


WESTERN RECORDER
JUNE 27, 1970

Only the ruins remain to attest to the former greatness of the Biblical city of Sardis. The once thriving political center of Asia Minor was renowned as one of the world's leading cities during its heyday. Now, only remains such as these greet the curious visitor.



Part II 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.

One requirement for using the GHT method is to develop a simple study procedure which will consistently work for you. The professional golfer works endless hours in order to "groove" his swing. In this second article on "How Laymen Can Interpret The Bible," the focus will be on learning how to "groove" your Bible study habits. (The third and fourth articles will treat what to study.) Six study procedures are recommended.

First: Locate your scripture passage. If you are a Sunday School teacher, you will always have a selected passage. If you need a passage for a talk or devotional, you will need to search for the right text. (See *A Christian Layman's Guide to Public Speaking*, Broadman Press, for suggestions on finding and studying Scripture verses.) Examine your mental store house of key passages; read until the right verses stand out; or look up Bible verses in a topical or textual index.

Second: Read your passage over and over in your favorite Bible translation. Many of you probably will choose the King James Version. My favorite is the American Standard Version (1901), but the New English Bible threatens to supplant my old favorite.

Third: Read your passage over and over in other translations. Start with the American Standard or King James and go to the Revised Standard Version and the New English Bible. Also, read Phillips, the Living Gospels and Today's English Version (Good News).

Fourth: Think, meditate and pray about your passage. Start early on Bible study. This allows time to think, meditate and pray.

Fifth: Interpret the Scripture passage for yourself. 1) Look at your first verse and then write out in one short sentence what the verse means. Do this for each verse in your scripture passage. 2) Write one short summary sentence

giving the meaning of all your verses. This summary sentence is the central idea of the text (the CIT).

Sixth: Study other books about your scripture passage only after you have finished intense personal study of the passage itself. You will need good books. Use your church library, the public library or the one at a nearby college or seminary. And of course buy books for your own library. Good books fall into three broad groups:

1) Use *general volumes* such as dictionaries, atlases and encyclopedias. One enterprising seminary student discovered that there are thousands of uses for salt, through reading an encyclopedia article about salt for a study of Matthew 5:13, "Ye are the salt of the earth."

2) Use *Bible commentaries* of various types: one, the devotional-illustrative-application type (such as *The Pulpit Commentary* and *The Biblical Illustrator*); two, the sermonic type (largely collections of sermons by well-known men like Alexander Maclaren and G. Campbell Morgan); three, the technical type (such as *The American Commentary*, *The Cambridge Bible*, *The Laymen's Commentary*, and the *Broadman Bible Commentary*). This third type is far superior to all others because it majors on telling you what the Scripture means.

3) Use *special theological books*. These are almost unlimited in number and scope, just as are good commentaries. Such books would include *Worthy Is the Lamb* by Ray Summers and *The Word Comes Alive* by Wayne Ward. Consult your nearest Baptist Book Store for advice.

Read a number of pages in any book you are considering using and buying. Be sure that you like the style of writing, the use or nonuse of technical language, the size of type and many other things. You will need to secure a good supply of Bible study helps if you are serious about Bible study.

Most laymen need a simple, consistent way to study the Bible. This article describes one such method.

DEVOTIONAL



Louie Winstead,
Pastor, Cedar Hill
Baptist Church,
Owenton

How do we see people today? Many times we view them as things or objects. In our great technological revolution where the automobiles, machines and knowledge available to us may be obsolete tomorrow, is it possible that people are becoming obsolete too? You go into a filling station and you are not a person to the attendant, you are ten gallons of gas. Go into the supermarket and you are not a person, you are a bag or two of groceries. Go into a furniture store and you are a new bedroom suite. It is sad to say but many times you go to church and you are another number on the attendance register or a few dollars more for the offering. As Christians, how do we see people?

Jesus, along with His disciples, came into contact with a man who was blind and had been blind since birth. When the disciples saw the man, they didn't have the same response as Jesus. They saw him not as a person in his own right but as an object for theological debate. "Who sinned, this man, or his parents, that he was born blind?" They were willing to talk about the reason for his blindness but would not attempt to render aid or get involved in his life.

I remember an occasion in another pastorate when a needy family came to our church seeking financial help. We talked about their situation, tried to find out why they were in the condition they were in and then, after deciding that we were not to blame, did nothing. Like the Priest and Levite who had an opportunity to render aid to the man who had fallen among thieves, we didn't see any reason to get involved.

To many people the blind man, begging day after day for a living, presented himself as a nuisance. He was such a bother, while to others he was nothing more than an object of pity. But notice how Jesus looked at him. He didn't see him as a nuisance but as an opportunity for Himself to serve God. Here was a genuine human with a gigantic human need and Jesus sought to do what he could to help. Are people real to us, or objects of debate, or nuisances we wish we could get along without? God help us to see them as people for whom Christ died and to whom He longs to give the abundant life and as an opportunity for us to serve Him.

A Layman's View Of The 125 Anniversary Session Of The SBC

By John D. Alexander*

[*John D. Alexander was selected by the First Baptist Church, Somerset, to be its lay messenger to the 1970 Southern Baptist Convention. His is one of the most discerning reports read by this editor. Other churches are urged to select and pay the expenses of a lay messenger to the Southern Baptist Convention and the Kentucky Baptist Convention. Editor.]

I was pleased that the convention I was selected to attend was held in Denver, Colorado. This was an area I have long desired to visit. Denver was an excellent convention city. The people were considerate and friendly, and the accommodations were good. Denver, the mile high city, is beautiful. The setting was magnificent, being located on a plain in view of the Rocky Mountains. The mountains were still capped with snow; in fact, it had snowed the week before the convention.

We met in the Denver Convention Center. The theme of the convention was *Living the Christ Life*. The convention center was relatively new and this was the largest group ever to assemble there. The exhibition hall of the convention center contained 100,000 square feet of space. (Being a country boy I immediately converted it to acres and found it was about 2 1/4 acres.) It was 500 feet, or two blocks long, seated 12,000 people and was well filled for each session. There was an estimated 15,000 people attending, with 13,355 messengers present. These messengers represented 35,000 Southern Baptist churches and 11.4 million members.

Convention highlights

In my opinion there were two highlights of the convention:

One: The president's message by W. A. Criswell, pastor, First Baptist Church, Dallas, Texas. His subject was "The Rock From Whence We Are Hewn." This message was printed in the June 6 issue of the *Western Recorder*. I urge you to read it. Criswell made a strong plea for unity within the membership. I had read considerably about Criswell. I respected him as a leader and knew that his doctrinal stand was conservative. However, I soon learned a greater respect for him as he presided at the convention. He was a humble, considerate, dedicated man of God, yet very strong when the occasion demanded it. He was reprimanded, challenged and questioned repeatedly from the floor during business sessions. Yet he maintained his poise and Christian spirit.

The convention started on a high note but reached a controversial, somewhat explosive stage during Tuesday's and Wednesday's business sessions. Thursday's business session regained the spirit

that prevailed in the early part of the convention.

Two: The other high note of the convention was Wednesday night's world missions emphasis program. Some forty-four newly appointed missionaries were presented to the convention. The situation, need and accomplishments were dramatically presented by means of visual aids. Baker James Cauthen, executive secretary of the Foreign Mission Board, appealed for unity and support of the total program. It was one of the most challenging appeals I have ever heard. The convention started with strong fellowship. It was somewhat disrupted during the business sessions, then again solidified by Cauthen's message.

Convention's finest hour

The convention's finest hour developed when approximately fifteen Afro-American students from Metropolitan College, Denver, appeared and requested time on the program to express their views. The convention messengers voted them ten minutes. Their accusations were strong and a few messengers expressed strong resentment. However, the vast majority demonstrated a strong Christian attitude. Prior to this the convention was involved in problems within the denomination. At this point an outside force thrust itself upon the Convention and the people were again united in a common purpose and again stood in common unity. This is why I consider it the convention's finest hour.

