



 **WESTERN** RECORDER
MAY 30, 1970

Who Is A Baptist? The Unity Of The Spirit

(Ninth in a series of articles on distinctive beliefs and characteristics of that group of Christians called Baptists)

By Wayne E. Ward,
Professor of Theology,
Southern Seminary

That Baptists have been able to experience any unity at all is the miracle of the centuries. They have never agreed on any one creed; they have never had any unified organization for all Baptists; and they have never recognized any official head or bishop. They will all say that they accept the Bible as their rule of faith and practice, but they have never been able to agree on what it says about many important matters. They will all say that Christ is the head of the church, but they often disagree on what the Head wants the body to do. How can such fiercely independent people ever get together on anything?

Let me answer again in all solemnity: it is really and truly a miracle of God's Holy Spirit. It is simply amazing how many doctrinal statements have been agreed upon by Baptists, under the leadership of the Spirit — without coercion or threat or intimidation. The moment someone begins to demand that another Baptist sign a doctrinal statement in order to prove that he is a Baptist, the real genius of Baptists is being destroyed even if the statement he signs is as true as the gospel.

Only the Spirit of God can bring us to truth and unity — without coercion and without threat. A Baptist who signed a document as sound as the Ten Commandments under the threat and intimidation of a group of fellow-Baptists would literally cease to be a Baptist; because an agreement which is demanded, or coerced, is a violation of the very freedom of the Spirit which makes Baptists Baptists! How shortsighted is the mentality which runs around trying to force a conformity of doctrine by signing doctrinal statements. The man who does not care about freedom of conscience could sign them with no qualms, and the man who is enough of a Baptist to value the freedom of

conscience would be forced to deny that very freedom by signing such a statement — even if he believed every word of it!

The principle of coercion in religion is *wrong* — even if people are coerced to say or do the *right* things. Only in liberty and freedom can the Spirit work. And in that liberty and freedom, He can bring us together in real unity — the only kind of unity that matters — a free and voluntary unity. The genuine unity which can come when people read the Bible together, in the freedom of the Spirit, is something which has to be experienced to be understood. It is glorious. There may not be absolute agreement on every word of the scriptures, but even the differing viewpoints can serve the Spirit's purpose of illumining and teaching our minds. There may not be absolute agreement on the words we use to express all the doctrines, but even the differing words can be used of God to reach different people. All of our words about God and his truth are always going to be imperfect because we are sinful and imperfect. All of our interpretations of scripture are going to be partial and sometimes incorrect because we are limited and imperfect men. We are not God. A man who believes he has a corner on the truth, and knows exactly how to say it, and demands that other people accept his interpretation — has lost that all-important distinction between himself and God. He has committed the ultimate blasphemy by playing God and trying to make other minds and hearts submit to him.

When men voluntarily express their doctrinal beliefs, or share their interpretations of the scriptures, and put them in writing for the world, it is good. Whenever men demand that others accept their statements or interpretations by any kind of pressure, threat, or coercion, they are destroying the faith they want to preserve. Only the freedom of the Spirit can bring true unity of doctrinal understanding or scriptural interpretation. Coerced agreement is the unity of *men* — not the unity of the Spirit!

DEVOTIONAL



H. L. Storment
Pastor, Bethany
Baptist Church,
Louisville

Being Young Today

Ecclesiastes 11:9

Young people . . .

know that they are maturing in body and mind at an earlier age than did preceding generations. They want that fact acknowledged. They seek ways to participate in school, church, community and national life. They do want justice but combined with mercy, knowledge tempered with understanding and authority mixed with human feelings. Youth is seeking significance and fighting to establish themselves as persons. The words "freedom," "truth" have real meaning for young people.

Maturity . . .

is the ability to walk alone and not be afraid of the things we do and say. It comes by doing what Plato tells us was inscribed on the wall of the Temple of Apollo in Delphi: "Know thyself . . . nothing in excess." Youth is right to disavow pretense and hypocrisy and to help in the search for the right solution to problems of life. A mature approach to life involves discipline of self, and this means doing things we had rather not do. Youth sees that delinquency is unprofitable and the low standard of living to which some may fall brings discredit to those who are making peaceful, legitimate and courageous appeals.

Follow excellence, . . .

for it is expected that youth will make the best of the things that are within their ability. Most young people do live beyond their reach. Dreams beyond the actual for that 'something better' are within their power. Does our society give youth that inspiration to reach the high plateau? Yes, but it is a world of reality, and it demands work from those who aspire to the lofty heights.

The Bible says . . .

to youth: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth. . . ."

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Beyond Baptist Differences

Most of us who are involved in Baptist life and its controversies are painfully aware of our theological and ecclesiastical sore spots. In fact, many of us fear they are becoming cancers. The liberal-conservative issues seem to mesh with the historical questions concerning Baptist beginnings as the basis for most of our differences. While, for example, belief in the virgin birth has saved none of us, it is often seen as the test of one's salvation; while few of us dare claim salvation for Baptists only, our separatism over issues of baptism and communion indicate that we believe so. Another sore spot, the eternal-temporal debate, seems to be the lately awakening dragon that threatens our ultimate division, to wit, should we concern ourselves with man's existence after death or give him food, clothing and shelter in the here and now. Most of the storm rages from an either/or polarity, though nearly everyone says "both . . . but." As the war, abortion and ecology have each in its turn loomed great as public issues, Baptist divisions have widened, not over the issues themselves but over whether or not and how we should address ourselves to the issues.

To make more subtle the subjects of division and dissention, spokesmen for one position or the other frequently pander their hearers with the political game of one-upmanship by courting those on both sides of the fence. At least one august rhetorician of the New Orleans Convention began by attempting to convince his audience of his concern for the whole man with all his earthly needs, but he ended by castigating those whose emphasis is upon meeting those needs.

Many ministers like many politicians have become artists in the manipulation of their hearers to the extent that the only thing we "make perfectly clear" is that we generally concede a grain of truth in the position opposite our own but realize that the grain is in bad soil and must be kept plowed under. Hence the cry that some of us were forced out or held out of places of denominational influence by the rigid conservatives on the one hand, or that some of us are in danger of being swallowed by the demonic liberals on the other hand. Those who know little about Baptists may know more about us than we think; they often respond to hearing that one is Baptist with such a statement as, "Oh yes, you're the ones who don't believe in dancing." How sad to be a de-

nomination of division, negatives, and intellectual inflexibility.

The question inherent in our argumentative and polemic nature, however, is not whether or not we will be literally divided; we are already ideologically fragmented. Labels are so widespread that the name of one's college or seminary often draws a half-veiled sneer from another. Names of certain states, cities, and even people have become emotion-charged in divisiveness. It is now nearly impossible to debate certain issues in our associational, state or national convention sessions because clear heads are few and often ignored by those caught in the heat of emotion.

Both the Kentucky Baptist Convention and the Southern Baptist Convention of 1969 are ample evidence. We're already divided. The major issue now is whether or not it will destroy us as a cohesive and effective body.

Several factors remain as reminders, caution signs, conciliators and caveats. The first of these is the so-called "historical Baptist position" itself. The fact is, whether one chooses a Baptist succession position or a modern historical development position concerning Baptist beginnings, the Baptist position has always been marked by differences of opinions and freedom of choice. Baptist history is filled with examples of diversified opinions about vital issues, but our refusal to accept creedal limitations indicates that one basic historical position has been freedom of opinion. It is a mark of worthy distinction that no creed has been necessary to hold us together under the name "Baptist"; it is to our shame that some are denied this freedom in the name of "historical Baptist position."

