

Augusta, Georgia, May 8, 1845. — William Bullein Johnson of Edgefield, South Carolina, was elected the first president of the Southern Baptist Convention in its organizational meeting in Augusta, May 8-13, 1845. Richard Fuller, Beaufort, South Carolina pastor, (seated) was named chairman of the committee to prepare a Constitution. The Convention adopted the

Constitution of 13 articles, 11 of them proposed by Johnson, which called for one convention with separate boards for each object of benevolent enterprise located at different places, and all amenable to the Convention. E. H. Hearne, Jr., artist. Used by courtesy the Historical Commission, Southern Baptist Convention.

# Who Is A Baptist? 125th Anniversary Observed

By Davis C. Woolley,  
Executive Secretary,  
Historical Commission,  
Southern Baptist Convention

Southern Baptists observed the 125th anniversary of the founding of the Southern Baptist Convention during 1970, with special attention given to the anniversary during the convention in Denver, June 1-4.

The observance celebrated the organization of what now has become the nation's largest Protestant denomination on the historic date of May 10, 1845,

trayed the historical highlights of Southern Baptists and pointed the way for a greater future.

The anniversary committee outlined three objectives for this observance: (1) to improve Southern Baptists' understanding of their own heritage; (2) to relate the Christian commitment of Southern Baptists more meaningfully to the present and the future; and (3) to interpret more adequately to the denomination's various publics the progress of Southern Baptists as a part of the body of Christ.

The anniversary is shared by two of the convention's agencies. The Home Mission Board and the Foreign Mission Board were both brought into being by the convention in 1845 and are also observing their 125th anniversaries.

Histories of both boards were published for the occasion, and other anniversary special features were planned. The history of the Home Mission Board has been written by the executive secretary, Arthur Rutledge, while the Foreign Mission Board book is a compilation of sections written by each of the area secretaries and the executive secretary, and edited by John D. Hughey, the board's secretary for Europe and the Middle East.

One of the anniversary features was a documentary film "Dimensions of Courage" showing who Southern Baptists are, where they came from, and what the plans are for the future.

This film was released for premiere showing in 100 "M" Night Church Training rallies across the nation in the fall of 1969. The film is now available from Baptist Film Centers for viewing in churches all across the nation.

Every agency of the convention has responded to the call to mark this anniversary in a manner to increase understanding, appreciation and support for the life and work of Southern Baptists.

Mrs. R. L. Mathis of Waco, Texas, president of the SBC Woman's Missionary Union, was in charge of the multimedia feature on the opening night session of the convention in Denver, June 1.

## DEVOTIONAL



W. G. Potts,  
Louisville,  
Kentucky

Mark 5:21-43

I have been able to get some good, helpful thoughts from this passage of Scripture in which I find eight useful points.

1. The attitude of receiving Jesus. When Jesus was on the eastern side of the Sea of Galilee "They began to pray him to depart." But when He returned to the western side Luke says, "The people gladly received him." What is our attitude, as individuals; as a family; as a church; as a community and the world toward receiving Jesus? It should be one of welcome.

2. The earnestness of the appeal. Jairus fell at His feet and said, "I pray thee (or beg thee) come and lay thy hands on her."

3. Strong faith. Jairus said, "That she may be healed; and she shall live." Faith not only believes that God can do a thing, but also that God will do it. Lord, increase our faith!

4. Stopped on the way. A woman with an issue of blood, came and was touched the garment of Jesus and was healed. The Great Physician said virtue had gone out from Him. Jesus knew that he had healed a person, and the woman knew it too. So Jesus knows when we are saved and healed spiritually; and we should know it too. If a person can get religion and not know it, then it might be possible for him to lose it and never miss it.

5. The power of God. Although the daughter had crossed the death line, Jesus said, "Be not afraid, only believe." The power of God divided the waters, overshadowed the Virgin Mary and she brought forth the world's Redeemer who healed the sick, raised the dead and can save the lost.

6. Remove the hindrance. Jesus put out those who laughed at him. It would be great if we could put away those things which hinder the progress of God's kingdom work.

7. The value of interested ones. Jesus took the father, the mother and three disciples with him. Jesus uses interested and consecrated workers.

8. The results. At the touch and word of Jesus the damsel arose, walked and ate. The Christian should give the world proof that he or she has been healed spiritually by letting their light shine (Matthew 5:16).

## President's Address

# The Rock Whence We Are Hewn

By W. A. Criswell,  
President,

Southern Baptist Convention

The Old Testament prophets had a habit of calling their people back to a remembrance of the days of their forefathers. Isaiah cries in Isaiah 51:1,2: "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you."

Upon the solemn assembly of our people in the 125th year of our Southern Baptist Convention, it is good for us that we look back upon those beginning days that gave us birth and to remember those deep spiritual commitments that have made us a blessing under God to the nations of the world.

The first century that followed the formation of the first Baptist church in America at Providence, Rhode Island, in 1639, is in our history a dreary, cantankerous and thoroughly despiritualized era. After our first 100 years we had about 51 Baptist churches split into seven or eight different Baptist bodies. Then something happened. Something marvelous. Something of God.

Adoniram Judson and his wife, Ann Hasseltine, became Baptists in India and were baptized by the Carey Mission in Calcutta. Soon after, Luther Rice, their missionary companion, was also baptized by William Carey's group into the Baptist faith and fellowship. Here were missionaries far away from home and cut off from their pedo-baptist denominational ties. Because of their new Baptist allegiance, they had no means of support. It was decided after prayer that the Judsons would remain on the field in India, later in Burma, while Luther Rice returned to America to seek support for these unsought, but God-appointed, God-given missionaries.

When Luther Rice was born in 1783, there were about 35,000 Baptists in America. Every fifth Sunday they met in their associational meetings to debate doctrinal subjects posited by one of the elders in their churches. Their time was consumed in arguing and debating over theoretical, theological inexactitudes. When Luther Rice appeared, his presence and his message was nothing short of a celestial phenomenon. Up and down the Atlantic seaboard and across the Alleghenies into Kentucky and Tennessee he went from one debating Baptist group to the other, pleading the cause of world missions, laying upon the heart of the pastors and the churches the mandate and the outreach of the Great Commission. And the brethren listened. Constrained by the Holy Spirit and the burden of a lost world, our forefathers turned aside from their fifth Sunday forensic sessions to face the task of win-

ning the earth to Jesus. Luther Rice organized them into state conventions and finally into a national convention for the support of world evangelism.

"Look unto the rock whence ye are hewn and to the hole of the pit whence we are digged." Our Baptist denomination in America was born in a great necessity, a great program, a great doctrinal conviction, a great cooperative movement. We have tremendously grown through the years in response to that dedication. As we have forsaken our littleness, selfishness, and divisiveness and have assumed the nobler commitment of prayer, intercession, missions and evangelism, we have been blest of God as few other people in the earth.

I.

We were born in a great mission commitment. It was thrust upon us of God. It was something God did. The eyes of our forefathers were blinded to the call of the dying world. Then God opened their eyes and they began to see, and seeing they began to respond, and responding, they became instruments of world evangelization in God's hands. The year of 1812 was one of the greatest years in the story of Christendom and the greatest year in American Baptist history. That is the year that Adoniram and Ann Hasseltine Judson and Luther Rice were baptized into the Lall Bazar Baptist Church in Calcutta, India. As I stood at that sacred place and read the holy inscription above that baptistry, I felt that I was standing at the birthplace of our Baptist denomination, looking at "the hole of the pit from whence we were digged."

In 1813, when Luther Rice returned from India to America, converted on a foreign field to Baptist principles, doctrines and practices, he faced a situation which would have made a soul less courageous quail in despair. The churches, scattered from Maine to Georgia and from the Atlantic to the frontier beyond the Alleghenies, had no communication with each other. There was no viable union, no cooperation. They were only a congeries of scattered churches, loosely connected through membership in some small, local Baptist association. There was no convention. There was no denomination. There were no schools and seminaries. There were no religious periodicals or publishing houses. There were no mission boards or evangelizing agencies. There were no institutes, alleviating human ills. There was no national or state program. But Luther Rice did not despair. Even when a stroke of paralysis left him crippled and the ravages of a disease he had contacted in India weakened his endurance, he toiled faithfully on and God blessed his efforts. He organized the churches into state conventions and finally into a na-

tional body "to elicit, combine and direct the energies of the entire Baptist denomination" for national and world conquest.

