




WESTERN RECORDER
JUNE 20, 1970

Southern Baptist young people witness to their faith on the beaches as well as in the churches. Above, a group of students from several colleges sing songs of God's love and talk about the difference Christ has made in their lives. This new outreach program is jointly sponsored by the Home Mission Board, Baptist Student Union, local campuses and state conventions.

How Laymen Can Interpret The Bible

By H. C. Brown, Jr.,

Professor, Southwestern Seminary

Laymen can interpret the Bible by the grammatical-historical-theological (GHT) method of interpretation, which involves the correct understanding of eight factors: 1) spiritual, 2) rhetorical, 3) grammatical, 4) dictionary (or lexical), 5) historical, 6) theological, 7) comparative, and 8) practical.

In a series of four articles these topics will be set out: 1) fourteen steps in the revelatory process by which God has made and makes known his will and Word; 2) six study steps for Bible interpretation; 3) a discussion of the first five factors listed in the paragraph above; 4) study of the last three factors.

A ten-year-old girl asked me, "How did God get the Bible down to us?" She picked up her small King James Version of the Bible, held it out at arm's length and made a motion as if to drop the Bible to the floor. In her simple question and descriptive gesture she graphically displayed the view, held by many Christians, that God "dropped the Bible out of heaven" in a mechanical way.

Through many centuries, multiple events, selected speakers and writers, and an incredibly complex "Spirit-guided process," God has given us our Bible. The name for the way we got our Bible is "revelation." To have an understanding of revelation, the lay student of the Bible should believe that the Spirit of God has guided the entire process.

Just how has God operated spiritually to place the Bible in our hands? He has done so through a process that can be described in at least fourteen steps.

One: Manifestation. Through acts, deeds and words, God worked on the actual stage of world history.

Two: Inspiration. God "breathed" (Peter's word for inspiration) and the Scriptures came into being. God acted on prophets, apostles and others; they saw, proclaimed and wrote our Bible.

Three: Recitation. Some of the words of God were not written down immediately. They were told and retold until they were memorized.

Four: Recording of oral accounts. Eventually those parts of the Bible

which seem to have existed for a time in oral form were written down.

Five: Recording. Some of the witnesses to God's work and words immediately wrote out their messages from God. (This can be seen especially in the New Testament letters.)

Six: Preservation. For unknown periods of time and by ways not fully understood, the various Bible documents were saved — preserved.

Seven: Collecting of manuscripts. Again in ways not fully known, the various parts of the Bible were brought together — collected. This collecting process likely happened over centuries.

Eight: Canonization. In the first century A.D., the Jewish people came to recognize the thirty-nine books of the Old Testament as "official." In the fourth century A.D., the Christian church came to recognize the twenty-seven books of the New Testament as "official." Thus, in effect, we had our Bible by the fourth century A.D.

Nine: Translation. The process of translating the Bible into the languages of men has gone on for centuries. (Most laymen must depend on step nine in order to use the Bible.)

Ten: Illumination. When you as a Christian layman sit down to study the Bible, you enter God's process of understanding his will and Word. With spiritual illumination, plus hard work, you can come to understand the Bible.

Eleven: Organization. Unless you study the Bible with no desire to share your insights, you will organize your findings about the Bible so that you can use them for witnessing, lay preaching and Bible teaching.

Twelve: Proclamation. When you share God's Word, you are proclaiming.

Thirteen: Reception. The purpose of your telling is that there may be reception. Tell with a prayer that others will receive God's Word.

Fourteen: Beginning again. If the ones to whom you proclaim do receive God's Word, they should wish to join the process of sharing it. They then will go back to step ten and ask for God's illumination.

A knowledge of these fourteen steps will aid you in understanding the Bible.

DEVOTIONAL



Louie Winstead,
Pastor, Cedar Hill
Baptist Church,
Owenton

Acts 11:26

In the city of Antioch the followers of Jesus were given a name which has persisted through the centuries. They were called Christians. However, from the first century to the twentieth, the name has undergone various changes until today its richness is almost lost. It is no longer applied to a select group of people who claim Christ as their Lord and give allegiance to Him, but to multitudes whose devotion may or may not be given to Him.

If I ask a person if he is a Christian and the answer is "Yes," many times I don't know what he means. To some, being a Christian means that they are a member of a church somewhere. To another, being a Christian means that sometime in the past he had an experience with Christ, was saved and that's all there was to it. It is all in the past. While still another would claim to be a Christian because he was reared in a Christian nation, had a Christian home, Christian parents and was trying to live the Golden Rule now. Under the banner entitled Christian have marched many people who have never thought seriously about what it means to be one.

Is a Christian one who just goes to church? Certainly a Christian ought to attend worship unless he is hindered. Is a Christian one who has a Christian heritage or adopts a certain life style? These are important and I do not mean to discount their value. But what is the distinguishing mark of the person who is a Christian? What or "Who" is a Christian? I believe a Christian is a person in whom Christ dwells. I can call myself a Christian only if Christ is living in me. I am confident that the Lord is alive, and is living in my life now. I do not claim I am a Christian merely because of my beliefs, my heritage, my church membership or life style, as important as they are to me. I claim to be a Christian because I have met the living Christ and asked Him into my life and He has come in to live. The people in Antioch were truly impressed by those early disciples. They could see in them the Christ they served. May it be so in my life and all who call themselves Christians.

We'd Better Listen

By Chester E. Swor

Coming out of a church meeting in which young people had spoken frankly but eagerly of new dimensions which they would like to see their church undertake — not abolition of the great inner church ministries, but additions to it — a disgruntled adult virtually snorted, "Today's young people make me sick with their dissatisfactions. . . . Why can't they be satisfied with the church as it is. Now, when I was a teen-ager. . . ."

That final statement not only turned off any listening teen-agers, but it turns me off, too — and I am easily old enough to be a grandfather to early teen-agers. To compare society generally and teen-age pressures specifically of my teen years with those of today would be as ridiculous as comparing the palmetto fan and air-conditioners as effective cooling instruments. There is hardly any basis for comparison: contrast is the better word.

Back to the frank and eager suggestions which many of our young people are offering: *I am not referring to the demands of the wild-eyed, disruptive, destructive youth who have no respect for the basic mission of the church, who cry out anathemas, if not obscenities toward that basic mission, who are determined to destroy it if they can't change the church to their image. To these I am not listening, nor am I inviting you to listen. They will "do their thing," shout themselves hoarse, and eventually stand discredited. Nor am I listening or inviting you to listen to those who would substitute overtly worldly concepts and activities for the spiritual message and activities which young Christians must have if they are, indeed, to grow into spiritual maturity.*

But I am listening

But I am listening to another group of young people, and I invite you to listen: to hear what they are saying and to discern what they are wanting. This group is made up of young people who honestly love the church, who are active in it, who are grateful for her contribution to the world and to their lives, and who want the church not to abandon her strong intra-mural ministries; for, indeed, they want Bible teaching as no young people in my memory, they love the preaching of Biblical truths which give them guidance for victorious living in today's pressure-filled society.

These young people to whom I am listening value sincerely the other ministries of the church which help them to grow toward spiritual maturity and to a finer capacity to handle the issues which confront them daily. In short, the young people to whom I am listening



are asking the church to add at least two dimensions:

1. They would like her preaching, teaching and other ministries to have more of content which will help them to face today's pressing issues and problems with warm-hearted, clear-headed Christian convictions, answers, solutions.

2. They would like to see the church do more of extra-mural application of Christian compassion in the communities in which they exist.

What does this mean?

Relevance is the big word in the vocabulary of today's youth. In an ever-increasing degree, the schools of the 1970's will revise concepts and curricula to relate the student's intra-mural preparation more vitally to the extra-mural world, hoping to prepare the student for fuller understanding and achievement in that world.

Similarly, young people in our churches very much want to be spiritually equipped to live in an increasingly materialistic society without losing their spiritual concepts, but, at the same time, equipped to minister to the ageless needs of the society in which they live. Not only do they not want to lose their way in today's society: they want to be able to help others to find the way, and to help those outside the church to feel the warmth of Christian concern.

For instance, young people want to know the Biblical, Christian view of sex — its God-intended purpose, the reasons for waiting for marriage, the how of keeping these convictions and of sharing them in the face of sex-mad demands upon them. And both heaven and earth know that, with the movies, theater, magazines, and a host of other factors doing their individual stunts to destroy Christian sex morality, our young people need desperately what they are earnestly seeking in guidance from the church.