Another caveat concerns Truth itself. Those who feel called to defend "the truth" need to take a long look at themselves and "truth." God and his revelation need no defense; He has withstood greater onslaughts than any of us as Baptists could fight off. Those

among us who choose the defensive and preservative way of the faith are usually little men with a tiny but distorted understanding of Truth.

Still another reminder of ecclesiastical bulldogs comes from the New Testament. The early church throughout the first century was troubled by its relation to the Jewish community and the Gentile world. If we today speak of the place of works in faith, we cannot overlook Acts 15 where part of the church continued to make the law essential to Christianity while another part of the church minimized the law. The issue was divisive except in the sense that some would continue allegiance to the

". . . While, for example, belief in the virgin birth has saved none of us, it is often seen as the test of one's salvation; while few of us dare claim salvation for Baptists only, our separatism over issues of baptism and communion indicate that we believe so. . . . As the war, abortion and ecology have each in its turn loomed great as public issues, Baptist divisions have widened, not over the issues themselves but over whether or not and how we should address ourselves to the issues . . ."

Law while others would go to the Gentiles practically unrestricted. That meeting concerning one of Christianity's most explosive issues ended in what might be called "harmonious disagreements" over the issue but with a harmonious solution. Yet we today would probably end such a meeting with some hurling invectives and others withdrawing support.

Those among us who categorize and criticize those of another theological or ideological persuasion would do well to recall that while Jesus drove the merchants from the temple, he struck no one with the whip; while He answered sharply those who were externally religious and perennially critical, he never looked at an individual and by name called him hypocrite. All we know about the spirit of our Lord was love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. People are too complex to be assigned glibly to pigeon-holes of "liberal" and "conservatives."

Jesus' ministry was characterized by preaching, teaching, and healing; he went about doing good. His message was God's rule over the lives of men. If he met a man with a broken body, he mended it; if some were hungry, he fed them. Occasionally he preached; often he taught; always he loved. So Paul could say to us, "Let this mind be in you which was also in Christ Jesus."

WESTERN RECORDER

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

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In Search Of A Convention President

Every other year the Southern Baptist Convention elects a new president and this is the year. President W. A. Criswell has served two successive years which is the constitutional limit.

The choice of a president is the most interesting part of the convention for many messengers. As the convention date approaches the question, "Who will be our next convention president?", is often heard. That's the way it has been this spring but nobody seems to have a dependable answer.

By this time two years ago the choice of W. A. Criswell for convention president was a certainty. After refusing several years to agree to let his name be placed in nomination, this popular preacher gave the word that he would serve and this was enough to assure his election. Nothing like that has happened this year. Indeed, names of candidates are hard to come by. To be sure there are a few names of men who aspire to be elected or for other reasons are regarded as possibilities.

No name this year has caught the imagination of those who think about these things. Rumors persist that candidates will be pitted against each other who represent opposing doctrinal positions. This would be most unfortunate. There is some doctrinal polarization among Southern Baptists but this should not be encouraged by such denominational political activity.

Surely there are diverse theological views among Southern Baptists today. This has always been so and hopefully will always be so. But, as former convention president H. H. Hobbs says, about 90 percent of Southern Baptists are middle-of-the-road conservative Bible believing people. There are no serious threats from so-called liberalism because there is not enough of this among Southern Baptists to be influential. For example, a convention presidential candidate last year

supposedly representing this position received only 450 votes out of more than 8,000 cast.

Though no one seems to have come up with the person, there is a deep feeling our next president should be someone with proven experience, unquestioned integrity and widespread respect who could provide a steadying hand for the Southern Baptist ship sailing on today's tossing waves. For this reason one *Western Recorder* reader (see Baptist Forum) recommends the selection of Dr. H. H. Hobbs again. This would be an excellent idea though there has been little inclination to go back to a man who has already served.

Some say it is past time to choose a layman as president. The last one to serve was Brooks Hays in 1958-59. This is a valid suggestion because Baptist denominational life is too much dominated by clergymen. When the election of a layman is suggested, one name comes first to mind. This is Owen Cooper of Mississippi.

Cooper was highly recommended on this editorial page for election two years ago. He would likely have made it had not Criswell whom no one could beat agreed to be a candidate. Owen Cooper is a truly dedicated layman who has given much money and time in missionary and evangelistic endeavors at home and in pioneer Baptist areas. He has been a strong positive influence in Mississippi's racial crisis. He knows his way around Nashville having served on the Southern Baptist Executive Committee. Above all, he is not identified with any particular doctrinal position but stands firm for the Biblical truths historically expounded by Baptists. The messengers in Denver would do well to turn to Owen Cooper for leadership of the convention next year.

A Cool Convention In Denver, Hopefully

What will happen in Denver June 1-4? Will Southern Baptists explode with a bang that can be heard around the world? Hardly. In spite of all the dire predictions of strife and division, here is a prediction for a rather cool convention which, if we cannot be proud of, we at least can live with.

There is more concern and anguish this year than usual in the hearts and minds of many denominational leaders. Such concern is not bad because of the serious nature of all decisions to be made in Denver. At the same time we should not despair for Baptists have a way of airing their complaints and differ-

ences and moving on together.

One concern is what the messenger makeup of the convention will be. Denver is pioneer Southern Baptist territory and the west will be heavily represented in proportion to the number of Baptists there. Pioneer Southern Baptist areas, especially the west, are ordinarily more conservative doctrinally than older Southern Baptist areas and this could be reflected in voting on convention issues.

Another concern is who will not be in Denver. Many pastors over the convention are passing up the Southern Baptist Convention this year in order to go to Tokyo and the Baptist World Congress. Their absence will accentuate the pioneer Baptist area domination.

There is fear another attempt will be made to have Southern Baptist writers of curriculum material and seminary teachers sign a rigid doctrinal statement. This almost succeeded in New Orleans last year. Such a provision is unwise. The Sunday School Board and the seminaries are guided by able directors and trustees who have been chosen by Southern Baptists.

Some predict the *Broadman Bible Commentary* will be blasted. It likely will be, one way or the other, but so has nearly every other scholarly work produced by Southern Baptists. Critics of this work

Guest Editorial

An Open Letter To Our President, W. A. Criswell

Dear Mr. Criswell:

This letter probably should be addressed to you privately. But the urgency of the issue discussed is such that I want all *Christian Index* readers to share in my communication.

I am writing to you in your capacity as president of the Southern Baptist Convention. You above all other Southern Baptists at the moment have potential for greatness or calamity, as have few Baptist leaders in my young memory.

The approaching annual meeting of our convention, set for Denver June 1-4, seems destined to be an historic session. From it, Southern Baptists can emerge united in a major new worldwide missionary and evangelistic emphasis, or they can limp out of Denver fragmented into many warring camps with little unity or common ground.

It could be that I am over-dramatizing the seriousness of the Denver convention. But I don't think so. Lines have been drawing taut for several years. Splinter groups have been holding "separate conventions." "Liberals" have organized around the E. Y. Mullins Fellowship. Now the "conservatives" have planned a counter move, an "Affirming the Bible" rally the day before the SBC meets.

