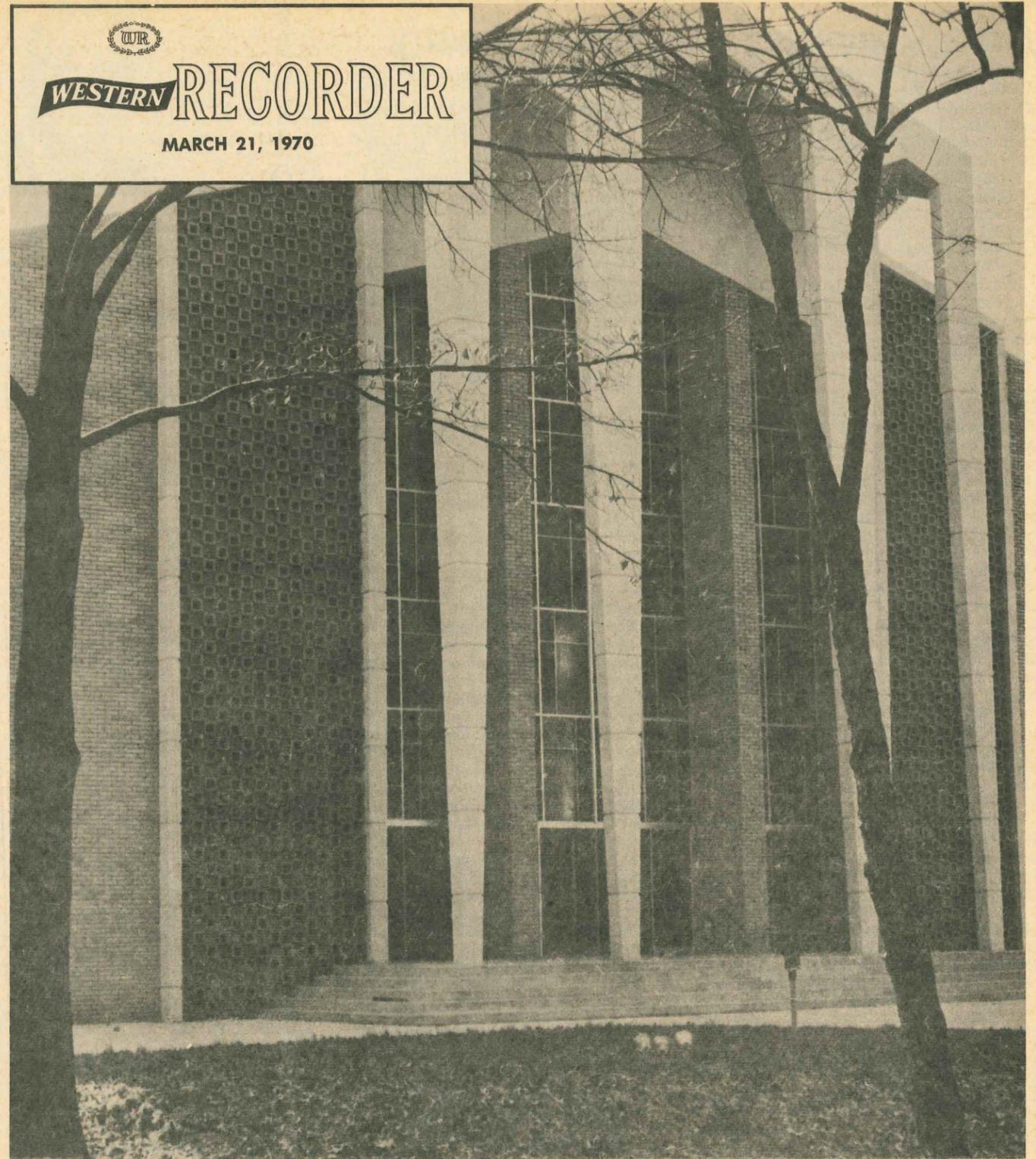




**WESTERN RECORDER**

MARCH 21, 1970



**CALLED TO —  
STUDY, ACTION, PRAYER**

Kentucky Baptist WMU Convenes at Paducah First

MARCH 31 - APRIL 2

# Potts Completes 60 Years Ministry

W. G. Potts observed his sixtieth anniversary in the ministry on March 8. To commemorate the occasion, Potts preached in the Whitesville Baptist Church where he served as pastor from 1934 to 1947.

During his ministry, Potts was pastor of several Southern Baptist churches in Kentucky and Tennessee and a Northern Baptist church in Ohio. He served for six years as associational missionary in Ohio River Association.

Potts is now active in the Farmdale Baptist Church in Louisville where he serves as superintendent of the extension department and teaches a senior men's Bible class.

Helen Young, a consultant in pre-school work with the Baptist Sunday School Board, will visit the Baptist Book Store in Louisville on March 25. Miss Young will be available for individual conferences on organizational work with preschoolers.

The First Baptist Church of Pineville, Kentucky, ordained Fred Harms, pastor of Whipple Mission, on March 8. Charles F. Jones is pastor of the ordaining church.

Mrs. Alich Rhoads, 91, died February 25. She was a member of Immanuel Baptist Temple in Owensboro. One of her sons is a member of the board of directors of Baptist Hospitals, Incorporated. Another son is Brotherhood president in Northern Kentucky.

Joe Lewis, Bible professor at Georgetown College, will read a paper, "From This Land," before the Society of Biblical Literature meeting at Florida State University in Tallahassee on March 20-21.

Harley C. Dixon, chaplain of Western Baptist Hospital, was installed as president of the nation-wide Association of Baptist Chaplains during the annual meeting in Washington, D.C.

Frank B. Brown, senior English major at Georgetown College, was among the 1,153 Woodrow Wilson National Fellowship Designates named from a group of 12,000 college nominees. Sherry Chandler and Marvin L. Raiser, Jr.,

were named in the honorable mention list.

Irvine Association and the Jackson County Fellowship have adopted a resolution to the memory of F. R. Walters, pastor in Irvine Association. Walters was instrumental in establishing the Jackson County Fellowship and Deer Stables Church.

Don Hustad of the music faculty of Southern Seminary was a featured conductor for the Religious and Patriotic Music Marathon in Texas on March 6. The "Festival of Praise" was sponsored by the church music department of the Baptist General Convention in Texas.

Oakwood Baptist Church in Cynthia, has adopted a resolution to the memory of Virgil Fryman who died March 2. Fryman served the church for a number of years as Sunday School superintendent.

Ralph Curry, English professor at Georgetown College, has received the Lambda Chi Alpha fraternity's highest award, the Order of Merit. Curry is a graduate of Western Kentucky University and holds the doctor of philosophy degree from the University of Pennsylvania.

Frank Stagg of the New Testament department of Southern Seminary will be a lecturer at the annual Pastors' School at Furman University in Greenville, South Carolina, on June 29-July 3.

The wife and sons of the late Kenneth Roberts received a posthumous certificate of achievement from John Bledsoe, pastor of the First Baptist Church of Calhoun, Georgia. At the time of his death, Roberts was pastor of the Ballardsville Baptist Church in Ballardsville, Kentucky, and a student at Southern Seminary.

Isaac B. MacDonald, pastor of Lone Oak Baptist Church, Paducah, was a guest teacher of the Book of James at the Brentwood Baptist Church of Houston, Texas. Pastor at the Brentwood Baptist Church is Donald R. Carroll, a former Kentuckian who went to Texas from the pastorate of the Central Baptist Church in Paris.

## DEVOTIONAL



Donald White  
Pastor, Hillcrest  
Baptist Church,  
Lexington

### The Need For The Day

*My God shall supply all your need according to his riches in glory by Christ Jesus. Phil. 4:19.*

As a boy the thrill of the day came when Mr. Thompson, the mailman, stopped and tucked a *Courier-Journal* in our mail box. With all the excitement that could flow through a boy's feet, I would take it to mother and she would read to me, "Moon Mullins." It was the gift of the day.

Truly, God meets our needs daily. However, it is not always necessary that He give us new news or an additional gift every day. This blessing can be known as He supplies our needs to use and appreciate what we have already, even though what we have may be undesirable. A man who prays, "Lord, I am grateful for my good health," that doesn't have good health, is grateful for the health he does have. Christ is meeting his need. Don Dempsey was born with a deformed arm and half of a foot. Rather than to cripple through life as an "unfortunate," he put to use what he has. He found that the half of a foot was perfect for place kicking a football. He is now the kicking specialist for the New Orleans Saints.

For the man in Christ, there is supplied the strength for victory, even in a heart-breaking disappointment. During seminary days, Wayne Oates told about his young son making an airplane. He called his dad to watch it make its maiden flight. Beaming with pride, the youngster wound it up and turned it loose. It took off, made a slight turn and crashed into the side of the house. The boy ran over to it, pulled out the thick rubber band and said, "Dad, I think I'll make a sling shot."

Our Christ is adequate to meet every need, every day. Though our days may not always be the same, He is. Yesterday, today and forever.

For Quality Baptist News  
Read *Western Recorder*

A young man came to see Swiss psychiatrist Paul Tournier. He was intelligent and hard-working, but could not hold a job. Somehow, he never fit in. The chap was from a broken home. He hated his father because of his unfaithfulness to his mother. Yet he dis-trusted his possessive mother.

He became a Communist, attending their cell groups and rallies. However, he soon became disillusioned with them. He then joined a motorcycle gang with black leather jackets. Still he remained a solitary figure, lonely in a crowd.

