

 **WESTERN RECORDER**  
JULY 3, 1971

## People And Places

**Dale Russell**, Liberty, Kentucky, was ordained to the Gospel ministry on April 25, 1971, at Indian Creek Baptist Church, Middleburg, Kentucky. He is serving as pastor of the Indian Creek Baptist Church. James L. Murphy, Jr., moderator of Casey Association, presided over the service.

"The Revelation," a religious folk-rock group of 47 young people from Walnut Street Baptist Church in Louisville, recently completed an eight state tour in the midwest and northeast United States. The group, under the direction of Eugene Sutherland, premiered a dramatic presentation entitled "The Rocking Cycle" written by Sutherland. Governor Louie Nunn recently appointed The Revelation as Kentucky's Ambassadors of Good Will.

**Beechmont Baptist Church**, Louisville, has designated July as American Heritage month for the church. Special speakers and patriotic songs will be featured at each service during the month. Also pledges to both the Christian and American flags will be said.

On May 30, the **Corinth Baptist Church** in Little Bethel Association ordained five deacons. They were Jack Brinkley, Malcolm Brown, Orval McDowell, John H. Towery and John T. Townsend.

**George Frank Kidwell** is the recipient of the first scholarship for Environmental Studies at Campbellsville College according to an announcement made by President Randy Davenport. Kidwell, a math major from Tompkinsville, received the award for outstanding work in Environmental Perception. The scholarship is funded by James Wolfe, a biology teacher at Campbellsville College.

A photo exhibit by Charles Harmon is now on display at the **Campbellsville College** library. The exhibit is entitled "Inner Reflections" and may be seen weekdays between 7:30 a.m. - 9:00 p.m. Saturday 9:00 a.m. to 1:00 p.m.

**First Baptist Church, Paris**, planned an unusual event for Thursday, July 1. According to pastor Bob Wallace, the church planned a pre-holiday worship

service for those who would be away for the long July 4 weekend. The special service did not do away with the regular Sunday morning worship but afforded those who would be out of town a chance to worship early in their home church.

**Robert Snyder** of the Georgetown College political science department was invited by the Secretary of State, William Rogers, to attend a Foreign Policy Conference for Educators in Washington June 29-30.

Snyder, a Far East specialist, has participated in several seminars in the nation's capital. Last May he was invited by the Assistant Secretary of Defense to attend a meeting related to national defense.

### No 'Recorder' Next Week

Twice each year an issue of *Western Recorder* is omitted to comply with our permit from the postal department. The permit allows fifty issues per year. Next week is the time an issue is normally omitted. *Western Recorder* will resume publication with the issue dated July 17.

### Church Chuckles by CARTWRIGHT



"George reports one-tenth of his income to the church for tithing, and hopes they never learn about the other nine-tenths!"

## DEVOTIONAL



**Bill R. Tichenor**  
Pastor, First Baptist  
Church, Scottsville

### More Power

We live in a power-conscious age. The evidence is seen on all sides. For example the politician is seeking more power, labor and management continually vie for power and, of course, none are unaware of the struggling of the scientist in his quest to harness more and more physical energy. But with all of the great emphasis on power in our modern day there is the tragic fact that the greatest and most vital power in all the universe receives very little emphasis and is far too little experienced. This is the power of the Holy Spirit of Almighty God, whom Jesus promised to His followers when He said, as Acts 1:8a records, "But you shall receive power when the Holy Spirit has come upon you." This power of which we speak is the power and presence of Almighty God dwelling within the child of God. The Holy Spirit is not a mere influence from God, but *He is God*. Our Lord promised not a divine influence shed upon us, but a divine Presence abiding in us. Jesus said of the Holy Spirit, "For He dwells with you, and will be in you." (John 14:17b)

Now, this brings us to the question of whether the promise of the Holy Spirit which Jesus gave to the New Testament Christians is relevant for Christians today. Is this divine power which Jesus promised to His followers in the first century available for us today? The answer is "Yes". Pentecost, like Calvary, does reach down through the ages. We find Peter in the second chapter of Acts speaking concerning the power of the Holy Spirit which has come upon them, and he says in verse 39, "For the promise is to you and to your children and to all that are far off, everyone whom the Lord our God calls to Him." Even as Christ is not on Calvary now, but the sacrifice which He made is still open to all men; so also the Holy Spirit is not in the upper room of that Pentecostal morning, but His coming is the sign of His power for Christians of all generations.

May each of us open all the doors of our lives and let Him come in with His fullness.

One of the old, tasteless cruelty jokes tells of a big bug which had just smashed on the windshield of a car traveling seventy miles an hour. The bug was heard to say, "I haven't the guts to try that again."

The 1970s have already witnessed a remarkable religious shift in which gut-level feeling has replaced reason as the monitor of action and ethics. This is in strange contrast to the highly rationalized religious system of the typical seminary student.

The "Jesus freaks" have bridged the chasm between emotionally controlled ethics and rationally controlled religion by reverting to an essentially primitive type of emotional religion.

While not condoning what they are doing, I applaud their consistency. If dirty feet and tangled beard are justified because they feel good, and if the rightness of an act is confirmed by a subjective loving "feeling", it makes sense to assume that an emotional charge authenticates a religious concept.

The booming popularity of "Jesus Christ, Superstar" is in part an instinct to be consistent and let gut-level feeling take over the entire religious realm.

In contrast the sterility of purely rational religion has exploded in terms of faith-healing and tongue-speaking. Even highly sophisticated religious systems, such as the Episcopal church provides with a rich liturgy designed to involve each church member in a beautifully articulated rational religious system, have blown their emotional corks with ventures into faith-healing

## Doing God's Thing

By Duke McCall  
President, Southern Seminary

and glossalalia. This is a contemporary phenomenon which has circled the religious world.

I suspect that the God who made man is neither as surprised or offended by these emotional binges as the churchly establishment is. Indeed, I accept the Jesus freaks with their simplistic emotional approach to religion (and the remarkable transformations produced thereby) as a rebuke to religious scholasticism.

Let me make it clear that I consider religious scholasticism to be a disease of the liberal left, the fundamental right, and the institutionalized middle.

In all three arenas it is possible to listen to a contemporary equivalent of the ancient discussion of the number of angels who could sit on the point of a needle.

If I throw my weight against rationalized religious scholasticism, I must also throw all the weight I can muster against emotionally controlled ethics.

Such ethics have let men self-righteously burn martyrs at the stake or piously burn up a city or a citizen to stop the inhumanity of war. Where religious rationalism is sterile, emotionally controlled ethics are deadly and destructive.

It is noteworthy that those who see religion only in terms of reason find it necessary to explain away dramatic and miraculous events in the Biblical record, while those who resort to gut feeling for their controls must be very selective in their use of Scriptures.

My advice to any young minister leaving the seminary?

Use ALL of the Scripture to form the rubric of your religious and ethical system. I predict that you will find such a variety as to provide room for all of the unique personal characteristics with which God has endowed you, and moreover you will discover there is room for some of the other strange people who inhabit this global village.

Even so, there will be, under a sense of divine imperative, a focusing of your ideas and emotions to make your life a catalyst whereby God causes old things to pass away . . . and makes all things new in Christ Jesus, our Saviour and Lord.

## A Miracle of Cooperation

A wonderful missionary-minded church member said, "We have five missionaries supported by our church." "Just five?" I asked. "Well, I thought that was a large number," she said, "for one church." "The church I belong to has over thirty-five hundred." She wanted to know how in the world one church could have that many missionaries. It was explained to her that in the state, in the homeland, and in other lands there were approximately thirty-five hundred missionaries.

"Oh," she said, "You mean through the Cooperative Program you help support all of these? But that's so impersonal."