Student groups have been meeting, to voice their pet concerns about Baptist life. Major controversy is expected regarding the Christian Life Commission and its recent morality seminar in Atlanta. The Sun-

should remember there is no official interpretation for Southern Baptists, not even this one published by the Sunday School Board.

The Christian Life Commission will be criticized and efforts may be made to abolish it or cut off its funds. These will not likely succeed and this agency will probably get by again with another wrist slapping.

There will be the usual number of resolutions offered some of which will be way out. These will be adroitly handled by a committee for that purpose. Hopefully, there will be more order and less confusion this year than were at New Orleans last year. If not, we ought to stay home.

It may be only wishful thinking on the part of one who longs for unity in diversity and harmony in disagreement but I predict a rather routine convention with no more fireworks than ordinarily seen. Whatever happens in Denver because of man's fallibility, we take comfort in knowing God can overrule it for His glory. The most tragic thought is that several millions of Southern Baptists will not even know the convention is going on, will not lift one word of prayer for it; won't know what happened when it is over and won't care.

day School Board is anticipating attacks because of sex education materials in Church Training literature.

The rumor mill has it that various groups are polarizing around SBC presidential candidates, hoping to swing the convention toward their particular bias by electing their favorite candidate.

All these disturbing elements portend a nasty and divisive convention. No human can do more to prevent such a debacle than Wallie Amos Criswell. In your private contacts between now and June; in your presidential address opening the convention; in your speeches and news conferences; and in many other ways known well to yourself you can move in decisive ways to help bring us together in Denver.

You have a great sense of history that is obvious from your preaching and writing across the years. You have made a signal entry in Southern Baptist history by your unparalleled leadership of First Baptist Church in Dallas, and your missionary and evangelistic efforts around the world.

I pray to our common Father that He will so use you, from now through June and even beyond, to further solidify that niche in Baptist history by leading Southern Baptists back together into the most ambitious and united missionary and evangelistic upsurge we have ever known.

—JACK U. HARWELL, EDITOR
Christian Index (Georgia)

KBC Music Secretary Ordained

Eugene Quinn, secretary of the Kentucky Baptist Convention church music department, was ordained to the gospel ministry Sunday, May 17, by the Lyndon Baptist Church, Louisville, where he is a member.

Also ordained in the same service was



Quinn



Roper

Bill L. Roper, minister of music in the Lyndon church.

Quinn, a native of Illinois, has been state music secretary since 1956. Prior to that time he was state music secretary for Southern Baptists in Illinois. He also served as music and education director of churches in Weatherford and Dallas, Texas.

A graduate of Southern Illinois University, Quinn holds the bachelor and master of sacred music degrees from Southwestern Seminary in Ft. Worth, Texas. In 1963 he was awarded the doctor of church music degree by Southern Seminary.

Roper is a native of Christian County where his mother, Mrs. Katherine Roper, still resides. He has served on church staffs of Guthrie Baptist Church,

Guthrie, Kentucky, and First Baptist Church, Hopkinsville.

A graduate of Austin Peay State University, the Lyndon music minister holds the master of church music degree from Southern Seminary.

The two men were questioned before the church on Wednesday evening before their ordination the following Sunday.

Among those participating in the service were Lyndon pastor Hugh Goldsby; Kenneth Eakins, new faculty member at Golden Gate Theological Seminary in California; Bryant Hicks, missions professor at Southern Seminary; and Bob Kilgore, former staff member at Crescent Hill Baptist Church, Louisville.

Final Report

The 1969 Thanksgiving Offering amounted to \$339,084, according to a recent announcement by general superintendent C. Ford Deusner, of the Board of Child Care. This was \$11,000 below the offering goal, and was \$6,300 less than was received the year before. However, as Deusner pointed out in his statement, this is still the second largest offering Kentucky Baptists have ever made to their children's homes and child care services. Because of its vital importance, the Board of Child Care has set the offering goal for this fall at \$360,000.



Herman Ihley Memorial

The Executive Board of the Kentucky Baptist Convention, meeting May 4-5 at Cedarmore, unanimously approved the recommendations of at least three committees to set up the "Herman Ihley Memorial Scholarship Fund" to assist in perpetuity ministerial volunteers regardless of race. The goal for the endowment fund is \$50,000, and gifts are being received daily by the Kentucky Baptist Convention, Middletown, for this fund.

The Baptist Joint Advisory Committee, Warner Bumgardner, chairman; the Denominational Cooperation Committee, Alton McEachern, chairman, brought the recommendations; and the Finance Committee, David A. Nelson, chairman, approved the recommendation. The Executive Board approved all recommendations from the several committees to honor the memory and encourage the work of Herman Ihley, late Secretary, Department of Interracial Cooperation of the Executive Board of the Convention.

Placed in Foundation

The Convention will receive the funds and then place them in an endowment fund in the Kentucky Baptist Foundation, the income from such to benefit ministerial (all kinds) students of all races.

Memorial services

Memorial services for Herman Ihley have been held in many places. Today's mail brought a letter from H. Joseph Franklin, pastor of the Washington Street Baptist Church, Paducah, who called for a Memorial Service Sunday, April 26, 1970, in his church under the auspices of the West Union Baptist Association. Brother Jackson delivered the memorial address. A love offering of \$62.50 was given to the Herman Ihley Memorial Scholarship Fund. This church is one of the first Negro Baptist churches to dually-align with our Convention since Herman Ihley began his ministry March, 1967. Eleven other churches have joined our Convention, and one of ours, Cecilia Baptist of Cecilia, joined the General Association of Baptists in Kentucky.

Buried in Adel

Herman Ihley died at Callaway Gardens, Hampton, Georgia, April 15 and was buried at Adel, Georgia, April 17. He and Bernice were married in First Baptist Church there — and his funeral service was in the same sanctuary.

HAROLD G. SANDERS

People and Places

Three Pastors Awarded B. W. A. Tours

First Baptist Church, Fort Thomas, presented its pastor, George S. Munro, with an all expense paid tour to the

Baptist World Alliance. The presentation was made during the morning worship service Sunday, May 3. Included in the trip is an evangelistic crusade in his home country of New Zealand. Other stops include Sydney, Australia; Hong Kong and San Francisco. The trip was given in appreciation of Munro's fifteen years as pastor of the Fort Thomas church, a spokesman said.



Munro

Beechwood Baptist Church, Louisville, recently voted to give its pastor, James B. Sawyer, and his wife a \$5,000 tour to the Baptist World Alliance meeting in Japan during July. Sawyer has announced his intention to retire effective the end of this year.

Ellis M. Ham, pastor of the Gano Avenue Baptist Church, Georgetown, will participate in a two-week evangelistic crusade in the Philippines. Called "The New Life Crusade," the effort is jointly sponsored by the Philippine Baptist Convention and the SBC Foreign Mission Board. After the crusade, Ham

will attend the Baptist World Alliance in Japan. The Gano Avenue church is underwriting the expenses of the trip. Buell Kazee will fill the pulpit during the Pastor's absence.

Third Baptist Church, Owensboro, has voted to install a 60-ton air conditioning unit in its education building. Cost for the project will be \$41,737. Harold Wainscott is pastor of the church.

Olive Hill's First Baptist Church youth choir has presented the musical "Tell It Like It Is" on several occasions recently. The 30-voice choir is under the direction of pastor William A. Hartung.

