

Southern Baptists And Indian Missions
pages 8-9

Western Recorder
JUNE 9, 1973

People And Places

The **Maytown Baptist Chapel**, Glen Noe, pastor, baptized six in an outdoor baptism service on May 20. The chapel is one year old in June and the attendance now reaches 90 with the offerings exceeding \$100, though there are fewer than 35 Baptists attending most of whom are not wage earners.

Miss **Lillian Vaughn** was honored recently by the First Baptist Church of Somerset. The occasion was her 25th anniversary as church secretary. In addition to an extra week's vacation and an Accutron watch, the congregation presented her with a bound volume entitled "Letters of Love to Lillian." The book was composed of letters written by church members expressing appreciation and gratitude for her service during the years.

S. A. Kittinger, well-known Baptist minister in Muhlenberg and McLean counties, died May 8 at the age of 75. He had been in the ministry for 58 years and had served as pastor of at least eight churches in Muhlenberg County and four churches in McLean County. He served as moderator, treasurer and clerk of the Muhlenberg County Association and was a member of the executive board of this group at the time of his death. Memorial services were held at the Bethlehem Baptist Church on May 11. He is survived by his wife, Mrs. Ina Estelle Wiggins Kittinger, and one daughter, Mrs. Felix Wilkins of Bremen.

Mrs. Ida Mary Druien, wife of D. L. Druien of Campbellsville, died April 7 in Campbellsville. Funeral services were conducted on April 9 by her pastor, J. Chester Badgett, and professor Paul G. Horner of Campbellsville College.

She was married to Druien in 1920, two years before he entered the ministry. She had lived to see his retirement from active ministry and the observance of 50 years as pastor. In addition to her husband, she is survived by

four daughters: Mrs. Homer Kirtley, Mrs. James W. Deener; Mrs. Woodrow Arnette and Mrs. Leon Tabb. Pastor Badgett paid tribute to the couple for their loyalty to God and to each other.

Gary Walker has been licensed to the gospel ministry by the Florence Baptist Church. He has been a student at Morehead College and will be enrolled at Campbellsville College next year. Walker was reared in the Erlanger Baptist Church where his father, Clyde Walker, is serving as a deacon. He has been a summer staff worker at Cedarmore for the past two summers and will be working there again this summer. J. William Jones is the Florence pastor.

The **Minnie Berry Memorial Lodge** was dedicated in special services at Camp Joy in Brownsville on May 19. An open house was held in connection with the dedication. Miss Berry is a native of Franklin, Kentucky, and after serving as a home missionary for many years she was camp missionary at Camp Joy.

Church Chuckles by CARTWRIGHT



REV. TWEEDLE, D.D.
© CHAS. CARTWRIGHT 1362
"The congregation is giving us a trip to the Holy Land — here are our plane tickets and bullet-proof jackets!"

DEVOTIONAL



Joe Paul Pruett
Associate Pastor
Beechwood Baptist
Church, Louisville

A Salute To The Little People

Matthew 19:14

"For unto us a child is born..." Every Christian can empathize with Isaiah's spirited proclamation to men in uncertainty. We are also able to respond like the shepherds when they heard the News of the One, "born this day." Yet, somehow, the Biblical birth narratives seem more angelic when they are associated with the announcement made by our family physician: "Congratulations, you are now the proud parents of a baby..."

Mother's Day, Father's Day, and Christian Home Week enable us to give special emphases to family stewardship. But let's not forget to also tip our hats to the children in our lives.

When we were kids, we became so busy with the game of "being bigger" that we often missed the splendor of childhood. How glad we are that God still blesses us with the little people. (These words do come easier when our children have passed the crib and diaper stage.) The world will always remain young as long as we can hear the "pitty-pat" of little feet.

Thank God for the life-fulfilling experiences found in playing house, ring-around-the-roses, pitch, cowboys and Indians. Add to these joys, bee stings, spilt milk, dirt behind the ears, splinters, and the day-long chatter and we will have tasted a real "heap o' livin'."

Even our Lord with his time-consuming ministry among the sick, took "time out" to share His life with little children. He exalted their innocent trust. They inspired Him to proclaim the Kingdom's glory.

So if you will, when those youngsters pass your way, extend a friendly hand and a warm smile. Hear their joys! Dream with them! And stand amazed when they fall asleep in the pew during worship — only to wake and tell you later how they know that "Jesus loves them..."

And those little folks... Today they are the moms and dads!

You...

Jesus...

And The Law

By Leighton Ford
Evangelist, Billy Graham
Evangelistic Association

A new wave of paganism is sweeping across the Western World. The moral foundations on which our societies once stood are steadily being chipped away. Disregard for the teachings of the Ten Commandments and of Jesus is becoming more blatant and obvious. The "permissive" society is becoming more open all the time.

Recently the Supreme Court of the United States made a sweeping decision which said that no State could bar abortion before the seventh month of pregnancy. The Court said much about the rights of the mother to control her own body, but little about the rights of the unborn child and hardly anything about the rights of the father. But the really startling thing is that the Court appeared to base its decision partly on an appeal to pagan religion. It said that "ancient religion" did not bar abortion. But Christianity and Judaism *did* bar abortion, so the Court can only be referring to paganism such as existed in the Roman Empire before Christ.

We are all aware, I am sure, of the growing cynicism towards honesty and moral integrity. Many movies are cleverly calculated to work up sympathy for the criminal or for the couple having an extra-marital affair. Even hijackers, particularly those who have escaped with large sums of money, earn the admiration of some people. Surely this says something about the breakdown of our ideals!

Although I'm not at heart a pessimist, I believe we can expect more lawlessness the further we get from God. One of the basic definitions of sin in the Bible is "lawlessness." In society this means anarchy; in individuals it implies "do your own thing."

Yet there is a counter-trend to lawlessness. We are learning that we cannot live effectively without law, either as individuals or as a society. A reaction is setting in against soft living and low standards. Dean Kelley in his book, *Why Conservative Churches Are Growing*, shows that since 1960 liberal churches have lost ground while churches which make hard demands on people have mushroomed!

What should be our stance as Christians at this point in time? While we can't go along with the "anything goes" attitude, we also have to beware that we not just react and become hard-line legalists. There is a grave danger that an over-permissive society can suddenly swing into a dictatorship. The answer is that we are not to conform either to the anarchy or the legalism of our times. Rather, we are to be transformed by the "mind of Christ" (Romans 12:2), which is revealed to us in the Sermon on the Mount.

Jesus stated: "Think not that I am come to abolish the law and the prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the Kingdom of Heaven; But he who does them and teaches them shall be called great in the Kingdom of Heaven. For I tell you, unless your righteousness exceeds that of the Scribes and Pharisees, you will never enter the Kingdom of Heaven."

Jesus made his position clear: fulfillment, not abolition, was His purpose! Christ "fulfills" and "completes" the law in three ways.

First, He gives it a deeper meaning. He shows that the law of God demands more than living by a code of rules. It demands both clean hands and a pure heart. The law said, "Do not kill." Jesus said, "Do not have unjust anger." The law said, "Do not commit adultery." Jesus said, "If you look on a woman to lust you have already committed adultery in your heart." God looks on the heart, not just the actions, says Jesus.

Second, Jesus fulfilled the law by perfectly obeying it in His own life.

He "fulfilled all righteousness" by His actions and in His spirit. And He did this not only in His sinless life, but in His atoning death. By His death, Jesus gave us a new motive for righteous living. "If you love Me," He said, "keep My commandments."

Third, Jesus fulfills the law by giving us the power to live it. "I can will what is right but I cannot do it" (Romans 7:18). That's the common human confession — for doing wrong is like going downhill; doing right is like going uphill! But if we let Jesus actually come and live in us, through His Holy Spirit, what a difference that would make. "The law of the spirit of life in Christ Jesus has set me free from the law of sin and death. For God has done what the law, weakened by the flesh, could not do; sending His Son in the likeness of sinful flesh and for sin, He condemned sin in the flesh, in order that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit" (Romans 8:2-4).