This writer can attest from dealing with this vital problem in high school and college groups throughout America that young people will listen eagerly, hungrily, respectfully to sex guidance based upon God's Word, bolstered by

indisputable contemporary writings and experiences. After such discussions this writer has received standing ovations almost without exception. And, time without end, so many of the listeners have said, "Why hasn't our church been this frank and helpful in the biggest single problem most of us face?"

These, too!

In other areas of pressure our young people need intelligent spiritual guidance of relevance to their daily confrontations. A drug problem of national scope and concern, the spreading use of liquor by teen-agers, dishonesties of every kind (including mounting teen gambling), vulgarities of diverse teen-slantings, subtle chiseling at God-nation-moral decency loyalties are some of the daily issues which youth of the 1970's must face.

There is a race revolution underway, and today's youth will live in a tomorrow's world in which the cliches of preceding years will not solve the problems of this new dimension of society. Beyond the draft card burners and shouting demonstrators in the matter of war and peace there are multitudes of young people who so much long for peace and who are sickened by the ghastly toll of war after war . . . young people who are inspiringly willing to work sacrificially to bring and maintain peace if adults of us will produce the formula and point the way.

Does the church have anything to say to our youth on the issues just mentioned? Does the church do its young people fairly to omit in its applications of Biblical truths those vital daily issues and threats? What other institution has as much truth to offer as does the church? Where shall youth go for the safest guidance if it does not find it in the Church?

At least a beginning

Some churches have made a beginning to be relevant in the preaching and teaching approaches; and, in such instances, the response of young people has been inspiring. Could we do even more in both formal approaches and in informal ways: seminars, panels, li-

(continued on page 15)

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"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 Terry Assistant Editor
MARION O. REED Superintendent of Printing

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Southern Baptists And The Ecumenical Movement

Southern Baptists are at a crossroads. Shall we remain in isolation as far as other groups of Christians are concerned or shall we enter into fellowship and cooperative efforts with them?

So far we have remained aloof from any form of participation in the ecumenical movement. We rejected earlier overtures from the National Council of Churches on the grounds that only denominations could join and in essence Southern Baptists are not a denomination but a group of independent cooperating churches. Though this is an important part of our ecclesiology, it probably was not the main factor in our decision since we do belong as a denomination to the North American Baptist Federation and the Baptist World Alliance. A stronger concern was the fear of becoming involved in a sort of world church involving a compromise of convictions.

Our fears of the National Council (NCC) and the World Council (WCC) were well founded. Though still denying it, the NCC acts more and more like a super church with its resolutions and statements on political and social issues. Few Southern Baptists regret our decision to stay out of the National Council.

The outside pressures for Southern Baptists to join the ecumenical tide today grow by the day but there are no signs we are anywhere near joining any group. We're probably further from the National Council than ever. Nor is there much sentiment to join more conservative churches in ecumenical movements like the American Council of Christian Churches and the National Association of Evangelicals.

At the same time our aloofness is not as strong as it once was for several reasons. One of these is our lack of success in the last several years. As long as we were big, powerful and successful, we felt we needed no help. Now we are not so sure. Another consideration is the enormity and complexity of the problems and tasks confronting God's people today.

Some Baptist Churches Should Merge Or Move

Through the years Baptists have been busy starting as many new churches and missions as possible and have generally measured success by the number of new preaching and teaching stations. It is now time to reexamine this concept of success. Is it possible that we have too many churches now? Or, if we don't have too many, is it possible that they're not

One church or one denomination simply cannot go it alone in some of our tasks today.

And so a changing and challenging world calls for a changing attitude toward other Christians. It can be expected that Southern Baptists will more and more give up a stance of isolation for closer relations with others. We will choose not to call it ecumenical activity because of our fear and hang-up with this term and concept. We will be talking more and more about Cooperative Christianity. In fact, the Baptist World Alliance already has a committee with this title.

Some Baptists will refuse to go along with any cooperation with other Christians. Some Baptists believe they are the only true New Testament church and no other group can be regarded as a church. To be consistent, one who believes this could really never accept others as partners in the Lord's work.

This was the basic attitude of Roman Catholics until the reforms of Vatican II. All other followers of Christ were "separated brothers" and were regarded as prospects for conversion rather than partners in cooperation. Now Roman Catholics are in ecumenical conversation and activity with every major religious group in America and refer to non-Catholics as "fellow Christians" instead of "separated brethren."

Southern Baptists should decide their stance toward other Christians not on the basis of what Roman Catholics or anyone else may be doing but on the basis of God's will. And we must never assume we have found God's perfect will but must ever be open to new light from the Lord.

The best treatment of Southern Baptists and modern ecumenism is in an article written by Wayne Dehoney in the summer 1969 issue of the *Review and Expositor*, the Southern Baptist Seminary publication. It should be read by every Baptist.

located properly and we should consider discontinuing or combining some?

The pattern of the past is familiar. Every little village and rural community had its own church, school and grocery store. Transportation was limited and local community spirit and loyalties were strong. But all of this has changed—that is, except the

church. The school has long since been consolidated and moved away. The county site supermarket has almost made the country store a conversation piece. But the church holds on though many of its members have moved away. It is only a shadow of what it once was but woe unto the one who suggests moving or merging it.

The result is many of these declining churches cannot adequately support a pastor and participate in a world mission program. They expect a pastor and his family to live on a starvation income or they expect him or his wife to earn part of their living some other way. This isn't quite fair.

There are exceptions but ordinarily a church which is too small or too weak to provide an adequate pastor's salary and contribute to a world mission ministry is too small and should combine resources and efforts with another congregation. In this way two or three original Baptist churches could become one church with enough resources to have a trained ministry, a quality worship and education program and a world outreach. And all the members could still reach the church from where they live in a fraction

of the time required for their grandparents to go a shorter distance.

There's a reluctance to give up the old church, its simplicity and its memories. But true religion is more than sentiment and God can be found in a modern church building along a busy highway as well as in the church in the wildwood along a stream. God is where people are and now most of the people no longer live along the rivers and creeks but on the highways and in cities of concrete.

The church is not just another institution or business and has other considerations than what leads a school to consolidate or a store to move. At the same time the church members in the present world must be prepared to give up what was useful in another day but not today. Those who built these country churches built them where the people and actions were in their days. To be as faithful and as alert as they were, we might have to abandon some, combine some and move some of the churches they built.

There is nothing sacred about a certain location. A church in a certain place can serve its day and pass on. It is no shame for a church to die in one place if it is born again to live in another place.

Change Is In The Wind: Denver In Retrospect

By Bob Terry,
Assistant Editor

Shortly after the vote to recall Volume I of the Broadman Commentary, a speaker referred to the incident as another "Mount of Transfiguration" experience or a "Baptist Bay of Pigs," depending on your outlook.

Regardless of one's position on this issue, the vote indicated one good fact clearly. Southern Baptists are not run by an ecclesiastical hierarchy. Southern Baptists at the local church level still control the destiny of our convention.

At a press conference prior to the Commentary vote, outgoing president W. A. Criswell was asked if the convention was, in fact, run by a hierarchy. "I used to think that too," he quipped. Evidently some of the messengers converged on Denver thinking the same thing. Nothing could be farther from the truth as this vote evidenced. Local control of the convention has been a historical principle guiding us. It still is. This is good.

To this writer, Denver was a convention full of good, hopeful signs. Three times messengers refused to move to the right of our middle of the road doctrinal stands, in spite of a concentrated effort in this direction. A motion to narrow the Baptist Faith and Message Statement concerning the Bible was soundly defeated. Attempts to coerce signings of a statement of beliefs were ruled out of order by the chair and his rulings were sustained by approximately 75 percent of the messengers present. In spite

of recent rhetoric, it appears that the majority still feels there is room for divergent opinions in our fellowship.

On the social level hope was also evidenced. One resolution recognized "progress at levels" in race relations. This progress was demonstrated later when the convention voted 90 percent to 10 percent to set aside the order of business and give a group of Black students the 10 minutes requested to address the convention. Messengers later defeated a motion condemning the Black students for their action.

Another significant point in race relations should not be overlooked. A resolution aimed at tax aid to private or parochial schools cautioned churches starting private schools as a way of perpetuating segregation. A motion to omit this paragraph was defeated. A few years ago the resolutions committee probably would not have reported such a paragraph out of committee.

Messengers were also encouraged to apply Christ's message in social areas. Ecology, drugs, peace, extremism, law and order, and public vs. private education were just some of the areas where Baptists were urged to become involved. And the call to involvement went beyond Training Union discussions and prayer. Messengers passed resolutions calling for Baptists to work for appropriate legislation for Christian concerns and this means more than Sunday closing laws and alcohol.

