



**WESTERN**

# RECORDER

JUNE 19, 1971



Most of the students who will be serving as summer missionaries in Kentucky gathered at the Baptist Building in Middletown June 11 for an orientation session. Later

the group posed for the above picture. For information on those serving in our state, as well as Kentuckians serving elsewhere, see related stories on page 7.

## People And Places

Miss Bell Bassett, who was recently graduated from the University of Kentucky, will soon become a staff worker for the Campus Crusade for Christ. She will attend a training school at Arrowhead, California, and then be assigned to work with high school students in some strategic area.

Mrs. Nannie Peace Booth of Wallins Creek has been named "Kentucky's Mother of the Year." The award was made by a panel of 15 Kentuckians representing clubs, churches and the mothers association. It was made because of her civic activities and the "success" of her 10 children.

Mrs. Booth is a member of Wallins Creek Baptist Church, where her husband has been Sunday School superintendent for 25 years. All 10 of their children became members of Wallins Creek Church.

Mrs. Martha H. Cook, Mount Eden, Kentucky, died on December 31, 1970. She had been a member of the Mount Moriah Baptist Church for 52 years, a Sunday School teacher for 48 years and president of the Woman's Missionary Society for over 30 years.

Stanley W. Crawley was recently named superintendent of the Masonic Home, St. Matthews. He is a native of Louisville, a graduate of Male High School and attended the University of Louisville. He was ordained a deacon in the Shively Baptist Church, has taught Sunday School for 20 years and is now a member of St. Matthews Baptist Church, St. Matthews, Kentucky.

The Rocky Hill Baptist Church in Warren Association ordained two deacons: Gano Bush and Lloyd Cook. The ordination took place on Sunday night, April 18, 1971. Three sister churches were represented in the service. O. G. Lawless, superintendent of missions for Warren Association of Baptists, brought the message.

Severns Valley Baptist Church, oldest church West of the Allegheny Mountains, celebrated its 190th Anniversary June 12-20. This Church, older than the United States Government itself, is one of the leading Baptist Churches in the South.

The Anniversary theme was "Past, Present, and Future". The celebration began Saturday, June 12, with a church family picnic emphasizing the "past." The "present" was emphasized during Sunday's church services June 13. Emphasis on the "future" began with an outdoor evening prayer service Friday, June 18, and concluded with the Sunday morning worship service conducted by Bill Glass.

Neil B. Wallace, 80, Clay, Kentucky, died Thursday, May 20, 1971. He was a deacon of First Baptist Church in Clay

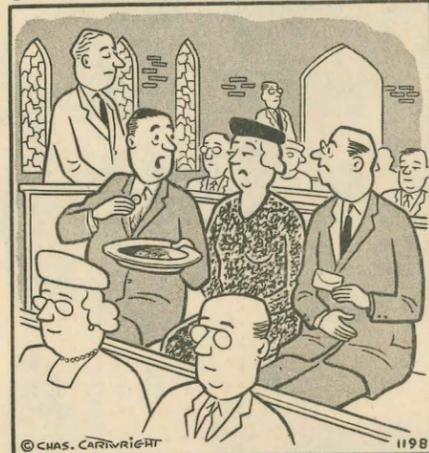
for 46 years and led singing in churches and for revivals for 43 years.

Mrs. James H. Anderson, the former Janie Cree Bose, a well-known Kentucky Baptist, passed away recently at her home in Knoxville, Tennessee. Mrs. Anderson began her work with the denomination in 1913 as office secretary for Kentucky WMU. In 1916 when the office of corresponding secretary, later called executive secretary, became vacant, she was promoted to that position. She served at that post until 1925 when she was elected principal of the WMU Training School. In 1930 she resigned the Training School to be married. Because of her ability as a speaker, Southwide WMU requested Kentucky WMU to give her a leave of absence to serve as a worker in the Seventy-Five Million campaign throughout the Southern Baptist Convention.

Mrs. Anderson is survived by a son, Frederick C. Bose of Atlanta and a sister, Mrs. Gertrude C. Davis of Louisville.

Marvin Byrdwell has now moved from Cedarmore Baptist Assembly to Hopkinsville where he is associational missionary for Christian County Association. Arlis Henson is now the Cedarmore manager.

### Church Chuckles by CARTWRIGHT



"Beats me how they keep this place going! Just multiply this quarter by 400 members. . .!"

**WESTERN RECORDER**

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

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## D E V O T I O N A L



Wilbur B. Webb  
Pastor, Marion Baptist  
Church, Marion

There must be a worthy motive in life if life is to have real meaning. The true purpose of life can only be set forth by the One who is the Giver of life.

God revealed His universal purpose for man when He spoke to His servant Abram, calling him to leave Ur of Chaldees and go unto the land that he would show him. God promised him that he would bless him and make his name great, but God expected something of Abraham, for he said, "I will bless thee and make thy name great; and thou shalt be a blessing (Genesis 12:2).

The purpose of God for mankind as revealed throughout His Word is that man who is blessed of God should in turn be a blessing to others. Jesus expressed it when he said, "In-as-much as you have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40). When man who is blessed of God becomes a blessing to others he is in a measure fulfilling the purpose of God.

Sir Christopher Wren asked three men who were engaged in identical work on St. Paul's Cathedral in London what they were doing? The first replied, "Shaping a stone"; the second, "Earning my wages"; the third, "Building a cathedral in which men can worship God". Now all of these men were doing the same work but there was a difference in their motivation. The latter found real meaning in his life's work because of the controlling purpose to which he dedicated himself.

"A person cannot be saved in a vacuum. A genuine conversion experience effects not only one's personal attitudes but also his relationships to others and to the world. Personal regeneration, therefore, strikes at the very heart of social evil. There can be no such thing as a Christian society without Christians or a brotherhood without brothers."

—Henlee Barnette

## The Ethics Of Evangelism

*So we are ambassadors for Christ, God making His appeal through us. We beseech you on behalf of Christ, be reconciled to God. For our sake He made Him to be sin who knew no sin, so that in Him we might become the righteousness of God (II Corinthians 5: 20-21).*

Evangelism is at the heart of the Christian faith. Jesus summoned men to himself for redemption and sent them forth into a ministry of reconciliation. He gave His disciples a mandate to go into all the world and to disciple all nations, to baptize them, and to teach them the whole Word of God (Matthew 28:19-20).

Through the centuries the churches have acknowledged, in word if not in action, evangelism as a major task of its mission in the world. However, they have not always agreed as to what evangelism is and how it is to be done.

Contemporary patterns of evangelism take three general forms: evangelism without ethics, evangelism as ethics and evangelism with ethics.

I. Evangelism without ethics. This is commonly known as the "old evangelism." It stresses the "saving of souls" and the bringing of people into the church to serve God by promoting the organizations of the church for self-enhancement. This type of evangelism claims that saving individuals will save society. This approach is individualistic and tends to ignore the redemption of society.

II. Evangelism as ethics. This is the so-called "new evangelism" and is defined in terms of righting the wrongs in society, such as the social evils of racism, poverty, and war. This type of evangelism is concerned not so much with the saving of individuals as that of saving society. It does not seek to make saints, but to serve mankind. "Conversion", declare the new evan-

gelists, is not enough to change the social structures. It takes social action. Evangelism is seen as politics for change comes about through political processes. Witness with works is preferred to witness with words.

III. Evangelism and ethics. Evangelism and ethics is authentic evangelism. It aims at both the salvation of the individual and society. Authentic evangelism includes the *kerygma* and the

without Christians or a brotherhood without brothers.

Authentic evangelism is incarnational. The Word of God must become incarnate in human personality. As long as love, justice, truth, and goodness remain excarnate, they are mere abstractions. God became incarnate in Jesus and he walked in the flesh among men demonstrating His love for the world. The church has tended to "word the flesh" instead of "fleshing the Word."

Authentic evangelism is existential. One has just as much evangelism as he practices. Evangelism is related to the concrete person. It impels one to seek his neighbor for Christ. The church loudly sings "Bring them In," but should also sing "Send them out."

Authentic evangelism focusses on the individual. Personal evangelism is essential in reaching people for Christ. There is no way of saving humanity by the car-load. Ralph Waldo Emerson once said that, "Souls are not saved in bundles." (*The Conduct of Life: Worship*) And the poet Francis Thompson observed: "There is no expeditious road to pack and label men for God and save them by the barrel-load." (*A Judgment in Heaven: Epilogue*)

Authentic evangelism makes a church come alive. The church has been most alive when it has been blessed with "a passion for souls." There will be no such concern for the unbeliever unless the believer really thinks that the gospel is a matter of life and death.

In conclusion, let it be said that genuine evangelism is Biblically based, theologically sound, and ethically relevant. Every Biblical doctrine has an ethical meaning. This includes the "second coming" and in every instance where this doctrine is expressed, it has to do with moral behavior (see for example II Peter 3:10-18).

