


WESTERN RECORDER
AUGUST 22, 1970

Robert Mills, left, president of Georgetown College, poses with Commencement speaker George Buttrick before the Georgetown College summer graduation exercises, Friday, August 14. A renowned author, lecturer and minister, Buttrick gained international acclaim for his work as general editor on *The Interpreter's Bible*. In addition to the commencement address, Buttrick was also the featured speaker for the first annual Pastor's Institute sponsored by Georgetown College.



People And Places

East Cumberland Avenue Baptist Church, Middlesboro, observed the fifth anniversary of their pastor Ralph Berry on July 19. In his honor the church planned debt liquidation Sunday. Their goal was \$10,000. Of this amount \$9,321.26 was raised in cash. An additional \$1,000 was pledged to be paid in time for the church to have a note burning on Homecoming Day, early in October.

Charles Houston, pastor of Whipple Mission, sponsored by the First Baptist Church of Pineville, was ordained to the gospel ministry August 2. He is a third year student at Clear Creek Baptist School.

Catherine Bates, dean of women at Georgetown College has been granted a leave of absence during the 1970-71 academic year to teach at Hong Kong Baptist College. She will teach courses in psychology along with consultation assignments. Also, she will design an orientation program for freshmen.

David Duncan was ordained to the gospel ministry by the Second Baptist Church, Russellville, Saturday, July 18. A student at Campbellsville College, Duncan has been called as pastor of the First Baptist Church of Bryantsville.

Perry David Neal, son of Mr. and Mrs. L. M. Nichols of Louisville, received the master of theology degree from New Orleans Baptist Theological Seminary during commencement exercises July 24. Currently he is the pastor of the First Baptist Church of Bay St. Louis, Mississippi.



Neal

Thomas Cecil Sleete, former pastor of Immanuel Baptist Church, Covington, for 22 years, died June 5. He was a former moderator of the North Bend Association while pastor of the Covington church. Sleete only served two churches during his pastorate. He spent 23 years as pastor of the Grand River Baptist

Church in Detroit, Michigan, in addition to the 22 years at Immanuel.

Kenneth W. Milby was ordained to the gospel ministry by the Bethel Flock Baptist Church, Louisville, Sunday, July 26. Milby has served the Bethel Flock church for two years as minister of education. Now he will assume the role of assistant pastor.



The newly ordained minister is the son of Mr. and Mrs. Horace Milby of Louisville. A brother, F. Eugene Milby, is a SBC missionary serving in Bulawayo, Rhodesia, Africa.

Revival Reports

Green Acres Baptist Church, Louisville, was recently led in revival by Harold Tallant. Pastor Don Randolph reports 62 public decisions with 29 being professions of faith. Attendance was more than 100 above a year ago during the revival, Randolph said.

Livermore Baptist Church, Livermore, was led in revival July 6-11 by L. C. Gray. Six professions of faith and one addition by statement were reported by pastor James H. Mayes.

Bloomfield Baptist Church, Bloomfield, was led in revival July 27-August 2 by Harold Tallant of Louisville. Earl Pike, Bloomfield pastor, reported 23 professions of faith out of a total of 50 decisions.

New Cedar Grove Baptist Church, Logan Association, was led in revival during the first part of July by Al Grounds of Bethel Baptist Church, Fairview. Pastor Dale Etheridge reports 17 professions of faith and 11 rededications.

Kerby Knob Baptist Church, Irvine Association, recently completed a revival effort led by S. D. Rhodes, pastor of the Central Baptist Church, Morristown, Tennessee. Song leader was Flemon Kirby of Berea. Pastor Jim G. Henry reports five were baptized at the close of the meeting.

DEVOTIONAL



Bill Whittaker
First Baptist
Church, Sturgis

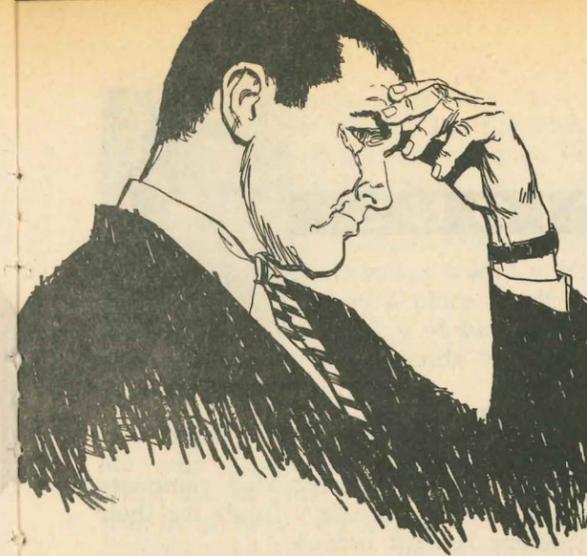
For the bed is shorter than a man can stretch himself on it, and the covering narrower than that he can wrap himself in it (Isaiah 28:20).

After a cold night at Camp Rabro on a short bunk and with a thin sheet I can certainly understand what the prophet meant. It is not the best way to rest for the day ahead. Isaiah spoke to a nation that was turning from trust in God to a military alliance with Egypt. He described their action as "a covenant with death." "For we have made lies our refuge, and under falsehood have we hid ourselves" (Isaiah 28:15). This move was a step toward disaster. If they decided to lie in this bed they would find it too short and the blanket they had provided too narrow.

Like the ancient nation of Judah, America is finding herself in a short bed with narrow blankets. "In God We Trust" has been stamped on our coins but not on our hearts. For years we have put overwhelming amounts of money into armaments and forgotten that "righteousness exalteth a nation." Could it be that this ungodly trust in material defenses has reaped for us the bitter harvest of a land war in Asia which has killed our young men and drained our national spirit?

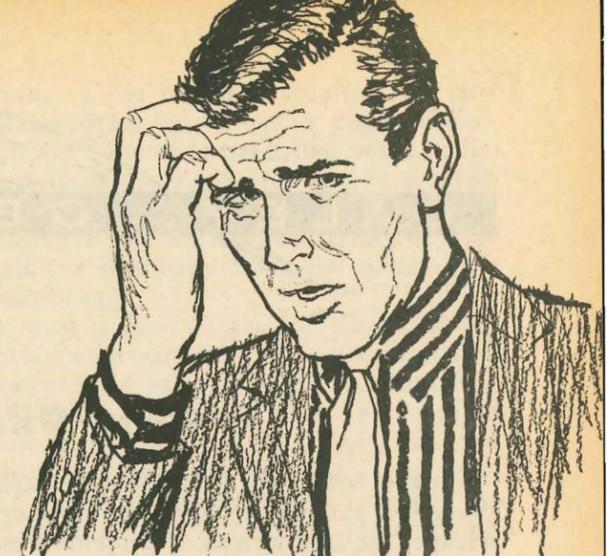
No one would deny that America is one of the most prosperous nations of all history. Has there ever been a nation that enjoys what we do today? Some interpret all this as God's blessings upon us as His new "chosen nation." Isaiah was closer to the truth when he wrote, "under falsehood have we hid ourselves." God is not against prosperity but when it becomes a god for His people He may take it away.

Isaiah told Judah and he tells us that anything less than total commitment to God is inadequate to meet our needs. The prophet's prescription for a strong nation points us to Christ: "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Through personal faith in God through Christ there is adequate fulfillment of all of life's needs — a big enough bed and plenty of cover.



Where Do Seminary Graduates Go?

By William Clemmons*



"The church is the last place where seminaries want to carry out their ministry." So said the newly-elected head of one of the leading and most respected theological schools in the United States. He emphasized this despite the fact that a recent report by the American Association of Theological Schools stated that last fall there were more applications to institutions of theological education than ever before.

This statement by Colin Williams in *The Alabama Baptist*, May 1, 1969, points up a dilemma that faced many major theological schools in the nation last year, and will be waiting for the entering classes this fall.

In university education there is an attitude being expressed that the real issues of life must be dealt with rather than the issues that now surface in the artificial divisions into which all knowledge has traditionally been divided.

In January, 1969, a report in *Fortune* magazine said that students in higher education were looking at their years of educational preparation with a whole set of attitudes that are different from those of previous generations. This group, estimated to be about 40 percent of all student population, is enrolled in the subject areas called the humanities and the behavioral sciences.

