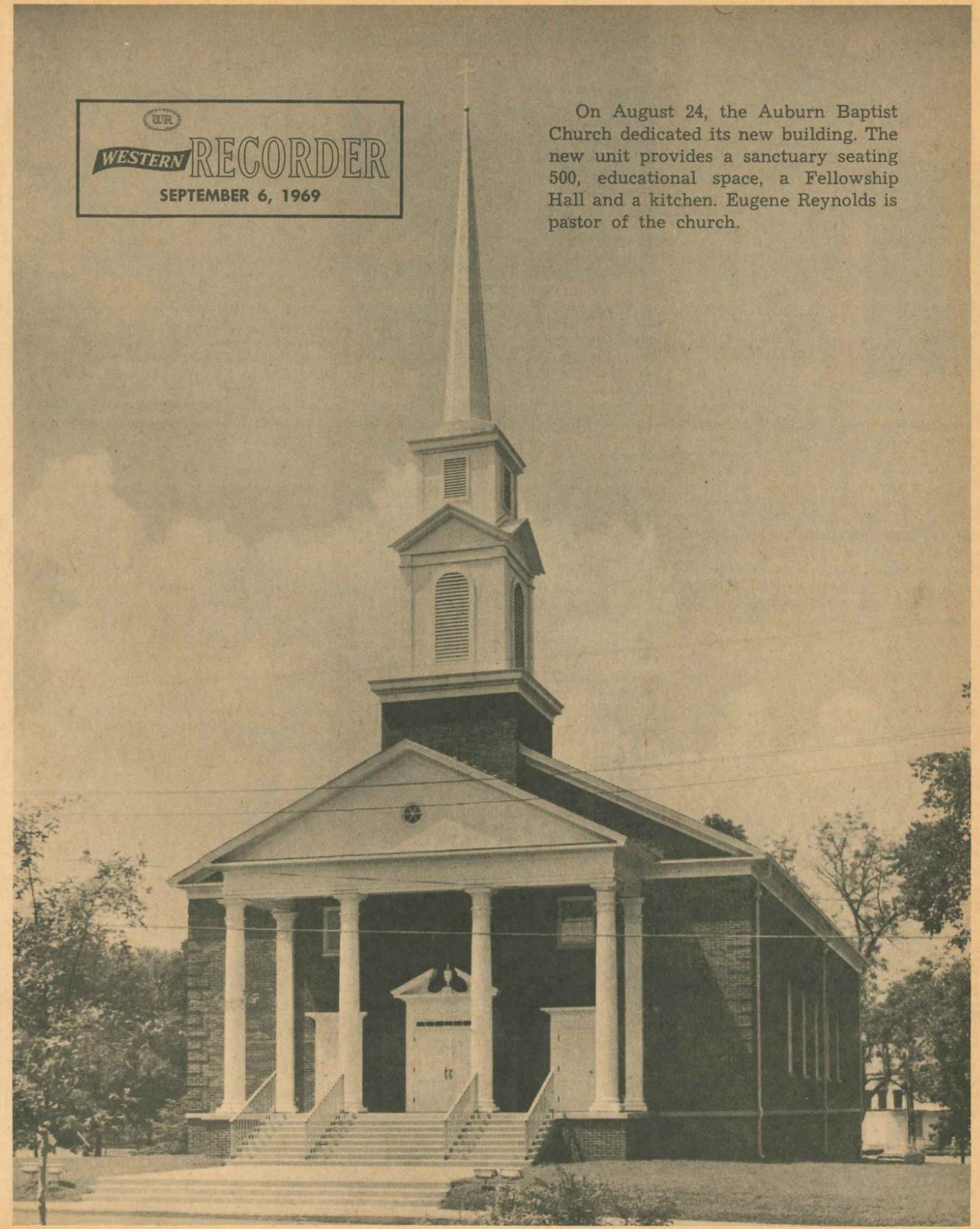


UTR  
**WESTERN RECORDER**  
SEPTEMBER 6, 1969

On August 24, the Auburn Baptist Church dedicated its new building. The new unit provides a sanctuary seating 500, educational space, a Fellowship Hall and a kitchen. Eugene Reynolds is pastor of the church.





ROGER DALE CONRAD of Hebron, Kentucky, was ordained to the gospel ministry Sunday, August 3, at the Sand Run Baptist Church of Hebron. Roger attended Georgetown College although he was graduated from Southern Ohio College in Cincinnati. He is married to the former Maxine Cram of Hebron.



Conrad

His parents are Mr. and Mrs. Dallas Conrad of Burlington, Kentucky.

MILL CREEK BAPTIST CHURCH, Radcliff, voted August 20, to let a contract for the construction of a new auditorium at a cost of \$136,147. The new construction will be 50 ft. x 110 ft. It will have a seating capacity of 593 and will be air conditioned. The new building will also provide educational space and a large fellowship hall. The Mill Creek church now has 630 members.

RONNIE WILBURN, a former member of Ormsby Heights Baptist Church in Louisville, has been ordained to the gospel ministry by the First Baptist Church of Boyle, Mississippi. Currently he is a senior at Delta State College in Cleveland, Mississippi. He plans to enter Southern Seminary in the fall.

JAMES L. DAVIS, JR., former principal of Williamsburg City Schools, has been named director of secondary student teaching at Cumberland College. A native of Whitley County, he assumed his new duties during the summer semester. Davis is a graduate of Cumberland Junior College and Union College. He holds the masters degree from George Peabody and has done additional graduate work at University of Kentucky.

LIBERTY ASSOCIATION burned the note on their missionary home during their annual associational meeting. Participating in the ceremony were J. H. Stephens, chairman of the associational trustees, Ed Pugh, of the Citizens Bank and Trust Company, Jesse Reed Brown, associational moderator, and associational treasurer Kenneth Calvert.

YOUTH CHOIR of Buena Vista Baptist Church in Owensboro recently presented sacred music concerts at Kentucky Dam Campground and the First Baptist Church of Princeton in addition to a home concert. The choir is under the direction of Jane Barnett.

EUGENE E. COATES, associate pastor of First Baptist Church, Benton, underwent back surgery recently in Memphis, Tennessee. The operation entailed the removal of a disc and also a spinal fusion. He will be confined to his home for several weeks.

BARRY W. BROYLES, associate pastor of the Long Run Baptist Church near Anchorage Kentucky, will be ordained to the gospel ministry September 7. In 1965 he was licensed to preach and two years later was graduated from Campbellsville College where he was president of the Baptist Student Union. At present he is studying toward a master of divinity degree from Southern Seminary. Broyles is married to the former Mary Ann Patmor of Marion, Kentucky.



Broyles

REGISTRATION for the foreign mission conference at Glorieta Baptist Assembly, August 14-20, was 2,716, the largest ever recorded at a foreign mission week at Glorieta. During the week 200 persons responded publicly to invitations to make Christian commitments, more than 100 of these indicating interest in foreign missions.

### Missionary News

Mr. and Mrs. A. L. (Pete) Gillespie have completed furlough and returned to Japan. They may be addressed at 25-7, 1-chome, Uenosaka, Toyonaka, Osaka, Japan. Gillespie served with the Kentucky Baptist Convention's student work department prior to appointment by the Foreign Mission Board.

Miss Diane Williams, a missionary journeyman, may now be addressed at M'lang, Cotabato, Philippines. She is a native of Winchester, Kentucky and a graduate of University of Kentucky.

Miss Jica Allen, a missionary journeyman, may now be addressed at Box 1416, Monrovia, Liberia. She is a native of Henderson and a graduate of the University of Evansville.

Miss Rita Anderson, a missionary journeyman, may now be addressed at Box 1416, Monrovia, Liberia. She is a native of Louisville and a graduate of Georgetown College.

Mr. and Mrs. Marshall E. Phillips may now be addressed at P. O. Box 2925, Mombasa, Kenya, East Africa. Both are native Kentuckians, Phillips was born in Franklin County and reared in Shelby County. Mrs. Phillips is the former Dorsie Murphy of Shelbyville.

### Other news

Charles E. Tilden of Louisville, father of Mrs. Clarence Thurman, Jr., missionary to Malaysia, died July 28. Her current address is 3404 Parrott Avenue, Waco, Texas 76704.

Mr. and Mrs. Maxwell D. Sledd, Nigeria, have moved from Ogoja to Oshogbo where they will serve as houseparents at Newton Memorial School. Their new address is Newton Memorial School, Oshogbo, Nigeria, West Africa. Sledd is a native of Colbertsville, Kentucky.

## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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# The New Left

## Danger

"Never before in this country has there been such a strong revolutionary Marxist movement of young people which is so eager to destroy established authority."

by J. Edgar Hoover

It should be readily apparent that the students in the New Left revolutionary movement are not on college campuses to seek education. Rather, this conglomerate of malcontents is engineering a drive to destroy our educational system.