"To me, this is far more personal than any other plan. When each week from your hand personally you place God's money in the offering plate, it touches the money placed there by another and many others. You join personally with other persons in giving this money that supports your church program, including your pastor and other persons who give full-time to the Lord's service. This way, every person ministered to by your church, you personally have a part in that ministry. Then a part goes for missionaries who give the gospel to people in this land and in many others. You have helped people minister in hospitals; Baptist schools—colleges, universities, seminaries; in children's homes. Thousands of persons are given the riches of God's grace in salvation and service because Southern Baptists join in a united support. It's a very personal thing for you to speak through a missionary in the language of another nationality and to have these people come to accept Christ who become your brothers and sisters in Christ. Personal? You, giving as a person through the Cooperative Program each week, special mission offerings, go personally through your prayers and gifts to every person and place Southern Baptists have mission work."

## 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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Some Publication Policies And Suggestions

At the May meeting of the *Western Recorder* directors it was decided the editor should share with our readers some of our publication policies and problems. And so the following paragraphs deal with some very mundane and practical matters instead of with the kind of subjects generally treated on this page.

The advertising used in the *Western Recorder* came up for special discussion. The editor wishes we could publish the paper without having to depend upon advertising income. However, considering our limited financial resources, the high cost of printing the paper and the low subscription rates, this is impossible. Our advertising income is not large but it is the difference between paying and not paying our bills.

We hope our readers realize that while we do our best to investigate the reliability of every advertiser to whom we sell space, we cannot guarantee everyone who buys the product or service advertised will always be completely satisfied. However, we want to know when one of our advertisers proves unreliable, we want to be informed and we will make every attempt to help the customer recover any loss. This is as much as we can do except to discontinue accepting the advertisement when enough valid complaints are registered.

Advertising church bonds has been of special concern to us. Our policy for some time has been to advertise only church bonds offered for sale by churches in Kentucky. We have not accepted advertisements from all bonding companies because of the tactics and policies of some bonding companies. With our *Western Recorder* directors approval we now will accept ads from bonding companies but only after we have made as thorough examination as possible as to their reliability and ethics. At the same time we urge churches to make their own investigation before using church bond companies advertised in the *Western Recorder* or elsewhere.

Now for some other suggestions. A feature in our paper of special interest to the editor and one which could be used to much greater advantage is the Baptist Forum. Designed for the discussion of current Baptist issues, this feature could be extremely educational as well as interesting. Many editorials are written with the hope of evoking discussion pro and con and disagreement with the editor is always as wel-

come as agreement. Viewpoints on issues of Baptist concern not previously mentioned in the *Western Recorder* are also welcome.

It should be remembered, however, this feature is not a personal pulpit to be used by a few individuals who have what they consider a certain cure for all the ills of the world and of Baptists. Nor can letters dealing with personalities in a critical way be used. It is disappointing that more letters to the editor are unacceptable than acceptable for the Baptist Forum.

The *Western Recorder* is primarily a Kentucky Baptist newsmagazine and so we welcome all news from churches and associations which has statewide interest. We do not feel, however, that the state paper should be expected to announce upcoming local church routine events. Such announcements are more appropriate for associational bulletins.

We do urge all our churches to send us any news they think is important. If, by our standards, it is not appropriate for the state paper, we will be courteous enough to explain our decision in a letter. Examples of what we consider newsworthy for state circulation are revival reports, pastor and other staff changes, decisions to build new facilities, etc. Quality black and white glossy photos always add to a story but color shots and most polaroid pictures reproduce poorly.

Above all we plead that news reports be sent in as soon as possible after the event. Too often churches wait several weeks to report an event and by the time we can process it, it is history and not news.

News reports and other articles expected to appear in one week's issue should reach us the week before. This is hard to understand unless one is familiar with the limitations of a small print shop and second class mail service today.

We must prepare each week's issue the week before except for maybe a page or so for special stories which break over the weekend. We finish preparation on Monday, go to press on Tuesday and generally have completed mailing on Wednesday. Even then some subscribers in remote sections of the state are fortunate to receive their paper by Saturday which we use as our publication date.

We trust these explanations and suggestions will be helpful to our contributors and subscribers.

Good Roads Make Good Neighbors

By A. B. Colvin  
Director,  
KBC Direct Missions

Central and Southeastern regions. Pastors and laymen from almost every association in the state attended the Evangelistic Conference.

While students in literature classes have been learning the significance of the words which have spoken eloquently to farmers all along, that "good fences make good neighbors", Kentucky Baptists have been learning that good roads make good neighbors.

History has found it easy to demonstrate the fact that transportation and communication have been the chief instruments used in bringing people closer to each other. Kentucky Baptists have been using these two instruments to weld a closer fellowship among themselves.

A few years ago it was impractical to travel from Fulton to Lexington and return the same day. Likewise one traveled several hours west from Pikeville before he began to emerge from the mountain roads on his way toward Louisville. It was a long day's journey from Covington to Middlesboro. Phelps, on Tug Fork, in Pike County was two arduous days' travel from Hickman, on the Mississippi river.

Thanks to our modern interstate and toll road system, one can now travel between any two points in Kentucky in a day. It is now practicable for workers from the Kentucky Baptist Building to travel to any point in the state, spend a few hours in conference with fellow workers and return to Middletown the same day.

Now add to the convenience of speedier transportation the advantages of Wide Area Telephone Service, Direct Distance Dialing and the other wonders of "instant" communication facilities, and our state becomes even more unified.

What was once routine, the dispatching of a letter and the receiving of an answer a week later, has been replaced by a telephone conversation. Where several exchanges of correspondence may have been required to arrive at a satisfactory solution, agreement may now be reached in a matter of minutes, thus releasing each person's schedule for other duties.

How do rapid transportation and instant communication affect the working relationships among the departments of the Executive Board and the churches of the Kentucky Baptist Convention?

During the past year the Church Administration Consultant was in 37 churches in 30 different associations from Mayfield to Jamestown to Ashland.

The Brotherhood staff members visited 120 churches in 63 associations, thus touching practically every section of the state.

The Annuity Secretary met with many committees and 50 church congregations in 25 associations and conducted conferences in 2 colleges and Southern Baptist Theological Seminary where he met pastors from most sections of the state.

Fourteen associations in western Kentucky, 10 in central Kentucky and 12 in eastern Kentucky were visited by the Evangelism Secretary who also conducted youth meetings in Western, Central, North

Likewise, the music department had musicians from 66 different associations in the state, regional and associational projects during the year. The Secretary was in 16 different associations.

From Paducah across the state to Pikeville, the church training department conducted retreats, conferences, drills and events in 32 associations.

Various activities sponsored by the Woman's Missionary Union put its personnel in contact with members from every region of the state.

At conferences in 16 different associations, Foundation secretary conferred with people from about half the associations of the state.

The Sunday School department staff members traveled to 37 associations in the state last year. Baptists from all but 5 associations were in attendance at Vacation Bible School clinics and other programs.

The Baptist Student Union has Baptist campus ministers at 11 student centers. Personnel from Middletown and two area directors visit 15 other campuses on a regular schedule. Through a state convention, training sessions and orientation conferences, students and leaders from every section of the state stay "in touch."

During the last 10 months the Stewardship Department Secretary visited 27 associations all the way from Graves County and West Kentucky to Northern Kentucky and Monroe and on to Enterprise.

In addition to working with 33 churches and 55 associations through missionaries, coordinators and other personnel, the Direct Missions Secretary and his associate were able to visit every association in Kentucky in a period of time slightly more than a year in length.

During the past year the Executive Secretary's schedule carried him into 25 different associations.

This brief summary of the correlation of the various departments of the Executive Board and the people of the Kentucky Baptist Convention makes obvious the presence of one other element involved in bringing people closer together. While there must be good roads and good communication there must also be a spirit desiring such fellowship.