Let me pause here to pay tribute to the peerless Baptist leader, Luther Rice. There has never been in American history a man who toiled more arduously or suffered more from the strain or stress of travel than did Luther Rice. Within a period of 10 years he, and he alone, had transformed the scattered, bickering and locally minded Baptist churches and associations into a militant denomination, united in a program to give their interpretation of Christianity to the whole, wide world. He usually traveled 50 miles a day and preached three to five times. Often he would ride all night to keep an appointment. Once he reported six hours of sleep in four days. In one of his reports he says that he traveled 6,000 miles in dreary portions of the country, through wilderness and across mountains and valleys, in heat and cold, by day and night, in weariness, painfulness, fastings and loneliness. But no fear had been permitted to prey upon his spirit, nor even inquietude to disturb his peace.

The first, deep, bonding tie that holds us together is this missionary passion of Luther Rice. There are nations to win, there are souls to save, there are churches to be built, there are missionaries to support, and we are called of God to do it.

If ever we lose that missionary passion and commitment, we shall dissolve like a rope of sand. Our world-wide mission program holds us together like cables of steel. We may differ over many things, but we are one in this; namely, the desire to see men brought to Christ throughout the nations of the globe, "that in all things our Lord might have the pre-eminence."

II.

We are born, not only in a great missionary response, but also in a deep, doctrinal conviction. Luther Rice, Adoniram Judson and Ann Hasseltine were not Baptists. They belonged to another communion. They were sent out as missionaries by another denomination. But they became Baptists and they did so through a study of the Word of God. They remained Baptists at personal sacrifice and infinite cost. They suffered for the faith as did their martyred Baptist predecessors. It means something to be a Baptist. What does it mean? Am I afraid or reluctant to say?

A couple were describing to me the new community church to which they now belonged. They exclaimed in abounding enthusiasm: "Oh, it is wonderful! You don't have to believe anything to join our church!" How un-

(continued on page 15)



Local headline 125 years ago

when Baptists from eight states and the District of Columbia met in Augusta, Georgia, for the purpose of "eliciting, combining and directing the energies of the Baptist denomination in America."

The anniversary observance sought to mark this significant mile-post in such a manner as to increase understanding, appreciation and support for the life and work of Southern Baptists.

At the convention in Denver, the first evening session was devoted to a multimedia dramatic production which por-

## WESTERN RECORDER

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

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C. R. DALEY, JR.      Editor  
G. A. PRICE, JR.      Business and Circulation Manager  
BOB TENNY      Assistant Editor  
MARION O. REED      Superintendent of Printing

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Youth Rebellion Can Be Youth Revival

One of the gravest dangers for churches today is the inclination to write off modern youth. Protests, demonstrations, violence and other behavior of young people today are so far from what we have considered ideal that we feel we might as well give up on them.

We had better stop and think again before we count youth out. We dare not react to the behavior of some of them with condemnation of all of them. To refer to them as "bums" without separating the good from the bad is stupid.

Without a doubt there are among today's young people some out-and-out radicals who are bent on violence, destruction and anarchy. These are dangerous and should be restrained by whatever force is necessary. Leniency to the point of permissiveness has never been the answer in dealing with youth.

Furthermore, a sizeable number of idealistic young people are caught up with the extremists and sometimes searching youth are overcome by the mob spirit and participate in violence. This is characteristic of youth and it is too much to expect from them the restraint and maturity which only age and experience can bring.

Has it occurred to us that what we are seeing is a revival as well as a revolution among youth? If we stop shouting back to them long enough to listen to what they are saying, we might be surprised. We call them rebels without a cause but they have more cause than first appears.

The words heard most often from today's young people are love and peace but we cannot hear their words because of our preoccupation with the way they dress, wear their hair and behave. They may not even know the full meaning of these words but they know things are not right and they are ready to give their lives for making a better world.

A Special Request

This is a special request to all readers of these words. Pray for the Southern Baptist Convention which will be in session when this issue reaches your hands. The Southern Baptist Convention was born in prayer, it has been sustained by prayer and will

Note who is involved in the aggressive youth movement. Not those who are drafted but those who volunteer. It is revealing that it is mostly not the youth from poor homes who protest poverty and go to Appalachia to help with their hands but young people from homes of affluence and wealth. It is not just the cowards who are calling for the end of the Vietnamese conflict but young people who see the folly of the slaughter of the flower of American manhood and are courageous enough to appear disloyal and unpatriotic to protest it. The Old Testament prophets and Jesus Himself called for many of the same things young people are calling for today.

If we had really believed the teaching of the Bible we could have expected the present youth rebellion. God has assured us that wealth, luxury and worldly pleasure does not satisfy a man's soul. Yet we have lived and worked to give our children these things and now they are throwing them in our face and marching off in protest to live in rags and hunger sometimes.

There is no doubt about it. The objectives of the majority of today's youth are spiritual. The trouble is they are turning to unspiritual methods to achieve spiritual ends. Many of them seem to be saying, "We have good things started but we don't know how to finish them. Come on and help us."

The big question is not what will happen to them but what will happen to us. Will we be responsive enough to listen to what they are really trying to say? Will we be flexible enough to join them in working for a better world? Will we be resourceful enough to offer them spiritual means to work for spiritual goals? This is one of the crucial challenges of the churches today. What a tragedy if a true revival is going on among today's young people and the church misses out on it by not even recognizing it!

survive only by prayer. We all know this but too often we tend to forget it and proceed as if we are wise enough to chart our own course.

When these words are being written one week before the Convention everything from a human

standpoint appears A-OK for the Convention lift-off. President Criswell, who more than any other one person will influence the tone of the Convention, has responded nobly to pleas to work for a calm and cool convention. The answers in his interview reported in last week's issue reveal his deep concern and love for the Convention and its unity. His presidential address in this week's issue is non-controversial and conciliatory.

President Criswell has done the Convention a good service in insisting on majoring this year on the Convention itself instead of the satellite meetings. He has also succeeded where many others have failed in streamlining the Convention program. Two reforms are especially welcome. One is lumping the agency reports together for approval and elimination of lengthy presentations and addresses by several convention heads. These annual presentations have been insisted upon by the agency leaders but have been some of the duller moments of the Convention. It is hoped this will become a permanent practice with all the reports adopted together and providing for an emphasis upon one or two phases of our work each year on a rotating basis.

The other reform is the reduction of the number

of major addresses and an increase of time for discussion. There will always be a place for inspirational preaching at conventions but the meeting's main purpose is business. Convention addresses, too, often have been parades of oratory and image builders for convention leaders. Many messengers have used them for coffee breaks or tours of the exhibit areas.

Another welcome departure from the normal is an arrangement whereby the men can attend one session of the W.M.U. Convention without missing the Pastors' Conference and the women can attend a session of the Pastors' Conference without missing their meeting. The pastors will not have a session on Sunday afternoon while the ladies meet and the ladies will not have a session on Sunday night while the pastors meet.

Only time will tell whether the 1970 Southern Baptist Convention will be explosive and divisive or calm and healing. Much has been done in the interest of a meeting that will honor the Lord and be a credit to Southern Baptist but these are only human efforts. Our only hope is what the Lord will do with Southern Baptists in Denver this week. This is why it is so important that every reader takes seriously the request made in the first paragraph of this article.



ASSOCIATION AND OUTREACH

Dear Editor:

God is working today through His churches by extending His saving power into the world through His people. But whether we win the world for Christ depends on the spiritual vitality and dedicated ministry of the local church people. Our effectiveness is in proportion to our willingness to follow the Holy Spirit, and our ability to keep the Great Commission.

No church can long be the salt of the earth without a functional ministry and effective outreach. No church can be the light of the world without enlightening and inspiring Bible teaching. The lost multitudes are growing larger while the light of Christian witness grows dimmer. Poor Bible teaching and bad examples empty more classrooms than any visitation program can fill. Today, more than ever before, we have a great need for trained, spirit led church leaders and teachers.

Here, the Baptist Association is in a strategic position in God's service. Associations provide a channel through which churches may carry out their God-given tasks of missions and evangelism. But they also should provide locally accessible training opportunities to strengthen the leadership of local churches so vital to performing the effective ministries for Christ.

The success of our program for the

(Continued on Page 11)

MR. KENT COOPER'S DISSSENT

Dear Editor:

I agree for the most part with Kent J. Cooper's position stated in his letter to the Forum in the *Western Recorder*, May 9, 1970. He has grappled with a perplexing issue for all conscientious believers and has emerged with a good balance for objective scholarship. Christians must study Biblical interpretation more diligently, or else heed those who have devoted much of their lives to such a discipline. Thus far, too many Baptists have reacted emotionally and uninformedly. They have allowed the "angel of light" to cheat them.

