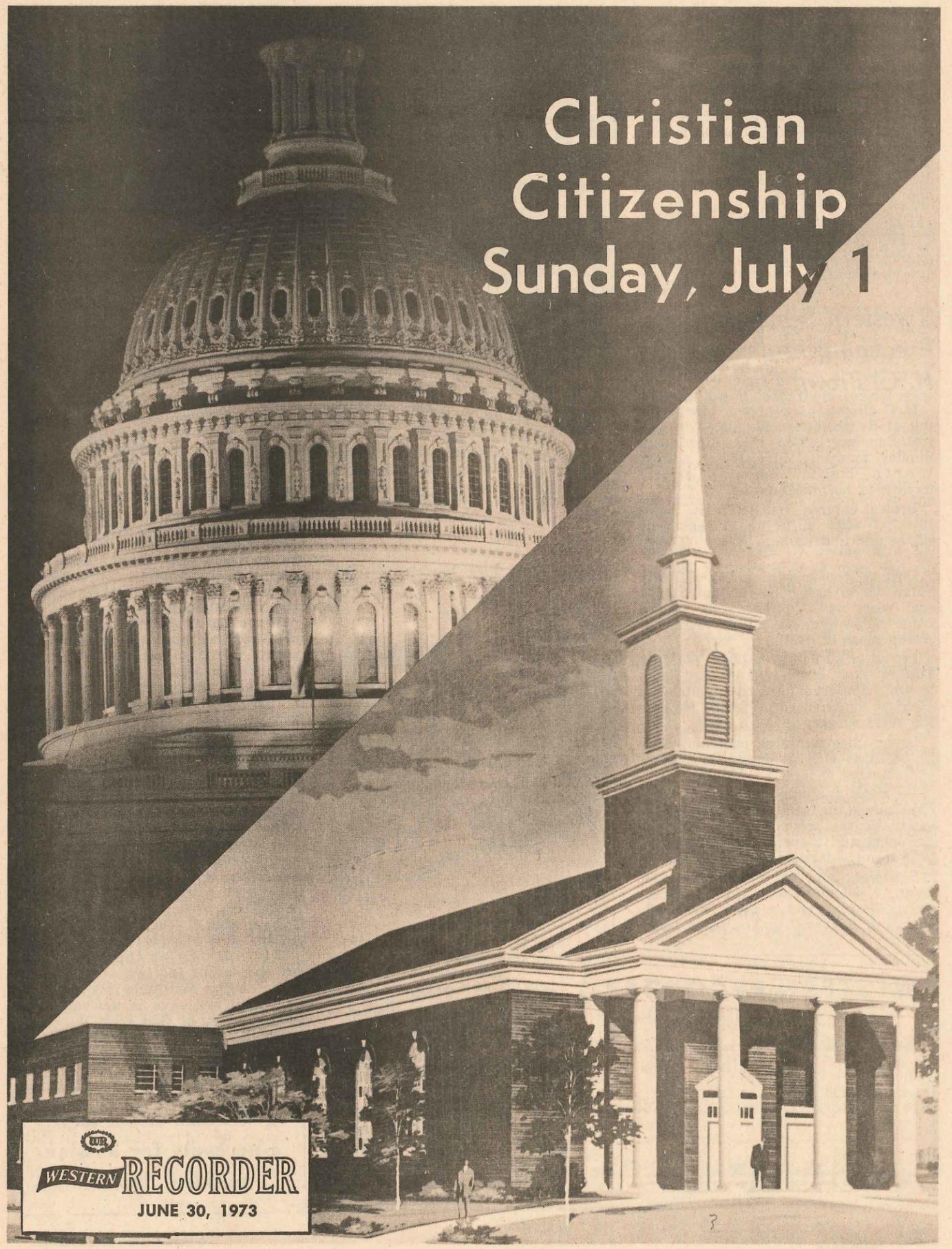


Christian
Citizenship
Sunday, July 1



 WESTERN RECORDER
JUNE 30, 1973

First National Education Confab Set

A national conference on the educational ministry of the church, the first of its kind, is scheduled to be held in Houston, February 17-21, 1975, according to Morton Rose, assistant to the director of the church services and materials division, Southern Baptist Sunday School Board and general chairman for the meeting.

"We believe the National Conference on Church Educational Ministry will have a wide interest for any person who is concerned about the function

of Christian education," Rose said. "There are thousands of pastors, missionaries, institutional leaders, chaplains, college and seminary faculty and students, plus a host of others who have Christian education as a part of their work.

"Most of these persons have no minister of education. They do all the work that is done in education. Therefore, we are giving attention to the function, rather than to a particular profession."