The personnel in the Kentucky Baptist Building eagerly anticipate opportunities of fellowship with Baptists and others throughout the state. We also rejoice in opportunities to lead Baptists into more meaningful experiences with each other.

If possible every invitation for such an experience is accepted and a genuine desire to make other opportunities available is ever present.

The roadways and the communication channels are available. Let's pray feverently and work faithfully for an increasing spirit of fellowship. Let's use good roads to make good neighbors.

## Kentuckians Contribute To SBC Volume

Twenty-seven residents of Kentucky are a part of the 643 writers who contributed 1,151 articles to the recently published Volume III of the *Encyclopedia of Southern Baptists*.

Following the same format as the first two volumes, this one was planned and produced by Southern Baptists themselves, working through all their organized agencies and state Baptist bodies.

Volume III is dedicated to the late Davis C. Woolley, former executive secretary of the Historical Commission. He served as managing editor on the project until his illness in September.

This volume of the set contains information about the history, viewpoint, method, life and work of Southern Baptists through 1970. It expands and

updates the material of the first two volumes.

Contributors from Kentucky are: George Willis Bennett, Charles Basil Bugg, Joseph Callaway, Lucien Coleman, Jr., Leo Taylor Crismon, William Rush Cromer, Jr., Hugo Hurlston Culpepper, D. Ford Deusner, H. L. Dobbs, Kenneth Claiborne Fendley, Elizabeth B. Fuller, James Garrett, Jr., Jesse Dee Herndon, Glenn Hinson, Elizabeth Glenn Hutchens, George Raleigh Jewell, Paul Gilbert Kirkland, Duke Kimbrough McCall, J. Thomas Meighs, Wayne Edwards Oates, W. Morgan Patterson, Robert Allen Proctor, Jr., Grady Randolph, Wendell H. Rone, Harold Glen Sanders, Clyde Penrose St. Amant, and Ephraim Jeremiah Vardaman.



Easterly



Clark



Mrs. Friel



Ricketts



McKay

## Six Kentuckians Receive Diplomas At New Orleans



Reeder

Six Kentuckians were among those receiving diplomas during the recent spring commencement exercises of New Orleans Baptist Theological Seminary.

Ellis E. Easterly received the master of theology, honors program, degree. He is the son of Mr. and Mrs. Edgar Easterly of Frankfort and a graduate of the University of Kentucky. Easterly is also a former editor of the *Middlesboro Daily News* in Middlesboro, Kentucky.

Currently, the new graduate is pastor of Temple Baptist Church in New Orleans.

James Houston Clark, a graduate of Cumberland College in Williamsburg, was awarded the master of theology degree. He has recently moved to Lynch, Kentucky, where he assumed the duties of pastor of the Lynch Baptist Church.

Mrs. Marilyn Friel received the master of religious education degree. She is the daughter of Mr. and Mrs. Harold D. Tallant of Louisville. Her husband,

Billy Kessner Griel, is now pastor of the Port Sulphur Baptist Church in Louisiana.

The master of religious education degree was also conferred on Ernest G. McKay, a native of Louisville. He is now serving as pastor of Mt. Zion Baptist Church, Meadville, Mississippi.

William Glenn Reeder received the master of religious education degree. He is the son of Otis Reeder of Henderson. Reeder attended Bethel College in Hopkinsville before graduating from Belmont College in Nashville, Tennessee. This graduate is now pastor of Little Woods Baptist Church in New Orleans.

Awarded the master of theology degree was William Harrison Ricketts. He is the son of Mr. and Mrs. W. H. Ricketts of White Plains, Kentucky. Now serving as pastor of Roseland Park Baptist Church in Picayune, Mississippi, Ricketts is a graduate of Western Kentucky University.



### WMU build cabin

The Executive Board of Kentucky WMU last June 18th approved a recommendation to allocate from accumulated mission funds money for another cabin in the GA Camp at Cedarmore and to landscape the amphitheater for outdoor worship.

The allocation is for \$10,000 to \$12,000 for building the cabin; up to \$2,000 for furnishing it; and \$500 to assist in preparing the amphitheater for outdoor devotions at the state GA Camp at Cedarmore. We are grateful for this generosity and for the continued interest of Kentucky WMU and the Executive Board of the Convention in building our statewide facilities at Cedarmore.

The Executive Board approved building a swimming pool for the Boys' Camp (Camp Rabro) at Cedarmore. It is in the construction stage, and while delayed by rains, etc., is expected to be used the latter part of the summer camping season. It was estimated to cost \$20,000, using Cedarmore labor insofar as possible.

### Why don't you build one?

We have 5 cabins for girls and need 15 more. We have 3 cabins for boys and need 17 more. We also need other buildings on both camps. Why not build one in honor of yourself, in memory of a loved one, or just because you believe in Christian missionary education in God's great out-of-doors?

In fact, it is not easy to get a contractor to take his equipment and labor to Cedarmore for building a single small building such as the cabin. It would be wonderful if we could get the money for 3, 5, 7 or 10 more cabins and build them at one time! We cannot get this one given by WMU built in time for this summer camping — so we could wait a little while to allow you time to decide that you, your family, your church, your association, your organization wants to give about \$12,000 to build another cabin for girls — or for boys! Why not drop me a line about it? We could work it out. The need is great.

### V.B.S. Offerings

We are delighted to be receiving daily letters from directors of Vacation Bible Schools with offerings taken from the pupils and given for the **Cooperative Program**.

*Harold G. Sanders*

## Staff Changes

Glenn Harwood has accepted the position of pastor of the Calvary Baptist Church in Corbin, effective July 4. He comes to this post from the pastorate of Calvary Baptist Church, Hayti, Missouri, a post he held for seven years.

This will be Harwood's second pastorate in Corbin. During the mid-1940's he was pastor of the Central Baptist Church there.

A graduate of Union University, the new Corbin pastor also holds a degree from Southwestern Seminary and has done additional study at Southern Seminary.

During his Missouri pastorate, Harwood was on the city council for two years serving as council president both years. He was awarded a "Certificate of Appreciation" by the Missouri Municipal League for outstanding lead-



Harwood

## Campbellsville Adds Fine Arts Head

Ronnie L. Smith is the newly appointed chairman of the Fine Arts Department at Campbellsville College according to a recent announcement by President William R. Davenport. He comes to Campbellsville from Lincoln Memorial University in Harrogate, Tennessee, where he served as head of the music department.

A native of Amarillo, Texas, Smith is married to the former Joyce Early and they have two children, Terry, age 7 and Ron, age 5.



Smith examines plans for coming year with remodeled building and new faculty

ership on behalf of his city and state. Harwood is married and the father of two children.

William Wayne Brown assumed his duties as associate minister of Porter Memorial Baptist Church, Lexington, on June 1, 1971. His responsibilities will consist of coordinating the youth activities, promoting educational programs and serving as an associate to the pastor, Albert E. Griffin.

Brown is a graduate of Georgetown College and Southern Seminary, Louisville. He is married to the former Yvonne Cowden of Lexington.

Tommy Scott has been called as music director at Briensburg Baptist Church in Blood River Baptist Association.

Otis C. Skaggs, former pastor of Temple Hill Baptist Church in Barren County, is now pastor of Broadway Baptist Church in Paducah. He has



Brown

been pastor of churches in the following counties: Larue, Casey, Marion, Green, Hardin and Barren.

Skaggs is married to the former Shirley Hunt of Campbellsville, Kentucky. The couple has four children: Linda, 16, Lana, 13, Jeff, 9, and Jill, 5.

Scottsville Baptist Church has called Byron N. Songer to serve as associate minister in charge of music and education. Songer is a native of Fairfield, Illinois, and a graduate of Oakland City College, Oakland City, Indiana. He received the master of church music degree in May, 1971, from the Southern Seminary, Louisville.