A nation and society that turns from God's law is inviting disaster. We can no more break God's laws than we can step off a building and defy the law of gravity. In Edmund Burke's famous words, "Society cannot exist unless a controlling power on will and appetite be placed somewhere and the less of it there is within, the more there must be without... men of intemperate minds cannot be free. Their passions forge their fetters."

What our world desperately needs, as the outer buttresses of morality are removed, are men and women and young people who will demonstrate by their lives an inner commitment to truth and integrity. Jesus' people ought to be living models today of the mind of Christ — neither soft-living anarchists nor hard-lining legalists, but people disciplined in mind, body and actions to show that the answer is "faith working by love."

God help us to turn to Christ in faith and by the power of His Spirit to show that His commandments are not grievous burdens, but the gateway to freedom that is freedom indeed!

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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To Exercise One's Rights Is Not Always Right

When Paul said to the Corinthians, "All things are lawful unto me, but all things are not expedient," he could have added, "All the things I have a right to do are not right for me to do." Paul voluntarily restrained himself out of consideration of others. Many doing the Lord's work since Paul have learned painfully they should have restrained themselves out of consideration for the consequences of their conduct.

There is a view of church government which invests much power in church officials and expects them to make unilateral decisions. Not so with Baptists! We generally don't invest our leaders with much authority and unless they are discreet we don't want them to use what little authority they have.

And so a denominational official or a pastor is foolish to demand his rights and exercise them in questionable matters. This is especially so when his action appears to serve his own desires and selfish interests. He might get by for a while but it catches up with him sooner or later. Baptists are not the kind of people to be lorded over by another man for very long.

Some good men in high places slip into a mind set

which makes them at least appear dictatorial and arrogant. This is an occupational hazard. The success of their leadership over a period of time tends to make them haughty and cocksure. They become ultra sensitive to criticism and run roughshod over any opposition. Such leaders are surely headed for a fall.

All the casualties of such an approach to leadership never make the news and they should not. The pain and suffering are enough for those close enough to be affected without involving others and the good name of Baptists. It is lamentable to see leaders who once did well and had the esteem of their constituents only to lose this esteem and their influence because of their own folly and have to get out or limp on as a cripple.

Thank the Lord such an eventuality is not inevitable. While some Baptist pastors and officials fall into this syndrome many resist it by staying close to the Lord and the people they serve. A great help in maintaining our humility and the confidence of our fellowmen is always before deciding a course of action to ask not, "What are my rights?" but, "What in my heart do I know is right?"

Years Do Not An Old Man Make

To grow old in years and maintain the spirit of youth is a rare ability. To be past retirement age and still be able to communicate from the pulpit with today's youth is a coveted talent. And doubly so when one refuses to compromise and voices God-revealed and time tested truths.

In each generation of preachers there seems to be a few that never grow old and listeners of all ages hang on their words. One of these today is E. D. Owen, the father of executive secretary Frank Owen, who retired 12 years ago but who is still active in Missouri in supply preaching, interim pastorates and revivals. Not from his own son who is justifiably proud of him, but from pastor Wade Paris of Murray Lane Baptist Church in Sikeston, Missouri, comes a report of a recent revival in which Dr. Owen was the speaker.

The pastor says Dr. Owen's sermons were compelling evangelistic messages filled with Biblical truth, poetry and humor. In addition to the numerical results of 11 professions of faith and six additions by letter was the response of the youth who loved and appreciated his ministry. Many charter members judged it to be the best revival in the history of the church.

Dr. Owen has taken seriously Browning's invitation, "Grow old along with me! The best is yet to be, The last of life for which the first was made." Like Caleb when choosing the rough mountain instead of the level land, he can say, "I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now,..." (Joshua 14:10-11).

Jesus And Bumper Stickers

Jesus warned against a public display of religion. He said one gets his reward when he shows his religion, when he shows it intentionally. Jesus talked like the best people did not know they were good. He talked like the word "God" was not public coin — like Caesar. Jesus talked a lot, but he was not an indiscriminate talker. He talked anywhere if the time was right. He cautioned his followers about "casting pearls before swine." I believe he had the good sense not to cast hogwash before pearls, or persons. His good sense seems to be scarce now.

During my lifetime I have not seen such widespread and vulgar display of religion. Bumper stickers are some among others. You have seen some of them: Honk If You Love Jesus, Your Passport To Heaven Is Jesus, In Case of the Rapture This Car Will Self-Destruct, If the Rapture Comes This Driver Will Be Gone (add any others you remember). One may interpret these stickers in different ways. They might be viewed as religious revival. They may be seen as a method of evangelism. They may be an evidence of faith for some people.

Cautious driving is more religious than "honking" for the right of way of The Way. "Honking" is not exactly a compliment now. Kindness to pedestrians is an eloquent way to express love.

It seems to me that all outward signs that call attention to our religion are out of harmony with Jesus'

Lewis E. Rhodes
Pastor, Broadway Baptist Church
Knoxville, Tennessee

warning about religious show (Matthew 6:1-18).

But there are deeper implications. Religious display is an expression of unfaith and non-assurance. The urge to be religious and show religion are rooted in insecurity about one's faith. Religious display can easily become a way to avoid the hard questions of religion. Religious talk may be a substitute for religious faith. Religious display usually calls attention to the actor, not to God. The reason religious display is popular is because of people's weak religious commitment. People in general are so unsure about their religious life that they need the certainties that religious words carry.

A good religious posture is such that one does not suspect you are religious and is not shocked when he learns you are. Religious display leaves little room for dialogue. It is an announcement, not an offer to listen or invitation to hear. It is dogmatic and defensive, not open and reconciling. Religious display plays to the wants and needs of the actor, not to the audience. It does more for the person on stage than those off.

The best way to show faith is by works. The best way to be religious is to be reverent toward life and creation and God. The best way for the world to know is by love. Personally, I can do with less religious display. I do not believe the sins of covetousness, envy, arrogance, and unfaith can be covered by bumper stickers.

BAPTIST FORUM



MOODY ANSWERS

Dear Editor:

In the interest of truth, about myself as well as the Bible, I hope you will let me reply to the new assertions of Paul Rutledge, June 2, 1973.

He is quite correct in what he finds in I Thessalonians 4:13-18 until he gets to the meaning of "in the air." The theory of a pre-tribulation rapture which he advocates says the saints remain "in the air" for seven years. Where in the Bible does he find that teaching? It sounds like a platform in space! If one followed the logic of Paul Rutledge, it would be necessary to say the saints remain "in the air" forever and never reign on earth, for the very last words of I Thessalonians 4:17 say: "And so shall we ever be with the Lord."

Let us look at the word used. Matthew 25:6 says: "Behold, the bride-

groom! Come out to meet him." The same Greek word is used for "meet" as in I Thessalonians 4:17. Will they go out to meet the bridegroom on the street and stay there seven years? Of course not, for he will join them at the marriage feast immediately.

The saints of I Thessalonians 4:17 meet the Lord "in the air" and then reign with him on earth. Revelation 19:1-10 describes the marriage supper of the Lamb, and the reign of the saints on earth follows at 20:4-6.

Let us look at another example of how the Greek word for meeting (*apantesin*) is used. It is said that the Roman brethren went out on the Appian Way to "meet" Paul (Acts 28:15). Did they stay there seven years (or forever)? Of course not, for the next verse says: "And so we came to Rome."

Compare these two usages with the use of the same word for meeting in

I Thessalonians 4:17, and the meaning of the saints meeting Christ "in the air" becomes clear. They do not stay there for seven years or forever. After meeting and greeting the Lord on his return with the departed dead, they reign with Christ on earth. A more complete account of Paul's views may be seen in I Corinthians 15:20-28, 42-58.