More and more, the New Left is being controlled by the followers of Karl Marx through the Old Left organizations of the Communist Party, USA (pro-Moscow), the Progressive Labor Party (pro-Peking), and the Socialist Workers Party (Trotskyites).

Not since the New Left came into being has the influence of Marxism-Leninism been so strong.

The Students for a Democratic Society (SDS), largest of the New Left groups, is rapidly gaining a definite Marxist-Leninist coloration. At the SDS National Council meeting in Austin in March, one of the organization's top leaders was quoted as stating, "Our primary task is to build a Marxist-Leninist revolutionary movement."

### New Left Activities

While the New Left movement may or may not make the dean's list this year, it rates an A plus in revolutionary exploits. The SDS and its adherents have rocked campuses from coast to coast with violence, riots, and sabotage.

At the SDS National Convention last summer a workshop on violence and explosives was held. Literature explaining how explosive devices can be manufactured and used against Selective Service installations, ROTC buildings, and university facilities has been distributed. The results are a disgrace to a society which owes its very existence to democratic processes under the rule of law.

Many of the criminal acts of the New

Left were, and are, committed as expressions of rights under the first amendment. Corruption of the first amendment would be a better term for such antics.

Certainly, free speech and dissent are not synonymous with despotic obstruction and force. The wild and insatiable demands of the New Left for unlawful power and its blind determination to silence and destroy all who stand in its way are tyrannical acts of the first order.

Under the first amendment, a person may hire a hall and speak on any subject to as many people as he can persuade to listen. However, he has no right to disrupt classes and assemblies and prevent other persons from hearing a speaker of their choice.

### Restriction Advocated

Neither the New Left nor any other group should be allowed to plunder, riot, and terrorize our educational institutions and impose its will upon a majority of students who do not share its views. Crime under the ivy-covered arches of a college campus is no more excusable than crime in our city streets.

SDS leaders know that if a revolution is to be brought about, they must inject more discipline and organization into the movement. The anti-discipline, freewheeling, individualistic, anarchistic mood of the New Left must be controlled and molded into a strong, centralized, Marxist-Leninist revolutionary force. The Old Left groups, of course, are working hard to capture at least a part of the movement.

The Progressive Labor Party already has a strong beachhead inside the SDS. On some key issues the PLP comes close to having enough strength to swing votes in national meetings.

While considerable factionalism now exists within SDS ranks on "how to bring about a revolution," the pro-Peking, the pro-Moscow, and the Trotskyites all agree that students alone cannot bring about a revolution. One well-known communist youth leader wrote,

"We must view the worker-student alliance as a mutual necessity and do everything in our power to insure its growth and endurance." The PLP and the Trotskyites also supported similar linkage of the students and workers.

Not all SDS members accept the Old Left organizations. Many feel that SDS can promote a viable revolutionary youth program free of parental tutelage from a foreign or internal Marxist party. Whether this is possible or not remains to be seen.

### Basic Fact

Meanwhile, a basic fact looms. Never before in this country has there been such a strong revolutionary Marxist movement of young people which is so eager to destroy established authority.

The New Left movement has made it emphatically clear that mere change and revision are not its objectives. Armed with a long list of "non-negotiable" demands, its immediate goal is the complete overthrow and control of our educational system. We all know what its ultimate goal is.

Concessions and appeasements will not satisfy those bent on anarchy and nihilism. America should take note before it is too late.

J. Edgar Hoover is director of the Federal Bureau of Investigation. This article appeared as his column in the June issue of the FBI Law Enforcement Bulletin.



## January Will Be Too Late

It's now or never. January will be too late. Once elected, state representatives and senators have nothing to fear. For this reason state aid to parochial schools will be decided at the polls in November rather than in Frankfort in January. If there are not enough members of the General Assembly elected in November who oppose it, state aid to parochial schools is a certainty.

The drive for such aid continues to pick up momentum. Roman Catholic leaders have already visited the governor in seeking a pledge for his support. So far the governor is not committed to support or to oppose state aid.

When will those opposing state support of parochial schools be heard? It had better be soon. We need to be heard and heard loudly. We must use the potential power at our disposal. Voting power is our strongest weapon and politicians listen to straight talk about support and non-support at the polls. In November state representatives and senators will be elected. Between now and then each candidate should be confronted and his position on this matter be learned. He should be supported or opposed on the basis of his position.

Here's what must be done. Baptists and any other groups interested in religious liberty and the welfare of public schools should organize and face the candidates. More than half the 82 Baptist district associations are still to meet. Everyone of these should name a committee to confront each candidate for the Gener-

al Assembly. The talk should be plain. "We'll support you if you are committed against state aid to church schools; we'll oppose you if you favor such aid." We must mean what we say.

Where associations have already met, the executive board of the association should take care of the matter even if a special called meeting is necessary. In some instances churches can do this if the association is not taking care of it.

It is not enough to pass resolutions opposing aid to parochial schools though this should be done by the associations. And when it is done, it should be made known through every channel of news media. Champions of religious freedom must be heard.

Pastors should deal with this matter from the pulpit. They should not be timid nor intimidated by those who keep crying to keep religion and politics separate. This is a straight road to disastrous consequences.

This editor is committed to the fullest to the struggle to keep state funds out of parochial schools. The pages of this publication will be used for this cause.

Let us not be deceived by some strategy to get only incidental aid at first for church schools. This is but a foot in the door and full and equal support would be forthcoming.

In this matter two great contributions to the American way of life are threatened. They are religious liberty and the public schools. We dare not hesitate to join the struggle with every whit of our energy.

## A Serious Threat To America

WESTERN RECORDER readers are urged to read carefully the article on page 3 of this issue by F.B.I. director, J. Edgar Hoover. This editor has not always agreed with all Mr. Hoover's conclusions, but he appears entirely accurate in his description of the new student left. The radical student organization, Students for Democratic Society along with the black power movement poses a very dangerous threat to America.

The students calling for wholesale change in American life are to be admired up to a point. What they are wanting is the ideal life which we adults have preached to them. The trouble is the way they are going about trying to reach this worthy goal.

These students along with other extremists have given up on peaceful reform and change. The only hope they see in realizing their goals is tearing down present structures completely and starting over.

Make no mistake about it. Their method is to destroy before trying to rebuild.

This attitude has made these students wide open for communist infiltration. By now, as Mr. Hoover observes, avowed communists have taken over leadership of some of these student groups. Doubtlessly many well meaning students with worthy goals have been caught up in it.

Whatever their ideals are, their manner of trying to achieve them has many weaknesses. Actually they have no realistic program. They assume the new order reconstructed after the overthrow of the present order would be good. They thus believe in the basic goodness of man and that a man-made new social order would be just. They fail to see what man really is. They should read the Bible and the daily newspaper.

Their preaching and practice are inconsistent. They decry class distinction but they call policemen pigs and the middle class are slobs to them. They demand complete freedom but won't grant freedom to those disagreeing with them. They want to speak

## The Slide Toward Hell

Every spin of the computer tape sounds a warning buzz for those who do nothing about their belief. There will be hell on earth if God is turned aside. The warning turns into a scream of alarm with any merger of two statistics from a Gallup survey.

Church attendance continues to slip. Only 43 percent attended during the average week, down 2 points last year from the previous year, and off by 6 points from the high of 49 in 1955 and 1958.

Worse, 67 percent of the people agree the Church is losing its influence—a jump of 10 points in a single year. Eleven years ago, the percentage was only 14. Those sharing this opinion, say the Gallup pollsters, give four reasons:

"(1) Young people are losing interest in formal religion—other influences are becoming meaningful; (2) growing crime, immorality, and violence; (3) materialistic distractions; (4) the Church is not playing its proper role—some say that the Church is not keeping up with the times, but as many say it is too involved in social and political issues."

Accept the poll as factual. Agree that never before have so many done so little with their commitment to God. Move then to the conclusion that mere attendance in a church is salve for the conscience—and that it was never intended to be.

Prophets in the Old Testament lashed out at evil. They were despised for convictions that could not be silenced. Jesus talked about the necessity of worship, but He never closed His eyes to the sins about Him.

Our problem is that too few who come to worship are committed to the teachings of Jesus. Else, their

convictions but they shout down those who are on the other side.

In their communist leanings they apparently don't read history. They would be the first to be shot in a communist take-over in America.

This new threat of outright revolution must be met with whatever force is required to contain it. To give in to such tactics and demands would be national suicide.

At the same time we must look at ourselves and admit our part of the blame for the situation which produces such attitudes in today's youth. Has not ours been the sin of silence? Why have we not cried out more loudly against social injustice? Where have the prophets been while society was decaying? Where is the righteous indignation for the exploitation of man by man?

It's not enough to condemn radical youth. We must be committed to the change of corrupt social, political and economical structures. And when we become so committed we had better be willing to die, because these are the principalities, powers and rulers of darkness we are up against.