In their discussion, the boy said to Dr. Tournier, "At bottom, I'm always looking for a place."

Aren't we all looking for a place, a home, a sense of belonging? Like the boll weevil of Southern folklore, "I'm looking for a home." Man needs a place to become a person. The devout Jew, ancient and modern, longs for Jerusalem. The Negro spiritual speaks of longing "for heaven and home."

We have our sacred spots. We associate events and feelings with the places where they occurred, whether good or bad. Can't you recall the place of your first date, your honeymoon, or where

If we believed everything in the Bible literally, we would have difficulty with great blocks of poetry and symbolic material. For example: Jesus said at the institution of the Lord's Supper, "This is my body . . . this is my blood" of the bread and wine. Yet his body sat before them and his blood coursed through his veins. He meant of course, "This represents my body and blood; stands for; is symbolic of my body and blood."

Dr. Criswell's book became a stack pole for conservatives and drew fire from Virginia professors and the Baptist editor as being divisive and contributing to tension within the denomination.

The pietist stresses the roots of our faith. He emphasizes the personal nature of salvation and the importance of right beliefs. He is convinced that only changed men change the world.

The activist stresses the importance of the fruits of our faith, such as Christian social service. He believes in social involvement.

The pietist emphasizes worship, devotional life and prayer. He is devotion-centered. This can degenerate into a selfish concern for the salvation of one's own soul. Such a man may claim to love

biblical prohibitions but about secondary mores).

The activist talks much about his "new morality," which may be neither. Note that some folks, aroused about what they consider the immorality of the draft, are often lax in their own sexual morality.

Is there no synthesis? Why should we have to choose between these two positions? The extreme form of both is wrong, "truth out of context." Yet both are basically biblical. Jesus said to Nicodemus, "You must be born again"; and he said to the rich young ruler, "Go, sell all you have. Give it to the poor, and come, follow me." Jesus said, "By their fruits you shall know them," and "They had no root and so withered."

Here is paradox. W. W. Adams says we have trouble holding two ideas in our head at once. We want to accept one or the other but not both.

This polarization or choosing one to the exclusion of the other produces only half a person. Service without devotion is rootless, and withers away. You cannot give and share what you do not have or fail to replenish. Devotion without service is fruitless and leads only to a spiritual dead end.

It would be a mistake to choose between the "liberals" and the "conservatives"; that is, to embrace one and reject all values in the other. Both have a part of the truth. We are to be "liberal" in that we are open to the truth, and "conservative" in that we are unwilling to jettison values proven in history.

It is a case of "both," "and"; of a double priority. Jesus gave "two firsts," saying we are to love God with all our heart *and* to love our neighbor as ourself. Remember you cannot be a brother to man until you have become a son of God.

The pietist needs action and the activist needs piety. We are to be both Christ-centered and person-centered. It is important that we both work and pray, believe and behave. We must retain the values of the past and the relevance of the present. Whenever we trust one exclusively we will be guilty of trying to "unlock the door of the future with the blood-rusted key of the past." (an American poet)

It means that we are simply to put our faith into practice — as a student, educator, homemaker, executive, merchant, clerk, attorney or physician. In the course of our ordinary day to day life we are to be fellowshiping, ministering, witnessing Christians.

Franz Werfel said, "The world has forgotten with its preoccupation with Left and Right that there is an Above and Below." We do not live simply in a two-dimensional world. There is also the dimension of the spiritual.

Sidney Lanier wrote: "As the marsh hen builds her nest on the sod, So I build my life on faith in God."

(For a fuller treatment see; Elton Trueblood, *The New Man for Our Time.*)

## Roots And Fruits

you lived when your first child was born? The same is true in the spiritual realm: we associate God with the places where we encounter him. Can you not recall where you heard the gospel for the first time, and believed; or where you were baptized?

These are confused times and the church has not been exempt from this confusion. The ecclesiastical divisions of our day are not between denominations but within them. A few generations ago denominational rivalry was keen. The pastor of Louisville's Broadway Baptist Church visited in Virginia. There he took communion in another church. On returning to Louisville, he had to make public apology and offer to resign. However, the church accepted his apology, "provided he would be careful about such practices in the future." Can you imagine such a thing happening today?

The division today is within churches and denominations, between the groups Elton Trueblood calls "pietists" and "activists." It was reported in the press recently that a "Committee of the Concerned" has been formed within the Presbyterian Church by a group alarmed at "liberal tendencies" within the denomination. The Southern Baptist Convention has felt similar tension over the publication of W. A. Criswell's book. It was unfortunately titled *Why I Preach that the Bible is Literally True.*

by Alton H. McEachern  
Pastor  
St. Matthews Baptist Church  
Louisville, Kentucky

God but forget his fellow man.

The activist is much more interested in protest and picketing against social evil. He is service-centered, action-centered. This can become merely humanistic and secular, leaving God out and neglecting worship.

The pietist loves to sing, "There is a Place of Quiet Rest, Near to the Heart of God." The activist sings, "Where Cross the Crowded Ways of Life."

The pietist speaks "the language of Zion," so much so, sometimes, that an uninitiated person would find much of it unintelligible.

The activist uses the language of the street and sometimes of the gutter. He may even be profane in his attempt to demonstrate his humanity.

The pietist's direction of life may be tied to the past, embalmed in history; until he is out of touch with the "now generation."

The activist may sell his soul for what Trueblood calls a "cheap modernity." "Does anyone really believe that the gospel is better received if its presentation is accompanied by the use of a guitar?" (p. 11) This attitude becomes the poorer in forsaking the proven values of the past. Such a man becomes like the fad-ridden Athenians who spent their time doing nothing but hearing or telling something new." (Acts 17:21)

The pietist seeks God in his closet. The activist seeks Him in the market place, where the people are and "where the action is."

The pietist's morality may degenerate into a cold legalism of "Thou shalt nots" (usually these are not about the great

### WESTERN RECORDER

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

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The Bingo Railroad

The swift trip of the bingo legislation through the House and the Senate of the Kentucky General Assembly must be regarded as one of the all time classic examples of railroading legislation. In a legislative session more famous for reluctance than willingness to process legislation, it is truly amazing how fast and how smoothly the bingo bill moved through.

Hardly had the bills been introduced before they were assigned to committees and were reported out favorably on the first try. Had the committees been lakers the bills would have scarcely gotten wet, they stayed in committee so short a time. All the while important, needed legislation languished in committees.

It just doesn't make sense that a proposal which was pushed for the most part by only one area of the state (Northern Kentucky) should have generated such widespread support. Indeed the whole thing smells to high heaven. An observer can but wonder what political shenanigans were going on and cannot help asking some questions.

Why did the House and Senate leadership apparently cooperate in such smooth sailing for the bingo bill? Is somebody using such an opportunity to gain support in future political ambitions or to secure aid for their own pet legislations?

Why was the bingo bill assigned to the Business Organizations and Professions Committee in the House? Did it just happen that four of the sponsors of the bill turned out to be members of this committee, including the committee chairman? Did it just happen that four Roman Catholics were on this committee, three of whom were sponsors of the bill?

Why did the bingo bill go to the Judiciary Committee in the Senate? One answer given was that the bill had legal implications. But so did the Sunday closing bills but they went to the Cities Committee.

The fact is the sponsor of the bill in the Senate, Donald Johnson, is a member of the Judiciary Committee and he succeeded quickly in getting enough votes to get both the House and the Senate bingo bills reported favorably.

There are even more pressing questions about the bingo railroad. Why did three representatives who are Baptists: Joe W. Haney, West Liberty; Lloyd Clapp, Wingo, and Phillip King, Covington, vote as committee members to report the bingo bill favorably! Haney is listed as a Baptist Sunday School superintendent, Clapp is a Baptist Sunday School

teacher and a church trustee and King is a graduate of Georgetown College.

When the bill reached the floor of the House Haney would not vote for or against it, Clapp voted against it and King voted for it. Of the three only King acted consistently. Haney helped the bill get to the floor and then wouldn't take a stand while Clapp voted both ways, one way as a member of the committee and another way as a member of the House.

It ought to be said that when the bill reached the House floor valiant stands against the bill were made by Representatives Gene Huff, London, and Bart Peak, Lexington. Representative Sherman Arnett, Clearfield, also hit it hard in explaining his negative vote. All in all, the representatives performed more admirably than the senators with the vote being only 43 to 37 for the bill. The senate vote was 20 to 8.

Similar questions must be asked about the behavior of some members of the Senate Judiciary Committee. Senator Johnson, the bill's sponsor from Northern Kentucky, voted for a favorable report as expected. So did Senator Scott Miller, Jr., a Jefferson County Episcopalian, and this was not surprising. Neither was a favorable vote from Senator Gibson Downing of Lexington surprising.

Harder to explain are the votes of the other two senators who allowed the bill to reach the Senate floor. One of these was Senator Tom Garrett, a Baptist from Paducah, where legalized bingo would be about as popular as rattle snakes. The other was Senator Upton, a Presbyterian from Williamsburg, where legalized bingo would never be a winner.

When the bingo bill reached the Senate floor the railroad seems to have been super-greased with several Baptists in on the oiling or standing aside while the train roared by. Senator Henry Beach, a Baptist pastor from Louisville, made a speech and then refused to vote for or against the bingo bill. Not voting for or against was also the route taken by two other Baptists: Richard Chin from Louisville and Tom Garrett from Paducah. Two other Baptists, William Logan of Madisonville and Pat McCuiston from Pembroke were recorded as absent.

