we are brothers in Christ."

"We did not attempt to disguise our theological differences, but were made aware of the mutual enrichment under the guidance of the Holy Spirit," said the resolution adopted at the end of the three-day conference.

The 19 Roman Catholics (including two bishops) and 39 Southern Baptists met "not as official representatives of an ecclesiastical group, but as individuals interested in promoting Christian unity," according to the resolution.

The event was sponsored by the Ecumenical Institute of Wake Forest University, a North Carolina Baptist School. Brooks Hays, a former president of the Southern Baptist Convention is director of the institute, and Judson B. Allen, professor at the university, is secretary.

Hays, in evaluating the conference, said that "at least we are making a start in establishing the basis for a reconciliation between two important religious communities.

"I believe," Hays continued, "that Southern Baptists and Roman Catholics will become increasingly aware of the contributions that each has made to each other, and that the cement of Christian love will never again be in short supply."

A Catholic bishop from Washington, D.C., John S. Spence, put it even more strongly. "During these three days, the Holy Spirit has brought together members of heretofore estranged religious traditions and has caused us to realize how much essential biblical faith we share in common."

Bishop Spence is a member of the U. S. Catholic Bishops committee for ecumenical and inter-religious affairs with a special assignment for dialogue with Baptists.

Spiritual Kinship

"This awakened consciousness of our spiritual kinship has created the desire, in fact, the demand for continued dialogue," Bishop Spence said.

The resolution adopted by the conference stated that the group was "united in a belief that a continuing dialogue is desirable, so that together we may better meet our responsibility to the gospel and serve the world in a period of great peril and staggering human problems.

The resolution stated that it is believed "that this is the first meeting on such a broad scale, convened to discuss our (Baptist and Catholic) common

heritage and to confront our historic differences."

Format for the three-day meeting featured six major papers delivered by both Baptist and Catholic theologians and officials, plus three dialogue group sessions and two fellowship hours. The final session was devoted to summaries and discussion from the various dialogue groups, and adoption of the resolution.

In one major address, Catholic theologian Kilian McDonnell said that "Catholics have more to receive from Southern Baptists than they have to give them."

Baptists, said McDonnell, maintain that "salvation comes to the individual through a personal faith... It is this personal moment in faith that Roman Catholicism tends to obscure."

McDonnell, director of the Catholic Institute for Ecumenical and Cultural Research at Collegeville, Michigan, added, however, that it is this concentration on experience that has been at the expense of theological elaboration that has in some cases weakened the role of the church. "Baptists look upon the church more as a convenience than a necessity," he said.

The "raging objectivism into which Catholicism sometimes falls," McDonnell said, "would give Baptist prayer life a deeper consciousness of the importance of a corporate and formal worship."

But Baptists' worship has something to teach Catholicism, he added, especially in the use of worship as an essential element in evangelism. Catholics, he said, have often floundered at evangelizing.

Baptist idolatry

While Baptists sometimes accuse Catholics of idolatry, Baptists have their own problems here, for the seed of idolatry is carried in the tendency of Baptists to put down doctrinal controversy in the ranks, to concentrate on numerical growth and to call themselves a "miracle denomination," he said.

McDonnell added that Baptists' hesitancy to have extensive ecumenical contact is understood by Catholics, for Catholics also are latecomers to the movement.

Earlier, a Baptist professor of religion at the University of North Carolina, Samuel S. Hill, said that in general, Baptists believe that God speaks direct-

ly to them, that their religion is an internal experience, and that there thus is no need for sacraments or creeds.

Catholics, on the other hand, believe that God speaks not only privately to man but in secular and ordinary ways, through friendship, in nature, and in the world around them.

Thus, Hill said, "Catholic theology is better equipped to make a holy use of the world than is Baptist theology."

Both approaches to a religious way of life, Hill said, present possible perversions. Baptists by concentrating on inner spiritual experiences or privation may ignore their Christian responsibilities socially or politically, and Catholics run the risk of too much belief in "blessed secularity."

"How great it would be," Hill said, "if Catholics with their view that 'everything is grace-made-visible' could get together with Baptists with their marvelous inner sense of God's presence. They would really have something."

Another major speaker, Ecumenical Institute Secretary Judson B. Allen, professor of English at Wake Forest University, said Baptists and evangelical Christians must come to understand their historical roots in medieval Christianity.