Songer

Mrs. Songer, former Linda Stahl, worked in the office of Harold G. Sanders, Executive Secretary-treasurer of the Kentucky Baptist Convention, for several years during the time Songer was working on his seminary degree.

Wendell P. Furlong recently moved from Campbellsville, Kentucky, to assume the duties of pastor of the Benton Baptist Church, Harrodsburg, Kentucky.

David E. Hampton, minister of music for the past five and a-half years at the Harrodsburg Baptist Church, is now a representative of the Bell and Howell Corporation in its school division.

## Missionary News

Mr. and Mrs. Albert H. Dyson, Jr., Southern Baptist missionaries on furlough from Nigeria, may be addressed until July 9 c/o Mr. A. H. Dyson, Sr., 6423 Waltway Drive, Houston, Texas 77008. Mrs. Dyson, the former Ruth Widick, was born in Nashville, Tennessee, and lived in Greenville, Kentucky, while growing up.

Mr. and Mrs. Wayne E. Emanuel may now be addressed at 747 Tatsumi, Kakiuchi Minamino, Itami 664, Japan. They will depart for Japan on July 11. She is the former Mary Lou Massengill of Middlesboro.

Mr. and Mrs. Dewey E. Mercer, Southern Baptist missionaries, have moved from Takamatsu to Tokyo. Their address is 4-6, 2 chome, Musashino Dai, Fussa-shi, Tokyo 197, Japan. Mercer is a native of the Central City area.

Mrs. Joy Hall may now be addressed at P.M.B. 5113 Ibadan, Nigeria. A native of Elizabethtown, Miss Hall departed for Nigeria June 23 after completing furlough.

# Evangelism Clinic Alters Lives

The first nationwide student evangelism clinic sponsored by the National Student Ministries office of the Baptist Sunday School Board was held at Southern Seminary in Louisville, June 14-18. Approximately 90 persons attended the week long clinic. Eleven were students or Baptist campus ministers from Kentucky.

"Pass It On" was the theme for the conference, meaning that the good news of Christ must be shared with others. Milt Hughes, conference leader, began with the basic philosophy for personal witness. E. Glenn Hinson of Southern Seminary led a study on developing daily fellowship with Christ. He talked about the Christian's role in a secular era.

Each session had a Bible study led by Jerry Buckner of the National Student Ministries office and presentations by Jack Greever, associate in the Texas Baptist Convention student department. Nathan Porter of the Home Mission Board led the students in a study of testimony preparation and modes of witness involvement.

Keith Harris, student secretary for the Maryland Baptist Convention, directed the small group activities. It was during these small group assignments that students prepared their testimonies and shared them with the group. They also talked about personal shortcomings that hindered their attempts to share Christ.

The third night of the conference gave the students a chance to put into practice what they had learned from the large conference and small groups. This aspect of the conference was led by Nathan Porter. Areas of witness included Hogan's Fountain in Louisville's Cherokee Park, local shopping

centers, Cox's Park on the Ohio River and downtown youth hangouts.

The group that went to Cox's Park on the Ohio River engaged in nervous chit-chat on the way there. Reluctantly they separated at the park. Two hours later they did not want to leave. They discovered that sharing Christ can be fun. The next night they couldn't wait to get back.

The fourth day of the conference provided more presentations and small

**By Dennis Hamm  
Associate, KBC Student Work**

group experiences. The afternoon highlight was Paul Little, author of *How To Give Your Faith Away*. Little, associate professor of evangelism at Trinity Divinity School, Chicago, Illinois, discussed the intellectual content of the Gospel of our day.

Thursday night provided another opportunity for field evangelism. The groups were given a choice of places to go but most returned to their original assignment. The highlight of the Thursday conference was the large sharing session after the groups returned. Here are some highlights of that session.

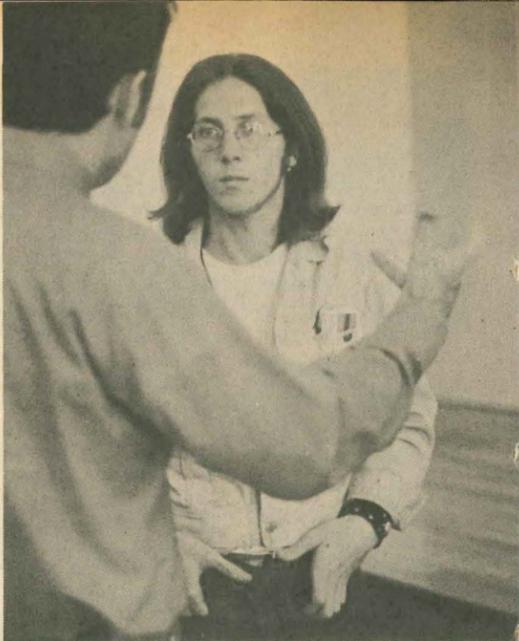
One particular group was supposed to go to a downtown youth hangout. It was closed. One girl from the University of Tennessee said, "We're here to witness, let's witness here at the YMCA". The others agreed and three persons accepted Christ. Two of these were going to Ft. Knox for training. The name of the one remaining in Louisville was given to a Baptist church near his home for follow-up.

Groups from the local shopping centers related the openness of most of the people they talked with. Some will continue relationships made here by mail. Persons in the group going to the Ohio River were invited to share meals and beverages as they shared their testimony.

The group that went to Hogan's Fountain, a Louisville youth hangout, had a very interesting experience.

The first night they converged on the fountain in a motorcade of five overcrowded cars. The local crowd thought it was a narcotics raid and hid all their "stuff". After the word got around that the invading "straights" were Christians out to share their faith in Jesus the situation calmed. Some of the students had good contacts, most did not.

The second night the whole picture changed. The group returned to find people ready to talk about Christ. This time the "long-hairs" came to the "straights." One particular drug user was led to Christ and described his experience as, "The greatest 'Trip' of my Life!"



Discussions sparked intense emotions

Most did not have such staggering encounters. One girl looking for someone to talk with spotted a girl wading in a pool near Hogan's Fountain. She started a conversation. Simultaneously they both brought up the question of religion. Each one, they discovered, was part of the witnessing group.

Others had only the experience of being willing to be there if an opportunity presented itself. These students perhaps grew more than the ones who had instant successes. They now know a little of what it means to "wait upon the Lord".

The conference continued through Friday with another presentation by Hinson, this time on ways to assist new Christians in growth. Nathan Porter concluded the conference with a message entitled, "Pass It On".

In conclusion certain things stand out as being worthy of note to this writer. The first is that there is a new openness on the part of today's Christian youth to share Christ and a new openness on the part of the non-Christian youth to discuss the claims of Christ.

Secondly, the conference stressed the Gospel as containing content as well as feeling. That is, the "good news" must be a personal experience and an intelligent understanding of that experience.

Thirdly, the conference stressed a threefold approach to evangelism. The first is to get to know the person as a human being in life. The second is to share Christ as the Lord of life. The third is to follow-up on contacts and enlist them in a local church for Christian growth.

Lastly, the conference pointed out the fact that while evangelism can and must be taught as a method, the only real way to become "sold" on it is to experience it as a part of one's own life.



**MISSION TOUR** — KBC Brotherhood secretary Forrest Sawyer, third from left, made a first-hand study of home missions during a recent tour of New Orleans, Houston, the Texas Valley, San Antonio, Presidio, El Paso, Tulsa, Kansas City and the Land Between the Lakes. Special emphasis was placed on mission vocations and work with other faiths in preparation for the study of these areas by churches during 1972-73. This picture was taken at Kentucky Dam.



**CHICAGO McCORMICK PLACE** — Billy Graham closed his 11-day Greater Chicago Crusade June 13, with the total attendance reaching 326,300 (down from 8 years ago) but decisions for Christ totaled 12,000 up 25% from 8 years ago. Young people showed a new interest in Jesus Christ as 61% were under 25 years of age.