The business session showed that there are three distinct doctrinal groups comprising the Southern Baptist Convention membership.

1. The majority is conservative in doctrine.
2. A sizable minority is ultra-conservative.
3. A still smaller group is termed liberal.

When the Southern Baptist Convention covered only the South, it represented people of similar culture, background, etc. It now covers the entire nation and membership background, cultures, etc. are very different. This was demonstrated strongly in the business sessions. It was controversial and stormy at times. It was obvious that there is a very vocal minority group that does not have confidence and trust in the leadership of the Southern Baptist Convention nor its agencies, such as the Sunday School Board, seminaries and Christian Life Commission.

During the adoption of the \$29,146,883 budget a strong effort was made to abolish the Christian Life Commission. I knew very little about this Commission although I had read sufficiently about it to know that it was a highly controversial issue. The Christian Life Commission deals with Christian social ethics. At issue was the recent seminar on morality held at Atlanta, Georgia. An effort to kill the Commission was made by moving to delete its appropriation and let it depend on direct offerings from the churches. This maneuver did not work. Then an effort was made to prevent it from getting its proportionate increase along with the other agencies. This also failed.

There was a total of five different motions made concerning the Christian Life Commission. These motions dealt with abolishment, requesting resignation of staff, strong control of their operations, etc. This appeared to be the strongest threat to convention unity, with some messengers strongly hinting to withdraw their church's financial support to the Cooperative Program unless they had their way in this matter. Cool heads and strong leadership finally

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John Alexander, right,
talks with his pastor,
Eldred Taylor, left, and
minister of education,
Carlton Winters, during
Denver convention.

WESTERN RECORDER

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

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The Dilemma Of The Southern Baptist Sunday School Board

Southern Baptists owe more to the Sunday School Board and its leadership through the years than most will ever realize. As the source of about 99 percent of what Southern Baptists read and teach in their churches, the Sunday School Board has been the most influential force in Southern Baptist life. As the source and promoter of the vast educational programs in Baptist churches, the Sunday School Board is largely responsible for the phenomenal growth of Southern Baptists to the largest non-Catholic denomination in America. Southern Baptists are today what they are largely through the ministry of the Sunday School Board.

As one who has sometimes been critical of the Board for some of its policies, this editor now pleads for an appreciation and an understanding of the dilemma of this vital part of Southern Baptist life. The action in Denver calling for the withdrawal of Volume I of the Broadman Bible Commentary points out the plight of the Sunday School Board.

As the agency assigned to produce literature for Southern Baptists, the Sunday School Board is obligated to reflect leadership in thought as well as produce materials that reflect traditional Baptist positions. Furthermore, as Executive Secretary James Sullivan tried to say in Denver but was unheard, the Board should serve all segments of the Convention including those who hold to the traditional position on Biblical interpretation and those committed to less traditional approaches.

Producing literature for a constituency including some who never finished high school, some who have graduate degrees and many in between these extremes is almost an impossible task. To apply the Bib-

lical revelation to such contemporary issues as race and sex is a clear responsibility of curriculum writers of the Board but this always draws fire from some critics.

At the same time it performs its leadership role, the Board depends upon popular acceptance for its success. Its existence depends upon income from churches and individuals who choose to buy its literature. And there are always independent publishing houses ready to woo Southern Baptists as customers.

To be on the cutting edge of the change and creativity indispensable in the growth of a denomination and to maintain popular approval at the same time is the dilemma of the Southern Baptist Sunday School Board. Change has always been unpopular and pioneers have often been martyrs.

Through the years the Sunday School Board leadership has demonstrated genius in walking this tight rope. Dr. James Sullivan and his colleagues like Dr. Clifton J. Allen have performed a ministry which will be increasingly appreciated as the years pass. This made it all the sadder to see these good men treated with disrespect by a few messengers in Denver when they tried to explain the background and purpose of the Broadman Commentary.

Let us pray that the Sunday School Board leadership will not become so discouraged as to cease to give courageous leadership. The price for being a leader is to be rebuffed and we can expect more rebuffs for those who try to lead Southern Baptists to their appointed place in today's world. But we will get there by and by in spite of setbacks and the main concern is the Lord's and not every man's approval.

Bowing To The Inevitable

A consuming desire of this editor for 13 years has been to make the *Western Recorder* as influential and helpful to Kentucky Baptists as possible. Realizing the effectiveness of a publication depends much upon the number of people who read it, we have been determined to make it as easy as possible for every Kentucky Baptist family to have the *Western Recorder*. During the rampant inflation of recent years the

Western Recorder directors have considered a raise in subscription rates several times but until now have always managed to find a way to keep going without raising the rates.

Now we bow to the inevitable. We can no longer balance our budget without additional income. Everything in connection with producing the paper has gone up in cost year by year while we have received the

same income from subscribers. We managed to keep our heads above the water because we make small profits on printing done in the *Western Recorder* print shop.

Now the shop can no longer pick up the difference. Our shop workers do not strike for higher wages but they deserve and need periodic raises to meet their obligations. In fairness to them and their families we cannot ask them to forego fair wage increases in order to keep the price of the *Western Recorder* what it was 15 years ago.

In 1954 the *Western Recorder* church budget price was \$1.44 a year. In 16 years the price has been raised only 6 cents to \$1.50 a year. In the meantime the cost of producing the paper has almost doubled.

And so the directors have approved a raise from \$1.50 to \$1.75 a year for church budget subscriptions. The individual rates were not changed. This raise begins July 1 but will become effective only as time for renewals from the churches comes. For example, if the renewal date for a church subscription list is

January 15, the \$1.75 rate will begin January 15, 1971, and not on July 1, 1970. This will simplify book-keeping and also let churches pay what they expected to pay when they subscribed.

We plead with every church to continue the *Western Recorder* in spite of the slight increase in price. Everything else the church uses including Sunday School literature has long since gone up in cost and we believe Kentucky Baptist churches will agree this slight increase for the *Western Recorder* is long overdue.

The increased cost to each church will be minimum but it will be worth a great deal to us and actually it will be the difference between operating with or without a deficit. For example, the extra cost for a church sending the paper to 100 families will be only \$25 a year. At the same time the slight increase stands to add 10 to 15 thousand dollars a year to our *Western Recorder* income. We plead for the understanding and continued support of all Kentucky Baptist churches.



DEVIL'S ONSLAUGHT

Dear Editor:

Last night while attending a study course I was startled and saddened to hear the speaker relate that in the next year two-and-a-half million people will be taken out of Sunday School by Sears, Roebuck and Company and J. C. Penney opening their doors on Sunday.

I am writing to ask you to please use your influence in every way possible to encourage people not only in Kentucky but all over America to withstand this onslaught by the Devil on our nation's spiritual resources. I believe that if Baptist people would refrain from frequenting places of business on Sunday and would also take a firm stand in favor of the Sunday closing law that we would see a lessening of this type of desecration of God's Holy Day.

Bowling Green, Ky. Mrs. W. A. Lessley

OBSCENITY FOR RECORDER

Dear Editor:

This is to let you know, please sir, we Sunday School class members of Fairview Baptist Church, Halls Gap, Kentucky, resent the photo of women and girls with the mini skirts being published in *Western Recorder*. We know the women are in fault. But please do not go along with it. We like to read the *Western Recorder* without obscenity.

God's word says — Shun the very appearance of evil. The whole duty of man is to fear God and to keep his commandments.

Fairview Baptist Church
Halls Gap, Ky. Adult Women's Class
(Twelve signatures)

MESSENGERS AND DEBATE

Dear Editor:

I wish to take issue concerning statements made by the editor in the June 13 issue of the *Western Recorder*.