These 40 percent have been called the forerunners of a new student generation. They may be described as less job-oriented, less practical-minded, unconcerned about making money and "vague about their own career expectations, though they are keenly interested in finding work that is intellectually challenging and somehow relevant to social concerns," said *Fortune*.

A third factor is that most of those entering church vocations and who take additional training in the seminaries have as their background for pre-seminary training either the humanities or the behavioral sciences.

These three factors alone should cause us to expect the same approaches to-

ward career patterns and the desire for "meaningful careers" as those students going into careers other than church occupations. It will cause, also, this group of forerunners who choose church vocations to be increasingly skeptical of institutionalized church roles that do not place a high priority on persons being the object of ministry rather than the effective running of institutions and programs.

Fourthly, since church occupations were not included on this list of "meaningful careers," it should be once again evident that there exists a tremendous communications gap between youth and the possibility of church occupations as a career choice. This is the same trend that has been evidenced in several polls in recent years where the pastor was not listed in the top fifteen persons whom youth respected.

Lastly, it must be recognized that we have a tremendous potential for communicating with youth about the avenues that are open to them through church occupations in the climate of social concern. We have a student generation that is concerned as never before about how they can minister to people. It should be noted in Colin Williams' statement that young seminarians are not avoiding ministry to others; it is the kind of ministry for which they are being trained with which they have a quarrel. They are not "ministry drop-outs." It is the place of the ministry that they question. Somehow, this social conscience thrust of this concerned generation must be used as a basis for interpreting the challenge of church occupations.

As we face this mass of youth we must not forget that we need this group of forerunners in order to stay alive as the people of God in today's society.

This same 40 percent group is the one involved in much of the social protest

*William Clemmons is director of the program of vocational guidance, Southern Baptist Sunday School Board.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243
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What Will This School Year Bring?

August brings the first distinguishable dullness in the green summer foliage and the morning breezes whisper the first strains of September song. This can mean but one thing — summer will soon be but a memory and school time will be here again.

There's always been something exciting about the start of another school year. But this year there is another emotion which accompanies the thought of the return of students to campuses. This is the down-right dread and fear of what the new school year might bring.

It is an uncertain time for our public elementary and high schools. The starting of private schools in some areas of our nation to avoid desegregation and the Supreme Court ruling on religious exercises in public schools and the ever growing sentiment by many, including the United States President, for public funds for parochial schools threaten the very existence of public schools as we have known them in the past.

A greater threat, however, hangs over the colleges and universities of our land. Whether or not many colleges survive depends upon whether the violence and destruction of last year can be curbed. All reports and predictions point to another year of disorder and disruption by extremists.

Our colleges cannot stand much more. Donors whose gifts are indispensable for private colleges are already withholding their contributions in protest to what is happening on many campuses. Legislators who control the public funds will rebel against the

way things are going on state supported campuses and fail to appropriate the necessary funds for their survival. The picture is dark indeed.

It's high time for those who appreciate the value of education to stand up and demand a reversal of the present trends. College officials and trustees must not give in to unreasonable demands made by students and abdicate their role of leadership and control of the schools. Students have a place in expression of viewpoint and even in sharing in policy making for the school, but to think they know more about education than their teachers is absurd.

It's high time the great majority of students who want an education and who behave take a stand against the extremist minority of students who are determined to destroy rather than to reform. It's high time parents who pay the bills for their sons and daughters to go to school to exercise some discipline over them.

It's high time public officials and courts not encourage disorder and rebellion in the name of protecting individual freedom. A student should be guaranteed his rights to protest but not to the point of robbing fellow students of their rights to have an education.

Americans and Christians have a responsibility to help save our colleges and universities and it's past time we lived up to it. The way things are now going we will end up either in open rebellion or a police state and neither is a happy thought.

District Associations Are Still Important

It's district association time for Kentucky Baptists and denominational workers from the Baptist Building and Kentucky Baptist institutions are running from one end of the state to the other for their annual visit with the faithful. Many of the district associations do not reflect the vigor they once did but they are still very important in the life of our denomination.

Few associational meetings today resemble those of old days. Many of the associations have shortened

their annual sessions and have streamlined their programs. Several of the 80 associations in Kentucky have gone to only one day for their meetings having only a morning and an afternoon session or two daytime sessions and one night session. The night session has grown in popularity in recent years because it offers Baptists with daytime jobs an opportunity to attend the association. A majority of the associations still uses two days for their annual meeting.

Denominational workers visiting the associations

are generally received graciously and cordially. They are not only given time on the program but they are put in the front of the line at lunch time and given the head places at the tables which are almost all now inside the church instead of outside under the trees. While such hospitality is appreciated most of us who visit these meetings would prefer to take our place in line and find a place to sit just as all the others do. Part of the joy of such fellowship for visitors is to meet new friends and see friends from other days.

The purpose of attending associational meetings is not only fellowship and worship but information about associational work and also the work of Baptists in the state, the nation and the world. With the changes scheduled for the decade of the 70's it is imperative that local church leaders learn as much about what is ahead as possible.

The associations this year have a choice as to how to use denominational workers in their meetings. For several years the plan for three speakers to present the work has been pushed. This year the associations

were offered the choice of three speakers, or two denominational workers to conduct a panel discussion with the help of the state executive board member or members from the association or one speaker to present the whole Kentucky Baptist program with the aid of attractive posters. For the effective presentation of all our Kentucky work the poster idea has great possibilities.

Whichever way is used to present the work beyond the association, it would be extremely valuable when it is presented to have time for questions and observations from the messengers. There is too great a gap between denominational leadership and the Baptist masses. This must be overcome if we ever work together more effectively and the annual associational meeting is one of the best places to do this.

This reminds the editor that another gap remover is the *Western Recorder* which every week attempts to inform and inspire Kentucky Baptists. Those who attend the associational meeting as well as those who don't can keep up with Baptist activities by reading the state paper regularly.

BAPTIST FORUM



THE PEACE SYMBOL

Dear Editor:

I read with interest your editorial in the August 8 issue of the *Western Recorder* entitled "Use of the Peace Symbol Is Questionable." I wish to share a bit of additional information.

In Peter Wildhur's book, *Trademarks: Interpretation of International Designs* (New York, Reinhold Publishing Corporation, 1966), the peace symbol, pictured in your editorial, is interpreted as follows: It was designed by Gerald Holtom of Great Britain in 1962 to portray the Campaign for Nuclear Disarmament. The inner part of the design (A) stands for two things: 1) the semaphore positions for the initials N (A) and D (|), and 2) a broken cross which represents the death of man. The outer part of the design (O) stands for the unborn child.

Since you indicated evidence that the symbol, or the likeness thereof, has been circulating earlier than 1962, perhaps as far back as the first century, it may be that Holtom adapted and interpreted the symbol for those involved in the Campaign for Nuclear Disarmament in Great Britain.

Assuming Wildhur's interpretation is correct, the use of the peace symbol may

not be so questionable either for the Christian or for the *Western Recorder*.
Johnson City, Tennessee

Robert L. Richardson

THE NOW GENERATION

Dear Now Generation:

I realize my generation has made many mistakes. I am ready and willing to admit this. We still have a land with problems so big and bad that some hide from them. As a result, we have alcoholics, drug addicts, mental illness and critics. We still have poverty, illiteracy, diseases and many unanswered problems. We have made debts that you and your children will have to pay, but let us realize, also, that we have made it possible to travel farther, faster and easier in our generation than any other generation. We have made better educational, medical and mechanical facilities than ever. A result of this has made it possible for us to make more and better products faster. This allows us a shorter and easier week. It also allows us a greater variety of choice at a cheaper cost.

We made it possible for you to have a greater freedom than any other land. I realize this, too, has made you problems. Because with more freedom, comes more responsibility to choose. This I

know must give you a greater challenge and because of this, you cannot help but be confused, so we, the "Then Generation," leave to you, the "Now Generation," many problems, trials and responsibilities yet to be solved.

Yes, we made mistakes. The more we did, the more mistakes. The only person that never made a mistake is the one that never did anything, and not to do anything is a mistake itself. I hope when you try to do better for a few years that you will be able to look back and see your mistakes and learn from them.