By JOHN J. HURT  
In Baptist Standard (Texas)

influence would extend into society where the policeman would be a hero when arresting a villain instead of wondering if the mob is to free his prisoner. Else, we would demand laws and law-enforcement instead of letting the lawless cry about their freedoms. We would move on to other positions for morality and decency. We will or statistics for attendance and influence will continue downward.

Southern Baptists should go back and read again their convention's 1968 "Statement Concerning the Crisis in Our Nation." All of it was not concerned with racial justice nor equal opportunities for all. "We are a nation that declares the sovereignty and the necessity of civil order," the statement said. Our "declarations," however, have been whispers.

"Judgment begins at the house of God," the statement said. There is no argument with that. "Christians are inescapably involved in the life of the nation," the statement adds. That is the trouble. "Involvement" too often is submission to that which is around us.

We are selfish. We think only of ourselves and react to responsibilities only when there is personal gain. We find comfort in checking all the squares on the six-point record slip and never bother to ask ourselves if there is more to Christianity for a people blessed with all the resources.

Bring it all into focus with this quotation: "Those who keep their eyes so fixed on heaven that they never look at their earth will stumble into hell. But they who fix their eyes on earth and never look into heaven are already in hell."

## Creasy, Nichols Take State Pastorates

**W. Keith Creasy** began his pastorate at the Wilmington Baptist Church in Northern Kentucky Association on September 1.

Creasy is a native of Huntington, West Virginia, a graduate of Marshall University and Southwestern Seminary.

He has been the pastor of Wayne Baptist Church, Wayne, West Virginia, Burlington Baptist Church, South Point, Ohio and Medway Baptist Church, Medway, Ohio.

Mrs. Creasy is the former Virginia Mae Jenkins of Huntington, West Virginia. The couple has two children, Kathy, 8, and Greg, 5.

**Donald Ray Garrison** began his pastorate at Shawnee Baptist Church in Louisville on August 18, 1969. Shawnee Church is in the Long Run Association of Kentucky Baptists.

Garrison is a native of Tennessee. He received his bachelor of arts degree from Union University and his master of divinity degree from Southern Seminary. He has been in the ministry since 1960, serving various churches in Tennessee, Indiana and Kentucky on a part-time basis.

Mrs. Garrison is the former Glenda Carol Warmath, a native of Kentucky. The couple has one son, Christopher Ray, three months old.

**Lonnie Mattingly**, a native of Louisville and a student at Western University in Bowling Green, has been ordained to the ministry and also called as assistant to the pastor of the Glendale Baptist Church, Bowling Green. Mattingly was licensed to preach in 1967 by the South Side Baptist Church in Louisville, his home church, and began his work at Glendale in March, 1969.

The ordination on Sunday, August 17, had Robert G. Lee, Memphis, for the ordination sermon.

Other ministers participating included Phil Masters, pastor of Barb Mission, Franklin; O. G. Lawless, superintendent of missions for Warren Association; R. B. Adamson, pastor of Glendale Chapel. Charles Ingram, chairman of the Glendale deacons, presented the Bible and Mattingly's brother, John, brought special music.

This is the eighth preacher to be ordained in the past seven years by the Glendale church. Other ministers ordained by Glendale are Ronnie Hicks, Bill Ricketts, R. B. Adamson, Phil Mas-

ters, Tak Oue, Jewel Pruitt, Billy Johnson and Carlos Pennington. The church has also licensed 19 to the ministry.

**Lenwood N. Nichols**, Appalachia, Virginia, assumed his duties as pastor of the Stamping Ground Baptist Church on Sunday, August 17.



Nichols

Nichols is a native of Clay, West Virginia. He is a graduate of Cumberland College, Georgetown College (1956) and Southern Seminary in Louisville. He holds the B.A. degree from Georgetown and the B.D. degree from Southern Seminary. He has done mission work at Vandalia, Ohio. His pastorates have been with the Hillcrest Baptist Church at Frankfort for six years and the First Baptist Church at Appalachia, Virginia, for six-and-a-half years.

Mrs. Nichols is the former Louise Thurmond of Frankfort, Kentucky. She is a graduate of Cumberland College and holds a B.A. degree from the University of Kentucky. She plans to teach in the Sadieville School in Scott County.

Mr. and Mrs. Nichols have two children: Linda, 13, and Steve, 8.

**Glenn O'Bryan** resigned as minister of music of the First Baptist Church, Somerset, Kentucky, to accept the same duties at the Calvary Baptist Church of Alexandria, Louisiana.

O'Bryan and his wife, Jean, have three daughters.

**John Polhill** resigned the Mt. Pleasant Baptist Church in Owen County Association to teach at Southern Seminary.

**Jimmy Hart Price** resigned the Pride Baptist Church, Ohio Valley Association, to look for a full-time church. He wants to devote all his time to church work. He has been teaching along with his church duties.

**Bernard R. Sullivan** has accepted the pastorate of the Kiddville Baptist Church in Boone's Creek Association. He left his duties as housefather and supervisor of farm work at Spring Meadows Children's Home, Middletown, Kentucky, on August 9.

**Brian Tiffany** is the new pastor of Calvary Church in Bracken Association.

The new pastor of Mt. Olivet Baptist Church, Lynn Camp Association, is **Carl O. Wahlstedt**.

The new pastor of Fairview Baptist Church, Russell County Association, is **John Wilson**.



### Too early to tell

At this writing (August 27) it is too early to tell you how we came out on our Cooperative Program goal for the convention year ending August 31. We have passed the \$300,000 mark in receipts, and we need \$651,000-plus to reach our collective commitments to world missions. Many churches are sending in their gifts before the deadline—vice president of the convention Jack D. Sanford proudly brought in the check for \$2,332 from the Florence Baptist Church this week. Next week we will share the results. Thank you for your efforts to "share Christ with the whole world" through your mission gifts.

### Hurricane relief

People all over the nation are sending help to the people who suffered so much in America's worst hurricane in the Gulf coast areas. In addition, Baptists will want to assist Baptist people and churches destroyed by Camille. The Gulf Shores Baptist Assembly was almost wiped out. Last Friday I told the story to Pike Association of Baptists in annual meeting, and they took an offering of \$65.66 for relief. Many of their churches will do likewise. Each church and association is urged to send an offering to this office, Kentucky Baptist Convention, Middletown, Kentucky 40243, marked "Hurricane Relief". We will send it to the State Baptist Secretary in Mississippi and/or other stricken states to be used as Baptist leaders think best.

### Visit your Baptist schools

Every Baptist in Kentucky is invited to attend one or more of the Campus Seminars-Open Houses to be held on the five Baptist school campuses the week of September 29-October 3. The Presidents are inviting you to come, so do I. See what your mission dollars are doing in Christian education—you will be amazed and pleased, challenged. Starts 9:30 a.m., ends 3:00 p.m. Complimentary lunch for all.

The findings of the BEST (Baptist Education Study Task) will be discussed by outstanding educators and local leaders. Periods of question-and-answer will follow each topic. Come, bring your leaders. Spend a day on the campus at Georgetown, Cumberland, Oneida, Clear Creek or Campbellsville!

Kentucky Baptists can be proud of their colleges and schools.

## Criswell Deplores Iraq Executions Of 15

The president of the Southern Baptist Convention, W. A. Criswell, has deplored the public execution of 15 persons, including nine Christians, two Jews and one Muslim, accused of espionage by the government of Iraq.

Criswell, four days prior to the execution, sent a telegram to United States Secretary of State William P. Rogers asking him to intercede "in whatever ways are appropriate to prevent a miscarriage of justice in the current crisis."

Iraq went ahead with their execution as planned and announced.

Joining Criswell in the telegram were a group of 21 Southern Baptists who were meeting in Louisville at a Baptist-Jewish Scholars Conference.

Criswell said in his telegram to the secretary of state that the Baptist scholars and theologians had "just relayed to me the report that the government of Iraq proposes the hasty and public execution without due process of law of

nine Christians, two Jews and one Muslim accused of espionage.

"Men of conscience and goodwill have been deeply grieved by the previous public execution in Iraq, and now we earnestly beseech you to intercede in whatever ways are appropriate to prevent a miscarriage of justice in the current crisis."

Earlier, the American Jewish Committee and the American Jewish Congress called on both President Richard

M. Nixon and the United Nations to halt the execution.

Rabbi Arthur J. Lelyveld of Cleveland, president of the American Jewish Congress, telegraphed President Nixon and Secretary General U Thant urging them "to use every possible resource both within the United Nations and outside it . . . to prevent a repetition of the cruel and heartbreaking hangings in Iraq that have debased not only that nation but all mankind." (BP)



**RETIRING MISSIONARY**—Retiring missionary D. E. Meador was honored Tuesday, August 26, with a reception sponsored by the Blackford Association. Pictured with the guest of honor, Mr. and Mrs. D. E. Meador, center are, l. to r., Buford Cobb, Jr., pastor of Lewisport Baptist Church, C. E. Mohedano, pastor of Central Baptist Church, the Meadors, Charles E. Smith, pastor of the host Hawesville Baptist Church, and A. B. Colvin, secretary of the Kentucky Baptist Convention's direct missions department.