Zechariah 14:5 is perhaps the Old Testament root of many such teachings in the New Testament, and what has been said above agrees with it. It is those who *add* a pre-tribulation rapture at Revelation 4:1, as in the *Scofield Reference Bible*, that should fear Revelation 22:18. I take Revelation 19, 20 just as it is, with no additions or subtractions.

How can Rutledge say I "conveniently" forget Matthew 24:3? I made reference to it in my letter of May 19, and mentioned three points, the first of which is the fall of Jerusalem, which Rutledge "conveniently" forgot! He sees only two of the three points. I note he does not challenge my interpretation of Mark 13.

Rutledge not only refuses to let scripture speak for itself, he refuses to (Continued on page 14)

Lesters To Assume New Roles

The Harlan Baptist Church has established a department of special ministries and has engaged Mrs. J. W. Lester as director. She will be assisted by her husband, J. W. Lester, beginning September 1 when he retires as superintendent of missions of the Upper Cumberland Association.

Pastor Earl Bell of the Harlan church says at least three areas of ministry will be included in the newly created



Mr. and Mrs. J. W. Lester

department. The first is the Laubach literacy program in which Mrs. Lester has experience and is already serving as area Laubach instructor. It is estimated that 45 percent of the adults in this area cannot read. In this literacy program adults are taught to read and deficient readers are assisted.

Another ministry will be directed toward the aged and retired. Mrs. Lester will develop an extensive program of meaningful experiences and activities for the retired with the church serving as a base. The other area of ministry will be directed toward answering requests for personal needs and family needs. Special help will be given to those seeking medical, physical, social and economic assistance. Not only will food, clothing and financial help be provided but a follow-up ministry to assist families in their home and family situations will be undertaken. This program will also include a referral service and will coordinate its work with existing facilities in the community.

Duncan Resigns 'Capital Baptist'

James O. Duncan, for the past 19 years editor of the *Capital Baptist*, weekly publication of the District of Columbia Baptist Convention, has resigned, effective August 31, to enter private business.

Duncan is the immediate past president of the Southern Baptist Press Association.

A native of Chapel Hill, North Carolina, Duncan graduated from American University in Washington, D. C., and from Southern



Duncan

Seminary in Louisville. Prior to his connection with the D.C. Convention, Duncan was pastor for eight years of the Hillandale Baptist Church in the suburbs of Washington.

In addition to his duties as editor of the *Capital Baptist*, Duncan was also director of the department of promotion, stewardship and public relations, and for seven years has been director of the department of evangelism for the convention.

In his wider responsibilities Duncan has served for six years on the Sunday School Board of the Southern Baptist Convention and a trustee of the Southeastern Baptist Theological Seminary in Wake Forest, North Carolina. (BP)

Christian Vocation



FRANKLIN OWEN
Executive Secretary, Kentucky Baptist Convention

A man's chosen vocation is the occupational center of his life. It is the activity at which he will spend most of his time.

A Christian is charged by Christ to do all things in His name and for His glory. Obviously then this must include the Christian flavor of one's vocation. It must be an occupation in which one's life can glorify God and follow the example of Jesus Christ.

Here at graduation time a great many young people are choosing their vocations. These choices will affect their lives more than most any other earthly choice, with the possible exception of that of choosing a mate.

Some will perhaps be led to choose some particular vocation directly related to the propagation of the gospel and the direct spread of God's Kingdom. We have a way of calling this Christian Vocation.

There are many, many other vocations of life that have to do with the production and distribution of the needs of mankind and with the services necessary for mankind's good, but which are not to be seen as direct propagation of Gospel Truth. Most of the young people will enter upon this type of vocation. This too is Christian Vocation when used by the dedicated Christian as a place and circumstance in which to glorify God and follow the example of Jesus Christ.

Some of the young people will be yet undecided and will work opportunely or study opportunely until decisions are made. To them I would urge prayerfulness and quiet commitment to the will of God, asking that He show the way by circumstance, opportunity, spiritual impressions, or what-have-you. Be careful not to drift into any sort of vocation in which you could not honor God and follow the example of Jesus Christ with your life.

Elton Trueblood writes of the Christian's "other vocation." To choose a vocation in which one's life can glorify God and follow the example of Christ is to choose a Christian vocation, and to use it in such way is to practice one's other vocation.

Frank Owen

WESTERN RECORDER



TAKE A WALK — A "Walk for Missions" was sponsored by the mission organization of the Corinth Baptist Church, Winchester, for the Annie Armstrong offering. Sponsors paid walkers for each mile they walked. The result was 105 walkers netting \$960 with an offering goal of \$300. Most participants, including pastor Lewis Searcy, completed the entire 10 mile course.



CONFEREES — A total of 227 youth workers and leaders from throughout eastern United States were welcomed by William R. Cromer, Jr., associate professor of religious education at The Southern Baptist Theological Seminary, to the fifth annual Summer Youth Program Workshop, held recently on the seminary campus in Louisville. Among those participating in the weekend conference were (left to right) Linda Compton of Berea; Cromer; Mrs. Tom Pelphrey of Cynthia; and Mrs. Lynett White of Louisville.



MOSCOW CHURCH BAPTIZES 28 — Twenty-eight new converts were baptized into the Moscow Baptist Church March 13, the first of four or five baptismal services planned for 1973. More than 2,000 persons crowded into the 1,200 seat church sanctuary. Among the candidates for baptism was Miss Debora Dewala Diaomadi of the Republic of Chad, a predominantly Moslem and Animist country in Central Africa, who is in the USSR as a student at the Moscow Medical Institute. Following the service, the choir of the church invited all those who had been baptized to join them in brotherly fellowship.

JUNE 9, 1973

New Prayer Effort Called 'Dangerous', 'Unnecessary'

The executive director of the Baptist Joint Committee on Public Affairs labeled as "unnecessary and dangerous to the concept of a free society" a new effort by constitutional prayer amendment advocates to circumvent the Supreme Court's ruling on prayer in public schools.

James E. Wood, Jr., the Baptist executive, claimed that a legislative proposal supported by a number of women's groups from across the nation, "must be viewed as an abridgement of the First Amendment and in no way an aid to real, meaningful prayer."

The suggested 33-word proposal to be introduced in Congress, as proposed by the women's groups, reads:

"Be it enacted that the Supreme Court of the United States shall not have jurisdiction to enter any judgment, degree or order, denying or restraining, as unconstitutional, voluntary prayer in any public school."

Majority needed

The suggested bill could be passed with only a simple majority rather than the two-thirds majority vote in Congress required for a constitutional amendment. This "would not interfere" with efforts for a constitutional prayer amendment, the sponsors say, but would be a means for getting prayer in the schools "by September of this year."

The Baptist leader said that it is "lamentable" that after a decade since the historic decisions of the U.S. Supreme Court on state-sponsored prayers that "so many Americans still have failed to understand either the limits or the reasoning of the court's decision."

Widespread interest

Wood continued: "This is in spite of the fact that the court clearly did not rule out religion from the curriculum of the public schools, but, in effect, affirmed that the public school is not a place for worship, but for learning."

"Today, as never before in our history, there is happily widespread interest in and attention given to the role of religion in the curriculum of the public schools," Wood observed.

In a statement released in Washington, the Baptist executive noted further that the proposed legislation does not have the support of organized religion.

"Rather, Catholic, Protestant and Jewish bodies repeatedly have expressed opposition to the various prayer amendments which have been offered in Congress," he said. (BP)

NEWSGRAM

Cooperative Program Receipts

MAY 1973

	1973	1972
Cooperative Program Receipts	\$ 431,212.58	\$ 387,596.27
To date this convention year	3,297,556.35	3,072,322.07
Goal to date for this year	3,225,000.06	3,150,000.00
Over goal	72,556.29	77,677.93
To date this time last year	3,072,322.07	2,884,883.10
Increase	225,234.28	187,438.97
Percentage increase	7.3%	6.5%

NEEDED EACH MONTH TO REACH GOAL\$358,333.33

Baptists Play Equipping Role To "Indian-ize" SBC Missions

During the recent American Indian Movement seige at Wounded Knee, South Dakota, AIM president Vernon Bellecourt charged that Christian churches are more responsible for the plight of the American Indian than any other factor.