I was one of the messengers that went to Denver. I did not go to a microphone, but I would have had others not arrived ahead of me.

I believe our editor is judging messengers in an unchristian way when he says publicly in the paper "one can but wonder if these messengers want to hear themselves speak or if they are trying to impress somebody at the convention or back home." I would like to ask the editor if he encouraged discussion at church business meetings when he was a pastor. I encourage my people to speak at business meetings.

I traveled over 2,400 miles to and from the convention at my own expense; but as a messenger from my church. My church and I had a right to be heard at the convention should I have so desired. Churches that contribute to the Baptist program have a right to be heard and to question this right is ri-

diculous. What are the microphones for at the convention? I am concerned about the convention and thousands more are and we will demand to be heard and we will be heard.

We know there has been rank modernism in publications as well as literature and books. We want to continue to use the Baptist literature; but unless it can be cleaned up some we will be forced to other alternatives.

I was sitting on the front row at the convention most of the time where I could see and there were times when ballot votes should have been taken. That is why we have ballots.

When our editor says that messengers speak only because they are trying to impress someone at the convention or back home: he is saying that he can read their minds. This is intimidation. We will not be frightened. The vote proved in many cases that we speak from now on to be heard.

While we are talking about love for each other let us not pass judgment on what is on a person's heart.

Yours submitted after much prayer.
Louisville, Ky. Chas. W. Holland

(You are absolutely right, if the editorial said what you claim. Either you misread it or it failed to say what was in the mind of the writer. The plea was not for limitation of the right to be heard but self-restraint and discretion in the use of this freedom lest it be lost for all messengers. My judgment still is that when a messenger uses the time of 14,000 fellow Baptists to say only what has already been said or makes a motion which is essentially the same motion already made, he likes to hear himself or is trying to impress somebody. Editor)

Former KBC Staffer

Fisher Elected Ed. Commission Head

Former Kentucky Baptist Convention staff member Ben C. Fisher, now of Raleigh, North Carolina, has been elected to succeed Rabun L. Brantley as executive secretary of the Education Commission of the Southern Baptist Convention. The election came at a meeting of Baptist college leaders meeting at Georgetown College.



Fisher

Brantley retires at the end of September and Fisher will take up his duties October 1.

From 1952 to 1954 Fisher was executive secretary of the Department of Christian Education of the Kentucky Baptist Convention.

For the last eight years he has been

executive secretary for the Council on Christian Higher Education of the Baptist State Convention of North Carolina.

Previously Fisher had been administrative assistant to the president of Southeastern Baptist Theological Seminary for eight years. Earlier he had been a pastor in North Carolina, then chairman of the English department and later public relations director of Gardner-Webb Junior College.

Fisher is a native of Webster, North Carolina, and a graduate of Wake Forest University and Andover Newton Theological School. He was awarded an honorary LL.D degree by Campbell College in 1968.

Mrs. Fisher, the former Sara Gehman, is from Amber, Pennsylvania. They have two children, David Lincoln and Ruth Robert.

Ex - Ky. Pastor Heads New Convention

Anticipating the formation of a state convention in October, Pennsylvania and southern New Jersey Southern Baptists have elected an executive secretary to work full-time in paving the way to state convention status in January, 1971.

The new executive secretary is Joseph Waltz, superintendent of missions for the Greater Pittsburgh Baptist Association.

Waltz, an appointee of the Southern Baptist Home Mission Board, will assume the new post August 1, to make preparations for organization of the convention in October.

A native of Indiana, Waltz came to Pennsylvania in 1959 as pastor of the Pittsburgh Baptist Church on Pioneer

Louisville Gets New HMB Worker

The Southern Baptist Home Mission Board recently approved the appointment of three missionaries, including a woman to work in Louisville.

Appointed by the board was Mrs. Judith E. Freeman of Louisville to do social ministries in Louisville's West End.

Mrs. Freeman recently received a masters degree in social work from Southern Seminary where her husband is a student. She also is a graduate of West Hampton College of the University of Richmond.

Appointed to Alaska were Mr. and Mrs. James Back, both who have previously worked with the Indians of Arizona. (BP)



125 Years — Home Mission Board

The following brief summary of our Home Mission work was carried in the program of SBC WMU in Denver:

Mustard Seed in 1845: The founding fathers of the Southern Baptist Convention created the Board of Domestic Missions, seated it in Marion, Alabama, and appointed thirty-three managers. In its first annual report the Board described its field of work: "fourteen States, with an aggregate area of 955,664 square miles, and a population of about eight million. To supply this vast multitude with the bread and water of life, we have, connected with our denomination, about 2,000 preachers." The report showed an income of only \$1,846. Despite the faltering beginning, six missionaries were appointed to Texas, Florida, Virginia, Alabama and Louisiana. During the second year, the missionary force grew to 30 and receipts were almost \$10,000.

The name of the Board was changed to the Domestic and Indian Mission Board after the Convention accepted control of the American Indian Mission Association in 1855. In 1873 the Board absorbed the first Sunday School Board and its name was changed to The Domestic and Indian Mission and Sunday School Board. The next year it was named the Home Mission Board.

The Board flourished or floundered according to the economy of the South. On Woman's Missionary Union's founding day the women accepted a challenge from the Board to raise \$5,000. A boost toward stable financing came in 1895 when WMU began a Week of Self-Denial for Home Missions, a forerunner of the Annie Armstrong Easter Offering.

Many-branched Tree in 1970: Through the support and services of the Home Mission Board, Southern Baptist congregations now worship and work in fifty states, Panama and Puerto Rico. The Board works hand in hand with associations and state conventions. Missionaries under the Board's appointment number 2,235. In 1969 the budget was \$14,925,000. The Cooperative Program provided \$5,496,974 and the Annie Armstrong Offering provided \$5,045,758. The Board serves through these programs: church loans, the chaplaincy, evangelism, church establishment, associational administration service, pioneer missions, rural-urban missions, metropolitan missions, language missions, work with National Baptists, Christian social ministries, and work with non-evangelicals.



MARRIED — Early last fall Miss Jonelle Simmons, director of weekday program at Jefferson Street Chapel in Louisville, met Richard Davis, right, when he joined the staff as minister of visitation. May 30 the couple was married at Jefferson Street by chapel pastor Marvin Jackson. This is the first couple to meet at a Louisville area Baptist mission and later marry there, said a Long Run Association spokesman.

In South Carolina

Church Votes To Accept Non-Immersed Members

First Baptist Church of Greenwood, South Carolina, has voted to accept members transferring from other churches without the usual Baptist requirement of baptism by immersion.

The moderator of the Abbeville Baptist Association, which includes Greenwood, promptly called a meeting of the association's executive committee to hear a report on what the church had done.

In taking the action to admit members by transfer of letter without previous immersion, the 1,800-member church adopted a statement pointing out that the Baptist position on baptism by immersion will be carefully explained and recommended to all such candidates for membership.

Jester Accepts Campbellville Post

David L. Jester, missionary teacher to Nigeria, has been named vice president of academic affairs at Campbellville College effective August 1. He succeeds Harlie White who will devote full-time to teaching in the college's mathematics department.

The new vice president currently serves as principal (dean) of the School of Basic Studies, Ahmadu Bello University, in Zaria, Nigeria, the school he founded in 1968.

Jester, a Georgetown College graduate, also holds degrees from Southern Seminary and Teachers College, Columbia University. He has been visiting professor at Samford University in Alabama, assistant to the president at Georgetown College and served in numerous administrative capacities at Iwo Baptist College and Niger Baptist College in Nigeria.

Mrs. Jester, the former Marie Hans of North Vernon, Indiana, will be dean of women at Campbellville. She holds the AB degree from Georgetown College and the master of religious education degree from Southern's Seminary.

