

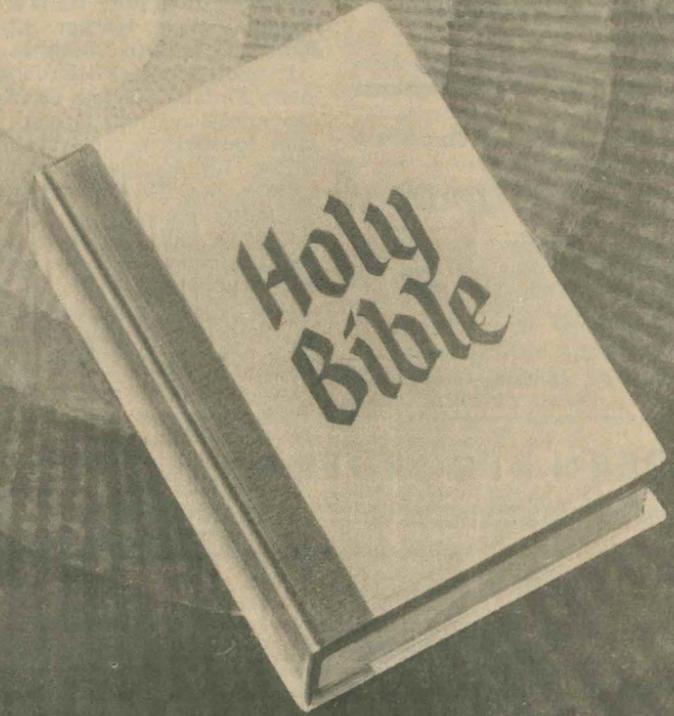


# WESTERN RECORDER

NOVEMBER 29, 1969

Thanksgiving Week, November 23-30, is National Bible Week according to a proclamation by President Richard Nixon. The week is an interfaith observance which seeks to promote Bible reading among all men everywhere. This year the American Bible Society and the Laymen's National Bible Committee are joined by The Catholic Biblical Association of America in sponsoring the observance.

# truth for modern man





William Hancock  
Pastor, Elkton  
Baptist Church,  
Elkton

## DOES GOD CARE?

"Throw all your worries on him, for he cares for you." (1 Peter 5:7)  
Good News for Modern Man.

From her jail cell a lady said, "I am here because after my husband died no one cared for me and it didn't really matter what happened." "No one cares for me any more," was the comment of an invalid as she considered her condition.

We are so small in such a large universe and God has so many things to care for, "Does he really care about me?" Jesus taught that God does care. He came to show men that God is a God of love, tender, warm and personal. All men and all things belong to God but the underlying principle in the life of Christ revealed that God is chiefly concerned with the individual. This fact is illustrated in powerful fashion in the parable of the lost sheep. (Luke 15).

God is like a shepherd. Just as the shepherd knew his sheep by name, so God has the same knowledge of men. He searches us out and claims us for his own. He needs us and wants us. God is interested in the nameless, the forsaken and the lonely.

Here is a message for modern man. We are living in an age of pills and prescriptions. But our real troubles lie deeper. Many are suffering from an inner hunger that has created emptiness and frustration. It is good to know that God cares. He looks with tender mercy upon our waywardness. He understands our failures and shortcomings. However bleak and lonely the way may be, "Throw all your worries upon Him, for he cares for you."

## Stop Building Church-State Walls Says Speaker, Arthur Smith Is Layman-of-Year

A biting challenge to Southern Baptists to "stop building walls around people through church-state arrangements" was issued here by North Carolina Pastor Cecil Sherman.

Sherman, pastor of First Baptist Church, Asheville, North Carolina, told the annual Christian Laymen's Forum sponsored by Southern Baptist Theological Seminary that Baptists have been as heavy-handed as Catholics in forcing their religious views on society, especially in areas where Baptists are the dominant religious group.

He mentioned blue laws, anti-obscenity fights, Christian pageants in public schools and censorship of "bad books" from school libraries as examples of "wall-building through church-state arrangements."

But, Sherman warned that "the walls are tumbling down. The situation has changed, and we Baptists don't know how to act when the rules are changed. There is as much freedom for what we call evil as for what we call good. Christian ideas are challenged and they must fend for acceptance in the idea markets of the world."

## Calendar

### December

- 1—Associational Training Union "M" Night
- 1- 7—Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering
- 4- 5—Executive Board and Committee Meetings — Cedarmore
- 7—Foreign Missions Day in Sunday School
- 8—Kentucky Baptist Foundation Board of Directors Meeting
- 17—Convention-Wide Carol Sing
- 25—Christmas Day
- 28—Student Night at Christmas
- 28-31—Mission 70, Atlanta, Georgia

Sherman said "moral choice has been inserted into our society, and we must teach our people how to make moral choices. . . . We need a new kind of man, not sheltered from the world by an outer wall, but made strong by inner braces."

He proposed three solutions for lay witness in the 1970's. "Recognize the world," Sherman said. "Recognize the power of secularity it is a massive power. Don't underestimate your enemy."

He also suggested that "the church must help people build inner braces. The gospel in stronger than secularity."

His third proposal was that Christians "look for people like yourself." He said "there are times when personal survival in the faith is a major problem. Then we need strength from others like ourselves. . . . Our fellowship is redemptive."

### Layman of the year

A highlight of the Christian Laymen's Forum was presentation of the annual Southern Seminary Foundation Award to Arthur Smith, country and western music star from Charlotte, North Carolina.

Seminary President Duke K. McCall presented the award to Smith, citing him as a nationally-known entertainer "with a long record of church involvement."

Smith has written about 100 hymns and produced many top-flight radio and television programs. He is a deacon and Sunday School teacher in Providence Baptist Church in Charlotte.

In another major address at the Laymen's Forum, Kenneth Chafin said "our denomination needs to learn how to lay some foundations for evangelism" in the 1970's. It's not glamorous to lay foundations, but it's the desperate need of our entire denomination."

Chafin, Billy Graham professor of evangelism at Southern Seminary, said four foundations must be "laid or renewed" among Southern Baptists. These he cited as worship, "adult relevant Bible study," fellowship and ministry. (BP)

Since the days of the Tower of Babel, the human race has been multi-lingual or simply, the speakers of many "tongues" or "languages." This befell man as an act of an angered God.

The greatest marvel of Pentecost recorded in Acts 2 was not the "sound of a rushing mighty wind" nor the sight of "flames of fire" flickering over the heads of 120 who refused to give up their contention that Jesus of Nazareth was truly the long-awaited Messiah, but that thousands of people who spoke a variety of "tongues" and "dialects" could understand the teaching and testimony of Galileans—(Acts 2:6-11).

The days of the Apostles were also the days of the "infant" Church or Churches. These were transitional days from the Old to the New Testament (covenant) as prophesied by Jeremiah (Jer. 31:31-34) and others. This "infant" needed some supernatural, miracle-working power to prove to an unbelieving world that it really was an institution of divine origin and sanction.

Thus, in the childhood days of the church's struggling existence in a hostile environment, God gave to certain of Christ's disciples gifts which popularly are called "charismatic." Among these were prophesy, (God-inspired truths), the understanding of mysteries (truths that cannot be understood without divine enablement), knowledge (knowledge without education or schooling), miracles, healing, tongues (the ability to speak a foreign language without the laborious effort to learn it after long, wearisome hours of study), interpreting (the gift of translating foreign languages to a people in a congregation or group) so that those who were only hearing "ecstatic utterances" could understand and be edified (spiritually up-built), and other gifts.

The most common of these gifts was "tongues." The demonstration of this gift stopped the critics on the Day of Pentecost (Acts 2); it convinced the Jewish Christian companions of Peter that Cornelius (Acts 10) had truly been regenerated and that God's redemptive plan included not only the natural descendants of Abraham, but also those who were not—Gentiles.

Ultimately, problems arose over the use of these charismatic gifts, and especially, the gift of "speaking in foreign languages." The problems seemed to spear-head out of the gentile church at Corinth.

It is apparent that some members of that Grecian church let Satan tempt them concerning these gifts. Paul deals with this problem in chapters 12, 13, and 14 of his First Corinthian Epistle. It

[The author of this article has personal reasons for wishing to remain anonymous. This and the article on page 15 by R. B. Hooks will likely be the last articles on this subject for the time being. Ed.]

seems that some were boastful of their particular gift or gifts and felt theirs was of greater importance than the gifts which God had given certain other members of the congregation. Others were putting too much significance upon these gifts and were actually "coveting" these above other gifts which God was willing to give all Christians—gifts which were superior in quality and permanent in duration; the charismatic gifts being temporary only.