For Catholics, "a miracle of renewal took place when they laid hold on the Bible," Allen said. "For evangelicals... the miracle will take place when we lay hold on history, and thus find our kinship with other Christians by discovering that we had the same parents.

"Then," he observed, "the ecumenical problem will be, in a sense, solved because we will realize that brothers do not have to be twins."

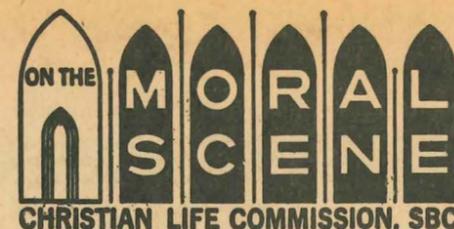
Southern Seminary Professor

A third Baptist speaker, Southern Baptist Theological Seminary Professor E. Glenn Hinson of Louisville, said that the Apostles' Creed, because it is thoroughly biblical and the most widely accepted confession to survive the centuries, may be the instrument around which Protestant, Catholic and Orthodox Christians can rally.

He said Baptists are hesitant about drawing up creeds, but not statements. This reluctance stems from their strict view that the Scriptures alone are "the only rule of faith and practice" with no necessity for a creedal statement.

Hinson, added, however that ecumenical dialogue requires both that we understand ourselves and that other Christians and also non-Christians understand us. He stated that the summary of faith as stated in the Apostles' Creed is a starting place for such dialogue.

Catholic professor Raymond E. Brown of St. Mary's Seminary, Baltimore, said that Catholics' renewed emphasis on study of the Bible, unlike Baptists, has also included an evaluation of Biblical teachings through criticism. (BP)



... Arthur Theatres in St. Louis took a full-page ad in the *Globe-Democrat* recently with the headline "The Other Side of the Mountain." They were referring to the success of "My Side of the Mountain." They implied the public has a responsibility to support family pictures if family pictures are to endure. They cited many box office hits and many films which proved box office disasters. "We believe that what is supported will be delivered. If we patronize the worst and stay away from the best, this too will produce a result," the ad said. They conceded that the success of "Mountain" was due to publicity and substantial support by groups and individuals seeking to save family-type entertainment. (*Variety*, 5/21/69)

... The John Birch Society, sometimes using such tactics as abusive telephone calls and smut literature, is operating in at least 27 states to do away with sex education in the schools, according to an official of the National Education Association. The NEA's Paul Putnam said in an interview that the Birch Society is using a front group called the "Movement to Restore Decency" to attack all sex education in the schools on the basis that Communists are behind the programs. U. S. Education Commissioner James E. Allen, former education commissioner in New York state, is aware of the anti-sex education activities. Allen said, "We saw it in New York. We found people coming around with literature—some of the filthiest you have ever seen—saying it will be used in the school."

... "There has been an effort to mislead the people about what the schools are doing. The advice we've been giving is this: Sex education is essential. It's part of health and family living. But before any community goes into it, the schools ought to work with the community and parents. The biggest problem in sex education is not the children, but the parents. People get blind spots when you talk about this. They think it's sinister." (*Nashville Tennessean*, 5/22/69)

... "One or two children are killed by their parents every day in the United States. An additional 10,000 children suffer physical abuse or neglect each year — victims of their own parents. The abused children, most of them younger than three years old, are beaten with belts, burned with lighted ciga-

rettes, deliberately starved, or slashed with razors. The statistics and details were given to UPI by Dr. Vincent J. Fontana, director of pediatrics at St. Vincent's Hospital and Medical Center, medical director of the New York Foundling Hospital, and a pioneer in the attempt to safeguard children from inhuman parental treatment. Dr. Fontana, who also heads the city's task force on child abuse, warned that the parentally abused child is a national problem and he added: "We are seeing more children abused or neglected by their parents today than ever in the past... It's a symptom of the time, part of the violence in this country and in the world. And it will continue. Abused and neglected children, if they survive will strike out at society as future criminals, future murderers—and future child beaters." Dr. Fontana stressed that much more must be learned about what causes parental brutality. He said it crops up in all levels of society, but most particularly in urban slums where the problems and pressures are greatest. He said parents who brutalize their children generally are emotionally insecure and have financial and other problems. Alcoholism, perversion, broken homes, illegitimacy, and prostitution all play their parts." (By Joan Hanauer, *The Ann Arbor News*, 4/6/69)

The Strong Should Help The Weak

(Continued from page 3)

Baptist Rip Van Winkles oblivious to the change. Their budget still separates the association from missions. Such blindness is tragic in these urgent times. More tragic are associational programs that neglect their mission opportunities with out-dated procedures.