Now, more than ever, the future of Christian missions on Indian reservations is in question. Bellecourt and other AIM leaders blame many of the Indians' problems today on Christianity.

"They have stripped the native people of their religious identity and set about to destroy the Indian religion," he said. "The loss of religious identity is the root of the high alcoholic rate and suicide rate, and in fact the almost total cause of the poverty conditions of the Indian people in this country."

One of the biggest objections to Christian missions has been the "white" missionary coming in to convert the Indian to a "white man's religion."

In response to these charges, Southern Baptist missionaries among the Indians are playing an "equipping role,"

seeking not to "Americanize," but to "Indian-ize" Christian mission efforts.

Southern Baptists have 135 Indian-language missionaries, including three US-2ers and nine who serve with Eskimos in Alaska. Most of these missionaries work in Indian-populous Oklahoma, Arizona and New Mexico.

Of the 135, only a few are native Indians.

Frank Belvin, a Choctaw Indian who works as missionary in Oklahoma, is convinced that if Christianity is to take further roots among the Indians, "it's going to be planted by Indians themselves."

However, lack of trained Indian laymen has hurt Indian missions. But missionaries are now seeing themselves in a different role.

To remedy its failure to attract native leadership, the Southern Baptist Home Mission Board a few years back shifted to a policy of "equipping" Indian missions. Along with mission work to other ethnic groups, missionaries began — whenever and wherever possible — taking supportive roles, training lay leadership to carry the responsibility of Christian outreach to its own people.

"I preach every Sunday," says Mississippi's Dolton Haggan, missionary with the Choctaws, "but preaching is not my primary role. My main objective is equipping. We work with the view of teaching and training preachers and laymen.

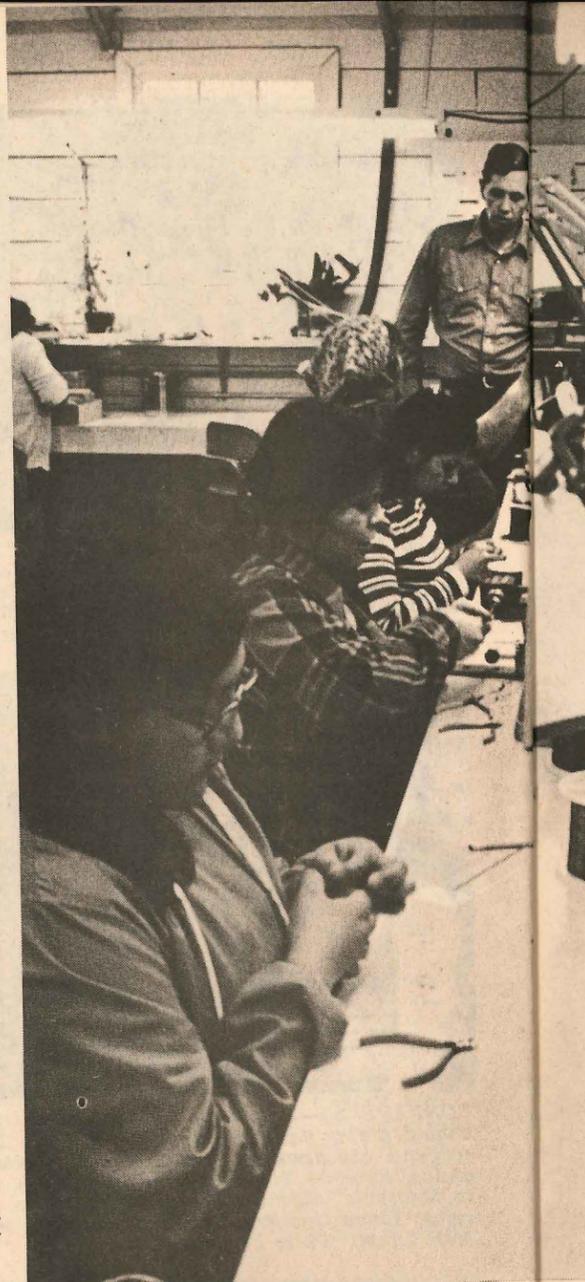
"My goal is to make the church self-sustaining," Haggan adds, "so that someday there'll be no missionary here."

"I try to stay in the background," echoes Al Holman with the Papago tribe in Arizona. "It's the best way, to let the indigenous people take over. If I went out to do everything, they'd let me. But it wouldn't get the work moving at all."

"We're just trying to work ourselves out of a job," adds John Mouser, who serves with the Apaches in northern Arizona.

Architect of the philosophy of "train others to lead" is the HMB's Oscar Romo, a Mexican-American and the first member of an ethnic group to head the board's language missions department.

"We've learned the leaders must come from the people," stresses Romo. "When the leader has an understanding of the culture values and the psychology of the people, it makes him able



Missionary Allen Elston visits Indian employees at Techtronics in Oregon.

to identify. He also lives among the people."

Lumbee Indian and missionary Tony Brewington agrees. "Because I'm an Indian, I've been able to do some things a white man might not have been able to accomplish," he says.

"Missionaries, especially Anglos, are serving more as catalysts today," continues Romo, "in an effort to develop indigenous churches."

Romo disagrees with the charges leveled by AIM president Bellecourt, pointing out that Christianity is not just a white man's religion, for God is the creator of all people, and that Baptists are diligently seeking to help Indians understand who they are in relationship to God and other people.

"The charge that Christianity contributes to alcoholism and suicide should be considered in the light of a worldwide problem of meaninglessness that sees drugs, alcoholism, and suicide with all people increasing," says Romo. "The increased rates for these does not come with those who are Christians, but with those who have lost faith in the old religions and have nothing to replace it."

But in light of the growing Indian-awareness, Jack Comer with the Navajo says, "we're going to get a good offshoot because we've already shifted gears" in taking a more supportive role, becoming teachers, not doers.

"We'll be all right in most areas," he feels, "but where the missionary is still taking a more active and personal role, there may be some trouble."

"I know it sounds terrible," admits Mrs. Barbara Mefford, who with husband Richard has been working with Montana Cheyenne for seven years, "but we don't encourage whites to attend our church."

Nevertheless, she recognizes the uncertain status of their work and the fact that all whites are on Indian reservations as "guests" of the tribe — subject to expulsion at tribal demand.

Southern Baptist church buildings on reservations are also on land loaned by the tribe, usually under written agreements. With the white man's past record of treaty violations, it would not be surprising if Indians had learned the lessons of history well enough to void an agreement on occasion.

In the long run, however, it seems likely that the vision of people like Romo will at least buy SBC mission-

aries precious time. But how much is uncertain.

"No longer will it work for white man to come in trying to run things," says Brewington in North Carolina. "We've experienced this and it hasn't worked."

"A lot of whites have come in with the attitude to bring the Indian up to their level, with the presumption that their level is better than the Indian level. Then they pat themselves on the back and say, 'Look what I've done for the Indian people.'"

For Brewington, a Lumbee Indian, this doesn't make Christianity a white man's religion, to be rejected along with other white thought-patterns.