So let us preach the whole Word of God to the whole man throughout the whole world.

By Henlee H. Barnette  
Professor, Southern Seminary

*didache*, the message to the sinner and the ethical demands of the gospel for the saved person in society.

Evangelism, therefore, is the proclamation of the Good News in such a way that a person is convicted of his sin by the power of the Holy Spirit, puts his trust in God, accepts Christ as savior, and serves Him as Lord in the fellowship of the church and in secular society. Thus, evangelism relates to the total person and the total web of his social relations. It calls for the regeneration of the self and the reconstruction of the society in which he lives.

Authentic evangelism, then, is both personal and social. It is not an either/or proposition. As Archbishop William Temple once remarked: "If we have to choose between making men Christian and making the social order more Christian, we must do the former. But there is no such antithesis."

Obviously the converted person is inseparable from the institutions which mold his life. He cannot be saved in a vacuum. A genuine conversion experience effects not only one's personal attitudes but also his relationships to others and to the world. Personal regeneration, therefore, strikes at the very heart of social evil. There can be no such thing as a Christian society



### Report Of Committee On New Executive Secretary

The committee to nominate a new Executive Secretary-Treasurer was assigned a dual role — to clarify, if needed, the role of Executive Secretary-Treasurer and then to seek the counsel of Kentucky Baptists in nominating the man for the position.

By David A. Nelson  
Committee Chairman

Since our present Executive Secretary-Treasurer will reach the mandatory retirement age in August of 1972, we have worked during the first few months on the task of defining the role. At the May meeting of the Board, the job description was adopted. This has also been carried in the *Western Recorder* so ample opportunity has been given for perusal.

Now the committee has begun the process of studying the man for the job. Many people have taken the trouble to write, suggesting men they would like to have considered for the positions. Others undoubtedly want to submit names. The committee earnestly asks for your prayers and suggestions.

The question most often asked me as chairman is, "Have you already secured the man?" No, we have really only begun to work. Up until the month of June, the committee has had no discussion as a committee about individuals. Individual committee mem-

bers may have discussed the names of people with each other or with people who are not members of the committee. However, this is not the action of the committee.

We are now ready to address ourselves as a personnel committee, or, as one member of the committee put it, a pulpit committee. Our target date will be the November meeting of the Board, if possible. We seek light. We need divine guidance. Up until this time we have adopted no external criteria for the man. We have neither decided upon any man nor eliminated any man.

There is no question in my mind that it will be difficult for a committee so diverse to agree on a man and to secure an affirmative response from the man we need. Yet, we launch out in the faith that God does guide our lives and that He will guide us if we seek His will and do not seek to set arbitrary limits upon God. Just as a pulpit committee may make some moves that seem to end up as blind alleys, we may do so. But we are praying that we will get on the highway to the man who is God's man to lead Kentucky Baptists in this post at a crucial period of our history.

Give us the benefit of your wisdom and, most especially, your daily prayers.

### Will Science Ever Eliminate God?

Is there any limit upon the ability of man? Will scientists in laboratories eventually accomplish everything which we have attributed to a divine creator? In short, is man actually the ultimate in existence and God only the figment of man's imagination.

By C. R. Daley  
Editor

The answer is no; though there have been some in every generation who thought science would ultimately replace God. Some of the scientific marvels already accomplished and others predicted for the near future encourage would-be atheists and demonstrate the amazing ability of man. At the same time the attitude of some Christians toward science has been unjustified and we must share part of the blame for the age-old conflict between religion and science.

For example, a few years ago when scientific fiction pictured Buck Rogers traveling between planets in spaceships at unbelievable speeds, many of us regarded it as only entertainment never dreaming we would actually live to see man walk on the moon.

Much earlier when scientists said the world was round instead of flat, many Christians called such talk heresy pointing out the Bible's reference to the four corners of the earth.

Today one of the fantastic and unbelievable claims of scientists to many Christians is that human life will be created in the laboratory and that test tube babies will be a reality within a few years. Our first response to this idea is that creation of human life is God's business and man not only will never succeed but is wrong in even trying.

Maybe scientists should not give themselves to such efforts but they are determined nevertheless and chances appear good many living today will see babies developed and born in manmade machines without ever touching the body of a woman.

Such a manner of birth, even if possible, seems vastly inferior to the beautiful and meaningful manner which God pictures in Genesis. Here man and woman, endowed with the mysterious and wondrous

gift of sex are made one in pure love and marriage and permitted by God to share in the creation of new life. The idea of laboratory baby factories takes away much of the beautiful meaning of life as we know it today.

Even if test tube babies become a reality, and the creation of human life by chemical processes discovered by man is a strong likelihood, one question remains to be answered. Where in such a process does man become a living soul and from whence comes the image of God with which every person is endowed. Scientists might create natural life chemically but the image of God in man will never come by human effort nor from any laboratory process.

If God permits scientists to produce human life by a method other than that which has been used since the beginning of time, it will be only when these scientific efforts are blessed by God who is the only source of life and the image of God which makes man a living soul and thus distinct from all other creatures.

The truth is we already witness a greater miracle than the production of life in a laboratory. This is the miracle of the transformation of a life from one controlled by the demonic force called Satan to a life redeemed by God's love by the gift of God in Jesus Christ and the indwelling of the Holy Spirit.

Let us then not be disturbed by scientific claims and accomplishments. The scientific accomplishments of all ages will never replace God, the need for simple faith in Jesus Christ and obedience to his will. On the other hand, the greater the achievements of science, the greater becomes our God who created everything in the beginning which man will ever discover and brings glory to God as he permits man to discover his secrets. Scientific marvels should increase rather than threaten our faith in a personal God who created us, loved us enough to give himself in Jesus Christ to redeem us and who through the Holy Spirit lives in us to guide us to eternal fellowship with our creator and redeemer.

### Editorial Wrap Up

## Editorial On SBC Praise Spirit At St. Louis Meeting

Editorials in nearly two dozen weekly Baptist state newspapers praised the spirit of the messengers to the Southern Baptist Convention in St. Louis, with many of the editorials contrasting the attitudes at St. Louis to those displayed in Denver last year.

"There was none of the rowdiness that characterized so much of the business sessions at Denver," said the Arkansas Baptist Newsmagazine in an editorial evaluation. "Even those who pressed for action on the Broadman Commentary issue, the one and only hot item, though determined were, for the most part, Christian in their approach."

Last year, no less than 17 Baptist state papers criticized the attitudes of messengers to the Denver convention using such words as "unChristian," "bitter," "hostile," "vitriolic," "arrogant," "unforgiving," and "militant."

This year, however, the editorials heaped praise upon the convention messengers for acting, as the Oregon-Washington editor said, "in the spirit of Christ."

And nearly a dozen of the editorials gave much of the credit for the calm, peaceful and harmonious sessions to the convention's president, Carl E. Bates of Charlotte, North Carolina.

Searching for adjectives to describe the convention, the editors used such descriptive phrases as "peaceful," "harmonious," "calm," "cool," "routine," "good but not perfect," "unique — there's not another like it," "wholesome," "conservative," and "monotonous."

The Baptist Standard of Texas char-

acterized the convention with the word "suppressed," observing that "the messengers allowed themselves to be suppressed in their quest for peace."

Both the Alabama Baptist and the Christian Index of Georgia said editorially that the lack of conflict and the spirit of the St. Louis meeting reflected "a growing maturity" on the part of Southern Baptists.

Almost all of the weekly state papers commented on the vote of the convention (2,672 to 2,290) to ask the SBC Sunday School Board to "obtain another writer" to rewrite the Broadman Bible Commentary volume on Genesis and Exodus banned by the convention last year.

In an interpretation of the significance of that action, the Mississippi Baptist Record observed that "what is being said is far deeper than mere discontent with a commentary," and that "the messengers were speaking on a much larger issue."

"Southern Baptists are saying that they are determined to stay with the Bible believing conservatism which has characterized the convention since its beginning, and they are not willing to move toward a more liberal position," the Mississippi editor said.

"Changing one of the writers in Volume 1 of the Broadman Bible Commentary is not going to make it a conservative commentary which will please most Southern Baptists, since there are other sections and other volumes which are just as objectionable," said the Mississippi editorial. "Neither will it bring solution to the real issue troubling us."

The editors of the Virginia and District of Columbia papers, however, took a different view.

"The loser in this whole episode is . . . the people who are so unsure of their own faith and whose understanding of the Bible is so shallow that they can't read another view different from theirs without feeling threatened," said the Capital Baptist.

Both the Maryland and Louisiana papers said editorially that they did not believe Southern Baptists needed a Bible commentary anyway, and that any attempt by a Baptist publishing house to interpret the scriptures in a scholarly fashion was bound to cause "a stirring in the nest."