Not being on "the inside" in the Bible Department here, and not being acquainted with much that is involved with the personal inter-relationship of Bible professors and administration, I go on some assumptions and hunches from what I have read on similar situations in the Biblical — professorial — laity in general, and in Baptist — scholarship — laity in particular. It is nothing new for genuine scholars of the Bible to be persecuted on a cross of Biblical scholarship. That is, they have gotten closer to the true interpretation of the Bible than their critics and have

paid a price at the hands of the well-meant but uninformed critics. Let us not, therefore, go off half-cocked and allow the Devil to cheat us by inter-feuding.

It is at this point that I would disagree with Cooper. This disagreement is not with his analysis and synthesis of the issue of the essence of academic freedom and responsibility. But I differ with him on his method of response to the issue. I think his influence would be more positive were he to stay with us and "fight" from the inside. Perhaps he shall.

Off hand, I would say that Dr. Davenport has acted under extreme pressure for what any layman would feel best. After all, he is not an ordained minister. But having heard him "preach" (which ability he denies by the way), I say that he does put many ordained Baptist preachers to shame.

Cooper's last phrase perhaps points out the weakness of much dissent, and of a superficiality of remedy for problems. He says that he plans to go elsewhere for "total freedom." That is impossible to find in this world.

Campbellsville, Ky. Donald Cassidy

## Workers Added In Church Music

Three Southern Seminary music students, along with two college music majors, have been employed by the Kentucky Baptist Convention music department to assist in teaching music throughout the state during the summer months.

The three seminary students are Gil-



Westberry



Miss Jackson

bert Westberry and Miss Susan Jackson, both graduates of Florida State University, and Miss Sylvia Dennison,

a New Yorker. All three are candidates for the master of church music degree at Southern Seminary.

College students assisting are Miss Cynthia Hulette of Georgetown College and Mike Tichenor of Kentucky Wesleyan College.

Already on the schedule for the summer music workers are associational and regional camps at Harlan, Owensboro, Winchester, Benton, Oneida, Covington, Ashland, Brownsville and London.

Eugene Quinn, church music secretary who coordinates the summer worker's schedule, said a few dates are still open for associations or churches desiring assistance in music schools. Anyone interested in this possibility should contact Quinn at the Baptist Building, Middletown, Kentucky 40243.

Quinn estimated that over 1,000 persons will receive music training from the five field workers during the summer. "This can make a great deal of difference in the local church and the entire musical program of the state," he commented.



### World Tour — BWA

The Executive Board granted me the privilege of conducting a world tour in connection with the meeting of the Baptist World Alliance, Tokyo, Japan, July 12-18. Our tour begins June 15 and ends July 22. The late Herman Ihley was to have been my co-director, and Mrs. Ihley and her brother-in-law, Rev. J. W. Joiner of Moultrie, Georgia, will help on the tour.

My wife, June, and the two children, Susan and Ronald, will also assist in handling a rather large group on a 36-day journey which will take us to four continents and more than a dozen countries. We hope to see many of our missionaries and see some of our Baptist mission work. Please pray for us.

There has been considerable work in getting ready for the tour but, providing you would have sent me and my wife to the Baptist World Alliance at Convention expense, it will be an approximate saving of \$5,000 in mission money. Thank you for the privilege of making this mission tour.

G. B. Morton, business manager, will be the administrative officer in charge during my absence. General information from my office can be secured through my secretary, Miss Doris Yeiser.

### We — and others going

In addition to the Sanders family and Mrs. Ihley, 29 Kentucky Baptists (including 10 National Baptists) will be in our party. Many other tours will include Kentucky Baptists for the Baptist World Alliance and mission stations around the world.

We are confident that this tour and the Alliance meeting will enlarge our missionary vision as we "lift up our eyes and look upon the fields, white already unto harvest."

We wish that every Baptist could attend the Baptist World Alliance meeting and see our Baptist foreign missionaries at work throughout the earth. We would have no difficulty in increasing prayers, mission volunteers and gifts from the churches for the Cooperative Program.

Keep abreast of the Baptist World Alliance meeting through the pages of the *Western Recorder* and Baptist periodicals, as well as the press.

HAROLD G. SANDERS

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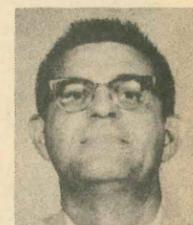
Harris



Harton



Lambert



Lam



Langdon



McKibben



Massa



Smoot



Thomas



Wiseman

## Hopkinsville Heads Awards List

By Mic Morrow

The First Baptist Church of Hopkinsville with 754 Study Course credits leads the churches of Kentucky for the period January through March. January 1st marked the beginning of the New Study Course. The top 25 churches are listed by association, church, and total course credits earned in all subject areas for the first three months of 1970.

Association	Church	No. Awards
1. Christian	1st, Hopkinsville	754
2. Franklin	Crestwood	453
3. Bethel	Russellville	360
4. Severns Valley	Severns Valley Baptist	328
5. Long Run	Ralph Avenue	286
6. North Concord	Barbourville	268
7. Long Run	South Jefferson	266
8. Warren	Forest Park	242
9. Northern Ky.	Hebron	240
10. Franklin	1st, Frankfort	233
11. Liberty	Glasgow Baptist	225
12. Nelson	1st, Shepherdsville	204
13. Northern Ky.	1st, Walton	201
14. Long Run	Eastern Parkway	198
15. Rockcastle	Freedom Baptist	185
16. Liberty	Horse Cave	182
17. Long Run	Ninth & O	177
18. Upper Cumberland	1st, Loyall	174
19. Greenup	Pollard	168
20. Boone's Creek	Boone's Creek	168
21. West Union	Twelfth Street	165
20. Northern Ky.	Southside	165
21. Severns Valley	Vine Grove	164
21. Elkhorn	Ashland Avenue	164
22. Logan	New Friendship, Auburn	150
22. Christian	New Palestine	150
22. Northern Ky.	Decoursey	150
22. Northern Ky.	Latonia	150
23. Daviess-McLean	Yellow Creek	147
24. Elkhorn	South Elkhorn	146
25. Christian	Pleasant Hill	144

## Nineteen Kentuckians Graduate At Southern

Nineteen students from Kentucky were awarded degrees from the Southern Seminary during the May, 1970, commencement exercises.

The graduating students were part of more than 175 students who received degrees from the seminary during the spring graduation exercises.

Ronald Dudley Beck, son of Mr. and Mrs. Carl D. Beck of Louisville, was awarded the master of religious education degree. A graduate of Western Kentucky University, he is married to the former Bonnie Basham of Owensboro.

John David Book, Jr., son of Mr. and Mrs. J. D. Book, Sr., of Henderson, was awarded the master of divinity degree. A graduate of University of Kentucky, he is married to the former Marianne Rogers of Dallas, Texas.

Lee Edward Caudill, son of Mr. and Mrs. Elbert Howell of Langley, was awarded the master of divinity degree. A graduate of Wayland Baptist College, he is married to the former Rosemary Cagle of Ft. Worth, Texas.

Jerry Edward Chiles, son of Mr. and Mrs. James A. Chiles of Falmouth, was awarded the master of religious education degree. He is a graduate of Georgetown College.

Robert Allen Curtis, son of Mr. and Mrs. Edgar Lee Curtis, Sr., of Louisville, was awarded the master of divinity degree. A graduate of Georgetown College, he is married to the former Sherry Lynne Basham of Louisville.

William Thomas Evitts, son of Mr.

Clyde Evitts of Dexter, was awarded the master of divinity degree. He is a graduate of Murray State University. His wife, Ruth Elizabeth, is from Mayfield.

Charles Edwin Flener, son of Mr. and Mrs. Carl E. Flener of Louisville, was awarded the master of divinity degree. A graduate of Western Kentucky University, he is married to the former Wanda Royce of Frankfort.

Jackie Geurin, son of Mr. and Mrs. Randolph Geurin of Murray, was awarded the diploma in theology degree. He is a graduate of Campbellsville College.

Ernest M. Harris, son of Mr. and Mrs. James H. Harris of Winchester, was awarded the bachelor of divinity degree. He is a graduate of Cumberland College. His wife, Sandra, is from Lancaster, Ohio.

Robert Michael Harton, son of Mr. and Mrs. Nolan C. Harton of Paducah, was awarded the master of religious education degree. A graduate of Murray State University, he is married to the former Raylene Melton of East Prairie, Missouri.