The conference is the result of years of planning by educational leaders of the Southern Baptist Convention, Rose said. In 1971, the Southern Baptist Religious Education Association, meeting in St. Louis, requested W. L. Howse, then director of the Southern Baptist Sunday School Board's education division, to begin planning and scheduling of such a meeting. In 1972, the SBREA approved preliminary plans.

The general committee met in Portland, Oregon, June 9, to complete program plans and select major program personalities for the 1975 conference. (BP)

S'western Seminary Preaching Professor H. C. Brown Dies

H. C. Brown, 51, professor of preaching at Southwestern Baptist Theological Seminary since 1949, died early Sunday morning, June 10, at a Fort Worth hospital following several months of hospitalization.

Brown entered Houston's St. Luke Hospital after suffering an apparent stroke and undergoing surgery on May 16.

Doctors repaired a damaged heart valve which had been implanted several years ago. Complications arising from the surgery have been identified as the cause of death.

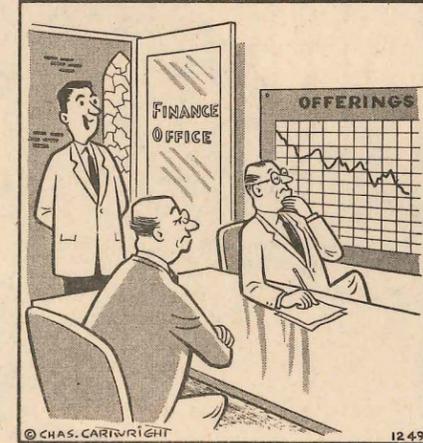
Brown is author of a book, *Walking Toward Your Fear*, released last year, in which he chronicled the mental anguish he experienced preparing for major heart surgery in May, 1968.

Brown also wrote or contributed to 27 books as well as numerous articles and research papers.

He was a graduate of Louisiana Baptist College and held a bachelor of divinity degree from Southern Baptist Seminary and a doctor of theology degree from Southwestern Seminary.

Survivors include his wife, Velma Lynn; a daughter, Kay Brown of Atlanta, Georgia; and a sister, Elizabeth Brown of Bossier City, Louisiana. (BP)

Church Chuckles by CARTWRIGHT



"How about selling popcorn and cold drinks in the vestibule?"

DEVOTIONAL



William M. Shelton
Associate Pastor, Ralph
Avenue Baptist Church,
Louisville, Kentucky

Doing Our Best

"Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Proverbs 3:5).

God has given each of us abilities that we draw on every day. We are often asked to do things that we are not sure we can do. When I felt God was calling me into full-time Christian service at the age of 37, I felt I could not do what He was asking. I asked God the question, why me? "What have I to offer to this task that you want me to do?" The same answer kept coming back. Trust in the Lord with all thine heart and lean not unto thine own understanding.

Most of us at some time in our lives have had the haunting feeling of deficiency, a feeling that we just can't do what God is asking. God does not expect us to do something beyond the abilities that He has given to us. We need to face frankly our abilities as well as the limitations which we have in life.

The principal of self-acceptance can be applied in every realm of life. A peach tree will not produce apples. Tomato plants will not bear beans or corn. These things were not intended to produce other than what they are. So in our lives, God will not ask us to do the impossible. Some people can do many things and do them well; others can do only a few, or perhaps one thing well. God requires of us only to do the best we can with what we have.

The little boy on the hillside only had five loaves and two small fish, but they fed the multitude. We may feel that what we have is too small, but with the help of God great things can be achieved. We need to keep on seeking God's will for our lives and doing our best for the Master.

**Western Recorder:
a necessity for mission-
minded churches**

IN THE last few days I have heard a flood of comments and questions about a resolution at the Southern Baptist Convention in Portland, Oregon, on the superiority of man over woman.

Indeed, I received a long distance telephone call from my oldest daughter who identified herself as my "inferior daughter"! She had read an article in the Raleigh, North Carolina, newspaper that I had read in *The Louisville Times*, June 15, 1973, with the headline: "Southern Baptists approve resolution by woman saying man is superior." It was by a certain Allen Nacheman of the Associated Press, Portland, Oregon.

My second step was to secure exact information about the resolution. It turned out that Mrs. Richard Sappington of Cloverleaf, Texas, had presented a resolution that amounted to an approval of 1 Corinthians 11:2-16 and Ephesians 6:1. The chapter in 1 Corinthians says nothing about the superiority of man, neither does the resolution.

Apparently the debate on the resolution amounted to an endorsement of the Bible and a protest against the radical ideas often expressed by the woman's liberation movement. It is not difficult to get Southern Baptists to endorse the Bible, and the unhappy experience of many has dampened enthusiasm for the "fem-libbers."