## Meador Retires After 24 Years

D. E. Meador, district missionary with the Kentucky Baptist Convention for 24 years, resigned effective the end of July. He is 65.

Meador originally served Blackford, Breckinridge and Salem Associations, when appointed by the state convention in February of 1945. In more recent years he has served Blackford and Breckinridge Associations with Salem having its own mission program.

Prior to his appointment by the state convention, Meador was pastor in the area for 14 years. During four of those years he served four rural churches in Blackford and Ohio County Associations. Later he was pastor of the Lewisport Baptist Church, Blackford Association, for nine years.

A native of western Kentucky, Mea-

dor is a graduate of Fordsville High School and Western Kentucky State College. He also attended Southern Seminary.

On August 26 the Blackford Association held a reception honoring their retired worker. At the reception, in the Hawesville Baptist Church, Meador and his wife, the former Victoria Wells, were presented a check for \$500 as appreciation from the churches of that association.

In May of this year, Breckinridge Association expressed appreciation to its retiring missionary with a check for \$389. Later, additional gifts were received bringing the total gift from Breckinridge Association near \$500.

Currently Meador is serving as pastor of the Pleasant Grove Baptist Church in Ohio County Association.

## Commercial Aids Mexican Baptists In Americas Crusade

"Unite yourself with Him, and you will be united with your fellowman," says a 30-second color television commercial, produced for the Crusade of the Americas evangelistic thrust in Mexico and shown during prime time.

Depicted in the commercial is a young man whose face fragments when alienation from God is mentioned and then comes together again, with a smile, when unity with man's Creator is mentioned. The ad portrays man's basic needs, such as eating, companionship, improvement of himself through education—and then his basic necessity, God.

This year more than 4,000 viewers have asked the department of radio and television of the National Baptist Convention of Mexico for Bible calendars and other gifts offered in the commercial, reports David P. Daniell, Southern Baptist missionary who assists Mexican Baptists with radio-TV work and public relations. Each inquirer has been sent the first lesson of a Bible correspondence course along with his gift. Enrollment in the course has jumped from 350 to 700 in the first half of 1969. The name of each student is referred to the pastor of the Baptist church nearest him.

"Everywhere I visited in Mexico," says Daniell, "people mentioned the Crusade of the Americas commercial. It has been a tremendous evangelistic tool and has created a pleasing public image for Mexican Baptists. And it has given them a sense of denominational pride."

## Personal Loss Exceeds Property Damage

Hurricane Camille, the worst storm ever to hit the nation, destroyed Baptist property to the tune of \$1¼ to \$1½ million, not including the homes and businesses of countless church members.

Camp Kittiwake, near Pass Christian, Mississippi, was totally and completely obliterated, without a building standing. Gulfshore Baptist Assembly was almost wiped out, with only four structures remaining, almost all beyond repair.

At least one Baptist mission, Shoreline in Bay St. Louis, Mississippi, was reportedly demolished completely, and four major Baptist churches received extremely serious damage—Beach Boulevard Baptist Church in Pass Christian, First Baptist Church of Gulfport; First Baptist Church of Long Beach, and Mississippi City Baptist Church.

The damage to property, bad as it seemed, was little compared to the loss of human life and the human suffering caused by the hurricane. An accurate death count was still not available one week after the storm, but it was well over 300.

Property damage was estimated by Mississippi Governor John Bell Williams at \$500 million to perhaps as much as \$1 billion.

The damage and suffering caused by the storm, even to those who have walked in the rubble and smelled the stench of death, was unbelievable and indescribable. Perhaps the best word to describe the effect of the 190 mile per hour winds and 35 foot tidal waves is "sickening."

The Red Cross set the figure of totally destroyed homes at 4,717 and the number of homes sustaining major damage at 9,718.

More than 80,000 telephones were out, and communications and transportation facilities at the Mississippi Gulf Coast were seriously hampered. Accurate information on the extent of damage was almost impossible to obtain.

A deacon at the First Baptist Church, Gulfport, James Landrum, told a harrowing story involving his son, Jimmy, who was in their two-story home one block from the beach when the storm struck. The water immediately filled the first floor, and the 25-year-old man ran up the stairs with the water following.

Young Landrum climbed out the window and clung to the chimney after the water began to fill the second floor. The last he remembers is seeing a house from across the street coming toward him, and the roof collapsing.

Police found Landrum 25 blocks away walking around in a daze. He had apparently floated there on a section of the roof.

The father and mother, meanwhile, returned and found not only their home demolished, but the dead body of a neighbor in a nearby tree. They were overcome with fear their son was dead.

Mrs. Landrum stepped on a nail, and they went to the Gulfport hospital for a tetanus shot. There they found Jimmy, alive, but badly bruised and in a state of shock.

Landrum, assistant superintendent of schools in Gulfport, told relatives that nobody will ever know the feeling of such an experience.

Another deacon at the Gulfport church, Bob Garner, said after surveying the three feet of water in his own home and the complete destruction of his mother's house, "we really haven't lost much. It's just a house. Our family is all safe, so our home is still intact."

Garner shared a peanut butter sandwich lunch with long-time friend Joe T. Odle, editor of *The Baptist Record* and former pastor of the Gulfport church. "That's the best food I've had since the storm," Garner said.

"It's funny how your values change after something like this," Garner added. He wept as Odle, his pastor for 9½ years, was about to leave. "Dont mind me," he said. "I'm all torn up inside—I'm in a daze. If you'd come and hit me in the stomach, I could take that, but you've been too kind."

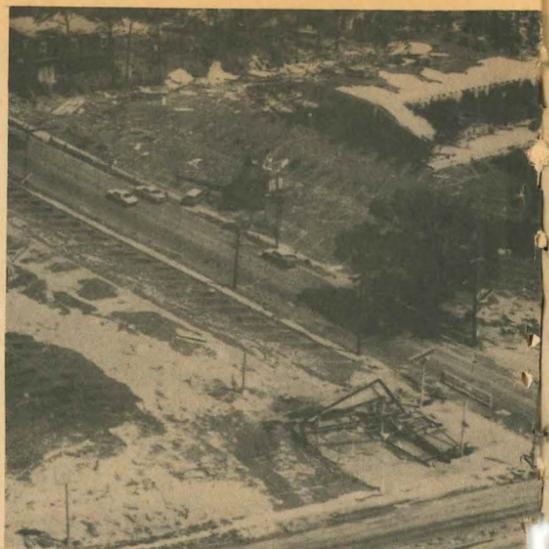
Somewhat similar words were uttered by a state legislator, who stumbled up to this reporter near Gulfshore Assembly asking for drinking water. When given both a plastic jug of water and some ice, considered precious commodities in the storm-wracked area, he replied, "You're too kind. You just don't know how much a cup of cold water means."

The hardest hit area seemed to be the 10-mile stretch from Long Beach, Mississippi, to Bay St. Louis, Mississippi, especially around Pass Christian.

Camille also flailed the Gulf Coast of Louisiana, but apparently not as hard as the Mississippi Coast. Louisiana Baptist officials estimated losses to Baptist churches in that state at \$250,000, and said that Baptist churches in Venice and Buras-Triump were completely washed away. Many other churches suffered damage, but details were not available.

New Orleans Baptist Theological Seminary, which was badly wrecked by Hurricane Betsy in 1965, suffered only minor damage to trees and buildings.

At Kittiwake Baptist Assembly at Pass Christian, Mississippi, however, everything was gone. Nearby Gulfshore Baptist Assembly fared only slightly better. Of the 13 buildings on the assembly grounds, only four were left



standing, and all of them were seriously damaged.

A tidal wave estimated at nearly 40 feet hit the main building, The Gulf. Water was four feet deep on the beach side of the second floor of the building where all the furniture and equipment had been moved by the assembly's staffers.

The auditorium was left with only a shell standing, and it was beyond repair. Some Baptist leaders in Mississippi feel it would take at least \$1 million to repair the assembly and it appears doubtful that funds would be available to do so.

There appeared to be no logic in the way Camille picked her victims. A house was left standing with no damage at all, while everything surrounding it was completely demolished.

Churches often fared better than houses, shopping centers and motels. First Baptist Church of Pass Christian was hardly hurt, except for some wind damage covered by insurance.

"I have a building, but no congregation," said the pastor, Thomas Ayo. He added that 90 percent of his members lost everything, homes and jobs alike. He did not know how many of his members were dead.

So many other churches in Pass Christian were destroyed that Ayo said he was going to open up his church building for other congregations to hold their services there.