Speaking of Jester's appointment, Randy Davenport, president of Campbellville College, said, "We are indeed fortunate to have a man of such a combination of scholarly and professional preparation, practical teaching and administrative experience and unreserved Christian commitment.

"With his leadership we will expect to see continued academic and curricular development and innovation at the college."

The church voted, however, to receive candidates "by the transfer of their membership provided they have been baptized in some form and have publicly professed their faith.

"We would immerse those who, after study of the meaning of baptism, request it," said the church-adopted statement.

The church will continue to baptize by immersion all who seek to join the congregation on profession of their faith.

James A. Bowers, pastor of the church, said the congregation adopted the statement after long and careful study.

He said he initiated the idea following a number of years of "prayerful consideration of its possible implications."

The pastor added he is a firm believer in the Baptist position on baptism by immersion and would require all new converts to be baptized by immersion and urge all persons transferring membership to the church who have not been immersed previously to follow the scriptural practice of baptism by immersion.

He added, however, that he believes some people would be offended by what they would regard as a challenge to a genuine Christian experience of baptism if told that immersion were the only way.

"We could become so dogmatic as to be a stumbling block rather than a help," Bowers said.

The statement adopted by the church pointed out that the members believe that a personal relation to God and the individual's dedication to Christ "are far more important than the means by which this commitment is symbolized (by baptism)."

The Greenwood church is believed to be the first congregation affiliated with the South Carolina Baptist Convention to vote to accept members who have not been immersed.

Several Baptist associations in Arkansas and North Carolina have withdrawn fellowship from churches that practice "alien immersion" or "open communion." Most state conventions and the Southern Baptist Convention, however, have no requirement that affiliated churches baptize or rebaptize all members by immersion. (BP)



SPECIAL STUDENTS — Each year Cumberland College invites principals to recommend students who are completing their junior year for admission to the summer session. These students will be accepted on the basis of high academic ability and satisfactory social maturity. Those who attend the summer session again following high school graduation may enter college at the regular time in September with 24 semester hours of credit already earned. This summer twenty-five outstanding high school juniors from six states and eight Kentucky counties have been accepted at Cumberland College on the High School Junior Program. Pictured left to right are: first row: Kathy Noble, Cindy Amburgy, Rita Collett, Andrea Hill and E. C. Masden, academic dean; second row: Gladys Canada, Pamela Allen, Jonna Harrison and Janet Segda; third row: Kathy Tye and Dorothy Lumpkins; fourth row: Kathy Lambdin, Theresa Cody, Vicky Arnett, Donna Donatelli and Judy Ondo; fifth row: Jack D. Sherman, Jr., Robert Foster and Charles Cromwell.

Seek Peace And Pursue It

By Henlee H. Barnette,
Professor of Christian Ethics,
Southern Seminary

The hunger of the hearts of the people of this nation is for peace. We share the prophet Isaiah's dream of a warless world when "nation shall not lift up sword against nation" and cease to "learn war anymore" (Isaiah 2:4).

Yet talk about peace in our kind of world appears to be futile and fruitless. Currently, battles are raging in Israel, Egypt and Southeast Asia. Already this century is one of the bloodiest in the history of man. All of this is taking place under the shadow of the H-bomb and the possibility of a nuclear war.

Nevertheless, Christians must take seriously the biblical imperative to "Seek peace and pursue it" (I Peter 3:11). The following guidelines may be helpful to the Christian in the search and pursuit of peace in a war-prone world.

1. The Christian must accept his vocation as a peacemaker. Jesus called peacemakers "sons of God" (Matthew 5:9). They are not cowards; they are the children of God. Blessed are the peace-makers, not peace-hoppers, peacetalkers or peace-wishers. Peace-making is positive action and creative endeavor. Peace just does not happen but is made to happen. The Christian is not merely to keep the peace but to make peace. It is the Christian's moral responsibility to find creative ways to work for peace on earth.

2. Christians must become knowledgeable about war and peace. Churches must educate for peace. Some church members spend more time debating about what kind of stained glass windows will go into the church house than about war and peace. It is imperative that churches accept their educational role as peacemaker. Conferences, institutes and seminars can be provided for

studies on war and peace. Through such programs church members can become aware of the cruciality of war, understand more clearly their role in the struggle for peace and discover creative ways of fulfilling their mission of peace.

3. Christians must demonstrate for peace. Peaceful demonstrations by responsible, respected citizens can help to polarize sentiment for peace and disengagement of United States from the conflict in southeast Asia. The present moves of the government to withdraw troops from Vietnam is a direct response to the pressure of groups for peace. Engagement in parabolic action of even small groups working for peace may inspire others to join in the struggle. Every effort must be made through peaceful means to mobilize support to bring pressure to bear upon the present administration to bring an early end to our military intervention in Vietnam, Laos and Cambodia.

4. The primary task of the Christian in the pursuit of peace is the proclamation and practice of the gospel of redemption and reconciliation. This involves both personal regeneration and social reconstruction. We cannot have a peaceful world without peaceful people. At the birth of Jesus the angels proclaimed peace on earth to "men with whom he (God) is pleased!" not "on earth peace, good will toward men" (Luke 2:14).

The gospel transforms and reconciles men. Mitsuo Fuchida, the Japanese offi-

cer who led the attack on Pearl Harbor in 1941, was transformed by the good news of Christ. In 1966, at a memorial service for those who died at Pearl Harbor, Fuchida joined hands in prayer with pastors in Hawaii. Declared Fuchida: "I came twenty-five years ago as your enemy; now I come as your brother."

But the gospel of reconciliation reaches beyond the individual. Christians must work for the reconciliation of those alienated by the war in Vietnam. The church must recognize the right of persons who by conscience and conviction decline to participate in what they consider to be an unjust war. And if United States participation in the Vietnam war is a colossal mistake, which I believe to be a fact, then those young men who on grounds of conscience who choose to go to prison or to leave the country rather than to serve in the military should be granted amnesty.

5. Christians should pray for peace. The church in confrontation with evil forces must "pray at all times in the Spirit" (Ephesians 6:18). Engagement in "common prayer" is essential on the part of all churches, even if they have on "the whole armour of God." An awareness on the part of a Christian congregation that all others are praying for peace will give courage and strength for the task of peacemaking.

At the personal level the Christian can pray the prayer of an old saint: "Lord, make me an instrument of thy peace."



AFTER 30 YEARS — Bethel Baptist Church in Grace-Berleur, a suburb of Liege, Belgium, has occupied this attractive new brick building just two blocks from the town center for only a few months. The mayor cut the ribbon at the dedication service for the new building. For over 30 years the congregation met in a temporary structure on another site. The new main building, seen here, contains the auditorium, pastor's study (used during services as nursery), and two small meeting rooms. Close behind it is a new social hall. The new auditorium comfortably seats 150 people. About 300 people attended the dedication service — significant since there are only 300 Baptists in all Belgium, which is largely Roman Catholic.



International students at University of Louisville

Ministry To Internationals Available

Churches in the Louisville area have a unique opportunity to minister to international students, according to George Brodschi, director of the International Center at the University of Louisville.

Brodschi explained that during the latter part of July, through August, a number of international students will be engaged in a special study project at the U. of L. The students, ranging in age from 15 to 22, will come from such countries as Korea, Japan, Germany, France, Denmark, Guatemala and others.

"Part of our program," said the center director, "is to give our students a taste of what America is really like. We do this by asking families to have a student into their home for an evening or a weekend.

"Taking them to a movie or for a ride on the Belle of Louisville or for a drive through the Bluegrass or for an evening of conversation at home helps create a better understanding of what American families are really like," he pointed out.

A second area of help needed by the center is placing five boys from France in homes for the five-week study period, July 21-August 29. Their transportation to and from the U. of L. will be provided by the International Center.