Danny Lee Lambert, son of Mr. and Mrs. Thomas Lambert of Vinton, Ohio, was awarded the master of divinity degree. He is a graduate of Georgetown College and Eastern Michigan University. His wife, Wilma Sue, is from Indianapolis, Indiana.

Donald Bowden Lam of Central City was awarded the master of religious education degree. A graduate of Georgetown College and Southern Seminary,

he is married to the former Dorann O'Neal of Central City.

Robert William Langdon, son of Mr. and Mrs. Elzy W. Langdon of Louisville, was awarded the master of divinity degree. A graduate of the University of Louisville, he is married to the former Jean Aldridge of Louisville.

Stephen G. McKibben, son of Mr. and Mrs. Harold R. McKibben of Florence, was awarded the master of church music degree. He is a graduate of Georgetown College. His wife, Vickie, is from Russellville.

Greta Deloris Massa of Barlow was awarded the master of religious education degree. She is a graduate of Union University.

George Thomas Smoot, son of Mr. and Mrs. H. R. Smoot of Louisville, was awarded the master of religious education degree. A graduate of Georgetown College, he is married to the former Jennifer Lynn Newman of Pleasureville.

Patrick L. Thomas, son of Mr. and Mrs. James A. Shuck of Owensboro, was awarded the master of church music degree. He is a graduate of Western Kentucky University.

Ben Robert Wiseman, son of Mr. and Mrs. Ben F. Wiseman of Louisville, was awarded the master of divinity degree. A graduate of Western Kentucky University, he is married to the former Wanda Wheelless of Dickinson, Texas.

William Wayne Kirk (no picture available) was awarded the graduate specialist in religious education degree. He is a graduate of Asbury College and Asbury Seminary.

# Agencies, Commissions File Reports At Denver

Twenty-three different agencies and organizations related to the Southern Baptist Convention presented detailed written reports on their work during the calendar year 1969 at the denomination's 113th annual session Tuesday afternoon in Denver, Colorado.

The written reports from the agencies summarizing their work during 1969 consumed more than 160 pages in the detailed "Book of Reports" prepared by the agencies for submission to the Convention.

Longest report in the book was from the SBC Executive Committee, which summarized briefly the reports of the other agencies and included more than a dozen different recommendations for convention adoption. The Executive Committee, however, made a separate report to the SBC on Tuesday morning.

Several of the agencies, in addition to the 10-minute consideration of printed reports, also participated in inspirational dramatic presentations on "The Denomination Serving the Churches," a multi-media presentation on the "Seminaries Serving the Churches," and a multi-media "World Missions Emphasis" scheduled at separate times during the convention.

## Foreign Mission Board

The SBC Foreign Mission Board reported a record year in 1969 in the number of missionaries appointed, with 261 missionaries added to its service in 71 countries. The record number of appointments brought the number of missionaries under appointment to a total of 2,490 at the close of 1969.

The Foreign Mission Board also reported entering two new countries during 1969, Dahomey and the Leeward Islands. The number of churches was up by nearly 150 to a total of 5,303, and the total membership of these churches increased to 631,259. A record number of baptisms (conversions) was reported, with 54,994 baptisms during 1969.

In addition, the Foreign Mission Board reported on its operation of 758 schools with 93,005 students; 21 hospitals and 92 clinics and dispensaries that ministered to 64,508 inpatients and 815,512 outpatients; 27 publishing centers, 19 orphanages, and 46 goodwill and community centers around the world.

## Home Mission Board

The SBC Home Mission Board reported on the work of its 2,235 missionaries serving in all 50 states within the homeland. In addition to the career missionaries, many of whom are appointed jointly with Baptist state conventions, a total of 922 student summer missionaries were appointed by the Home Mission Board last year.

Three major projects of the Home Mission Board summarized in the report included the board's efforts in implementing the "Crisis in the Nation"

statement adopted by the SBC in Houston in 1968; the Crusade of the Americas; and Project 500, which established 211 new churches in strategic locations across the nation during 1967-69. Total baptisms during 1969 were reported at 368,225, a decrease of 4,800 from 1968 baptisms.

## Sunday School Board

The SBC Sunday School Board gave a detailed accounting of its 17 program assignments, stressing its work last year on preparation of new programs and materials for the 1970s, development of a simplified plan of organization for SBC churches for the 70's, including a new grouping-grading system, and the board's role in training leadership for the decade through "Shaping the Seventies" conferences.

Total sales reported by the board were \$36.2 million, up \$350,000 over last year's sales, but nearly \$1.2 million less than the board had planned in its budget for the year.

During 1969, the Sunday School Board produced 73 periodicals with a combined circulation of 94.3 million, issued 54 new titles through Broadman Books and 48 new titles through Convention Press.

In organizational reports, the Sunday School Board reported increases in music ministry organizations to a total of 1,062,494; but decreases in Training Union enrollments to 2,648,388, and Sunday School enrollments to 7,418,067.

The board's research and statistics department reported a total SBC membership of 11,489,613 in 34,335 churches affiliated with 1,196 (district) associations and 30 state conventions. The 11.4 million total includes 3,139,462 "non-resident members" whose current address is unknown.

## Annuity Board

The SBC Annuity Board reported dis-

tribution of a "13th check" as a dividend to annuitants affiliated with its plans, and initiation this year of "good experience credit" which credits the annuitants with more than the minimum requirements of their certificates. In 1970, this will amount to a two percent credit to the annuitants, the board reported.

Though it is a "minor" portion of its program, the Annuity Board assisted 155 ministers and 309 widows through its "relief" efforts, providing them a total of \$176,165 during 1969, the report indicated.

## Seminaries

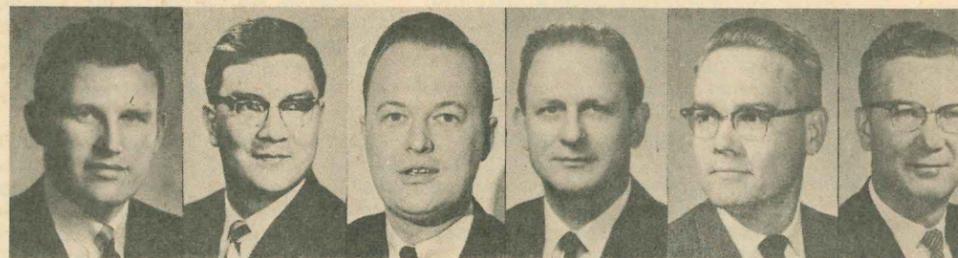
The six theological seminaries owned and operated by the SBC reported enrollments of 5,848, compared with 5,838 last year, according to the Executive Committee summary of the seminaries' report.

The six seminaries, each submitting separate written reports, listed their enrollments as follows:

Golden Gate Baptist Theological Seminary, Mill Valley, California, 366; Midwestern Baptist Theological Seminary, Kansas City, Missouri, 208; New Orleans Baptist Theological Seminary, 614; Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, 570; Southern Baptist Theological Seminary, Louisville, 1,575; and Southwestern Baptist Theological Seminary, Fort Worth, 2,096.

The Seminary Extension Department (of the six seminaries) reported a total enrollment of 5,321 students in 45 states and eight foreign countries. The total included 4,419 students taking courses in 218 extension centers, and 1,307 enrolled in correspondence courses.

In another separate report, the American Baptist Theological Seminary, Nashville, reported an enrollment of 88 on campus and 900 in extension center.



Claypool Lin Hull Palmer McElrath Graves

**ON PROGRAM** — Kentuckians participating on programs during the Denver convention include John Claypool, pastor of Crescent Hill Baptist Church, Louisville, preaching at the Pastor's Conference; Richard Lin, Southern Seminary music professor, leading the music at one session of the Church Music Conference; William Hull, dean of the school of theology, Southern Seminary, leading a worship period with prayer and scripture Tuesday morning during the Southern Baptist Convention; Robert Palmer, former Williamsburg pastor and now professor at Cumberland College, selected scripture passages read at various sessions; Hugh McElrath, Southern Seminary music professor, served as narrator of a worship period of the Church Music Conference; Allen Graves, administrative dean of Southern Seminary, was keynote speaker of the annual Southern Baptist Conference of Superintendents of Missions.

The SBC Education Commission indicated a gain in the number of church-related vocations volunteers during 1969. The report said the number of such volunteers increased by 512 during the year, to a total of 14,540.

Total enrollment at the 73 Baptist colleges, universities, schools and seminaries for the year was 110,143, according to the Education Commission report, which said Baptist colleges and schools "are stronger than at any time in the history of the Convention."

The two Southern Baptist owned hospitals operated by Southern Baptist Hospitals, Inc., continue to expand, with expansion programs planned totalling \$22.7 million at the New Orleans hospital and \$33.7 million at Jacksonville, Florida.