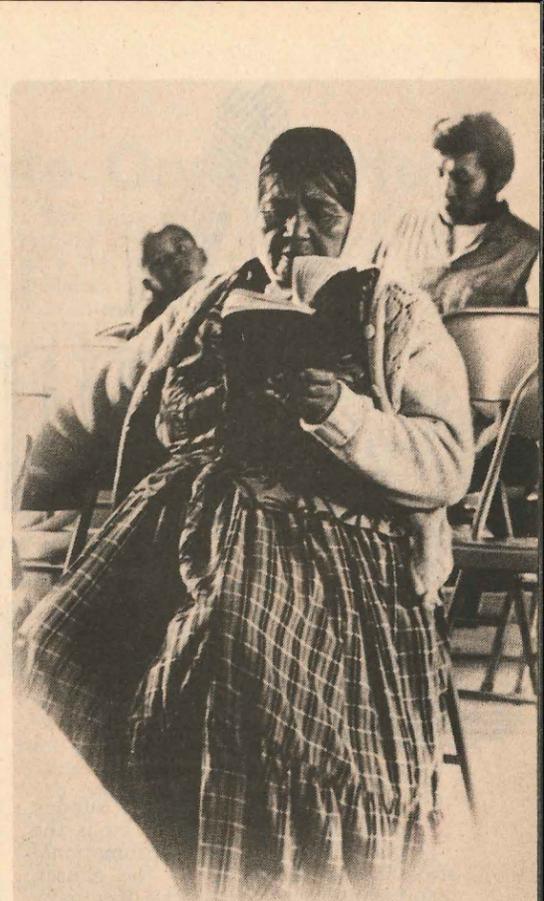
"Christianity has always been a part of our lives," he says, "so we Lumbee consider it our religion, our God, as much as the white man does."

"It is a mistake to think that Christianity is a white man's religion," says Wonder Johns, pastor of First Seminole Baptist Church on the Hollywood Reservation in Florida.

Johns practiced Seminole religion until he was 14 years old, then "accepted Christ as my personal Savior." He directs the community action program of the Seminole tribe, which numbers about 1,300.

As for Christianity, it too has denigrated, depressed and looked down on the "heathen" Indian. From early days, missionaries of all faiths believed they took Christianity and civilization — though not necessarily in that order — to pagans.

Indian religion was ignored, denied, but never studied.



Indian woman reads Bible

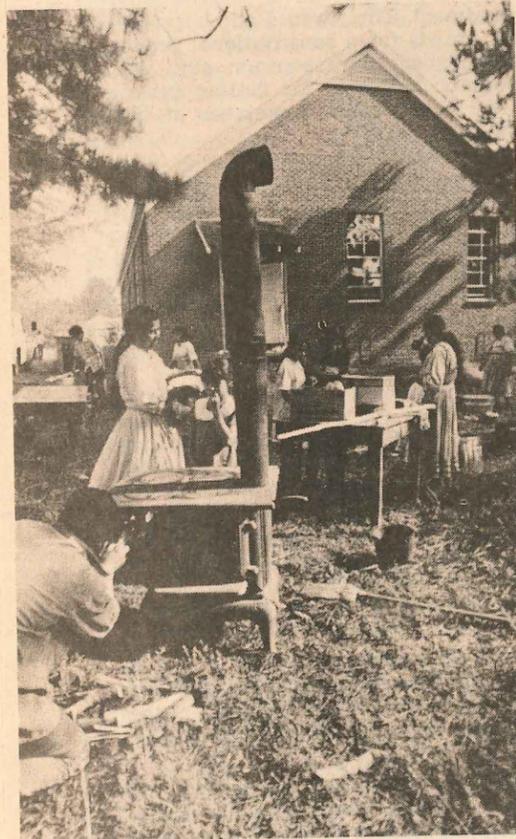
"Our people hate to be called pagan," explains Mrs. Mefford, "and I don't blame them." Mrs. Mefford is one of a number of SBC missionaries who have studied Indian religion and come away surprised at many of its concepts.

"Sweet Water is our (Cheyenne) giver of legends," Mrs. Mefford says, "and among the legends are ones of a flood and of a man with miraculous powers who fed many people with a small amount of food.

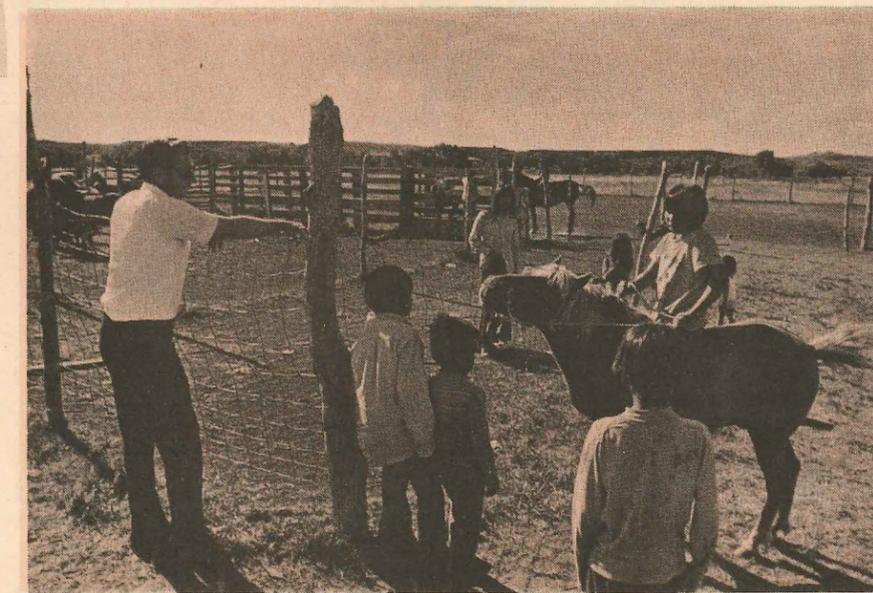
"It is as if God were revealing himself to these people through Sweet Water," Mrs. Mefford concludes.

One thing is certain: yesterday's malignant neglect and maltreatment cannot continue without a rising crescendo of Wounded Knees. And with each such incident, Christian missions will be altered or affected in some way.

The success and future of Indian missions are as likely to be determined by foresight and insight today as by reaction when crises occur. Toward that goal the Home Mission Board has a good start. But will it be enough? (BP)



Mississippi Indian church members celebrate anniversary, homecoming.



Missionary Ballard White visits Sioux Indian children on South Dakota reservation.



Church The Sunday Night Place!

MAKE your Church: the Sunday Night Place it ought to be is the purpose of the new promotional effort being presented by the church training departments of the Kentucky Baptist Convention and the Southern Baptist Convention.

Church: the Sunday Night Place is more than a catchy slogan. It is an idea, a concept and a belief that church can be very meaningful and productive for Baptists. The promotional plan grew out of the assumption that the leadership of Baptist churches really want to enlarge, improve and strengthen Sunday night training, Sunday night

fellowship and, most importantly, Sunday night worship.

"We have a conviction that Sunday night is right for Southern Baptists to have good evangelistic preaching, inspirational music, warm fellowship and meaningful, satisfying training," states Philip B. Harris, secretary of the church training department of the Baptist Sunday School Board.

"Every day is the Lord's day," Harris pointed out, "but we want to emphasize that Sunday is the Lord's day all day long, which includes Sunday night."

James Whaley, church training director for Kentucky, states that the promotional plan contains four basic facets. First, a presentation of what the Bible has to say about training. The pastor, of course, would take the lead in this aspect of the emphasis.

Second, the personal importance and worth of individuals is stressed. Ways of doing this are suggested in the promotional plan.

Christian fellowship is the third ingredient. This includes developing the spirit of fellowship that comes through gospel singing and preaching. The fellowship from learning and sharing together in some usual ways such as a church fair as well as fellowship around a common meal are included.

The fourth facet is the use of a number of products that have been prepared for uses in churches. The success of the promotion plan, however, in no way depends on the use of these items. They are available for use where churches think they would be helpful.

In March every church in Kentucky received a brochure entitled: "Here's Help For You To Make CHURCH: the Sunday Night Place." It contained a mail-back form for use by a church leader to order "CHURCH: the Sunday Night Place / A Church Guide," free of charge to help his church conduct this new promotional effort.

Whaley states that copies of the Church Guide are still available. They may be secured by writing the Church Training Department, P.O. Box 43433, Middletown, Kentucky 40243.