Tom Douglas, manager of Gulfshore Assembly, recounted his experiences in riding out the hurricane at his home about three blocks from the beach. His home suffered only minor damage caused by a tree falling on the roof.

"The thing that touched me," he observed, "was to watch the families come back here after the storm. There were 16 houses destroyed on my street. One couple walked by to check on their house, and returned later carrying the only thing they could salvage—a hobby horse." (BP)

## Help Comes Quickly To Gulf Coast Residents

Southern Baptists have responded to the needs of people ravaged by Hurricane Camille's devastating winds and waves both immediately and compassionately, denominational leaders across the country have reported.

The response had provided food, clothing, personal needs, volunteers and money to the churches and people of the Mississippi and Louisiana Gulf Coast.

Service organizations such as the Civil Defense, American Red Cross, Salvation Army and the federal government have done "heroic things" in meeting immediate needs of the people, said W. Douglas Hudgins, executive secretary of the Mississippi Baptist Convention Board in Jackson.

Hudgins said that the greatest need of the Baptist churches is money to assist people and rebuild buildings as they face \$1.2 to \$1.5 in uninsurable damage, mostly caused by rising water not covered by insurance.

Meanwhile, in Louisiana, the executive secretary of the Louisiana Baptist Convention issued a similar appeal for funds to aid churches in Southern Louisiana which suffered up to \$250,000 damage in the hurricane.

One of the quickest responses came

from the pastor of the First Baptist Church, Paris, Texas, James Semple, who called executives of local Campbell Soup Co. plant and got them to give two semi-trailer truckloads of canned foods—53,000 cans of spaghetti and pork and beans.

Even quicker response came from Douglas Hudgins, Jr., of Jackson, a commercial pilot, who immediately rented two DC-3 airplanes at a personal cost of \$6,000, appealed to Jackson area residents for milk, bread, orange juice and baby food, and flew 100,000 pounds of such food to the Gulfport airport even before other service agencies could get organized.

Once electricity and safe water supplies were provided by the city, the immediate need for food and clothing lessened, since many of the people were then able to wash their clothes and cook food.

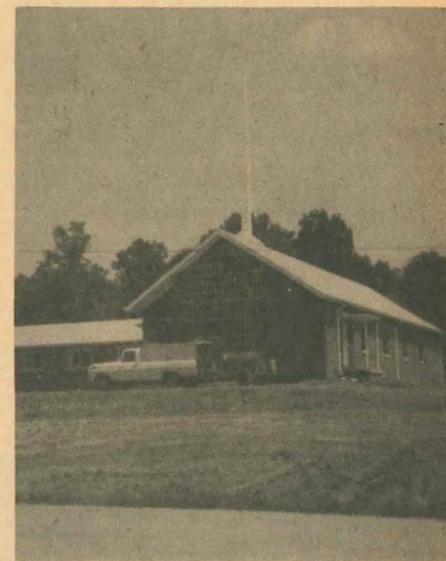
Need still exists, however, for such things as mops, brooms, cleanup equipment, insect repellent, disposable diapers, tarpaulins, portable buildings and tents, portable generators, chain saws, canned foods and milk, etc.

A number of Baptist pastors from the storm ravaged area agreed, however, that the biggest need is money. Almost

all of the churches hit by the storm are in debt. First Baptist Church in Gulfport, for example, has an indebtedness of about \$1 million, and First Baptist Church, Long Beach, owes about \$250,000.

Many of the members of the churches have lost not only their own homes with long-term mortgages on them, but their businesses and jobs. Their ability to help the church is almost nil, one pastor said.

"The title of nothing is nothing," remarked First Baptist Church Biloxi Pastor Rohrman. (BP)



## Pleasant Hill Church Dedicates Building

The Pleasant Hill Baptist Church in Christian County Association has occupied new facilities. The new auditorium and educational building were constructed at the cost of approximately \$90,000.

The first services in the new building were conducted on July 27, 1969. The building was dedicated in a special service on August 10 with Dr. Harold J. Purdy, pastor of the First Baptist Church, Madisonville, Kentucky, as the dedication speaker.

Sidney Maddox, pastor of the First Baptist Church, Hopkinsville, and Jack Smith, a former pastor of Pleasant Hill and now pastor of the Mexico Baptist Church, participated in the dedication service.

The builder of the new facilities was Cumberland Industries, Inc., of Nashville, Tennessee.

## "Drys" Carry Floyd County Vote

In a local option vote held August 23, "dry" forces in Floyd County defeated an attempt to make legal the sale of alcoholic beverages in their county. The proposal to make the county "wet" was defeated by a majority of 2,654 votes.

Official vote tabulation showed 6,720 votes favoring the county remaining "dry." The "wet" forces marshalled 4,066 votes. All four of the county's magisterial districts voted "dry." At the precinct level 31 voted "dry" while 12 were carried by "wet" voters.

In 1965 a similar vote was held. In that election the "dry" forces won by only 85 votes, 5,660 to 5,575. Kentucky Temperance League Director Delbert Butts attributed the difference in the results to organization and time.

"This time we got the people involved on the precinct level", Butts said. "Laymen and ministers who weren't too active last time saw that to win they would have to work so they did."

Butts also pointed out that this time "dry" forces had 10 weeks to organize and promote their cause. In the 1965 election they had only four weeks.

Bill Jagers, pastor of the Irene Cole

Baptist Church, and William Pope, a Methodist minister, were two of the driving forces in the Floyd County Christian Dry League according to the state Temperance League Director.

Together with Butts, these men helped organize and implement the campaign that kept Floyd County "dry." Part of that campaign included ads in the local newspaper and a "dry" newspaper published during the closing weeks of the campaign.

"We tried to present the facts," Butts said. "We thought the people would come through with the votes if they had all the information."

Commenting on the election, Butts noted that the overwhelming majority of "dry" votes, 61%, would be a great boost to "dry" forces in the surrounding counties. It shows "dry" forces can win according to Butts.

When asked about future elections where the Temperance League will be involved, the Director said that no firm plans exist at this time. He added however that the League will be glad to assist wherever and whenever possible.

The Kentucky Temperance League is partially supported by the churches of the Kentucky Baptist Convention.

## Traveling Medics Use Stable, Tree

By Betty Poor

In Costa Rica the *Cerro de la Muerte* (Hill of Death) is an 11,000-foot high mountain range where many travelers have perished because of dangerous roads and extreme cold.

But members of the medical caravans of the Baptist Convention of Costa Rica are making the same lonely area a road to life as they take the gospel and free medical aid to people out of reach of doctors and dentists.

At the foot of the *Cerro de la Muerte* is San Isidro, a frontierlike town with a Baptist church. About 30 miles southwest of San Isidro is Hatillo, a village in sight of the Pacific. This village, where there is no medical help and no church, was the scene of the most recent caravan. Previous caravans have gone to other remote corners of Costa Rica.

The caravan team for Hatillo consisted of Dr. Ricardo Villalobos, a dentist; Dr. Hugo Miranda, a physician, and Mrs. Miranda; Mrs. Adrian Gonzalez, a nurse; Rev. Manuel Cordero, pastor of the San Isidro church; Rev. Sydney L. Goldfinch, Sr., Southern Baptist missionary in Costa Rica; and Rev. J. Beryl Boswell, Robert M. Hendrick, and Mr. and Mrs. J. Wallace Poor, missionary appointees to Latin America now in the Spanish-language institute in San Jose.

Between noon Saturday and 3:00 p.m. Sunday, Dr. Villalobos pulled 300 teeth in the shade of a tree, Dr. Miranda examined 400 sick persons in a stable, and Mrs. Gonzalez and Mrs. Miranda gave out hundreds of pills from their pharmacy, also in the stable. Mr. Boswell, who once worked in a hospital, gave injections, and the other missionary language students assisted wherever needed. Mr. Goldfinch and Mr. Cordero helped the doctors and witnessed to the waiting patients.

Mrs. Gonzalez and her husband, who is pastor of First Baptist Church, San Jose, and Dr. Francisco Chavarria, a physician, initiated the first caravan 10 years ago to provide emergency aid during a flood in northern Costa Rica. Since then the program, called *Caravanas de Buena Voluntad* (Caravans of Good Will), has become a regular part of the work of the Costa Rica convention.

Dr. Villalobos, a deacon and Sunday School teacher in First Baptist Church, San Jose, owes his conversion to Christianity to the witness of the caravans. At times, non-Christian professional people have helped with the medical work. When Dr. Villalobos accompanied the group of Christians on one caravan he was impressed with their joy in spite of long hours and hard work. He asked



Mrs. Gonzalez where this joy came from, and she told him it was a result of faith in Christ. Dr. Villalobos began attending First Baptist Church and he soon accepted Christ in spite of family opposition.

Now he dreams of an enlarged ministry through the caravans. In the present program about six caravans are conducted each year. He would like to have one per month. He and Dr. Miranda and other medical personnel are willing to give their time, but the Costa Rica convention needs funds for medicine and equipment.