Brodschi explained that all together about 25 students from France would be living in homes in the Louisville area. "We had no trouble at all placing the girls," he said. "We have yet to place five of the boys and three women counselors."

The director explained that people are sometimes hesitant about having a student in their home because of the language problems. But, he added, all of the students speak English.

Another drawback is that some families do not have teenage children and fear that the student would not have contact with others his own age. He

explained that if the family knows teenagers in the area and can introduce the students to these young people, the problem is normally solved. The teenagers work things out for themselves.

Brodschi related that one boy's mother had written him questioning the advisability of putting her son in an American home. She indicated that her boy might be better off in a dormitory room rather than in an American home where parents do not care for their children. This lack of care accounted for the high drug usage rate among American teenagers, the mother said.

"We want to make sure that this boy gets into a home so he can see first hand that Americans love and care for their children just like other cultures," Brodschi declared.

The director continued to explain that having the students into the home for evenings or a weekend or for the five-week period would help the center's program.

"But," he added, "we are not begging for help. We are offering an experience in international living, an experience that one would pay hundreds, if not thousands, of dollars for elsewhere. We are saying here it is free of charge.

"Baptist churches," he continued, "have demonstrated an interest in international students through special mission action groups aimed at helping these students."

Any family interested in housing a student for the five-week study period or in having a student for an evening should contact George Brodschi at the International Center on the University of Louisville Belknap Campus. The telephone number is 636-4681. Persons may specify the country they wish a student from as well as whether they prefer a boy or girl.

Any church group interested in ministering to internationals may also contact Brodschi to explore what can be done on a year-round basis.

Swedish Baptists Urge BWA Action Against Repression

Two Scandinavian Baptist weekly newspapers have called for the Baptist World Alliance's 12th congress in Tokyo to speak out against repressions suffered by Christians in Communist countries.

The appeals came in *Veckoposten*, journal of the Baptist Union of Sweden published in Stockholm, Sweden, and in *Banneret*, the journal of the Baptist Union of Norway, published in Oslo, Norway.

The Swedish *Veckoposten* urged the Alliance to "speak out in these concrete problems of religious liberty," citing "the discrimination which Protestants and other Christians undergo" in Communist countries.

Erik Ruden, general secretary of the Baptist Union of Sweden, wrote that "one of the most important tasks of the BWA during the 65 years of its life has been to guard liberty and other human rights."

Ruden had just assessed, country by country, religious conditions in eastern Europe and had in the previous issue dealt with religious conditions in Russia.

The Norwegian publication, *Banneret*, also printed a news review of religious discrimination in Russia.

Commenting editorially on the report, *Banneret* said: "This is a deplorable condition. Human rights should be recognized. The (Communist) government should be more willing to abide by international obligations."

"...As fellow believers, we should make our voice heard from our annual conference (of Norwegian Baptists) and from the Baptist World Alliance this summer." (BP)

Campbellsville Records Record Enrollment

Campbellsville College has recorded its largest summer school enrollment ever with 437 students, an increase of 47 over last year's total, according to president William R. Davenport.

The new direct transfer program and the low costs of the college were cited by J. Alvin Hardy, director of admissions, as reasons for the increased enrollment.

Under the new transfer program, junior college graduates are offered the same rights and privileges extended to students who do all their academic work at Campbellsville. The associate of arts degree will be transferred as well as the grade point standing that the student holding the AA degree has received.

Hardy noted that total costs at Campbellsville are approximately \$1,000 less than the national average for private institutions and almost equivalent to tax supported schools.

Missionary News

To the field

Mr. and Mrs. Neville Claxton, missionaries to Dahomey, West Africa, may now be addressed at 250 Avenue de Grammont, Tours (I-et-L), France, where they are doing language studies. Both are native Kentuckians. She is the former Emma Osborne of Winchester.

Miss Mary Sampson may now be addressed at Box 135, Taichung, Taiwan, Republic of China. Miss Sampson is a native of Louisville.

Other news

Dewey Merritt, Nigeria, is now serving as acting Mission chairman with headquarters at Ibadan. He may be addressed at P.M.B. 5113, Ibadan, Nigeria, West Africa. Mrs. Merritt is the former Elizabeth Cooper of Louisville.

Program Of Baptist Student Work

By J. Chester Durham,
Secretary,
KBC Student Work Department

The Kentucky Baptist program of student work has well defined philosophy and objectives.

The philosophy grows out of the basic theological concepts which stem from the gospel's imperatives and attempts to express the grounds for a ministry to students and faculty. This philosophy expresses the theological basis, the role of the churches, the Christian perspective and the need for specialized approaches.

Growing out of the philosophy are the objectives of Baptist student work. The objectives are grouped under three headings, namely: objectives regarding students and faculty, objectives regarding churches and objectives regarding campuses.

The Baptist student work program on campuses emerges from the philosophy and the objectives. Since 1964 the major part of the program on campuses has been grouped under seven emphases, namely: enlistment, study, fellowship, evangelism, missions, social action and worship. These emphases are rather loosely described in this article.

Enlistment

Throughout the objectives of BSU we find such terms as: church membership, worship experience, study in Biblical faith and the Christian life, witnessing, Christian community, Christian social life and recreation, world missions, Christian stewardship and Christian service. These are the things that we want every student to be made aware of — to be exposed to — to be involved personally and creatively and redemptively in the total BSU experience.

We once may have thought of enlistment as describing only what we do to

get people to "join" or attend certain activities. Other dimensions now come into focus and pointing to enlistment aims we find such verbs as lead, train, guide and involve.

A student not related to any emphasis of BSU needs enlisting in some area of the work. At the same time a student involved only in the worship aspect of the program may need to become involved in social concern as well. This is typical of the enlistment emphasis.

Study

When we say study we are not merely speaking of the broader dimensions of what we often call Christian studentship. We are referring to one of the basic objectives of the Baptist Student Union — continuing study of the Biblical faith and its expression of Christian living.

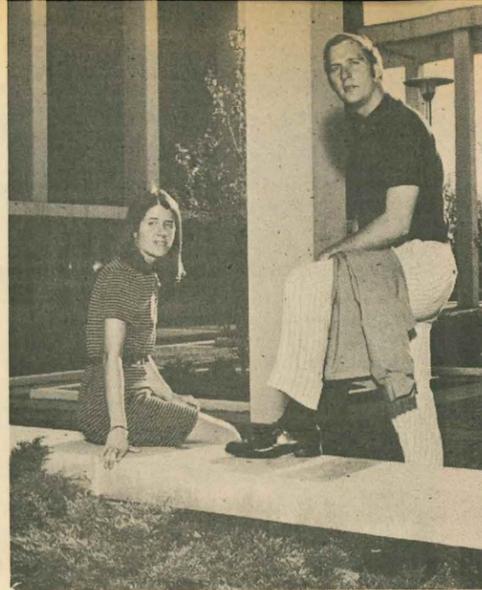
Discipline in learning is part of one's commitment to Christ. The student should have the vision to know God, the practical knowledge to turn the vision into action and the sound judgment to see what course of action will best equip him for Christian studentship.

Some of the program is centered around forums and Bible study programs, dormitory discussion groups, study groups regarding the relationship between Christian disciplines (like political science, literature and art), theological round table, study of Christian ethics and the new morality and the showing of films followed by discussion.

Fellowship

Fellowship means many things to different people. Double objectives are involved here: "involve them in Christian community" — "involve them in Christian social life and recreation."

In the early church, *koinonia* meant: a sharing of friendship; a practical



Who will direct their paths?

sharing with the less fortunate; a partnership in the work of Christ; and that bond which binds Christians to each other, to Christ and to God.