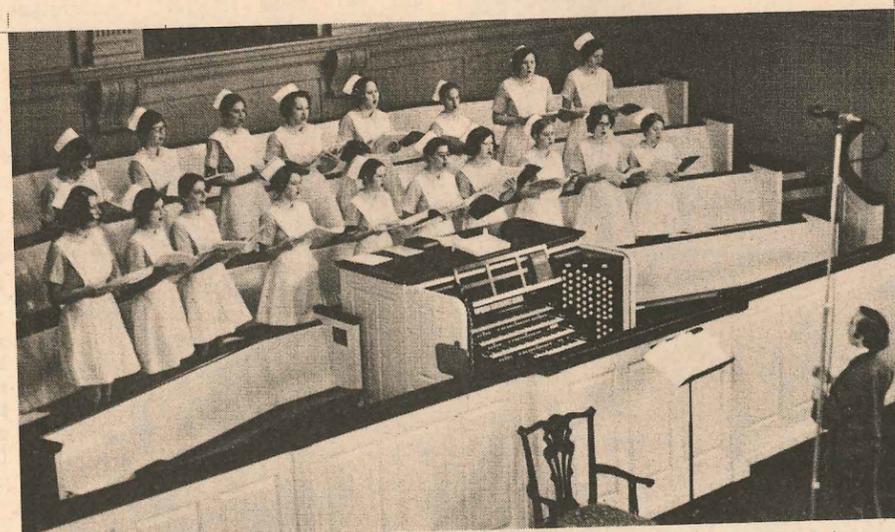
A number of conferences are being scheduled over the state to study the specific details in the Church Guide. The personnel of the church training department are available for conferences in associations or with individual churches.

Summer Youth Program Materials Available

Summer Youth Program materials, to aid in planning and conducting summer youth activities, are now available at Baptist Book Stores.

The program materials are designed to help pastors and youth workers, whether full-time or volunteer, to plan and carry out a summer of meaningful activities for youth. College and seminary students may be used as summer youth leaders to help plan effective programs as well as to gain experience in church work.

"Serving as a church summer youth worker has provided college students opportunities to find out how it feels to be on a church staff," added Mosley. "For those students considering a church-related vocation, it is an effective way of testing their calling."



IN CONCERT — The Kentucky Baptist Hospital School of Nursing Choir presented a special chapel program recently at The Southern Baptist Theological Seminary. The choir is available for local churches. Interested persons should contact the School of Nursing at 810 Barret Avenue, Louisville.



LEARNING — During a writer's conference in Nashville, Charles C. Burrell, pastor of Perryville Baptist Church, Perryville, received instructions and guidelines for his writing assignment in "Sunday School Lessons Simplified." He is visiting here with Mrs. Doris Swann, editor of the periodical.

FIRST IN A SERIES —

Celebrate Christian Citizenship!

By C. Welton Gaddy
Director of Christian Citizenship Development
Christian Life Commission, SBC

Now is the time for Christians to exercise their responsibility to be good citizens. It is not too late. Disclosures of grave immorality in government, such as the Watergate conspiracy, call attention to the need for Christian citizenship.

Perhaps in the providence of God, messengers to the 1972 session of the Southern Baptist Convention acted with greater wisdom than they were aware of at the moment when they designated July 1, 1973, as "Christian Citizenship Sunday." This action was intended to urge Southern Baptists to use the Sunday just prior to Independence Day for a consideration and celebration of Christian citizenship.

Churches can be of help in channeling the enthusiastic patriotism which surfaces every July 4, commemorating the nation's birth in 1776, into constructive forms of year-round citizenship involvement. In the context of Christian celebration, sermons, discussions, and special programs can be planned to help individual Christians effectively translate their God-given hopes for America into the kind of civil activity which will bring honor to the nation and glory to Christ.

Christian Citizenship Sunday may be used as a time of intensive study of biblical passages, such as Romans 13:1-7; I Peter 2:9-14; Matthew 22:21; and I Timothy 2:1-3, which rightly relate man to the civil order.

Christian Citizenship Sunday may be used to rehearse once again, through both the spoken word and music, the classical thoughts about citizenship which have been recorded in the documents of democracy and the annals of church history.

TO ISRAELI PRIME MINISTER —

Missionaries Write Open Letter

The Baptist Convention in Israel (organization of Southern Baptist missionaries) has responded to calls for anti-missionary legislation in Israel with an open letter to the country's prime minister, Golda Meir.

The letter reinforces a joint statement made by Christian leaders in Israel in 1963 following similar disturbances regarding religion. It also responds to groups who have called for another such statement from the Christian community.

The 1963 joint statement opposes the use of unethical proselytizing practices such as exploiting "the economic situation of an Israeli citizen — his poverty, unemployment, inadequate housing or desire to emigrate — in order to induce conversion."

The latest letter to Mrs. Meir states that Southern Baptist missionaries are opposed to anti-missionary legislation because "it would work neither to the best interests of the State of Israel, nor to the Christian minorities.

"Such legislation, however mild," it continues, "would provide those unsympathetic to the state with grist for their mills to grind out anti-semitic propaganda by their distorted use of such legislation."

The missionaries say that anti-missionary legislation could be construed as a negation of the United Nations declaration of human rights which guarantees religious freedom to all faiths. Israel signed that document and also affirmed the freedom in its declaration of independence.

The letter states further that the missionaries endorse the long-term commitment of Christians living in Israel who share their faith in day-by-day ministries among the Jewish people.

However, the missionaries say they are opposed to the practices of some who come to Israel for a short time and "in an offensive manner — oftentimes both degrading and insulting to the Jewish faith — attempt to press their religion in an argumentative manner on Jewish individuals."

Southern Baptist missionaries in Israel, concludes the letter to Mrs. Meir, appreciate the right to express their faith freely and to maintain churches, schools, hospitals, bookshops, theological training centers and other Christian institutions and ministries without interference.

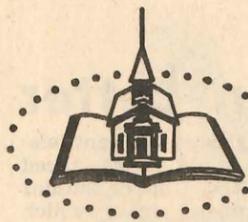
The missionaries adopted the letter as a group during their annual business meeting. (BP)

Keen awareness of a citizen's heritage often brings about more meaningful involvement in the present — which, in turn, will be a part of tomorrow's heritage.

Christian Citizenship Sunday may be used to launch a program of Christian citizenship development. Following a brief overview of how some congregations have previously performed this ministry, attention can be directed to local issues such as intelligent voting, community political processes, and the difference one church can make in relation to these matters. Other topics to be discussed might include freedom and responsibility, love and justice, and a free church in a free state.

The time is right for thoughtful consideration and implementation of the Christian's role in political affairs. No easy solutions exist for the complex problems confronting our nation. Governmental structures and leadership need the insights, counsel, and active participation, as well as the prayers, of Christian citizens.

A time-tested proverb warns that all that is necessary for evil to triumph is for good men to do nothing. This truth is especially relevant today. A person may be a good citizen without being a good Christian but one cannot be a good Christian without being a good citizen! Celebrate Christian citizenship on July 1. And keep it up.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for June 17, 1973)

LIFE AND WORK SERIES

Man's Inevitable Decision

Mark 1:14-15

Mark's gospel presents Jesus Christ as the mighty, wonder-working Son of God, Who came "not to be ministered unto, but to minister, and to give His life a ransom for many." It pictures His ministry as one of mighty words and marvelous deeds, in which He completely and perfectly accomplished the will of Him Who sent Him to the earth.

Preaching was the first work of Christ's ministry. As He came into Galilee, the theme of His preaching was the glad tidings of the kingdom of God. These tidings did not consist of outward ceremonies and observances, but rather of forgiveness, salvation, peace, righteousness, and joy.