The association can best relate strong churches to weak. The association can best see mission needs of the total metropolitan area. The association can provide training for ministry and orientation to urban mission. It can correlate responses to needs and develop a mission strategy for the total urban area. If our urban churches will unite to meet their mission challenge, the association can serve as the way.

The single church no longer can cope with the multiple problems of mission in metropolitan. An effective mission program in a metropolitan area requires the cooperative effort of all churches of like faith and order. In this mobile society our Baptist Association offers the most viable mission approach we possess. Cities are mission fields. The association offers our best method of response. Associations can be missions. For the sake of the lost, may we let it be so.

Text Of Adopted Resolution

"A group of Southern Baptists and Roman Catholics have met together in a three-day conference under the auspices of the Ecumenical Institute of Wake Forest University, a Baptist-related institution. The group included Catholic bishops, Southern Baptist denominational executives, theologians, Scripture scholars, pastors and representative laity. It is believed that this is the first meeting on such a broad scale, convened to discuss our common heritage and to confront our historic differences. We came not as official representatives of ecclesiastical groups but as individuals interested in realizing our oneness in Christ.

"Two factors emerged in the discussions which illustrate with particular force our unity. The Baptist participants reacted most favorably to the evidence of renewal of Scripture studies in the Catholic Church. Baptists and Roman Catholics were one in their insistence upon the importance of the interior life for Christians.

"The principal focus of our interest is the unchallenged and overwhelming fact that we are brothers in Christ. We did not attempt to disguise our theological

differences, but we were made aware of the possibilities of mutual enrichment under the guidance of the Holy Spirit. We are completely united in the belief that a continuing dialogue is desirable, so that together we may better meet our responsibility to the Gospel and serve the world in a period of great peril and staggering human problems.

"Consequently, we propose to continue these discussions and to renew our efforts to acquaint those within our respective constituencies with the urgency of promoting the unity for which Christ prayed."

Bishop Vincent S. Waters of Raleigh, North Carolina, expressed special thanks to the Ecumenical Institute of Wake Forest University for taking the initiative in sponsoring the dialogue.

Bishop Spence expressed hope that the contacts would continue. He said: "During these three days, the Holy Spirit has brought together members of heretofore estranged traditions, and has caused us to realize how much essential Biblical faith we share in common. This awakened consciousness of our spiritual kinship has created the desire, in fact the demand, for continued dialogue."



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for July 27, 1969)

LIFE AND WORK SERIES

The Disciple's Inner Spirit

A disciple's attitude toward life is determined by his relationship to and attitude toward God. If he is right in his relationship with God and serving Him acceptably, his inner spirit will be such that he will not have any disposition to abuse life, whether it be his own or that of another.

Matthew 5:21-26

Christ traced the sin of murder to its very root. In doing so, He made the person who thinks murderous thoughts or possesses murderous wrath as guilty as one who commits a murderous deed. He thus cut right through the outward aspects of the matter and pointed out that an angry hatred in the heart is the root of all murder.

Since murder is the result of anger, the Master warned all that to let anger have a place in the life is simply paving the way for murder. Christ warned that to keep from killing is obedience to the letter of the law, but to keep from hating is obedience to the spirit of the law. Anger not only causes one to harm others, but it has a very injurious effect upon one's own life. One cannot play with evil and not reap undesirable results.

Being angry means having a desire to do another a personal injury, which is the wrong attitude and for it one must give an account. Calling another "Raca," which is an expression of contempt implying that he has a mental deficiency, and is both useless and worthless, indicates a desire to injure his reputation. To say to another, "Thou fool," which is an expression of condemnation implying that he has a moral deficiency, indicates a desire to injure his character.

From the teaching of Christ, from observation, and from experience one learns that it is better to suffer injury or to accept an unreasonable settlement and to stay out of court than it is to go to law.

God loves each man whom He has created and He does not want him to be injured physically, mentally, morally, or spiritually.