The need for the Christian Life Commission to remain on the cutting edge

of today's issues and to give Southern Baptists direction in facing these challenges was also felt. Wisdom was demonstrated when messengers heeded the advice of five former SBC presidents who counseled that no good could come from further debate or action on the Christian Life Commission. Two motions aimed at curtailing the Commission's budget had already been defeated. Four motions concerning the CLC were tabled.

To this writer the Denver convention reaffirmed the principle of church level control of the SBC. It reaffirmed our middle-of-the-road doctrinal approach. It recognized the need for God's people to apply Christ's message to social issues and made provision for positive direction toward this end.

At the news conference referred to earlier, Criswell said, "You can't say 'swoosh' and change 400 years of history." He is right but certainly change is in the wind.

The  Is . . .
Baptist churches doing
world missions

Three Receive Honorary Degrees

Kentucky Baptist colleges awarded three honorary doctors degrees during recent spring commencement exercises.

J. T. Miller of Whitesville, pastor of the Chestnut Grove Baptist Church, received the doctor of Human Letters degree from Campbellsville College.

Georgetown College conferred the Doctor of Laws degree upon J. Elmer Weldon, retired teacher of education and psychology, and Blanton Collier, head football coach of the Cleveland Browns.

Miller is immediate past president of the Kentucky Baptist Convention and one of the best known rural pastors in Kentucky.

A native of Kentucky, Miller attended Southern Baptist Theological Seminary. A loss of health in his early ministry led him to outdoor life on a farm and rural pastorates. He now is an owner of extensive farm lands and is a very successful farmer and cattle raiser as well as a pastor. He gives God the credit for his success and says he has always put his ministry before his other work.

Miller is a director of the Kentucky Baptist Foundation and has served on several boards and committees of the Kentucky Baptist Convention.

Collier, a 1927 Georgetown alumnus, is in his eighth season as head coach of the Browns. He served the team as an assistant before assuming the head coaching responsibilities at the University of Kentucky in 1954. He put together a creditable record of 41 wins, 36 losses and three ties with the Wildcats.

He rejoined the Browns in 1962 as an assistant to Paul Brown. When

Brown retired from coaching at the end of that season, Blanton Collier was named the successor. In two years he was piloting the champions of the National Football League.

This is his 42nd year as a football coach. The career began in Paris, Kentucky, where he was a high school coach. After a stint in the Navy in World War II he was invited by Paul Brown to assist with the coaching of the Cleveland Browns when they were organized in 1946 as a member of the All America Conference.

He is credited by his colleagues in the coaching profession with being one of the most astute students of the game. His game evaluation techniques have been used all over the United States.

Professor Weldon joined the Georgetown College faculty in 1930. He retired from full-time teaching six years ago, but continues to keep a part-time teaching schedule.

It is estimated that more than 6,000 public school teachers have taken education or psychology courses under Professor Weldon. He has had a major impact upon public education in Kentucky.

He is one of the community's most revered counselors. He is often asked to preach eulogies at funeral services. His Sunday School teaching career at the Georgetown Baptist Church has extended over a generation. He has been the only teacher most of the Baraca Sunday School class members can remember.

Professor Weldon is a graduate of the University of Kentucky. His graduate work was done at the University of Virginia.



On our way

This column is written before our anticipated departure from Middletown for the Baptist World Alliance meeting in Tokyo, Japan, July 12-18. We are taking this route: New York, London, Paris, Berlin — where we should be the date of this issue — then, on to Zurich, Lucerne, Rome, Athens, Cairo (which is doubtful), Tel Aviv and Jerusalem, Bucharest, Russia, Delhi, Bangkok, Hong Kong, Osaka-Kyoto, then Tokyo. Forty of us should be enjoying this trip together. Pray for Baptists of the world.

125 Years — Foreign Mission Board
The WMU program at Denver covers these significant words covering 125 years of service through the Foreign Mission Board:

Mustard Seed in 1845: Thirty-four men carried the torch of foreign missions from Augusta after the Southern Baptist Convention had been molded. The Board of Managers for Foreign Missions, located in Richmond, had an empty treasury but much determination to carry the gospel to the faraway lost. The General Board of the Triennial Convention, after consultation, stated that the Foreign Mission Board would be free of obligation to the Triennial Convention's debts.

The way thus cleared, the Board studied the fields. China and Africa seemed to be whitest already to harvest, and the Board advertised its readiness to appoint as great a force as it could command. Two volunteered and were appointed for China in 1845. They were Samuel C. Clopton and George Percy, both of Virginia. J. Lewis Shuck, the first American Baptist missionary to China, transferred from the Triennial Convention to the Southern Convention.

The Board labored the next decades against anti-missionary sentiment harbored in isolated communities, against poor communications, against lack of money, and against the devastation of war. Not until the 1870's and 1880's were the fields increased. During this period missionaries were appointed to Japan, Italy, Mexico and Brazil.

Many-branched Tree in 1970: Southern Baptist missionaries today number 2,478 in 71 countries. They are evangelists, teachers, medical experts, musicians, administrators, printers, writers, counselors, secretaries, farmers, preachers and jacks-of-all-trades. The Board's 1970 budget exceeds \$33,000,000. Last year Southern Baptists gave \$13,836,619 for foreign missions through the Co-operative Program.

Two Kentucky Churches

Sunday School Top Tool In Leading Evangelistic Churches

Two Kentucky pastors whose churches were among the leaders in the Southern Baptist Convention in evangelism during 1969 credited the Sunday School organization for their success.

"The pastor will do a more productive job in evangelism if he will use the Sunday School as his primary tool," said John A. Turpin, pastor of Beth Haven Baptist Church, Valley Station.

The Beth Haven church led the Southern Baptist Convention both in the number of baptisms and the comparative rate of baptisms in relation to Sunday School enrollment, a new system of comparing baptisms among Southern Baptist churches devised by the research and statistics department of the Southern Baptist Sunday School Board.

Beth Haven Baptist Church, which baptized 576 persons in 1969, led the SBC in rate of baptisms for churches with 1,500 or more enrolled in Sunday School. Based on the number of baptisms for every 1,000 persons enrolled in Sunday School, Beth Haven had a rate of 193.

The Southern Baptist Convention as a whole had a baptism rate of 49.6.

Because churches in one size category should not be compared with churches in another size category in terms of number of baptisms alone, the research and statistics department used the computer to select the churches in 10 categories that had the highest baptism rates based on Sunday School enrollment.

The statistical tabulation was based on the uniform church letters sent to each Baptist association. Copies are mailed to the convention office in Nashville by each association in the denomination.

In the smallest category, 1-49 Sunday School enrollment, Lake Crest Baptist Church, Eau Gallie, Florida, with eight persons enrolled in Sunday School and 12 total baptisms, led in baptism rate. However, First Southern Baptist Church, Walnut, California, had the highest number of baptisms in this category with 42 conversions.

Leader in baptism rate in the 50-99 Sunday School enrollment category was Mt. Calvary Baptist Church, Albion, Michigan.

"Our Sunday School plays the largest role in our program of evangelism," said M. H. Wheeler, pastor of Mt. Calvary church.

"We try to reach every friend of every member of every family in the church. For those we enlist we try to provide the best fellowship possible," Wheeler added.

Trinity Baptist Church, Victoria, Texas, with 47 conversions had the highest

number of baptisms in the 50-99 Sunday School enrollment category.

For the 100-199 Sunday School enrollment category, Beavercreek Baptist Church, Dayton, Ohio, had the highest rate of baptisms, as well as the highest number of baptisms, with 81.

A church that baptized 202 persons with a Sunday School enrollment of 239 led in the category of churches with 200-299 enrollment. Southview Baptist Church, Waukegan, Illinois, was led by James Smith, pastor, in its evangelistic outreach during 1969.

Langston Memorial Baptist Church, Conway, South Carolina, led SBC churches in the 300-399 Sunday School enrollment category in baptism rate.

In the same category, Southside Baptist Church, Suffolk, Va., led in total number of baptisms with 113.

Calvary Baptist Church, Bainbridge, Georgia, led the SBC in baptism rate and also total number of baptisms with 152 in the 400-499 Sunday School enrollment category.

Calvary Baptist Church, Colorado Springs, Colorado, led in both baptism rate and total number of baptisms in the 500-749 Sunday School enrollment category. Pastor Norman Presley bap-

tized 177 persons during 1969.

"We stress Bible study and Bible teaching in our Sunday School," said Hershel Turner, pastor, Emmanuel Baptist Church, Riverdale, Georgia.