Christ called upon the people to repent not only of their sins and vicious manner of living, but also of their wrong opinions concerning a temporal kingdom of the Messiah. He admonished them to relinquish their erroneous beliefs concerning justification by works and salvation through the observance of ceremonies. He urged them to accept the gospel plan which proclaims pardon, salvation, peace, righteousness, joy, and eternal life as gifts from Christ. His preaching centered around two great doctrines, namely, repentance and faith. Repentance involves consciousness of sin, sorrow for sin, and separation from sin by the grace and power of God. Faith involves assent to the gospel truths, acceptance of or trust in Christ as Saviour, and acknowledgement of Him as Lord.

John 3:16-21

Nowhere in all divine revelation is the message of grace and love more beautifully or more fully revealed than in verse sixteen. As far as language can express it, the height, depth, length and breadth of the love of God are here unfolded.

God expressed His love in the matchless and the most gracious gift that was ever made — His only begotten Son. The purpose of this gift was "that whosoever believeth in him should not perish, but have everlasting life." God's love was the source from which ample provision was made for our greatest need, which is the salvation of our souls. Salvation originated in God's love and was wrought out by His Son.



It is made effective through personal faith. His love has been manifested to the end that all who will may have eternal life.

Christ was sent into the world, not for condemnation, but for the salvation of those who were already condemned. If one has not believed on Christ, the verdict is rendered and he is condemned already. The Judge gives the reason for His judgment of the unbeliever, namely, "because he hath not believed in the name of the only begotten Son of God." One who hears the gospel and will not believe on Christ commits spiritual or soul suicide. Nobody has any right to commit suicide, either physical or spiritual.

Acts 24:24-27

Felix and Drusilla sent for Paul. As was his usual custom, Paul took advantage of his opportunity to preach Christ and present His claims to any and all who would listen.

This distinguished preacher preached to this famous audience composed of two of the biggest sinners in the country. He preached to them about righteousness, which neither of them possessed, and self-control, which neither of them exercised or exhibited, and the

judgment to come, which neither of them would ever be able to escape. Paul's model sermon, which was delivered in great earnestness, had a disappointing result. Only one member of his audience was impressed, and that was Felix. He trembled with fear of the judgment, procrastinated, promised, and shut the door of hope in his own face. Repeatedly Felix sent for Paul and listened to his message, but he was more interested in collecting a bribe than he was in repenting of his sins and receiving Christ as his Saviour.

Revelation 3:20

This verse was spoken to the church in Laodicea, which was so self-satisfied that Christ could not see anything about it to commend. The lukewarmness of her members was offensive, obnoxious, and nauseating to Christ. To the members of that church Christ made it known that, if any one of them would open the door for Him, He would be delighted to enter and to have fellowship with them. He did not have any intention of forcing His way in, but He did encourage them to open the door and to welcome Him and the blessings which He had for them. ■

INTERNATIONAL SERIES

More Than Lip Service

Exodus 20:7

Gratitude to God for what He has done for us will express itself in reverence for Him and in sincerity of worship of Him. This commandment requires reverence for the name of God. God's name signifies all that He is, says, and does. This commandment forbids our use of the name of God flipperily, irreverently, falsely, insincerely, deceitfully, or profanely.

The Hebrew word which is translated "in vain" means falsely, insincerely, emptily, frivolously, and profanely. In the light of this meaning, it may be said that people take God's name in vain when they speak irreverently of it, when they use it in idle discourse, when they hypocritically honor God

with their lips while their hearts are far from Him, and when they use His name in swearing. Many seldom use the name of God except in an oath. Even though profanity flavors much of the ordinary conversation today, it is always an evidence of coarseness, senselessness, uselessness, sinfulness, and futility. Profanity is an unmistakable evidence of a lack of both intelligence and Christianity.

Matthew 6:1-6

Almsgiving is a Christian duty, but even in this important matter some splendid people are led astray. One wonders if the pride of the natural man is as much in evidence in any other realm as it is in the exercise of charity. It is so easy to be insincere and hypocritical in the matter of giv-

ing. Any who give for the purpose of deceiving God, others, or themselves are certainly insincere. So often gifts are made in order to attract the attention of others and to win their praise for what appears to be generosity. Frequently gifts are made in order to perpetuate one's name, or for some other reason which will feed the pride of human nature.

In this matter of giving, one should always exercise care not to give for the purpose of gaining the favorable recognition of his contemporaries. Our Lord specifically objected to and warned His disciples against the distribution of alms to the needy in the hope of gaining the approval and the applause of men. It is an absolute certainty that any who give from that motive need never expect Him to reward them for so doing. The true and scriptural almsgiver gives as unto the Lord, and without expecting any praise from men. To such a one the reward will be as open as his almsgiving is secret and sincere.

When our Lord discussed the subject of prayer, as in verses five and six, He tore away the mask of human hypocrisy, and placed His approval upon and called His followers to secret prayer. The Pharisees stood before a crowd, uttered long prayers, and put on a prayer "show" for the benefit of the onlookers, in order that those who saw them might conclude that they were very religious. Christ told His followers that to engage in prayer merely to attract the attention of others and to make an impression upon them is wrong, no matter by whom it is practiced.

When Christians approach God, He wants them to be conscious of their needs, to have an earnest desire that their needs shall be supplied, and to ask Him to do for them what they are unable to do for themselves, and all of this for His glory.

Mark 7:5-8

The Pharisees and scribes accused Christ's disciples of eating without observing the ceremonial washings required by Jewish traditions, to which they gave slavish obedience. Christ turned upon these quibblers and exposed their hypocrisy and the hollowness of their religion. To them He quoted Isaiah 29:13, "This people honoureth me with their lips, but their heart is far from me." If in a man's heart there is enmity, bitterness, grudges, or pride, all of the outward observances cannot make anything of him other than a hypocrite. Those who pretend to honor God with their lips but whose lives do not give any evidence of obedience and loyal devotion need not expect the approval and blessing of God. Vain and empty worship will never be an acceptable substitute for loving obedience to God. ■

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(Continued from page 5)

let me speak for myself. He still insists that I am an amillennialist who does not believe Christ will reign with his saints "on the earth" (Revelation 5:10; 20:9).

I believe (1) Jesus Christ will return in glory, (2) after the tribulation (Mark 13:24; Matthew 24:29) and (3) before the millennial reign (Revelation 19:11-16) (4) with the spirits of those who have fallen asleep by death, (5) whose bodies will be raised, and (6) for the living saints who will be raptured to meet the Lord "in the air" (I Thessalonians 4:11-18). (7) After these events all the saints will reign on earth with Christ for a thousand years (Revelation 20:4-6). This is not the dispensationalism first formulated around 1830, but it is the historical premillennialism that goes back to New Testament times.

My reference to Art Linkletter had in mind the high-powered TV commercials

in which people read passages from *The Living Bible* to show how it reads like today's newspaper. No good newspaper would print the inaccurate profanity of *The Living Bible* at I Samuel 20:30, and I don't think Paul Rutledge would like to hear it read in his church.

I do not care to comment on the other personal attacks and references. My sole purpose is to defend the correct translation and paraphrase of Holy Scripture. I not only believe in the inspiration and authority of scripture, I believe we should warn people about false teachers and destructive heresies (II Peter 1:21; 2:1). That is why I am willing to refute false translations and paraphrases and the false preaching based on such perversions.

Louisville, Kentucky Dale Moody

QUESTIONS ABOUT NEW CENTER

Dear Editor:

I realize that being uninformed is usually the individual's lack of interest. However, I am concerned and confused over two articles published this week. One on May 10, 1973, in the *Louisville Times* concerning groundbreaking for an ecumenical center building at the University of Louisville. The other article in the *Western Recorder* was really a floor plan and an artist's sketch of a proposed Baptist Student Center at the University of Louisville.

I have great confidence in our executive board and am sure the plans and decisions have been well thought out, however, a few questions are bugging me:

1. Why didn't we cooperate and join the other denominations in the ecumenical building? What with resources like land, fuel-oil, lumber and etc. becoming short, wouldn't it be better to utilize the cooperative idea?
2. What about a Baptist Student Un-

ion building at Jefferson Community College? A year or so ago, we couldn't find \$50 or so each month for renting space at Jefferson Community College for a Baptist Student Union office.