Woodland Baptist Church, Long Run Association, recently joined the First Baptist Church of Jeffersontown, a General Association church, in celebrating its 137th anniversary. Dan Laird is pastor of the Woodland church. Pastor of the Jeffersontown church is Thurman Coleman.

Trinity Baptist Church, Lexington, produced a prime time television program on Saturday evening, April 25, entitled "Lexington's Lonely People." The program featured the special ministries of the church.

First Baptist Church, Fredonia, honored Mrs. Marguerite Easley with a Day of Honor. She has been organist for the congregation since October of 1956. In addition she has taught voice, piano

and organ to young people in the church and community. Letters from former pastors expressing appreciation for Mrs. Easley were read by current pastor Kin-nith R. Morris. Gifts were presented the lady of honor by the Girls' Auxiliary, the Woman's Missionary Union and the Women's Sunday School Class. The church presented Mrs. Easley with a portable television set.

Faith Baptist Church, Georgetown, recently honored their pastor and his wife, Mr. and Mrs. Roger Lovette, with a surprise anniversary celebration. The church presented them a silver water pitcher on the occasion of their first anniversary.

E. Keevil Judy, recently retired pastor of the First Baptist Church of Henderson, has been elected pastor-emeritus of that congregation. A church spokesman described the election as "the act of a grateful people for its former undershepherd."

Six Georgetown College graduates received Alumni Achievement Awards at the annual meeting of the Alumni Association, Friday, May 15. Those honored were: William Gill Nash, vice president of academic affairs and dean of the faculties at Murray State University; James Moss, retired insurance man living in Louisville; Miss Edith Monson, professor of modern languages at Georgetown; Edwin G. Lytle, corporate director of personnel, Goodyear Tire and Rubber Company, Akron, Ohio; former Grant County Judge Lester Mullins of Williamstown; and Kenneth C. Fendley, director of public relations at Georgetown.

Sixty-five pastors and deacons, representing 14 churches in Ohio County Association, met Friday evening, May 8, for a Deacon's Training Clinic. Due to the illness of G. R. Pendergraph, secretary for the sponsoring KBC church administration department, A. B. Colvin joined the team. Colvin is secretary of Kentucky's direct mission program. Together with Robert Pogue, long time deacon at Walnut Street Baptist Church, Louisville, Colvin addressed a joint meeting of pastors and deacons. He also addressed a meeting of the pastors while Pogue talked to the deacons. Local arrangements were made by Ohio County missionary D. L. Barnett. A meal was served those attending.

Erwin Averitt, retired military chaplain and former Baptist pastor, is home from the hospital after a three month stay. Mrs. Averitt said her husband can get around with the aid of a walker. Averitt expressed appreciation for the hundreds of cards he received from across Kentucky while confined to the hospital.



LICENSED — Kento-Boo Baptist Church in Northern Kentucky Association recently licensed Gary DeBust to the gospel ministry. DeBust, a high school junior, has been preaching for two years, according to pastor Felder L. Rowan. The church decided to wait about licensing the young man until after his sixteenth birthday, the pastor explained. DeBust is the son of Mr. and Mrs. L. A. DeBust of Florence, also members of the Kento-Boo church.

Revival Reports

Long Lick Baptist Church near Stamping Ground was led in revival recently by Joe Tackett, pastor of Grace Baptist Church, Lexington. Ronal Wilburn, minister of music at Grace church, led the music. Pastor James S. Woodward reported a total of 26 decisions.

Pleasant Grove Baptist Church in Christian County was recently led in revival by Loyd M. Smith a Baptist pastor from Nashville, Tennessee. Pastor Andrew S. Humphries reports four professions of faith, two additions by letter and 39 rededications.

First Baptist Church, Lawrenceburg, was led in revival by T. L. McSwain, pastor of First Baptist Church, Richmond. Jerry Chiles, Lawrenceburg's minister of music, led the music. Pastor Bob C. Jones reports a total of 51 decisions including 26 professions of faith and seven additions by letter.

Lee's Lane Baptist Church, Louisville, was led in revival recently by Donald Zuberer, pastor of Parkland Baptist Church, Louisville. Pastor Charles W. Holland reports a total of 70 decisions

with 31 of these coming for baptism. The church has had decisions every Sunday of the last year with the exception of four.

Slate Hill Baptist Church pastor John R. Jones has been busy in revival work during the past few weeks. In late March his church was led in revival by Earl Davidson. The meeting resulted in two professions of faith and 18 rededications. Two weeks later the Laurel River Association pastor led a revival in the Weaver Baptist Mission, sponsored by the Slate Hill Church. Twenty-three professions of faith were made during that meeting.

Ira McMillen, Jr., has begun his ninth year as pastor of the Unity Baptist Church in Ashland. The anniversary celebration coincided with an effective revival at Unity in which Bill Penley of Asheville, North Carolina, was the evangelist. McMillen reports 13 professions of faith and four additions by letter. One young man surrendered to the call to do Christian social work during the revival.

A Conversation With W. A. Criswell: Predicts Conservative Doctrines Push

EDITOR'S NOTE: Following is an interview with W. A. Criswell, pastor of the 15,000-member First Baptist Church of Dallas and president of the 11.4 million member Southern Baptist Convention. The interview was conducted by John J. Hurt, editor of Baptist Standard in Dallas, and covers Criswell's impressions as he steps down from the convention presidency and reflects on the 1970 convention in Denver, June 1-4.

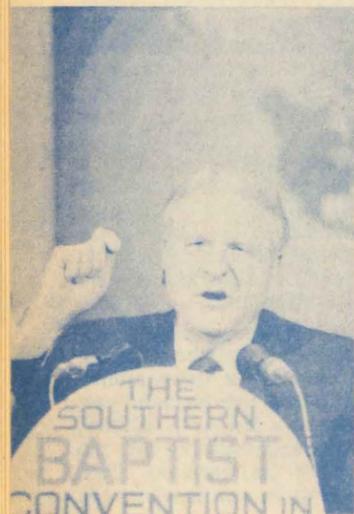
Q. Looking back over your two years as president of the Southern Baptist Convention, what are your feelings as you prepare to turn the gavel over to another?

A. Personally, I am so bound up in the church and my pastoral ministry that I am very grateful for the privilege to lay the burden down and let another man assume it. God calls different men for different things, and God called me to be a pastor. I love being pastor and I love being pastor of the church here. I will be very happy for someone else to assume the responsibility of president.

Q. What do you see in the future for Southern Baptists?

A. Our denomination has infinite potentialities and I mean infinite. I don't think there is any measure to it. We have God, we have our churches, we have our dedicated pastors and people. All we need to do is stay with the main thing. We don't need anything else.

There probably have been disappointments and there have been satisfactions during your presidential years. What has given you the greatest satisfaction as president?



Criswell answers questions

The knowledge that our people are really Christ-committed and Bible-loving and missionary-hearted. All you have to do is go back and look over some of those things that have happened since I have been president to say that.

Do you see that in the leadership as much as in the pew?

Yes sir. There is nothing wrong with the leadership of our convention, from the executive secretary, Porter Routh (executive secretary, SBC), on down. Our leadership is sound. They are just God's people. They are God-anointed. They love the Lord and they love the Book. Our people are just like them. You have this little minority, but I am amazed at the infinitesimal smallness of that little minority.