Thus, Paul ends chapter twelve just before he writes what we commonly term the great "love chapter" of the Bible (I Corinthians 13) with these words, "But covet earnestly the best gifts; and yet shew I unto you a more excellent way" (a way of serving God with gifts which He was to bestow upon His people which are superior to the "charismatic gifts that He had given the infant Church in those early days of her existence).

In chapter 13 Paul clearly states that God's greatest gifts which He desirously wants to bestow upon all His children are: Faith—the simple, but profound ability to take God at His word; Hope—the expectation of receiving that which has been promised of God; and Love. He further states that these gifts "abideth"

## TONGUES

(are permanent or here to stay). Then he clearly states that the greatest gift which God has to bestow upon regenerate men is Love—(I Cor. 13:13). Love out-ranks all other spiritual gifts, because it is the very "stuff" of which God is made—" . . . God is Love. . ."—(I John 4:16). When God gives this gift to me, He is imparting a little bit of Himself into our hearts. And, O, the power of this gift! It supersedes all others.

In the first part of chapter 13 Paul shows the superiority of love over all the charismatic gifts which God was giving His infant church—to be given *only* during the days of her childhood. He clearly states that all the charismatic gifts which undergirded the church during the early days of her beginning *would be taken from her after she reached maturity* and could stand on her own two feet without the undergirding strength lent her by such support.

In verses 8-11 Paul is simply affirming the following: "Love never faileth. . ." (Love is a gift of God which is permanent or rather is here to stay. But all of the charismatic gifts are only temporarily given of God to His churches). He continues, ". . . but whether there be prophecies, they shall fail (temporary); whether there be tongues, they shall cease; whether there be knowledge, (the gift of knowledge without education)

it shall vanish away. For we know in part, (the gift of knowledge without education is partial or temporary) and we prophesy in part (this gift also is given by God to His churches only partially or temporarily). But when that which is perfect (mature) is come, then that which is in part (temporary) *shall be done away.*"

And so the church, when she passes out of the stages of "childhood" and reaches "maturity," shall put away charismatic gifts which she needed to undergird her during her weakest days of infancy.

When will this take place? When the church as an institution reaches adulthood. As far as accurate records reveal, those charismatic gifts were never given of God to the various churches beyond the apostolic days.

And thus he concludes his discussion on the use of these gifts, which God gave to help the infant church during the struggling days of her new-born existence in chapter 14.

He commences by urging the readers to strive to acquire the gift of Love; that it is far superior to the charismatic gifts—(I Cor. 14:1).

He sets before them the orderly "decorum" which they must follow when they assemble for worship. A Christian who has been given the gift of giving his testimony in a foreign language must not speak in a foreign language, unless someone is there who has been given the gift to interpret—(I Cor. 14:27-28). For example, the congregation at Corinth could not be edified, being unable to understand someone speaking in any language but Greek. God would understand and the men speaking in strange or foreign languages could understand, but all that the others would hear would be ecstatic utterances—(I Cor. 4:2). So if there were no interpreters of languages which were strange to the Corinthian congregation, the one who had the gift of speaking in such a language must keep silence in the church.

I shall never forget sitting in the chapel auditorium on the Seminary campus listening to a Nigerian pray a lengthy prayer to God in his own "tongue." He understood what he was saying, and God understood, but all the rest of our English speaking congregation were in total ignorance. We were not edified by his prayer, nor could we say, "Amen," in our hearts to the Lord as he prayed, seeing we understood not what he was saying—(I Cor. 14:10-17).

So Paul who could speak more foreign languages than any member of the Corinthian church said, "I thank my God, I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, than ten thousand words in an unknown tongue (foreign language). *Brethren be not children in understanding . . . but in understanding be men.*"

Keep Current  
with  
Western Recorder

## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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### SUBMITTING PHOTOGRAPHS

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



*Thanksgiving Is...*

The last raking of autumn leaves from the lawn.  
 Trees bereft of summer adornment and gently drifting snowflakes.  
 Firelogs crackling in the family fireplace.  
 Loved ones home from college and from jobs in the city.  
 The smell of fresh coffee and the laughter of children.  
 Happy children with red noses and watery eyes in November's cold.  
 A feast of turkey, dressing, cranberries and pumpkin pie.  
 A football game and reunion with schoolmates.

An afternoon visit with old acquaintances.  
 A trek across field and forest with frisky dogs and faithful friends.  
 Memories of yesteryears' friends now spending Thanksgiving in glory.  
 A church service of grateful hymns and thankful prayers.  
 Prayers for brave men fighting for freedom far from home.  
 Gratitude to God for forefathers of faith and pioneers of courage.  
 A heart overflowing with sheer joy of living in God's wonderful world.

*The Sunday Closing Law Hearing*

The public hearing on the Kentucky Sunday closing law in Frankfort on November 17 was interesting and informative. Among those invited to express their views were ministers and business men. The ministers were notable for their absence; the business men were notable for their concern for profit.

Ministers were scarce though a good number was invited. One Jewish rabbi, two Baptist ministers and a lawyer for a Louisville church group were all the church spokesmen. Several other ministers present promised to submit written statements. No Roman Catholic representative was present though several were invited. One Presbyterian minister addressed a letter to the legislative committee pleading for the outright repeal of the Sunday closing law. The other church spokesmen pled for retaining the present law with or without revision.

The most vocal group present was the representatives of small grocery outlets who claim their livelihood depends upon Sunday sales. They want the law repealed as do some other businesses which want to operate on Sunday.

The strongest voice for retaining the law in its present form came from Louisville downtown mer-

chants. They say they don't want to stay open on Sunday though they will be forced to do so if other stores are allowed to do Sunday business. They point out there is only so much money to be spent and it would be better for all if it were spent in six instead of seven days.

An argument used to support Sunday business in Kentucky was the loss of tax revenue resulting from Kentuckians going to Indiana and Ohio for Sunday shopping.

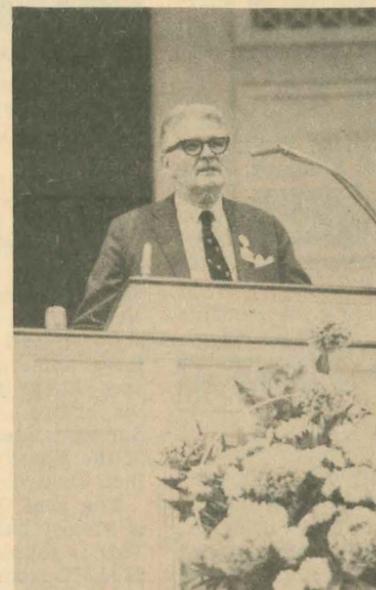
A strong impression from listening to the testimonies was that the profit motive determined the viewpoint expressed. Concern for the welfare of the public was a secondary concern, if any concern at all.

Members of the legislative committee conducting the hearing were courteous to those testifying and displayed genuine interest in hearing all suggestions. No specific proposal for the repeal or further revision of the present law has been offered yet. If this committee makes a recommendation, it now appears it will be to revise the law to add at least grocery shopping to works of necessity on Sunday.

*Western Recorder* readers are urged again to express their views to their representatives and senators.

*Sid Maddox: A President Of Strength And Tenderness*

The new president of the Kentucky Baptist Convention has deep Baptist ministerial roots but had a hard time ever deciding to answer the call to the ministry. He fought the call until he had finished college but once he had surrendered, he went all the way.



The Maddox name is famous in Kentucky for the number of preachers it has produced. One of these was Carroll Sidney Maddox, father of the new president of the convention. Born and reared in the McHenry area of Ohio County, the elder Maddox attended old Bethel College at Russellville. From there he went to Baylor University and to Southern Baptist Theological Seminary. He was one of the early Baptist missionaries to the west and spent 50 years in this missionary ministry before retiring several years ago.

The mother of President Maddox was Ida Roe, a school teacher from Springfield, Tennessee. She was trained at Tennessee Normal in Clarksville, Tennessee, which is now Austin Peay University.

The missionary career of his parents explains why the birthplace of Sidney M. Maddox was Santa Monica, California, in 1916. One of his brothers, Brougher, is now pastor of the First Southern Baptist Church in Hollywood, California, and a sister, Virginia Kunkle, is a school teacher in Los Angeles. Another brother, Don, is a Colonel in the United States Air Force and a former juvenile judge in Riverside, California.

Sid, as he is known by his fellow preachers and by most of his church members, graduated from Redlands University in California with a major in geology. The first summer after graduation while working as a geologist he finally faced up to his call to the ministry. It was a deeply moving experience which he is reluctant to talk about. He had argued with himself that there was a better way to serve the Lord than to preach but finally realized there is no greater way to serve than in the pulpit ministry. It was almost a conversion experience for him. He laid down his geology tools and headed for Southern Seminary

in Louisville to prepare for the ministry.