The hospital agency's report did not mention plans of the SBC Executive Committee to submit on Tuesday morning a proposal to sever ties with the two hospitals.

Another commission of the SBC, the Brotherhood Commission, reported a decrease in Brotherhood (Baptist men and boys) enrollment from 448,738 to 430,339. Royal Ambassador enrollment, however, increased by 1,955 to a total of 187,606 boys involved in the missions education program for boys.

## Radio and TV

The SBC Radio and Television Commission, which referred to itself as

maintaining "the largest electronic ministry of any religious group in the world," indicated that its 44 different programs were being broadcast by 2,783 different stations by the end of the year. Last year, the programs were aired in 152,022 separate broadcasts, the commission said.

Ten hours of free network television time were donated by the networks to Southern Baptists for 17 different programs last year, the commission said. The commission's television cartoon series for children, "JOT" has prompted a total of more than 150,000 cards and letters from viewers, the commission said.

## Christian Life

The SBC Christian Life Commission said in its report that the year 1969 brought to a climax a decade when the commission's emphasis on applied Christianity "came of age among Southern Baptists."

The commission cited its efforts in seeking to implement the SBC "Crisis in the Nation Statement," and a seminar in Chicago last year on "The Church's Mission in the National Crisis," but did not mention in the written report a controversial seminar in Atlanta on Authentic Morality in April (after the deadline for submitting copy to the printed Book of Reports).

The SBC Stewardship Commission reported record SBC Cooperative Program

unified budget contributions for the year — \$27.4 million, an increase of \$1.4 million or 5.6 percent. The Stewardship Commission's Cooperative Program promotion theme for the year is "Concern" and next year will be "Concern for People."

Other stewardship statistics listed in the Book of Reports include total gifts (all purposes) of \$842.7 million, gifts to missions and benevolences of \$133.2 million, and total Cooperative Program (state and SBC) gifts of \$78.2 million. Church property value was listed at \$3.9 billion.

The Southern Baptist Foundation reported a trust corpus of \$11 million, with a return on its general fund of 5.99 percent. The year 1969 was a "hectic time for all foundations" because of the financial market situation in the world, the report said.

The SBC Historical Commission cited major efforts during the year to plan for observances of the convention's 125th anniversary, and in production of Volume III of the Southern Baptist Encyclopedia.

Two "associated organizations" presented written reports to the convention — the Woman's Missionary Union, auxiliary to the SBC, and the Baptist World Alliance.

Woman's Missionary Union reported an enrollment of 1,291,222 in its organizations, a decrease of 116,452, and increased cooperation with other agencies of the SBC in inter-program planning and correlation.

The Baptist World Alliance reported on plans for the 12th Baptist World Congress in Tokyo, July 12-18 of 1970, and listed the total Baptist world population in 125 countries at 31,023,937. Of this total, 86 different Baptist conventions and unions that participate in the Baptist World Alliance have a total membership of 26,499,346. (BP)

# Pastor Indicted In Bond Fraud

The pastor of financially-insolvent Mid-City Baptist Church in New Orleans, Louisiana, and four other persons have been indicted by the federal grand jury on 13 counts of alleged conspiracy, fraud in the sale of securities, and mail fraud.

The charges stem from the sale of more than \$12 million worth of church bonds over a period of several years, and the issuance of new bond sales in order to pay off bonds that became due.

The grand jury returned a "true bill" indictment on J. Paul Driscoll, pastor of the Mid-City Baptist Church; Jessie Muriel Ray, the church's bond director; Hugh E. McGee, Jr., an attorney from Houston; and Paul D. McMillan and Clyde L. Rabun, both identified as Houston church bond brokers.

United States attorney Daniel J. Markey, who presented the case to the grand jury, said "This was the hardest decision (to prosecute) I've had to make in my career. It was not something we did with relish but, under the law, we felt we had to prosecute."

According to the indictment, the first count charges fraud in the sale of securities, counts two through 12 allege separate instances of mail fraud, and the last count charges a general conspiracy.

COOPERATIVE PROGRAM  
CARD-O-GRAM

June, 1970

	<table style="width: 100%; border-collapse: collapse;"> <tr> <td>May 1970 Co-Op Goal</td> <td style="text-align: right;">\$ 333,333</td> </tr> <tr> <td>May 1970 Co-Op Gifts</td> <td style="text-align: right;">299,593</td> </tr> <tr> <td>1970 Co-Op Goal to Date</td> <td style="text-align: right;">2,999,999</td> </tr> <tr> <td>1970 Co-Op Gifts to Date</td> <td style="text-align: right;">2,815,276</td> </tr> <tr> <td>Amount Under 1970 Goal</td> <td style="text-align: right;">184,723</td> </tr> <tr> <td>This Time Last Year</td> <td style="text-align: right;">2,656,342</td> </tr> <tr> <td>Amount Over Last Year</td> <td style="text-align: right;">158,935(5.9%)</td> </tr> </table>	May 1970 Co-Op Goal	\$ 333,333	May 1970 Co-Op Gifts	299,593	1970 Co-Op Goal to Date	2,999,999	1970 Co-Op Gifts to Date	2,815,276	Amount Under 1970 Goal	184,723	This Time Last Year	2,656,342	Amount Over Last Year	158,935(5.9%)
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THREE MONTHS TO MAKE OUR GOAL!

We can - We must do it for Christ's Sake

Jesse Stricker

# Where Does Religion Fit In

By John H. Boyle.

Professor, Psychology of Religion, Southern Seminary

Illness is not only a physical, mental, and emotional crisis, it is a spiritual crisis as well. By spiritual crisis I mean a "confrontation" of ourselves by the experiences of life in such a way that we become aware of the real values around which we have organized our lives. In other words, a spiritual crisis is an event or series of events in which God reveals himself to us and, in so doing, reveals us to ourselves and to one another with reference to our relationships to Him, to ourselves, and to others.

For many people illness and hospitalization constitute such a crisis. During this time a person may find himself reflecting on those concerns which are of ultimate importance to him. Among these may be his relationship to God, his purpose in the world, the meaning of life and death, the welfare of his loved ones, his hope for the future and his need for forgiveness.

One issue which usually surfaces during the time of illness is the realization by the individual that he is really human. The person who has not been sick a day in his life may now find it difficult to accept the fact that he is essentially a limited person who is chained to the threat of death. He may even try to prove that he is the exception to the rules of life by refusing to consult a physician or by rejecting the treatment program which the doctor outlines. In these and other ways he may try to deny his humanity and thereby function as if he himself were God.



Boyle

When once he accepts the fact of his illness and his humanity he may experience a sense of loneliness and isolation as he feels cut off from others and even from God. Past sins may now haunt him as he wonders if his illness is God's way of punishing him. He may realize that to a certain degree his illness may indeed be due to the way he has lived and to the fact that he has pursued goals and neglected his health in ways that have caused him to be more vulnerable to disease. Even his broken or strained relationships to others and his feelings of anger and unkindness may have contributed to creating a climate in which it was easier for him to get sick. In these and other ways he may need to experience the forgiveness of God and of others if his total situation is to become more healthy.

Since in our culture illness is sometimes the socially acceptable way we have of avoiding responsibility, this factor may be a part of the spiritual crisis. Here a person may either reject any responsibility for his condition by becoming overly dependent and lying back to let God and others do all the work of healing or he may assume too much responsibility for his situation by trying to prove that he does not need anyone to help him and thus may resist the efforts of God through doctors and nurses to care for him. Either way he fails to enter into a partnership with God and others in order to bring about healing.

As the sick person faces failure and loss in the crisis of illness he may experience a certain bereavement and grief. Persons whose health fails or who lose parts of their bodies or the function of parts of their bodies know what this means. Once again the Christian faith speaks to this condition as it provides comfort and strength through the Holy Spirit to enable the person to deal with such failures and loss in creative and redemptive ways.

All of these factors mentioned so far contribute to the meaning which the individual ascribes to his illness. The problem of meaning as it relates to the experiences of life is essentially a religious one. If the person sees God as a good God and one who can be trusted, the meaning of illness may take a more hopeful form regardless of whether the person eventually gets well. If he views God as a monster to be feared and one who cannot be trusted, he may continue to ask, "Why did God allow this to happen?" What he may mean is, "If I were God I would not have allowed this to happen."