**AT NASHVILLE MEETING** — Ben C. Fisher, right, executive secretary-treasurer of the SBC Education Commission, greets Lynwood Montell of Western Kentucky State University at Bowling Green. At the annual meeting of the Education Commission, Montell, a member of the Hillvue Heights Baptist Church in Bowling Green, is the Kentucky member of the Education Commission.

# Junior Music Camps Lengthened, Directors Secured, Quinn Says

For the first time, Junior Music Camp will be four weeks long this summer according to state music secretary Eugene Quinn.

Beginning July 26, the music camps will run continuously through August 20. Each week will be climaxed with a presentation of the dramatic cantata Samuel.

Leading the first week, July 26-30, will be Festus Robertson of the church music department of the Sunday School Board in Nashville. Other directors will be Richard Ham, August 2-6; Carl Perry, August 9-13; and Eugene Sutherland, August 16-20.

Ham is children's consultant with the SSB church music department. Perry is minister of music at First Baptist Church, Knoxville. Sutherland is minister of music at Walnut Street Baptist Church, Louisville.

The sites for the cantata are July 30—Cedarmore Baptist Assembly; August 6—Parkway Baptist Church, Lexington; August 13—Versailles Baptist Church, Versailles; August 30—Eastern Parkway Baptist Church, Louisville.

Each concert begins at 7:30 p.m. local time.

Quinn added that persons need to be making definite plans as soon as possible. "Cedarmore needs the reservations at least two weeks in advance," Quinn stated.

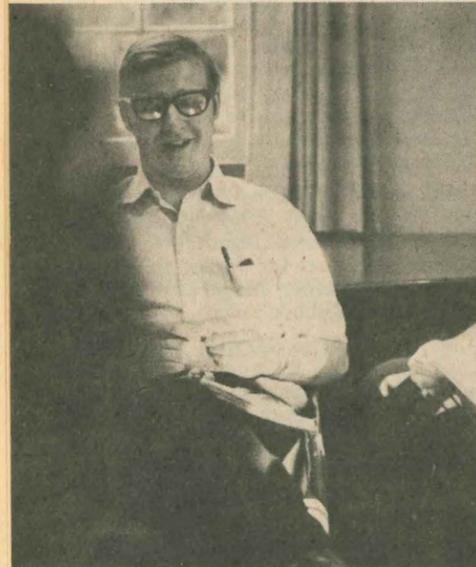
Those wishing additional information about the weeks or who desire to make reservations may write Junior Music Camp, Cedarmore Baptist Assembly, Rt. 1, Bagdad, Kentucky 40003.

# New TU Book Ready

If you have wished that at least one of the current adult Training Union quarterlies had a few familiar characteristics, your wish has come true!

Here it is, *Baptist Adults*, the successor to *Source Digest* and the former *Baptist Adults*, will be available beginning with the October-December quarterly. Many of you have been asking for it. A self-contained periodical, the new *Baptist Adults* has

- ▶ dated lessons (key words describing these are Bible and doctrine)
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Students share Christian testimonies

## What and Whys of the "Jesus Movement"

"HAL-lay-lu-ya, hal-LAY-lu-ya, Hal-lay-LOOO-ya."

Arms around each other's shoulders, they sway to the soulful, rhythmic chorus. Back and forth they sway, their voices ebbing and flowing.

Beside you, a girl almost whispers: "Wow, man, Jesus is really heavy."

Turned on, the crowd is celebrating the crystalline beauty of a new discovery: Jesus. The young people have found him — suddenly, unexpectedly, breathtakingly. Jesus is theirs. He is where it's at.

"Wow. Jesus Loves you. It's out of sight. Oh, wow! Praise the Lord."

Their faces glow. Their eyes sparkle. Their cheeks flush with the passion of their new belief.

For three to four hours, they sing, pray and study the Bible. They hold hands, interlock arms, move with the music. They raise their hands high, as if to reach heaven.

A rock group plays. It is hard rock; but pure, unadulterated, undiluted gospel in content.

The music, itself, is a key factor in the movement, for the movement rides the crest of the guitar's sound wave, pushed and pulled by the pandemonium of youth . . . to who knows where?

It is a religious phenomenon, striking suddenly with a mysterious, charismatic sympathy. And it scares you, because you can't understand it or explain it away. It stomps out rationality.

One manifestation, you could account for; even two, perhaps. But look at those kids grooving on Jesus in Long Beach, California. Look at the tears running down the faces of those Oklahoma youngsters; those crowds jabbing their "one-way" fingers skyward in Tennessee and the hot, clasped hands of those teenagers in North Carolina.

The Jesus movement is sweeping the country, from the Pacific to the Atlantic. It's real. So real you run out of adjectives. It's bright, dizzying, exciting, unnerving, vibrant, puzzling, ecstatic, even frighteningly simplistic.

It is unorganized, free-wheeling, unstructured dynamite. A non-movement led by non-leaders. Ask the kids who started it, and they reply seriously: "The Holy Spirit." And who leads it? "Jesus Christ," they reply.

For lack of a better word, the "movement" is raging across the nation like a wind-driven brush fire, jumping any obstacle to break out in dozens of forms and dozens of places.

A "Jesus Festival" in Evansville, Indiana, draws thousands. Young people pour into revival meetings in Texas, Oklahoma, New Mexico, Ohio, Kentucky, Florida. Georgia teens organize a high school youth for Jesus. In Birmingham, Alabama, they picket a pornographic book store. Record crowds

of teenagers pack evangelistic meetings in North Carolina, Illinois, Tennessee.

Christian communes soring up in major cities across the country. Thousands are baptized dramatically in the Pacific Ocean. "Jesus freaks" roam the streets "rapping" about Jesus with everyone they meet. Teenagers take over revivals in local churches and spend hours "sharing" their faith, experiences, and testimonies. High school students take their Bibles to school and avidly read the scriptures at every spare moment.

They are intensely evangelistic, highly legalistic. They believe the Bible word-for-word, literally. They are pietistic. Many have received "the baptism of the spirit." And they are convinced Jesus is coming again, SOON!

During the first half of 1971, Jesus was "where it is at, man," among the

**EDITOR'S NOTE:** This is the first of a five-part story on the Jesus Movement. The series is based on an 80-page combined June and July issue of Home Missions Magazine. It was written for the magazine by Editor Walker L. Knight and associate editor Everett Hullum, Jr., who also man the Baptist Press Atlanta Bureau. Re-write for Baptist Press is by Assistant Director Jim Newton.

youth of the nation. Drugs are out, Jesus is in!

Discarded is the drug culture in which minds were left dizzying with psychedelic hang-overs. Discarded is the try-anything craze that sent them scurrying after any thrill, from sex to satanism. Gone is the gut-deep emptiness. The search is over: Jesus is the answer.

Like all new "movements," it has attracted the national spotlight of the news media. *Life* and *Look* carried big picture spreads. *Time* and *Newsweek* devoted shorter pieces to it. Most focused on the locality where the movement has been most intense — Southern California.

But "the movement" is not confined to Southern California. It stretches from coast to coast. Nearly every major city has seen some manifestation of it.

It is in the churches. It has touched Southern Baptists. Not all the participants in the movement should be labeled "Jesus freaks."

In Houston, a "Spiritual Revolution Now (SPIRENO)" crusade sponsored by the First Baptist Church resulted in more than 11,000 decisions, including 4,011 professions of faith. The pastor of the church estimates that 70 percent of the converts have been baptized and shepherded into some church in the city.

Record crowds of teenagers, including an estimated 20,000 who packed the coliseum in Greensboro, North Caro-

lina, attended youth evangelism conferences in Tennessee, North Carolina, and Illinois. Dignified, formal First Baptist Church of Nashville reverberated with the "Jesus yell" ("Give me a 'J'; Give me a 'E'; Give me a 'S'; Give me a 'U'; Give me a 'S'") following the Tennessee youth evangelism conference.