The ministry of President Maddox has been in widely separated areas of the land. In Seminary days he was pastor at Hanson and Robards in Western Kentucky. His first pastorate after the Seminary was in Las Cruces, New Mexico, where he says he spent six of his happiest years. Part of the explanation for this happiness is Dorothy McKinley, a lady whom he met and married in Las Cruces. She was a school teacher who had gone into Red Cross work during World War II. Sid never talks long without mentioning Dorothy upon whom he leans heavily.

The next stop for the Maddoxes was Stillwater, Oklahoma, where Sid was pastor for eight years. From Stillwater they came to Hopkinsville's First Baptist Church in 1957.

Three charming daughters now grace the Maddox home. The oldest, Lyn, is a graduate of Baylor University and is now doing post graduate studies in social work at the University of Tennessee. The second, Carol, is a first year student at Meredith College in Raleigh, North Carolina, and the third, Sarah, is a ninth grader at Koofman Junior High in Hopkinsville.

The most visible evidence of his work in Hopkinsville is the new magnificent sanctuary but Sid likes to think other things he has tried to do are equally important. And people in Hopkinsville agree with him. He is an able pulpiteer but is even more outstanding in person to person ministry. His influence in the community goes far beyond the membership of the First Church.

No one ever doubts where Sid Maddox stands on any issue. Sometimes his retorts are blunt and sharp but his kindness and tenderness always shine through. Those close to him know his heart is as big as his frame and that he would walk across the state to help a fellow minister. With him there are no "big" and "little" preachers and his first concern is for any one who needs him.

Sid accepts the convention presidency not as an honor but as a mission. He longs to help create a spiritual tone that might bridge some of the chasms. As convention president he will also be chairman of the Executive Board which does much of the convention work. He says the board meetings will be not only for board members but also for all others who want to come. He wants everyone interested to see and hear what happens in board meetings. Visitors will have to pay their own expenses, he says, but many can ride with board members from their area.

The Kentucky Baptist Convention will never have a fairer and a more committed president. With such commitment and ability the presidential affairs of the convention are in good hands.

## Evangelism Secretaries Hear Students

Seven students from the Southern Baptist Theological Seminary will attend the meeting of the Southern Baptist Convention Secretaries of Evangelism in Nashville, Tennessee, December 9.

The students will be special representatives of the Southern Seminary Student Evangelism Committee. They are attending at the request of the evangelism department of the Home Mission Board.

The committee was formed last spring. Charles Covington of Little Rock, Arkansas, co-chairman of the committee, said the group is composed of "interested students who want to go out and share the gospel."

Kenneth L. Chafin, Billy Graham Associate Professor of Evangelism, serves as the advisor for the committee.

When Covington, Chafin, or Barry St. Clair of Princeton, West Virginia, the other co-chairman, receive inquiries for students to lead revivals or speak at

retreats or special services, they have a group of about 75 students, who actively desire to go, to whom they can turn.

These students come from all facets of seminary life including theology, religious education, music and social work.

Some students are sent out as a revival team, and others are sent out individually, depending upon what the request has been.

The seven who will represent the seminary committee at the December 9 meeting include St. Clair, Covington, John Anthony of Hope, Arkansas, Jerry Drace of Brownsville, Tennessee, Freddie Neel of Edgefield, South Carolina, Diane Eubanks of Raleigh, North Carolina, and Henry Gentry of Columbus, Mississippi.

At the Nashville meeting the students will observe the operations of the Secretaries of Evangelism organization as well as have charge of the Tuesday evening session.

## Campbellsville Adopts Transfer Policy

Campbellsville College officials recently voted to enter into a direct transfer agreement with seven Kentucky independent junior colleges, according to William R. Davenport, president.

Under the agreement, graduates of the junior colleges will be offered the same rights and privileges extended to students who do all their academic work at Campbellsville.

Two major aspects of the policy, not previously in effect, are: (1) all work on a completed associate of arts degree will be transferred as well as the grade point standing of the student holding the AA degree; (2) the transferring student will be eligible for any academic honors of the college without being re-

quired to make a higher grade point standing than a student who has been at the college for the total amount of his work.

The seven junior colleges with which the direct transfer agreement is to be made include Alice Lloyd College, Lees Junior College, Lindsey Wilson Junior College, Midway Junior College, St. Catherine Junior College, Southeastern Christian College, and Sue Bennett College.

Although Kentucky Community Colleges cannot enter into this type of agreement, the same policy offered to these seven junior colleges will be in effect to students who desire to transfer from a community college.

## Seminary Scholarships Available

Competition has officially opened for the eighth annual Luther Rice and Adoniram Judson Scholarship Awards, and applications are now being taken by the dean of students office at Southern Baptist Theological Seminary.

The awards are for students who will be entering the seminary in the fall of 1970.

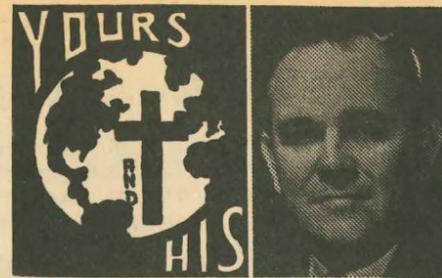
Designed to give recognition to the most gifted and best motivated young men and women who intend to enter Southern Seminary, the scholarships provide \$1,000 to each winner. A maximum of five Rice and five Judson awards will be given.

Identical in both amount and criteria by which applicants are selected, the

scholarships are different only in the geographical areas where the students plan to serve after finishing their formal education. The Luther Rice awards are for those who, for the present, feel their ministry is to be carried on in the United States. The Adoniram Judson awards are for those who currently feel their ministry is to be outside the United States.

Selection will be made on the basis of churchmanship, scholarship and leadership.

Applications are available from the Dean of Students office, 2825 Lexington Road, Louisville 40206. These must be returned no later than February 15. Winners will be announced March 15.



### Thanksgiving Offering

Now is the time for Kentucky Baptists to make their annual Thanksgiving Offering to the Baptist Board of Child Care.

The care of children is near to the hearts of our people, and the Board of Child Care has been a good steward of its convention-assigned responsibilities through its three homes at Glendale, Pine Crest and Spring Meadows, as well as its other phases of ministry to children and their parents such as the foster home work, aid to unwed mothers, and college training for children from the homes. C. Ford Deusner, General Superintendent, his staff, the members of the Board of Child Care have united their thoughts and efforts commendably.

The goal this year is \$350,000 which is almost half of their annual budget. This is supplemented by approximately \$100,000 from the Cooperative Program, plus gifts and bequests of many kinds. This is worthy of your support in your church.

### Executive board to meet

The Convention's Executive Board will meet at Cedarmore Baptist Assembly starting at lunch Thursday, December 4 and running through lunch December 5. Several convention committees will take this opportunity to "sandwich" meetings in connection with the Board meeting, thus saving time and travel for several members.

The annual convention meeting in Florence last year and in Lexington last month was the occasion for study of the relationship of the convention to its own Executive Board. It started, perhaps, with a decision by the Board to release Kentucky Southern College in 1967, and some felt that a special convention should have been called to consider this urgent request from Kentucky Southern College. This past year it took the turn on how the Board members are elected. A proposed constitutional change would have enabled the "district" associations to name just one person to fill every vacancy, thus transferring the autonomy of the convention to the associations. This effort failed to carry a two-thirds majority required, but it has set our people thinking on Baptist polity and it will perhaps quicken the sense of stewardship on the part of the Board itself. Good will come out of this.

*Harold G. Sanders*

WESTERN RECORDER

## Stevens' Telegram Calls Senate Doves "Cowards"

A Southern Baptist executive has sent a telegram to four leading Senate doves, charging that their stand on the Vietnam war reveals "weakness and cowardice," and asking, "why don't you go to a country where the problems are your size?"

Paul B. Stevens, executive director of the Southern Baptist Radio and Television Commission, sent the telegram to Senators J. William Fulbright of Arkansas, Fred Harris of Oklahoma, Mike Mansfield of Montana, and George McGovern of South Dakota.

Stevens explained in an interview that he sent the telegram with the hopes that it would prompt the four Senators to accept his invitation for them to discuss the Vietnam war issue on one or both of two radio programs the commission produces.

Text of the telegram, according to Stevens, read:

"Would like to broadcast your response to the following: America's problems demand spiritual commitment and moral courage, while you reveal weak-

ness and cowardice. If America's problems are too big for you, why don't you go to a country where the problems are your size?"

There was no immediate response from the four senators, who support the Vietnam Moratorium.