I have great faith in you, the Now Generation. You are better educated, more informed, with greater responsibilities than any of us ever had. I still have faith in you to believe that you will make it a better world than we did, but I am a realist and I am concerned, as you are, about the possibility that this great America may fall. The reason for concern is because you now have the same basic problem that we started with. You have about seven to ten percent of your generation, as was mine, that wants to tear down and destroy all that the past generations have built thus far. I hope you will not let these few do this until they are willing first to put something better back in its place.

Yes, Dear Now Generation, I am willing to do all I can to help you so far as I can, but I know and realize a time will come when it will all be yours and, then, you will be on trial. I pray the best for you.

Winchester, Ky. Wayman W. Hayes

Seminary Selects Clinard For Billy Graham Evangelism Chair

A widely-known pastor and immediate past president of the Baptist General Convention of Texas has been named to the Billy Graham Chair of Evangelism at the Southern Baptist Theological Seminary.

Gordon Clinard, pastor of First Baptist Church in San Angelo, Texas, and a former professor of preaching at Southwestern Baptist Theological Seminary in Fort Worth, was elected to the endowed professorship by seminary trustees, effective October 1. He will hold the rank of full professor, with tenure.

Clinard succeeds Kenneth L. Chafin, who resigned early this year to become director of evangelism of the Home Mission Board. Chafin had served in the post since 1964 when the chair was established. A nationwide campaign in 1966-69 resulted in gifts and pledges of \$625,000 to endow the teaching post and the Billy Graham Library Collection, which is housed in the seminary's Boyce Library and is supervised by the Graham professor.

A native Tennessean, Clinard was graduated from Union University (Baptist) in Jackson, Tennessee, in 1944. He holds the bachelor of divinity and doctor of theology degrees from Southwestern Baptist Seminary, where he taught for 11 years, 1955-66.

Earlier, he was pastor of First Baptist Church in Burleson, Texas, and First Baptist Church in Huntsville, Texas.

The new Graham professor is author of *The Gospel We Proclaim* and co-author of *Steps to the Sermon*. He is a former editor of the *Southwestern Journal of Theology* and has written widely

for denominational and theological publications.

In addition to his service as president of the Baptist General Convention of Texas from 1967 to 1969, Clinard is currently a member of the Texas Baptist Christian Education Commission and is a trustee of the Baptist Memorial's Geriatrics Hospital in San Angelo.

Clinard and his wife, the former Christine Browder, have three children — Patricia, 25, Truitt, 24, and Tracye, 8.

The new professor's most recent exposure to Kentucky Baptists came during the state Evangelistic Conference last January, held at Walnut Street Baptist Church, Louisville.

Clinard, the guest preacher, delivered a series of messages described by state evangelism secretary Hicks Shelton as "scholarly, yet inspirational." Shelton recounted that every comment he heard about the Texas pastor was highly favorable. *Western Recorder* editor C. R. Daley called Clinard "A princely preacher" after the sessions.

Reaction among KBC officials at the announcement was enthusiastic.

Shelton said, "Gordon Clinard is as solid as a rock theologically, as far as I'm concerned. And he has a deep commitment to evangelism. He can help the seminary, the student pastors and our convention as we try to win the lost to a saving knowledge of Jesus Christ."

"I'm delighted," was the initial reaction of executive secretary Harold Sanders. "He is the best man for the job I know about. It will be a pleasure to work with him here in Kentucky."



Deadline August 31

The deadline for mission gifts for the Cooperative Program for the current convention year is August 31 — and gifts to count in this year must be postmarked on or before Monday, August 31. The quick cooperation of church treasurers will be greatly appreciated.

An error appeared in this column for August 15 in reporting the total gifts from all churches through July 25 for the Cooperative Program — two figures were given to the printers in error. We actually received \$3,472,906.50 — thus to reach our goal of \$4 million for the year, we would have to receive from the churches \$527,093.50 by "postmarked August 31"! It is a tremendous challenge and, if reached, will represent the largest August total in history.

If goal not reached

What does it mean if we fall short of the goal? We will not be able to give to foreign, home and state missions causes all we had hoped and prayed for. We distribute from the state office the monies which the churches send us for missions. Any deficit is deducted proportionately from the various mission causes.

Next year \$4.1 million

The messengers of the convention last year voted a goal of \$4.1 million for the convention year starting September 1, 1970 — a very small annual increase of \$100,000 or 2½%. The reason for the small increase is that 1) we had been getting our annual goals above the rate of increase in the gifts from the churches and we would like to reach our goals set; and 2) there has been some slowing up of rate of increase from the churches all over the convention.

There are some signs that the trend will be reversed and missions gifts will be increasing from this point. As of July 25, we have given 5.4% more than for the 11-month period the previous year. While the current annual goal may not be reached this year (apart from unusual and extraordinary gifts by August 31), we had increased by \$180,214.67 Cooperative Program gifts this year by July 25 over the previous year. Plan to have a larger sharing for missions in your new church budget.

Harold G. Sanders

Staff Changes

Gash, Gaddie Accept Kentucky Pastorates

Samuel Clelland Gash has accepted the call as pastor of the Harrodsburg Baptist Church and began his ministry on August 16. He is a native of Harrodsburg and was a member of the Harrodsburg church when he accepted the call to preach at the age of 15.

Gash is a graduate of Georgetown College and Southern Seminary. While a student at Georgetown he served on the Harrodsburg Baptist Church staff as mission pastor.

Other places he has served as pastor include Union Baptist Church, Cynthia, and First Baptist Church, Forest City, Arkansas. He was associate pastor of the First Baptist Church in Owensboro and the Bellevue Baptist Church in Memphis, Tennessee.

For the past three years he has been a United States Army Chaplain serving at Fort Leonard Wood, Missouri, Fort Knox, Kentucky, and Pleiku, South Vietnam. He received several awards for his chaplain service including the Bronze Star Medal for Meritorious Service in Vietnam.

He is married to the former Jayne Hagerman of Hartford, Kentucky. The three Gash children are: Miriam Jayne, 10; Deborah Gayle, 7; and Samuel Clelland, Jr., 6.

George Gaddie has returned to a Kentucky pastorate after spending 16 years in Ohio as an area missionary and pastor. He is now pastor of Salem Baptist Church near Campbellsville, having resigned the pastorate of the South Toledo Baptist Church in Toledo, Ohio.

Gaddie went to Ohio from Kentucky in 1954 to be area missionary in Dayton and the Central Ohio area. The next year he moved to the Toledo area as a pioneer missionary and his first work was to begin a mission in South Toledo. The mission was constituted into a church in 1955 and Gaddie became its first and only pastor. Under his leadership the church completed several building projects and sponsored five new churches.

He was a leader in the forming of the Maumee Valley Baptist Association in the Toledo area and also a member of the executive board of the state con-

vention. He served as Ohio representative on the Southern Baptist Radio and Television Commission.

The Gaddies have four children. One son is a Toledo school teacher and another is in the United States Navy. The two Gaddie daughters moved with their parents to Campbellsville in July.

Roy Alexander resigned the pastorate of Rosedale Baptist Church in Tates Creek Association and has accepted the pastorate of Richland Baptist Church in Owen County Association.

Archie Brock has resigned the pastorate of the Liberty Point Baptist Church in Little River Association to become pastor of the Mexico Baptist Church in Ohio River Association.

James E. Crawford is the new pastor of Geneva Baptist Church in Green Valley Association.

Dave Beck resigned the pastorate of the Concord Baptist Church in North Concord Association to accept a pastorate in Ohio.

Bob Hackett, Southern Seminary student, is the new pastor at Oakland Baptist Church in the Ten Mile Association.

Richard G. Moeller has resigned the pastorate of the Macedonia Baptist Church, Ten Mile Association, to become pastor of Union Baptist Church in Northern Kentucky Association. He was pastor of the Macedonia Church for two years, from May, 1968, to May, 1970.

Jim Hensley is the new pastor of Elliston Baptist Church of Ten Mile Baptist Association.