But it isn't confined to the big cities. A SPIRENO crusade in Hamilton, Ohio, led by evangelist Richard Hogue resulted in 873 decisions, including 700 professions of faith. More than 7,000 jammed a local auditorium for the final service.

Another youthful Baptist evangelist, James Robison of Hurst, Texas, recorded 11,000 conversions last year. The local church revivals he led in Pasadena and Irving, Texas, broke records for the number of conversions in a one-week, local church revival in the SBC, with more than 1,500 conversions in the two meetings.

In Niceville, Florida, a revival led by evangelist Freddie Gage of Houston resulted in 1,500 decisions, including 461 professions of faith. Castle Hills Baptist Church of San Antonio has been in a "continuous revival" for more than a year, and a revival at a Baptist church in Nortonville, Kentucky, ran six weeks after the young people took it over.

In California, where the movement is the most intense, eight young men take turns preaching in weekly youth services at Truett Memorial (Southern) Baptist Church of Long Beach, and kids by the dozens "testify" of their faith in Christ.

First Baptist Church of Beverly Hills, just two blocks from Sunset Strip, supports weekday rock concerts during the summer and attracts kids by the hundreds.

And on Sunset Strip, Baptist evangelist Arthur Blessitt and his staff operate a Christian night spot called "His Place."

Blessitt, a mod dresser with long hair, is considered by some to be one of the "leaders" of the Jesus movement. With his nationwide walk across the country last year pulling a cross, and recent visit to Belfast, Northern Ireland, Blessitt is certainly one of the most well-known participants in the movement. Yet few of those within it classify him either as a "leader" or even with being within the movement itself.

Most observers agree, however, that there is no real "leader." Duane Peterson, editor of the *Hollywood Free Paper* (260,000 circulation) which serves as a connecting link between "Jesus" groups in California, denies that he is "the leader."

"The only leader is Jesus Christ," Peterson declares.

Jesus' presence is felt in California among the youth. At Bethel Tabernacle, a small plain church in the Los

Angeles suburb of Redondo Beach, a "revival" has been in progress for three years, seven services a week, mostly packed.

Pastor Lyle Steenis says more than 4,200 drug users have passed through Bethel during that span. Most were cured. He speaks of a "30-second withdrawal" with Jesus.

"I was on dope and acid once, but now I have Jesus on the inside," said Shelly, a Bethel teenager. "When I first found Jesus, I mean, it was so cool. My teacher asked if I was on something, like, you know, if I was on drugs. And I told her I had Jesus . . ."

Steenis said that the first 50 kids the church sent to school with Christ affected their teachers the same way. "Why, they thought they were on dope. But they were just happy in Jesus."

The kids at Bethel have experienced hell—you can hear it in their stories of drugs, sex and witchcraft. Believing in a literal devil and burning hell is easy for them.

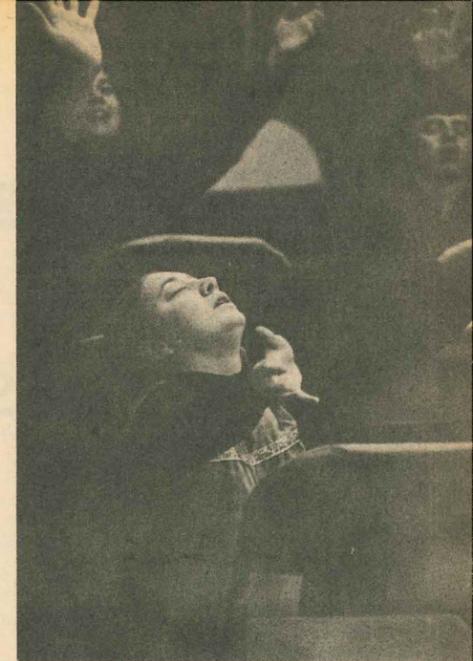
In a widely quoted article carried by the *Wall Street Journal*, Professor Robert S. Ellwood, a religion teacher at the University of Southern California, espoused some theories on why kids were "turning on to Jesus" so readily. He said the direction of religion among youth in the 1960s was toward Eastern mysticism. The "expansion of consciousness" offered by Zen and Krishna cults both complemented and replaced the "mind blowing" of LSD and other drugs.

"But drugs and meditation didn't deliver what they promised," observed Ellwood. Now the kids are focusing on Jesus, feeling they are reaching some kind of infinity consciousness but without drugs or meditation.

Like most explanation, Ellwood's is only partially true, and it best fits the



Youth respond to God's call



Youth in midst of prayer service

West Coast characteristics of the Jesus movement.

Blessitt, in a lengthy article carried by *Religious News Service*, had another theory. In the 1960s, youth became disillusioned with the "American dream" of material utopia. "They had everything, but nothing," he suggested. "They were bored sick and floating in a vacuum. They decided they didn't want to work as hard as their parents and then be as miserable as their parents."

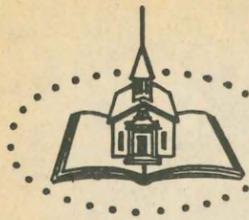
Along came the hip movement, and the drugs, but once the trip was over, they had to face reality. Eastern mysticism offered no more of a solution than did the "cold and sterile churches" of the adults which, he said, either stood for nothing or tried to give political solutions to spiritual problems. But in "turning on" to Jesus, young people have found the Jesus of the Bible, not a "watered down Jesus," he said.

Others have pointed out, however, that "turning on to Jesus" is really just another form of psychological escape. God is now their existential cop-out, instead of drugs. Still another has called the Jesus movement sheer "mass hysteria."

Whatever it is, and whyever it is happening, one thing is sure. The Jesus movement is real. It's alive—vibrating, pulsating, ebbing and flowing across the nation. Where it is going, no one knows.

It's big, and getting bigger. And it's going to shake some people before it's through. Maybe you . . .

**NEXT IN THE SERIES:** (2) Love Is Its Theme; Evangelism Its Response; (3) Baptism of the Spirit Could Tear It Asunder; (4) Jesus Is Coming Soon; Forget The World's Ills; and (5) The Jesus Movement; How Will the Church Respond?



# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for July 11, 1971)



LIFE AND WORK SERIES

## The Sin Of Hardheartedness

Many are not only prejudiced against those who are at a great disadvantage in our contemporary economic order, due to the insufficiency of their funds, but they are also inclined to attribute their poverty to their personal shortcomings. They are not justified in making such an appraisal. Little do those making these unkind, unfair and inaccurate appraisals realize that their attitude toward their fellowmen is a real revelation of their own relationship with God.

Proverbs 14:31

Writing under the inspiration of the Spirit of God, the author of Proverbs declared that those with a hard attitude toward the poor and the unfortunate insult God, Who made in His own image both the rich and the poor. Their continuous presence with us affords us a splendid opportunity to prove our love for God and for others. Those who love God supremely and serve Him devotedly will show mercy toward the poor and, in so doing, they honor God. If the heart is right with God, the open hand will be extended to the needy.

Amos 5:11-12

There is such a surprising similarity between the shocking picture which Amos painted of his day and the conditions in our world today that one is prone to think that he was describing the age in which we live. Wealthy and greedy landlords took advantage of the helpless poor and defrauded them in every manner possible. They did not have a semblance of pity for them or compassion upon them. Even those whose task it was to administer justice were so corrupt that they permitted the rich to rob the poor of their very rights. It is a sad day in any country when such injustice is permitted to prevail.

As we would have expected, Amos denounced their sins of hating judgment, oppressing the poor, perverting justice and practicing idolatry. Then he foretold the inevitable and approaching judgment which was coming upon them. Amos let the people know that their sins would never prove to be profitable to them. In the final analysis people never profit by crooked dealing. Gains acquired wrongfully

take their toll in the deterioration of character on the part of those who get them. Mistreatment of the poor is despicable in the eyes of God and right-thinking people.