In an interview with Baptist Press, Stevens denied that he was calling the four Senators "cowards." He said he was only posing a "rhetorical question" to them.

## SBC Seminarians In Anti-War March

A handful of students and faculty members from Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, joined the host of Americans marching in Washington, D. C., to protest the war in Vietnam.

They were a part of the largest political rally ever to be held in the nation's capitol. The crowd of mainly peaceful protestors was estimated by police to be from 250,000 to a half million persons.

The small group of Southern Baptists—two faculty members and four students—carried signs identifying themselves as "a minority of students . . ." and "some faculty members . . ." from Southeastern Seminary.

A spokesman for the group, Bob Vance of Pineola, North Carolina, said the

He went on to define what he meant by a "rhetorical question," saying that "it is a question which is not necessarily designed to enter into conflict . . . and it is artificial in nature and posed without conviction one way or the other by the author."

The SBC agency head was quick to point out that he sent the telegram as an individual, not with the approval of 37 commission members on his board. (BP)

qualifying words were added at the insistence of other students on the campus.

The seminarians' signs registered their commitment to nonviolence and their opposition to continuing the war in Vietnam. One sign said the President "could do more" to end the war.

In an interview after the anti-war protest, George H. Shriver, professor of church history at Southeastern Seminary, told Baptist Press that the giant rally showed the "ecumenicity of humanity" in the variety of persons, young and old, who gathered to plea for peace.

Shriver praised the group as possessing what he felt was a "real commitment" to peace. "There was not immaturity, insensitivity or unpatriotism in the group," he said. (BP)

## Southern Students Support Nixon

On Veterans Day students of the Southern Baptist Theological Seminary gathered an unprecedented number of signatures as a patriotic gesture in support of President Nixon's efforts to secure a lasting peace in Vietnam. The petition read:

We, the undersigned students, faculty, and administration of the Southern Baptist Theological Seminary, give support and encouragement to President Nixon's efforts to secure a just and honorable peace in Vietnam.

Four hundred of the 1,100 students signed the petition, which included the signatures of 16 faculty and administration members. This represents more student participation than is ordinarily registered in student elections.

Three of the leaders of the project are pictured at right. They are (l. to r.) Tom Riner of Shelbyville, Miss Mary Lou Baker of Virginia, and Hawthorne Granger, III, pastor of Indiana Fork Baptist Church in Shelby County.



# Wrap Up Of State Conventions

## ALABAMA

Resolutions supporting President Richard Nixon's politics in Vietnam and opposing reported plans by Sears Roebuck and Co., to open their stores on Sunday, were adopted by the Alabama Baptist State Convention.

The convention also adopted a record \$6.8 million budget and heard their president blast ultra-liberalism, ecumenism and lack of faith.

The resolution on Vietnam voiced "prayerful support for the President of the United States and all officials at all levels of government for their efforts to effect peace with justice and honor in the tradition of our Baptist heritage."

Another resolution, submitted by the resolutions committee, opposed "misuse of the Lord's Day for the sole purpose of financial gain," but was amended from the floor to condemn the reported plans by Sears Roebuck and Co., to open on Sunday throughout Alabama, and specifically in Birmingham.

A \$1 million federal loan to Samford University in Birmingham from the Housing and Urban Development (HUD) for a second unit for its student union building was approved by the convention. A spokesman for the convention said that Samford has previously received other loans from HUD, and that this is "nothing new."

Convention President John Bob Riddle of Birmingham, said in an address that efforts to get Baptists to join the ecumenical movement should be viewed as "man's attempt to build a religious tower of Babel."

Riddle lashed out at liberals, but also warned that sometimes "we are more afraid of being called 'liberal' than we are in pleasing Christ." (BP)

## ARIZONA

The Arizona Southern Baptist Convention voted itself out of the hospital business during its state convention meeting at the Southside Baptist Church in Tempe.

The vote was 133-125, a majority of only eight votes, for selling the Baptist hospitals at Phoenix, Scottsdale, and Yuma, and for selling land owned by the convention in Tucson, which was to be used for a Baptist hospital site.

In effect, the decision rescinds an earlier action taken during a special called session of the convention in September when messengers voted 422-208 to keep the hospitals instead of selling them.

Debate on the issue raged for two days, and after the 133 to 125 vote, a motion was made the following day to rescind the action of the previous day to sale of the hospitals. The proposal to rescind the action failed, however, by

a vote of 145-125, a margin of 20 votes compared to the previous eight-vote margin. It would have required a two-thirds majority to reverse the previous action.

Phoenix layman James Carter proposed that "upon sale of any of the hospitals within the Arizona Southern Baptist Convention that the Executive Board and executive secretary be directed to deliver to Grand Canyon College 40 percent of any and all monies received from the sale of the hospitals. (BP)

## CALIFORNIA

The Southern Baptist General Convention of California considered three motions dealing with the question of alien immersion and open communion and rejected by a margin of only two votes a recommendation that it sell one of its assemblies.

The convention authorized a broadly-representative committee to study the question of alien immersion and open communion and bring to the convention a more precise definition of the terms, and the requirements for convention membership since the interpretation of the convention's constitution has been disputed.

Two amendments to the constitution were offered which, if adopted next year, would remove from the constitution prohibition of seating messengers from churches that practice alien immersion and open communion.

The current constitution includes a section on membership which states that "messengers shall not be seated in this convention from any church that receives persons with alien immersion or practices what is commonly called open communion."

In other major action, the convention rejected by a vote of 258 to 256 a recommendation growing out of a three-year study that the convention assembly site at Jenness Park near Sonora, be sold.

A resolution was adopted expressing support of Howard Day, president of the State Board of Education, and others who are seeking to include the Genesis account of creation in public school text books as an alternative to the theory of evolution.

Another resolution supported the Alcoholism Care and Control Act of 1969, and commended Gov. Ronald Reagan and other state education leaders in their stand against teaching of Communism in public schools. (BP)

## FLORIDA

In a stormy session, the Florida Baptist Convention debated for nearly three hours whether to keep Stetson University's \$310,000 allocation in its 1970 budget, and finally approved the allocation by only five votes.

In another major action, the convention voted to appoint two committees to study the convention's relationship with Stetson and another Baptist school operated by the Palm-Lake Baptist Association, the Palm Beach Atlantic College in West Palm Beach, Florida.

Stetson currently has a self-perpetuating board of trustees, with the convention nominating three members and the Stetson board nominating three members to comprise a committee to fill vacancies on the board. Technically, the school is a private, but Baptist related, institution.

The committee studying relationships with Palm Beach Atlantic College will present a recommendation in 1970 whether to begin relationship with the association-owned college or not.

A strongly-worded resolution condemning theological liberalism was adopted by the convention, charging that Southern Baptist educational institutions have been infiltrated by liberals and modernists.

The convention further urged the six Southern Baptist theological seminaries "to reject any and all liberalism and modernism found in their personnel and/or curriculum, and to become in reality strong, Bible-centered, Bible-teaching institutions, establishing their standards in the Bible. . ." (BP)

## DISTRICT OF COLUMBIA

The District of Columbia Baptist Convention adopted resolutions on churches and taxation, the right of peaceful dissent, support of the President's "intention" in Vietnam, drug abuse, juvenile rehabilitation and sex education in the schools.

The resolution on churches and tax, which was adopted without discussion and with no dissenting votes, urged the churches to consider compensation for public services such as fire and police protection, where this is ascertainable.

The delegates also went on record saying that the tax exemption of properties used for religious purposes "is not only highly desirable, but both legally and ethically justified."

The action affirming "the right of peaceful dissent in all matters relating to conscience" was adopted by a majority vote after efforts were defeated to amend the resolution by inserting "lawful" in the phrase "peaceful dissent."

Earlier the convention had debated and finally adopted a resolution supporting the President's "intention" to withdraw all American combat forces from Vietnam "as soon as this can be done without tragic consequences to the people of South Vietnam." (BP)

## GEORGIA

The Georgia Baptist Convention, plagued by annual debates over government funds for Baptist institutions—and Mercer University in particular—will have to deal with the issue again next year.

Mercer trustees consumed more than

one hour of convention time explaining their action of last February in which they applied for three federal construction grants, totaling \$570,000, despite three convention votes in the past five years against any tax monies for Georgia Baptist institutions.

Heated debate followed, revolving around the issue of control—whether or not the convention had legal power to overrule the federal grants applications of the Mercer trustees.

The issue seemed to be resolved when the convention adopted a compromise motion made by J. Thorton Williams, pastor of Trinity Baptist Church, Moultrie, and a former convention president.