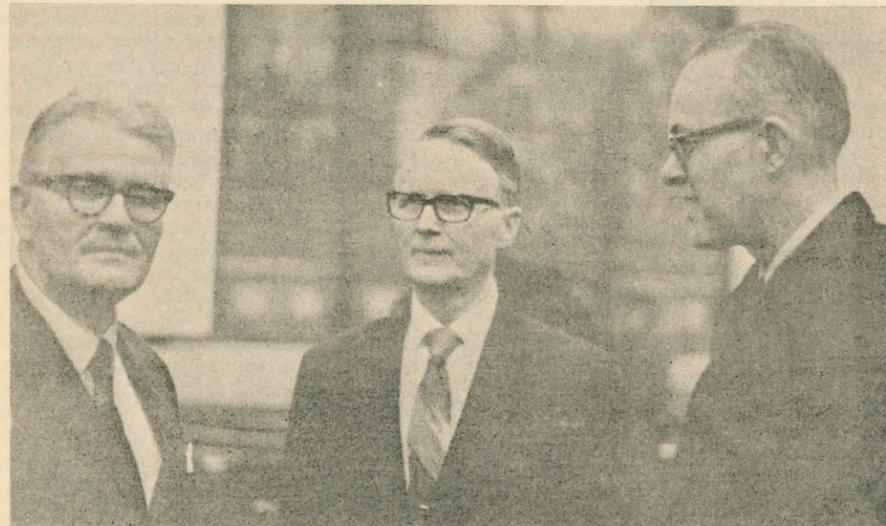
Tom Smoot, a native of Louisville and recent graduate of the Southern Seminary in the school of religious education, has assumed the office of the minister of education and youth in the Eastwood Baptist Church, Bowling Green. Smoot is a graduate of Georgetown Baptist College. He served as teacher of speech and drama in

Franklin County High School before entering the seminary.

Norris Hawkins has resigned the pastorate of the Ephesus Baptist Church, Boone's Creek Association, to return to the Toledo area where he served before coming to Ephesus.

Amos Stephens resigned the pastorate of Jacksonville Baptist Church, Pulaski County Association, to accept the pastorate of Malvin Hill Baptist Church in the same association.

Simeon Webster has resigned the pastorate of the Elliston Baptist Church, Ten Mile Association, to accept the pastorate of Gratz Baptist Church in Owen County Association.



NEW PROFESSOR — Gordon Clinard, center, newly named Billy Graham Professor of evangelism at Southern Seminary, is pictured with KBC president Sid Maddox, left, of Hopkinsville and Southern Seminary professor Leo Garrett during the Evangelistic Conference in January. Garrett, like Clinard, was a professor at Southwestern Seminary in Fort Worth before coming to Louisville to teach theology.

**COOPERATIVE PROGRAM
CARD-O-GRAM**

August, 1970

KENTUCKY BAPTIST CHURCHES HAVE TILL AUGUST 31, 1970 TO MEET 1969-70 COOPERATIVE PROGRAM GOAL

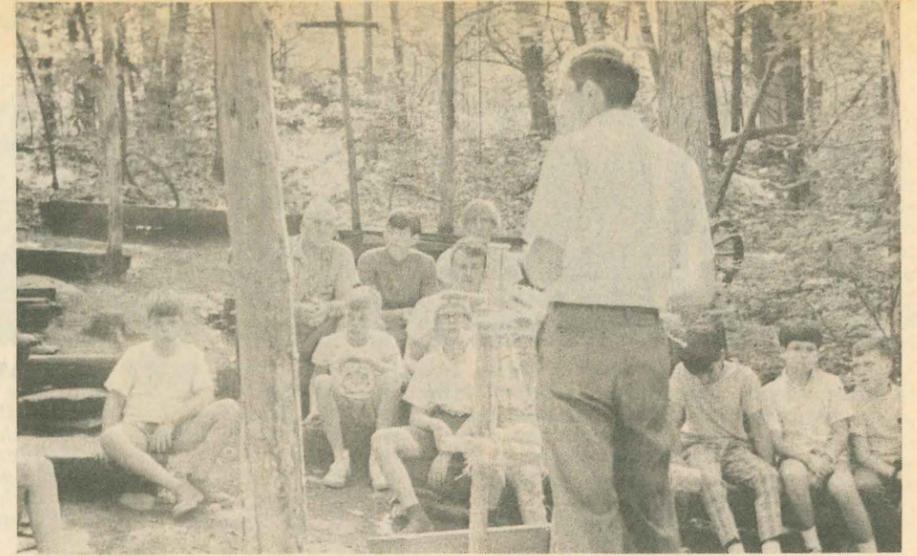
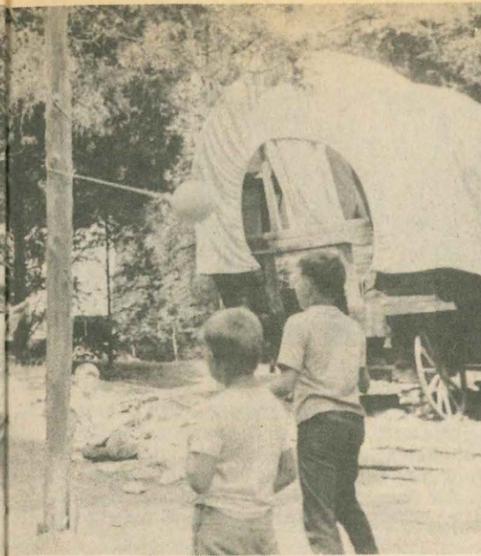
\$4,000,000	1969-70 Cooperative Program Goal
3,472,906	Sept. 1, '69 - July 25, '70 Gifts
527,094	Needed by August 31, '70 To Make Goal

A RECORD OFFERING BY YOUR CHURCH THROUGH THE COOPERATIVE PROGRAM COULD MAKE THE DIFFERENCE

The most ever received in any August was
\$477,118.68 in 1967

July receipts	\$ 317,208	Under goal: \$193,760
To date this year	3,472,906	(Sept. through July)
This time last year	3,292,691	5.47% increase: \$180,214
Goal to date	3,666,666	July CEA - \$684

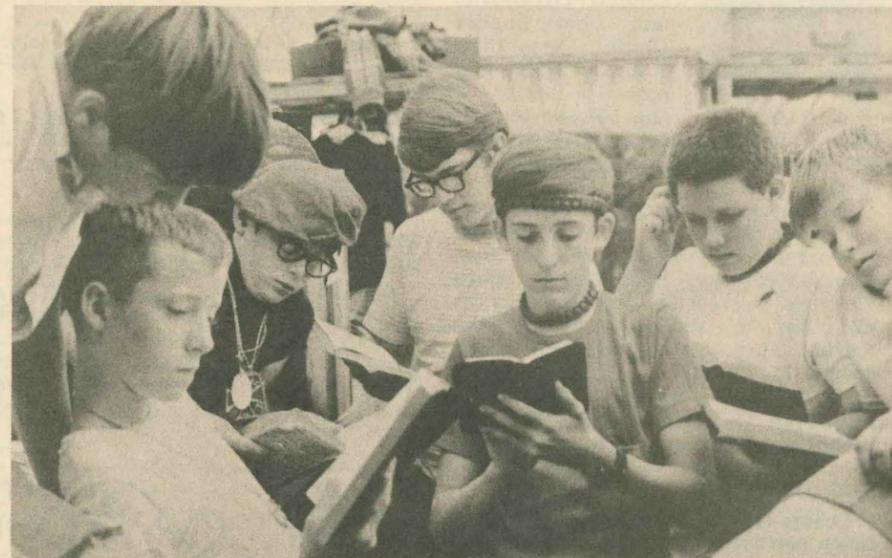
CAMP RABRO IS...