I John 3:17

To ignore those in poverty is an evidence of hardheartedness. Love will express itself in a practical manner. As we have opportunity and ability, we must strive to alleviate distress and need. If we say that we love, we must prove it by our deeds. The test of love is not in saying, but in doing.

Mark 10:17-22

This striking young ruler possessed many praiseworthy virtues. He was unusually discerning. His morals, habits and conduct were commendable. His character and reputation were above reproach. He was justly proud of his clean record. He was reverent in spirit but his piety was purely negative. All that he could boast of was the evil which he had not done.

He was not discontented with what he had but he was dissatisfied with what he was. Having heard about eternal life, and knowing that he did not have it, he became interested in learning how he might obtain it. Confident

INTERNATIONAL SERIES

## God, Christian, Government

Romans 13:1-7

A Christian should abide by the laws of his city, county, state and nation, and be submissive to said governmental agency unless it should require him to disobey God and to do wrong. The limitation of the Christian's responsibility to be subject to the earthly powers begins only when such subjection contravenes the plain teachings of the Word of God. A Christian must obey God always in preference to obeying man.

One must obey the law not simply to escape the consequences of wrongdoing, but for the sake of his own conscience which tells him to do right. Moreover, he owes it to his fellowmen, over whom he has influence, to be a law-abiding citizen. It is impossible to disobey God without incurring His dis-

pleasure and receiving the due reward for doing so; just as certainly as rebellion against the government and violation of the law cannot go unpunished.

Christ directed his attention to the commandments, which he had been trying to observe in the belief that nothing else would be required of him. Christ wanted him to see that eternal life is not something bestowed upon one as a recompense for moral excellence or faithful service. No man had ever been saved because of what he did to or for his fellows.

Seeing infinite possibilities in the young man, if he should be saved and become submissive to the Lord's will, Christ gazed at him lovingly and longingly. When He offered eternal life to him on terms which were different from what he expected, the young man declined to receive it. He wanted the blessing, but only on his own terms. If he had only allowed Christ to save him and then made a full and unreserved commitment of his personality, possessions and plans to Him, he would have been richly rewarded both in this life and in the one to come, but he considered his material possessions to be of greater value than everything else.

Judges 9:8-15

This chapter begins by relating the story of Abimelech, a product of the polygamous household of Zerubbaal,

better known as Gideon, going to the men of Shechem and proposing that he become their king. They listened to his appeal, were persuaded that he was their man and crowned him as their ruler. Having gained this lordly position, he slew his seventy half-brothers. Jotham alone escaped death in that terrible massacre because he remained in hiding.

Terribly incensed by this dastardly deed, Jotham climbed to the peak of Mount Gerizim to deliver a message of warning to the inhabitants of Shechem. From its heights Jotham delivered this parabolic address in their hearing. Gaining their attention by his skillful use of imagery, Jotham protested the shameful treatment administered to the sons of Gideon, rebuked the Israelites for elevating to the throne the most undesirable person among them for the position, exposed their unworthy conduct, sought to turn them from their wicked course, and emphasized the importance of exercising great care in the selection of governmental

leadership. Leadership in the hands of inferior and unqualified men is always fraught with mischief and tragedy, both to the individual and to society.

By casting his ideas in the form of a parable, Jotham spoke of the trees seeking a king. The olive, the most useful of the trees, refused to reign over the others because it preferred to continue in its more exalted role of bearing olives from which oil was produced for the benefit of man and for use in the worship services in which honor was given to God. Preferring to maintain its role of supplying the sweetest fruit for the use of man, the fig tree refused to become the ruler over the other trees. Happily engaged in the task which God had assigned to it, which was the bearing of clusters of grapes, the vine likewise refused to rule over the trees. The highest ambition of the olive and fig trees and of the vine was to bear fruit in compliance with the divine purpose for them. As soon as the bramble bush was invited to rule over the trees, it read-

ily consented to do so. It was worthless as timber and a menace to farmers and woodsmen. Even though it failed to produce anything of value, it coveted the crown.

Perhaps nothing is more fatal to Christian fruitfulness than ambition. As a rule, ambition which aims at greatness arises out of littleness. Usefulness is better than rank. God is not glorified by rank or fame, but by our fruitfulness.

This parable suggests that Christians should pray earnestly for God's leadership in the selection of public officers and to work for the election of persons who will in truth be servants of God in government. Few things can be more disastrous to a city, county, state or nation than small men in important offices. People usually get what they ask for in leadership. Those who are best qualified frequently decline to accept office, thereby enabling selfish, ambitious and unqualified persons to come into power to the detriment of the public welfare.



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# Upswing In Church Training Interest Noted At Conference

A renewed interest in church training developing among Southern Baptists will influence and flavor all denominational life and work in the next decade, according to Philip B. Harris. Speaking to more than 3100 participants in two Church Training Leadership weeks at Glorieta Baptist Assem-

bly, Harris, secretary of the Southern Baptist Sunday School Board's church training department, said that Southern Baptists are experiencing a renewed interest in developing training skills for advancing the work of Southern Baptist churches.

Harris said this trend will increase circulation and use of church training materials, and involve more people who need christian growth. This thrust will create new commitments and involvements and bring about greater efficiency and effectiveness of leadership within Southern Baptist churches.

Harris discussed six factors that will affect the future of church training:

1. "A new spirit of triumph is emerging; there is more excitement and more enthusiasm for training than ever before. There are more churches considering training, more adults giving attention to areas of Christian growth, more persons working with youth and children in training and more innovations in learning resulting in action."

2. "Church training is now in a better position to help pastors plan the total church program, to meet needs of the person, the family, the church and group needs than ever before."

3. "We are available to assist all churches, especially small churches, with their training needs, regardless of the size, location and experience of the church."

4. "We are going to provide curriculum materials to meet needs — not only church training quarterlies and study course books, but records, tapes, programmed instruction, elective units, self-instruction materials and leadership materials."

5. "Church training occupies a strategic supporting role in building Southern Baptist churches. In 1971, the Southern Baptist Convention approved three major projects for 1973-74 in which church training will have a part. They are People-to-People Now, Witnessing Now and Extend Now. We are planning program suggestions and curriculum materials to support these major thrusts in our convention."

6. "Southern Baptists are destined to become a great people in the next decade in proportion to their carrying out three Biblical concepts: the salvation experience, the priesthood of believers and the mandate of the great commission."

"God has done great things for us; we will attempt great things for Him in the next decade," said Harris.

Speak up in Baptist Forum

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## BAPTIST FORUM



### KNOWLEDGE WITHOUT WISDOM

Dear Editor:

Man has acquired great knowledge. Science has been brilliant in its achievements. Man with his brilliant discoveries in science, has been to the moon and back, traveling at hundreds of thousands of miles per hour and landing within a few feet and seconds of the place and time designated.

But with all of man's brilliance and knowledge, the lack of wisdom shows up in so many of his achievements. Wisdom begins with the fear of God, but man seems to lack this fear.

In my opinion, intelligent men of the world have been making decisions a long time without wisdom. In the time I can remember, men knew right from wrong when they agreed to give Hitler, in Munich, control of some people in Europe. They also knew right from wrong when they gave Russia control of more nations. Men also knew right from wrong when they divided a city and put it in the middle of a country controlled by an enemy. Men knew right from wrong when they got into a ground war 11,000 miles away.

Man knows right from wrong when he wants legalized gambling, whiskey, prostitution, dope or anything else that could be spiritually or physically harmful to other men. Man also knows right from wrong when he reduces the penalty or doesn't penalize at all a law breaker.