The issue ultimately is whether God can be trusted — not necessarily to heal us of a particular disease, but to stay by us and not abandon us whatever happens. Dr. Leslie Weatherhead once ministered to a young woman dying of tuberculosis who had gone, in vain, to the shrine at Lourdes to be healed. He quotes her as saying, "I have learned not to cling tightly to the cross and believe that I shall be healed, but rather to yield myself utterly to the Crucified One and not mind whether I am healed or not."

## Kansas Baptists, Bond Firm Reach Settlement

An "amicable settlement" has been reached between the Kansas Convention of Southern Baptists and the A. B. Culbertson Co., a church bond firm in Ft. Worth, Texas, according to a joint announcement by officials of both organizations.

Amount of the settlement was not disclosed, but Senator Lester Arvin, Wichita attorney and chairman of the board of managers for the Kansas Convention, described it as "substantial."

Under terms of the settlement, the Culbertson Co., was released as trustee for the Church Loan Association and "will no longer have liability to the Church Loan Association and the Kansas Convention of Southern Baptists."

The Kansas Convention, according to the agreement announced, has agreed to pay all principal and interest on any issue of Church Loan Association bonds as they mature and become due, and to free the Culbertson Co. of any liability for the payment of such principal and interest.

The brief press release did not mention specifically any financial remuneration to be paid by A. B. Culbertson & Co., to the Kansas Convention, but Arvin did say "This settlement will substantially help in solving the financial problems of the Church Loan Association of Southern Baptists."

When asked by a *Baptist Press* reporter if there was to be financial remuneration by the A. B. Culbertson Co., as part of the settlement, Senator Arvin replied, "absolutely," but added that he could not disclose publicly the amount of the settlement. The settlement will be a part of a total financial disclosure on the financial condition of the convention's Church Loan Association to be distributed to all bond holders, probably within the next month.

Though the settlement was described as "amicable," last November Senator Arvin, in a major speech before the Kansas Convention of Southern Baptists, strongly chided A. B. Culbertson & Co., for "being derelict in their duty" as trustee in failing to set up adequate reserves and sinking funds, and for selling convention bonds when they knew the "sinking fund" was insolvent.

Arvin pointed out at the convention that the Church Loan Association of Southern Baptists was "organized at the suggestion and as a selling arm of the A. B. Culbertson & Co." He added that A. B. Culbertson & Co., and their representatives were paid, since 1958, more than \$320,000 as commissions for selling the bonds and acting as trustees for the association. (BP)

(Continued from page 5)

70's is being determined now in every association of our convention. At this time associational nominating committees have the responsibility to search out and enlist dedicated and capable leadership to conduct these training opportunities on the local level. The degree of dedication and ability these future leaders will demonstrate will determine the success or failure of much of our work.

Therefore this is a matter for fervent prayer and serious consideration. This is a time for prayerful evaluation and responsible action.

Cox's Creek, Kentucky T. Frank Smith

### A STUDY OF CONTRAST

Dear Editor:

Wednesday night I went to my church to hear a visiting hippie evangelist named Arthur Blessitt. As I entered the door of my church I heard the pastor explaining to the larger than usual Wednesday evening crowd that Blessitt had learned of near riot conditions developing on the University of Kentucky campus and had gone to see if he could lend a hand in quelling the impending disturbance. The congregation, made up of more young people than those of middle age, had come from many churches in Lexington and as far away as Prestonsburg.

For some inexplicable reason I stepped out the side door of my church and observed a police cruiser rushing to the nearby street intersection where an officer was directing traffic. Behind the cruiser moved a mobile radio studio followed by several photographers who were running backward as they attempted to record what was moving toward downtown Lexington. The sight was awesome. As television motion picture cameras began recording the sight of fist-waving, shouting young people they moved to lock arms and slowed the pace. The group moved down the street yet my feet were almost rooted to the spot. They were not all unshaven, unshorn and unshod. Several were dressed in sport clothes customarily worn by college students who would have been better off preparing for final exams.

As the mob advanced a young adult emerged from the sideline. Dressed rather average except for his sandals and hair just slightly longer than average, he entered the door from which I had just emerged. His face seemed vaguely familiar and suddenly I realized this was Arthur Blessitt.

By this time the mob was very close to the side of the church and I ran around the church corner, entering through the front door. What a contrast! The entire congregation was kneeling and praying that this terrible thing would pass. Whispered prayers were muttered as each one in his own way called upon God for peace. The

### BAPTIST FORUM



air was electrified with tension as we had no idea if this house of God was going to be invaded. Outside, the cursing, shouting group marched on to Main Street.

After several minutes one of the Blessitt team members voiced the prayer that was on the lips of everyone in church — a plea for peace — calm — nonviolence. We arose from our knees and were told that Arthur was going to do all that Jesus would allow in trying to keep the mob calm. Another young man with red hair hanging across his forehead began to tell about his boyhood home in southern Louisiana and how he grew up without knowing God and becoming an alcoholic before leaving high school.

This young man began to preach in such a way that a new feeling developed among those gathered in the church. Then he asked for a show of hands of those who were not at peace. An invitation was offered and young people began to come to the altar where a large cross lay. As each walked the aisle he fell to his knees. Finally, the entire front part of the church was filled with praying people and still others came. Many picked their way through the kneeling forms as they made their way to the lectern to tell of their experiences with Jesus Christ and to plead with those who had not made a commitment. There were high school students, college students, and even a teacher who voiced concern for what was happening in the world today.

The service which usually lasts less than an hour had continued for almost three hours. As I started out the side door of the church I saw a group of hippie-looking young people all but blocking the sidewalk. My immediate reaction was, here it comes, but I was wrong. They were in prayer for God to make the experiences of those who had just found a new leader real and continuing. They were praying that the impending violence would settle down and that God would intervene.

There is the contrast. One group praying for peace, the other nearing violence — for peace.

These events took place near Calvary Baptist Church in Lexington between 7:30 and 10 p.m. on Wednesday, May 6, 1970.

Lexington, Kentucky Joe B. Williams

### DIALOGUE AT ATLANTA

Dear Editor:

It is unfortunate that some of our pastors and their people are still critical of the Christian Life Seminar recently held at Atlanta. The criticism seems to grow out of a misunderstanding of the method and purpose of the

seminar, as well as a somewhat bitter opposition to three out of the 15 persons who were on the program. After all, the seminar was simply a discussion in dialogue of Christian morality.

As to those on the program, do we forget that Jesus had dialogue discussions with all kinds of people? At one time the Holy Spirit led Jesus into a dialogue with the Devil himself (Matt. 4:1-11; Luke 4:1-13).

On another occasion Jesus entered into a discussion with a Pharisee who condemned him for receiving the attention of a "woman of the city who was a sinner" (Luke 7:36-50).

On still another occasion Jesus condemned a group of religious leaders for their merciless accusation of a woman taken "in the very act" of adultery (John 8:1-11).

Nor should we forget the notable event recorded in the Old Testament when Elijah met the prophets of Baal on Mount Carmel (I Kings 18:17-39).

We had some Elijahs at Atlanta. When the managing editor of *Playboy* magazine spoke of the great success of the magazine in achieving a circulation of 20 million copies, Dr. Cranford shot back from the floor, "The success of *Playboy* magazine does not show how stupid the church is, it shows rather how pagan the world is." Both from the platform and the floor faithful men declared the biblical concepts of Christian morality.

We should be thankful and grateful to God for the Christian Life Commission who called and prepared this contest. We should rejoice that they had enough courage to bring Mount Carmel to Atlanta.

Dallas, Texas

A. C. Miller

### VBS MATERIALS NEEDED

Dear Dr. Boatwright:

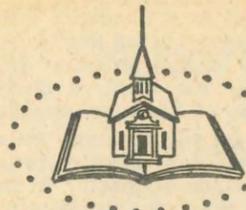
Greetings from the Trinidad Baptist Mission.

Having learned that many state Sunday School Departments have a supply of VBS pupils books which are no longer useable, we would like to request that these be sent to us. We shall be glad to pay the postage.

The churches here are not able to purchase new literature. If these books are going to be destroyed, they could sure be of a great help here. We have a good supply of the teacher's books.

Most of our schools will be in August, so there is plenty of time for us to receive them. They should be mailed to Trinidad Baptist Mission, 24 Abercromby Street, P.O. Box 488, Port-Of-Spain, Trinidad.

John C. Sanderson  
Editor's Note: This letter was received by Sunday School secretary Roy Boatwright who shared it with *Western Recorder*. It is printed here so that all Kentucky Baptists might know of this need and reply as able.



# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for June 14, 1970)



LIFE AND WORK SERIES

## Why Do Christians Seek Unity?

In the genuine friendship of the Philippians Paul felt a keen delight. He was delighted especially in finding a group of church members whose lives were patterned after the will of God. However, Paul was grieved at the very thought of the possibility of disunity among them.