After careful investigation I conclude that headline writers who understand neither the Bible nor Southern Baptists are about as biased as they would like to picture our Southern Baptist people. Perhaps, though, all this will help us to get down to some New Testament study on the solidarity of the family and the interdependence of all members in the family. If that is what Mrs. Sappington wanted us to endorse, her resolution is not so bad after all, even if the Baptist Press did call it "the traditionalist point of view."

It is now the purpose of this brief article to summarize the place of woman in the New Testament. The starting point is the second parenthetical comment by the Apostle Paul in the passage quoted in the resolution. "(Nevertheless, in the Lord woman is not independent of man nor man independent of woman; for as woman was made from man, so man is now born of woman. And all things are from God.)" (1 Corinthians 11:11-12).

It is not the superiority of man over woman that is taught in the New Testament. It is their interdependence and mutual benefit and blessing, even their oneness in the Lord. 1 Corinthians 11:1-10 interprets Genesis 2 in the light of the social situation that prevailed in ancient Corinth, and when it is rightly interpreted it applies to our situation today.

However, if one takes all the social customs of ancient Corinth and applies them today, it would seem that the

Is Man Superior To Woman?

By Dale Moody*

spectacle of debating women at the Southern Baptist Convention violates a lot of rules. The women did not remain silent in the Convention as Paul said they should in the churches (1 Corinthians 14:34-36). Did they all wear veils, as Paul in 1 Corinthians 11:1-16 says they should? Were they dressed according to the standards of first century modesty, as he instructs them to do in 1 Timothy 2:8-15? It is a poor defense to say these rules apply only "in the churches" not in the Convention! Do they follow these rules back home "in the churches"?

Let us turn to positive comments on how the New Testament faith liberates and elevates woman as the complement and companion of man. One needs only to begin with Paul's next letter. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:28 RSV).

The theological foundation for such unity between man and woman is the incarnation of the eternal Son of God in the womb of a woman. "But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons" (Galatians 4:4f, RSV). Too many people want to look at woman in the light of the fall rather than in the light of the incarnation and redemption.

Woman seen in the light of redemption becomes a type of the church. Her relation to her husband is like the relation between Christ and his church, his earthly body today (Ephesians 5:21-24). Her husband is to love her as much as Christ loved the church when he poured out his blood in sacrificial love (Ephesians 5:25-27). He should cherish and care for her as if she is his own body (Ephesians 5:28-33). It is hard to imagine a more relevant passage for home life today than the whole of Ephesians 5:21-6:4.

This is a long way from an attitude of superiority on the part of man to subdue the woman and cast her aside for another when it suits his lusts better. *Playboy* and *Penthouse* morality are the real threats to our homes, not the interdependence of man and woman as taught in the New Testament.

In the light of much nonsense on both sides of the debate on woman's liberation, it would be well to read through Luke-Acts in the New Testament. The gospel of Luke is really the woman's gospel. From the Virgin's Womb to the Empty Tomb it is women who are magnified as witnesses to our faith (Luke 1:26-38; 24:1-12).

In The Acts of the Apostles, Luke never misses an opportunity to magnify the role of women in the early churches (Acts 1:14; 5:14; 8:3, 12; 9:2; 13:50; 16:1, 13, 14; 17:4, 12, 34; 22:4).

There are at least three special ministries for women in the New Testament, and I know of no Baptist churches that have reproduced all of these ministries in the churches today.

First, some of the New Testament churches had virgins devoted to the Lord in a very special way (1 Corinthians 7:25-38). At times they practiced spiritual marriage by becoming a betrothed companion to a man, but no sin was committed if they left this form of life and married.

Second, there were widows in the New Testament times who were supported by the church and did good works (Acts 6:1; 9:39, 41). They were set aside for special service with a pledge, and Paul gives a set of rules by which this role was to be regulated (1 Timothy 5:9-16).

Third, some of the New Testament churches had deaconesses. It is true that Phoebe of Cenchreae is the only one who is called a deaconess (Romans 16:1), but many other women perform the functions, e.g. Euodia and Syntyche in Philippians 4:2-4 and Priscilla, one of the great personalities of the New Testament (Acts 18:2, 18, 26; 1 Corinthians 16:19; Romans 16:3).

I love to tell the story of a devout Arab woman who greeted me in her home in Tripoli, Lebanon, by skipping about her house singing in tears: "We are one, we are one, we are all one in Christ Jesus." In a Moslem society where women are little more than property, she had much to skip and sing about in her Christian faith. She made me want to skip and sing too about the solidarity of the Christian family and the interdependence of each member of the family.

*Dale Moody is Joseph Emerson Brown professor of Christian theology at Southern Baptist Theological Seminary in Louisville, Kentucky.