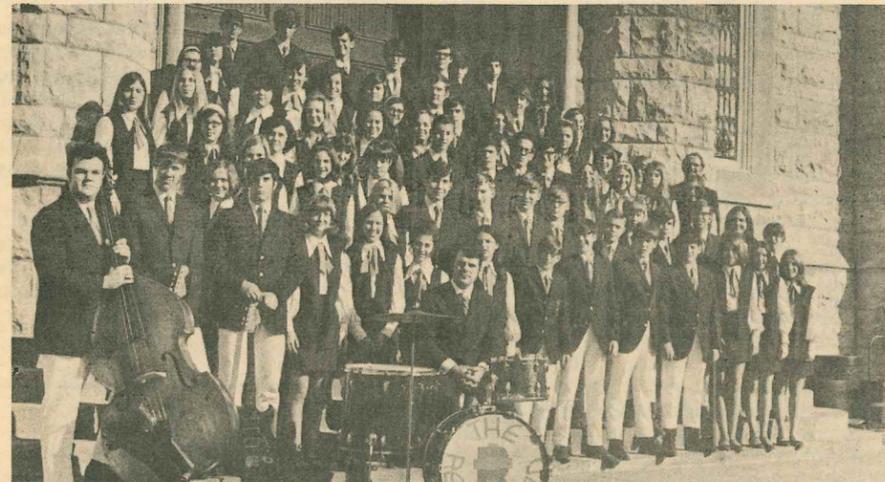
Emmanuel church led the SBC in the 750-999 Sunday School enrollment category in rate of baptisms.

Gardendale Baptist Church, Corpus Christi, Texas, led in the highest number of baptism in the same category with 159.

Leader in both rate and total number of baptisms in the 1,000-1,499 Sunday School enrollment category was San Jacinto Baptist Church, Amarillo, Texas. The San Jacinto church had a total of 178 baptisms in 1969.

The Glendale Baptist Church, Bowling Green, Kentucky, was a close second in both rates of baptisms. Richard P. Oldham, pastor, baptized 175 persons into the Glendale church in 1969.

"Sunday School plays a vital role in evangelism," Richard Oldham, pastor of Glendale Baptist Church, Bowling Green, commented. "We have had a revitalization of our Sunday School in the past two years and we thank God for what he has done through the Sunday School."



TOURING — "The Revelation," the touring section of Walnut Street's high school chorale, is traveling through the southeast in a whirlwind singing tour of four states. The highlight of the trip will be a performance for Foreign Mission Week at Ridgecrest. Performers within the group include a barbershop quartet, a folk group called the "Two by Fours," a Dixieland band, and English handbell ringers. Also, highlights from the Broadway musical "You're a Good Man, Charlie Brown" will be presented each evening. The home concert of The Revelation will be given at Walnut Street on Sunday evening, June 21, at 7:30 p.m.



CHURCH MINUTES — Magnolia Baptist Church in Severns Valley Association became the first Baptist church in Kentucky to have a complete Xerox copy of church minutes when on May 31 Mrs. Charlie Nichols, center, presented church clerk Harold Puckett, second from right, with Xerox copies of the church minutes covering the time from the church's organization on November 3, 1893, to June 5, 1968. Puckett in turn presented the minutes to the church library staff, Mrs. Frances Salt, left, and Mrs. Cecil Druen, right. Looking on is Magnolia pastor Jerry Oakley. The task of gathering the minutes, microfilming them and making Xerox copies of them began when Mrs. Hal Thomas and her daughter, Mrs. J. E. Weller, agreed to donate microfilmed copies of the church minutes to the church. The church then carried through the project by compiling Xerox copies of all minutes.

Summer Workers Reflect Growing Social Ministries

Southern Baptist's increasing interest in Christian social ministries is reflected in this year's student summer missions ministry.

A record 937 students will serve under the supervision of the Home Mission Board in every state and Puerto Rico and Panama; about 196 of these have been appointed by state Baptist Student Unions.

Over 50 percent will be directly or indirectly involved in inner city and resort ministries at some time during the summer. Special inner city projects will be held in Philadelphia; Brooklyn; Worcester and Boston, Massachusetts; Watts, Los Angeles; Harlem; and St. Louis.

Chandler Featured At Music Confab

The music assembly for youths and adults at Cedarmore on July 27-31, will have several new features as well as many successful features which will be repeated.

Some features which we will have again this year include a "Pop's" concert by Mrs. Donald Chattam at the piano and many of the classes which are developing music leaders throughout our churches in Kentucky.

New features include several classes which will be offered with a new text



book as the basis for the curriculum during the week. John Chandler will be with us for the first time, coming from a decade of the music ministry of the First Baptist Church of Birmingham, Alabama, and recently as a consultant in church music administration with the Sunday School Board. Chandler will direct the choral concert on the concluding night and will teach a seminar for adult leaders in church music administration.

"Something Old and Something New" will be featured on Friday night in the assembly concert. In the presentation of the cantata, *To Us A Child Is Given*, by J. S. Bach, and a contemporary composition entitled "Festival Te Deum" by Benjamin Britten. The concert at 7:00 p.m. on July 31, concludes not only the assembly but the Kentucky Baptist Music Association's annual dinner at Cedarmore for Baptist music leaders. Reservations for the dinner must be made with Cedarmore in advance and the concert is free to everyone!

Don Hammonds, associate secretary of the Home Mission Board's Department of Special Mission Ministries, dates this growing interest in social ministries to the last two years.

"It's because interest has increased in ministering to people in need because they are in need and not because of what it might do to increase statistics," he said. Hammonds supervises the appointing and assigning of students.

He is quick to point out the effectiveness of traditional programs, however. "In Watts, for example, one of the most successful avenues to ministry has been the Vacation Bible School."

The department is concerned but not surprised by the scarcity of men appointees. Of the 741 students appointed directly by the Board, only 193 are single men. Hammonds attributes this to the pressure of military service and

the man's ability to secure a job carrying a larger salary.

"We could use twice as many men as we have, though," he said. "The change in mission emphasis demands more men and more married couples."

The growing number of appointees has not diminished their quality. "In fact the quality is getting better," Hammonds said. "If we were to lose a student who has been assigned we could plug in with a student equally qualified (from the 90-plus alternates). Budget limitations prevent us from assigning additional students who are well qualified."

Student summer missionaries are usually college upperclassmen; a few freshmen and seminarians are appointed. They work for 10 weeks during the summer, receiving a small stipend from the Board.

Kentuckians Serve Across Nation

Forty-five Kentuckians are serving across the United States this summer as summer missionaries. Their work is under the auspices of the Home Mission Board.

Below is a listing of students, their home town and their place of service.

HOME MISSION BOARD

Wanda Kay Adamson, Louisville, Louisiana; Martha Ann Alcorn, Valley Station, Oregon-Washington; John Dennis Aldridge, Pineville, Pennsylvania; Sandra Gail Barrett, Benton, California; Marcia Lynn Bender, Frankfort, Kansas-Nebraska; Kathy Lynn Bingham, Crittenden, Florida; Sarah Ellen Boggs, Whitley City, Kansas-Nebraska; Frieda Suzanne Borders, Lewisburg, New Mexico; Clifford Dwain Brown, Crofton, Oklahoma Resort; Linda Sue Carden, Owensboro, New England;

Sheryl Cassity, West Liberty, Oregon-Washington; Mary Lou Cobb, Owenton, Northern Plains; Donna Gayle Cole, Henderson, Wisconsin; Valerie Jean Ford, Paducah, Utah-Idaho; Sandra Kay Garwood, Campbellsville, California; Ellis Ray Gillaspie, Owensboro, New Mexico; Mr. and Mrs. David William Forman, Georgetown, Florida Resort; Virginia (Ginger) Ann Goff, Windy, New England; James Wayne Green, Hickory, New York; William Malcolm England, Covington, Virginia-deaf;

Patsy Sue Howard, Leitchfield, Pennsylvania; Edna Reid Hughes, Cadiz, Georgia; Marilyn Sue Jaeger, Covington, Michigan; David Lee Johnson, Louisville, Ohio; Donald Joe Kahnady, Elliston, California; Harriet Vivian Keller, Mt. Sterling, Kansas-Nebraska; Pamela

Ann Kerner, Hopkinsville, Illinois; Gale Jane Kersey, Elizabethtown, Kansas-Nebraska; Rebecca Lynn Lancaster, Owensboro, California; Carolyn Sue Litteral, Irvine, Louisiana; Kathy Ann Lockhart, Murray, Oklahoma;

Diana Moore, Pikeville, New York; Patricia Jane Parker, Dry Ridge, Florida; Danny Earl Partin, Frakes, Kansas-Nebraska; Brenda Kay Rice, Ashland, Illinois; Mr. and Mrs. Robert Grady Tallent, Louisville, New England (Connecticut); Linda Darlene Sigler, Henderson, New Mexico; Mildred Ann Todd, Bowling Green, Illinois; Mr. and Mrs. Larry Wayne Wakefield, Muldraugh, Kentucky Resort; Elizabeth Ann Williams, Catlettsburg, Missouri; Ishmael Loyal Teitloff, Smithland, Oregon-Washington; Wilma Carolyn Burton, Eubank, Colorado.