Williams' motion reaffirmed the autonomy of Mercer trustees, but "reminded them" that "we have placed in their keeping sacred trusts," and asked them to "remember their commitment to Baptist principles, and to the well-being of our total tasks of which the institution is a part."

The next morning, B. R. Anglin, pastor from Harrison, asked for a special committee to be appointed to raise \$3 million in two years for Georgia Baptist schools; for Mercer trustees to rescind their action to seek federal grants; and for Mercer trustees to "embark on a planned concerted course of action to improve the Christian atmosphere and witness of our institutions."

After more debate, the convention approved a substitute motion that Anglin's motion be referred to the convention's Executive Committee for further study and report at the 1970 convention in Augusta.

But at the next session, Anglin was back at the podium with another motion, this one requesting Mercer trustees to withhold any appeal for, or acceptance of, government funds until the Executive Committee makes its report in November of 1970.

This time Anglin's motion passed with little discussion and an overwhelming majority vote. (BP)

## HAWAII

The Hawaii Baptist Convention voted down a recommendation that it phase out its support of the Hawaii Baptist Academy by the end of 1973, and overwhelmingly defeated two resolutions dealing with abortion, war, peace and conscientious objectors.

The recommendation that the convention phase out financial support of the academy, except for the salary of its superintendent, came from a Missions-Academy Study Committee appointed last year to make an objective study of the present and future priority of the academy in relation to need for assistance funds for new churches.

While the convention approved resolutions condemning pornography and drug abuse, it overwhelmingly defeated a resolution opposing abortion laws, and reaffirmed the right of conscientious objection.

The resolution on peace, war and con-

scientious objectors would have affirmed the convention's belief in the right of conscientious objection, and encouraged churches to help conscientious objectors understand established procedures for their registration with the Selective Service System.

The resolution on abortion defeated by the convention, supported "the position that abortion is primarily a moral and medical question rather than a legal question," and supported the repeal of the existing abortion law in Hawaii. (BP)

## ILLINOIS

The Illinois Baptist State Association adopted a new constitution changing the name of the organization to the Illinois Baptist Convention.

American Baptists in the state, however, promptly protested the new name, saying it is too similar to their name, the Illinois Baptist State Convention, for use in legal documents within the state.

Technically the new name, Illinois Baptist Convention, cannot be used until the Illinois Secretary of State rules on it as an acceptable corporate title. American Baptists filed their protest with the Secretary of State.

The new constitution also includes a section on doctrine, accepting the Statement on Baptist Faith and Message adopted by the SBC in 1963 as the doctrinal statement of the convention. At the same time, the constitution recognizes that it is "not a statement of faith for every church of the convention or every individual, but rather a statement of the majority."

In other major action, the convention authorized an expenditure of up to \$1½ million for erection for a new office building in Springfield, Illinois. Total cost of the new property, furnishings, architects fees, etc., will be about \$1,790,000. (BP)

## INDIANA

Two resolutions dealing with sex education, and asking Southern Baptist leaders to sign a doctrinal pledge, prompted strong debate at the 11th annual session of the State Convention of Baptists in Indiana meeting in Evansville.

In both cases, the convention adopted substitute motions approving almost verbatim resolutions adopted by the Southern Baptist Convention meeting in New Orleans last June.

The debate started when Hank Smith, pastor of First Baptist Church, Kentland, presented a resolution asking teachers, professors and leaders of the Southern Baptist Convention to sign statements pledging to teach the Bible as interpreted in the Baptist Faith and Message Statement adopted by the SBC in 1963.

The presiding officer, Leamon Blalock, second vice president from Hammond, Indiana, ruled that Smith's resolution should be referred to the resolutions committee. The committee reported a resolution urging the trustees of South-

ern Baptist seminaries "to see that our seminaries remain faithful to their articles of faith." The convention also went on record "as supporting the motion by James L. Sullivan, approved by the Southern Baptist Convention in New Orleans in June."

A resolution opposing sex education also prompted debate, but messengers adopted almost verbatim a resolution approved by the SBC last June instead of the resolution offered by William Barner of Hammond, Indiana.

Barner, pastor of Woodmar Baptist Church in Hammond, offered a resolution disagreeing with articles and programs on sex education provided by the SBC Sunday School Board.

The resolution finally adopted, however, asked "all (SBC) agencies and curriculum planners to give increasing attention to basic and resource materials on family life and sex education." (BP)

## KANSAS

The Kansas Convention of Southern Baptists overwhelmingly approved plans projected by its management board in an effort to overcome a financial crisis, giving the management board a standing ovation when the plan was presented.

The plan called for scaling down slightly the convention's state missions program, looking to the Southern Baptist Home Mission Board for greater direct contribution and a complete restructuring of the staff for the state convention.

The restructure plan calls for combining the missions, brotherhood and evangelism departments, continuing a director of religious education and Woman's Missionary Union department director, and combining the functions of the executive secretary and the director of the Church Loan Association.

Second major phase of the plan is a \$500,000 fund campaign among Kansas and Nebraska Baptist churches, led by the Stewardship Commission of the Southern Baptist Convention, with hopes of raising the \$500,000 by January 26, 1970.

Third phase involves anticipated assistance from other Baptist state conventions within the Southern Baptist Convention, provided the Kansas Convention is able to raise the \$500,000 in its own campaign. It was not reported which state conventions would be assisting the Kansas Convention with funds.

Resolutions adopted by the convention supported the U.S. policy in Vietnam, and efforts to bring about "an honorable and just end to the hostilities in Vietnam," expressed appreciation for NASA's permitting the astronauts to express their personal religious faith, and opposed liquor by the drink legislation proposed in Kansas this year. (BP)

## LOUISIANA

The Louisiana Baptist Convention, after heated debate, voted 257 to 160 to release the Baton Rouge General Hospital to become a separate interdenomi-

national institution independent of Baptist ownership and control.

During the debate, arguments expressed in favor of continuing Baptist ownership of the hospital included: opposition to "giving away" an \$18 million institution; belief that the hospital would eventually lose its religious significance thus wasting past Baptist investments; and opinions that the convention messengers should have more time to study such an important issue.

Arguments given in favor of severing ties with the hospital included the view that the institution would be better able to serve the community if federal funds were available; that Baptists were once again being asked to help the hospital (previously by taking it over, now by freeing it), and they should respond; and finally, that release of the hospital would free it to seek federal aid and other funds not available under Baptist policies.

In other actions, the convention adopted a record \$3.8 million budget and approved a resolution endorsing President Richard M. Nixon's policy on the Vietnam War. (BP)

#### MARYLAND

The end of an era and the leaving of Baptist churches in New York to form a convention of their own this year—was emphasized during the meeting of the Baptist Convention of Maryland.

Hosted by College Avenue Baptist Church some 700 messengers heard Paul S. James, executive secretary of the Baptist Convention of New York, discuss the history, development, and prime ministry of the convention.

Beginning work in metropolitan New York was in 1958 with the establishment of the Manhattan Baptist Chapel under the sponsorship of the College Avenue Church, where the convention met.

Today, more than 7,000 Baptists now live in the greater New York area.

A budget decrease of \$27,000 in Cooperative Program receipts from local churches in Maryland is anticipated due to the departure of the New York churches.

Total budget for the Baptist Convention of Maryland for 1970 is set at \$1,027,880, of which \$787,000 is expected in state-wide Cooperative Program giving, allocating 40 percent to Southern Baptist world mission causes. (BP)

#### MICHIGAN

The Baptist State Convention of Michigan commended President Richard M. Nixon for his efforts to find a peaceful solution to the Vietnam War, adopting a resolution that also deplored the loss of human life in the war.

The convention urged the President to "go to any length to try to reach a peaceful solution to this conflict," and praised the President and other government leaders for their past efforts.

In other actions, the convention adopted a record budget, elected a new presi-

dent, and adopted several other resolutions, including opposition to possible legislation in Michigan to provide tax funds for parochial schools as proposed by the governor.

The convention urged individuals to telephone or send telegrams or letters to state legislators expressing their "convictions and feelings to any action now being considered or that will be considered in the future concerning non-public schools receiving tax money."

Other resolutions affirmed the messengers' desire for "achievement of equal rights for all," expressed concern for an alarming increase of social ills relating to narcotics and alcohol, and voiced appreciation for the assistance given the state convention by Arkansas Baptists since the convention's organization. (BP)

#### MISSISSIPPI

The Mississippi Baptist Convention commended the action of trustees for Baptist institutions in the state in signing the Federal Assurance of Compliance to the Civil Rights Act for the purpose of "securing aid for individuals."

At the same time, however, the convention declined to instruct the trustees of its institutions in any matter of policy, but urged the trustees "not to accept federal aid for the institutions themselves."