Baptists in the Senate who joined the bingo special express were Nicholas Baker, Louisville; William Gentry, Bardstown; Clifford Latta, Prestonsburg; Wendell Van Hoose, Tutor Key; and Ray White, Bowling Green.

Of the 14 senators who are Baptists only four voted against legalized bingo. These were Bobby Flynn, Lexington; James Hicks, Albany; Edwin Freeman, Harrodsburg; and Carroll Hubbard, Jr., Mayfield. Flynn and Freeman spoke against the bill on the floor and Hubbard and Freeman voted against reporting the bill favorably from committee.

I realize that the connection of religious affiliation with voting as legislators will draw some criticism. Ordinarily it is not appropriate to discuss a legislator's vote in reference to his church affiliation, but in this case it seems proper. The question is the moral conviction involved in voting for or against a gambling game. If these Baptist legislators feel that gambling in the form of bingo is morally right, then votes for it are understandable, but I can but wonder-where such convictions came from if they take seriously the teaching of the Bible as proclaimed and taught in most Baptist churches. If they know in their hearts that such gambling is immoral, they chose political expediency over moral convictions and this is tragic.

The one block in the greased tracks for bingo appears to have been the Rules Committee of the Senate. This committee for some unknown reason delayed the bill for floor action for one week. The votes of the members of this powerful committee are not public information but there are not many missing links in the story.

Four votes were required to clear the bingo bill in the Rules Committee. Two of these votes presumably were Tom Garrett and Charles Upton since, as members of the Judiciary Committee, they voted to give a favorable report to the bill. Another likely vote for it in the Rules Committee was Wendell Van Hoose who voted for passage on the floor. The other four members of the Rules Committee were Lt. Gov. Wendell Ford; Senator William Sullivan, Henderson; Senator Walter Huddleston, Elizabethtown; and Senator Joe Stacey, West Liberty. Sullivan voted against the bill on the floor, Stacey was present but did not vote and Ford as presiding officer did not vote in the floor action. Huddleston voted for the bill on the roll call and so presumably was one of the Rules Committee members letting it on the floor. These conclusions could be wrong but they seem to be logical.

The final success of the legalized bingo champions after years of efforts brings Kentucky to a sad spectacle. On the very day the bingo bill passed by the Senate, I was in Newport and was shown the house where lives a man who is on his way to prison for bingo operations in a Northern Kentucky nightclub. How ironical that while one man is on the way to prison for bingo operations, Baptists and other Kentucky legislators were making it possible for churches and clergymen to engage legally in bingo operations. With legalized pari-mutuel betting on horse racing and legalized church sponsored gambling in the form of bingo, Kentucky is making a bid to become the Nevada of the east.

For the information of interested Kentucky Bap-

tists and others here is the bingo bill voting records in the Kentucky House and the Senate. Some might want to keep these records until some of these legislators come around the next time asking for votes.

HOUSE VOTES

For — 43

Blandford	Isler	Pollitte
Blume	Keene	Priddy
Blythe	Kenton	Ray
Carter	Kessinger	Reed
Chapman	Kidd	R. Reynolds
Clarke	King	Ruh
Collins	Kleier	Schmidt
Conn	Louden	Siemens
Curlin	McCann	Stuart
Donnermeyer	McKinney	Tobin
Freeman	Mershon	Wells
Graves	Miller	Wenz
J. Hardin	Murphy	Wright
Hughes	Nett	Wyatt
		Yocum

Against — 37

Alexander	Dorris	Mitchell
Arnett	Durham	Osborne
Baker	Floyd	Peak
Bartley	Hinkle	Prather
Bleemel	Huff	Ratliff
H. Brown	Keith	W. Reynolds
Bruce	Knuckles	Rickert
Clapp	Lewis	Swinford
J. Davis	Lindsay	Van Horn
W. Davis	Lovins	West
DeMarcus	McBride	Wheeler
Deskins	Massey	J. White
		Wible

Present but not voting — 16

Allen, E. Brown, Carroll, Haney, L. Hardin, Head, McBrayer, McNamara, May, Paxton, T. Reynolds, Roberts, Salyers, Sharp, Simmons, G. White.

Absent — 4

A. Brown, Holloway, McGill, Parish

SENATE VOTES

For — 20

Baker	Johnson	Reichert
Davis	Latta	Strong
Downing	Mazzoli	Upton
Gentry	Middleton	Van Hoose
Hadden	Miller	Walters
Harris	Murphy	White
Huddleston	Plummer	

Against — 8

Billings	Flynn	Hubbard
Brock	Freeman	Sullivan
Burke	Hicks	

Present but not voting—6

Beach, Bishop, Chin, Garrett, Palmer, Stacy.

Absent — 4

Carter, Farris, Logan, McCuiston.

## Baptist Hospital Adds Chaplain

The Kentucky Baptist Hospital in Louisville has added another chaplain to its department of religion.

Bill B. Bailey, Jr., a native of Greenville, South Carolina, began work on March 16 as full-time assistant chaplain. Since January, 1967, he has served as part-time chaplain at the hospital.

A graduate of Southern Seminary with the bachelor of divinity degree, Bailey will receive the master of theology degree in May. He



Bailey

also holds the bachelor of arts degree from Furman University.

Head chaplain Walter Jackson said he was glad that Bailey had been added as a full-time staff member.

"This represents a step forward in our patient care program," Jackson commented. "Our hospital is just too big for one man to cover adequately. With this added resource we can offer our patients and staff the care they need."

In addition to the patient care, Bailey will assist chaplain Jackson in the hospital's training program for seminary students interested in the area of pastoral care. Currently eight students are enrolled in this program at Baptist Hospital.

## Education Association Plans Meet

The Kentucky Baptist Religious Education Association spring retreat will be April 27-28, 1970, at Cedarmore Baptist Assembly. Theme for this year's meeting is "The Staff Member and the 70's." The program begins at 1:30 p.m. Monday and closes with lunch Tuesday.

Program personalities include Harold G. Sanders, executive secretary-treasurer of the Kentucky Baptist Convention; Knox Lambert, pastor, Immanuel Baptist Church, Paducah, Kentucky; Jimmy Crowe, church training department, Nashville, Tennessee, and ministers of education throughout the state of Kentucky.

Of particular interest to the wives of the staff members and ladies who hold staff positions in the state will be a conference led by Dr. Gary Porier, practical clinical psychologist, from the Mental Health Center in Lexington. Dr. Porier will be speaking on "How to Maintain Good Relationships with Your Husband."

Staff members will want to make their reservations as soon as possible by sending \$1.00 to Manager, Cedarmore Baptist Assembly, Bagdad, Kentucky 40003. Total cost for the spring retreat is \$14.00.

Reservations must be made by April 22, 1970.



EVANGELISM CLINIC — Associational Evangelism Clinics are being held across Kentucky. On March 5-6, Bethel and Logan Baptist Associations held a joint clinic at the First Baptist Church of Russellville. A. B. Colvin, secretary of the KBC department of direct missions, second from left, was the first speaker on the program. He is pictured with members of the evangelism committee going over the program for the two-day affair. Committee members are, left to right, Pat Kouth, pastor of Second Baptist Church, Russellville; Robert Grass, pastor of Elk Lick Baptist Church; and Joe Carrico, pastor of Post Oak Baptist Church.



125th anniversary

The Southern Baptist Convention observed its 125th anniversary through the Home Mission Board in Augusta, Georgia, March 11.

The old First Baptist Church was the site of the organization of the Southern Baptist Convention on May 18, 1845. Before they left Augusta they had organized the board of Domestic Missions (home missions and foreign missions). One hundred twenty-five years later the Home Mission Board held its annual directors' meeting March 11 and a giant rally on the same night in the city auditorium. It was a significant and historic occasion.

In addition to the directors of the HMB, representatives of the state conventions and the SBC agencies were presented at the noon-day banquet in the First Baptist Church. Davis C. Woolley, executive secretary of the SBC Historical Commission, reviewed the beginnings of the Southern Baptist Convention 125 years ago. He gave the background of the first meeting and included the minutes of the first meeting held in Augusta. Arthur B. Rutledge, executive secretary-treasurer of the Home Mission Board, is to be congratulated for this fine event.

### Annie Armstrong offering

It is not too late for many of us to make a contribution to the Annie Armstrong Easter Offering for Home Missions. The significance of the Home Mission Board's work can hardly be overestimated. Like every other mission agency, they can do more if they have more money to do with. Certainly, there is need for more funds for the Cooperative Program also. This is the lifeline of the Home Mission Board as well as every other aspect of Baptist life inside and outside of Kentucky.

Perhaps no tonic would be better for Kentucky Baptists than to review the thrilling history of our Convention and to lift up our eyes and look upon the fields where we are working today. The Home Mission Board is at its greatest point of outreach and depth of its mission service. It is recognized as one of the truly creative and effective agencies of our Convention. It deserves the prayers and support of all our people.