KENTUCKY B.S.U.

In addition to the students working under the Home Mission Board, an additional 10 Kentuckians are serving in the United States under the auspices of the Kentucky Baptist Student Union.

Those working in this program are listed below.

Nancy Elizabeth Hatter, Franklin, Hawaii; Linda Sue Hendren, Harrodsburg, Northern Plains; Patricia Irene Lady, Princeton, Maryland (Baltimore inner city); Wanda Diane Monroe, Cecilia, Northern Plains; Michael Ray Crain, Texas, Northern Plains; Ben Curtis Smith, Frankfort, Virginia; Beverly Ann Duncan, Cecilia, Northern Plains; Belinda Joy Ball, Henderson, Alaska; Carl Lee Hess, Louisville, Michigan (Detroit inner city); Donna Sue Scott, Louisville, Michigan (Detroit inner city).



SUMMER WORKERS — Summer mission workers serving in Kentucky gathered for an orientation session June 12 at the Kentucky Baptist Building in Middletown. Below is a list of the workers, their home state and their assignment for the summer. Front row, left to right: Cheri Bowling, Princeton—Mountain Youth Team; Carol Hibpshman, Pueblo, Colorado—Long Run Association; Gayle Rogers, Murray—Long Run Association; Judy Patton, East Bernstadt—Long Run Association; Karen Gist, Lake Charles Louisiana—East Union Association; Linda Whidden, Lake Park, Florida—Booneville, Irvine & Jackson Associations; Linda Westbrook, Atlanta, Georgia—Mt. Zion Association; Celia Simmons, Murray—Long Run Association. Second row, left to right, Rae Jean Livingston, Wilmington, Delaware—Long Run Association; Susan Holland, Tulsa, Oklahoma—Long Run Association; Chestine McKinney, Fort Worth, Texas—Long Run Association; Erma Lee Proctor, Pine Bluff, Arkansas—Fellowship Center, Louisville; Brenda Kelley, Crossett, Arkansas—Fellowship Center, Louisville; Deborah Carriger, Tulsa, Oklahoma—Long Run Association; Kathleen Sumpter, Alva,

Oklahoma—Booneville, Irvine & Jackson Associations; Faye Fawcett, Campbellsville—Whitesburg; Sue Henson, Borger, Texas—Deaf in Kentucky. Back row, left to right: Jimmy Kerrick, Amarillo, Texas—Caney Baptist Center, Pippa Passes; Cowart Mixon, Gibsonton, Florida—Preacher for the Mountain Youth Team; John Ward Williamson, Inez—Martin County, Enterprise Association; Duane Hatfield, Belle Plaine, Kansas—Greenup Association; Earl Hartley, Batesburg, South Carolina—Boone's Creek Association; Cleveland Dawsey, Picayune, Mississippi—Caney Center, Pippa Passes; Susan Patrick, Farwell, Texas—Long Run Association; James Taylor, Louisville—Song Leader, Mountain Youth Team. Workers not pictured include: Larry & Peggy Wakefield, Muldraugh—Land-Between-the-Lakes; Mary Ann Ballard, Louisiana—Long Run Association; Don Pinson, Zebulon—Pike Association; Alice Ruth Carroll, Madisonville; Little Bethel Association; Cheryl Hughes, Paducah—Boone's Creek Association. A. B. Colvin, director of the KBC direct missions program, pointed out that many students are serving without pay. "They are here because they want to help," he said.

Students Raise Money To Bring Okinawan's Wife To U.S.

Muneharu Zamami, a senior at Cumberland College, graduated on May 30. He is from the island of Okinawa. He plans to attend New Orleans Baptist Theological Seminary where he hopes to further prepare himself for the work he feels that God has called him to do. Eventually he hopes to go back to Okinawa as a Baptist minister.

The story of his life is unusual. Zamami was born on Okinawa. He was brought up in the Buddhist tradition of his family. One day as a teenager he found a copy of the Bible in Japanese in his room. Through his reading of the Bible he was converted to Christianity and eventually expelled from his family. Four years ago he came to the United States to attend college.

During this winter the Cumberland College Ministerial Association began a project to raise enough money to send Zamami back to Okinawa for the summer. He had been separated from his wife for over four years and for him to be able to go to Okinawa and bring his wife back to the states would cost around \$1200. It seemed an impossible task.

Appeals were made campus-wide: students in all dorms contributed. \$400 was added to the fund from the Student Government and Women's Council. Offerings from weekend revivals and students' churches, donations from business and private sources have all added up to over \$1500.

Zamami will leave for Okinawa the latter part of June. He will stay there until the last of August when he and his wife will return to the States for him to begin his seminary education.

EXAMINING DISPLAY — Mrs. John A. Shelley, professor of education at Cumberland College, examines a Japanese display prepared by Muneharu Zamami. The display was prepared as part of a classroom assignment for Mrs. Shelley's class. Students at Cumberland College helped raise money to bring Zamami's wife to the United States.



Frisco's "Jesus Freaks" Televised June 28

Kent Philpott, a long haired minister to San Francisco's hip community and a graduate of Golden Gate Baptist Theological Seminary, will be featured as CBS' "Lamp Unto My Feet" examines "The Jesus Freaks."

Philpott and other "turned on" Christians with exotic backgrounds, including drugs, who have turned to religion to free themselves from the "hang ups" will be examined on the 30-minute telecast to be aired Sunday, June 28, 10:00 a.m. (EDT).

Filmed in the San Francisco Bay area the program reports on some of the more than 100 Christian houses where young people from the streets who have been converted to Christ now devote their lives to meditation, Bible study and fellowship, in sharp contrast to their former leanings.

Also featured are the testimonies of several community members whose lives have been changed by Christ.

Philpott aided by Paul Bryant and Oliver Heath and about 50 other friends comprise a large part of the San Francisco street ministry.

Together they run some "Christian Homes." They are not institutions and there is no thought of coercion. They are "Christian families" and the only rule they have is, "that they have to be responsible members of the family."

Fields, Corts Take New G'town Posts

Two new administrative changes have been approved by the Georgetown College Board of Trustees.

Carl R. Fields, presently serving the school as academic dean, has been elevated to the post of acting vice president and provost, and Thomas Corts, director of planning and development, has been named executive dean.

Fields was selected as the college's academic dean in August of 1962. Before this he was chairman of the history department. He has been a member of the Georgetown faculty since 1935.

Corts, a candidate for the PhD degree from Indiana University, was elected to direct the college's office of development in September, 1969. He was an assistant to the president from August, 1967, until last September.

Both of these officers will assume their new duties after August 1.

The College Board also announced the approval of two new administrative officers for the college. David Harrod, a 1964 alumnus, has been appointed the financial aid officer. Louis B. Hempel, a native of Georgetown and a University of Kentucky alumnus, was named an assistant in the office of development.

ASKING ABOUT ILLNESS

Talking With Sick People

By John H. Boyle,

Professor, Psychology of Religion, Southern Seminary

Talking with sick people, especially patients in a hospital, creates anxiety for some individuals. They are aware that the sick person is more vulnerable and sensitive. They may be afraid they will say something that will hurt the patient or cause his condition to get worse. Often they just do not know what to say because they are not sure what the sick person is experiencing.

What you say to a patient and how you say it will be determined by where he is in the process of illness. You should have very little to say to him immediately after serious surgery. You may have more to say to him during the long hours of convalescence. However, before you do much talking it will be important for you to do much listening, that is, if the patient himself has a need and desire to talk. Sometimes a patient may not have much energy and talking will be a real chore for him. In such instances it will be better for you to have some well chosen words of encouragement and care to speak to the patient which will not require much of a response on his part. Of course, where appropriate, offering a prayer for the patient can also be helpful.

Generally, though, one should carefully listen to the patient to understand the feelings, needs and concerns which he is experiencing. Keep in mind that the effects of disease as well as of medication may cause the

patient to distort or misinterpret what is going on around him. Therefore, do not assume always that what the patient is saying is true. For example, he may indicate that his doctor has not been to see him or has not told him anything about his condition. The facts may be that both of these things have happened but the patient does not remember or may not want to remember, especially, what was told him if it were unpleasant or threatening.