### The exhortation Philippians 2:1-4

Because the Philippian Christians were so near and dear to the heart of the Apostle Paul, he made a powerful plea to them for mutual love and fellowship. He was exceedingly anxious for all of them to be filled with love for one another. He, therefore, urged unity in the expression of the Christian life.

Each of the grounds on which Paul's exhortation to unity is based in the form of a conditional clause, which assumes that the condition is true. Right relationship to Christ encourages and stimulates the soul to the noblest efforts in Christian service. Moreover, the love of Christ flowing into the heart of a believer is a wonderful incentive to live for Him. Furthermore, when Christians are controlled and led by the Holy Spirit, they are free from all bickering and strife, and their hearts are filled with compassion and pity. In his appeal for unity of thought, affection, and feeling, Paul informed the Philippians that their favorable response to his fourfold appeal would be a source of great joy to his own heart.

Knowing full well that a partisan spirit which engenders strife will distress any church and greatly handicap its work, Paul expressed the hope that it might never invade the church at Philippi. He was anxious to keep ambition and vanity from destroying the harmony of this splendid church. He stressed the importance and tremendous worth of humility and unselfishness. He urged them to lose themselves in the service of others. Nobody is ever justified in living for his own interests to the exclusion of those of others.

If you think it is easy to grow a church of one mind and one spirit, striving together for the hope and the faith of the gospel, try to do so, and you will soon discover how Satan will oppose you and interfere with your efforts.

### The example Philippians 2:5-11

Paul challenged the Philippians to imitate Christ in their way of thinking. He said, "Let this mind be in you, which was also in Christ Jesus." "Mind" here has in it the idea of disposition. Christians should be disposed to think, to speak, and to act as Christ did, since they are His followers. It is our privilege and duty to do so. When allowed to hold sway, the mind of Christ will produce a Christlike life. It is this kind of living which is pleasing unto God. It pleases Him because it is characterized by eminent humility, sublime benevolence, and supreme devotion.

In His preexistent state Christ was "in the form of God." His self-abnegation was seen when He "emptied Himself," and became obedient unto death, even the shameful and ignominious death of the cross. But, let us ever remember that all of this condescension and humiliation were entirely voluntary on His part.

### INTERNATIONAL SERIES

## Worship In The Church

A prominent churchman, whose name is unknown to me, said, "Worship is the mind filled with the truth of God, the imagination elevated by the beauty of God, the conscience purged by the holiness of God, the heart filled with the love of God, and the will dedicated to the purposes of God." Worship is the reverence, adoration, and deference paid to God by His children. Spiritual perception and communion are vital in the life of Christians.

### I Corinthians 11:23-26

True worship entails a meaningful personal experience with God. One worship service which calls for genuine self-examination and grateful dedication is the one in which the Lord's Supper is observed. To this end Paul gave the Corinthian Christians explicit instructions about the proper observance of it.

Christ instituted the Lord's Supper in the Upper Room at Jerusalem on the night of His betrayal. He did this in express recognition and for the everlasting remembrance of His death of

Certainly Paul could not have used a better and stronger argument for following Christ than the example of the Saviour, Who humbled Himself, made Himself of no reputation, took upon Himself the form of a servant, and died on the cross for the benefit of all those who would believe on Him. If we have His mind, we will not seek our own wills, but His; we will not strive for our own advancement, but for His glory. In every respect Christ has given us a perfect example.

After Christ voluntarily emptied Himself and accomplished the work which He came to do, God saw to it that He was exalted to the highest height. Not only did He raise Him from the dead, but He exalted Him to the highest place, welcomed Him to the glory which He had shared with Him before the world was, and gave Him a name which is above every name. Blessed be that name! What a glorious triumph awaits Christ when every tongue shall confess that He is more than man, that He is truly Christ and Lord!

torture, agony, and ignominy. The Lord's Supper is an ordinance which is to be observed by and in His churches at stated intervals as determined by each church, inasmuch as the scriptures do not specify how often it is to be observed.

When He instituted the Supper, Christ took the bread, which represented His own body, and gave thanks unto the Father for a body that could die for the sins of the world. He also took the wine, which represented His blood, gave thanks for it and interpreted the meaning of this symbol to the disciples. Then, He gave the wine to them and commanded them to drink it. Of course, the bread which He gave to them was not His literal body, because He was yet present with them; and the wine was not His literal blood, because that blood still flowed in His veins.

The Lord's Supper pictures truth for believers in connection with the past, the present, and the future. Concerning the observance of this ordinance, Paul emphasized three things.

The regular, prayerful, and scriptural observance of the Lord's Supper will enrich the lives of believers, cause them to love Christ more, and bring them to a more loyal and faithful devotion to their Lord and His church.

"Ye do shew the Lord's death." The silent bread and voiceless wine tell those who watch that Christ died and that sinners receive eternal life through His broken body and poured-out blood. His death is what is held up to view in this supper. His death for us should give gratitude to our hearts, purity to our thoughts, quality to our words, and tone to our actions.

The Lord's Supper is a prophecy of a future event — Christ's return. The memory of His death should quicken the hope of His return. Every time we observe the Lord's Supper we proclaim to the world that Christ is coming again according to His own promise.

### I Corinthians 14:23-26, 40

Speaking with tongues with a spontaneous, ecstatic, emotional utterance in a tongue which was not identified with any language ordinarily spoken by man. This expression of rapturous delight was in high repute among those who were especially fond of noise, novelty, and excitement rather than that which endures. One can imagine the confusion in the worship services at Corinth when several members began shouting at the same time in the utterance of sounds not understood by anyone. Even though it attracted attention and brought glory to its possessor, the gift of tongues was the least of all endowments because it was unintelligible.

Think of how much better it would have been had they been interested and active in building up and strengthening their fellow-believers in the Lord instead of becoming worked up to such an ecstasy that they uttered sounds which were meaningless to those who heard them. Unless the spoken words can be understood without difficulty there will not be any edification, encouragement or comfort, and the labor spent in their delivery will be lost.

Because speaking in tongues contributed to confusion and bedlam instead of the worshipful atmosphere which becomes the house of God, participants in a worship service were admonished to test the value of the means and methods of worship by the extent to which they edified believers in the Lord.

If worship services are to benefit those present and honor the Lord, they must be conducted in an orderly manner. Right thinking people realize, as this lesson plainly teaches, that unless church services are conducted in a spirit of reverence and all things are done decently and in order, neither believers nor unbelievers can be helped as God wants them to be. Everything must be kept within the bounds of propriety if the worshippers are to please God and represent Him as they should.

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## Staff Changes

Raymond Baker resigned the South Union Baptist Church in Christian County Baptist Association to become pastor of Delmont Baptist Church, Little River Baptist Association.

Don Bearfield left Severns Valley Baptist Church after seven years as minister of music to go to the Mills Home Baptist Church, Thomasville, North Carolina. In connection with Mills Home Church he will be serving a children's home. He served Severns Valley Association in many ways whenever needed while at Severns Valley church.

George Besh is the new pastor of Old Bethel Baptist Church in Ohio Valley Association. Besh is a newly ordained pastor.

Willard Jones resigned the pastorate of Monticello Baptist Church in Gasper River Association. He is the new pastor at Quality Baptist Church in the same association.

Larry Knowles resigned as pastor of Haycraft Baptist Chapel to go to the Sulphur Spring Baptist Church, Franklin, Kentucky. Knowles graduated from Southern Seminary this year.

Jim Neal resigned as pastor of Bethlehem Baptist Church in Bell County Association to accept the pastorate of

Jenson Baptist Church in the same association.

Thomas J. Powell resigned as pastor of Riverview Baptist Church in Crittenden Association to accept the pastorate of Bethlehem Baptist Church in Blood River Association.

Paul Tillett of Clear Creek Baptist School resigned Jenson Baptist Church in Bell County Association to become pastor of East Barbourville Baptist Church in North Concord Baptist Association.

Norman Workman of Clear Creek Baptist School is the new pastor of Ferndale Mission in Bell County Association.

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## President's Address Cont'd

usual! "Believe" is a tremendous word in the Bible. Through it we are saved and joined to Christ. By it we are assembled together in the common faith whether Jew or Gentile, Greek or barbarian, Roman or provincial, male or female, bond or free, black or white, poor or rich. We believe something about God, about Jesus Christ, about the Bible, about the soul and destiny of man, about the church, about the Holy Spirit and about the many other doctrines (teachings) of divine revelation. And believing, we speak, preach, teach, evangelize and call to repentance and faith in the name of the Lord Jesus. It is these common convictions that bind us together.