WESTERN RECORDER

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

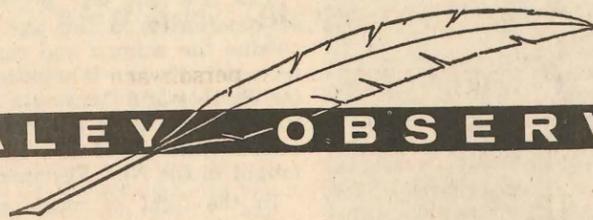
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Is The Executive Committee Becoming Too Powerful?

The decision of the Southern Baptist Executive Committee to give further study instead of immediate approval to the plans of Southern Seminary to begin a Bible college for ministerial students without college training has some implications which are disturbing. That the school opening will be delayed at least a year is not too serious. The time might be well spent in further preparation and plans, as Dr. McCall says. The disturbing thing is the growing signs the time will come when no important recommendation has much chance for convention approval unless it has prior consideration and endorsement by the Executive Committee.

In fairness to the committee it should be pointed out that the manner this request was presented offered little opportunity for serious consideration. The committee has three regular meetings a year plus a brief session during the convention to elect officers. Two of these meetings are in Nashville where considerable time is afforded for careful consideration of proposals. The other meeting is a brief session in the convention city just before the convention opens and is for the purpose of last minute preparation for reporting to the messengers.

The request for approval for the new school at Southern Seminary was not presented at either of the two committee meetings where it could have been carefully studied but at this brief pre-convention session. The committee had every right to and acted according to its usual procedure in referring the issue for more study.

Dr. McCall and the seminary trustees did not have to ask the Executive Committee for its approval but could have gone directly to the convention messengers for approval. The trend in recent years, however, has been in the direction of presenting such recommendations to the Executive Committee before submitting them to the messengers and so it was a proper and wise move to go about it this way.

The truth is Dr. McCall miscalculated and assumed there would be routine approval. He says he understood the need for such a school had been recognized for several years by Executive Committee members and that Southern was only doing what was wanted by the committee. What he didn't expect and what apparently happened was the suggestion by officials of the other seminaries for delay and further consideration. This Dr. McCall could have anticipated in light of the concern usually seen on the part of other seminaries when something new is undertaken by one. Possible effect on allocation of funds is at stake.

The extent of the plans for the new school and the tone of news releases about it didn't help the cause. The reports sounded like it was an accomplished fact and detailed plans were announced including the selection of a president and a board of governors. It would have been more appropriate to gain approval by the convention before going so far in plans.

And so the Executive Committee can scarcely be blamed for the way it handled the matter. At the same time this is a clear signal of the growing power of this group. Will the time come when no institution or agency dare try anything without prior approval of the Executive Committee? Will the constitutional right to go directly to the convention with a recommendation be preserved theoretically but no longer be practically expedient?

Baptists don't like power structures in which too much power resides in a few people. It may be good for some agencies and institutions occasionally to bypass the Executive Committee intentionally in order to prevent a trend toward centralization. For the same reason the deacons should not have to consider and approve every proposal before consideration by a church.

A Welcome Supreme Court Decision

Moral forces welcome the most recent Supreme Court decision on pornography and lewdness. It is long overdue and hopefully will lead to some control if not the elimination of a major stream of moral pollution. The court decision reverses a judicial trend over recent years that in the name of freedom of expression has approved raw sex, sexual deviation, profanity and the like in movies, magazines, books and on television. The situation has actually become so deplorable that decent people find few movies clean enough to attend and family type television programs make increasing use of profanity. The court decision does not affect profanity as such but, if obscenity and vulgarity are restricted, maybe it will have a restraining effect upon profanity.

Critics of the court decision will harp on the restriction of free expression. Readers of this column know what high regard this writer has for freedom of expression but there must be some provision against the abuse of this freedom. There is a difference between responsible and irresponsible use of freedom and the personal judgment of the one exercising freedom cannot always be trusted. His opinions must be balanced by the opinions of his peers.

The rights of one person are always conditioned by the rights of others. In the case of free expression the right of another person to disseminate filth is restricted by my right not to be exposed and to protect my children from such a degrading influence.

An interesting aspect of the Supreme Court decision is the provision for judging material on the basis of community standards. This is questionable because it suggests morality is relative and what's wrong one place may be right another place. In the sight of God right is right and wrong is wrong no matter where or when it is. Of course the court is not dealing with the ultimate question of right and wrong but only with human ideas about right and wrong.

Though questionable, this approach is challenging to churches and other forces involved in molding community opinion and mores. Now we have added incentive to be the salt of the earth and the light of the world. For though God's plan for man ultimately doesn't depend upon court decisions and community standards, we believe some legal restraint on moral irresponsibility is helpful in human efforts to make the kingdom of this world the kingdom of God.