Commenting on the emphasis on peace and harmony at the meeting, the Texas Baptist Standard wrote that the determination for harmony was so intense on the first day of the convention that the Sunday School Board possibly could have on that first day got an endorsement for its plan to have the original authors revise the commentary. "On this first day the determination for harmony would have endorsed almost anything other than sprinkling as a mode of baptism," the editor quipped.

"The desire for harmony did produce one action that is filled with unfortunate possibilities," said the Kentucky *Western Recorder*. "Based on unprecedented interpretation of Bylaw 16 by convention parliamentarian James Bulman, President Bates ruled that any motion affecting an SBC agency or institution . . . not printed in the report

(Continued on page 8)

## Kentuckians Among H M B Appointees

A Kentucky couple and a former Home Mission Board staff member were appointed as career home missionaries by the Board of Directors for the Southern Baptist Home Mission Board in Atlanta.

Serving as home missionaries will be George A. and Barbara Torney of San Francisco, California, and Harold W. and Laverne Wilcox of Gage City, Virginia.

Torney for several years was associate secretary of metropolitan work for the Home Mission Board's national office.

The Torneys will work as directors in the First Southern Baptist Church in San Francisco where he is presently pastor.

A native of Maryland, Torney is a graduate of William Carey College, Hattiesburg, Mississippi, and Southern Baptist Theological Seminary, Louisville. Mrs. Torney is a graduate of Mobile Infirmary School of Nursing.

Mr. and Mrs. Wilcox, both natives of Kentucky, will serve as missionaries for social ministries in Gate City, Virginia. Wilcox is currently associational director of Christian social ministries for the board in Gate City, Virginia.

He attended Campbellsville College and is a graduate of Georgetown College and Southern Baptist Theological Seminary, all in Kentucky. Mrs. Wilcox also attended Campbellsville College. (BP)

## Seminary Extension Anniversary Noted

Seminary Extension is celebrating their twentieth birthday in June. The cumulative enrollment of students during these twenty years has been more than 52,000. These students (men and women) are serving faithfully and efficiently in every section of the United States and in many foreign countries.

Last year alone Seminary Extension students represented 46 states and eight foreign countries.

A major factor in the establishment of the Seminary Extension Department back in 1951 was a plea from Duke K. McCall, then executive secretary of the SBC Executive Committee, to the seminaries to "launch an intensive program

of correspondence study and institute work." McCall is now president of Southern Seminary and chairman of the Seminary Extension administrative committee.

The first director was Lee Gallman, professor of Bible at Samford University. He was succeeded by Ralph A. Herring, who served until his retirement in 1969. The present director is Raymond M. Rigdon. The associates are Cline W. Borders, Paul R. Jakes, John M. Ross and G. Ray Worley.

Further information may be obtained from The Seminary Extension Department of Southern Baptist Seminaries, Box 1411, Nashville, Tennessee 37202.



A FIRST — Vacation Bible School children stand in front of the Freewill Baptist Church on Rockhouse of Big Creek in Pike Association. These and other children composed the first VBS ever held in the area. Associational missionary James Watt and his wife, along with summer workers Don Pinson and Mike Thompson, composed the faculty for the 34 children who enrolled. An average attendance of 30 was recorded and a \$5.71 mission offering given through the Cooperative Program.



### Builder or destroyer?

Life is made up of individuals who build and others who destroy. Those who destroy not only destroy property and bodies, as in war, but in daily life they tend to destroy businesses, character, individuals, reputations, churches and the nation. What is the essential impact of your life, your attitudes, your actions? Build?

Soon after the close of World War II, a picture appeared in many of the daily papers of our country of one of the famous cathedrals of Europe that had been bombed. There it stood in ruins. At the top of the picture was the caption, "Designed by Christopher Wren — destroyed by Adolph Hitler". Are you a designer, a builder or a destroyer? What is the motive, the aim, the goal of our lives?

### Anonymous poem

One of my favorite poems was written by an unknown author who put these two approaches to life in this poem:

"I saw them tearing a building down,  
A gang of men in a busy town  
With a ho-heave-ho and a lusty yell,  
They swung a beam and the side wall fell.

I asked the foreman, 'Are these men skilled,  
And the men you'd hire if you had to build?'

He gave a laugh and said, 'No, indeed!  
Just common labor is all I need.  
I can easily wreck in a day or two  
What builders have taken a year to do.'

"I thought to myself as I went my way,  
Which of these roles have I tried to play?

Am I a builder who works with care,  
Measuring life by the rule and square?  
Am I shaping my deeds to a well-made plan,

Patiently doing the best I can?  
Or am I a wrecker who walks the town  
Content with the labor of tearing down?"

### A bag of tools

R. L. Sharpe put it another way:  
"Isn't it strange that princes and kings,  
And clowns that caper in sawdust rings,  
And common folks like you and me  
Are builders for eternity?

To each is given a bag of tools —  
A shapeless mass and a book of rules;  
And each must make, ere life is flown,  
A stumbling-block or a stepping-stone."

What is the essential effect of your life upon others? Blight or blessing?

## H M B Appoints Kentuckians For Service Across Country

Twenty-five Kentuckians have been appointed to serve as summer missionaries by the Home Mission Board of the Southern Baptist Convention. These are part of 840 students from across the United States who will be serving as summer workers during June, July and August.

Two Cumberland College students will work in the western part of the country. Martha Ann Alcorn of Valley Station will serve in the Northwest while Independence native Diana Gwyn Rust will serve in New Mexico.

Three other students will be serving in these areas. Marcia Lynn Bender of Lexington, a Georgetown College student will serve in the Northwest. Michele Darlene Hall of Bowling Green will work in New Mexico as will Annette Rene Parrish of Henderson. Miss Hall is a student at Western Kentucky University while Miss Parrish attends Murray State University.

Also serving in the western half of the country will be Elizabeth Paul Ambrose, a student at Eastern Kentucky University. This Richmond native will work in Colorado. Working in Texas will be Linda Gail Frost, a native of Louisville and a student at Georgetown College.

Kentucky students will work in the Northeastern area. Hopkinsville native Cecilia Wilkins Aldridge, a student at Hopkinsville Community College, will work in New York. Sally Anne Burke, also a Hopkinsville native will work in New England. She is a student at Austin Peay State University in Clarksville, Tennessee. Sherrill Lynne Burton of Monticello will work in New York. She is a student at Eastern Kentucky University. Working in Vermont will be Linda Sue Carden of Owensboro, a student at Brescia College. Kathy Ann Lockhart, a student of Murray State University and a native of Murray will work at Hampton Beach in New Hampshire. Working in Connecticut will be Mr. and Mrs. Robert Tallent of Louisville. He is a student at Southern Seminary while she is a teacher in the Louisville area.

David Alan Butler and Linda Marie Cessna will serve in Florida. Butler, a student at Murray State University, is a native of Louisville. Miss Cessna is from Powderly, Kentucky, and a student at Western Kentucky University.

Serving in the Midwest will be Wilma Carolyn Burton, Valerie Jean Ford, Diana Moore, Patricia Jane Parker, Beverly Anne Paschall, and Charles Ray Ward.

Miss Burton, a teacher in Somerset,

will work in Michigan. She is a native of Eubank, Kansas-Nebraska will be the field of Miss Ford. She is from Paducah and a student at Union University in Jackson, Tennessee. Miss Moore will serve in Pennsylvania. She is a student at Eastern Kentucky University and a native of Pikeville. Georgetown College student Miss Patricia Parker will work in Illinois. She is from Dry Ridge. Miss Paschall, a native of Murray and a student at Murray State University, will work in Kansas-Nebraska. This will also be the

field for Mr. Ward, a student at Southwestern Seminary and a native of Louisville.

Miss Carol Kiane Kash, of Bowling Green has been assigned to work in West Virginia. She is a student at Western Kentucky University.

Two Kentuckians have been assigned to work in their home state. They are Teresa Gayle Rogers and Celia Simmons. Miss Rogers is from Murray and a student at Murray State. Miss Simmons is also from Murray and a student at Murray State University.

## Summer Workers Arrive In State

Thirty-three persons will be serving this summer under the direction of the direct missions department of the Kentucky Baptist Convention. Many of these were appointed by the Home Mission Board of the Southern Baptist Convention. Others are members of the Christian Service Corp. Still others were appointed by the Baptist Student Union of Kentucky.

These students will be serving in all parts of the state. Several have been assigned to Eastern Kentucky. Many will work in Louisville and others in Northern Kentucky or in the western area at Land Between The Lakes.

Below is a list of persons serving and their geographical area.

Leona Baldwin, Canada, Kentucky, Eastern Kentucky; Joy Barthelemy, Champaign, Illinois, Louisville; Linda Brock, Manchester, Ohio, Eastern Kentucky; Paula F. Bruce, Louisville, Louisville; Monty Carney, Louisville, Eastern Kentucky; Alice Carroll, Madisonville, Little Bethel Association; Loletta Carter, Leitchfield, McCreary County and East Union Associations.