Camp Rabro is play, demonstrated by a group of campers engaged in a fast game. Camp Rabro is worship, led here by David Aker, pastor of Arcade Church, Louisville



Camp Rabro is skill



Camp Rabro is a new appreciation for God's Word and for friends to study it with



Camp Rabro is cooperation



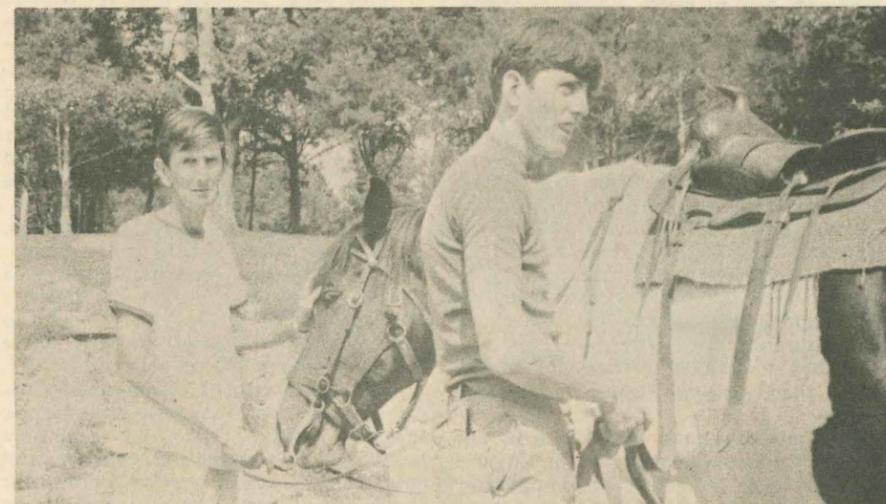
Camp Rabro is work



Camp Rabro is learning new things under the leadership of such men as Bill Duchemin, left center, and associate Brotherhood secretary Calvin Fields, background.



Camp Rabro is responsibilities. Each boy performs certain housekeeping chores.



Camp Rabro is doing for others. Eddie Igleheart, left, has been doing for others for each of the last 13 consecutive years he has served in Kentucky's RA camps.

"Camp Rabro is Kentucky's Brotherhood camp dedicated to God for the Christian growth of men and boys."

**FORREST SAWYER
State Brotherhood Secretary**

**Photo essay by
Bob Terry, Assistant Editor**



TEN MILE ASSOCIATION — Early arrivals for the Ten Mile annual associational meeting bringing their picnic lunches are, left to right, Mrs. Roscoe Beatty from the Macedonia Church, Mrs. Gene Hamilton from the Glencoe Church and Mrs. A. B. Cammack also from Macedonia, Mrs. Beatty is the Associational Baptist Women Director and Mrs. Cammack is the Associational WMU Director. Ten Mile Church was host for the August 7 meeting and Glencoe pastor Everett Rountree served as moderator.



UNION ASSOCIATION — A highlight of the Union Association in 1970 was the preparation of a brief history of all the churches in the association. Ray Toadvine, Sr., center, who supervised the preparation of the history is showing it to moderator Jack M. Beck, left, and associational missionary W. L. Crumpler. Cynthiana Baptist Church, Winn T. Barr pastor, was host for the 157th session of Union Association which includes churches in Harrison and Pendleton counties.

Gleanings

New Florida Editor Named; Roy McClain Resigns

Edgar R. Cooper, pastor of North Jacksonville Baptist Church, Jacksonville, Florida, has been named editor-elect of the *Florida Baptist Witness*, weekly paper published by the Florida Baptist State Convention.

Cooper, a former president of the state convention, has been pastor of the 2,400-member church since January of 1968. He resigned the church effective September 30.



Cooper

W. Allen Conner of Pensacola, Florida, chairman of the Florida Baptist Witness Commission, who announced Cooper's election, said the new editor will begin a period of orientation with editor W. G. Stracener, who plans to retire December 31. Cooper will become editor of the paper on January 1, 1971.

A native of Florida, Cooper is a graduate of Stetson University, DeLand, Florida, and Southern Baptist Theological Seminary, Louisville, where he earned master and doctor of theology degrees. (BP)

Roy O. McClain, pastor of the First Baptist Church in Atlanta, has resigned to become a "minister at large" effective September 13, the date of his 17th anniversary as pastor of the 5,700-member church.

In making his announcement, McClain said his main concentration will be preaching, especially to youth.

Once acclaimed as one of America's top 10 preachers by *Newsweek* magazine, McClain plans to speak at military installations, churches, youth conclaves and college campuses.

He said he also plans to produce broadcasts for radio and television,

write a column and several books and "unapologetically do nothing sometimes." (BP)

Onard L. Cross, branch manager for Jack's Cookie Co. of Raleigh, North Carolina, has been elected business manager at Southeastern Baptist Theological Seminary by the trustees' executive committee meeting in Wake Forest, North Carolina.

He is a former manager of American Bakers plants in Florence, South Carolina, and Charlotte, North Carolina. A graduate of the University of Tennessee, Cross is a Baptist deacon, Sunday School teacher and Baptist Men's director at Tabernacle Baptist Church, Raleigh. (BP)

Harvey Taylor Gibson, staff field services consultant for the church training department of the Southern Baptist Sunday School Board, will retire August 31 after 20 years of service.

Gibson was Training Union secretary for the Baptist State Convention of North Carolina for seven years before he began his work with the Sunday School Board.

A native of South Carolina, Gibson is a graduate of Furman University, Greenville, and Duke University, Durham, North Carolina. Prior to entering Training Union work in North Carolina, he was professor of English at North Carolina State College, Raleigh. (BP)

Two new assistant professors have been named at New Orleans Baptist Theological Seminary to teach theology and church music.

Named assistant professor of systematic theology was Fisher H. Humphreys.

Appointed to teach conducting in the seminary's music school was Eugene Brasher, who currently is completing requirements for the doctor of performing arts degree at Florida State University.

Humphreys is a graduate of Mississip-

pi College, New Orleans Seminary and Oxford University in England where he studied British theology.

The new music faculty member is also an alumnus of New Orleans Seminary and a graduate of Stetson University, DeLand, Florida.

He is a former minister of music for Riverside Baptist Church, Miami, Florida, and First Baptist Church, Huntsville, Alabama. He has also sung with the famed Robert Shaw Chorale in Atlanta. (BP)

Hubert B. Smothers, director of the service division for the Southern Baptist Sunday School Board in Nashville, has been named president of Harrison-Chilhowee Baptist Academy in Seymour, Tennessee, by the school's board of trustees, effective September 1. He succeeds Charles C. Lemons, president of the academy for 10 years, who requested that his status as president be changed to some other position with the school.

A native of Trenton, Tennessee, Smothers is a second-generation graduate of the academy.

He said his association with the academy, which had a 1969-70 enrollment of 215, began in 1933 when his father "felt the call to preach at age 33 and took the family to the academy where he enrolled as a ministerial student."

The Tennessee Baptist Convention, which owns and operates the academy, voted in 1959 by a six-vote margin (463 to 457) to reject a survey committee's recommendation to close the school and sell the property. Smothers was active in trying to keep the school open.

A graduate also of Cumberland University, Lebanon, Tennessee, and George Peabody College, Nashville, Smothers has been a high school teacher and coach, admissions counselor for Shorter College in Rome, Georgia, and public relations director and student enlistment director at Belmont College (Baptist), Nashville. (BP)

Frankfort Pastor Observes 25th Anniversary

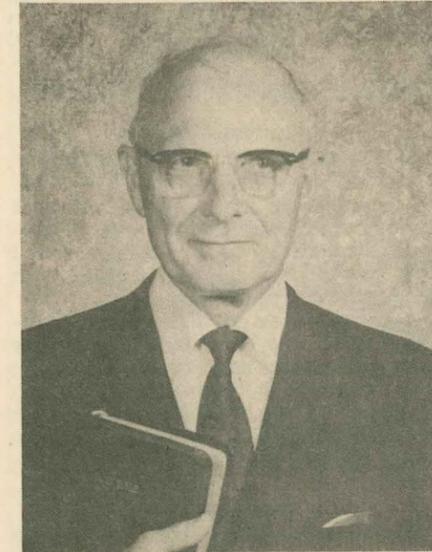
The Thornhill Baptist Church, Frankfort, honored Pastor and Mrs. Roy Lyons in special services on August 9. The occasion was the 25th anniversary of Lyons' ministry at Thornhill. Herman Bowers, pastor of the First Baptist Church, Frankfort, was the guest speaker for the morning service which was followed with a basket lunch for members and guests.