Boyle

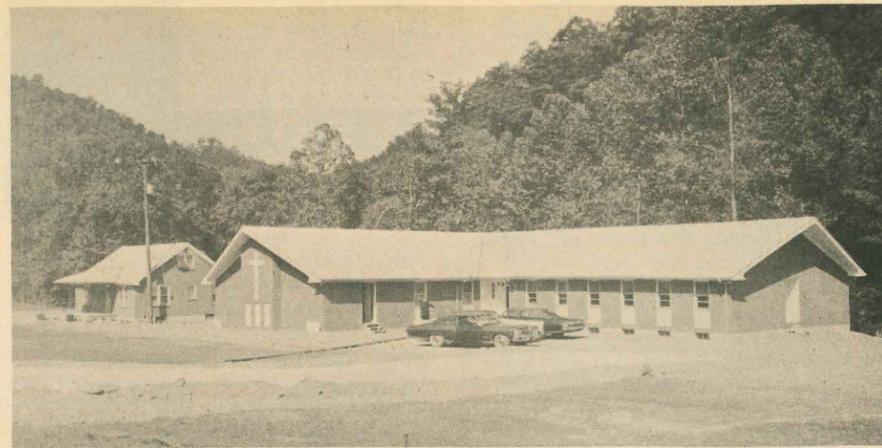
Our own anxiety sometimes causes us to say things to patients which are inappropriate or harmful. Try to keep a balance between being too cheerful and too somber. A person in pain may be repulsed by someone who bubbles with forced frivolity in an effort to "cheer him up." The patient may see this as artificial and resent your insensitivity. He will be helped more by a warm smile, a quiet word of concern, and an offer to help in whatever way you can. On the other hand, avoid a funeral look and attitude. If you approach him as if you are ready to bury him you may frighten him and certainly lower his morale and sense of hope.

You will want to avoid overly, prematurely or falsely reassuring the patient about his situation. Be careful about sharing experiences you or "a friend" have had with illness. Patients sometime read into what others say what they want to hear or may be afraid of hearing. Each person experiences illness in ways which are unique to him and your experiences with the same illness may not necessarily be akin to his. At the same time, a patient may be helped to know that because of your experience with illness you know something of what he is going through and feeling.

Do not try to answer medical questions which only doctors and nurses have authority to answer. Refer the patient to these persons. Be alert to ways in which you can reinforce the patient's confidence in the people who are caring for him. The patient's capacity to trust them, himself and, ultimately, God will be an important ingredient in making his treatment program effective.

If a patient expresses a good deal of guilt feeling, encourage him to talk with his pastor or with the hospital chaplain about such matters. If you have experienced God's forgiveness and acceptance you might witness to this as a way of reminding the patient that such is available to him also.

Again, hear the patient out as to his hopes and fears, assure him of your prayerful concern and, if you can, offer confidence in him and in those who are caring for him. Above all, remind him of God's faithfulness not to abandon us in our extremities but to be present with us in our troubles. Let the patient know that there are those who are praying for him and concerned about him.



NEW CHURCH BUILDING — Smithsboro Baptist Church in Three Forks Association dedicated their new church building May 31. Guest speakers included A. B. Colvin, director of the KBC direct missions department, and J. S. Bell, pastor of Hindman Baptist Church. The Smithsboro church was forced to relocate last year due to a flood control program. In the process of moving their building, it collapsed and was totally demolished along with all furnishings. The new building has a sanctuary 34 ft. x 60 ft. in size and an educational unit 34 ft. x 54 ft. Cost of the building was \$55,379.18. Since moving into the new building the church has averaged 56 in Sunday School and 83 in worship service. In 1969 the average was 46 in Sunday School and 57 in worship services. Pastor of Smithsboro is Jesse Bourne.

SBC Leaders Protest Vatican Envoy

Three top Southern Baptist leaders issued a joint statement in Dallas asking President Richard M. Nixon to rescind his appointment of a special representative to the Vatican.

The protest came from Carl Bates, newly elected president of the Southern Baptist Convention; W. A. Criswell, immediate past president of the SBC; and Jimmy R. Allen, president of the Baptist General Convention of Texas.

Bates, pastor of the First Baptist Church in Charlotte, North Carolina, became president of the 11.4 million-member convention only three days before Nixon appointed Henry Cabot Lodge as special representative to the Roman Catholic Church at the Vatican.

Both W. A. Criswell, pastor of the 15,000-member First Baptist Church of Dallas who preceded Bates in the denomination's top elected office, and Allen, pastor of First Baptist Church of San Antonio, Texas, had previously voiced strong opposition to the appointment of a Vatican envoy when President Nixon first announced he was considering the possibility.

Allen is also president of a nationwide organization called Americans United for Separation of Church and State, a group with a long history of opposition to U.S. diplomatic ties with the Roman Catholic Church.

The joint statement issued by the three Baptist leaders said that Nixon's decision to appoint Lodge as a special diplomatic representative to the Pope "marks a dark day in the struggle to maintain freedom of religious con-

science, and our American heritage of separation of church and state."

The statement continued:

"America's forefathers fought and died to separate their government from the entanglements of religious establishments. That heritage has been ignored by the Chief of State when he yielded to political pressure by some religionists to establish diplomatic relations with the Vatican.

"It is the height of irony that a man elected on campaign promises to bring us together again should strike this serious blow to divide our American people.

"We regret that passions of religious divisiveness will be stirred by this tragically unwise step.

"When rumors circulated early in the Nixon administration that such a move was being contemplated, an avalanche of public protest was experienced by the White House.

"It is certain that many Americans of all religious persuasions and of none will be earnestly opposed to this unconstitutional admixture of the Chief of State.

"We earnestly urge President Nixon to rescind this unwise action," the statement concluded.

Also issuing a statement on the Lodge appointment was Glenn L. Archer, executive director of Americans United for Separation of Church and State. His statement said in part: "the appointment of Henry Cabot Lodge as the President's personal representative to the Vatican is an egregious violation of this nation's tradition of separation of church and state and a false appeal for Catholic votes by President Nixon."

Russian Accusations Termed "Preposterous"

Accusations by the Russian government against Christians many times are preposterous, wrote Erik Ruden, Stockholm, general secretary of the Baptist Union of Sweden, in his weekly column in the union's newspaper.

He cited such charges as sexual perversion, child sacrifices, cooperation with Nazis, and anti-Soviet activities as being trumped up.

Although the Soviet Union attacks the Western press for spreading lies about religious suppression in Russia, the evidence of jailings of pastors and harassment of believers reaching the West has not been refuted by the government, Ruden went on.

Russian authorities consider punishment for religious leaders as being punishment of "criminals."

Ruden also reserved some comment for Christians in the West. "The leaders of the official Baptist movement in Russia," he said, "often receive unjust criticism from their brethren in the West. Sometimes such criticism is harsher than that dealt out to Russian politicians."

Such criticism from the West must delight the Soviet authorities, Ruden continued, and must strengthen the government's hand in its effort to eradicate Christianity.

"Personally, I have been increasingly convinced that we should exhibit confidence in the leaders of the Baptist union (in Russia) in their hardships, of which Western critics know very little. Some attacks against them merely add to the sufferings of those already oppressed, the Swedish Baptist leader said. (EBPS)

Golden Gate Elects Gray Academic Dean

Elmer L. Gray, manager of the Sunday School department for the Southern Baptist Sunday School Board in Nashville, has been elected academic dean and professor of religious education at Golden Gate Baptist Theological Seminary, effective August 1, 1970.

He will be returning to the seminary where he taught from 1959 to 1967 before joining the staff of the SBC Sunday School Board.

In announcing Gray's election, seminary president Harold K. Graves said he felt "most fortunate in having Dr. Gray return to the seminary."

Gray left the seminary to become supervisor of the general program and materials unit of the board's Sunday School department and was promoted shortly thereafter to department manager.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for June 28, 1970)



LIFE AND WORK SERIES

How Do You Face Life?

Philippians 4:4-13, 19

Written specifically to enforce the Christian duty of rejoicing in the Lord this sunny and challenging Epistle came from the pen of a prisoner who did not know but what he might be beheaded at any time. Paul taught that Christians should rejoice under all circumstances, regardless of the trials they have to bear, the losses they have to sustain or the sacrifices they are called upon to make. Christians should rejoice that the Lord governs all things in the manner in which He does. By doing so they will please and honor Him. While we cannot rejoice always in ourselves, in our circumstances or in other people, we can and should "Rejoice in the Lord alway" — in Whom He is, in what He is, in what He has done, in what He is doing and in what He will yet do. We are encouraged to rejoice in Christ for our sakes, for the sake of others and for the sake of Christ.