We can make a mistake in either of two directions. One would be to feel that ping pong, intramurals, planned games and recreation are a complete program through which the BSU objectives regarding fellowship would be realized by all. The other — equally erroneous — would be to abolish all such "planned" and "informal" fellowship and recreational phases of the BSU program and conclude that only Christian fellowship at the true *koinonia* depth is worthy of our time and effort.

There is ample ground between these two concepts to enable any BSU to design a creative, broadly inclusive emphasis on fellowship and recreation which will meet the needs of each student where he is right now and offer him opportunities for richer and deeper experiences with his fellow Christians — in Christ.

Evangelism

There is not a more exciting yet frightening, needful yet misused term than evangelism.

In spite of our disuse or misuse of the practice, however, there is still the command of Christ, "all authority has been given me in heaven and in earth; go ye therefore and disciple all men, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the age."

It is in the response to this command that the BSU on campus has its basic goal, "to lead students and faculty members to commitment to Jesus Christ as Saviour and Lord."

Old and new forms of evangelism are used. While evangelism may be practiced in a variety of methods and a host of settings, the central essence is that the good news, the gospel of Christ, is

transmitted from one person to another.

Some of the evangelistic emphases include church revivals, evangelistic emphasis on campus, visitation and witnessing clinics, study groups on conversion and Christian character, youth teams off the campus, cultivation evangelism, Christian students participating in campus structures such as political clubs, honor societies, classroom achievements, social action groups, counseling, use of films, etc.

Missions

BSU has always been characterized by mission concern.

Two very important things have been added to missions as far as students are concerned. The first is that they have found since entering college new depths of concern and a deeper personal involvement in all mission enterprises; and, secondly, that they have discovered in college some mission opportunities which are uniquely collegiate.

World mission emphases are supported through BSU, find expression through mission education, community missions, home and foreign student summer missions and challenges to commitment through missions.

The Foreign Mission Board indicates that a great percentage of their new missionaries have come through the BSU experience and that an amazing number have made decisions to serve as missionaries due to their BSU exposure.

A sustained ministry among international students is carried on and includes tutoring services for the internationals.

Social Action

Just as closely tied to the BSU program as evangelism and missions is social concerns. The students of today are keenly aware of and concerned about war, poverty, drugs, sex, environment, race and many other social problems. These problems are dealt with in a frank and realistic way.

A searching
mind seeks
answers



Some of the activities currently being practiced are tutoring for the underprivileged, work in correction institutions, work in mental hospitals and homes for the aged, as well as involvement in political action groups, ecology and other ways.

Worship

In the New Testament worship precedes all else the church attempted to do. The Holy Spirit came to empower Christians for the work of winning, training and sharing after they had met for prayer and worship.

Worship precedes all else we do. But all else we do must likewise be related to worship. We must bring all of these areas, our discussions and our personal experiences to present them and ourselves unto God in an act of worship.

Worship can be realized most fully by participating in it and to a lesser way by observation of it. Our "talk about" worship is not identical with our "participation in" it.

Worship cannot be reduced to one comprehensive statement or to propositional precision. Perhaps it can be seen only in the human response to the revelation of God. The basic elements of this response include: adoration, confession, thanksgiving, supplication and submission.

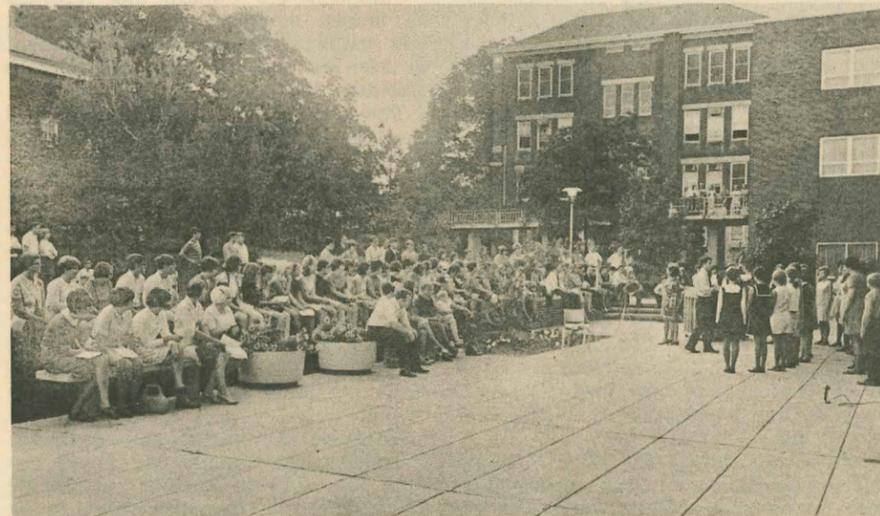
BSU takes into account the dissatisfaction with a reaction to certain forms of worship which some students are experiencing. With the expansion of their intellectual lives effort is made to bring these new experiences into worship.

There are levels of interest, maturity and need. Topics, style and content are varied in order to provide the nourishment students need for continuing growth. Approaches to worship through the use of motion pictures, folk music with religious content, choral reading, dramatized devotionals and religious musical plays find frequent use on campuses.

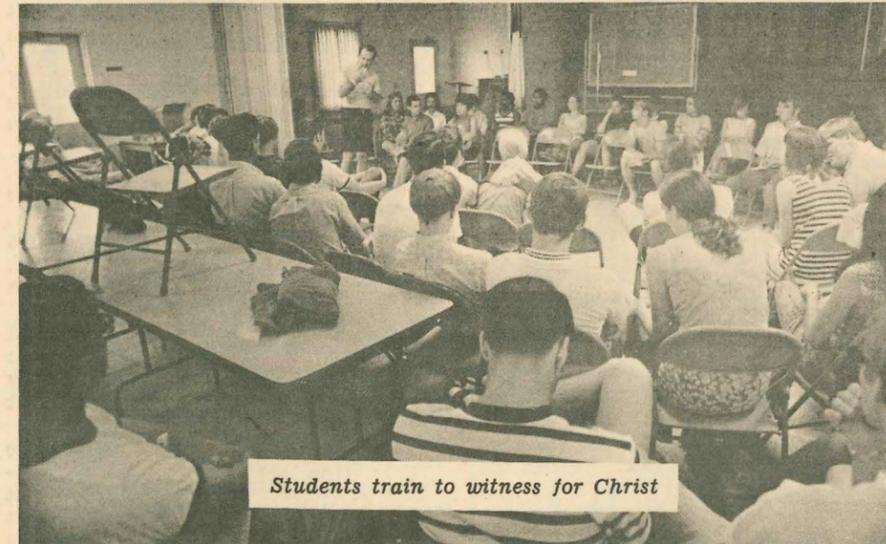
These are major emphases of a BSU program on a campus. In addition there is the Baptist Campus Minister who is trained in the fields of theology and human relations, is sensitive to the needs of students and is a competent counselor.

Counseling is one of the major needs. The campus minister is a counselor to individuals and groups in personal adjustments, religious experiences, intellectual conflicts and vocational choices. Up to date methods in group counseling is a continuing part of the program.

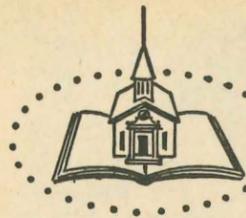
In all areas of the BSU ministry methods are extremely flexible. That which has been historically good and remains effective is kept. That which is new and offers promise of being more effective is rapidly incorporated into the program. There is an increasing use of films, T groups, discussion-dialogue and short term projects. There is more involvement in the issues of the world.



University of Kentucky BSU sings "Good News" in dormitory quadrangle



Students train to witness for Christ



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for July 5, 1970)

LIFE AND WORK SERIES

God's Man In God's Plan

God has a plan for every life, a pattern for every character and an ideal for every soul. God's greatest task is that of making His will known to and getting it accomplished by those whom He created to love, obey and serve Him. Man may not find it easy to surrender to what God wants him to be and to do what He wants him to do, but to refuse to do His will is to forfeit life's greatest blessings. Man does not become happy through setting up his own will against the will of God but through subservience to God's will and asking that it may be accomplished in and through him. There is no joy like that of being within the will of God. Therefore, to discover and to do the will of God are matters of tremendous importance.