Harold G. Sanders

WESTERN RECORDER

## RA Congresses Draw Record Crowds

By Calvin Fields, Associate, Brotherhood Department

"Expect 250, maybe 300 boys," the Eddyville Baptist Church was warned. The pastor, R. G. Shelton, had everything prepared; hot dogs bought and the ladies preparing them. The auditorium seated 250 with side Sunday School rooms adding 100 more seats. When the time to start came, the auditorium and Sunday School overflow was filled with boys lined all around the building to the parking lot. Boys filled the aisles, windows, chairs and all vacant space till more than 500 people crowded into the church building.

This was the start to the eight area Royal Ambassador Congresses for 1970. Two congresses were held Monday, Tuesday, Thursday and Friday nights in different parts of the state.

Eddyville with 500 and Flatwoods with 86 set the pace. Versailles had 225 and Fordsville had 175 the second night. The third night found 200 at Horse Cave and 130 at Pineville. Lyndon with 260 and Danville with 300 composed the final night.

Estimated total attendance was around 2,000. Forrest Sawyer, Brotherhood secretary, reports this was one of the largest, if not the largest, total attendance at the Royal Ambassador Congresses.

The program was the same at each congress but some program personalities changed at each place. Charles Blanc, pastor at Ekron Baptist Church, and Charles Covington, student at Southern Seminary, led singing and played their guitars. Spaced during the program the guitarist would lead in a variety of songs with the boys and the counselors joining in. After each session



Charles Covington leads singing with Calvin Fields, presider, pictured at rear

the guitarists were usually surrounded by admirers.

At each church two R.A. boys, such as Joe Clay Tucker of Morganfield and Doug Stallard of Danville, read John 2:24-28 and John 14:1-11, then gave their testimony of "What I really like about being a Royal Ambassador."

Also, counselors, such as Norman Doane of Crittenden and Howard Sipes of West Point, closed each session with a testimony. Their subject was "What I really like about working with boys."

At each congress site an associational missionary shared, "Why I really believe in associational missions." Each associational superintendent of missions tried to get the R.A.'s to see and understand their great challenge. O. G. Lawless, H. Bailey Sadler, Donald Burnett, Ross Figart, Jr., E. C. Dockery, Leon Boyd, James Pinkley, Jr., and C. R. Hill were representatives of the World Missions Program.

"Why I really believe in home missions" was presented by Allen Norris and Gordon Sather from the pioneer mission area of New England. Baptists in America started there, but what happened to make this a mission field?

Overseas missions was presented by John Merritt of Italy and James Redding of Peru. Testimonies were shared by each man as well as slide presentations. Redding had several souvenirs and artifacts displayed. Some of them dated back 1,000 years. During supper everyone tried to guess which items was the



Part of the crowd for the 8 Congresses

oldest. After the evening discussion, entitled "Why I really believe in overseas missions," the answer was given. A hand fashioned sling shot took the honor. Four boys proved correct.

The congress at Danville featured an award presented to Bill Vaught by the men of the First Baptist Church recognizing Bill for 21 years of service as a Royal Ambassador leader. Ray Vaught, Bill's son, presented the engraved silver tray and Harold Young, counselor from Parkview Baptist Church in Lexington, one of Bill's "R.A. boys," expressed appreciation for Vaught's leadership.

## Louisville Catholic Priest Leads Renewal Conference For Baptist Church

A Roman Catholic priest has been invited to preach for a spiritual renewal emphasis at Vestavia Hills Baptist Church in Birmingham, Alabama.

It is believed to be the first time that a Catholic priest has been asked to lead such a series of meetings at a Southern Baptist church.

Duane Stenzel, a Franciscan priest who leads renewal work with the Roman Catholic Archdiocese of Louisville, will preach both worship services at the Vestavia Hills Baptist Church, March 15, and will lead renewal discussions with groups at the church.

The pastor of the Birmingham church, Otis Brooks, said the idea of inviting Stenzel came when he and several church laymen attended a renewal seminar at Southern Baptist Theological Seminary, Louisville, last fall.

It was at this seminar that Brooks, the church's chairman of deacons, Training Union director and Brotherhood president, met Stenzel.

"We were very impressed by Father Stenzel," said Brooks. "We realized we needed to bring back the spirit of the conference and decided to invite him to our church."

The three laymen took the matter to the church's deacons, who endorsed it. Then the congregation, in a business session, voted to extend the invitation.

In the Louisville archdiocese, Stenzel is a key leader in a Catholic lay renewal movement called "Cursillo." (Spanish for little course). During a Cursillo a group of 35 or 40 persons will gather for a 48-hour period to study the Bible together, pray and share personal accounts of experiences with Christ.

"This experience is basically an encounter with Christ as a group as well as individually," said Brooks.

At Vestavia Hills, Stenzel will meet with men of the church on Saturday night, preach Sunday and then meet with the church women Monday morning. (BP)

“... And Have Not Love”

## Family's Plight Brings New Ministry

By Bob Terry,  
Assistant Editor

“Preacher, there's a family over here that is literally freezing to death.”

This phone call on January 6 during one of winter's coldest spells did much to transform the ministry of Logan County Pastor Joe Carrico and the members of Post Oak Baptist Church where he has served for the past 16 years.

Carrico responded to the call by going to the home described by the anxious neighbor. He was unprepared for what he found.

“When I got there, there was an old couple living in a home that had panes knocked out of the windows and cracks between the walls and ceiling big enough to throw a cat through.”

The family had been without food for two days and there was no coal to heat the shanty. The Baptist pastor said there was little difference between the near zero temperature outside and the temperature inside the elderly couple's dwelling.

The old man was ill with the flu. Carrico summoned an ambulance to take the man to the Russellville hospital.

When the lady refused to leave her home, coal was purchased to heat the house and food brought in to keep her alive.

That evening the Post Oak Pastor telephoned several of his members telling them to meet him the next day with tools to do some work. Wall board was hung and the electrical wiring re-

worked so an electric heater could be used safely.

As word of the family's plight spread through the Russellville community, persons called to donate items. Others asked how they could help.

A survey of nearby dwellings was made. The results showed five homes without any means of heat. Three homes had no food. In one home were five children who had had nothing to eat for twenty-four hours. The cries of small babies from the cold and hunger were not uncommon.

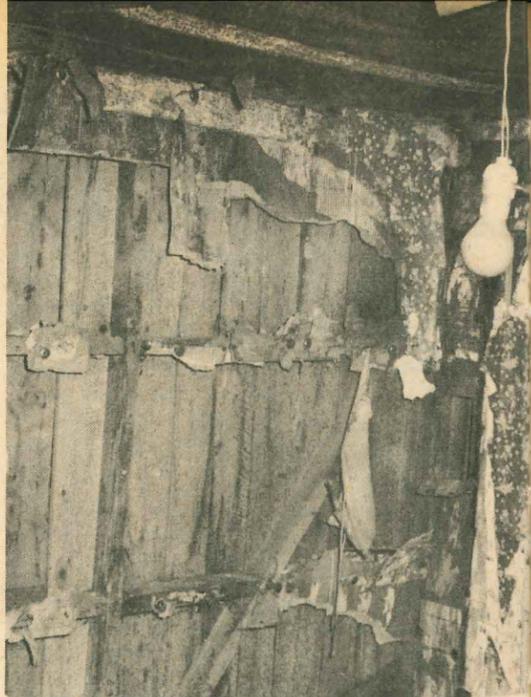
“I had been in all these homes before,” Carrico confessed. “As chairman of the Logan County Toy Committee, I had visited them to see if they needed toys for Christmas for the children.

“But I just assumed that everyone had heat and food,” he continued. “It was a real shock to realize that people were literally freezing to death in Russellville.”

Carrico commented that one reads about things like this (people without heat or food) happening in a big city like Louisville or somewhere else but not in a county seat town like Russellville.

“The real change in people's minds around here happened after they actually saw the need,” the pastor said. “That's why I called my laymen. They needed to see what the situation really was and see how they could help.”

Carrico explained that as head of the Logan County Heart Fund, he could call most anyone in the county for help and they would gladly cooperate. “Everybody has seen what heart disease can



View of the interior of couple's house

do and they will work against it. Now that people are seeing the needs of poor people in our area, they will work to help them.”

Working with county and city officials, Carrico has been instrumental in organizing a Community Aid Fund. It is administered by a local banker who is interested in the help program. Funds come from voluntary contributions and are used for emergency needs.

“We aren't competing with the welfare department,” Carrico pointed out. “They do a good job. But there are other needs that we can handle that they (the welfare department) aren't equipped to handle.”

Other persons are engaged in a clean-up/fix-up campaign. In homes in similar condition to the first found, walls have been painted, wiring reworked, wall board hung and glass panes installed. Yards have been cleared of garbage, debris and wrecked autos.

“This will change the whole community,” Carrico asserted. “We are going the second mile in our concern for all people. This is what Christ did and what He told His followers to do.

“All this really amounts to is living the Sermon on the Mount,” the pastor said. “I like to see people come to church and worship God but Christianity has to be more than worship. It has to be practiced.

“If we can't live what our Lord taught us in the Sermon on the Mount, then we ought to close our doors,” Carrico declared.

The pastor explained that when one is hungry, cold, hopeless and destitute, it is hard for him to think much about a God who loves him.

“We have to help these people physically before we can help them spiritually,” the pastor said.

To support his thesis, Carrico cited the case of the hospitalized old man found in the shanty.

“One night in the hospital I was talking to the man about the Lord and found he was not a Christian,” said Carrico, chairman of evangelism for the Logan County Baptist Association. “I told him about the Lord and how the Lord cared for him. The old man got happy right there in the hospital room and gave his heart to Jesus.