All four convention-owned colleges and the Mississippi Baptist Hospital have signed the Civil Rights Compliance.

Resolutions included that "on this Veterans Day, 1969, special prayers be offered to end that an honorable and just peace for all peoples be obtained and that the young men who comprise our armed forces be given our sincere support in the quest for a just and honorable peace."

Another resolution declared "that we share the sentiment expressed by W. A. Criswell concerning the articles of faith adopted in 1925 and 1963 by the SBC and that we commend his courage in his statement this is what it is to be a Baptist and if you don't believe that you are not a Baptist."

The convention also adopted a statement of gratitude to God, to various governmental officials and to all other persons and organizations for a quick response after Hurricane Camille struck south Mississippi with devastating fury.

A recommendation was adopted that a committee of five be appointed to study the matter of the future location of state assemblies and that the committee bring recommendations to the 1970 convention. (BP)

#### NORTH CAROLINA

The Baptist State Convention of North Carolina approved a massive two-year study of its higher education program, underscoring the right of its colleges to participate in publicly-funded programs

under the "services rendered" principle.

Despite predictions of heated discussions, most observers said the convention was one of the calmest in recent years.

In addition to the education study, the convention also adopted a record \$7 million 1970 budget, and approved resolutions dealing with:

—Breaking down barriers between segments of the population and healing the "hurts of humanity through the ministry of reconciliation";

—Urging compliance with international treaties by all forces in the humane treatment of prisoners of war in Vietnam;

—Commending those who led in the defeat of efforts to liberalize the North Carolina liquor laws, including the Methodist and Baptist state papers and the North Carolina Christian Action League.

The convention did not adopt, however, resolutions on amnesty for conscientious objectors either imprisoned in the United States, or in exile in other countries, and on voluntary prayer in public schools. The two resolutions were referred to its Council on Christian Life and Public Affairs.

One of the committee's recommendations urged that channels of communications with students be improved.

Later, messengers followed through by electing James Cross, 22, president of the student body at Wake Forest University in Winston-Salem, as a voting member of the Wake Forest board of trustees. Cross is apparently the first student at a Southern Baptist college to be elected to his school's board as a voting member. (BP)

#### NORTHERN PLAINS

The Northern Plains Baptist Convention, meeting for its second annual convention, adopted resolutions opposing sex education in public schools, and expressing confidence in government leaders, and in the truth of the Bible.

The convention is comprised of Baptists in four states—Wyoming, Montana, North and South Dakota, and is the second youngest Baptist state convention in the Southern Baptist Convention.

Without debate or dissent, the convention adopted a resolution asking Baptists in the four-state area to "seek divine guidance in combating a growing amoral intrusion of the public schools in sex education."

Another resolution reaffirmed "gratitude for, confidence in, and allegiance to our country," asking for divine guidance for "those on whom the mantle of leadership has been placed."

Still another stated: "In the light of the critical attacks upon the Bible and church today, . . . we reaffirm our belief in the church and faith in the Bible, and recommit ourselves to the proclamation of biblical truth as the answer to the social and spiritual needs of our nation and the world." (BP)

#### OHIO

The State Convention of Baptists in Ohio voted to refer for further study a previous action by the convention's Board of Directors concerning realignment of two convention staff members' responsibilities.

The convention voted to refer to its administrative and Training Union committees for study and evaluation, action taken by the Board of Directors on November 4 which realigned the responsibilities of Gilbert Wilder and Grady Evans.

In the earlier vote, the board elected Wilder, associate in the Sunday School and music departments, to become director of the convention's Training Union department; and named Evans, an area Baptist Student Union director in Southwest Ohio, to serve as state Baptist student director with part-time responsibility for students in Central Ohio.

In his annual report, Convention Executive Secretary Ray Roberts said that baptisms in the state for the first time in history had passed the 7,000 figure. Roberts attributed most of the increase to the Crusade of the Americas in Ohio, as part of the hemisphere-wide Baptist evangelistic effort in 1969. (BP)

#### OKLAHOMA

The Baptist General Convention of Oklahoma urged its churches to join in a fight against liquor by the drink and voted to delete a section supporting sex education in public schools from a report of its Christian Life Committee.

The convention reaffirmed its opposition to use of beverage alcohol and urged churches to contribute funds to the Sooner Alcohol and Narcotics Education, Inc., to provide funds for a campaign against a petition for a liquor by the drink election now pending before the Secretary of State.

Debate on sex education in public schools was led by Hugo T. Lindquist, pastor of Bethel Baptist Church in Oklahoma City, who said the public schools are already doing plenty of sex education and don't need any more encouragement.

Removed from the section on sex education was a statement encouraging the public schools to supply a place for sex education, if such education were deemed important to all children.

The remaining portion of the section stated that sex education is the duty of parents and the church. It added that Baptist parents should become thoroughly familiar with public sex education programs according to the dictates of a Christian conscience.

Resolutions adopted urged Sunday closing of businesses, called on church members to refrain from unnecessary Sunday shopping, and commended the Oklahoma Publishing Company for refusing advertisements of "X" rated movies for its newspapers, radio and television stations. The resolution also called on other media owners to refuse such advertisements. (BP)

#### OREGON - WASHINGTON

The Baptist General Convention of Oregon-Washington elected its first Negro officer when it named a woman, Mrs. Irene James of Takoma, Washington, as second vice president.

The convention also for the first time voted to invite four youth, two college and two high school students, to attend the state convention Executive Board meetings and participate in denominational business.

In other action, the convention adopted a Cooperative Program budget of \$327,290 for 1970, an increase of \$27,290 or nine percent over the current budget. It allocated \$65,452 or 20 percent of the budget to Southern Baptist world mission causes.

Elected president was C. E. Bolin, pastor of Green River Baptist Chapel, Auburn, Washington. (BP)

#### TENNESSEE

Messengers to the Tennessee Baptist Convention adopted a Cooperative Program budget of \$5,675,000 for 1970 during the annual convention meeting, November 11-14 at Woodmont Baptist Church in Nashville.

One-third of the budget will be distributed through the Southern Baptist Convention. Two-thirds of the budget will be distributed through the Tennessee Baptist Convention.

Jerry L. Glisson, pastor, Leewood Baptist Church, Memphis, was elected president.

The convention adopted a resolution stating "that we remember that interpretation of the Bible may vary with individual Baptists and it is the responsibility of each one to seek the Holy Spirit's leadership and guidance into its teachings."

The 1970 convention will convene, November 10-12, at the West Jackson Baptist Church, Jackson, Tennessee. (BP)

#### UTAH - IDAHO

The Utah-Idaho Southern Baptist Convention, in a meeting described by some as more like a large revival service than a convention, elected for the first time a Negro to serve on the convention's Executive Board.

He is Ira Martin, pastor of Shiloh Baptist Church, Salt Lake City, Utah.

Emmanuel McCall, guest speaker, who is associate secretary of work with National Baptists at the Southern Baptist Home Mission Board, commented that he believed Martin is the first Negro to be elected to the executive board of any Southern Baptist state convention.

A \$251,470 budget for 1970 was approved, including a Cooperative Program budget of \$56,549. Southern Baptist Convention world missions causes are to receive 20 percent. The 1969 budget of 20 percent was exceeded by 4.08 percent. (BP)

#### VIRGINIA

The Baptist General Association of Virginia, after nearly 14 hours of sometimes heated debate, adopted the report of its Committee of Twenty-four, but only after defeating two major sections, including the most controversial one on relationships and support of its seven educational institutions.

The Committee of Twenty-four, charged with studying the overall structure and work of the association, had recommended that financial support of the Baptist schools be reduced, that the capital needs section of the budget supporting the schools be ended by 1971, and that financial aid to the schools support specific Christian ministries such as Bible and religion classes, chaplains, student religious organization, etc.

A substitute motion, offered by Frank Schwall of College Avenue Baptist Church in Bluefield, Virginia, was adopted instead of the Committee of Twenty-four's recommendations, a 51-vote margin—437 to 386.

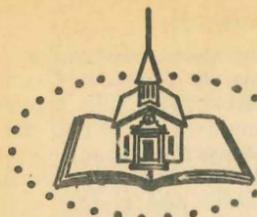
The substitute called for keeping the percentage of support for the seven schools at the same level rather than reducing it each year until 1973, for eliminating the capital needs allocations to the schools by 1973 instead of 1971, and for "keeping the present relationship between the General Association and our seven schools."

During the convention, Reuben Alley announced his retirement as editor of the *Religious Herald*, a post he has held for nearly 32 years, effective May 31, 1970.

Despite strong opposition to some sections of the Committee of Twenty-four's report, the chairman of the committee, Ernest L. Honts, pastor of Talbot Park Baptist Church in Norfolk, Virginia, was elected president of the convention.