Matthew 5:43-48

It is a well-known fact that the Mosaic Law enjoined upon all the duty of love for neighbors. "Thou shalt love thy neighbor as thyself" (Leviticus

19:18). Certain corrupt Jewish rabbis taught this command and then added the admonition, "and hate thine enemy." Assuming that an enemy was not a neighbor, they contended that the commandment to love the latter implied permission to withhold it from the former. They reasoned that love was for neighbors and that hate was for those who were not. Such teaching was an inexcusable distortion of God's law. In fact, the Old Testament taught the very opposite.

In sharp contrast with this terrible misinterpretation of the instructions given by Moses, our Lord taught His followers that it was their duty to love their enemies. By His own life He showed us how to do that very thing. He had many and bitter enemies. They resented His teachings, sought His life and eventually put Him to death. While hanging on the cruel cross in excruciating pain, Christ prayed, "Father, forgive them; for they know not what they do" (Luke 23:34). Thus He gave a very forceful demonstration of His admonition, "Bless them that curse you, do good to them that hate you, and pray for them which spitefully use you, and persecute you." This command was in perfect accord with the life of our Lord for it was for His enemies that He gave Himself. Obedience to His command takes on new meaning when we recall that all for whom Christ died

INTERNATIONAL SERIES

God Delivers His People

God was with the family of Jacob in Egypt, watched over them, and caused them to multiply rapidly. In time Joseph passed away. His superior in the government did likewise, and a new monarch came to the throne, who neither knew Joseph nor loved the Israelites. Because of their great numbers, he feared that they might endanger his kingdom. He resolved to subject them to the most rigorous tyranny and oppression.

Exodus 2:23-25

While the Israelites were being persecuted unmercifully, God was preparing for their deliverance. He knew all

were His enemies. "But God commandeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). Had He not loved His enemies none of us would have come to know God.

Such spiritual exercises as those which are set forth in verse forty-four are beyond the ability of mere fallen human nature to perform. The tendency of the carnal nature is always to give another as good as he sends. However, by God's grace the Christian can obey his Lord in these matters. Many Christians have demonstrated that it is a possibility. If God's love is in our hearts, we can and will love our enemies. While the natural and easy thing for us to do is to love those who love us and to dislike those who do not care for us, such conduct does not surpass the standard which the publicans maintained. In loving only those who love us, we do nothing more than any ordinary lost sinner would do.

It is the will of our Lord that we shall love our enemies in such a way that even the most casual observers will recognize that we are the children of God. By manifesting a genuine love for our enemies we can identify ourselves as followers of Christ. Love for enemies is one of the evidences that a person is a child of God. Furthermore, such love will bring a reward to all of those who exercise it.

about the unmercifulness of their taskmasters, and the terrible sufferings which His people were undergoing. He saw every tear that fell from their eyes.

How comforting it is to know that God watches over His people, hears their cries, always remembers them, and helps them in their troubles!

When God's children truly pray, He hears and answers them. His answers may not be exactly what they think they should be, for His wisdom is always infinite and perfect. He knows far better than His children what the answers should be. Therefore, let us ever trust Him to do the right and best thing for us, and He will.

Exodus 12:21, 23-27

Having received from God the instructions for keeping the passover, Moses conveyed them to the elders of Israel. The plan which God had devised whereby each family could protect their firstborn from this plague, if they so desired, was that each household was to take a yearling male lamb without blemish, slay it, catch its blood in a basin, and with a brush of hyssop apply the blood to the lintel and the sideposts of the door to their house, and remain within until God gave permission to come out. Safety was guaranteed to all who complied with the instructions. If the blood were in evidence, the messenger of death to the firstborn would certainly pass by. The only hope of protection was to remain inside the blood-sprinkled house.

It was the blood alone which made them safe. By the same token, it is the blood of Christ alone that provides safety from judgment against all sin. The blood of Christ satisfied God's holiness, maintained His righteousness and vindicated His justice. Every soul who would escape the wrath of God must personally accept the finished work of Christ. By personal faith we must accept the benefits which He provided through His blood which was shed as the price of our redemption. Today many speak disparagingly of the blood of Christ, but it is still the only way of redemption. Christ died for us.