“After we prove we care then they will listen to us,” he emphasized.

Several other expressions of “concern” have grown out of the first experience. A Sunday School class recently began at the local nursing home. A class for mentally retarded children, most from the poverty area, was organized. Seven children attended the first meeting.

Vacation Bible School will take on new features in many of the area's churches. Personal hygiene, health care and other similar subjects will be taught along with Bible and mission stories.

“We are raising a whole generation of kids who are afraid, withdrawn and suspicious. Why, they won't even play basketball with you for a long time. If we can't break this cycle we will have another generation just as bad or worse than the present one.”

In addition to working with the children, Carrico said some of the area people have shown a desire to work with the parents. He explained that plans are in the mill to offer help in money management, consumer buying and personal hygiene and health care to the mothers.

Help in securing employment is being offered at the present time.

However, Carrico confessed to no illusions that all would be receptive to the opportunities offered by the newly concerned Christians.

“We've already had one family that resented us and told us so in no uncertain terms. We had another case of a woman selling a coat she received to buy beer.

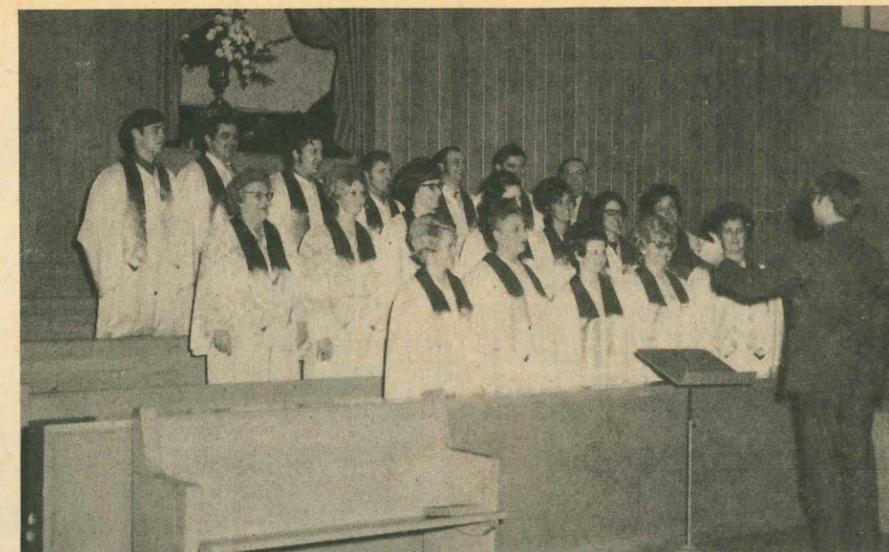
“But we can't let the setbacks stop us from practicing our Christianity.”

Carrico's concern for people is not a “fad” as some cynics might believe. His leadership in the Heart Fund and Toy Committee attest to his genuine efforts to help people.

In 1969 he was named Man of the Year by the local newspaper, *The News Democrat*. He also received the 1969 Rockwell Community Recognition Award. Previous Rockwell awards have gone to civic clubs and other community centered groups.

A year ago the Russellville area demonstrated its feelings for Joe Carrico by raising enough money to send the Baptist pastor on an expense-paid trip to the Holy Land and back.

Carrico is also a member of the Executive Board of the Kentucky Baptist Convention.



The Carlisle Avenue choir performs at the music festival held at Lyndon Baptist

## Music Festivals Begin Across State

The Adult Choir of the Carlisle Avenue Baptist Church, Louisville, participated in the first 1970 Music Festival sponsored by the Kentucky Baptist Convention. During the next two months numerous festivals will be held for choirs of all ages. Evaluations will be made of performances and instruction given for improvement.

Below is a list of the Music Festivals for this year. State Music Secretary Eugene Quinn urges that interested persons contact the area festival director for additional information.

Date/Age Groups	Location	Time	Festival Director
March 27—All Ages	Ashland, Pollard	7:00 p.m.	Jerry Douglas
April 3—Adult-Youth	Glasgow	7:30 p.m.	Doyle Searcy
	Lexington	7:00 p.m.	Voris Howard
	Pikeville	7:00 p.m.	Bill Johnson
April 3—Youth	Louisville	7:30 p.m.	Arnold Epley
April 4—Children	Glasgow	10:00 a.m.	Doyle Searcy
	Lexington	10:00 a.m.	Voris Howard
	Louisville	10:00 a.m.	Arnold Epley
	Pikeville	10:00 a.m.	Bill Johnson
April 10—Adult-Youth	Walton	7:00 p.m.	Voris Howard
April 11—Children	Walton	10:00 a.m.	Voris Howard
April 24—Adult-Youth	Danville	7:30 p.m.	Harold Reynierson
	Hopkinsville	7:30 p.m.	Ronald Sholar
	Williamsburg	7:30 p.m.	Bob Stewart
April 25—Children	Danville	10:00 a.m.	Harold Reynierson
	Hopkinsville	10:00 a.m.	Ronald Sholar
	Williamsburg	10:00 a.m.	Bob Stewart
May 1—Adult-Youth	Owensboro	7:30 p.m.	Grover Waller
May 2—Children	Greenville	10:00 a.m.	Grover Waller



Pastor Joe Carrico cuts wallboard for installation in couple's drafty dwelling

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## Seminary Plans Degree Exchange Sessions

The Southern Baptist Theological Seminary will expand the popular Updating Program for alumni wishing to exchange the bachelor of divinity for the master of divinity degree this summer.

The program will be held June 30 through July 24, 1970.

"Those who have participated either in 1968 or 1969 may complete requirements in 1970," dean of the school of theology William E. Hull said. "Those who have not participated heretofore may begin in 1970 and complete requirements in a subsequent year."

Updating requirements for Southern Seminary graduates who graduated before September, 1964, are different from those who received their B.D. degree after June, 1964, Hull said.

Graduates wishing to enroll for the upcoming program are requested to submit application by June 15, 1970.

Special costs for the Updating Program, aside from housing and books, total \$27.00, which includes a \$25.00 matriculation fee, a \$1.00 insurance fee, and \$1.00 for post office box rental.

For further information, Hull requests that prospective updating students write him at the seminary address: 2825 Lexington Road, Louisville, Kentucky 40206.

To date, 159 graduates have completed the updating program.



**"THE PAGANS" AND THE PASTOR MAKE THEIR POINTS** — When nine members of a motorcycle club called "The Pagans" were arrested during a "Peace Convention" at Lafayette, Louisiana, on "vagrancy" charges, the pastor of the First Baptist Church, Lafayette, Perry R. Sanders (left) visited the group in the Lafayette Parish Jail, asked them about their beliefs, and shared his own faith with them. "G.G." (which stands for Galloping Guinea), pictured in the center, told Sanders they were "drawn to the Pagans because of Brotherhood." Another man called by the group "Jesus" said that "freedom" is their primary motivation. Sanders told the group that true freedom and real brotherhood is found in the Christian Faith.

## "Affirming The Bible" Conference Set In Denver

Stating that "we want Southern Baptist liberals to know that there is a limit to our patience," the editor of *The Word and Way*, weekly publication of the Missouri Baptist Convention, has called a meeting, tagged "Affirming the Bible Conference," in Denver on Saturday, May 30, prior to the Southern Baptist Convention session, June 1-4.

W. Ross Edwards, editor of *The Word and Way*, wrote in an editorial that "we are determined to put up our flag for the trustworthiness of the Holy Scriptures."

The "Affirming the Bible Conference" Edwards has called will meet at First Southern Baptist Church, 16th and Pearl, starting at 1:00 p.m., and ending at about 9:30 p.m., on Saturday, May 30.

O. L. Bayless, editor of the *Rocky Mountain Baptist*, the state Baptist weekly newspaper in Colorado, listed on the program of the meeting as chairman of arrangements, said he and Edwards were expecting 400 to 500 persons to attend.

Edwards, in his editorial announcing the program for the meeting, said it seemed to him Southern Baptists have

a "silent majority" and it was this "silent majority" he was inviting to the conference.

Edwards said there would be no effort to create a new organization with elected officers as a result of the conference, and that it probably would be a one-time session, with no plans for annual meetings.

Among the major speakers for the meeting will be K. Owen White of Tucson, Arizona, former president of the Southern Baptist Convention who led an effort at the SBC meeting in San Francisco in 1962 to reaffirm the Bible as "infallible," and to ask SBC seminary trustees to take steps to remedy situations where this view is not accepted by professors. White will speak on the subject, "Southern Baptists and the Bible."

Other speakers and their general subject areas include Jimmy R. Allen, pastor, First Baptist Church, San Antonio, and president of the Baptist General Convention of Texas (the Bible and ethics); Tal Bonham, pastor, Southside Baptist Church, Pine Bluff, Arkansas (prophecy); Ralph Smith, pastor, Hyde

Park Baptist Church, Austin, Texas (the church); Roy Fish, professor, Southwestern Baptist Theological Seminary, Fort Worth (evangelism); Joe T. Odle, editor, the *Baptist Record*, Jackson, Mississippi (Baptist literature); and Charles Ashcraft, executive secretary, Arkansas Baptist Convention, Little Rock (missions).

The final speaker for the conference is yet to be announced. In addition, two devotionals are scheduled by Glen Braswell, executive secretary of the Colorado Baptist General Convention, Denver, and by Eugene Whitlow, editor, the *Baptist New Mexican*, Albuquerque, New Mexico.