Susan Carter, Florence, Alabama, Northern Kentucky; Eugene Collins, Brownsboro, Texas, Eastern Kentucky; Sue Henson, Louisville, Deaf work; Shirley Johnson, Emerson, Georgia, Louisville; Maxwell Laidlaw, Jennings, Louisiana, Eastern Kentucky; Eddie Lane, Pensacola, Florida, Central Kentucky; Ronald Larkin, Chicago, Illinois, Louisville; Elaine Maddox, Winder, Georgia, Eastern Kentucky; Greta Jo McDonough, Owensboro, Eastern Kentucky; Aurelene McGruder, Alexandria, Louisiana, Louisville;

Don Padgett, Duncan, South Carolina, Central Kentucky; Carol Patterson, Collinsville, Illinois, Northern Kentucky; Jo Ann Perkins, Georgetown, Kentucky, Eastern Kentucky; Don Pinson, Zebulon, Kentucky, Eastern Kentucky; David Redding, Georgetown, Kentucky, Eastern Kentucky; Gayle Rogers, Murray, Kentucky, Louisville; Celia Simmons, Murray, Ken-

tucky, Louisville; Mr. and Mrs. Jimmie Strange, Alva, Oklahoma, Eastern Kentucky;

Michael Thompson, Feds Creek, Kentucky, Eastern Kentucky; Talmadge Thompson, Louisville, Louisville; Rodney VanHoose, Greenup, Kentucky, Eastern Kentucky; Mr. and Mrs. Harold Williams, Denton, Texas, Land-Between-the-Lakes; Beth McCoskey, Circleville, Ohio, Northern Kentucky; Mrs. Hassel M. Sandlin, Walters, Oklahoma, Northern, Kentucky.



Three summer workers for Northern Kentucky look over material during a break in the June 11 orientation program at Middletown. From left to right they are Carol Patterson, Susan Carter, association superintendent George Jones and Beth McCloskey.

For Quality Baptist News  
Read Western Recorder

## 'Open' Membership Rejected By German Baptists

West German Baptist church will not be encouraged to adopt an open membership policy.

Rather, the executive council of the national Baptist union suggests other ways in which Baptist churches can handle the situation of non-Baptists who regularly attend their services.

For instance, these non-Baptists could be regarded as guest members, able to attend but not to vote in church business conferences. Or, they might be allowed to take communion and to participate in various church projects but not as regular members.

These non-Baptists would be wel-

comed to weekday meetings known as house circles. Whatever is done regarding the role of non-Baptists or even the issue of open membership, the local congregation — in typical Baptist fashion — would make the final decision for itself.

(Open membership — which means different things to different people — generally carries the idea of admitting Baptist church membership those who have not been baptized by immersion as adult believers.

(Closed membership, by contrast, would generally mean a church refuses to accept anyone not baptized by immersion after a personal commitment to Christ. This would exclude those with only infant baptism, and in some churches those not immersed by a Baptist church.)

The union reported a gain in both total membership and number of baptisms during 1970. General secretary Gerhard Claas of Bad Homburg said there was an increase of 57 members to a total of 67,223. They belong to 332 churches and 383 preaching stations.

During 1970, the Free Church Protestant (Baptist) union baptized 1,552 converts. This represented an increase of 258 over the previous year, according to Claas. (EBPS)

The Ministers of Social Welfare and Finance signed the document for the Vietnamese government. Southern Baptist Missionary Walter A. Routh, Jr., represented the Baptist Mission.

Baptists have had social welfare ministries since opening work in Vietnam in 1959. But their efforts were hampered by lack of personnel and of access to facilities for receiving supplies. They also needed official approval for such activities, according to Rondal D. Merrell, mission press representative.

Formal recognition by the government is the climax of several studies by local missionaries and stateside personnel, Merrell said. The mission has asked the SBC Foreign Mission Board to seek a trained Christian social worker to lead the program. (BP)

## Vietnamese Mission Signs G'ment Pact

South Vietnamese officials and Southern Baptist missionaries have signed an agreement approving the missionaries' program of social ministries in the country.

The agreement relieves the Baptists of some of the high taxes usually imposed on imported materials, offers possible assistance with transportation of materials within the country, eases financial transactions through specified Vietnamese banks and assigns official recognition to personnel designated to perform duties to social ministries.

The missionaries agreed to supply, when possible, personnel, materials and services to areas where help is needed, and they will cooperate with the government and other organizations in avoiding duplicating existing programs.

## SBC Editorial Evaluation (continued)

of that institution must be referred to the SBC Executive Committee."

The Indiana Baptists devoted its lead editorial to the interpretation of this bylaw, charging that Baptists "paid a tremendous price for peace" at the convention by sacrificing "the time-honored Baptist principle of the autonomy of the convention in session.

"This was the first time in the memory of convention observers that messengers were denied the right to debate and to vote on motions presented during a convention," said the Indiana editorial. "This in essence denies the convention the power to be a convention, . . . and "means that the Executive Committee will be a filter of any motion by a messenger before the convention can discuss and act upon it."

The Ohio Baptist Messenger called the bylaw interpretation "a gag rule," and observed that the St. Louis convention "may go down as one of the most 'Presbyterian' meetings Baptists ever had."

None of the editorials in the Baptist state papers agreed with the parliamentarian's interpretation of the bylaw. The Arkansas Baptist Newsmagazine said that the interpretation put the SBC in the "bizarre position of having refused itself the privilege of conducting its own affairs, and in effect, placing the Executive Committee over

the Convention."

The editorials had no praise, and some criticism, for the selection of James Bulman of North Carolina as parliamentarian. The Texas Baptist Standard called Bulman's appointment Bates' only mistake, and credited Bulman "for initiating the suppression" at the convention with "his innovating ruling" on bylaw 16.

The Capital Baptist of District of Columbia added the parliamentarian "did more to bottle up the convention actions than he did to keep it moving." The editor then made four suggestions for improving the convention next year.

The editorial suggested: "(1) get another parliamentarian; (2) eliminate floor mikes and make everyone come to the platform, (3) make sure . . . whoever plans the program is aware of previous convention actions and insists on reports where it is necessary; and (4) set up some better way of dealing with resolutions than the last-minute way we draft them now."

A half-dozen Baptist papers commented on the significance of the resolutions adopted in St. Louis. The Louisiana Baptist Message called them "some of the strongest resolutions in the history of the convention."

The Georgia Christian Index observed that the resolutions, "dealing

with such vital issues as abortion, penal reform, judicial overhaul, etc., showed in a dramatic new way that Southern Baptists are steadily becoming more and more concerned and involved with the workaday world where the gut issues of our times are so crucial."

The California Southern Baptists added that "there was no serious opposition to taking some pretty strong stands on some subjects that would not have stood a ghost of a chance of passing a few years ago."

The Illinois Baptist cautioned future conventions against becoming so wrapped up in internal affairs that they are unaware of what is happening in the rest of the world. As an example, the editorial pointed to the need for penal reforms at the county jail located just across the street from the meeting hall for the convention.

The Louisiana Baptist Message concluded by looking to the convention next year in Philadelphia, "where hangs the liberty bell." The editor observed that "the crack in the bell is real, as is the crack in Southern Baptist fellowship. "Who knows," the editorial asked, "there could be a rebirth of liberty (soul liberty in Philadelphia). Soul liberty has always been a hallmark among Baptists. The day it dies, Southern Baptists will become passe." (BP)

## Staff Changes

**John H. Ashley, Jr.**, minister of education of the First Baptist Church, Hopkinsville, submitted his resignation, effective July 1, 1971. He is accepting the position of minister of education at the Bull Street Baptist Church in Savannah, Georgia.

**Paul E. Broyles**, pastor of the First Baptist Church, Burksville, Kentucky, for the past two years, has resigned to become pastor of the College Park Baptist Church, Palatka, Florida.



Broyles

Prior to serving at Burksville, he was pastor for five years at Ovesen Height Baptist Church, Hodgenville. He is a graduate of Campbellsville College and Southern Seminary, Louisville.

Broyles is married to the former Carole Ware of Middletown, Kentucky. The couple has two children: Kevin, age 4, and Kem, 21 months old.

**Ben A. Baird**, pastor of the Ghent Baptist Church, Ghent, Kentucky, for the past five years and native of La-



Baird

Follette, Tennessee, has accepted the pastorate of the First Baptist Church, St. Paul, Virginia, and plans to assume his duties there on June 22, 1971. Prior to his Ghent ministry, Baird was with the Main Street Baptist Church in Lake City, Tennessee.

Baird is a graduate of Cumberland College, the University of Tennessee and, while living in Ghent, earned the master of divinity degree from Southern Seminary, Louisville. He has been active in associational and denominational activities and is presently serving on the Kentucky Baptist Convention Executive Board.

Mrs. Baird is the former Velma Lois Newport of LaFollette, Tennessee. The couple has five children: Judy and David live in Richmond, Kentucky; Jerry, with the US Military in Korea; Roger and Sharon.