How small is this minority?

All you have to do is go down and look at that New Orleans Convention and look at that vote. There are more than 400 people out of our 11 million Baptists who don't like the way I comb my hair. (Criswell's reference was to his re-election as president by a vote of 7,482 to 450 against a protest candidate, William C. Smith of Virginia who announced last month he was leaving the convention.)

What has been your disappointment as president?

The tremendous surprise that has come to me as though I were a bone of contention among our Baptist people. I am a pastor—a fellow pastor. I'm not out here on a limb somewhere. I am one of 35,000 pastors and I look on myself as such. It is a colossal surprise to me to pick me out of 35,000 men as though—"My land, look at that guy. Look at his funny beliefs about the Bible and look at his strange notions about the authority of the Word of God and the inspired Scriptures." I don't think I am any different than 34,990 of my fellow pastors.

In that same area, in the Executive Committee address in Nashville last September you declared yourself for the 1963 Statement of Faith and previous statements of faith by Baptist bodies. Is there any thought on your part that these statements, rather broad, should be more specific?

No. They please me exactly. For example, the 1963 statement declares the nature of the ordinances. It doesn't spell it out that you have got to be, and then all of these discussions concerning



Criswell presides at Convention

alien immersion and closed communion—you don't find them in there. There is room in those articles of faith and has been from the beginning, for every shade of Baptist opinion concerning the ordinances, concerning the Bible, denominational structure, relationship of the churches—all the way through. But you have got to believe something and it ought to mean something to be a Baptist. That is a magnificent, broad, inclusive area where all of us who are Baptists can find ample room to apply. We are doing it.

You are more restrictive in the practices of First Baptist Church of Dallas than you would want the Southern Baptist Convention to be?

Absolutely. I don't want Virginia to change. If I could go over there and change the brethren—I'm talking about their attitude toward the ordinances—I would not do it. Here in this church and our churches in the Southwest for the most part, we are like that (more restrictive), but I would not seek to impose that. If you are something else you ought to go over there and be with those people. You ought not to say I am a Baptist and then not be a Baptist.

Do you plan to touch on any of this in your presidential address?

Not like that, but I am going to speak of the fact that we were born in that great doctrinal conviction and that to be a Baptist means that we believe some things. We ought not to be timid about shouting them to the house tops. These are the things that for the centuries our Baptist people have said we believe and we have all embraced these doctrines.

The Christian Life Commission seminar in Atlanta dealing with authentic morality has become quite controversial because of some outside the denomination who were on the program. What is your feeling?

I am in great sympathy with what the Christian Life Commission wanted to do. What they wanted to do was to challenge the cheap morality expounded by those professors of situation ethics and those downright pornographically minded men like the publishers of *Playboy*. They wanted to challenge the new morality. I am in sympathy with that. Man alivin', challenge it anywhere in the world. The only thing that I think as a friend of theirs, not as an enemy, is that there is a better way possibly to go about that in the framework of our Southern Baptist people.

Some are planning to reduce the Commission's budget and maybe move to dissolve it at the Denver convention. If they do, will you have anything to say?

I do not think it will be done. I think that is something that the denomination would not even think about.

Dr. R. G. Lee in about 1950 when there was a doctrinal battle before the convention left the president's chair and appealed for unity. Would you have any hesitancy if this is necessary?

No, I would have no hesitancy at all. I was there when Dr. Lee did that. I thought it was a magnificent thing.

Does the presidency give a feeling of responsibility for holding the convention together that no other office does?

Here's another thing that is surprising to me. I think of our Southern Baptist people as being so monolithic. I grew up where a Baptist was a Baptist. I did not know we were Southern Baptist in counter distinctions to some other kind of Baptists. And now to think about our people being pulled apart or separated. I just never had thought of that. We may not all agree . . . and we may have our clashes and our discussions (and actually do) but it never occurs to me that we are going to pull apart.

This will be the first convention in Denver. Theologically, I guess Baptists do grow more conservative as they settle Westward. Do you see a different convention from that of last year in New Orleans? If so, in what way?

Yes. I think that in this coming convention in Denver you are going to have a very decided emphasis spoken in the business sessions and wherever they have an opportunity to say something—decided emphasis on the conservative doctrines of the faith.

You voiced a fear shortly after your election that additional travel and days away from your church might endanger your church program. Has there been anything like this?

No sir. The church has grown. Our Sunday School is still growing prodigiously. Last Sunday we had 5,641 in Sunday School. We had 2,450 in Training Union. The Sunday before we had over \$90,000 in our regular offering. I have stayed here at the church. I have tried to do what they wanted me to do as president. I took off five weeks to go to Africa, but our church has been so faithful and loyal and I have tried to remember them and it has not hurt our church at all.

Do you have any idea of the number of days away from Dallas these two years and the number of miles traveled?

It has been a good deal. When we figured that up, one time before after about a year and some, it was about 50,000 miles then.

Before your election you were already accepting all the invitations your time would permit?

That is the reason you don't see any difference in the church. Before I was elected I was just doing everything humanly possible, and when I was elected—if you are carrying all the weight you can just don't have any more weight you can carry. That was the way it was with my being president. Every year I have made an extensive trip in our Baptist work visiting mission fields and encouraging the brethren just because I love to do it. Now that I was president it made no difference and I just kept on doing it. The only shift I made at all was first in these denominational meetings. I had never been to an Executive Committee meeting before. Consequently, being president I made many of those denominational meetings that otherwise I would never have made—never had made.

Has this given you a new appreciation for the denomination?

Yes. You know, it is a shame that our people do not realize how representative and democratic our organizations are. There is nobody that rams this thing. There is nobody that controls it. As I look at the men on these boards, they are just fellow-pastors and committed denominational leaders who are just downright loving God and serving Him with all the strength of their lives.

Looking beyond the moment when you will turn the gavel over to another, what is your prayer or your dream for Southern Baptists?

I just pray that we'll go on in the great tremendous missionary, evangelistic, Bible teaching ministries and commitments that we have had in these days past. God has blessed us in these days past, and I think that is why He has. We have been missionary, evangelistic, Bible loving, preaching, soul winning, teaching in our Sunday School . . . We have just been at it. I just want us to keep on.

What should be the attitude of the people going to the convention in Denver?

I would like for us to go to Denver just like I would like for our people to come to church, deacon's meeting, Sunday School or an enlargement campaign. I'd like for us to go to Denver with a great, positive, triumphant, conquest attitude. We're not going up there to tear up the earth or to tear up one another. We're not going up there to slay one another with the jaw bone of a jackass. We are going up there with great dreams and visions that we are going to try to bring to reality. We have got a world to preach the gospel to. We have open doors to enter. We have our own America to try to rescue from moral inanity and spiritual insanity. We have the whole world to try to win to Christ. Let us go up there with those things in our hearts.



Criswell contemplates situation

Sunday School Board Makes Budget Available

For the 79th successive year the major portion of net earnings of the Southern Baptist Sunday School Board was used for educational and service programs to assist churches in the Southern Baptist Convention.

Copies of the board's 79th annual report detailing program and financial activity for the fiscal year October, 1968, through September, 1969, will be mailed to pastors prior to the Southern Baptist Convention meeting in Denver this June.