Edwards said in a telephone interview he had talked to several other editors of Baptist state papers during a meeting of the editors in San Antonio, and they decided such a conference would be a good thing. Among the Baptist state papers who were in on the initial planning for the meeting were editors Bayless of Colorado, Odle of Mississippi, Whitlow of New Mexico and Jack Gritz of the *Baptist Messenger* in Oklahoma. (BP)

## Blessitt Reaches Half-way Mark On Trek To Washington

by Bob Mathews  
Assistant Editor,  
Oklahoma Baptist Messenger

When Arthur Blessitt, young Southern Baptist "minister of Sunset Strip," lifted the 80-pound ten-foot cross from his shoulders in Oklahoma City, Oklahoma, he had reached the half-way mark in his 2,600 mile march to Washington, D.C., from California.

Blessitt and a quartet of young men are carrying the cross across the nation "to emphasize the need for spiritual awakening throughout America." Along the way, the group pauses for evangelistic rallies in major cities.

Blessitt says that hundreds of people have been converted in the rallies, as he urges young people to avoid getting hooked on drugs and to "turn on to Jesus and stay loaded 24 hours a day."

When he arrived in Oklahoma City, Blessitt headed for the local hippie area, a two-block strip of psychedelic shops, boutiques and coffee houses. After "rapping" (talking) with the people there, Blessitt called them to prayer — right in the street.

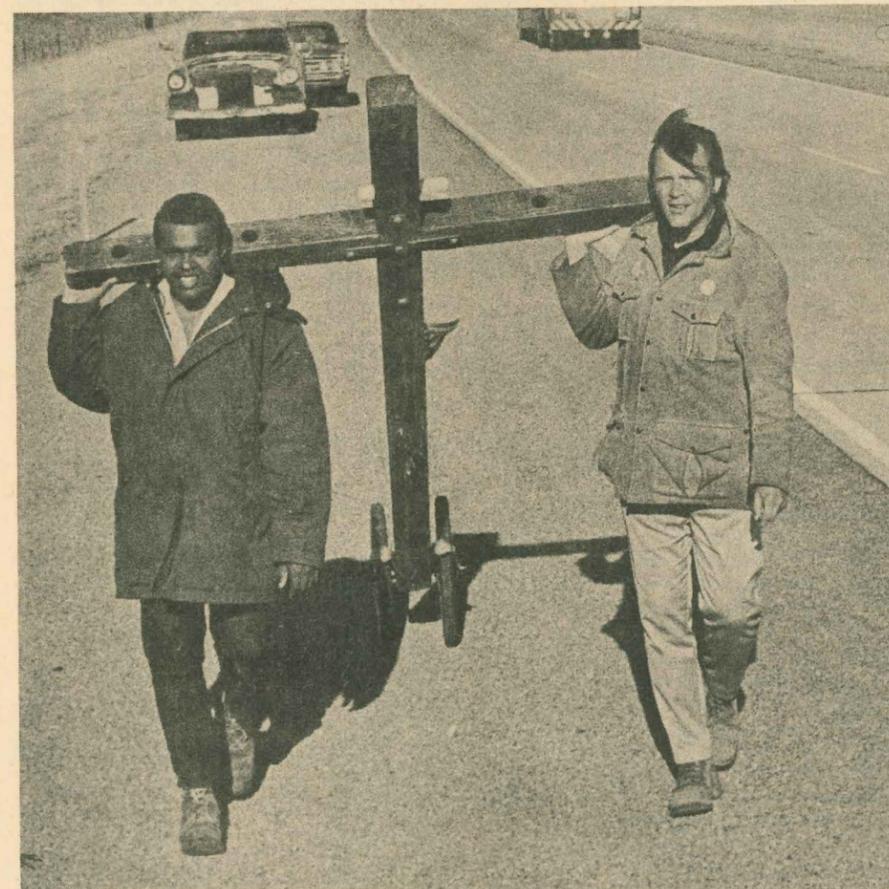
Two hippies, one white youth called Lerch (real name Steve Guinn) and a

Negro called Cinnamon (real name David Joiner), both gave out a shout. Steve, who later admitted he had used and pushed dope, explained what happened to a television reporter, saying: "Why man, I just flashed — the greatest flash I've ever had, and I've had a lot of them. But this is the greatest. Man, Jesus is the greatest. He's saved me."

Later, at a citywide rally in the Oklahoma City Civic Center Music Hall, Blessitt called Steve and David to the stage and they repeated their testimonies. The next night David returned, cleaned up, shaved and wearing a suit.

The Mississippi-born evangelist held rallies on two nights in Oklahoma City and stayed over to preach at the Sunday evening service of First Baptist Church before a packed house, including hippie-type youths who normally never came to church. During the rallies, 24 people made professions of faith at the first night and 61 were converted on the second night.

Throughout the trek to Washington, Blessitt preaches wherever the opportunity presents itself — in shopping centers, churches, schools, colleges and city auditoriums.



Arthur Blessitt (right) and Jesse Wise, a staff member, trudge along Interstate 40 near Oklahoma City on a 2,600 mile hike from California to Washington, D.C.

The unconventional evangelist started the march to Washington on Christmas Day. He hopes to climax his march with a mass prayer rally at the Washington Monument on July 18-19, with a half-million people present.

For those who can't go to Washington, Blessitt is asking that they keep their churches open on July 18-19 for prayer. He also is encouraging fellowship prayer meetings and brotherhood projects of community help, and for people to send gifts for the U.S. Department of Health, Education and Welfare to give out.

The cross he and his companions are carrying on the march is the same wooden cross to which Blessitt chained himself last summer in a 28-day fast and protest at being evicted from the building housing his "Christian nightclub" named "His Place." The cross has two small wheels at its base and is carried or pulled by two members of the group at a time. They walk in two-hour shifts averaging about six miles per shift.

While Blessitt is away from Sunset Strip his work there in the Christian nightclub and the House of Disciples, half-way house for converted drug addicts, is being carried on by Ed Human and Dale Larson, co-directors, and a full-time staff of six other workers. (BP)

## Bathtub Baptism Held In Korea

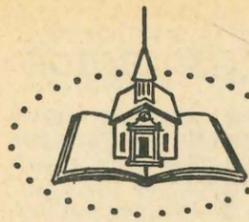
"Would you mind if we baptized a young man in your bathtub tonight?" a Korean Baptist pastor's wife asked Mrs. Robert D. Burgin, Southern Baptist missionary in Taejon, Korea.

"We are at the public bathhouse now, but it is so crowded we don't think a baptismal service would be very worshipful," the pastor's wife explained over the telephone.

Soon she and the pastor and some church members accompanied a young Korean high school teacher to the Burgin home. After a worship service in the living room they crowded toward the bathroom where the young man was baptized in the tub.

"At first I thought the experience strange," said Mrs. Burgin. "But, after all, the Lord did not say where a baptism is to be performed or how much water there must be."

Missionary Rolla M. Bradley, also stationed in Taejon, said that during winter months Korean Baptist churches often hold baptismal services in public bathhouses as few of the churches have baptismal tanks and those that do lack any means of heating the water.



## SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for March 29, 1970)

LIFE AND WORK SERIES

### Risen With Christ

It is the privilege and duty of the Christian to manifest the spirit of the risen Christ in his daily life, as proof of the fact that he, as a new creature, is in proper relationship with Him.

#### The Christian's position Colossians 3:1-4

Christ had taken the Colossian Christians from the downward pathway and placed them upon the heavenly highway. After reminding them of their new and heavenly position, the Apostle stressed the kind of life that they were under obligation to live. Paul based his appeal to the Colossians on the fact that they had been raised with Christ. Since they had been identified with Christ in His resurrection and had come into possession of eternal life, Paul urged them to seek those things which were really worthwhile and satisfying, namely, those lovely qualities which were exemplified in the life of Christ.

When people have been saved, it is normal for them to seek heavenly things. Our Lord wants all of His followers to lift their eyes above the sordid things of earth, and to set their affections on Him and His work. Both our thoughts and our energies must be centered on the doing of the will of the risen and reigning Christ.

#### The Christian's past walk Colossians 3:5-9

Even though he possesses heavenly citizenship, sin will continue to be a problem to the believer as long as he inhabits a body of flesh. The flesh manifests itself so frequently in practices which call forth the displeasure of the righteous God. Because He is holy, He refuses to countenance these things.

When one becomes a Christian there is a definite break with the sins of the past. Paul here exhorts believers to begin and to continue a war on sin within their own lives and in the world about them because evil is such a great obstacle to setting the affections on things that are above. Wrong attitudes, bad dispositions, and evil practices are the enemies of Christian peace, power and progress.

In modern speech mortification means embarrassment, but in the Scriptures "mortify" meant to put to death. A number of things are enumerated which must be subjected to such drastic and

painful treatment. None of them should have a place in the life of the Christian. Among these works of the "old man" are the sins which grow out of the physical lusts and the sins which are the result of egotism.

Every child of God knows from experience the terrible conflict of the two natures. He is admonished to put away all of those sinful practices which are unbecoming in the life of a Christian. The wrong manner of life is to be eliminated just as a garment would be removed.

#### The Christian's present walk Colossians 3:10-15

Paul exhorted them to put on various virtues: compassion, kindness, humility, meekness, longsuffering, forbearance and forgiveness.