MODERN DAY GNOSTICISM

Dear Editor:

With regard to the Moody-Rutledge boxing match, let me say, a plague on both their houses! The very discussion of millennialism and "why this and that are so and my position is right," smacks of modern day Gnosticism. I am falling into this trap myself by stating that as long as they are talking "premillennialism," it's alright with me. In my opinion, world events have long discredited the viewpoint of both postmillennialist and amillennialist.

Pikeville, Kentucky Walter McNeil

BUMPER STICKERS

Dear Editor:

In the June 9 issue of *Western Recorder*, Lewis Rhodes wrote an article on "Jesus and Bumper Stickers." I find his reasoning to be inconsistent with the spirit of the New Testament.

Mr. Rhodes is generous with his doubletalk about religious display being "an expression of unfaith and non-assurance." Did Mr. Rhodes ever stop to think that perhaps people display

bumper stickers because they are not ashamed to profess their faith in Jesus Christ?

As I look at the New Testament, I find that Matthew 10:32 reads, "Whoever, therefore, shall confess me before men, him will I confess also before my Father, who is in heaven."

Mr. Rhodes writes: "A good religious posture is such that one does not suspect you are religious and is shocked when he learns you are." If one lives in today's world and is never suspected of being a Christian, then that person must participate in every kind of sinful indulgence that the mainstream of our immoral generation practices (cursing, drinking, adultery, theft, deceit — the list is enormous). The Bible says, "Let your light so shine before men that they may see your good works, and glorify your Father, who is in heaven" (Matthew 5:16).

I firmly believe that it is our responsibility to carry out the command of our Lord, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you

always, even unto the end of the world. Amen." (Matthew 28:19-20)

I do not have the opportunity to invite the people in every car on the road to accept Christ as their personal Savior, but maybe if they read my bumper sticker, they will begin to see their need of His salvation.

We are responsible for others. Ezekiel 33:8 reads, "When I say to the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand." You see, Mr. Rhodes, as followers of Jesus we are responsible for those about us who have not been saved. So, when you stand before God on Judgment Day, and try to explain your reluctance to speak out for Christ, don't bother to use your fancy words; it doesn't fool me, and it won't fool God, either.

Battletown, Kentucky Tom Bridge

What Are Baptists
Thinking?
Western Recorder
Readers Know

Making A Difference For Christ Sake

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

Christians can change the "system!" Right can prevail. Graft corruption, payoffs, coverups, dirty politics do not necessarily have to continue. Christians know a better way and can lead others in it.

We have heard from our pulpits that Christians are in the world to make a difference. Now is the time to demonstrate that difference. We have learned from American history that when citizens become aroused *enough*, government responds. Christian citizens, arise!

The kinds of citizen action that make a difference need to be learned. Such suggestions as those offered by John Gardner's Common Cause (a citizens' lobby) and discussed below, demand the careful consideration of Christians seeking to be salt, light, and leaven in the world of government.

1. *Be persistent in citizen action.* Citizenship is a full-time responsibility. Since the forces of social change are never dormant, political involvement on the part of the Christian cannot be limited to election years and brush-fire issues if maximum effectiveness is to be achieved.

2. *Limit the number of issues on which you will work and then give these your best efforts.* No citizen or group of citizens can deal with all the problems, or even the most crucial problems, in the nation. Being selective in involvement is a prerequisite to being effective. Successful change agents channel enthusiasm and devote their best skills to carefully selected issues.

3. *Develop a professional cutting edge.* The serious work of Christian citizenship requires the development of some political expertise. There are no substitutes for this. Absolutely essential is an acquaintance with the machinery and processes through which and by which public business gets done. Information about resource material is available from the Christian Life Commission.

4. *Tell the story.* Major steps in effecting change are the arousal of public concern and the focusing of public interest. Information regarding a particular concern must reach every home in the community by door to door canvassing, personal telephone calls, and mass media announcements.

5. *Form alliances.* Collaboration among groups sharing a common interest can create a very impressive potential for power and a unified voice to which people who sit in elected seats of authority will listen. When all of

the churchmen of an area amass their time, skills, finances, and efforts, tremendous good can be done.

6. *Cultivate relationships with people in government.* Communications of both a supportive and a critical nature regularly conveyed to congressional representatives, city councilmen, school board members, and other governmental leaders will nurture the kind of relationships in which desired objectives will gain a more favorable hearing.

7. *Develop interpersonal relationships within your own group.* No citizen action group, especially one made up of Christian citizens, can afford the

debilitating effect of fragmentation or in-fighting—the lack of a united front. Most important in an interest group is not the number of names on its roll but the dedication of its members to working for a worthy cause.