**Huston Berry**, who was ordained by the Advance Baptist Church of Baskett, Kentucky, on May 30 and is a student at Clear Creek, has been called as pastor of the Turkey Creek Baptist Church near Barbourville. He began his duties as pastor there on March 12, 1971. Berry is the third person ordained to the

gospel ministry by the Advance church in the last eighteen months.

**Veldee Hightower** has accepted the call to Latonia Baptist Church, Covington, Kentucky, as assistant pastor.

**Isaac Hucaby** recently resigned as pastor of the First Baptist Church at Monticello.

**Roy Lyons**, pastor of the Thornhill Baptist Church, Frankfort, Kentucky, has retired after twenty-five years of service. Their new address will be 2711 Tregaron Street, Jeffersonton, Kentucky 40299. Lyons' last service with Thornhill Church was Wednesday, June 9.

**Melvin Martin**, recently ordained by the Walnut Street Baptist Church, Louisville, is the new pastor at Liberty Baptist Church in the Sulphur Fork Baptist Association.

**Al Washburn** has accepted the call of Highland Baptist Church, Louisville, to become minister of music, effective June 15. He comes to Highland church from a similar position at Buechel Park Baptist Church, Louisville.

Washburn received his bachelor of music degree from Stetson University and bachelor of church music and master of church music from Southern Seminary, Louisville. He served as minister of music at First Baptist Church, Bradenton, Florida, for two years; minister of music at Terry Parker Baptist Church, Jacksonville, Florida, five years; music editor of children's material at the Baptist Sunday School Board in Nashville; Terry Parker Baptist Church a second time; and became minister of music at Buechel Park Church while in the doctoral program at Southern Seminary.

Washburn is a native of Shelby, North Carolina. He is married to the

former Sylvia Smith of Waycross, Georgia. The couple has three children: Allison Diane, 13, Mark Alan, 8, and Michael David, 3.

**Kenneth Hale**, who received his master's degree in sacred music recently from Southern Seminary, Louisville, began his duties with the First Baptist Church, Williamsburg, Kentucky, as minister of music and youth, June 13, 1971.

**Wayman W. Hayes** began his duties as pastor of First Baptist Church, Liberty, Kentucky, on June 6, 1971. He resigned the pastorate of the Northside Baptist Church, Winchester, to accept the call of the First Church, Liberty.



Hayes

Hayes has held pastorates near Pineville while a student; then the Mt. Olivet Baptist Church in Robertson County almost three years; the Mt. Pleasant Baptist Church, Nicholasville, for two years; and for four years at Northside Church, Winchester. He attended Clear Creek Baptist School, and graduated from Southeastern Christian Junior College. He has also studied at the University of Kentucky.

Hayes and his wife, Edna, have three children: Dan, 14, Karen, 15, and Ray, 17.

Pigeon Fork Baptist Church in Shelby County Association has called **Billy Davenport** as pastor. Davenport, a student at Southern Seminary in Louisville, began his work there June 1.

## A Growing Success With A Problem

Little Tommy Davis and his parents in San Jose, California, are profoundly grateful to the many Baptists and others who have contributed more than enough Betty Crocker Coupons to secure an artificial kidney machine for him.

A story in the January 14 issue of *The California Southern Baptist*, reprinted in several other state Baptist papers, along with publicity elsewhere, started a landslide of coupons from all over the United States.

The Davises not only received the 800,000 coupons needed for the machine for five year old Tommy, they have nearly four million more stacked in the living room and are wondering what to do with them.

Long ago they had to move the furniture out of the living room to make room for the coupons. And each day's mail brings more. One woman recently drove in the Davis driveway with the

whole trunk of her car full of coupons collected for Tommy.

The Davises are profoundly grateful for the outpouring of compassion for their son.

Now they are wondering what to do with the coupons that continue to arrive. They know that there are still some people with contracts for kidney machines which General Mills will honor on an extended deadline, December 31, 1971.

But who are these people who need the coupons? The Davises wish that they knew, for they would like to help someone whose need is as desperate as their's was.

And, they would like their living room back.

If you know of someone who is in need of Betty Crocker Coupons for a kidney machine, contact Tommy Davis, Sr., 6220 Omaha Court, San Jose, California 95123.

## Former Brotherhood Head George Schroeder Succumbs To Illness

George W. Schroeder, executive secretary of the Brotherhood Commission of the Southern Baptist Convention for 19 years, died Friday night, May 28, 1971, at Baptist Hospital, Memphis, Tennessee, after an illness of almost one year. Funeral services were held at First Baptist Church, Sunday afternoon, May 31, and burial was in Pinckneyville, Illinois.

Born and reared in Pinckneyville, Schroeder was graduated from Community High School in Pinckneyville in 1931. In 1945 he received a bachelor of arts degree from Southern Illinois University at Carbondale and a master's degree a year later.

Internationally, Schroeder worked actively in the men's section of the Baptist World Alliance, ultimately serving as leader of its men's department. Schroeder was preparing to leave for Tokyo last July to lead a meeting of this group when he became ill.

A writer for a wide variety of national religious journals for the past 20 years, Schroeder also wrote two books, *Brotherhood Guidebook* and *You Can Speak for God*.

Schroeder is survived by his wife, Mrs. Lorraine Schroeder, a daughter, Dr. Harriet Schroeder of Memphis, two sons, Dr. George T. Schroeder of Little Rock, Arkansas, and Dr. Lawson L. Schroeder of Batavia, New York; his mother, a brother and two sisters. (BP)



SBC president Carl Bates, left, and SBC Executive Committee chairman James Monroe present Mr. and Mrs. Porter Routh with a certificate of appreciation.

## Routh Honored For 25 Years Service

Executive Committee executive secretary-treasurer Porter Routh was honored in St. Louis for 25 years service to Southern Baptists. Below is a copy of the citation.

Porter W. Routh has been an officer of the Southern Baptist Convention for 25 years. He was elected Recording Secretary in 1946 and served in this capacity for the first time at the St. Louis convention in 1947.

After six years in this capacity, Dr. Routh was named to the staff position as Executive Secretary-Treasurer of the Convention's Executive Committee. By virtue of this office he automatically became Treasurer of the Southern Baptist Convention. He has served 19 years in this office.

During this quarter of a century Dr. Routh has continually demonstrated competence as an administrator, thorough knowledge of the Southern Baptist Convention, fairmindedness and objectivity in serving all Southern Baptists. As a layman his life is committed to the central purpose of the Convention's reason for existence: to lead men to God through Jesus Christ.

Today we take a moment in this opening session of the 1971 Convention to express our gratitude for this noble servant of the Convention and of the Kingdom of God. We wish him many more years of distinguished service.

## Messengers Deal With Abortion, Prison Reform

Defeating two attempts to soften the wording, the Southern Baptist Convention in session at St. Louis, Missouri, adopted a resolution urging Baptists to work for legislation permitting abortion under certain conditions.

The resolution cited conditions including "rape, incest, clear evidence of severe fetal deformity, and carefully ascertained evidence of the likelihood of damage to the emotional, mental and physical health of the mother."

It was the first time that the nation's largest Protestant denomination had taken a stand on the abortion issue at a national convention.

In the same business session, the convention adopted resolutions on prison reform and judicial reform.

Efforts to soften the wording of the abortion resolution failed at two different points.

A motion to kill the entire section recommending that Baptists work for legislation allowing abortion under certain conditions was defeated, and another amendment striking out the

phrase "emotional and mental" health of the mother as conditions for abortion also failed.

The convention expressed "the belief that society has a responsibility to affirm through the laws of the state a high view of the sanctity of human life, including fetal life, in order to protect those who cannot protect themselves."

On prison reform, the convention called for Baptists to "follow the teachings of Jesus by caring for those in prison by working to provide funding, education, ministries, and other innovative programs and expanded parole alternatives necessary to make prisons more honestly correctional..."

It also urged Baptists to work with elected officials for more humane and Christian treatment of offenders, and to increase education and vocational training in rehabilitative efforts at federal, state and local prison systems.

Another resolution on judicial reform noted that crowded court dockets and long delays "infringe upon the basic

constitutional right to a speedy trial." It added the resulting pressures on courts makes "the attaining of true justice more difficult."

The resolution commended the efforts of the Chief Justice of the Supreme Court, the American Bar Association, and the state bar associations in judicial reforms.

The resolutions committee, which the previous day had received more than 20 resolutions, reported to the convention it felt no need for a resolution on conscientious objection since the convention adopted a statement on the subject in 1940.

Gilbert D. Gibson, student at Georgia Tech in Atlanta and a Vietnam veteran who offered the resolution, questioned whether the committee had misunderstood the intent of his motion since it dealt with the need for information and counseling for conscientious objectors. Bates asked that he consult with the resolutions committee chairman. (BP)

## Reach Youth Through Music, Directors Urged

The Southern Baptist Church Music Conference closed its national meeting in St. Louis with a warning to Baptist church ministers of music against rejecting the pop-rock music of today's youth as it spills over into religious expression.