Beneath all superficial distinctions, all have the same basic needs and yearnings. We are redeemed by the blood of Christ, saved by grace through faith, indwelt by the Holy Spirit, and kept by the power of God.

The outer garment, which is to cover all of these beautiful and precious virtues and hold them together, is love, "the bond of perfectness." Love binds all

of these excellences together. It is clear that there is such a thing as a Christian wardrobe. Before these new garments are to be worn, there are some old ones that must be removed.

Christ's legacy of peace is the most precious of gifts, an inheritance which the world can neither give nor take away. It is independent of outward circumstances. Spiritual peace is based on a conscious fellowship with God, and it results in an absolute trust in Him that whatever life may bring it is for the best interests of those who trust in the Lord.

Paul admonishes the cultivation of a thankful spirit. Such a spirit pleases the Lord, enriches the lives of those who observe it, and greatly benefits those who possess it. Thanksgiving is one of the most beautiful things that grows in the soil of the human soul. It is a duty incumbent upon all to render thanksgiving unto God for mercies received and blessings enjoyed. Let us thank Him with the gratitude of our hearts, with the praise of our lips, and by the obedience of our lives for our material blessings, our physical blessings and our spiritual blessings.

### INTERNATIONAL SERIES

## Christ Conquers Sin And Death

Christ came to reveal God to man, redeem man from sin, and reconcile man to God. He lived, died, was buried, and arose from the dead. His resurrection was proof of His victory over death, Messiahship and eternal lordship.

After Joseph of Arimathea, a secret disciple of Christ, obtained from Pilate permission to remove our Lord's body from the cross, he and Nicodemus prepared it for burial. Together, they laid their Lord in a new sepulcher which was hewn out of a rock in the garden and had been prepared for Joseph's own entombment. They sealed the tomb and rolled a huge stone in front of the entrance. Pilate authorized a guard of soldiers to be placed on duty to prevent

the tomb from being robbed. How ridiculous for men to attempt to thwart the purpose and power of God! The stone, the seal and the guard could not keep the Lord of life a prisoner to death.

#### The triumph, Matthew 28:1-10

Christ's body remained in the tomb until early Sunday morning and then He arose, laid aside His grave clothes and walked out of that tomb a living Lord, triumphant over death and the grave. His resurrection is one of the proofs of His deity. We are reminded of the little girl who had come to trust Christ as her Saviour and was then approached by a so-called infidel who challenged her faith. With an expression of pity for her credulity and of disgust



on account of her faith, he said: "Little girl, do you know that there have been ten thousand Christs? What Christ do you worship?" Without a moment's hesitation, she replied: "The Christ Who rose from the dead, sir."

As it began to dawn on Sunday, Mary Magdalene and the other Mary approached the tomb where Christ was buried for the purpose of anointing His body with spices and perfumes. That which they beheld was an impressive scene. There had been an earthquake, an angel of the Lord had descended from heaven, the stone had been rolled away from the entrance to the tomb and the angel sat upon it. This stone had been rolled away from the door, not in order to allow Christ to escape, for He had already done so, but to demonstrate to the women and any others who might enter that He was not in the tomb.

When the angel saw how terribly frightened the women were, he said: "Fear not ye: for I know that ye seek Jesus, who was crucified. He is not here: for he is risen, as he said."

And they departed immediately to carry the good news to the disciples. As they went, Christ met them with the greeting, "All hail." It was the presence of Christ that dispelled their doubts and brought them unspeakable joy. Always, when we are in the pathway of obedience to the will of God, we shall enjoy the delightful privilege of having fellowship with our gracious Lord.

#### The task, Matthew 28:16-20

In obedience to the command of their Lord, the eleven apostles made their way to Galilee, and there they met the Master. When they saw Him, they proceeded to worship Him, and He readily accepted their worship.

Quietly, but without any hesitation or reservation, Christ announced that to Him had been given all authority over the entire creation. "All authority is given unto Me in heaven and on earth." No greater claim was ever made than that. It is a claim of unconditional and unlimited authority.

Christ has commanded us to go into all the world making disciples for Him and teaching them His glorious truths. He expects us to evangelize the unsaved and to edify the saved. It is His will that we proclaim His gospel wherever men are found. Christ's program, which is our task for life, is universal in its scope, individual in its appeal, practical in its purpose, and personal in its obligation.

"And, lo, I am with you always, even unto the end of the age." If we hope to enjoy His blessed presence, it is incumbent upon us to advance His program. The enjoyment of Christ's presence is conditioned upon our obedience to His commands. If we are obedient to Him, we may expect to enjoy His glorious presence all our days. His presence with us guarantees constant companionship, fullness of joy, sufficiency in trial, and comfort in sorrow.

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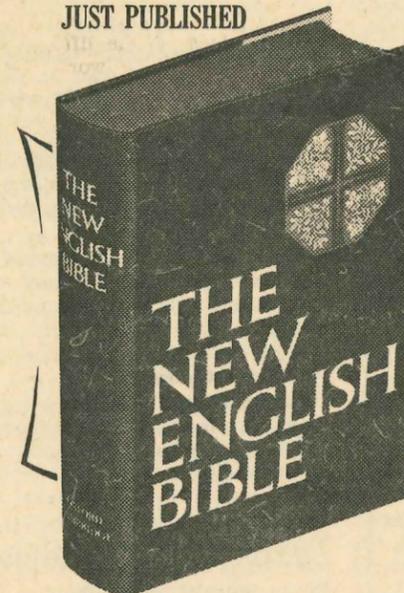
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# Guerrilla War On Social Evils Urged

A district conference of Baptist young people in central Sweden was asked to launch guerrilla warfare against alcohol, narcotics, and pornography in their society.

The battle call was raised in a speech following a protest march which the 125 youths staged through the streets of Borlange, a city of 30,000 in central Sweden. The youths, parading in bitter winter cold, carried torches and slogans mounted on sticks.

The signs read, "Beer Advertising Is A Form of Rape," "No to Narcotics, Yes to Christ," and "Pornography Is Degrading." The march, executed in silence, ended in a small park where the

Baptist youths burned a beer barrel, beer advertisements, and girlie magazines.

One speaker told the Baptist youths what effect open beer sales is having. Some 12 year olds are drinking enough beer to fall into drunken stupors during which they cause disturbances on the streets and at meetings in Sweden.

The protesting young people, belonging to a Baptist group known as the Oerebro Mission, handed out tracts attacking salacious literature, alcohol, and narcotics. (EBPS)

## Senior Adults Confab Included At Rec. Week

The church recreation conference, June 11-17 at Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, will feature a senior adult conference for the first time.

Conference sessions include organizing and planning weekday activities; social fun, games and music; service projects, handcrafts, you and your health and living full and creatively in the senior years.

Interested persons should contact Ken McAnear, manager Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, for reservations.

## Texas Church Revival Results In 708 Professions Of Faith

A comprehensive follow-up campaign aided by a computerized record system is underway at Plymouth Park Baptist Church, Irving, Texas, following a revival which resulted in 708 professions of faith during one week.

Texas and Southern Baptist Convention evangelism leaders have indicated this was the largest number of professions of faith in a one-week, local church revival they could recall. There is no statistical data to indicate, however, if it is a record number.

Most of the decisions were made by teenagers, according to Don Dyer, pastor of the 2,500-member church in the Dallas suburb.

In addition to the 708 professions of faith, the revival resulted in 21 additions to the church by letter and 151 rededications.

"I credit much of the foundation for this revival to our youth who tirelessly witnessed to their friends during the week," Dyer said. "Only a handful of the converts were under 10 years of age." (BP)



**If Peter Gillquist's first book is an indication... watch out, Mr. Never-Make-a-Wave-Christian!**

Because there will be waves. And LOVE IS NOW is just the beginning. This young writer doesn't buy the old approaches. He rejects the kind of only-on-Sunday Christianity that points a finger from the pulpit. That dwells on Christian "commitment" and Christian "responsibility." Peter Gillquist talks about Christian response. A whole new freedom that's yours, compliments of God's Absolute Love.

LOVE IS NOW won't set well with the smug and secure who can't tolerate change. But for everyone else, it could be the start of something big.

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## BAPTIST FORUM



### SUNDAY CLOSING

Dear Editor:

Articles in any magazine are open to comment. The article in your February 14 issue by Bobby B. Colvert, "The Lord's Day" caught my eye partly because I am especially interested in whatever is written about a divinely appointed day of rest and worship. The article mentioned is an appeal to Baptists to work against the proposed Sunday liberalization laws.

It is natural for pastors, like Colvert, to try to restrict the commercialization of Sunday since an open Sunday must adversely affect church attendance. To lose the protection of law would indeed make it harder for some people to choose what are considered proper activities for the day. It is true also that some who are employed in businesses operating on Sunday would be under economic pressure to disregard the day. Colvert has presented some valid arguments to be used against those who call for a more open Sunday. He may, however, have overlooked some points that ought to be taken into consideration.