Exodus 14:30-31

Wailing over the death of the firstborn had scarcely ceased, and the Israelites had barely withdrawn from Egypt, when Pharaoh regretted that he had permitted his slaves to escape. Immediately, he and his army pursued them, thereby hoping to prevent them from leaving the country. Knowing Pharaoh's intentions, and being aware of his wrath, the people were sore afraid. But, as they left Egypt, God went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light.

Pursued by their enemies, at whose hands they were expecting a prompt and horrible death, the Israelites blamed Moses for their plight. Thoroughly convinced that God was able to perform what He had promised, Moses assured the people that God would protect them. Holding out his rod over the Red Sea, as he had been commanded, Moses had the joy of seeing God open the way through the waters before the eyes of his surprised people, and they walked through on dry ground. When God opens the way people can walk in perfect safety.

Having seen the Israelites go across dryshod, Pharaoh and his people madly pursued them. When they came into the midst of the parted waters, Moses stretched forth his rod again and the waters returned to their natural state.



TEEN TEMPO

by
Donal W. Key

Saying It Loud For Christ

After reading the newspapers and watching TV reports it would seem almost foolish to say that teen-agers need to take a stand or get involved in what's going on in the world. But that's exactly what I want to say.

There are thousands of young people who make the news each week through riots, sit-ins, take-overs, demonstrations and public speeches. But there seem to be millions more who are either confused, frightened, or sickened by it all.

It is my observation that the majority of people of your generation are more sound in their thinking and ethical in their conduct than the mass media has allowed us to observe. This is not as much a slam against the mass media as it is an open acknowledgement of what many have been suspecting all along. That is that many young people who would tell it like it really is are not "demanding" to be heard and therefore are not yet being heard.

I know all of you do a lot of thinking about the way things are in our world. You think about freedom, equality, religion, government, love, etc. But I sense that many of you are beginning to feel a little inferior or out of it because you can't bring yourselves to identify with or participate in some militant, newsworthy group. You may even feel uncertain at times about your views as well as a bit shy about airing them.

I would be the last person to say those who are being heard and seen have no contribution to make. They are saying some of the things which need to be said. They are taking stands and backing them up with actions. This is good. But what about you? My own feelings are that you have a sense of equilibrium to bring to the front lines of reforma-

tion. For example, who could have more to say about the law of love than the Christian teen-ager? And if Christianity is valid at all, who else should have more insight and ability to bring love to all people through a course of loving action.

You put your GTO in neutral and your slicks won't untrack. You shift Christ into neutral and life for a Christian teen-ager becomes motionless and empty. You see, in a neutral world nothing really matters after a while. A guy finds himself saying, "Who cares,— and if I did what could I do?" It is hard for a man wrapped in a shroud to get in the mood for living. Therefore life loses all its meaning and in the process the true value of freedom is lost too.

Take a stand for who you are and what you believe. Even if it proves to be the wrong one you will have done yourself a favor. For without taking a stand you will never know the truth. Without the truth you can never really be free. I think your Christ has something to say. I, for one, would like to hear you say it and say it loud enough to attract the attention of NBC, CBS, and all the world. May I offer a few suggestions that could help you get started:

Get together. One voice is never as loud as many. A crowd can give boldness to incite good as well as a riot.

Get your views in print. You might start with your own state paper. (This column would be more than happy to hear from any of you and help share your views.)

Plan and activate a course of action. Be specific about what you do. All the ills of our time will not be cured through one general course of action. And, as sad as it is, not all the ills will even be cured by your generation.

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Christian Dedication Can Kill Communism

While their adult counterparts were busy politicking at the annual Southern Baptist Convention meeting in New Orleans, 800 Baptist students listened to Sen. Carroll Hubbard, state senator from Mayfield, Kentucky.

Hubbard addressed the 43rd annual Student Conference at Ridgecrest Baptist Assembly here on "The Christian in Politics."

The Kentucky leader said that most people react both optimistically and pessimistically to the world's problems.

"The Christian must see that God is responsible only in that He has given man freedom to make decisions.

"The world is run by men and its destiny is determined by the free choice of men," Hubbard declared.

The senator said we need young people willing to work together—not the rioting, rebelling, disgrunting lot that are on our campuses today.

"I challenge you young people to get tough with the militants and others disrupting our campuses."

Hubbard said tax increases and enlarging our armed forces has not brought peace to our world.