In order to work out His great redemptive purpose God chose a man, whose name was Abraham, and then chose a people who were the descendants of Abraham and frequently called the Israelites. In the accomplishment of that purpose in our day God is using those who have believed on Christ and committed themselves to Him for the propagation of His gospel.

Genesis 18:16-19

God had been dealing with Abraham on a personal basis — what he was to be, to do and to have. Then Abraham came into such intimate and personal friendship and fellowship with God that he was entrusted with knowledge concerning the lives of others.

When the visitors left the hospitable tent of Abraham, he went with them as an act of courtesy but the journey led to a superb opportunity for intercession.

Due to their sacred friendship and intimate fellowship, God confided in Abraham that He intended to destroy the cities of Sodom and Gomorrah because of the wickedness of their inhabitants and their forgetfulness of Him.

God knew that His servant would command his children to obey God and would lead them to "keep the way of the Lord," that is, without turning aside from it. Those who are committed to the doing of God's will can understand His purposes better than others. Like Abraham, let us be what God wants us to be and do what He wants us to do! This is the most satisfactory way to live.

Exodus 19:1-6

God protected the children of Israel from the plagues, provided for them the basic needs of water, food and protection from their enemies, provided a great leader for them in the person of Moses, delivered them from bondage in Egypt, chose them for a specific purpose and guided them by a pillar of cloud or of fire.

Three months after the Israelites had left Egypt, they arrived at that awe-inspiring mountain called Sinai. God summoned Moses into His presence on Mount Sinai and there assured him that He had great and numerous blessings in store for the children of Israel, provided they would obey Him. God charged Moses, the mediator between God and His chosen people, to inform the people that if they were disobedient to Him they had no right to claim or to expect His blessings upon them. Compliance with the divine will constituted the basis upon which they might become the recipients of His blessings.

INTERNATIONAL SERIES

Genesis In Christian Perspective

From these studies in Genesis we shall see that God the Creator was both before and at the beginning of time, we shall obtain a better understanding of our faith and we shall receive inspiration for better living.

Genesis 1:1

Genesis is essentially and preeminently a book of beginnings. In the sublime and stupendous statement, "In the beginning God created the heaven and the earth," the God of power is revealed as having been in existence before the beginning. This first verse, which sets us in the presence of the living, personal and omnipotent Being Who is the source of all true blessedness, makes it clear that the Creator preceded His creation.

"In the beginning God created the heaven and the earth." That is all that is recorded here concerning the creation. The fact is stated but nothing is

God commanded Moses to remind the people of His coming to them in their slavery and helplessness, and swiftly delivering them and bringing them into an actual covenant relationship with Him. His covenant with the people of His choosing was both a pledge to sustain and protect them and a challenge to them to be faithful in their obedience to Him.

Consequently, they were obligated to do their part by exercising a redemptive ministry in the world, out of appreciation to Him Who had done His part by them. There were two sides to the covenant, namely, what God would do and what the people would do. God was not obligated to honor the covenant until the people had met the conditions. Inasmuch as God had created, sustained, redeemed and cared for them, they were expected to obey His commands. God wants to use those whom He has chosen to accomplish His redemptive purpose. Let us make ourselves available as instruments through which God can do His work and bless multitudes.

added for the gratification of the curious.

The word "create" means "to bring into existence that which had no previous existence" or "to make something out of nothing." To "create" is "to bring into being without the use of preexisting material" but to "make" is "to form something out of materials already existing." "Create" is the strongest word in the Hebrew language to express the idea of the origination of substance. Although the curious may wonder, the philosophers may speculate and the scientists may investigate, this plain statement from the Bible serves as an intelligent and satisfactory explanation of the origin of things.

John 1:1-3

Christ, the Son of God, the Messiah of the Jews and the Saviour of sinners, is co-eternal with God the Father. There

was never a time when He did not exist. The statement, "The Word was with God," reveals His separate and distinct personality even though an inseparable union existed between the Father and Him. "The Word was God" is a very clear declaration of the deity of Christ. This sweeping declaration of His essential deity is confirmed throughout the New Testament. Any lower estimate of Him is insufficient.

It is apparent to those who believe the Bible that God is the creator of all things. This being true, it follows that if our Lord Jesus Christ is the creator of all things, then He is God. This is the force of the declaration, "All things were made by him; and without him was not any thing made that was made." Of all things that exist in the material universe there is nothing that came into existence apart from Christ.

Colossians 1:15-17

Christ must never be placed on a level with even the greatest of earth. He is the Great Unlike. Paul's assertion of Christ's supremacy fills us with an overwhelming sense of the majesty and glory of our Saviour and Lord. One enjoys a new throb of assurance and satisfaction as he reads Paul's presentation of Christ as the visible representation of the invisible God. Truly, He is the correct answer to humanity's cry: "What is God like?"

Christ is preeminent in creation. He was first in the purpose, the promotion, the power and the preservation of all creation. Since Christ is above all in power, He should have the preeminence in all things.

Not only is Christ preeminent in creation and in the salvation of sinners but He is also preeminent in the church. Because He is the mighty source of its life, the bond of its fellowship and the One for Whom it bears witness, He must be given His rightful place in all its activities.

Christ deserves and desires the first place in our lives. Let us be sure that we give the peerless Christ His rightful place in our living, giving, witnessing and hoping.

Hebrews 11:3

Faith makes us certain of realities that we have not seen. We did not see Christ making atonement for our sins but we believe that He did it. God's Word tells us what Christ did on the cross and why He did it and we accept His declaration as a matter of fact. The very fact that we exercise faith in God and commit ourselves to Him, and that we have faith in the things that are unseen, gives us the assurance that these things will be ours in due time. Faith also makes real to us some things which we shall have in the future, such as a resurrection from the grave, a perfect likeness to Christ and the enjoyment of the glorious reunion of the saved in heaven. Exercising faith in the Lord is well pleasing to God.



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"Satisfaction is our goal"

Continued from page 3
resolved the matter. Ramsey Pollard and other ex-presidents of the Southern Baptist Convention offered a statement that was adopted and the five motions pertaining to the Christian Life Commission were tabled.

The statement was a mild reprimand to the Commission with a request that it be more discrete in its activities. It also included an expression of confidence in the Commission. It is my opinion that this program will be strengthened because of the opposition given it rather than being weakened.

I mentioned three groups being identified in the convention and that there was a demonstrated lack of confidence in the leadership and agencies by some messengers. This was most strongly revealed by the discussion concerning Volume I of the new Broadman Bible Commentary. This commentary will consist of twelve volumes covering the Bible. Volume I deals with Genesis and Exodus and has some controversial material included in it. After lengthy discussion,

and pleas by James L. Sullivan, executive secretary of the Baptist Sunday School Board, and other denominational leaders that the volume be retained, the convention voted by a large majority to have the Sunday School Board recall the unsold books of this volume, rewrite the objectionable material and reprint the volume.

I would like to make two personal observations at this point concerning the leadership and agencies of the convention:

First, I think it is sound, strong and Christian. However, there are the three definite groups and any action leadership takes seems to put them in conflict with one or more groups. This puts them in the position of apparently not being able to win.

Second, there are two sides to every coin and I believe this applies to this situation. Let's look at the other side of the coin. Southern Baptist leadership is moving rapidly. Leadership has a responsibility to its members. I believe that no leadership can successfully move

any faster than it can move its membership. I believe that this is the difficulty that is presently being encountered by the Southern Baptist Convention. They are not adequately reaching all segments of their membership and consequently are moving faster than they are leading. This is creating distrust, criticism and a lack of confidence in this group.