Dr. Villalobos said he could save many of the teeth he now has to pull if he had mobile equipment for filling teeth. In a mobile dental clinic, in a trailer, he could have a small electric generator. Many caravan sites do not have electricity. With a dentist's chair—a used one would do—and a motor he could operate a drill and save many teeth from extraction.

The present caravan ministry shows the potential for this kind of work. Preceding the week-end at Hatillo, Mr. Goldfinch and Mr. Cordero visited the area to alert the people. The news was also broadcast on radio. When the caravan arrived a large crowd was waiting. Many people had walked miles, some carrying sick children; others had come on horses. As word of the caravan spread the size of the crowd increased. People gathered around the stable door until Mrs. Gonzalez had to ask them to step back because they were shutting out the light. She was filling prescriptions in the windowless building.

All who came were soon given gospel tracts, and many received the personal testimony of Mr. Cordero as they waited.

Dr. Miranda, who first experienced God's love while reading John 3:16, lived out his testimony for Christ in his tireless attention to the people's needs and his gentleness with each patient, especially the children.

Rejoicing in the response to the caravan, Mr. Cordero said, "Now I'll be welcomed in any home in the community to witness for Christ."

## Jews Merely Tolerated In South, Conference Told

Jews are merely being tolerated in the South, and are in a marginal and ambivalent position, History Professor Leonard Dinnerstein of Rutherford, N. J., told the first Jewish-Baptist Scholars Conference in Louisville.

This is in spite of the fact that historically Jews have made every effort to remain as inconspicuous as possible, the New Jersey college professor noted.

Dinnerstein, professor at Fairleigh Dickinson University in Rutherford, New Jersey, and at Columbia University in New York, said that Judaism encourages Jews to speak out on social issues, but in the South, Jews are often afraid to voice opinions.

He quoted one Mississippi Jew as saying, "We have to work quietly, secretly. Anti-Semitism is always right around the corner. If we said out loud in temple what most of us really think or believe, there wouldn't be a temple here anymore. We have to at least pretend to go along with things as they are."

Dinnerstein said that every statement by Northern Liberal Jews advocating civil rights for the Negro causes some Jew to suffer at the hands of white racists in the South.

He told the 72 participants in the conference, 32 of them Jewish, 40 Baptist, that Jews in the South "shiver" every time a protest letter is signed with a Jewish name. "They are afraid some individual will upset the presently-existing delicate balance for the entire ethnic group," he said.

"The greatest fear of all," he said, "is that the next Jewish newcomer to town may be an agitator, a 'pink', an organizer for the AFL-CIO, or even a worker for some Negro cause."

In many countries Jews are afraid to refuse an invitation to dinner in the home of a Christian friend, claimed the professor. "It doesn't matter about previous engagements, or if they have a headache. They go. They don't want to offend their gentile friend by refusing."

Dinnerstein pointed out that many Jewish rabbis are judged by how well they are assimilated into the Christian culture. He said they often are prevented by their congregation from exercising freedom of the pulpit.

"Fear of anti-semitism sets the tone for almost all Jewish behavior in the region (the South)," he asserted.

Temple bombings in Nashville, Atlanta, Miami, Birmingham, Jacksonville and Jackson were cited as proof of anti-semitism. In January of 1967 Jewish gravestones in New Orleans were desecrated and marked "they shall die," and "Six million—was it enough?"

A recent Gallup Poll asked the question, "Would you vote for a Jewish person for president if he were a member

of your political party and in all other ways qualified?" In the South, one out of three said, "No." Nation-wide, 13 percent answered in the negative.

"There are only two escape hatches for the Jew in the South," Dinnerstein said. "He may migrate to another region of the country, or be converted to Christianity."

Today, the Jewish population of the Southern United States is less than 1 percent of its total, and is decreasing, he pointed out. Increased mobility, intermarriages, and the number of conversions has made the Jews a dying breed in the South, he concluded.

Reaction to the address was mixed. Lou Silberman, professor of Jewish literature and thought at Vanderbilt University in Nashville, noted that what looks like anti-semitism may turn out to be the fact that the South has no affinity for any "outsider" no matter what his religion or flavor.

He defined "outsider" as "one who did not have a relative in 'The War' (between the states)."

## Anti-Semitism Seeds Sown By Church

Persecution of the Jews in Czarist Russia and in Nazi Germany sprang from a seed which the church itself sowed in the early days of its history, a Southern Baptist Theological Seminary professor said.

Speaking to the Jewish-Baptist Scholars Conference at the seminary where he teaches, Eric Rust, professor of Christian philosophy, pointed out that Nazi leaders often quoted Martin Luther, calling for the burning of synagogues, the prohibition of Jewish worship, and avoidance of any intercourse with the accursed people.

Luther even urged his readers to "strike the Jew on the jaw," Rust said.

The seminary professor cited evidence that ever since Christianity had become the dominant religion, vituperation and intolerance has characterized the churches' behavior toward the Jews.

By the early part of the fifth century, synagogue burning was rampant in the East, the Baptist teacher said, and centuries of Christian persecution has made the cross a fearsome symbol to many Jews.

The professor quoted one historian saying, "whenever the church has faced the Jewish race, she fails completely to show the faintest gleam of Christian feeling and the least glow of the spirit of Jesus. Where Jesus himself, and St. Stephen forgave, the church thought it right to avenge."

A rabbi from Atlanta described Dinnerstein's picture of Jewish life as "overdrawn." However, he added, one pastor of a prominent Baptist church in Atlanta told him recently that the Jews are the guests of the Christian community. The rabbi said he was warned that if he spoke out against some of the basic social issues, he "would wear out his welcome," and that the Jews would be run out of Georgia.

A. Jase Jones, area director for the Southern Baptist Home Mission Board's department of work with non-evangelicals, lent support to the idea of anti-semitism among Southern Baptists.

In the second major address, Jones, speaking on "Images of the Jew in Southern Baptist Literature," acknowledged the fact that some Southern Baptist writers "make statements that are examples of those attitudes and expressions which can be considered anti-semitic or as contributing to the creation and continuation of anti-semitic attitudes and emotions."

Religious motivation stands at the root of most anti-semitism today and throughout the centuries explained Rust.

"The cry of the crucifixion 'his blood be on us and our children' has been a potent influence in the religious manifestation of anti-semitism. Hence, forgetting its Jewish roots, the church often turned against those who are co-heirs with it of the heritage of old Israel," he stated.

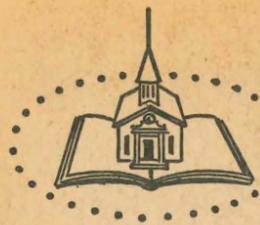
"To hold the Jews responsible for the crucifixion ignores the fact," Rust continued, "that ultimately it was the Roman authority that condemned Jesus to death."

"To hold all Jews responsible for the part played by a few two thousand years ago is the same thing as holding all Italians responsible for the crucifixion because Jesus died on a Roman cross and was put there by Roman soldiers," he emphasized.

The sin of the crucifixion is not merely attached to the Jews but rather it is a disclosure of the sin of all mankind. Rust said that Judaism of that time represented all mankind.

"We can be grateful that at least the Roman church has acknowledged its guilt for fostering anti-semitism over religious reason," declared Rust.

"In so doing it challenges all Christian men to stand by its side."



# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for September 14, 1969)

LIFE AND WORK SERIES

## From Vision To Victory

Acts 26:12-19

In Paul's judgment Christianity was harmful to the Jewish people and very injurious to their religion, so he thought it ought to be abolished. Filled with hatred for all Christians and bent upon their persecution, Paul was journeying along the road to Damascus, on a mission against the Christians, when a light shone about him and a supernatural, startling and sudden revelation of the Lord came to him. When this brilliant, heavenly light shone upon him, it brought him a two-fold conviction: first, of the holiness of God; and secondly, of his own sinfulness. Thus it is always when men are brought into the conscious presence of the holy God. Just as dust particles are revealed in the sunshine, so Saul's sinfulness, until then unsuspected, was revealed to him for what it really was.

Stricken to the ground by the brilliant light, humbled and helpless, he heard a voice in the gentle expostulation of wounded love saying, "Saul, Saul, why persecutest thou me?" It was the love which rang through that utterance that broke his heart. When he inquired who was calling, he was informed that it was Jesus, the name that speaks of grace, love, forgiveness, and salvation. Christ was so closely identified with His people that when they suffered He also bore their hurt.

Instead of further striving to obtain salvation through his own efforts, he simply believed on Christ, and trusted Him to do everything for him that needed to be done, whereupon he ceased to be a lost sinner and became a child of God. By God's grace he passed from a state of condemnation to one of safety. This change was wrought by the will and power of God. Ever after, he was a different man.