I am wondering about his first sentence, "Christians should have a conviction about the purpose of the Lord's day." I am a Christian who believes that God has said much in the Old and New Testaments about the purpose and the observance of the day the Lord spoke of as "My holy day." I have not been able to find any Scriptures that clearly teach anything about the purpose of what is commonly called the Lord's day. Colvert states, "For the Christian this should be a day of worship and rest." I would readily agree that if the Christian is persuaded that the Bible calls on him to make a certain day of the week a day of worship and rest, he should be true to that conviction. For my part, I find only one verse that speaks of the Lord's day. The expression occurs only in Revelation 1:10 where it probably refers to that great coming "day" which John saw in his vision of last things. I happen to be a Baptist, a Seventh Day Baptist, an organization dating back to 1617 in England. It grew out of the conviction that Christians ought to keep the Sabbath (7th day of the week) sacred. So, you see, I feel a little left out when well-meaning ministers write that for Christians the Lord's day should be a day of worship and rest.

May I offer a little advice to those who want to safeguard Sunday by preserving the Sunday closing laws. Don't talk to your state legislators about the

Lord's day. To do so is to advocate religious legislation, which is unconstitutional. You can call it the family's day, as some lawmakers have done, but of course that seems a little weak. You can argue that every man be given one day off in seven, but the labor unions have pretty much established the five day week. If a person works six or seven days it is usually his own choice and his eye is on that overtime pay for anything beyond a 40-hour week. The government has no right to pick a day of rest on religious grounds.

Baptists are among the last holdouts for separation of church and state. The same principle applies to the day of worship and rest as to voting aid to parochial schools. We must try to be consistent and not ask for legislation to enforce the observance of the Lord's day.

It is natural to conservatively hang onto any advantages that the church has. We want our work to be easier. We want our people to be as free from temptation as possible. We may have to do what Seventh Day Baptists have tried to do for centuries — build up our people's faith so that they are strong enough to resist temptation. These are days of change. Publishing houses are losing tax exemption. We must be prepared to stand on our own feet also in the matter of our day of worship.

Plainfield, New Jersey Leon M. Maltby

### ANOTHER CHARLES W. HOLLAND

Dear Editor:

With all due respects to Charles W. Holland of Louisville, Kentucky, but in my defense, I must write this letter. I believe that Holland has every right to feel the way he does about the contemporary religious folk musicals. Possibly God has a purpose for him and his opinion.

Even though I disagree with him on almost every point, I do not find it necessary to defend my position in any other way than the following statement. I feel a deep sense of God's presence and direction in the popular religious folk musicals and I have seen them used to convert souls and lead hearts to commitment to Christ.

My name is Charles William Holland. I am 28 years old and not a pastor. I am studying for a master's degree in religious education in church social work at Southern Baptist Theological Seminary and I did not write the letter last month to the *Western Recorder* signed Chas. W. Holland of Louisville, Kentucky.

Louisville, Ky. Charles W. Holland

### LIKED "TELL IT"

Dear Editor:

The highly critical and biased letter written to the *Western Recorder* in regards to the current trend of folk musicals like "Tell It Like It Is" and "Purpose" was indeed sad to read.

We live in a day when youth are turning to everything but the church for their so-called thrills. I need not elaborate this fact because all one has to do is to read the daily newspaper to see the searching so evident in this so-called "now" generation. I am thankful for men like Ralph Carmichael (an ordained Baptist minister) who wrote "Tell It Like It Is," to speak to the problems of today's youth in their own musical language. Must we force songs that were our favorites a generation ago on today's youth who are in an entirely different and ever-changing culture. I wonder if Mr. Holland is aware of the skipping rhythm of "At Calvary" or the dotted dancing of songs like "When We All Get to Heaven" or is that different because it was sung in his day? Please do not say I dislike these hymns. I am a music director who says there is greatness in the past, yet there are great possibilities for innovations in the present. Even as Bach used the popular tunes of his day to give his music meaning to the masses, so must church musicians utilize the familiar sounds of today to reach the turned-off young people who have turned their backs to the church.

Our Youth Choir performed "Tell It Like It Is" over thirty times and saw many come to Christ. The impact of the musical "Purpose" to our church brought a revival to our youth. Its author, Phillip Landgrave, has a deep compassion for helping youth and he has helped many young people across our nation become "turned-on" for Jesus Christ. Also remember both of these works are musicals meant for special outreach services, not for the formal worship hour.

To God be the glory for the great and wonderful past; but, let us press for even greater depths in the seventies.

I am reminded of the magnificent temple worship in II Chronicles 5:12-14 and the number of instruments listed in Psalms 150 when I think of the possibilities of what type of music pleases Jehovah God. May the Church of Jesus Christ never grow stagnant or one-sided in its means of musical worship lest we should become guilty of vain repetitions even as the heathen.

Louisville, Ky. Don McCary

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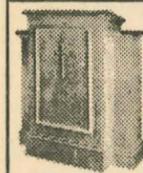
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## Pastors, S.S. Teachers Differ Over Leaving SBC

If a Southern Baptist church member cannot completely agree with the denomination's articles of faith, 56.5 percent of Southern Baptist pastors feel he should leave his church and either join a church whose doctrine he more nearly accepts or try to find one whose doctrine he can completely accept.

In contrast, only 35.7 percent of a representative group of Sunday School teachers in the denomination take this position.

Both groups of Southern Baptist leaders were polled by Baptist VIEWpoll following a statement dealing with the controversial issue by Southern Baptist Convention President W. A. Criswell of Dallas.

During a session of the convention's Executive Committee in September, 1969, Criswell asked how long the denomination could stay together, saying: "There are among us liberals, conservatives, fundamentalists; open communionists, closed communionists; alien immersionists; persons who would emphasize the social application of the gospel, those who would emphasize evangelism."

He also stated, "If we have men who do not believe in our articles of faith, why don't these people leave us and join denominations where they would be happy? . . . In my humble judgment, I think we ought to take those articles of faith (1925 and 1963) and say: 'This is what it is, being a Baptist. If you don't believe that, you are not a Baptist.'"

The Baptist VIEWpoll item, due to brevity, could not exactly capture the many dimensions of the issue discussed by Criswell, said Martin B. Bradley, director of the Baptist VIEWpoll and secretary of the research and statistics department of the Southern Baptist Sunday School Board.

Nevertheless, Bradley pointed out, the item would appear to embody a sufficiently parallel hypothetical situation. The response should be carefully evaluated in light of the precise wording used in the item and the four alternatives present:

*"If a member of a Southern Baptist church finds he cannot completely agree with the Articles of Faith as adopted by the Southern Baptist Convention in 1925, and again in 1963, should he remain in a Baptist church or leave it? (Check one!)"*

PASTORS	S. S.		
	PASTORS	TEACHERS	
27.3%	39.3%	Remain, on basis of things with which he agrees	
10.5%	20.6%	Remain, actively trying to influence the Convention to change a church whose doctrine he more nearly accepts	
34.7%	19.5%	Leave, and join a church whose doctrine he more nearly accepts	
21.8%	16.2%	Leave, and try to find a church whose doctrine he can completely accept	
5.7%	4.4%	(Answer not indicated)	
100.0%	100.0%		

Many leaders volunteered comments relating to their position, thus adding depth to the response. A sizable number, most of whom answered "remain," stated that complete agreement is not very likely nor is it necessary. Many of them said that there should be no creed but the Bible, no head but Christ and that the right to differ is basic to being a Baptist.

One comment: "Most could find something to disagree with. If we left, there would be no SBC." Another: "I doubt that 10 percent of the SBC membership agrees 100 percent with the articles of faith." One candidly stated: "I don't always agree with my wife but I do not go looking for another one!"

Two comments seemed to epitomize the divided opinion which seems to prevail among the Baptist leaders surveyed: "This (articles of faith) is no creed but a majority opinion. What's happened to the Baptist concept of religious freedom contained in these articles? Who is going to be the bishop or pope?"

The other said: "Baptist churches are becoming weaker in the faith because far too many members are only Baptist by name and do not believe in Baptist doctrine based on the Scriptures."

And, between these two stands the person who maintains that no simple, hard-and-fast rule applies — "it all depends."

The above information is based on 90 percent response from a VIEWpoll leader panel representative of Southern Baptist churches in convention states and of all size groups. (BP)

## Evansville Hosts "Faith Festival"

Governor Louie Nunn has commended a proposed "Faith Festival," planned for March 27-28 in Evansville, Indiana, to counteract an image of today's youth projected by rock festivals held earlier last year in Woodstock, Monterey, and West Palm Beach.

The Kentucky governor joined the governors of Indiana and Illinois in signing a resolution both commending the Evansville "Faith Festival" and proclaiming the week of March 22-29 as "Tri-State Youth for Christ Week."

The "Faith Festival" is expected to attract more than 14,000 teenagers from throughout the nation and the three-state area. It is being sponsored by the Tri-State Youth for Christ organization.

In Washington, two Kentucky Congressmen, Representative Frank A. Stubblefield of Murray, and Representative William H. Natcher of Bowling Green, joined four other Congressmen from Illinois and Indiana in a tribute

to the proposed festival before the House of Representatives on Wednesday afternoon, March 11.

Motion picture and recording star Pat Boone and his family, plus a half-dozen Christian folk-rock music groups, will be featured on the festival program. Boone, his wife, and four teenage daughters, who have their own folk-rock group, will sing and speak. Also featured will be a presentation of the new folk-rock musical, "Tell It Like It Is," which recently was done on national television on the NBC-TV network.

George Dooms of Evansville, Indiana, executive director for the Tri-State Youth for Christ which is sponsoring the festival, said the event was planned as a Christian answer to the rock festivals which have been projecting a negative image of today's youth.

The festival will be held at the Roberts Municipal Stadium in Evansville, Indiana, March 27-28.