In the report, approved in January by the 67-member elected board, sales and other income was stated as \$36,252,000.

From this income the board provided \$4,118,000 for education and service programs to assist churches in establishing, enlarging, conducting and improving their programs. The Program of South-

ern Baptist Convention Support was provided \$395,000 and Baptist state conventions received \$923,000 for their use in promoting Sunday School, Training Union, music ministry, student work, church administration, church architecture, church library, church recreation, vocational guidance and family ministry.

The remaining income was used for operating expense as follows: \$26,712,000, cost of programs of publishing, book store and assembly operation; \$2,868,000, administrative cost; \$1,236,000, cost of fixed assets, reserves and working capital.

Highlights of the report of the board's 25 programs of work are: Broadman Press released 54 new titles and reprinted 126 books. Broadman Music pub-

lished 102 music publications and 13 recordings. Convention Press produced 48 new titles and 25 reprinted books. Registered attendance at the regular denominational conferences was 36,325 at Ridgecrest (North Carolina) Baptist Assembly and 27,131 at Glorieta (New Mexico) Baptist Assembly.

Attending Camp Ridgecrest for Boys were 262 boys and 33 staff members. Camp Crestridge for Girls enrolled 486 campers and 43 staff members. Regular employees of the board numbered 1,453; including Nashville, 887; Baptist Book Stores, 532; Glorieta, 9; and Ridgecrest, 25.

The 32-page report is available from the Office of Public Relations, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

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Junior Memory Work Winners Announced

Among the 82 contestants declared state winners in the Training Union sponsored Junior Memory Work Contest was Karyn Sauteben of Lexington.

Miss Sauteben won this award for the fourth consecutive year.

A member of Russell Cave Baptist Church, where Kenneth Cole is pastor, Miss Sauteben is a seventh grade student at Jessie M. Clark School.

Commenting about the drill, the newly declared winner said, "They (the drills) help me to learn more about the Bible. It draws you closer to the Lord."

In Junior Drills, all contestants successfully competed in church and associational drills before advancing to the area competition. All juniors who made three or less mistakes in area competition were declared state winners.

Below is a complete list of state winners listed by associations. Any error in this list should be reported to Training Union Secretary James Whaley, Baptist Building, Middletown, Kentucky 40243.

BRACKEN ASSOCIATION

Teena Ann ReedAberdeen Church

BRECKENRIDGE

Gail TaulCorinth

CHRISTIAN COUNTY

Nancy BrownLittle River

DAVISS-McLEAN

George CaseBuena Vista

ELKHORN

Connie FlinchumGrace
Teresa FlinchumGrace
Terry FlinchumGrace
Allen KiddGrace
Susan McCoy1st, Mt. Sterling
Michael AltImmanuel
Stephen AndersonImmanuel

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Lisa HawkinsImmanuel
James CliftonPorter Memorial
Margaret Ann GayPorter Memorial
Janell SluckerPorter Memorial
Glena ParkerRussell Cave
Karyn SautebenRussell Cave
Keith EllisSouth Elkhorn
Mark EllisSouth Elkhorn
Jacki Gail RuddSouth Elkhorn
Beverly SpringfieldSouth Elkhorn



GREENUP

Tammy Howard1st, Flatwoods

HENRY

Kay MartinEminence

LINCOLN

Patricia PhillippePond

Arlene BurtonStanford

LITTLE BETHEL

Steven Ray Michael2nd, Madisonville

LONG RUN

Cindy GuynnLynn Acres

Kathy KorekLynn Acres

Donna RaulersonLynn Acres

Ken WilloughbyLynn Acres

Carla DavisShively

Marsha HaynesShively

Audrey QueenShively

Doris SwitzerShively

LYNN

Lisa Kay WilsonMunfordville

Doris Jean McDonaldSouth Fork

MT. ZION ASSOCIATION

Kenneth GilbertCentral

Nickey HarrisCentral

John David HolbrookCentral

Connie TateCentral

MUHLENBERG

Deborah WheldonSouth Carrollton

Patty WilcoxSouth Carrollton

NORTHERN KENTUCKY

Gail OwensHebron

PULASKI

Whitsitt Boone1st, Somerset

Barton Davidson1st, Somerset

Lavaun Davidson1st, Somerset

SALEM

Edith Marie AlbertMuldraugh

Connie BellMuldraugh

SEVERNS VALLEY

Debby HazelipImmanuel

David AkersSeverns Valley

Karen Michele SpeckSeverns Valley

Sheryl CruseSonora

Jani IrelandSonora

Diana RouttSonora

Vicki SmithSonora

Mark TurnerSonora

SHELBY COUNTY

Sharon BaxterHighland

Martha Carol HeightchewBurk's Branch

SOUTH DISTRICT

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Dean Jay Nutter1st, Danville

Jennifer Lee BelcherParksville

THREE FORKS

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Lisa Hammock1st, Whitesburg

Viva Hollan1st, Whitesburg
Georgianna Tolliver1st, Whitesburg
Karl Vermillion1st, Whitesburg

TWIN LAKES

Tami S. McKinneyLeitchfield

WARREN

Cathy L. HumeEastwood

Terri HumeEastwood

Jill JacksonEastwood

Joy JacksonEastwood

Robin ManningEastwood

Joni TapscottEastwood

Lorene ToddEastwood

Linda McCubbinGlendale

Ritchie HammGlendale

Eddie NormanGlendale

WEST KENTUCKY

Teresa Gaddie1st, Arlington

Terri YarbroughMilburn

WEST UNION

Cindy HopwoodMt. Zion

Larry JettMt. Zion

BAPTIST VIEWpoll

Unclear Pastor's Role Seen In Racial Policy

By Kenneth Hayes

In the Baptist VIEWpoll's latest survey, a representative panel of Southern Baptist pastors and Sunday School teachers was indecisive about the approach a pastor should take regarding a church's decision whether to accept Negroes as members.

The poll reveals that 41.3 percent of the pastors and 47.5 percent of the Sunday School teachers feel that "the pastor should make his position clear but not make any other attempt to effect that decision."

On the other hand, 46.0 percent of the pastors and 30.7 percent of the teachers feel that "the pastor should actively attempt to lead the church toward the decision he feels is appropriate."

A smaller group, 10.3 percent of the pastors and 19.5 percent of the Sunday School teachers, feel that "the pastor should allow his congregation to determine the approach to integration without any attempt on his part to influence the decision."

The remaining 2.4 percent of the pastors and 2.3 percent of the teachers had "no opinion" on the matter.

Current VIEWpoll findings are based on 92 percent response of the panel members, which represent a cross section of Southern Baptist pastors and Sunday School teachers. (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for June 7, 1970)

LIFE AND WORK SERIES

What Is Life In Christ?

While he was chained to a guard during his imprisonment in Rome, under the guidance of the Holy Spirit, Paul wrote the Epistle to the Philippians to acknowledge the receipt of their gifts, to express his gratitude for their affection and helpfulness, to praise God for their spiritual advancement, to reassure them of his abiding love and earnest prayers for them, to encourage them in their work for the Lord, and to appeal for unity in their church.

The thanksgiving Philippians 1:3-6

Paul's noble sense of appreciation of the Philippian's fellowship and what they had done for him revealed the state of grace in which he lived. He had gone through years of imprisonment and suffering, but they had never faltered in their love for and devotion to him.