The committee recommended in part that two present committees be discontinued, that the staff of the General Board be restructured, that the system of representation on the General Board be changed, that the Woman's Missionary Union program be financed through budget requests just as all other convention-related organizations, that Cooperative Program support be increased by the churches, and that agencies and institutions enact admissions and/or employment policies to consider any qualified applicant regardless of race.

In the staff restructuring, three new divisions—the division of ministries, division of services, and division of church programs—were set up to coordinate the work of the association's departments, rather than the present structure of eight departments in direct relationship with the convention's executive secretary. (BP)



# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for December 7, 1969)

LIFE AND WORK SERIES

## Our Need For Forgiveness

Sin is anything and everything that is contrary to the will of God. His will, which is always right, is the mark at which all are to aim, but when people miss it in thought, desire, attitude, word, deed or withholding from the Lord the things that are due Him they sin. One form of sin is called a trespass, which means the intrusion of self-will into the sphere of divine authority. Sin always alienates from God and degrades the one who does wrong.

As soon as the sinner comes to have a sense of guilt, share, remorse and fear, either an accusing conscience and the loss of self-respect cause him to attempt to flee from the presence of God or he attempts to cover his sin and shame with the works of his own hands. In either event he fails.

Indulgence in sin creates a need for forgiveness. A sacrifice is necessary for forgiveness to be granted and experienced. In Leviticus written instructions were given to worshipers with reference to the five principal offerings which God required—burnt, meal, peace, sin and trespass. Meal was presented as an offering from the product of the soil. The other four offerings were an acknowledgement of sin and required the sacrifice of animals. The trespass offering was for a particular kind of sin, namely, disregarding or invading the rights of another. According to today's lesson, trespasses fall into two categories.

### Trespasses against God Leviticus 5:17-19

Sometimes trespasses are committed against God through ignorance but such transgressors are not held guiltless. God's Word is the standard of judgment and not man's knowledge of it. Even though one committed a trespass against God ignorantly or unwittingly, simply because he neglected or refused to avail himself of the light which God had given him, he was not excused as if he had not sinned. Because of his guilt, he was required to bring a trespass offering.

Inasmuch as God was not a respecter of persons, the offender was required to render an account for his sin, regardless of his circumstances. The sacrifice which God required was a ram without blemish. Unless such was forthcoming forgiveness was not granted. Since trespass

brought death, the life of a substitute was demanded. Restitution of that which had been taken from the Lord, which rightfully belonged to Him, had to be made plus a fifth added thereto. If the exact amount involved were unknown, a careful and generous estimate had to be made and brought into the transaction.

### Trespasses against others Leviticus 6:1-7

Listed here are some specific examples of trespasses against one's fellowmen, which are also sins against God.

One of these trespasses is fraud, as in the case of the person who had entrusted that which he had in his custody to another for safekeeping, and which was later lost through carelessness in handling or disposed of dishonestly, and the possession and return of which were afterwards denied. Another serious trespass was that of taking advantage of the ignorance of another, and thereby securing unfairly or for less than its value that which belonged to him. Another serious trespass mentioned herein was that of robbery. Under this, of course, would be such things as light

INTERNATIONAL SERIES

## Promise Of The Messiah

From the earliest times the children of Israel cherished the precious hope of the coming of the Messiah. This hope increased with the passing of the years, and rightly so. Today's lesson, wherein we enter "the Holy of holies of Old Testament prophecy, that sacred chamber wherein is pictured and foretold the sufferings of Christ and the glory which should follow," portrays in a remarkable fashion the sufferings of the One for Whom they were looking. In fact, so perfect was the delineation that one would easily conclude that it was the record of history rather than the prediction of prophecy.

weights, short measures, misrepresentation of values and loafing on the job which is simply robbing an employer of the time for which he pays.

Still another trespass was that of securing possession of property which belonged to another through an unfair means. An extreme case of this nature was the violent method that was used in obtaining the vineyard of Naboth. Oppression, such as obtaining that which is desired through pressure or by threats or by withholding fair remuneration for services rendered called for an accounting. Then, there was the trespass of retaining something which one had found without any attempt to discover its owner and without any effort whatever to return it to its known owner.

As the ram was offered as a sacrifice or trespass offering, Christ died on the cross as an atonement for our trespasses. Not only did He expiate sin, but Christ redeemed us and secured for us eternal salvation, when He died on the cross. In a mysterious and wonderful way He bore the penalty for our sins, thereby making forgiveness available to all who repent and believe on Him.

### Isaiah 52:13-15

Isaiah's purpose in writing to the people in exile was to assure them that in due time God would send them a Redeemer, Who would suffer redemptively for His people in order that they might be delivered from sin. He declared that the Messiah would deal prudently and successfully with them. He described both His sufferings and victory, His humiliation and exaltation. He told them that, as a result of the Messiah's unparalleled sufferings, His visage would be marred and disfigured to such an extent that He would scarcely be recognizable.



### Isaiah 53:1-3

In anticipating the coming of the Messiah, the people looked for a king who would come with all the pomp and earthly grandeur that was usually connected with such a prominent person. Isaiah predicted that when Christ should come regal splendor would be absent, and that there would not be anything extraordinary or pretentious about His personal appearance, that He would not be acceptable to the Jews because of His lowly origin, His unattractive form and His failure to fit into their scheme of things politically and religiously.

Because they were looking for a glorious Messiah to reign, when He came as a simple Galilean peasant, He was far from being acceptable to the people. They refused to recognize Him for what He was. From His outward appearance they could not see any indication of great strength. Concluding that He was sorely lacking in power, the people refused to trust Him to do for them what He was able and anxious to do.

The greatest spiritual stupidity of the Jews was their rejection of the Saviour when He came to them. Even though He walked in their midst, performed numerous miracles of mercy, taught them the love of God, and revealed to them the amazing grace and glory of God, their response was rejection and repudiation, both of which culminated in His death on the cross. They rejected Christ because His humility was offensive to their pride, His holiness was a rebuke to their sinfulness, and His life of benevolence was a public rebuke to their obvious selfishness. Uncomfortable in the presence of His holiness, they determined to get rid of Him.

### Isaiah 53:4-6

It is not at all surprising that Christ was called "The Man of Sorrows" because He was "despised and rejected of men." He was "The Man of Suffering" because "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Moreover, He was "The Man of Silence," for "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

None of Christ's sufferings were due to any sin of His own, for He did not have any. Transgressions caused the wounding and our iniquities brought about the bruising and the death of the Son of God. His sufferings were vicarious. By suffering in the stead of others, Christ made ample provision for the putting away of sin, for the forgiveness of sinners, and for the satisfaction of the demands of justice. He suffered in order to redeem lost sinners and reconcile them to God.

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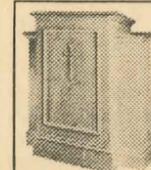
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# Thoughts that inspire each day of the year ...



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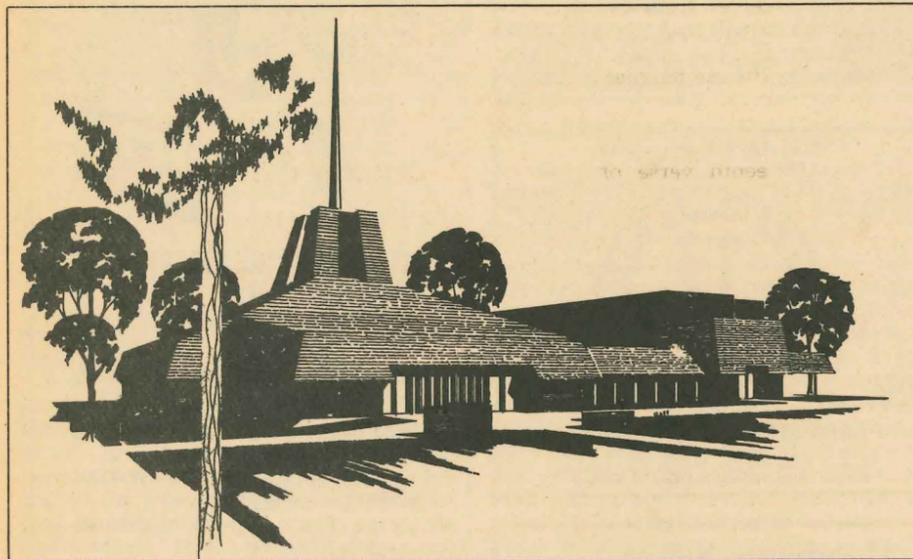
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**DEACON DIALOGUE**—Following the message by Deacon Robert Pogue, deacons of the *Tates Creek Association* entered into discussion concerning their responsibilities as men chosen by their churches to be "servants". The *Tates Creek Associational Deacons' Clinic* was held recently at the *Broadway Baptist Church* at Richmond. *W. R. Royce* was the host pastor. *G. R. Pendergraph*, church administration consultant for *Kentucky Baptists*, brought a brief message and showed the filmstrip "The Ministry of the Deacon Today". *Henry Parrott* is the associational missionary for *Tates Creek Association*.