"If you reject the pop-rock of the youth, then you reject the youth themselves," said Sidney Fox, program specialist for the Follet Educational Corp., in Thousand Oaks, California, during the conference's closing address.

Fox told the ministers of music for Baptist churches across the country that a new pop-rock musical liturgy is sweeping the country as a part of the so-called Jesus Movement.

"An old-time, foot-stomping, hand-clapping religious revival is happening, led by young zealots, with the liturgy of youth music," Fox said.

"They have found a new liturgy: the music of the pop-rock world whose composers create words and music that express their thoughts and heartbeat," he added.

"Must you wait until the youth have reached the point of no return before you try to elevate their spirits with the music that is relevant to them?" Fox asked.

He observed that the music liturgy of youth is nothing but an extension of what has been going on for centuries: "the need for man to find a new expression and communicate in new and changing times."

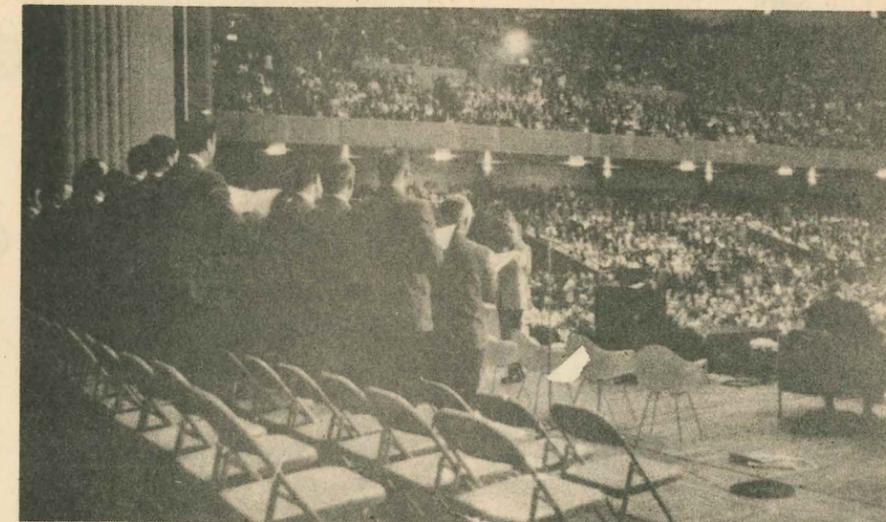
Throughout his presentation, Fox played recordings of pop-rock selections to illustrate his points. The selections from "Hair" and "Jesus Christ, Superstar," and other pop-rock recordings by such performers as the Beatles, Bob Dylan, Simon and Garfunkle, George Harrison, and others were in sharp contrast to the music presented earlier during the 2½ day jammed-packed meeting.

Elected president of the organization of Baptist church ministers of music was Carl Perry, of the First Baptist Church, Knoxville, Tennessee.

Meeting at the First Baptist Church of St. Johns, a suburb of St. Louis, following the Southern Baptist Convention, the conference featured addresses by seven speakers.

Cecil Sherman, pastor of First Baptist Church, Asheville, North Carolina, told the conference that music more than any other medium of communication can be used to draw a crowd at churches. "We have moved to a day when the speakers are rational, but the audiences want to feel," Sherman said. "Through music, they can feel; they are made alive."

Sarah Walton Miller, church drama worker in Houston, told the conference to tie music and drama together. "They



Southern Seminary music professor Don Hustad directs a combined choir of Kentucky and Tennessee ministers of music during the annual meeting of the Southern Baptist Convention in St. Louis. This picture was taken at Tuesday evening session.

are naturals," she said. "They belong." Seeking to prove her point, she selected persons from the audience, costumed and made them up, and used them in a simple drama.

Loren R. Williams, music sales specialist for Broadman Music, music publishing arm of the SBC Sunday School Board, told the conference that Broadman is endeavoring to maintain a sensitivity to the music needs of churches and produce as much music as possible and practical to meet their needs.

Donald Orr, a music missionary to Colombia, said that music has opened doors in South America that no other method could accomplish, and Donald Allured of Lake Charles, Louisiana, minister of music for First United Methodist Church, told of the use of bell choirs in church music ministries.

In his president's address, Bob Burroughs, minister of music for First Baptist Church in Abilene, Texas, recalled impressions from two years as president of the conference. He discussed the lack of communication between local church staff and members of the churches, the new music revolution, and how Baptist musicians should "pull your heads out of the sand and get into the word as it marches by."

Samuel Adler, professor of composition at Eastman School of Music, Rochester, New York, led a composer's symposium.

The combined choirs of Walnut Street and Hurstbourne Baptist churches of Louisville, and the orchestra of Southern Baptist Theological Seminary, Louisville, premiered a new musical drama entitled, "Immanuel." It was written by Southern Seminary Pro-

fessor Phillip Landgrave.

A cantata and anthem, commissioned especially for presentation at the conference, were also premiered. The cantata was written by W. L. Hooper of New Orleans Baptist Theological Seminary. It was performed by the combined junior choirs of First Baptist Church, Ferguson, Missouri, and St. Johns Baptist Church, St. Louis.

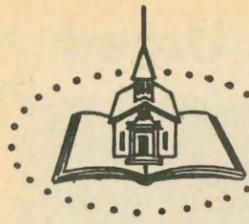
William J. Reynolds, new secretary of the SBC Sunday School Board's church music department, was honored by the conference with a new award named in honor of the retiring secretary of the department. It was the first time the W. Hines Sims Award of Achievement was presented to a person cited for the most outstanding contribution to church music during the past year.

An award of merit was also presented to Mary June Tabor, worker in the Oklahoma Baptist state music department, who has been active in the conference for 20 years.

Elected as a vice president for the conference's local church division was Bob Woolley, minister of music for First Baptist Church, Raytown, Missouri.

Two other vice presidents for divisions of the conference were re-elected: Duane Barrett of the California Southern Baptist Convention, Fresno, in the denominational workers division; and James C. McKinney, of Southwestern Baptist Theological Seminary, Fort Worth, in the educational division.

Miss Tabor was again reelected secretary-treasurer by the conference's executive council. (BP)



# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for June 27, 1971)



LIFE AND WORK SERIES

## Hope Beyond Tragedy

Jeremiah ministered faithfully to his people while they remained in their homeland. After they were captured and taken into Babylonia, he sent a letter to those in exile urging them to be submissive to, and to live peaceably with their conquerors, to adjust themselves as best they could to their undesirable circumstances, to remember that the total length of their captivity would be seventy years and to rest in the assurance that after this period had elapsed they would be delivered from captivity and be permitted to return home.

Jeremiah 30:8-11, 18-19

Although these disobedient people had rebelled against and forgotten God, they had not gone beyond the reach of His love. Even though they had forsaken Him, God had not forsaken His people. Neither did He intend to do so. Instead, He fully intended to work out His purposes for, with, and through them. Speaking through Jeremiah God made it perfectly clear that their deliverance from captivity would be brought about by Him when His demands were met. The people were greatly comforted by the prophet's assurance that the holy, righteous, loving, and benevolent God would deliver them from captivity, return them from exile, and give them another opportunity to prove their love for God by their obedience and loyalty to Him.

Their greatest encouragement came with the blessed assurance that their beloved city of Jerusalem would be rebuilt on the same site and in such a glorious fashion as to surpass by far their fondest anticipations. Jeremiah also predicted that their spontaneous response to this great achievement would be that of thankful and joyous praise to God. What a message of hope! This restoration from ruins was not to be limited to the city of Jerusalem. Out of the ruins of a ravaged Judah would arise a far better nation than the one from which they had taken their departure into exile. They were also comforted in the assurance that God would bless them numerically, and that after their restoration they would no longer be despised, but that they would be respected, honored, and blessed.

Jeremiah 31:31-34

Since a new covenant is promised

(verses 31 and 32) one is warranted in concluding that there was a previous one. At Sinai God had previously made a covenant with the nation of Israel. Since it was national in nature, it could bring blessing to other nations only indirectly.

The old covenant was conditional in the sense that its fulfillment was dependent on the faithfulness of the people. It was a covenant that had two parties to it. The people had a part to do, and when they did their part God could be depended upon to do His part. But, alas, the people disregarded the will of God and went farther away from Him. Even though God was patient, tender, forgiving, and always trying to effect their restoration, they continued in their disobedient ways. The former covenant was broken because of man's impotence, degeneracy, and disobedience. It was just and good, but man was incapable of keeping it.