A man is invited to become a Baptist. He asks a simple question, "What do you Baptist believe?" "Oh," we reply, "you can believe anything and be a Baptist. There are Mohammedan Baptists, there are Hindu Baptists, there are atheist Baptists, there are infidel Baptists, there are Bible-rejecting Baptists, Christ-denying Baptists." One speaks up to say, "I personally am a Mary Baker Glover Patterson Eddy Baptist." Really? No! There are deep convictions we hold about the faith once for all delivered to the saints. We have never been slow or tardy or reluctant to write out, to speak out and to publish abroad those doctrinal beliefs. It is unthinkable that we would belong to a group which refuses to say what we believe.

One says: "But you can't say anything about Christ. That would be creedal. You can't say anything about the Bible. That would be creedal. You can't say anything about the ordinances. That would be creedal." Another says, "You can't tell me what to believe. That is what it is to be a Baptist. We believe in anything, or nothing." It becomes absurd and ridiculous. We do believe and that something is revealed to us from God out of heaven and it is written in God's Holy Book for all to read, to accept, to preach and to die for! It is these doctrines that give us strength and godly courage in a godless world, otherwise we are like the ten Israelites who returned from the promised land with a grapevine instead of a backbone, or like the well-used cliché "if you do not stand for something, you fall for anything."

Are we to change with the changing times? Only in our methods, our approaches and our nomenclature. Our great doctrines and principles never change. God does not change. The Almighty says, "I am the Lord, I change not" (Malachi 3:6). Christ does not change. He is the same yesterday, today and forever (Hebrews 13:8). God's Word does not change. "Forever, O God, thy Word is fixed in heaven" (Psalms 119:89). Man does not change. He is essentially the same fallen creature, whether

in the stone age or in this age, whether on the moon or on Mars, whether he is killing his fellowman with a stone axe or with an atomic bomb. And redemption is ever needed and ever the same. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12).

We must maintain our doctrines and our principles or lose our unity and our message. There will be no peace to us and no offer of hope to a troubled world if we lose the doctrinal basis for the gospel we preach.

Our institutions ought to reflect those great doctrinal commitments. Our literature ought to teach it. Our preachers and pastors and denominational leaders ought to preach it. And when we send out missionaries, they ought to declare in other lands the same marvelous, glorious, glad tidings of God's eternal, revealed truth. When we cease to believe in Christ we are no longer Christians. When we cease to believe in Baptist doctrines we are no longer Baptists. We have become something else.

### III.

"Look unto the rock whence ye are hewn and to the hole of the pit whence ye are digged." We were born not only in a great missionary responsibility and in a deep, doctrinal conviction, but also in a vast cooperative effort, in an enterprise of common commitment. Luther Rice, the missionary statesman and strategist, by divine wisdom was led to see that what no one church could do, an association of churches could do and do mightily and effectively. Our organized Baptist work in America, and finally our Southern Baptist Convention, became a viable, vibrant, quickening body through the willingness of the churches to share together a common program of missions, evangelism and education. This is still our only possible avenue of facing the needs and the tides of evil of our teeming, troubled world. We must do it together. One of us alone is too weak, too frail and too easily broken. It takes us all in strength and power. An aged, dying father called his seven sons around him. He gave each one a stick and said, "Break it." Each son easily broke his separate stick. The old father then bound seven sticks in a bundle, gave the fascies to his eldest son and said, "Break it." He could not. Then the second was commanded to try. He could not. Nor could any of the rest. "So," said the father, "is it to be of you. Alone you are weak, together you are strong." Our ultimate strength lies not only in our common devotion to our Lord, but also in our common determination to serve Him as an association of churches, a true fellowship of the saints, a holy and heavenly *koinonia*. Otherwise, we are hopelessly defeated before the onslaughts of the world.

One church can have a Sunday School, but if we are to have a Sunday

School program we must have a Sunday School Board and a denominational framework in which it can move. One church can have a revival meeting, but if we are to have an evangelism program we must have an evangelistically oriented denominational outreach. One church can have a missionary, but if we are to have a mission program we must have a mission board, working in the circle of a denominationally dedicated group of mission-minded churches. The denomination, which represents the combined strength of our cooperating churches, is all important as we accept the heavenly mandate to disciple, to baptize, and to teach the nations of the world. We may be in our churches independent sovereignties, democratic in government, without an over-lording, ecclesiastical hierarchy; but we are of one mind and of one accord now and forever in our passion to reach the whole earth with the gospel of reconciliation and redemption.

This is our past. This is our present. This is our future. We have no other Lord but Jesus. We have no other book but the Bible. We are moved by no other dedication but serving Christ. We have no other goal but preaching and implementing the gospel. Here we stand, so help us God. We can do no other. And in this commitment we are bound together forever in an unbreakable, unbeatable association and denomination of churches under the leadership of Jesus Christ, our Lord.

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## Pastor's-Layman's Conference Planned

Two Pastor's and Laymen's Conferences have been scheduled this year during the second week of July, according to a recent announcement by G. R. Pendergraph, secretary of the KBC church administration department.

Jonathan Creek Baptist Assembly in Marshall County will host the first conference July 6-8. The second conference will be held at Campbellsville College July 9-10.

Headlining the program this year are Herschel Ford, Gaines Dobbins and Clifford Ingle. Pendergraph is director of the conference.

Ford, a leading Southern Baptist preacher and pastor, currently serves the San Jose Baptist Church, Jacksonville, Florida, as pastor. He assumed that pastorate after going into retirement.

A prolific author, Ford is best known for his *Simple Sermon* series. The latest of these books is entitled *Simple Sermons for a Sinful Age*. He will deliver five messages at each of the conferences.

Leading the emphasis on church administration will be Gaines Dobbins. One of the best known Baptists in Kentucky, Dobbins was for many years professor at Southern Seminary.

He is the author of numerous books including several seminary textbooks in the fields of religious education and church administration.

Dobbins is currently retired and lives

## Kentuckians Receive Fellowship Awards

Wayne E. Ward, professor of Christian theology, and Hugh T. McElrath, church music professor, have been awarded fellowships by the American Association of Theological Schools.

Ward, who received a \$4,000 grant, will be working on a special project of tracing out and cataloguing the major points of agreement which have been established by the leading biblical scholars of various communions for use in ecumenical dialogues.

McElrath, who received a \$3,000 grant, will be studying at Regents Park College of Oxford University in England.

in Birmingham, Alabama, where, among other things, he works as a chaplain.

Clifford Ingle will conduct the Bible study portions of the conferences. He is professor of religious education at Midwestern Baptist Theological Seminary in Kansas City. Previously, Ingles has served as pastor, military chaplain and college professor. He is a native of Kansas and holds degrees from William Jewell College and Southwestern Seminary in Texas.

Between 500-600 persons are expected to attend the two conferences. Jonathan Creek conference begins Monday afternoon, July 6, at 1:30 p.m. It concludes Wednesday at noon. The Campbellsville conference opens at 9:00 a.m., Thursday morning and closes Friday afternoon.

The same program is presented at both conferences.

Those wishing to make reservations should write the Church Administration Department, Kentucky Baptist Building, Middletown, Kentucky 40243.

The only cost is a \$1 registration fee which also covers insurance.

## Campbellsville Initiates New Degree Program

A minor in library science, leading to certification for both elementary school and high school librarians, will now be offered at Campbellsville College, according to an announcement made by L. D. Kennedy, chairman of the department of literature, languages and library science.

Directing the program will be Mrs. Ruby Curry, a MSLS degree graduate from Catherine Spalding, assisted by Brantley Parsley, who has a MLS from Emory University.

A minor in library science will require a total of 22 hours. It may be pursued not only by those who desire to complete degree requirements and receive librarian certification, but also for special students interested in working as library technicians in either public or school libraries.

Certification for elementary school librarian will be given to one who satisfactorily completes the library science minor plus the regular requirements for an elementary teaching certificate, explained Kennedy.

Certification for high school librarian will be given to one who satisfactorily completes the above program plus the regular requirements for a high school teaching certificate.



YWAs — A group of 33 Kentucky YWAs and their leaders attend the 1969 YWA Conference at Glorieta. This year a charter bus will take Kentucky YWAs to the annual YWA Conference at Ridgecrest, June 25-July 1. If you are interested in being a part of the 1970 group write Miss Sydney Portis, YWA Director, Kentucky Baptist Building, Middletown, Kentucky 40243 for information.