Paul had absolute confidence in the ultimate completion of the work of grace which the Lord had begun in the Philippians. Paul held them in his memory, thoughts, and affections. They were united with him in closest fellowship both in his sufferings and in his witnessing for Christ. The strongest and the most sacred bonds of friendship are due to a common relationship to Christ, fellowship in Christian service, and an earnest cooperation in work undertaken for His sake. God's good work in them was that of making them sharers in the proclamation of the gospel of Christ.

The dilemma Philippians 1:21-26

Paul's philosophy of life was expressed in the sentence, "For to me to live is Christ." Whatever life meant to others, whether pleasure, sensual indulgence, money, power, flattery, or having one's own way, the aim, inspiration, and sum of Paul's life were Christ. All the strength of his faith, all the fullness of his hope, and all the longings of his soul were centered in Christ. Inasmuch as Christ had imparted a new nature to Paul and he was drawing all of his resources from Him, the power of Christ lifted him up, strengthened him, and filled him with a calm and holy joy in all of his numerous trials. The power of the indwelling Christ, Whom Paul

loved with all his heart, soul, mind, and strength, was sufficient for every emergency, fruitful of all good works, and full of complete satisfaction. In thought, word, and deed, Paul sought to reproduce the spirit, character, and life of Christ. Due to the fact that his only employment was the service of Christ, Paul said in substance, "Christ equals life."

Surveying the two possibilities — continued life on earth and death — Paul was ready for either and faced both with equanimity. It was simply a question of whether he should serve Christ on earth or enjoy Him in glory. Paul's surrender to Christ was so complete that he wanted the Lord's preference to be the determining factor. He was ready to go and willing to wait. What a splendid example for us!

Paul cherished the hope of serving Christ again in Philippi, and firmly believed that he could be of tremendous assistance to the Christians there should the Lord desire that he continue to live and serve Him, but he was confident that the right thing would take place.

INTERNATIONAL SERIES

The Nature Of The Church

Ephesians 2:8-22

Paul reminded his Christian readers that in their former condition, before they had received Christ as their Saviour, they were dead in trespasses and sins, disobedient to God, deserving of wrath, without Christ, without a place among God's people, without a share in God's covenants, without hope, and without God. Even though the world was teeming with evidences of God's wisdom, love, and power, they had lived without any real knowledge of Him. It is a fearful thing to think of anyone living without Christ, and yet that is what all of us did before we were saved.

It is a good thing for all Christians to recall their former condition, when they were helpless, Christless, hopeless, and Godless. How marvelous that, while

we were in that terrible condition, God loved us and made provision for our salvation!

Salvation, which is man's greatest need and God's greatest blessing, had its origin in the matchless grace and marvelous love of God. This gift from God can neither be merited nor purchased. Some try to obtain it through personal efforts and meritorious works, but they do so in spite of the fact that God's Word states that it is an utter impossibility (Ephesians 2:8-9, Titus 3:5). Trying to earn salvation is an abomination in the sight of God.

This salvation, which is provided by grace, becomes ours through faith. "For by grace are ye saved through faith." Faith is simply the hand that receives the gift which the Lord presents to us.



The standard of conduct Philippians 1:27-30

Since Paul was not yet free, he had to content himself with writing to his friends in Philippi and urging them to continue to conduct themselves in a manner worthy of their Christian profession. He exhorted them, regardless of everything else, to let their manner of life be worthy of the gospel of Christ. Any Christian who lives worthily will worship with prayer, praise, a clean and sincere heart, and because of a real love for God. He will walk with the Lord, witness for Him, work for Him, and watch for His return.

Being a true Christian involves worship, fellowship, and service. Motivated by a genuine awareness of union with Christ, Whose we are and Whom we delight to serve with hearts of love and devotion, we may be called upon to endure mental and spiritual suffering, but we shall be empowered for whatever experiences may be ours. This blessed assurance should contribute much to our serenity and sense of security as we walk and work with Christ, under His Lordship.

The purpose of salvation is set forth clearly in the words, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "Workmanship" means product. The Lord saves us in order that we may do good works for Him. Good works are not the means of salvation, but they are an evidence that one has been saved.

As Christians, we should be grateful for the wonderful change which has been wrought in us. The means by which this change was wrought was the blood of Christ. No other means could have effected such a change. Moreover, the blood of Christ does away with the barrier between Christian Jews and Christian Gentiles. It is a well-known fact that the unsaved Jews were exceedingly scornful and contemptuous of the Gentiles, and that the Gentiles naturally had a bitter hatred toward the Jews. However, after they had been saved by Christ, their attitude toward each other was changed completely. This great change proved that Christ does abolish alienation, remove bitterness, and unite contending forces in Christian love. His saving work on the cross placed both the Jew and the Gentile on the level in need of the salvation which Christ alone can supply. Every spiritual blessing that any believer receives comes through Christ.

Christ broke down the wall that separated the Jews and the Gentiles. The good news is that Christ has made peace with God for both Jews and Gentiles through the shedding of His precious blood on the cross of Calvary. Through the gospel of Christ salvation is offered to Jews and Gentiles alike. When people are right in their relationship with God they enjoy a harmonious relationship and have a delightful fellowship with one another.

It is through Christ that we are able to approach God. God the Son provides the way into the Father's presence. Christ said, "I am the way, the truth and the life: no man cometh unto the Father but by me." The Holy Spirit conducts the Christian into the presence of the Father.

Those of us, who have been regenerated and reconciled to God and are His children, whether Jews or Gentiles, should be grateful for the privilege of church membership and all of the advantages that accompany it. We should think of ourselves as being the Lord's temple and the habitation of the Holy Spirit. When Christ returned to the Father's side, the Holy Spirit was sent to earth, and He came claiming believers in Christ as His abode. How wonderful it is to have the Holy Spirit indwelling, directing, and empowering us in our service for Christ! Through us, as members of the church, God's presence is to be revealed, His power manifested, His message proclaimed, and His will accomplished.

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JULIAN G. ROGERS



PEACE MOVEMENT

Dear Editor:

I have just read the article "Peace Movement" by Roger B. Gilbert, Member, Information Committee, Southern Seminary Peace Movement, and I wish every person, especially every Baptist, would read this article.

At this time I am reading a book on Vietnam and this article in the *Western Recorder* ties right in with the conditions prevailing in the South Vietnamese government. Too many people glide along with their heads buried in the sand, not seeing what they don't want to see. While I do not agree with violence, I feel many, many college students have every legitimate right to make their views known, and every right to object to the vast monies going down the drain in this tragic holocaust in Southeast Asia. No wonder so many of our young feel beaten and frustrated. Our own government is condoning and supporting the very thing they are preaching against. Can you wonder why so many have lost faith in our leaders and administrators?

I pray to God we will wake up before it is too late. Get the full picture of our world situation, and don't judge until you have all the facts. We who are older have much to learn ourselves and let us listen sympathetically to what the young have to say to us. And with God's help let us really communicate and cooperate, and make of this great land a strong and united nation, not one weak and divided. Let each of us pray for God's will in our lives, and not our own, and pray for the welfare of our country instead of our own well-being. God bless you!

Covington, Ky. Mrs. E. R. Loomis

MINISTERS' DEDICATION

Dear Editor:

Perhaps a view from another side of a minister's life would enlighten a few who believe "... the difference in the

BAPTIST FORUM



feelings and attitudes of ministers and staff members today is mostly due to lack of dedication and of surrender to our Lord."