Carl Bates, pastor of First Baptist Church, Charlotte, North Carolina, was elected the new president of the Southern Baptist Convention. He will be serving during a very crucial period. I believe he is capable for the task. He deserves our support and our prayers. Let's give them to him.

To be a messenger to this convention was an experience I will always proudly but humbly cherish. I feel that it will make me a better Christian, a more dedicated member of the First Baptist Church of Somerset and a stronger, better informed, more understanding member of the Southern Baptist Convention.

CHAIN LETTERS

Dear Editor:

May I have the privilege of telling our people that chain letters are illegal and immoral and that participation in such activity could be embarrassing.

The Bible teaches that it is more blessed to give than to receive and that the love of money is the root of all evil. He that has ears to hear, let him hear what the Word of the Lord says.

Wapakoneta, Ohio Wayne W. Jump

PRACTICE AND PREACH

Dear Editor:

It seems that some Baptists are not satisfied with what the majority believes to be right. Some ministers are going into other lines of work, some sit on the sidelines and say nothing, while others grumble about most everything. Some have become involved in trying to settle the race problem by leading protest marches while others invite ministers of other denominations to preach in their pulpits. Others are turning to rock and roll music hoping to attract the young people, but it's my opinion that we should start preaching the word of God in its simplicity as did the Apostle Paul.

Paul being inspired by God said: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1:8). If the gospel of God is preached, we shall not need to become involved in the race issue, nor turn to rock and roll music, nor substitute in its place sports and the doctrines of man. God will bless His word if we will but preach it and practice it in our everyday lives.

Bowling Green, Ky. G. E. Allen



Continued from page 5
STUDENT PASTORS

Dear Editor:

Our system needs some changes made! I am talking about the Southern Baptist system which operates around any Baptist seminary or college, namely, the way small rural, open-country churches go about calling their pastors every three or four years, which often turns out to be detrimental both to the churches and the pastors.

How is it unfair to the churches? For one thing, most of these churches have new pastors every three to four years, if not sooner. The doctrinal beliefs of these pastors can range from one extreme to another, or be very diversified, consequently the parishioners belonging to these congregations can become very confused in their doctrinal beliefs or very unstable. People who are unsure or unstable about what they believe usually do not talk about their ideas very much to others. Consequently, little witnessing is done by the laity. Another demerit against "our system," pertaining to the churches involved, is that as a result of this rapid turn-over of pastors when a pastor comes to a church the people expect him to stay until he is finished with his education (which is often the extent of his stay) and move elsewhere. Thus, the student is looked upon as being temporary, never really becoming a part of the community in which his church is located, consequently, he is handicapped

in being a real minister to his people. After all, no one is willing to share their problems with a visitor.

How is "our system" unfair to the pastors? For one thing, a lot of these pastors have to commute from a college or seminary to their churches on weekends and as a consequence are very, very limited in the amount of pastoral work they are able to do. Thus, many of these pastors go about two, sometimes three jobs (school, church, secular), very frustrated, never able to do a competent work at any of them.

Money is usually always a problem to student pastors. Most of the churches under discussion cannot or do not pay over 50, 60 to 75 dollars a week, making it necessary for the wife of the student to work. A lot of times children are involved which further complicates matters.

Then there are always people who do not appreciate these pastors for the work they do. They are under the impression that if their pastor should leave or resign, all they have to do is call the Field Education Office of the seminary and the church will have a new man the next Sunday. This happens a lot of times.

I am not sure I have any good answers for "my gripe" and I also know there are many exceptions to every wrong which I have pointed out. Perhaps someone will have some good answers.

Sanders, Kentucky James L. Palmer

Religious Publishers Protest Ban On Broadman Commentary

The Religious Publishers Group of the American Book Publishers Council has protested the action of messengers to the recent Southern Baptist Convention meeting in ordering the withdrawal and rewriting of a new commentary on the Book of Genesis that casts doubt on some traditional views of Genesis.

The commentary, part of volume one of the Broadman Bible Commentary published by Broadman Press, the publishing arm of the Convention's Sunday School Board, was ordered withdrawn by a 5,394 to 2,170 vote of the Convention's representatives meeting in Denver June 1-4.

The protest came in the form of a statement authorized by the executive committee of the Group:

"The Religious Publishers Group of the American Book Publishers Council deplores the action of the Southern

Baptist Convention in ordering the withdrawal of G. Henton Davies' commentary on the Book of Genesis. As publishers of religious books, we are committed to the proposition that it is our responsibility to make available the widest diversity of views and expressions including those which are unorthodox or unpopular. To suppress or bowdlerize a book on the ground that it questions traditional thought is to deny the value of thought itself. Those who would resort to such methods threaten our democracy by limiting the freedom of citizens to change society by exercising their right to choose widely from conflicting opinions offered freely to them."

The Religious Publishers Group is a membership organization which represents more than 50 publishers of religious books and includes the major general and denominational houses.

To Aid Churches and Alumni

Seminary Expands Placement Service

A new concept in alumni placement to provide a more comprehensive service to pulpit committees and church workers is in effect at Southern Seminary this year.

At the heart of the expanded program is the dovetailing of placement with field education. Both are now directed by G. Willis Bennett who is also professor of church and community.

By combining the two offices, Bennett and his staff have begun vocational counseling with a student when he first enters the seminary, are able to stay with him through his professional training and will be able to help him find an appropriate place of service after he graduates.

The office also would help the graduate with subsequent job changes on the basis of extensive files established during and shortly after his student days.

This kind of continuous and elaborate assistance is the ideal but until the necessary time has passed to make it available to all alumni, Bennett is seeking ways of helping those 10,000 older graduates whose records are only sketchy in the files.

Here's how the new program works: "We don't actually place an alumnus in a position," Bennett emphasizes, "but we try to improve communication of vital information between churches and prospective ministers."

Churches request names of eligible pastors, or ministers of education, or youth workers, or social workers, or ministers of music. Bennett in turn sup-

plies the churches with names of ministers he knows are looking for positions.

For the church that already has names but needs specific information about the prospects, Bennett's office supplies general biographical information, names of personal references, and — on occasion — even dates on which a prospective pastor will be preaching in his home pulpit.

NBC To Telecast BWA Reports

A 30-minute report on the 12th Baptist World Congress in Tokyo, slated July 12-18, will be telecast nationwide by the National Broadcasting Co. on Sunday, July 19, by satellite from overseas.

It will be the first religious program ever carried "live" by satellite from overseas, according to Paul M. Stevens, director of the Southern Baptist Radio-Television Commission.

The program will be a production of the SBC Radio-Television Commission in cooperation with NBC-TV.

Stevens said that the program will feature conversations with personalities attending the congress, which meets in Tokyo's Budokan throughout the week preceding the telecast.

In addition to the "live" conversation relayed by satellite, the program will present filmed scenes of Tokyo, including highlights of the congress photographed while the meeting is in progress.

Network officials, in deciding to relay the program by satellite, explained that they felt the unprecedented coverage was warranted because of the worldwide significance of the meeting, Stevens said.

About 8,000 Baptists from about 80 countries throughout the world are expected to attend the congress.



SHARING — Mt. Hermon Baptist Chapel pastor Joe P. Koenig, right, thanks M. D. Morton, pastor of Beechmont Baptist Church, Louisville, after Morton led his church to participate in a "Share Ministry" with the Mt. Hermon congregation. At right is the former building of the Mt. Hermon church. When the congregation was able to purchase a better building across the street, the building above was converted into a recreation center sponsored by Mt. Hermon. Morton led his Beechmont church to contribute financially to make the new Mt. Hermon ministry possible as well as help convert the former church house into a recreation hall.