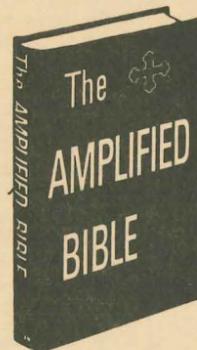
**NEW BUILDING**—*Immanuel Baptist Church, Frankfort, Kentucky*, recently dedicated their new sanctuary and additional education facilities. The church was organized in 1961, and completed a two-story education building in 1962. The new contemporary structure contains a 400-seat sanctuary, 4 nursery departments, 2 beginner departments, offices, and restrooms. The total cost of the new building, furnishings, and landscaping is expected to reach \$250,000. *Malcolm Lunceford* has been pastor since 1966.



**FELLOWSHIP**—Deacons and Pastors of the *Gasper River Association* enjoyed a period of fellowship, following a *Deacons' Clinic* held by *G. R. Pendergraph* and *Robert L. Pogue*, at the *Morgantown Baptist Church*. Refreshments were furnished by the ladies of the *Morgantown fellowship*, of which *Brother Frank Dorris* is pastor. *E. C. Dockery* is Superintendent of Missions of *Gasper River Association*.

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## A Personal View Of Tongues

**R. B. Hooks, Pastor**  
**Brownsville Missionary Baptist Church**  
**Brownsville, Kentucky**

The tongue is a small member of the body; tongues is the language or the conversation of men. The tongue (member of the body) no man can tame. The sign of perfection is he who "offends not in word" (James 3:2), and a wise man is known not by his conversation, but by the lack of it (James 3:13). Let us not boast of our speaking (James 3:8). The admonition of the Apostle Peter is "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" (I Peter 3:10).

### The facts of tongues

Tongues as set forth in Acts 2 was the activity of "they were all with one accord in one place" and was the gift of the Holy Spirit or rather, the enabling of them by the Holy Spirit. Their speaking was understood by all present. Either the Holy Spirit enabled them to speak in the language of all the people present or, He, the Holy Spirit, gave the people ears to understand. They heard in their own language (Acts 1:6). This incident on the day of Pentecost, according to the apostles (Acts 2:14-21), was the fulfilling of the promise of the prophets, and verse 21 is a fulfilling of the message of the prophets. This verse is the ultimate of all of God's revelation, both by the prophets, by His Son Jesus and the coming of the Holy Spirit. "That whosoever shall call upon the name of the Lord shall be saved."

This is the end of tongues for the assembly at Jerusalem. It occurs in the assembly at the house of Cornelius as a sign to the unbelieving Jews, Peter being one (Acts 10:46), and at Ephesus when they received scriptural Baptism (Acts 19:6).

### The facts concerning gifts

In I Corinthians 12 Paul is speaking to Gentiles concerning spiritual gifts and tongues is listed as one of these. He first states their lack of spiritual background and reproves them sharply for speaking evil of Jesus and claiming they were led by the Spirit of God. It is true Paul says that there are different gifts and every man receives from the Spirit of God that which will make him an effective witness for the cause of Christ. Among these gifts are tongues and interpreters of tongues. This particular gift (of tongues) has a twin which is the interpreter of tongues.

In the thirteenth verse of I Corinthians 12 Paul speaks of the oneness of the body. There should be no schism "in the body". Now take note of this. God does not originate division, and if our gift divides the body, beware of that gift for the body is of more importance than the gift. It is also said that the speaking in tongues is unto God and not unto men (I Corinthians 14:2). The speaking in tongues is "self-edification" (I Corinthians 14:4). We should seek to edify the body (I Corinthians 14:12). If in tongues, pray for the ability to interpret (I Corinthians 14:13). Paul also speaks of certain gifts as given to

children (children in the faith) and says "Be not as children in understanding."

The condition of the church at Corinth was complete confusion (I Corinthians 14:26). And it is the same today when we begin to magnify ourselves and do not endeavor to edify the body or the church. The conclusion of the matter is this, "But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God" (I Corinthians 14:28).

In I Corinthians 13 Paul describes the better way. My conclusion is that we as pastors and workers of the Lord need the better way for the days in which we live.

Be it as it may, if a man speaks in tongues, it should be in secret. Otherwise, he is selfish, for speaking in tongues is self-edification, and could finally be called "egoism" instead of "glossolalia".

## Campus Evangelism Takes Form, Has 3 Major Thrusts

The campus evangelism ministry, a nebulous newcomer to Southern Baptist evangelism, has begun taking form.

Three major thrusts look to be strong in campus evangelism during the next year:

1. Christian witness missions—three to four days of special evangelistic emphasis on state campuses, with preparation and follow-up;
2. Special campus projects—use of personnel attached to Baptist Student Union programs for personal work among non-Christian students; and traveling folk-singing groups.
3. Pastor workshops—one and two-day seminars for pastors near college campuses, aimed at helping churches provide ministries to, for and through young people.

Workshops with pastors is the one off-campus effort, but if strong reaction is an indication, then this may develop into a major outreach to college students.

"No matter what is done on campus," said Campus Evangelism Director Nathan Porter of the Southern Baptist Home Mission Board, "if churches don't adjust to accept and relate to students we will never reach college students as a denomination."

"Students get turned on by evangelism, by contemporary Christian music, by social action and missions in the community, and then when they bring this enthusiasm and idealism and radical commitment into the church—blah, they quit, or they compromise or maybe a few stay and try to change the church," Porter said. (BP)

## Theme, "Living The Christlife" Picked For 1970 SBC Sessions

"Living the Christlife" will be the theme for the Southern Baptist Convention when it meets here for its 125th anniversary sessions, June 1-4, 1970.

The general theme and themes for each of the seven different sessions of the convention were selected by the convention's committee on order of business, headed by Robert S. Scales, pastor of Trinity Baptist Church, Oklahoma City.

Scales said that the convention will open with a special dramatic production in observance of the denomination's 125th anniversary. The opening Monday night session will also include an address by SBC President W. A. Criswell of Dallas.

Theme for the opening session will be, "The Christlife—A Blessed Heritage."

Though the convention starts on Monday rather than Tuesday night as in the past, there will be a total of only seven sessions, compared to the usual nine

sessions of most other conventions, Scales said.

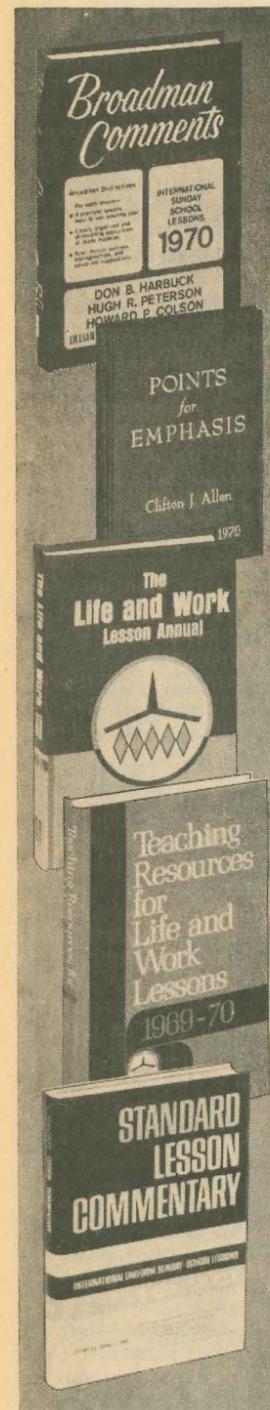
The other six sessions will carry out the theme, "The Christlife," and will cover (in order, Tuesday morning through Thursday morning), "A Blessed Responsibility."

Each of the other six sessions will use the theme, "The Christlife, A Blessed Responsibility," "... Service," "... Fellowship," "... Ministry," "... Witness," and "... A Blessed Challenge." (Listed in order, Tuesday morning through Thursday morning.)

Other members of the committee which picked the themes are: J. Norris Palmer, pastor Baton Rouge, Louisiana; Horace Chapman, pastor Saint Marys, Georgia; J. William Angell, college professor, Winston-Salem, North Carolina; Robert L. Mills, college president, Georgetown, Kentucky, and Frank Hooper, federal judge, Atlanta, Georgia. (BP)

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