Verses six and seven recognize the tendency of people to worry or to be overanxious about things that are unlikely to happen. This disquieting solicitude about the temporal and material things of life is a prevalent and pernicious sin, which is definitely forbidden. As to the character of worry, it is enfeebling, useless and sinful. Worry divides our attention, subtracts from our strength, adds to our burdens and multiplies our difficulties. It never dries a tear, nor lifts a burden, nor solves a single problem. It displays a lack of faith in God. To keep on worrying indicates that one has distrusted God, ignored His love and forgotten His power. Worry is a sin against the worrier, others and God. If you want to overcome the sinful habit of worrying, concentrate on the present, have faith in God, talk to God about everything and commit the future to Him. Why worry when you can pray and trust?

In verse eight Paul exhorts and challenges all Christians to cultivate elevating thoughts. He urges us to meditate on the things which are worthy of praise — things that are true, honest, just, pure, lovely and of good report.

While in prison Paul wrote this letter to the Philippians and expressed his genuine appreciation of their wonderful record in Christian stewardship. Repeatedly they had contributed voluntarily and cheerfully to the Lord's work

in which he was engaged, not only when he was in their midst but also when he was ministering elsewhere. Paul certainly rejoiced in their spiritual state which prompted them to think of him and his needs.

Paul made it clear that he was perfectly willing to abide within the limits which God had been pleased to impose on him. He was master of circumstances because of an inward sufficiency and a firm conviction that God's will is always best. Christian contentment, the secret of which Paul knew so well, is the cheerful acquiescence of the soul in the will of God in all conditions and under all circumstances. If you would learn the secret of contentment, make much of life's blessings and trust implicitly in Christ. Like Paul, learn to adjust to whatever life brings, whether it be abundance or poverty, fullness or hunger.

Having tried Christ under all conditions and circumstances, and having found Him equal to every emergency, Paul could boldly and triumphantly say, "I can do all things through Christ who strengtheneth me," or "Who continues to pour his power into me." Just as long as Christ kept on pouring power into Paul he had adequate strength for every

need. Christ is the source of all power for victorious living and acceptable service. The same power that Paul received is available to us. When our duties are extraordinary, we can always rely upon Him for extraordinary supplies of grace and strength. He will walk with us in blessed companionship, completely satisfying the longings of our souls and helping us in every time of need. Through Him we can be ready for anything that comes.

Each of us is a bundle of needs — physical, intellectual, social, moral and spiritual. God is the source of the supply of our needs. His unlimited resources are available to all believers in Christ who need and desire them. God has solemnly promised to meet the needs of His children, regardless of what those needs may be, and He is able, willing and ready to fulfill that commitment. Due to the amplitude of God's grace, no real need will go unsupplied.

The standard by which God measures His gifts to His children is not the number or enormity of their requests, but "according to his riches in glory." All of the riches of His grace and all of His infinite blessings upon His people are channeled through His Son and their Saviour.

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The new creation
Revelation 21:1-4

In these wonderful verses we are given a splendid description of the great happiness which is in store for the children of God in their future abode. As children of God and followers of Christ, we are looking forward with great anticipation to that day when we shall be delivered not only from the penalty of sin and the power of sin, but also from its very presence.

As Christians we are looking forward to that great day when we shall enter

upon our inheritance and drink to the full from the fountain of the water of life. Then, the desire of our hearts will be realized fully. No longer will we be plagued by the temptations and evil machinations of Satan and his emissaries. All of the former things, which have caused us so much pain, sorrow and distress, will have passed away. We will have entered upon a new state wherein dwelleth righteousness and peace.

In a world of sin, suffering and sorrow, such as the one in which we now reside, these blessed words fall like an indescribable benediction on a multitude of human souls which are weary with the march of life. The abolition of sick-

ness, suffering and sorrow, is not an idle dream but an absolute reality. These glorious words from the eternal God have been the comfort of His people during their darkest hours. They are to be believed and relied upon as we journey through this life, for nothing can prevent their fulfillment.

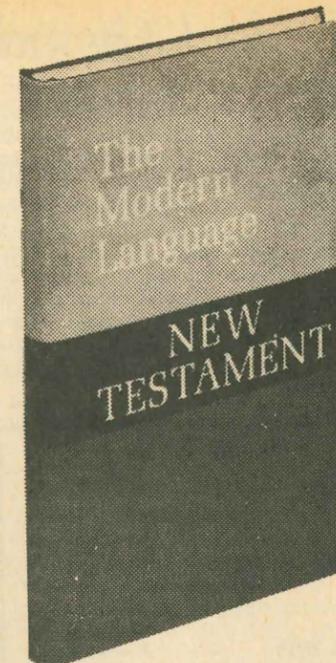
The new city
Revelation 21:22-22:5

For a full description of this celestial city one should read the twenty-first and twenty-second chapters of Revelation. Even though one may not be able to understand and to explain all of the symbolism recorded therein, he is made to rejoice in the wonders of the place to which by God's grace he, as a Christian, is going.

There will not be any need of a temple, a place which has been dedicated and set apart for God's habitation, in this new and holy city because the presence and all-pervasive glory of the Lord will make the place a sanctuary. Neither will there be any need of the sun or the moon for He Who is now the light of the world will then illuminate the celestial city. The eternal and ineffable God will manifest Himself in the Lamb Who is the light of the city. Then, as now, the invisible God will become visible only in the person of our Lord Jesus Christ.

In the first five verses of Revelation twenty-two, John gave us some interesting information about a river of the water of life, the tree of life, a perfect form of government, an ideal lighting system, and the length of the life of the city. He stated that the heavenly city will have a flowing stream "proceeding out of the throne of God and of the Lamb." It will supply plenty of pure and clear water, which is a matter of tremendous importance. In this city will stand the tree of life. This tree will be very unique in that it will bear twelve kinds of fruit and its leaves will be for the healing of the nations. In other words, it will be characterized especially by productivity and healing qualities.

The throne of God and of the Lamb, which will be there, bespeak the divine sovereignty and the complete banishment of all human rebellion forever. This new and perfect form of government will never be disturbed by any revolt or disorder of any sort. God and Christ will rule in perfect unity. The Lord's servants will serve Him with great joy and satisfaction. There will not be anything to mar the untiring service which they will render. There will be an eternal and undimmed vision of the Lord's face. The fact that believers in Christ will belong to God forever will be very obvious for His name will appear on their foreheads. There will not be any night there because God is the light, so no other light will ever be needed. Both the serving and the reigning of the saints in great blessedness will be forever.



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Ousted Pastor's Book Published Abroad

A book describing the experiences of a pastor ousted by a Southern Baptist church for advocating racially integrated worship services is being planned for a British edition. The book, "Ashes for Breakfast," written by Thomas J. Holmes and Gainer E. Bryan, Jr., was published by Judson Press in Valley Forge, Pennsylvania. The British publishing house of Marshall, Morgan and Scott in London has given a preliminary commitment for an edition under the title, "Almost All Are Welcome."

The British publishing firm is also interested in arranging personal appearances in England for Pastor Holmes or Sam Oni, the Negro who was turned away from the church when he tried to attend worship services. Oni was converted on the mission field by Southern Baptist missionaries and was attending Mercer University, a Baptist school in Macon situated adjacent to Tattnell Square Baptist Church.

Holmes was a staff member of Mercer University before accepting the Tattnell Square pastorate. When Negro students expressed a desire to worship in the church Holmes tried to persuade the church leadership to agree. The controversy resulted in the ouster of Holmes and two staff members of the church. The book is an account of the activities related to the controversy. Holmes now lives in Atlanta and is working for Mercer University in development of Southern School of Pharmacy, a part of the university.

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"We'd Better Listen" Continued

brary resources, retreat program, personal counseling, and, perhaps, even a dusk-to-midnight telephone counseling service for young people who need guidance and strength right then? Most of our young people still have stars in their eyes in the matter of ideals for high-level spiritual living. Let's keep those stars in those eyes through a to-the-limit effort to help them to plot their way to victory in a society polluted by broken idealism!

"Listen to youth in the church who are asking not that we diminish the strength of the inner life and program of the church, but that two dimensions be added: (1) more of relevance to today's pressing needs of young people and (2) more of compassionate outreach."

The second desire of our young people is that the church extend its ministry beyond the physical walls of the church in a very personal way — eliminating none of its "within the walls" ministries, but extending the teachings of the church and the compassion of Christ to needs "outside the walls" in the community.

Our young people are genuinely (and surprisingly to some adults who consider them all pampered and spoiled) concerned about human needs in their communities. They have genuine concern for young people who do not know Christ and who are not being enriched by the ministry of the church; and they are both willing and eager to try to win these un-won and un-churched youth if given counsel, guidance and leadership. Their hearts go out to the poverty-stricken, the sick, the aged and housebound, the handicapped and slow-learners, youth who have made mistakes and who need rehabilitation, the sorrowing and the lonely.