A plaque of commendation for services to the churches and the community was presented to Pastor Lyons by the deacons of the Frankfort First Baptist Church. Both Pastor and Mrs. Lyons received watches as a token of appreciation from the Thornhill congregation.

Lyons became pastor at Thornhill on August 9, 1945, when the church was only 11 years old and the congregation numbered only 300. Today the church has 1,300 members. During the 25 years there has been an average of 80 additions a year, 46 of which were additions by baptism.

The early years of his Thornhill ministry was spent in strengthening the congregation and acquiring much needed property for expansion. \$80,000 was spent for new property and equipment during his first 12 years. The greatest challenge of his Thornhill ministry was the \$240,000 building program, according to Lyons. A new building including the 600 capacity sanctuary and educational and office space was completed and dedicated on November 19, 1961. Lyons regards the building as only "a means of reaching an end."

Lyons sees no slump in the future of Thornhill. "Thornhill has a greater future than a past because we will have



Lyons

a better opportunity to do more things," says Lyons.

Presently Thornhill is majoring on a youth program and is doing a social type ministry through the mission organizations of the church. Both the community ministry and the youth program are now under the direction of Thornhill Associate Pastor Ronald Clay.

During his 25 years at Thornhill Lyons has become a strong spiritual force in Frankfort and all of Franklin County. In the Franklin County Association he has held most offices one time or another including serving as moderator for two years. He was the Kentucky Baptist Convention Executive Board member from Franklin Baptist Association for four years.

In reflecting upon his 25 years at Thornhill, Lyons recalls many highlights and accomplishments. The proudest day he recalls was in 1965 when the congregation gave to Mrs. Lyons and him a trip to the Holy Land. "I'd always wanted to go," he said, "but I never thought I'd make it."

Registration Opens For Bible Confab

Registration materials for the Nationwide Bible Conference, March 15-18, 1971, are available now from the Sunday School department of the Southern Baptist Sunday School Board.

Registration is necessary for participation in morning and afternoon sessions and reserves seats in the Dallas Memorial Auditorium for evening sessions.

In addition to Southern Baptist Bible scholars, morning sessions will feature a choice of 46 expositions on portions of the Bible and afternoon sessions will offer a choice of 42 Bible-oriented explorations of contemporary concerns.

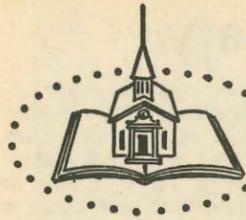
Evening program personalities will be Billy Graham, internationally known evangelist; Culbert Rutenber, professor at the American Baptist Seminary, Covina, California; W. A. Criswell, pastor of First Baptist Church, Dallas; and Dale Moody, professor at Southern Baptist Theological Seminary, Louisville.

Speakers for other sessions will be George Beasley-Murray, Spurgeon's College, London; Herschel Hobbs, pastor of First Baptist Church, Oklahoma City; Kenneth Chafin, director of the division of evangelism, Home Mission Board; Theodore F. Adams, visiting professor of preaching, Southeastern Baptist Theological Seminary; Penrose St. Amant, dean of the school of theology, Southern Baptist Theological Seminary; and T. A. Patterson, executive secretary of the Baptist General Convention of Texas.

Registration and hotel reservation forms may be secured by writing to Nationwide Bible Conference Registration, Sunday School Department, 127 Ninth Avenue, North, Nashville, Tennessee 37203.



DEDICATION — Pastor A. J. Hensley, left, presided over dedication services of the renovated sanctuary of Salem Baptist Church, Shelby Association, on August 2. Among those participating in the special services were former pastors Quinton Lockwood, Sr., center, and H. Dallas Sugg. Lockwood now serves in the department of pioneer missions of the Home Mission Board and Sugg is pastor of the Carlisle Baptist Church, Carlisle, Kentucky. The Salem church also used the day to observe its 159th anniversary. The church first met in a log building constructed in 1811. The present building was erected in 1895 and its unique architectural features have been attractively preserved in the renovation.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for August 30, 1970)

LIFE AND WORK SERIES

Christians, who are right in their relationship with God, are obligated to live in fellowship with other believers and in peace with non-Christians in the daily activities of human life. Proper conduct on their part in their relationships with others will enable them to be effective witnesses for Christ.

I Peter 2:11-14

Addressing the Christians to whom he was writing as "beloved," and reminding them that they had been lifted to an exalted position which gave them a direct and an immediate access into the presence of God, Peter urged them to see to it that their character and conduct pleased God. As long as they remained "sojourners" in this world en route to their future and eternal home they were expected to overcome carnality and to show forth the praises of Him Who had called them out of the darkness into His marvelous light, praising Him to the very limit of their ability. The relationship of the saved to this world is different from what it was before they became the trophies of God's saving grace. The saved have tremendous responsibilities as well as glorious privileges. They are engaged in a conflict between the passions of the flesh and the promptings of the Spirit.

It behooves us, who are Christians and who are in reality foreign pilgrims passing through a strange land, to abstain from those indulgences which are injurious to the soul, detrimental to Christian influence and dishonoring to the Lord. Christians are obligated to separate themselves from the world to such an extent that their "conversation," which as used here means whole manner of life — including thoughts, words and actions — will merit the respect of the "Gentiles" or non-Christians. With the help of the Lord Christians can live circumspectly and thereby honor Him.

Those Christians to whom Peter addressed this Epistle originally were in the throes of great distress in the hands of civil authorities. There was a tendency on their part to rebel against the civil government or to ignore all responsibilities to it. Since they were scattered abroad, Peter urged them to be in subjection to the governments of the countries in which they dwelt and to render all rightful obligations to them.

He commanded respect and reverence for the rulers, subjection to the constituted authorities and obedience to all the laws which did not conflict with God's Word and will.

Here we have a most reasonable argument as to why Christians should obey civil authorities, namely, for the Lord's sake. Conformity to the will of God on the part of Christians would put to silence the ignorant and all others who would like to see them fall into difficulties.

I Peter 2:18

In the first century many slaves, who were Christians, were frequently subjected to abusive and cruel treatment. Peter urged the Christian slaves, who were numerous in the Roman Empire in his day, to be submissive and obedient to their earthly masters even if they proved themselves to be cruel. Their patience under injustice would most assuredly win God's approval and blessing. By their exemplary conduct when subjected to unkind treatment, they could render an effective testimony for Christ. As Christ patiently and calmly endured suffering and left everything in the hands of God the Father even so should Christians follow His example.

I Peter 3:1, 7

Knowing that if one's Christianity is not obvious in the family relationships it will be ridiculed in other circles, Peter addressed himself to the most intimate

of human relationships, namely, that of wives and husbands. He taught that a loving and submissive attitude and behavior on the part of a devoted Christian wife would have a wholesome and tremendously influential effect on a non-Christian husband. Observing the great change which had been wrought in her life since she had become a Christian, her husband would be impressed greatly by what he saw and, most likely, would come to have a desire for a Christian experience also. Seeing Christ in her would be an effective means of preparing the way for the personal proclamation of the gospel to him.

Likewise, a Christian husband must be understanding and considerate with reference to his wife. Unless he is, his prayer life will not be very effective and his influence with her will be limited greatly.

I Peter 3:8-11

Existing tensions need not produce bitter conflicts. When dealt with in the spirit of Christ, rather than in retaliation, the results will be highly satisfactory to both man and God. Instead of returning evil for evil, which is never pleasing to God, Christians can bear an effective witness for Christ through demonstrating a true Christian love and compassion toward those who do them wrong. Consistent Christian conduct always results in joy to its exemplar and in appreciation on the part of God.

INTERNATIONAL SERIES

Compromising With Evil

Abraham had become a very wealthy man and Lot shared in his riches. For the first time, though not the last one, wealth proved to be a source of trouble and vexation among relatives. The herdsmen of Abraham and Lot quarreled over the insufficient pasture and water. Wise Abraham was unwilling for this quarrel to continue.

Genesis 13:8-13

Abraham took Lot out on a hilltop from whence they could get a wide view of the surrounding country and talk things over. Knowing that the existing state of affairs was untimely, unwise, unrighteous and unnecessary, Abraham suggested to Lot that the wise thing for

them to do, in the interest of peace, was for them to part company and each go to his own domain. He made it clear that brethren and worshipers of God must not indulge in quarreling. How much better it is to prevent contention than it is to be a party to it!