Whereas the old one had been written on stone, the new one was to be written on the heart (verses 33 and 34). God stressed the fact that this new covenant would be written on the hearts of the people, and thereafter His children would enjoy intimate fellowship with Him. Wherein the old covenant had failed, the new one was to succeed. It would succeed because God alone was the responsible One, and He would do what needed to be done and supply what man lacked and needed so very much. In the old covenant the people said: "All these things

will we do," but they did not. In the new covenant the people are the recipients. As an expression of His marvelous grace, God makes all of the promises, and He is capable of keeping and fulfilling them.

Perhaps the prospectus of the new covenant of grace can be summarized briefly and clearly in four words:

(1) *Regeneration.* "I will put my law in their inward parts, and write in their hearts." Thus God is pledging Himself to give a new heart to all who enter this new covenant. He will work into their hearts a strong desire to conform to His expressed will. We must ever remember that those who are truly regenerated delight to do the will of God.

(2) *Relationship.* "I will be their God, and they shall be my people." When one has come into this new, wonderful, and blessed relationship, he is no longer related to God as a creature only, but as a child also; not as a slave, but as a son.

(3) *Revelation.* "They shall all know me." From the least to the greatest, every person shall know God when the new covenant reaches its fullness in Christ. His instructions will fall, like sunshine and rain, upon all alike.

(4) *Remission.* "I will forgive their iniquity, and I will remember their sin no more." This message of cleansing and forgiveness through the substitutionary work of Christ at Calvary was and is sorely needed.

INTERNATIONAL SERIES

## God Requires Righteousness

This lesson complements the last lesson which stressed economic justice, and concludes the unit on "Prophets on Righteousness."

Micah 6:1-8

Micah, contemporary of Amos, Hosea, and Isaiah, lived in the country and was a stranger to wealth and ease. Friend of the poor, for them he requested justice and with them he pleaded for loyalty to God.

Micah was called of God to denounce the evils that were blighting his people — oppression of the poor, unscrupulous

use of power, lack of integrity, scorn of religion, and greedy corruption in religious and political circles.

I. God's Reminder

(Micah 6:1-4)

In spite of the fact that God had been gracious and merciful to His people, they had forsaken Him and turned to other gods, whereupon He challenged them to explain why they had done so, and to declare the reasons for their having grown weary of Him. A courtroom scene is pictured wherein the holy God is presented as the plaintiff,

and the sinful people of Judah as the defendants.

Unwilling to give them up, God challenged them to give the reasons for their spiritual declension. God reminded them of the fact that He had miraculously delivered them from the land of Egypt, and enabled them to make the journey therefrom to the Jordan River. He had given them unusually capable leaders and had done various other things in their behalf. During their journey to Canaan, King Balak had invited Balaam to pronounce a curse upon them, but God did not permit him to do so. Rather, God influenced Balaam to bless them. Pleadingly, God called on them to state their grievances against Him, if they had any.

II. God's Requirements

(Micah 6:6-8)

Aware of their having sinned against God, they concluded that they could do something which would make them right with God. Petulantly the people inquired, "Just what does God want; what will it take to please Him?" The question, "Shall I give my firstborn for my transgressions, the fruit of my body for the sin of my soul?" was a clear indication of the depths of degradation to which they had sunk, for it refers to the abominable custom which prevailed among the heathen of offering their own children in sacrifice. Seemingly they were willing to offer anything except what God asked for, namely, the love and obedience of their hearts.

"to do justly"

God wants us to think, to speak, and to act justly. To do justly is to give all their due. Give to God His due — love Him with all your mind, heart, soul, and strength. Give others their due — never doing any wrong to their persons, their property, or their reputation. Deal fairly with them in their presence and in their absence. Give yourself your due by caring for your soul, keeping your body clean, your heart pure, and your tongue free from evil. God wants you to think, speak, and act justly.

"to love mercy"

God asks us to show kindness, tenderness, and mercifulness in our dealings with others. He wants us to have a mercifulness in feeling that will lead in mercifulness in action. Needing mercy ourselves, let us yield our rights rather than press them to the uttermost.

"to walk humbly with" Him

Walking thus with God means friendship, companionship, and fellowship. Walking with God results in progress, joy, and triumph. Any man who walks humbly with God will do justly and love mercy.

This threefold requirement of doing justly, loving mercy, and walking humbly with God includes our works, our

worship, and our walk. These are strict requirements, the very minimum of what God demands of His children. It is encouraging to know that God has made provision for His children whereby these stupendous requirements may be met, namely, through Jesus Christ our Lord. It is impossible for us to meet them apart from Christ, but His grace is sufficient to enable us to meet them.

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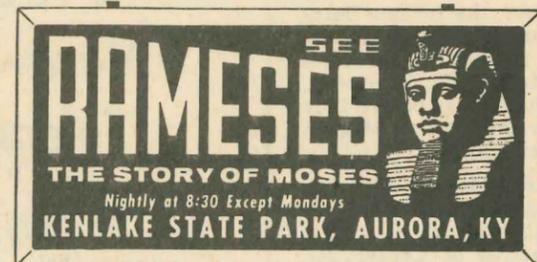
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## Gleaning around the world

The ninth annual Pastors Conference at New Orleans Baptist Theological Seminary, July 12-16, 1971, will feature as speakers leaders from New Orleans as well as Southern Baptist Convention leaders.

Albert McClellan, who will lead the conference each morning entitled "A Look at Southern Baptists Now," is program planning secretary for the Executive Committee of the Southern Baptist Convention, a position to which he was appointed in 1959 after serving for ten years as public relations secretary.

Others on the program will include religion professor Billy E. Simmons, Dillard University president Broadus N. Butler and Archbishop Philip N. Hannan.

To register for the conference (no fee required) or for further information contact J. Hardee Kennedy, 3939 Gentilly Boulevard, New Orleans, Louisiana 70126.

Southwestern Baptist Theological Seminary, Fort Worth, Texas, reports an enrollment of 601 students from 34 states and six foreign countries for the summer session. Five of these

## Missionary News

### Furloughing

Mr. and Mrs. James W. Anderson, missionaries on furlough from the Philippines, may now be addressed c/o Bert Williams, School Street, Bonne Terre, Missouri 63628. Anderson was born in McVeigh, Kentucky.

Mr. and Mrs. Richard E. Walker, Southern Baptist missionaries, were scheduled to leave Brazil on June 1 for furlough in the United States. Their address will be c/o First Baptist Church, Paducah, Kentucky 42001.

### To the field

Mr. and Mrs. Frank T. Florence, Jr., Southern Baptist missionary associates, were scheduled to depart on June 2 for their first term of service in Colombia. Their address will be Apartado 51687, Bogota, DE, Colombia. Florence grew up in northern Kentucky. Mrs. Florence, the former Betty Vater, grew up in northern Kentucky and Ohio. He was pastor of Lynn Acres Baptist Church, Louisville, Kentucky, for twelve and a-half years before they were employed by the Foreign Mission Board in December 1970.

Mr. and Mrs. R. Edward Nicholas, missionaries to Gaza, may now be addressed at Baptist Hospital, Gaza via Israel. He is a native of Centerville, Michigan. The former Anne Youngblood, Mrs. Nicholas was born in Harrodsburg, Kentucky.

students are from Kentucky. The enrollment represents a fourteen percent increase over last summer.

Dale Cowling, pastor of Second Baptist Church, Little Rock, Arkansas, has been named speaker for the second Sunday School Week at Glorieta Baptist Assembly, Glorieta, New Mexico, replacing Kenneth L. Chafin, director of the division of evangelism of the Home Mission Board. Chafin had to cancel the engagement because of illness.

The second Sunday School week at Glorieta, July 1-7, is called the "Evangelistic Outreach Conference."

Warren Hultgren, pastor of First Baptist Church, Tulsa, Oklahoma, will deliver the first three messages on "The Baptist Hour" in July, relieving Herschel Hobbs, who is on vacation.

Hultgren's July 4 message, "You Will Really Live Forever," emphasizes the certainty of life after physical death and the resurrection of the body as promised by God. "On Finding God," his July 11 message, points to God's revelation of himself through creation, the conscience of man and spiritual experience. On July 18, he will discuss the futility of men's efforts to cleanse themselves.

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## Radio-TV Commission Programs Aired In Kentucky Listed

The program schedule may vary. Please call station if the time is not listed, or if program is not heard at the time listed, for a possible change in schedule.

If a program you are interested in is not being aired on your local station, please contact Jesse C. Stricker, Stewardship-Promotion Department, Middletown, Kentucky 40243, for information as to availability.