Those in the ministry today have many problems that a layman hardly knows exist. The pastor is the source to which the church looks for spiritual leadership but they also fail to realize that a pastor is as human as the next and needs Christians willing to follow and work for the glory of God. The members of any church tend to set the pastor aside and forget that the problems of life that plague them also plague their pastor, not to mention the problems he so dedicatedly shares with them.

I do not think that the problem of the ministerial drop-out is due to the fact that they do not spend time in Bible reading and prayer. I think the problem lies not so much in dedication to the ministry, for we find that those leaving the ministry are finding a fulfilling life in other types of ministry for our Lord, but the problem lies in the attitude of the people that make up our Christian churches.

Perhaps if more of the people who make up our Baptist churches would become more dedicated to the work of God and spend more time in Bible study and prayer our pastors would be less discouraged and there would be fewer ministerial drop-outs.

Frankfort, Kentucky Vickie Godfrey

MODERN TOWER OF BABEL

Dear Editor:

May I ask this question? Is education our modern "Tower of Babel"? Through education we have gotten as high as the moon. Now is God doing to us what he did to the people of Babel? Time will answer these questions. (Genesis 11)

Mayfield, Kentucky Sara B. Wheeler

VOTE FOR HOBBS

Dear Editor:

I appreciated very much your recent editorial concerning our need for level thinking in the near future as to our convention life and activities. I agree with you one hundred percent as to the service rendered by H. H. Hobbs. I have not forgotten how he kept under control and yet he was fair to all in the 1963 Convention in Kansas City. I, personally, would like to see H. H. Hobbs nominated and elected this year in Denver.

I believe we need, at this time, a man of his ability. Maybe, someone will agree and place his name before the Convention. I hope I can vote for him one more time.

Paris, Kentucky Bob Wallace

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Staff Changes

Chiles Announces Retirement Plans

H. C. Chiles, pastor of the First Baptist Church, Murray, since 1948, has announced that he will be eligible for retirement in September of this year and that he will terminate his services as pastor upon the choice of his successor. The church has appointed a pulpit committee to begin the search for a new pastor.

Chiles is one of the best known pastors in Kentucky having served on most of the important committees of the convention during his ministry. He served as moderator of the general association during the years of 1955 and 1956.

He has also served on several Southern Baptist Convention boards and committees but is probably best known for his commentaries on the Sunday School lessons which have been used for many years in *Western Recorder* and are also used in other areas.

Chiles is a native of Pendleton County, Kentucky, a graduate of Georgetown College and Southern Seminary. He received an honorary degree from Union College at Barbourville where he also served as pastor. He will continue to live in Murray and will spend his time in writing and other ministries.

Aldridge Elected BSU President

John Aldridge, Pineville, was chosen as the 1970-71 president of the Cumberland College Baptist Student Union, according to Elwyn Wilkinson, director of religious activities for the college. He is the son of D. M. Aldridge, president of Clear Creek Baptist School, and Mrs. Aldridge. John and his twin brother, David, are juniors this year. He follows in the footsteps of his parents, who were presidents of the Illinois B.S.U. and Tennessee B.S.U. respectively while college students.



Other officers chosen by the Cumberland B.S.U. included Jim Holloway, Athens, Tennessee, vice-president; Judy Hollon, Lynch, secretary; James Segda, Miama, enlistment chairman; Gary Parker, E. Bernstadt, evangelism chairman; Kathy Wilcox, Hamilton, Ohio, publicity chairman; Thara Bonatelli, Charlton, Pennsylvania, social chairman; Jane Buckner, Riverdale, Illinois, student volunteer director; Don Kannady, Elliston, worship chairman.

Allan Baugh has been called as part-time minister of education by the Sonora Baptist Church, Sonora.

Currently serving his third term as moderator of Sevens Valley Association, Baugh has also been associational Sunday School Superintendent and a member of the state executive board.

Baugh, a deacon in the Cecilia Baptist Church, has attended training clinics at Ridgecrest Baptist Assembly in North Carolina, as well as state and associational conferences.

Pastor of the Sonora church is LeRoy Grissom.

R. Chauncey Wilson has accepted the call to be pastor of the Southpark Baptist Church in Louisville effective May 31. To assume this new post, he resigned the pastorate of the Bethlehem Baptist Church, Springfield, after almost one year there.

A native of Fern Creek, Wilson will graduate from Southern Seminary with a master of divinity degree May 29. He is married to the former Carolyn Hornback of Upton, Kentucky. The couple has two children.

Ed Jones has accepted the call to be pastor of the Liberty Baptist Church in Garrard County. A native of Madison County, Jones has been pastor of Liberty Baptist Church in Florida and Liberty Baptist Church in Berea before accepting the Liberty Baptist Church at Buckeye.



Baugh

Miss Noel Fairall, elementary director of First Baptist Church, Ashland, has resigned to accept a similar position with the First Baptist Church of Albany, Georgia. She will begin her new duties June 15. Under her leadership, the Ashland church initiated a Kindergarten-Day Care program, an extension service for Beginners and strengthened its elementary departments in Sunday School and Training Union. The church will honor Miss Fairall at a reception Sunday evening May 31.

Doyle Eddings began as minister of music and youth at Ninth and O Baptist Church on May 20. Eddings comes to the Louisville church from a similar position with the Grace Baptist Church of Evansville, Indiana.

A native of Madisonville, he also served as minister of music at First Baptist Church of Central City for two years.

Ron Burdon, a native of Henderson, has been called as associate pastor of Trinity Baptist Church, Lexington. He will direct the Bus Pastor program of the church and conduct Junior Church.

A deacon in the Trinity church, Burdon is a senior at Georgetown College.

W. L. Henderson, third-year student at Clear Creek Baptist School, has been called as pastor of the Andrews Baptist Mission in Bowling Green. This is a mission of Bowling Green's First Baptist Church.

Donald Knight has resigned the pastorate of Muddy Gap Baptist Church, Booneville Association, to become pastor of Shawnee Run Baptist Church, Mercer Association. Knight is a third-year student at the Clear Creek Baptist School.

SBC To Act On Tax Policy Statement

The Southern Baptist Convention meeting in Denver, June 1-4, will be asked to approve a policy statement that says that tax exemption for church property must be based on the concept of religious liberty or of equality and equity.

The "Statement of Policy on the Taxation of Church Property," was approved in October, 1969, by the Baptist Joint Committee on Public Affairs, after nearly a decade of denominational dialogue on the subject. The policy statement served as the basis of the Baptist Joint Committee's "friend of the court" brief before the United States Supreme Court which upheld the constitutionality of tax exemption of property used for religious purposes.

The Baptist Joint Committee referred

its tax policy statement to the executive committee of the Southern Baptist Convention in February of this year.

The executive committee approved a resolution that commended the Baptist Joint Committee for its service to the Baptist constituency on the subject of taxation. It further expressed the hope that the Baptist Joint Committee would present the policy statement to the Southern Baptist Convention for approval.

The basic premise of the policy statement, Baker said, is found in its opening sentence: "Any claim which churches may make for exemption from payment of taxes or for special tax status must be based on either (1) the concept of religious liberty, or (2) the concepts of equality or equity." (BP)