Entirely free of any spirit of strife Abraham generously waived his rights and cheerfully conceded to Lot whatever portion of the land he chose to take. Instead of seeking God's guidance when he made his choice, selfish Lot thought of the financial advantages he would have in the Jordan valley and the social opportunities that he and his family would have in adjacent Sodom, Lot de-



ecided to pitch his tent toward Sodom, thereby making the terrible mistake of choosing on the basis of worldly standards rather than spiritual ones.

Because Lot's course was in conflict with the will of God, he experienced a deep unrest of soul. Because he and his family moved into the wicked city of Sodom his children were ruined. Moreover, his influence over others was far from wholesome.

Genesis 18:20-22

The sins of those who dwelt in Sodom and Gomorrah were so grievous and abominable to God that He announced that He was going to make a personal investigation of the situation. From this announcement we get the idea that God does not take any action in judgment except upon the strictest assessment of the facts.

Because of His implicit confidence in Abraham, who was to be the progenitor of the chosen nation, God told him the burden of His heart and revealed to him His secret purpose of bringing judgment upon these wicked cities. It was due to their sacred friendship and intimate fellowship that God confided in Abraham as to what he intended to do. Abraham understood full well what God meant. It was truly wonderful that Abraham's character and dependability were such that God could trust him as He did. Since he was out of fellowship with God, Lot had no way of knowing that the destruction of Sodom and Gomorrah was impending and inevitable. Abraham interceded with God for the believers in that wicked city. Genuine concern, sincere earnestness, deep humility, holy boldness and great faith characterized Abraham's prayer of intercession.

Genesis 19:24-29

The sins of the citizens earned the judgment of God. Fire and brimstone rained from heaven and a vast destruction took place. This disaster was so devastating that most of the people lost their lives. In graciousness God permitted Lot and his family to flee from the catastrophe, in response to the intercession of godly Abraham. Warned of impending danger and urgently requested to escape before the judgment of God was executed on the wicked, Lot and his wife took their departure from Sodom.

Still in love with Sodom even though her steps were turned away from it, Lot's wife disregarded the heaven-sent warning, acted under the impulse of feeling, unbelief, inordinate attachment and in contempt of warning looked back longingly to the city. There and then her blood congealed in her veins and she stood as a monument of the wrath of an offended God. Her punishment was consistent with the rules of justice because she had been taught, entreated and warned. She thus became a monument of God's power and faithfulness, and of His righteous displeasure of disobedience.

August 22, 1970

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Foreign Mission Program Aims At Plight Of Hungry

About 20 Southern Baptist missionaries are working in 16 countries to prevent millions of deaths from starvation and malnutrition and at least four new missionaries are preparing to join them in jobs related to agriculture and nutrition.

Missionaries in the field operate demonstration farms, teach agriculture to high school students and raise rabbits

By Susan S. Cahen,
Foreign Mission Board,
Richmond, Virginia

to offset protein deficiencies and poultry, cattle, hogs and other livestock to upgrade existing breeds.

Some grow hybrid grains to determine which kinds grow best and which are utilized best by the people of an area. For example, Mexican wheats were accepted in Pakistan in recent years, offsetting severe grain shortages there.

As world population grows at an unprecedented rate, technologists seek to prevent mass starvation and its attendant horrors. Some experts are already resigned to the inevitability of widespread famine, however.

A 1967 publication, *Famine—1975! America's Decision: Who Will Survive?* echoes this theme. It was authored by two brothers, one an agronomist and plant pathologist, the other a U.S. Foreign Service officer for 21 years, mostly in underdeveloped countries.

The main premise of authors William and Paul Paddock is that the world may face in 1975 a disaster greater than it has ever known. They say that famines will ravage the underdeveloped nations whose swelling populations will have blotted up the earth's food supply.

The United States will be unable to help because its food surplus will be gone; birth control programs will have failed and technology will not have kept up with the increasing need for food. Missions will starve, they say.

India, often visualized as the epitome of the poor and hungry nation is "potentially one of the wealthiest nations," say some researchers. They attribute India's problem to caste, language and religious barriers and an unwillingness to institute technological advances over custom.

William and Paul Paddock say that all the world will live as India does now if a solution to the hunger problem is not reached.

Jesse C. Fletcher, director of the mission support division of the Foreign Mission Board, said that "with escalating population in developing countries raising a spectre of famine, the agricultural missionary finds a new urgency

about his work, though he knows it will only be a drop in the bucket."

Agriculture as an approach to missions was not projected in the face of famine, Fletcher added, but in response to a need the same as education or medicine. "It shows we care about the people and at the same time opens a door for evangelical witness," he said.

An unusual project was begun by Dr. Frances Greenway, Southern Baptist missionary to Rhodesia, who is a staff physician at the Baptist Hospital in Sanyati Reserve.

For several years Dr. Greenway has kept malnourished African children in her home and fed them a high protein diet. Her purpose is both to improve the children's health and to demonstrate proper child care to the local people.

"Malnutrition in all age groups, but especially in children, is our biggest medical problem here," Dr. Greenway said. "Kwashiorkor, protein deficiency in children is all about us."

Her project includes raising rabbits as a high-protein meat source for the people at Sanyati. Some have started their own rabbitries. Dr. Greenway's original stock of rabbits was a gift of First Baptist Church, Shelbyville, Tennessee.

Various agricultural projects are carried on by Southern Baptist missionaries in other parts of Africa.



R. Lee Bivins, a SBC missionary, installs an irrigation pipe at the Baptist Village near Petah Tiqva, Israel. Farm work was begun there about 1953.

In Tanzania, Douglas M. Knapp operates a demonstration farm where he teaches the rudiments of growing vegetables. At follow-up demonstrations on how to cook the vegetables, he distributes samples of the prepared food along with seed packets.

Knapp also raises seed and fruit trees for distribution and he experiments to learn about local growing conditions. He shows coffee growers the advantages of modern agricultural methods, an activity suggested by Tanzania's agriculture department.

Knapp wants to start a project at Makete, the government leper colony, about 15 miles south of Tukuyu. He is waiting for government permission to utilize idle acreage at the colony for beef cattle. He plans to upgrade local stock through artificial insemination.

In the meantime Knapp plans to buy hay grown by the lepers for his dairy cows in Tukuyu. This will give the lepers experience for the future beef cattle project. He has also led in the organization of a Baptist church at Makete.

In Limuru, Kenya, Dallas L. Bateman operates a demonstration farm at the Baptist encampment. Bateman grows improved seeds, including hybrid corn, and produces fertilizers. He also has a small dairy herd and broiler chicken project.

W. Glenn Henderson, missionary associate in Liberia, teaches agriculture to boys at Ricks Institute, a Baptist school near Monrovia. The students at Ricks raise rice, rabbits, chickens and hogs, among other things.

Missionary Betty Jane Ewen teaches home economics and is the dietitian at the Baptist Women's College in Abeokuta, Nigeria. She also directs a home management cottage where students can gain practical homemaking experience.

Wiley B. Faw and Robert M. Farham, Jr., work with students on an experimental farm near Jos, Nigeria. Faw has also helped Baptists start demonstration farms and has demonstrated food preservation techniques. Dewey E. Merritt directs a chicken farm run by students at the Baptist pastors' school in Kaduna, Nigeria.

Louis E. Carlin, who was Southern Baptists' first missionary veterinarian, is stationed in Ghana and Jerry P. Bedsole, another veterinarian, will begin work in Ethiopia in June.

V. Lynn Groce, former missionary journeyman and now the son-in-law of Douglas M. Knapp, began agricultural work in Ethiopia in January. Darrell E. Garner expects to work in Malawi in a program similar to Knapp's and Paul D. Eaton, also an agriculturalist, is going to Uganda.

R. Lee Bivins operates a farm in Israel where he raises citrus fruits and



Southern Baptist Missionary Douglas M. Knapp and a helper prepare a seed bed for an agricultural demonstration at a village near Tukuyu, Tanzania.

cattle. The farm is part of a community center. It is not an experimental farm nor a teaching facility but a project conceived as a contribution to the development of Israel, says John D. Hughes, Foreign Mission Board secretary for Europe and the Middle East.