### Television THE ANSWER

	Day	Time
Glasgow (CATV)	SU	1:30 P

### THE ADAMS SPOTS

Glasgow (CATV)		
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### JOT

Louisville (WAVE-TV)	SA	8:55A
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### Radio

#### THE BAPTIST HOUR

	Day	Time
Barbourville (WYWY)	SU	12:30 P
Cadiz (WKDZ)	SU	12:30 P
Central City (WNES)	SU	7:15A
Columbia (WAIN)	SU	7:00A
Elizabethtown (WIEL)	SU	7:30A
Fulton (WFUL)	SU	4:05 P
Hardinsburg (WHIC)	SU	7:00A
Harlan (WHLN)	SU	6:45A
Harrodsburg (WHBN)	SU	12:30 P
Hindman (WKCB)	SU	2:00 P
Jamestown (WJRS)	SU	10:30A
Lebanon (WLBK)	SU	9:30A
Leitchfield (WMTL)	SU	9:30A
Louisville (WINN)	SU	7:30A
Manchester (WWXL)	SU	1:00 P
Marion (WMJL)	SU	12:30 P
Monticello (WFLW)	SU	8:30 P
Morehead (WMOR)	SU	8:00A
Morganfield (WMSK)	SU	12:30 P
Mt. Sterling (WMST)	SU	5:00 P
Paris (WPDE)	SU	6:00 P
Pikeville (WPKE)	SU	8:35A
Richmond (WCBR)	SU	1:00 P
Russellville (WRUS)	SU	12:30 P

#### COUNTRY CROSSROADS

Eminence (WSTL)	SA	2:30 P
Hindman (WKCB)	SU	12:30 P
Paris (WPDE)	SU	12:00 N

#### MANNA IN THE MORNING

Hindman (WKCB)	Daily	6:00A
Lexington (WLEX)	Daily	7:00A

#### MUSIC TO REMEMBER

Erlanger (WHKK)	TH	8:30 P
Franklin (WFKN)	SU	7:45A
Lexington (WLEX)	SU	9:30A
Louisville (WAKY)	SU	6:30A
Madisonville (WFMW)	SU	1:00 P
Owensboro (WSTO)	SU	9:00A
Prestonsburg (WDOC)		1:00 P

#### POWERLINE

Ashland (WCMI)	SA	8:30A
Benton (WCBL)	SU	4:00 P
Cadiz (WKDZ)	SU	5:15 P
Elizabethtown (WIEL)	TH	9:30 P
Eminence (WSTL)	SA	3:30 P

Ft. Campbell (WABD)	SU	1:00 P
Ft. Knox (WSAC)	SU	8:30 P
Georgetown (WRVG)		
Harrodsburg (WHBN)		
Hindman (WKCB)	SU	2:30 P
Hopkinsville (WKOAA)	SA	12:30 P
Hopkinsville (WKOF)	SA	12:30 P
Jenkins (WREM)	SA	8:00A
Lancaster (WIXI)	SA	2:30 P
London (WFTG)	SA	2:30 P
Louisville (WAKY)	SU	4:30A
Louisville (WAKY)	SU	11:00A
Madisonville (WTTL)	SU	1:30 P
Marion (WMIL)	SU	12:30 P
Morehead (WMKY)	SA	8:30 P
Richmond (WEKY)	SU	7:00 P
Scottsville (WLCK)	SU	4:30 P
Whitesburg (WTCW)	SU	9:30 P

#### MASTERCONTROL

Benton (WCBL)	TH	7:00 P
Elizabethtown (WIEL)	SU	3:15 P
Eminence (WSTL)	SU	8:00A
Ft. Knox (WSAC)	SU	10:30A
Harlan (WHLN)	SA	3:30 P
Lexington (WLEX)	SU	9:00A
Louisville (WKLO)	SU	6:30 P
Morehead (WMKY)	TH	8:30 P
Munfordsville (WLOC)	SU	5:33A
Paris (WPDE)	SA	10:30 P
Richmond (WCBR)		
Richmond (WEKU)	SA	7:00 P
Russellville (WRUS)	SU	6:00 P
Scottsville (WLCK)	SU	6:30 P
Vanceburg (WKKS)	SU	3:00 P

#### KENTUCKY NEWSCOPE

Albany (WANY)	SA	8:10A
Bardstown (WBRT)	SU	7:10A
Cadiz (WKDZ)	SU	7:00A
Corbin (WCTT)	SU	7:50 P
Cumberland (WCPM)	SU	10:55A
Frankfort (WFKY)	SA	7:00 P
Harrodsburg (WHBN)	SU	5:40 P
Jamestown (WJRS)	SA	12:15 P
Lancaster (WIXI)		
Louisville (WKLO)	SU	6:25 P
Louisville (WSTM)	SU	11:55A
Madisonville (WTTL)	SA	12:15 P
Middlesboro (WMIK)		
Mt. Sterling (WMST)	SU	7:02A
Owensboro (WOMI)	SU	7:10 P
Paris (WPDE)		
Pineville (WANO)	SA	12:30 P
Prestonsburg (WDOC)	FR	9:30A
Princeton (WPKY)	SU	4:15 P
Renfro Valley (WRVK)	SU	7:00A
Richmond (WCBR)		
Russellville (WRUS)	SU	9:10A
Shelbyville (WCND)	MO	9:15A
Williamsburg (WEZJ)	SU	7:55A



1971-1972 Theme:

Living  
the Spirit  
of Christ

in Expectancy  
and Creativity

## Sunday School Board Halts Rewriting Of Broadman Bible Commentary, Vol. 1

Action toward the rewriting of Volume 1 of the Broadman Bible Commentary has been halted by the Southern Baptist Sunday School Board.

In a special called meeting, the executive committee of the elected board passed a motion requesting James L. Sullivan, executive secretary of the board, to "...instruct editorial personnel working with the Broadman Bible Commentary not to engage in any official discussions with any of the 11 writers of Volume 1 until the meeting of the full elected board July 21-22."

The action was taken to allow the full board the opportunity to consider a valid interpretation of the motion about Volume 1 of the Commentary passed at the Southern Baptist Convention in St. Louis one week earlier.

"The motion on Volume 1 passed at St. Louis," said Sullivan, "raises a question as to whether one writer or all the writers contributing to this volume are involved."

The St. Louis motion asked that "...the Sunday School Board be advised that the 1970 convention action regarding the rewriting of Volume 1 of the Broadman Commentary has not been followed and that the Sunday School Board obtain another writer and proceed with the commentary according to the vote of the 1970 convention in Denver."

Sullivan said that the full board in

its July meeting, will be attempting to relate the motion's call for 'another writer' to all factors related to this volume and to the other volume in the series."

Primary targets of those critical of the commentary have been chiefly certain interpretations in the treatment of Genesis. The commentary on Genesis was written by G. Henton Davies, principal of Regent's Park College, Oxford, England.

Davies, who has planned to visit the United States in July, was to have visited the Sunday School Board the week before the elected board meeting to

discuss the rewriting of the Genesis commentary. He has accepted invitations for preaching engagements from several SBC churches.

In a telephone conversation on June 11, Sullivan told Davies that the executive committee action precluded the scheduled discussion about the rewriting of Volume 1.

He also told Davies he would be welcomed as a leader in the Baptist world fellowship. Davies is now serving as president of the Baptist Union of Great Britain. (BP)

## British Theologians Say Youths Find Modern World Confusing

Christians find it difficult to see where God is at work in the modern world, and young people of today worship an unknown God.

These are the opinions of two British Baptist leaders who spoke at the annual meeting of the Baptist Union of Great Britain and Ireland. The conference was held in London.

Morgan J. Williams of Swansea, general secretary of the Baptist Union of Wales, told why Christians find it hard

to see where God is at work around them. It is "because they are living in an age of revolution without a theology of revolution."

Williams declared that questions of a social ethic and of the structure of the church subordinate themselves to a greater question — "Where is God acting and how is he acting for man in a time of rapid social change?"

He said "the answer to the question of where God was acting came only as they (Christians) participated in God's world. Christians must be inside the world.

"They must," he continued, "be drawn purposively into all the process of the world, political and technological."

David S. Russell of London, general secretary of the Baptist Union of Great Britain and Ireland, spoke of young people worshipping an unknown God.

Although deeply concerned with social, moral and religious issues, youth today are less ready to attach themselves to institutional religion, Russell added.

He gave what the Baptist Times, London-based union weekly newspaper, described as "disturbing details of declining membership in the denomination and reported heavy losses among children and young people."

According to the Times, figures for the British Isles showed 1,500 fewer baptisms of converts than there were the year before.

A fall of nearly 12,500 was shown in numbers of Sunday School children under age 14, the denominational journal indicated. Baptist church membership in Great Britain and Ireland now stands at just over 269,000. It was over 274,000 last year. (EBPS)



**GROUND BREAKING** — On Sunday, May 2, the Cow Creek Baptist Church of Ravenna broke ground for a new educational building and additional sanctuary space. Three of the church's oldest members turned the first spades of dirt. From left to right they are Mrs. R. E. Walling, Mrs. Walter Witt and Mrs. Ella Ballard. At extreme left is the Cow Creek church pastor James W. Sewell. KBC executive secretary Harold Sanders is at extreme right. Sanders was present to bring the morning message and present a \$1,000 check toward the \$35,000 building. The check was made available from the KBC executive board from funds provided by the WMU annual State Mission Offering.