8. *Organize for action.* Though organization is extremely important, emphasis here is on "action." Groups of citizens should organize in such a way that talk, study, and education related to action inevitably result in action.

These suggestions coupled with Christian convictions and a commitment to positive change enable the Christian citizen to make a difference in government, local, state, and national. The difference made will be not only for the betterment of society and the common good of fellow citizens, but also for the glory of God.



**AREA
FELLOWSHIP
CONFERENCES**

FRANKLIN OWEN
 EXECUTIVE SECRETARY-TREASURER, KENTUCKY BAPTIST CONVENTION

I am so very anxious that as many of our people as possible take part in the Area Fellowship Conferences at Jonathan Creek Assembly, July 9 and 10, and at Campbellsville College, July 12 and 13. The programs in each case will begin at 1:45 p.m. with a 5:30 dinner and an evening program. The mornings will be dedicated to recreation, fellowship, and whatever special conferences any of our people wish with those of us from the Baptist Building.

The above title is the label under which we hope to carry forward what you have previously known as the Pastor-Layman Conferences. We wanted it to sound more like it was for everybody. For example, why not include the women? It is our desire that many of them come too. We depend on their leadership in so many ways.

These conferences will, I hope, serve a number of purposes. Important among them, of course, is communication. In addition to the arranged program, we want to make our staff people available to you for conferences and informal questions and answers; whatever help we can give each other. Naturally, we feel responsible to share with all our people concerning the current emphases of our great denomination, and the unified efforts that are being promoted among our Baptist people for the immediate and long range future.

It seemed to me that a good name for these meetings would be Area Fellowship Conferences. I've always believed that one of the biggest words in the Christian religion is fellowship. It is one of the early words of the New Testament by which the people spoke of the church. It was known as "Ho Koinonia." When Luke wrote Acts he observed that following the baptism of the Spirit, the people "continued steadfastly in the apostles' doctrine and fellowship. . ." (Acts 2:42).

The people of God need to spend time together to develop a common weal. We need to spend time together, to dream the common purpose and how to achieve it. This is the fellowship that will survive death; the fellowship that we have in the saving name of Christ as our common Lord.

Let's use these occasions to practice the fellowship. I shall be looking for you at Jonathan Creek, July 9 and 10, and at Campbellsville College, July 12 and 13.

—Frank Owen

Staff Changes

Albert Clardy has accepted the pastorate of the New Hope Church at Clifty in Bethel Baptist Association. He resigned the pastorate of Pleasant View in Christian County to assume this new position with New Hope Church. Clardy was ordained at Antioch Baptist Church in 1972.

Gayle L. Toole is now pastor of the Edgewood Baptist Church in Nicholasville, having moved from the Hebron Baptist Church. He is a native of Owen County, a graduate of Georgetown College and Southern Seminary. He also did graduate work at the University of Kentucky. His denominational service includes offices in the Ten Mile and the Northern Kentucky associations, the Kentucky Baptist Convention executive board and the board of trustees of Georgetown College. At Edgewood he succeeds Marlon Lastinger, who is now pastor of the First Baptist Church, Sandersville, Georgia.



Toole

James L. Bland accepted the pastorate of Buckner Baptist Church in Sulphur Fork Association. He began his work at Buckner on June 17.

Bland resigned the pastorate of the Eighteen Mile Church and his public school position to be a full-time pastor at Buckner Church.

Tom Burdon has resigned as pastor of the Woodland Baptist Church, Ohio Valley Baptist Association, effective June 24.

Mike Littrell is the new pastor of Whispering Meadows Chapel, a mission of the First Baptist Church, Morganfield. He was ordained to the gospel ministry on Sunday, June 10, by the Hyland Baptist Church, Green Valley Association.

Mr. and Mrs. Dale Peterson have resigned as minister of music and organist at Fort Mitchell Baptist Church to accept similar positions at First Baptist Church, Auburn, Alabama.

Peterson is a graduate of Kentucky Southern College and the College-Conservatory of Music of the University of Cincinnati where he has done work toward the PhD. Mrs. Peterson is also a graduate of the University of Cincinnati.

Godwin Yuen has accepted the position of youth and music director of the Cadiz Baptist Church in Little River Baptist Association, effective August 1. He has taught high school in Sydney, Australia, served the Portland Bridge Mission, Louisville, worked at Ormsby Village Juvenile Delinquent Center, Louisville, and Baptist Towers, Home for the Elderly, which is also in Louisville. Currently, he is administrator of the Wall Street Methodist Church in Jeffersonville, Alabama.

Yuen has a DSCM degree from State Conservatory of Music in Sydney, Australia; a MCM degree and MRE degree from Southern Seminary, Louisville; and attended the Vienna Music Academy of Sacred Music in Vienna, Austria. He is a two time prize winner ('65 and '66) at the Sydney Music Festival.