Carl F. Ryther is the superintendent of the mission industrial school in Faridpur, Pakistan. He began by giving advice to the local residents on vegetables and flower raising and a farm evolved out of his work with the school.

James M. Philpot, the only Southern Baptist agricultural missionary in Mexico, operates a demonstration farm in the state of Oaxaca. He gives information to pastors and they pass it on to more people than Philpot alone could reach.

In 1968, livestock valued at \$15,000 was donated by Christians in the United States and flown to the Baptist Agricultural Center near Chone, Ecuador, where Samuel L. Simpson operates a 75-acre demonstration-experimentation farm.

In addition to demonstrating farming techniques, Simpson upgrades livestock through artificial insemination. He plans to train men in agricultural clubs while his wife teaches homemaking to women. More than 200,000 people live around Chone.

At the Baptist Industrial Institute in Corrente, Brazil, J. Dale Carter manages farming and ranching on a 75,000 acre spread with numerous cattle, horses, mules, sheep, goats and hogs.

This project helps to supply food for the institute.

Horace W. Fite, Jr., directs the Baptist agricultural school, which he helped establish in 1960, in Ceres, Brazil. The students divide their time between study and work.

Similarly, Fred L. Hawkins, Jr., oversees work on 1,800 acres of farmland at the Brazilian Baptist encampment. Farm proceeds help support the encampment.

Hawkins is also business manager of a high school and supervisor of the school's farm, which helps feed the students and finance their education.

Dale C. Lindstrom, a missionary appointee now in orientation, has been assigned to the state of Portuguesa, Venezuela. He will give farmers technical assistance and will also develop Baptist churches. Lindstrom and his wife were the first Southern Baptist couple to be appointed for agricultural work in Venezuela.

Southern Baptist missionaries have done little agricultural work in Asia. But an agricultural ministry was begun by Harold R. Watson, who teaches agriculture at the Southern Baptist College in M'lang, Catabato, Philippines. He is also planning a demonstration farm at the Baptist encampment in Mindanao.

Agricultural missionaries are helping to educate people, to increase crop yields and to bring modern technological advancements to the people where there is still a chance for help. (BP)

Board Votes To Withdraw, Rewrite Commentary, Cancel Two Quarterlies

The Southern Baptist Sunday School Board, complying with the request of the Southern Baptist Convention last June, called for the withdrawal of Volume I of the Broadman Bible Commentary and named a committee to make recommendations on rewriting it.

In other major actions during the board's semi-annual meeting at Glorieta Baptist Assembly, Glorieta, New Mexico, the trustees voted to withhold the first quarter's issue of two periodicals, gave further definitions of instructions to staff members concerning editing of literature, authorized several organizational changes and took several other actions in compliance with requests made by the Southern Baptist Convention in Denver, June 1-4.

The decision on the Commentary gave the board's response to action by the Denver convention which adopted a motion on June 3 saying that the Commentary "is out of harmony with the beliefs of the vast majority of Southern Baptist pastors and people."

The convention asked for the withdrawal of the Commentary volume on Genesis and Exodus and called for rewriting the Commentary "with due consideration of the conservative viewpoint."

Discussion during the two hour board meeting centered mainly around possible options in rewriting the Commentary, rather than on whether or not to com-

ply with the convention's request to withdraw and withhold the Commentary volume.

Some board members said they felt the convention action clearly required complete rewriting of the volume.

Others said they felt reasonable alterations, such as footnotes or inserts in future editions, would meet the requirements of the convention and argued for withholding the volume until the difficulties in implementing the convention's request could be explained.

The recommendation of the board's executive committee was adopted by the board members by a vote of 36-15, after defeat of a motion to close debate after already extended deliberations and after defeat of a substitute motion and an amendment to the substitute.

Board president Landrum P. Leavell, II, of Wichita Falls, Texas, named Allen B. Comish of Columbus, Georgia, as chairman of a special committee to make recommendations on rewriting it. The special committee will consist of the board's church program and services committee, which Comish heads, and its plans and policies committee.

On the request of leaders of the Sunday School department of the board, distribution of two new quarterlies scheduled for release in October was cancelled because the new publications "were not up to editorial standards of the board."

The two new publications were entitled *Context* and *The Collegiate Teacher* and would have been made available to college-age Sunday School students and their teachers through the board's "Forefront Series" of curriculum dealing with contemporary issues.

In another action, the board responded to a request of the Southern Baptist Convention by asking administrative leaders of the board to consider possible revisions of the current "church covenant" published by the board for use in local Baptist churches.

The study, which will include the history, use, content and possible revisions of the covenant, will be submitted to the elected board in January with the view of reporting on the assignment at the SBC in June, 1971, at St. Louis.

In another major action, the board instructed the staff of the board to "edit carefully all literature hereafter published to be sure that interpretations of the Bible, theological positions and all other matters are consistent with the Baptist Faith and Message adopted (by the SBC) in 1963, and with the generally-accepted views of Southern Baptists."

The action further called for clearly indicating and distinguishing other views when presented in Southern Baptist church literature.

A further instruction to the staff from the elected board requested continued preparation of a manual of doctrinal guidelines for editors and writers.

The manual, which will be reviewed and endorsed by the board, will serve as criterion for producing literature "in harmony with the 1963 Statement of Baptist Faith and Message."

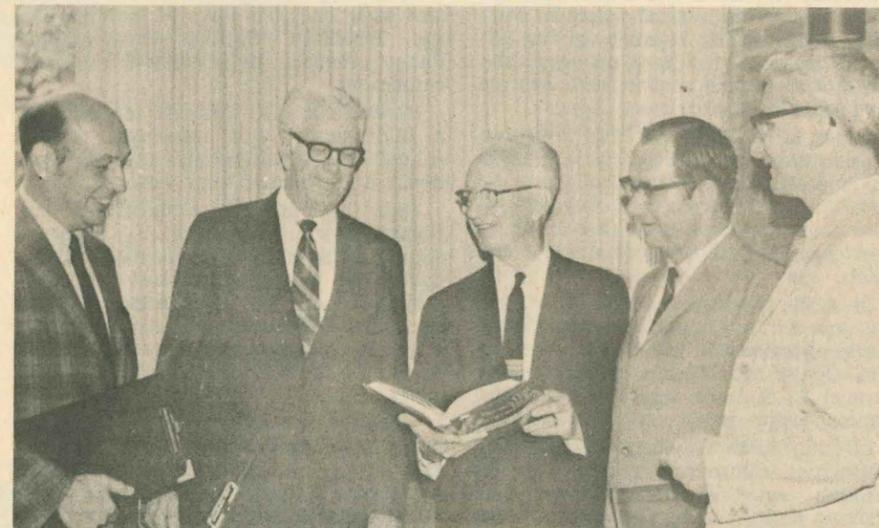
A net sales budget of \$43,368,000 was adopted for the fiscal year of October 1, 1970, to September 30, 1971 — an increase of \$5.1 million over the 1969-70 budget.

The board declined the offer from the Southern Baptist General Convention of California which voted to make available to the board property in Jenness Park for a third national assembly for Southern Baptists.

The board also voted that if a third assembly site ever is needed, that it be set up by a special committee of the SBC.

Conrad R. Willard, pastor of Central Baptist Church in Miami, was elected president of the board. He succeeds Landrum P. Leavell of Wichita Falls, Texas, who served for two years.

Five young people were special guests of the board and participated in committee meetings and the full board sessions.



PASTORS' INSTITUTE — Clarence Cranford, center, pastor of Calvary Baptist Church, Washington, D.C., examines a passage written by Southern Seminary theology dean William Hull contained in volume nine of the Broadman Bible Commentary series, Luke-John. Talking with Cranford are, left to right, John Kruschwitz, Versailles; Byrd Ison, Midway; Austin Roberts, Danville; and Joe Lewis, Georgetown College Bible professor and coordinator of the first annual Georgetown College Pastors' Institute which brought these, and approximately 65 others, to the Georgetown campus August 10-14. Cranford, Hull, theologian George Buttrick and psychologist Ian McIntosh formed the faculty for this week of theological education.