As soon as he was ready to receive it, our Lord had a great commission awaiting Paul. He appointed him to be a minister and a witness. He had an experience to relate, and the world needed to hear it. God commissioned him to proclaim man's inherent sinfulness and utter ruin, and to offer redemption to all who would exercise faith in Christ. He was entrusted with a glorious message and was assured protection as he

went forth to deliver it. He was to go to the Gentiles for a definite purpose, namely, "to open their eyes" for they were like blind men feeling their way while the sunlight was all about them; "to turn them from darkness to light."

II Timothy 4:6-8, 16-18

In the significant, condensed, and wonderfully luminous statements of verses six to eight, Paul summarized his life in terms of his past experiences, his present evaluations, and his future hopes. He bore testimony to the fact that he was what he was by the grace of God. Instead of boasting of his accomplishments, Paul humbly and gladly gave the Lord the glory for his numerous achievements.

With a glorious peace and a calm assurance Paul spoke of his death as an offering. In forceful and impressive language he said, "I am being poured out as a libation." Knowing that for him death was about to loose the cable and lift the anchor and let him sail out into the broad and deep waters of eternity, where he would be free from the limitations of the body in a little harbor of this earthly life, Paul rejoiced in the fact that he was ready for it.

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The Choice of David

God took the initiative in the selection of this promising lad. Because God was with him, David was very successful. From the unpleasant experiences of the last years of the reign of Saul, David learned many valuable lessons. Self-conquest was not the least of these lessons. He was not qualified to be the king over others until he had first learned to be king over himself. He was not ready for the throne until he had gained the victory over the inward foes of jealousy, envy, and hatred. David was so magnanimous that not once

As Paul looked back, he viewed the Christian life as a conflict. He had been engaged in a conflict with self, the world, and Satan. Concerning his fight for truth against error, purity against impurity, right against wrong, and God against Satan, Paul said, "I have fought a good fight." He also viewed the Christian life as a race, and rejoiced in the fact that he was finishing his race with honor. Moreover, Paul viewed the Christian life as an entrustment of stewardship. Changing the figure to that of a faithful steward who made it his business to guard the possession of his master, Paul said: "I have kept the faith." By "the faith" he meant that body of truth which had been committed to him by Christ.

In the darkness and loneliness of his dungeon Paul longed for human companionship and Christian fellowship, after his friends had deserted him, or left him for other reasons. He prayed that God would forgive them. He also rejoiced in the fact that the Lord had remained with him, and delivered him from great dangers, and enabled him to be victorious. He ascribed glory and praise to Him for it.

did he lift his hand against King Saul, who repeatedly sought to slay him.

David merely waited patiently for the time when God would deliver the kingdom into his hands. When God's time arrived, David received the kingdom without any effort on his part. Soon after Saul's death, David went to Hebron, the capital of Judah, at God's direction. There he awaited an expression of the will of the people. Their request for him was not long in coming. He was anointed and acknowledged as king by his own tribe of Judah. There he reigned for seven and one-half years,



during which time Judah enjoyed prosperity and happiness.

When this period elapsed, the tribes of Israel came to him and requested that he assume rule over them. As reasons for their choice of him as their king, they stated that they were kinsmen, that he had demonstrated great ability in military leadership, and that they believed he was God's man for this position.

The Conduct of David

David's exemplary conduct and faithful service had already won for him the favor of the people. Position and authority are important to a king, but it is of greater importance that he win the hearts of the people. Only as a ruler has the support of his people can he achieve great things for his nation.

When David became ruler over Judah and Israel, he made a covenant with the people. He pledged to protect them, and they pledged to obey him. To them a covenant meant mutual responsibilities and obligations. His reign over all Israel lasted thirty-three years.

The City of David

Strongly desiring independence from the various tribal chiefs, David selected Jerusalem, which was considered almost an impregnable fortress, to wrest from the hands of the heathen Jebusites, with a view to making it the capital instead of Hebron. Accessible to all the tribes, from every standpoint it was the best location for the capital of the kingdom.

In addition to being a successful warrior, David was also a great builder. As soon as he had captured Jerusalem, he began to beautify, develop, fortify, and enlarge the newly acquired city, about which the world was yet to hear so many wondrous things. From that time David "grew great and the Lord God of hosts was with him." He readily gave God all the glory connected with his successful and widely publicized achievements, knowing full well that God had done what He did for the sake of the Israelites, with whom He had previously made a covenant.

The Concern of David

Due to his great faith in and love for God, his next great concern was to make Jerusalem the religious, as well as the political, capital of the nation. To this end he took thirty thousand chosen men of Israel and went forth with the intention of bringing the ark of the covenant, which had been captured by the Philistines during the priesthood of Eli, to the city when they returned.

After the ark was captured by the Philistines the Israelites had been without a center of national worship. Although this ark had been neglected for approximately seventy years, still it was precious to the people because to them it was the symbol of God's continuing presence with His people.

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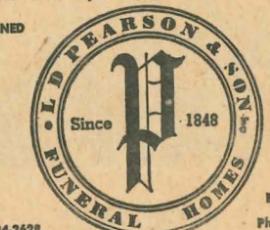
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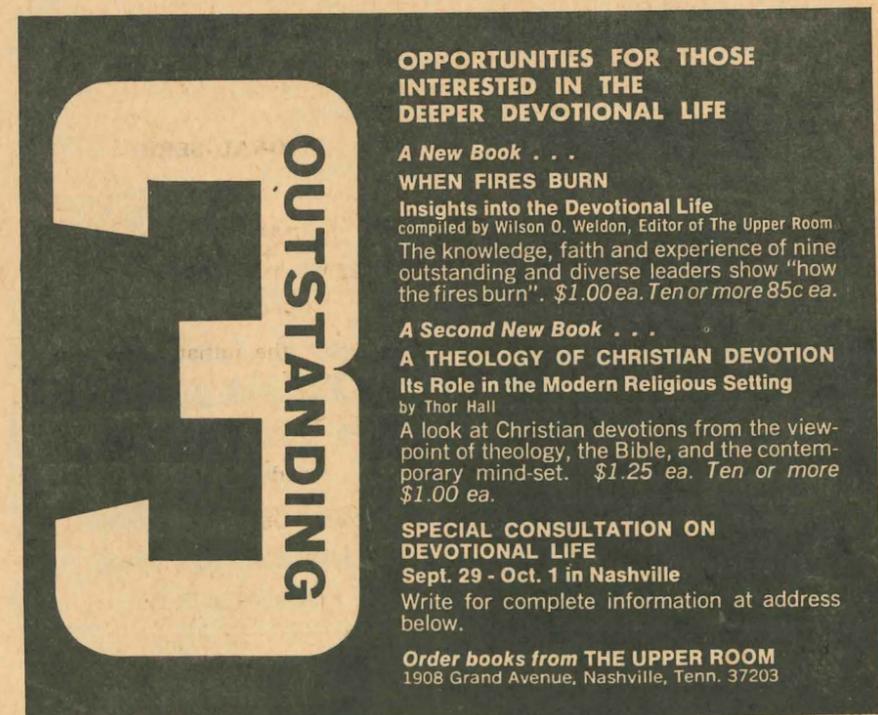
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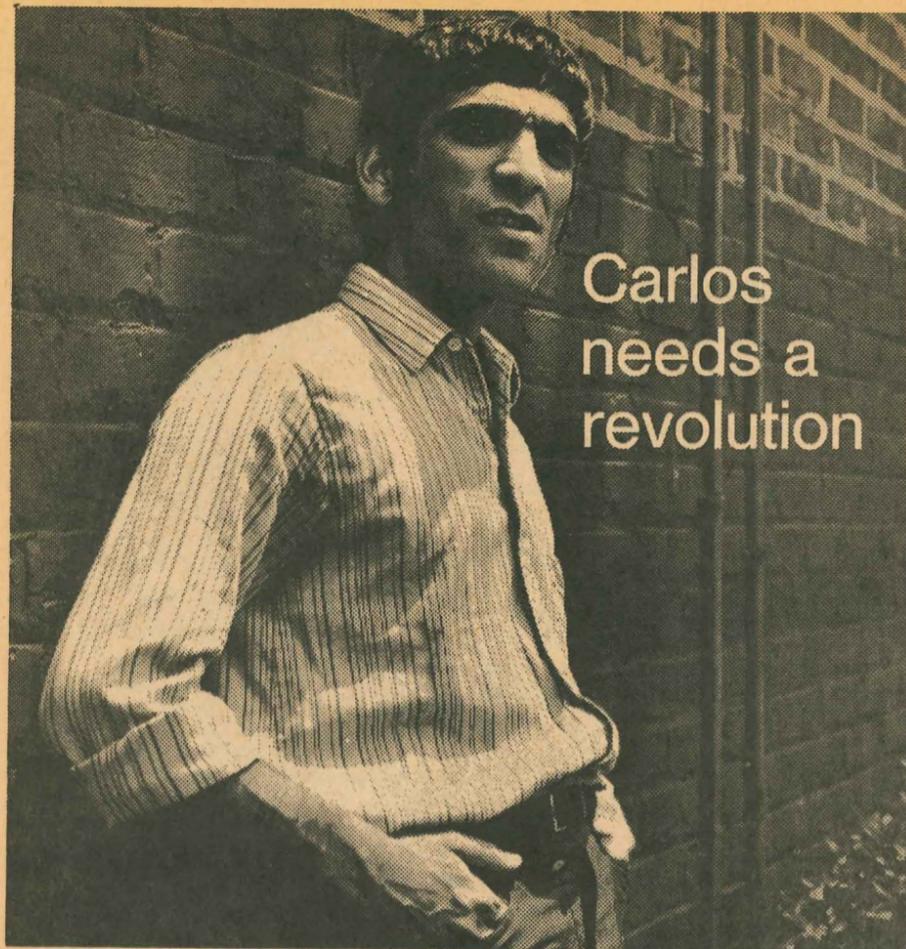
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**Computers Do Church Work**