"The only answer to communism is Christian dedication," he said, "Our silence may be the reason for our chaos today.

"The problem is not that the politician is not Christian enough, but the Christian is not political enough," he said.

The Kentucky politician related several stories about his experiences as a student staff lobby boy and dishwasher at Ridgecrest Baptist Assembly during his own college days.

"Young people like you can turn the tide. One day you will be the leaders in politics and in the church. The world needs you, but more important Christ needs you," he concluded.

Nixon Rules Out Naming Full-Time Vatican Envoy

President Nixon has decided not to appoint a full-time envoy to Vatican City, according to White House Press Secretary Ronald L. Ziegler.

In a press conference held in Key Biscayne, Florida, Ziegler said the President thought it "highly essential to maintain close communications" with the Vatican, but that it is his intention to do this by periodically sending high level officials for meeting with the Pope and other Vatican officials.

Ziegler's disclosure of the administration's decision against naming a full-time ambassador to the Vatican was confirmed in a telephone conversation with Baptist Press.

In March the President said in a news conference that he was considering such an appointment. Southern Baptists and other religious groups, including a number of Roman Catholic leaders, have strongly opposed formal ties between the United States Government and the Vatican. (BP)

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Foreign Board Appoints 45; Missionary Staff Now 2,502

The Southern Baptist Foreign Mission Board pushed the number of its overseas staff to 2,502 and broke a 22-year record on June 26 with the appointment of 27 career missionaries and the employment of 17 missionary associates and a special project nurse.

The 45 men and women are the largest number put under assignment by the Board in a single meeting since April, 1947, when 56 missionaries were appointed. However, total appointments that year came to only 76. The June appointments bring the total for the first half of 1969 to 96. Seven reappointments have also been made this year, five of them during the June meeting.

In addition, the Board has 69 young college graduates in training at Virginia Intermont College, Bristol, for two years of service overseas as missionary journeymen.

In his report to the Board, Baker J. Cauthen, executive secretary, noted that work is already under way on the 1970

budget. To maintain a sustained advance, he said, an increase of more than \$2,000,000 is necessary each year. The budget for this year is \$32,109,119. A major share of the annual increase goes to maintain new missionaries appointed during the previous year.

As the number of missionaries increases, Cauthen pointed out, the percentage of total overseas funds available for capital expenditures, such as buildings, is decreasing. "In earlier years we used approximately one-third of our funds for capital expenses," he said. "The portion dropped to 22 percent in 1968, and probably will drop to about 20 percent of the overseas funds in 1970."

Final receipts, amounting to \$495,676.62, from the 1968 Lottie Moon Christmas Offering were allocated during the Board meeting. Included was \$100,000 for special projects in evangelism and church development, much of which will finance wide-scale evangelistic campaigns being planned for Africa and Asia in 1970.

Furloughing Missionaries

Mr. and Mrs. William N. McElrath, Indonesia, may now be addressed at 1016 Pineview Drive, Raleigh, North Carolina 27606. McElrath is a native of Murray.

Miss Mary Sampson, Taiwan, may now be addressed c/o Mrs. Nelle Bagby, 2022 Kenilworth Avenue, Louisville 40205. She is a native of Louisville.

Mr. and Mrs. Robert D. Hardy, Japan, may now be addressed c/o R. O. Hardy, 615 N. Main Street, Russellville 42276. Hardy was born and reared in Logan County.

Mr. and Mrs. L. Raymon Brothers, Nigeria, may now be addressed at 1010 N. Pine Street, Deland, Florida 32720. Brothers is a native of Hopkins County.

Miss Linda Porter, Nigeria, may now be addressed at Orlinda, Tennessee 37141. At the time of her appointment she was an instructor in medical-surgical nursing at Louisville General Hospital School of Nursing.

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FOR THE RECORD, SHE GETS AN "OSCAR."—Joe Ann Shelton, director of program music for the Baptist Radio-Television Commission, Fort Worth, Texas, shows the "Oscar" awarded her for "Glory! Hallelujah!", a CHM recording sung by the Texas Ministers of Music under her direction. Miss Shelton will be a soloist on the program of the Kentucky Baptist Evangelistic Conference next January 19-21, 1970, at the Walnut Street Baptist Church, Louisville, according to announcement by Thomas Hicks Shelton.