In short, many of our young people have heard "another drummer." They have heard a voice out of the long ago, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

I have seen some of our young people with warm hearts, radiant faces and dedicated hands, encouraged and guided by their churches, ministering to every one of the needs mentioned above. Individually and in groups they have done these things; to individuals and groups they have performed these ministries very wonderfully in the name of Christ and as representatives of their churches. In the hearts of the recipients of their ministries there could but be a new sense of the compassion of Christ and a new feeling that the church cares. And back to their churches these young people have come with a new sense of pride

in the church and with a fuller love and loyalty for its mission.

If we don't listen

If adults of us take the attitude of the disgruntled adult (mentioned in the first portion of this article), there is sure to be an increasing number of young people who will be disappointed, disenchanted and, perhaps, embittered. It distresses this writer to report that we have already lost many young people to vital participation in our traditional church programs; and, though I do not "buy" everything they say in explaining their lukewarm to ice-cold feelings toward the church, some young people whom I know and respect have said to me: "There's no new, fresh application to the needs of the world in which we live. We are not asking for 'new truth' but for a more relevant application of the Biblical truths which we have been taught to believe are completely adequate to life's demands." One young person said to me, "I still attend out of respect for the church, but I am not often helped to meet next week's demands."

Two reasons

There are two very good reasons for listening to what many of our young people are asking the church to do. To capsule the reasons before amplifying them, let me say that we need to listen in order to moderate some of their views and in order to update some of ours!

First, we need to listen to hear in order that we may explain helpfully what is the mission of the church and what is not. It is not surprising that some young people are "carried away" in their enthusiasm to the degree of expecting the church to major in some things which are not the main business of the church: youth is a time of enthusiasm which needs the helpful seasoning and guidance of adults who love young people.

Some unreasonable expectations are these: to expect the church to slant all of its preaching and teaching to certain issues of the day, omitting the imperatively important basic preaching and teaching of Biblical truth essential to total Christian living; to expect the church to plan everything with only youth in mind, forgetting the tremendous spiritual needs of those younger and older; to "jazz up" all techniques at the sacrifice of the deep and desired dignities of some facets of church life.

These are not reasonable demands, and warm-hearted, patient, respectful communication can make possible our helping these young people to see that they are making requests out of harmony with the life and spirit of the church. This writer has found young people much readier in their understanding than adults might expect — that is, when explanations are given in a spirit of love and respect.

Second, we need to listen to hear what they are saying — not what somebody said they said...not what our fixed minds and, perhaps, prejudices have interpreted their saying; and, in instances in which what they are asking is right, to update our thinking. Although not everything our young people may ask of the church is wise for the church to do, they are calling our attention to some needful revitalizations of the inner life of the church and to some imperatively desirable extensions of the ministry of the church in keeping with the compassionate teachings of Jesus.

Let this writer's intent be understood clearly: he feels with his deepest convictions that the ministries of preaching, teaching, training and the like must be kept strong, Biblically true, and compassionate; for if the outreach desired by many of our young people does not come from a spiritually strong inner-church life, the outreach can so easily become a fetish and will, perhaps, lose its way into embarrassing incidents. Let the church be strong in heart, intelligent in its ministries and compassionate in its outreach!

Forsooth?

It could just be that one of the reasons for some of the young rebellion of today against "the establishment" has grown out of our refusing to listen years ago or out of our listening with condescension if not derision!

If it be not presumptuous for me to give a personal testimony at this point, let me say that, though I have disagreed with many things young people have suggested in regard to the church, I have found that explanations, illustrations from the history of the church, and a willingness to consider with genuine respect what young people say and their right to say it have brought so much helpful insight and genuine inspiration to me, that my own thinking about the total mission of the church continues to be more resilient and hopeful. And, *dictu mirabile*, young people and I are still great friends with mutual admiration, though I have already reached the three-score mark and am pressing inexorably toward Medicare!

So . . .

For the good of our adult souls in understanding the hungers and desires of our young people, and for the benefit of our young people who much prefer to work with and not against adult church members, let's listen to our young people — to hear, to understand, to guide, to moderate where they need moderation, to update where we need updating, and to share with them the fullness of a church life which both fills the walls of the church and overflows in Christ-like compassion to the community beyond. If you as an adult are still not convinced, I say what I said at the outset of the article: we'd better listen!

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PLANNING STAGE — Much work goes into the preparation of a World Mission Conference. Pictured above is Ken Curry, left, director of the World Mission Conference for Salem Association, as he works with other members of the planning teams. From left to right, they are: Mrs. Betty Curry, secretary; Russ Adkisson, transportation; Mrs. Betty Marcum, mission study; Mrs. H. O. Dutschke, hospitality; and W. L. McQuarry, publicity.

Kentucky Tops List In Attendance For World Mission Conferences

Kentucky Baptists headed the list in total attendance at World Mission Conferences during 1969, according to an announcement made recently by Forrest Sawyer, director of the KBC Brotherhood department.

Sawyer, who has charge of the World Mission Conference Program, said a total of 85,119 persons attended the 12 conferences held in 15 associations. The percentage of participating churches in the mission conference program was 56 percent.

Associations sponsoring World Mission Conferences during 1969 were Liberty, Bethel, Logan, Gasper River, Twin Lakes, Lynn, Little River, Caldwell, Simpson, Monroe, Christian County, West Union, Blood River, Graves and Warren.

A total of 63 foreign, 54 home and 31 state missionaries addressed these associations.

The 85,119 attendance figure from these associations was 15,872 above the

attendance figure of Georgia, the nearest rival for the honor.

Of the 11 World Mission Conferences planned for 1970, four have been completed. These were in Severns Valley, Blackford and Breckinridge, Northern Kentucky, Owen County and Ten Mile Associations. At this writing only Severns Valley and Northern Kentucky reports had been tabulated. Attendance figures totaled 37,381 for these two associations.

Other associations planning Mission Conferences this year are Nelson, Crittenden, Union, Daviess-McLean, Sulphur Fork, Russell Creek, Pulaski County and Salem.

World Mission Conferences are made available to the churches in associations on a four-year cycle. This centralizes the support of the state mission board, the Home Mission Board, the Foreign Mission Board and the SBC, Sawyer said. No other effort provides such a concentration of mission influence and service, he declared.

**Kentucky
Graduates
At Midwestern
Seminary**



Jett



Bramble



Park

GRADUATES — Of the fifty-five students graduating from Midwestern Baptist Theological Seminary, Kansas City, Missouri, during the May 9 commencement, three were natives of Kentucky. Receiving the master of divinity degree were Philip D. Jett, Paducah, and James Park, Paducah. John E. Bramble, Covington, received the master of religious education degree. The commencement speaker was Daniel R. Grant, president of Ouachita Baptist University.

Missionaries Join Evacuation Of Jordan

Most Southern Baptist missionaries stationed in Jordan joined the evacuation of foreigners over the weekend following a new outbreak of hostilities between Arab guerrillas and the Jordanian army.

Sources at the Foreign Mission Board emphasized that the missionaries left voluntarily, not under coercion.

Most evacuating missionaries drove from Jordan, through Syria, on their way to Beirut, Lebanon, where they will remain until the Jordanian situation stabilizes, the FMB said.

Three persons remained in Ajlour, north of Amman, where Baptists operate a hospital. A fourth returned after seeing his family off on furlough to the United States. Missionaries there described the situation as "normal." By contrast, Amman was described as "grim" by a source who said the five days fighting left 700 dead.

Missionaries leaving Jordan reported no difficulty in evacuating nor were any injured during the fighting in Amman.

Recorder Added To Church Budgets

It is often said that people do not support what they do not understand. During May, 14 churches decided to provide their members with more understanding by sending the *Western Recorder* to each church family.

Through information provided in *Western Recorder*, these families will be informed about what Kentucky Baptists are doing as well as the world-wide outreach of the Southern Baptist Convention and its mission boards.

Only the state Baptist paper provides coverage for all Baptist life.

Cadiz area churches headed the list of new subscribers through the church budget plan.

Churches in the Cadiz area added during May were Maple Grove, Rocky Ridge, South Union, Rock Front, Oak Grove and Wallonia.

Other churches added during May were Summit Church in Ashland; Smithfield Church, Smithfield; Bethany, Eddyville; Hyland Heights, Catlettsburg; Pleasant Grove, Franks; Coldiron Mission, Coldiron; and Blue Springs, Princeton.