## Computers Free Ministers For Work Of Church

"Let us do the church work while you do the work of the church." Upon this basic philosophy rests the idea of using the electronic computers to lighten the load of record-keeping which faces every church, both large and small, and to open up new opportunities for increased service.

Ransom Gladwin and Tom Tyree of Church Data Systems have developed a computer service for Southern Baptists. Working through contract with the Baptist Book Store Envelope Service, Chester, Virginia, the computer service offers churches an updated method of keeping track of finances and membership records.

Thanks to the service, a Southern Baptist minister can hold all the members of his church in the palm of his hand.

While he may not actually hold the people, he can hold a reel of computer tape with up to 70,000 names and 22 categories of church activities recorded on it.

"While I was studying computer programming at the University of Florida," Tyree says, "my wife was minister of education in a Gainesville church. We talked over the problems churches have in keeping records, and decided to do something to make it easier and more accurate."

So Tyree developed a five-part system for church records and now serves more than 50 Southern Baptist Churches.

"We don't have our own computer," Tyree said, "so we rent the use of one."

"Most churches don't analyze their budgets until the end of the year, but with our system it is done every month. A small church may not need a full-time secretary or treasurer any longer. Rather, someone who can write checks is enough. The computer does all the work and reports the state of the church budget."

The envelope service offered to Southern Baptists ties in closely with the computer system. The church only needs to take the money from the envelopes and send the envelopes to Church Data Systems.

All records are prepared quickly, accurately and confidentially. The list and names of donors is sent only to the church secretary.

"We also send a record of giving to each church member," Tyree said. "We do not make a bill of it, but note the giver's annual intention and his gifts to date. There are no negative items or terminology, only positive motivation factors to encourage stewardship."

The membership file system is a massive cross-reference to the activities of all church members. Each family and its members are listed on a card. These cards note church activities of each member, such as Woman's Missionary Society, Baptist Men, Sunday School, Training Union, choir and any of 22 categories that the church desires to be made known by the computer.

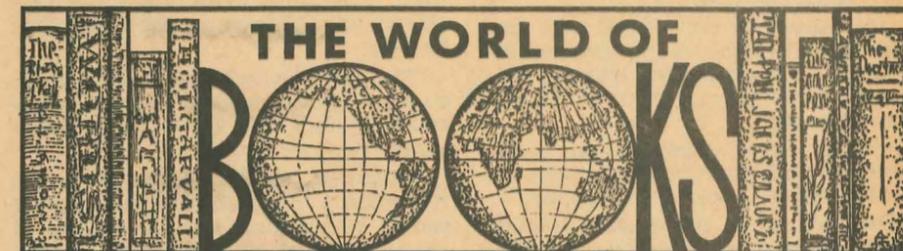
"This gives the church a fast and accurate method of finding out on which committee someone is, and where he can be contacted. To keep up with changes, all cards are reviewed and revised every other month," Tyree pointed out.

"I'm trying to make available to churches something they have never

had: a fast, constantly accurate record of the state of the church."

Tyree said the envelope accounting system costs a church 12 cents per member unit, which could be a family or one individual. The bookkeeping system costs a church of less than 3,000 members about \$20.00 per month. Membership record costs are tallied on still another basis, charging five cents per constituent in the listings.

"Our goal is to make the pastor more effective. We aim to get him out of his study, away from his administrative duties and closer to his people. We offer new opportunities to pastor and people for involvement in the true mission of the church—while the computer does the clerical chores," Tyree concluded.



*Familiar Failures* by Clovis G. Chapell. Published by Baker; 164 pages.

This book was originally published in 1927. It is a compellation of 16 sermons based on Biblical characters and events pointing out failure.

*Light From Above* edited by Joe Burton. Published by Broadman Press; 127 pages.

This book is a series of events in which God was at work. The type is larger than normal to help those with eye problems to have easier reading.

*To Life Anew* by Christine Hunter. Published by Zondervan; 112 pages.

A novel about two girls who grow up together and the difference Christ makes in their lives.

*The Deacon in a Changing Church* by Donald F. Thomas. Published by Judson Press; 125 pages.

Thomas treats the Biblical heritage of the office of deacon but donates his major emphasis to the work of the deacon in today's church.

*The Reconciling Community* by Orlando L. Tibbetts. Published by Judson Press; 128 pages.

The book is subtitled "Task Force for Church Renewal." The author not only calls for change but suggests some very positive ways this can come about.

*Help Yourself to Happiness* by Robert

G. Witty. Published by Broadman Press; 128 pages.

Witty has compiled a series of exercises ranging from "How to breathe vitality" to "How to increase peace, power and positive action." He asserts that by following through his complete course, one will come nearer happiness than otherwise.

*God's Answer to Anxiety* by B. W. Woods. Published by Broadman Press; 128 pages.

The author examines human experience trying to find God's hand at work in everything.

*This Confident Faith* by Meeler Markham. Published by Broadman Press; 128 pages.

The author contends that the Christian faith will inevitably express itself in some way. He attempts to demonstrate some of these expressions.

*Silent Saturday* by R. Earl Allen. Published by Baker; 98 pages.

This is a series of ten sermons prepared by this Texas pastor centering around the crucifixion and resurrection of Christ.

*The Drama of the Cross* by J. Eugene White. Published by Baker; 111 pages.

White makes a vivid portrayal of the event and the people who made the events leading to the death of Christ on the cross.

## Opinion Poll Shows

# Kentucky Baptists Give Strong Support To Welfare Proposals

According to the results of an opinion poll conducted by *Western Recorder*, Baptists across Kentucky overwhelmingly support President Nixon's recently outlined programs to aid the Country's poor.

Readers were asked, "From your current knowledge of President Nixon's proposals on welfare, would you encourage your United States Senators and Representatives to vote 'for' or 'against' the new program."

Of those responding, 88.5% favored the proposals.

Those voting against the proposals cited the free use of money by states and individuals as drawbacks.

One reader wrote, "Under the food stamp plan at least the hungry children get food. The other plan (Nixon's proposals) turns money over for whisky, cigarettes, etc."

Another reader answered that giving money to each state with no restrictions as to distribution was a "bad policy."

The failure of the present welfare system demands a new approach to the

problem of the nation's poor was said again and again by those voting in favor of the President's program.

One writer wrote, "Surely it will improve what we have." Another was not as kind to the present welfare system. This layman wrote, "It's a cinch the present program is a big bust."

The most frequent note sounded by those favoring the new approach was that it would restore incentive and dignity to welfare recipients. Thirty percent of those making favorable replies made comments to this effect.

Almost 22% of those favoring the new program gave as part of their reasoning their belief that every physically able person "should have to work for what he gets."

"I'm tired of my tax money being used to support people who would rather collect welfare than try to better themselves," wrote one reader.

Seventeen percent of the favorable respondents indicated the new program should be the first step in a series of changes aimed at the nation's poor.

Concern was also expressed that the program not get bogged down in "red tape" and become as cumbersome as the existing welfare program.

One reader compared the United States to the nation of Israel in Old Testament times. She asked, "If this Christian nation does not begin to deal justly and mercifully with its poor, how can we escape (God's) punishment?"

A breakdown of respondents indicated that 96.2% were laymen. Only 3.8% indicated they were a pastor or religious worker. Geographically, 34.5% were from metropolitan areas. The rest came from across Kentucky with no area having a majority of replies.

When responses are considered geographically, Baptists in metropolitan areas supported the Nixon proposals 88.9% to 11.1%. In the rest of Kentucky, Baptists supported the proposals 88.3% to 11.7%.

Also of interest is the fact that no pastor or religious worker outside of metropolitan areas voiced an opinion on the topic of welfare.

# CONCERN

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*Where Is Your Concern?*

*How great is it? Do you really care?*



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