The concept of "religious centers" has become an interesting idea, particularly in the "New Towns," such as Columbia, Maryland. This may be an area that we Baptists should begin to consider in trying to serve a community. Louisville, Ky. Roy L. Ricketts

Answer: Mr. Chester Durham, former Kentucky Baptist student secretary, says the idea of an ecumenical approach to student work at the University of Louisville was among many possibilities studied carefully for several years before the final recommendation was made. The committee members became convinced that the Baptist program of student work could not be fit into the ecumenical center even if Kentucky Baptists gave approval to an ecumenical approach.

Baptist student work was of long standing at the University of Louisville before many other groups became interested. The approach of other groups and the very construction of the ecumenical center were not adaptable to (Continued on next page)

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our program. This doesn't mean we do not have cooperative relations with other groups but our work requires building space and time not available in the joint project.

The lot and a considerable share of the cost of the new building will come in exchange of our old BSU building which was needed in new development plans at the university.

Space for the building at the Jefferson Community College would appear impossible to obtain if desired. We have a very fine arrangement for JCC presently in which we use the basement of the YMCA building rent free. We provide the furnishings and staff it. Editor.

LIFE'S PHILOSOPHY

Dear Editor:

Today well lived makes every yesterday a dream of happiness and every tomorrow a vision of hope.

From the Sanskrit.

I wrote this quotation as my philosophy of life more than 30 years ago. I still believe it. I dare the graduates of 1973 to try it!

Ashland, Ky. Anne E. Henderson Stearns, Ky. M. A. Winchester, M.D.

MEMBERSHIP STUDY HELP

Dear Editor:

As chairman of the church membership study committee of the Stearns First Baptist Church, I would appreciate receiving information regarding the different means by which Kentucky Baptist churches receive members.

Our church is reviewing its policy of receiving members because we have so many people on our rolls who have been "voted in and baptized" and never seen again. We are especially interested in the question of immediate membership after baptism versus the practice of having a waiting period before full membership is given, with or without baptism.

It is not our intention to start a running controversy in your paper regarding what is the proper method of receiving church members. This, like many other issues, should be decided upon by the individual church within its own membership. However, I would appreciate any correspondence from you or the readers of your paper regarding this matter.

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Tortured for Christ!



Milan Haimovici

Lutheran pastor Milan Haimovici spent eight years in Romanian jails passing through indescribable tortures. The Communists placed him barefoot on burning coals. He was savagely beaten in the groin and made to empty barrels filled with the human waste of thousands of prisoners with his own hands. However, his faith withstood all these trials. Even Communist officers as they spoke later about it, were filled with such respect that they took off their hats when speaking about this living saint. Thousands of Christian prisoners died in Romanian Communist jails. A complete account of their courageous faith and stand for the Lord is contained in the book **TORTURED FOR CHRIST**, by Rev. Richard Wurmbrand, a bestseller in 25 languages.

Be interested in the plight of our persecuted brethren behind the Iron and Bamboo Curtains. You can help! Mail coupon for the book, "Tortured for Christ" by Rev. Richard Wurmbrand.

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Non-Controversial Convention Predicted For Portland SBC

More than 10,000 Southern Baptists from throughout the nation are expected to gather in Portland, Oregon, June 12-14 for what some veteran Baptist observers have predicted will be a calm and uncontroversial 116th annual session.

"I do not foresee any controversial business emerging, but there probably will be some debate on issues, especially resolutions, brought up at the convention," said Southern Baptist Convention president Owen Cooper of Yazoo City, Mississippi, in an interview with Baptist Press.

Cooper, who retired May 1 as president of the Mississippi Chemical Corp., predicted most of the debate will come over resolutions on such topics as abortion, amnesty, ordination of women as deacons or ministers, sex education, prayer and Bible reading in public schools, tax credits for parochial schools or other topics.

Debate is almost sure to come, he added, on Southern Baptist Theological Seminary president Duke McCall's proposed motion to assign the work and programs of the denomination's Stewardship Commission to the SBC Executive Committee.

If adopted, the proposal would in effect abolish, effective October 1, 1974, the Stewardship Commission as an agency of the SBC. A similar proposal was defeated by the SBC last year in Philadelphia.

Cooper said he knew of no plans by individuals or groups to revive efforts to ban the Broadman Bible Commentary, a question that has plagued the

SBC for the past three years. A motion to ban the commentary, which some conservative Baptists feel is too liberal, was defeated last year by the convention in Philadelphia.

Recently in Atlanta, a new conservative group called the Baptist Faith and Message Fellowship was organized, announcing its intentions to "work within the framework of the SBC" to oppose theological liberalism.

M. O. Owens, pastor of Parkwood Baptist Church in Gastonia, North Carolina, new president of the new organization, was quoted by a *Houston (Texas) Chronicle* reporter as saying that the organization was not planning any formal action at the Portland convention.

He said there was not much chance of "doing anything" this year, but he hoped the new organization would consolidate all other conservative groups into one strong organization that would have more influence at the 1974 convention in Dallas.

A dozen recommendations, including the budget will be presented by the 64 member SBC Executive Committee for consideration by the messengers.

The Executive Committee will meet on the Monday preceding the convention's opening Tuesday morning session to consider items it could possibly recommend the next day. One is a proposal by Southern Baptist Theological Seminary to establish a Bible college aimed at training Baptist ministers who lack formal education, especially a college degree. (BP)

Graham Attracts Record Crowds

With an estimated 510,000 in attendance, Billy Graham preached to the largest congregation in his career and probably the largest ever to assemble to hear the proclamation of the Christian gospel.

The throng was gathered for the opening service of the evangelist's five-day crusade at Yoido Plaza in Seoul, Korea. Estimating the attendance were officials of the local crusade organizing committee.

Graham's previous record audience was nearly 200,000 in Rio de Janeiro, Brazil, in 1960. That meeting was in a stadium. The new record was set on a paved plaza used in recent times for military parades. Koreans sat tightly huddled against a cool wind.

Most of those who came to the initial crusade event walked from homes

many miles away. Yoido is an island in the Han River, and there is limited parking space. The evangelist reminded the Koreans that thousands of them crossed Han River bridges a quarter of a century ago in their flight from Communist aggressors.

"Tonight," he declared, "many of you have crossed a bridge to come here to find another kind of freedom."

Graham said, "Spiritual freedom is the greatest freedom of all." When he invited seekers to stand to indicate that they were trusting Jesus Christ for spiritual freedom, thousands stood.

The Seoul crusade climaxes a nationwide evangelistic effort by Graham team members and Korean Christians. Meetings conducted by associate evangelists in provincial cities carried accumulated attendance of over one million.

Tax Board Rules Cedarmore Exempt

In a decision announced May 31, the Kentucky Board of Tax Appeals ruled Cedarmore Baptist Assembly exempt of ad valorem property taxes.

The decision means that the state Baptist assembly will not be placed on the Shelby County tax rolls, at least for a while. Joseph Stopher, attorney for the Kentucky Baptist Convention, pointed out that the state department of revenue, the initiator of the suit, will likely appeal the decision to the Franklin circuit court.

In announcing its decision the Tax Appeals board quoted from section 619 of American Jurist number 51, saying "... Education may be particularly directed to mental, moral or physical facilities but in its broadest and best sense, it (education) embraces them all..."

"Evidence in this case," the decision stated, "shows that Cedarmore is used physically for educational purposes and the income derived therefrom is used solely for educational purposes without any private gain."



KENTUCKIAN ELECTED — Merilyn Sue Pinson, right, a first year religious education student from Ashland, has been elected secretary-treasurer of the Student Government Association at The Southern Baptist Theological Seminary in Louisville. The Georgetown College graduate meets with Elaine Dickson, director of student affairs, to discuss plans for the coming year.