I believe all these decisions were made without wisdom. As the Bible says that wisdom begins with the fear of God. Man had better let the fear of God make inroads into his mind and heart and start using this wisdom, or the atheist, communist, immoral enemy of this country may have the tools to be our dictator before 1980 — less than ten years from now.

"The wages of sin is death." This nation may be one of the recipients of this Bible truth.

Louisville, Ky. Garland Haynes

### MERGING CHURCHES

Dear Editor:

A recent issue of the *Biblical Recorder*, the North Carolina Baptist paper, came to my attention. In this was a guest editorial written by you. The editorial had to do with the advisability of merging or moving of some of the small and weak churches throughout

our Convention. I am writing just to thank you for expressing these thoughts.

It appears to me that editorials and articles such as yours will help to create a "face saving" climate in which more of our struggling churches might be encouraged to make a decision to merge or to go back into a field of churches. It is distressing to see some churches dwindling away through no fault of their own and carrying about with them an unjustified sense of defeat and guilt. Your editorial gives a very balanced and reasonable insight into the problem.

Richmond, Va. F. Lawson Pankey

### SBC NEEDS CHANGES

Dear Editor:

Reflecting upon the St. Louis convention actions, I become depressed. My mood is produced by the willingness of the messengers to establish an official interpretation of the Bible, contrary to our historic Baptist opposition to authoritarianism. And this, at the expense of humiliating our Sunday School Board scholars. It was in the face of an honest effort by the board to comply with the 1970 convention's desire to adopt a conservative approach to an understanding of the scriptures.

It is obvious now that we are headed for trouble if we do not find a way back to the right course for Baptists. I have resolved to do what I can to achieve this. I respect my conservative brethren and I am glad for them to have Baptist forums to state their views but they have no right to stifle the opinions of others, particularly those of carefully selected scholars. We should place love of truth above any particular philosophy, conservative or liberal.

This is a controversy we now know cannot be lightly disposed of. I am pained by its persistence but I will not sit on the sidelines. I share the feeling expressed by one of my contemporaries, "I am too old to get involved in anything that is not controversial."

It is ironic that in this current struggle, "the Nashville establishment" is getting its best support from some who feel that, over the years, the board has erred, not on the side of freedom, but on the side of the literalists. At times, I too have been critical on that score. But the issue is now cast in different terms. It is professionalism versus traditionalism. It is freedom versus dog-

matism. It is confidence that the quest for knowledge is divinely ordained versus a blind insistence that we not be disturbed by new ideas.

The unfortunate motion to rebuke the board and suppress certain writings does not, in my judgment, represent the views of a majority of Southern Baptists, though this would be difficult to prove. I do concede, of course, that the action was quite legal under our arrangements for representative democracy, but those arrangements are antiquated and illusory. Our modern conventions are invariably weighted on one side or the other of issues to be considered. This should be corrected by procedural changes so that we do not find ourselves victims of a local mood, or caught in a time squeeze that obstructs deliberation.

Time after time at St. Louis the messengers had to shut off debate in order to conclude the business sessions. We need not continue to tolerate such barriers to the democratic process. In 1970 I outlined some suggested changes in convention procedures and structure (The Baptist Program, April, 1970.) The Convention actions of 1970 and 1971 have confirmed my fears. Consequently, I urge our Executive Committee to proceed quickly to recommend basic changes in structure and procedure.

This is the most urgent question that Southern Baptists must deal with in the immediate future, for substantive questions can never be satisfactorily answered unless our procedures are sound and equitable.

Winston-Salem, N.C. Brooks Hays  
Former SBC President

### ABORTION

Dear Editor:

I read in the daily newspaper that the convention at St. Louis had voted or had come out in favor of abortion.

Don't you think we Baptist people had better put on a few brakes. If not, I fear we are going to soon be completely in the Devil's camp.

Count the different times, the different things, our Baptist people have endorsed — in order, I suppose to be "in" with the evil of this world. In order to be popular, maybe. If I'm (a lowly insignificant old Baptist) hanging my head in shame; what do you think our Blessed Lord is thinking of us? Think, Baptists, think! Read the Bible and repent.

Liberty, Kentucky R. Hoskins

## WMU Approves New Cottage, Changes Convention Dates

The executive board of the Kentucky Woman's Missionary Union approved the construction of a cabin at the state Girls Camp and changed the dates of the annual WMU convention during the June 16-18 meeting at Cedarmore Baptist Assembly.

WMU executive secretary Miss Kathryn Jasper first mentioned the possibility of a new Girls Camp cabin at the KBC executive board meeting in May. When the ladies convened to consider the proposal, the finance committee recommended the appropriation of \$10,000-\$12,000 for construction and an additional \$2,000 for equipping the new cabin.

Miss Jasper said the recommendation was enthusiastically received by board members who also approved up to \$500 for construction of an out-door chapel at the Girls Camp.

This will bring to 5 the number of Girls Camp cabins. The master plan calls for 20 such buildings.

The schedule change for the convention dates came from the eight regional directors. Mrs. Frank Kuriger of Mouth

Card speaking for the directors, said that changing the dates from April 4-6 to April 6-8 would allow working women opportunity to participate. "The middle of the week dates severely limits the participation of those who work," she said. "Holding a weekend convention will allow all who want to, the opportunity to come."

Miss Jasper commented that the new dates will mean the convention will begin Thursday afternoon and go through Saturday morning. For those who can stay, an extra luncheon and session will be planned for Saturday afternoon.

In other action, the executive board approved a change in its loan policy for Baptist nursing students. In previous years loans were available to Baptist students who were studying nursing at Kentucky Baptist Hospital in Louisville.

The new language states that in Kentucky Baptist residents studying at an accredited school of nursing may be eligible to receive a loan from Kentucky Woman's Missionary Union.

## Folk Musical Set For July Rebroadcast

"Tell It Like It Is," a religious folk musical performed by the Kurt Kaiser Singers from Baylor University, will be telecast by NBC Sunday, July 25, 4:00-5:00 p.m. Eastern Time.

The televised version, featuring professionals singing the key solo parts, represented a milestone in religious TV programming when first shown in February, 1970, being the first religious folk musical ever televised nationally.

"Tell It" also proved tops in audience appeal. It outdrew all other NBC religious programs officially rated during that year.

A production of the Southern Baptist Radio and Television Commission in association with NBC, the program prompted more than 5,000 letters of appreciation from the viewing public.

## Crowd Burns Baptist Chapel In Guatemala

A newly constructed Baptist chapel in Northern Guatemala was burned to the ground, culminating months of threats and abuse suffered by the young Kekchi Indian Baptist congregation.

The chapel, located in Pocola, was dedicated May 23. That night about 100 members of the non-Christian community gathered around the building, shouting at the Christians inside and breaking the windows with machetes.

They threatened to burn the building with all those who were inside, and they threatened the lives of the missionaries if they returned. In previous weeks individual members of the congregation had been attacked and their houses and possessions damaged.

The chapel, however, was set on fire at a time when no members were present. Not until the next morning did the members discover that the building had been destroyed. They informed missionary Wendell C. Parker, who was accompanied by Guatemalan law officers to the scene.

Four leaders in the attack upon the church have been arrested so far and await trial. The Guatemalan Constitution maintains separation of church and state and guarantees religious freedom to all its citizens.



**NATIONAL RA AWARDS** — David Bratcher (left), Dallas, Texas; David Butler (center), Austin, Texas; and Dale Boswell, Alton, Illinois, received the Brotherhood Commission's first Ambassador Service national awards at the Southern Baptist Convention in St. Louis. The Royal Ambassadors were cited for outstanding achievement in the Ambassador Service Aide advancement program. These are given for each 150 hours of service completed in one of the five church junctions: worship, witness, ministry, education and application. The national award goes to Royal Ambassadors with five or more Service Aid awards.