Yuen, a native of Kowloon, Hong Kong, and his wife, Juanita, have two children: a daughter, Sylvia, 4, and a son, Edmond, 2 months.

Bill Belva is pastor of the Cadiz Baptist Church.

Raymond Harris resigned the pastorate of Spring Valley Baptist Church of Bethel Association to accept the pastorate of Pleasant View Baptist Church in Christian County.

W. C. Bryant has accepted the pastorate of the Calvary Baptist Church, Glasgow, Montana. He recently completed four years at Clear Creek Baptist School, Pineville.

Wendell P. Furlong is the new pastor of First Baptist Church, Burnside. He comes to Burnside from the pastorate of the Benton Baptist Church in Mercer County.

Furlong is a native of Barren County (Glasgow), Kentucky. He holds a BA, a MA and a Rank I degree from Western Kentucky University of Bowling Green.

Mrs. Furlong is the former Juda Lee Bowles. The couple has two sons: Todd and Edward Louis.

Rick Toomey is the new minister of education and youth at DeHaven Memorial Baptist Church.

Toomey was born in Athens, Tennessee. He graduated with honors from University of Tennessee, and is now a student at Southern Baptist Theological Seminary, Louisville, working on a masters degree in religious education with emphasis in youth work.

Mrs. Toomey is the former Susie Kelly. She will be teaching physical education and health at Oldham County Junior High School this fall.

Virgil Blankenship resigned the Russellville, Second Baptist Church in Bethel Association to accept a pastorate in Paris, Tennessee.

African Baptist Future Growing According To Liberian President

William R. Tolbert, president of the Republic of Liberia and former president of the Baptist World Alliance, refused to use his appearance at the National Press Club in Washington, D.C., as a platform to speculate on the future of Baptists or of Christianity in Africa.

The Liberian president also refused to answer questions about the Watergate affair and its effect on U. S. foreign relations.

Tolbert is an ordained Baptist minister and is pastor of the Zion Praise Baptist Church in Bentol City, his hometown near Monrovia, where he preaches regularly when at home.

During a question and answer period following his speech at the Press Club,

he was asked about Baptist strength in Liberia and whether or not Africa would become a Christian continent.

He replied that there are only about 20,000 Baptists in Liberia but that they are growing. Population of Liberia is 1.65 million.

As for religion in Africa as a whole, Tolbert replied that religion is strictly a personal experience and that he could not speak for any person other than for himself. He said he hoped that Africa would live by Christian precepts.

About Watergate, Tolbert replied that this is strictly an internal United States affair and that Liberia never interferes in the internal affairs of other nations. The audience applauded vigorously when he gave this answer.

Tolbert's father was a slave in South Carolina when he was liberated by President Abraham Lincoln. He and his family joined other slaves in the migration movement back to Africa. The current president of Liberia was born in the settlement of Bensonville, Montesarrado County, Liberia. (BP)



Tolbert

2 Sunday School Conferences

Cedarmore Assembly

For Associational Leadership

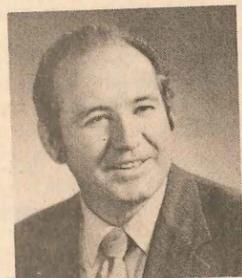
August 13-15, 1973

General



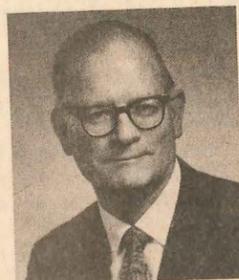
James Chatham

Adult



Lew Reynolds

General



Eugene Skelton

Speaker



T. L. McSwain

CONFERENCES:

Preschool Division	Mrs. Don Herman
Children's Division	Mr. Billy Hudgens
Youth Division	Miss Shirley Robertson
Adult Division	Mr. Lew Reynolds
General (Assoc. Sunday School Directors, VBS, Extension Activities Directors, Assoc. Directors of Missions and Outreach Directors)	Mr. James Chatham

SPEAKERS FOR BOTH SESSIONS:

Rev. Jay Brown, Farmdale Baptist, Louisville
 Mr. Herschel Creasman, Walnut Street, Louisville
 Dr. Sabin Landry, Southern Seminary, Louisville
 Rev. T. L. McSwain, First Baptist, Richmond
 Rev. Don Randolph, Green Acres, Louisville
 Rev. Bob Young, Walnut Street, Louisville

MUSIC, FELLOWSHIP:

Mr. Ronald Sholar, First Baptist, Hopkinsville

For Church Leadership

August 16-18, 1973

CONFERENCES:

Preschool Division	Mrs. Don Herman
Grades One-Four	Mrs. Myra Motley
Grades Five-Six	Mr. Billy Hudgens
Youth Division	Miss Shirley Robertson
Adult	Mr. Lew Reynolds
General	Dr. Eugene Skelton

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4's and 5's	Mrs. Boyce Carter
6, 7 and 8 year olds	Mrs. R. B. White
9, 10 and 11 year olds	Mrs. Lawrence Wilson
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Speaker

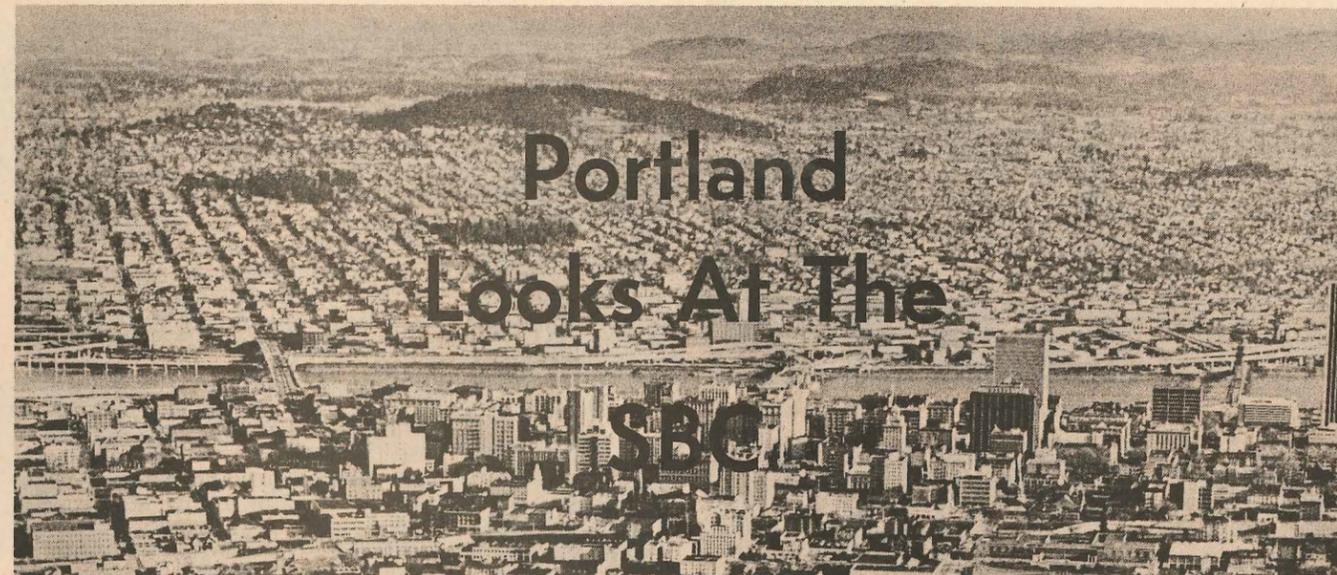


Herschel Creasman

Speaker



Sabin Landry



They like Southern Baptists in Portland, Oregon, although the local citizenry knows little about them, as a rule.

"I really don't know a whole lot about them. They're just about like any other organization, though they are very courteous and easy to work with. They know organization," said an official of the Portland Coliseum Complex management team.

Thousands of Southern Baptists converged from 50 states on the city of Portland. They overlapped the annual Rose Festival and Parade of Roses, Portland's biggest event of the year. With conferences beginning on Sunday, June 10, the Baptists began working and meeting toward their biggest event of the year, the Southern Baptist Convention.

Portland residents and business people said they were glad the Baptists came. They found the Baptists, for the most part, to be a congenial group of people, and the boost to the economy, not to mention public relations possibilities, didn't hurt either.

The contribution by Southern Baptists began modestly June 9, at the Parade of Roses, which any Portland resident will tell you, "It's the best in the country."

Parade officials said attendance along the parade route hit 350,000, up 50,000 over last year. Obviously, Southern Baptists didn't contribute all of that number, but with up to 16,000 persons expected to attend the sessions in the Coliseum, June 12-14, plus conferences beginning Sunday, June 10, attendance was helped.

While the Parade didn't fare as well from Southern Baptists as some would have liked, the hotels and the Southern Baptist churches in the greater metropolitan area of Portland made out quite well.

Roland P. Hood, interim superintendent of missions for the Interstate As-

sociation — which includes Portland, Vancouver (Washington), and several churches along the Columbia River — said the Mill Park Baptist Church, Portland, had a capacity crowd of 500 for Sunday worship. The church normally averages 125 in attendance.

"The churches were all packed to capacity on Sunday," said Dan Stringer, Jr., executive secretary of the Northwest Baptist Convention.

Stringer said the presence of nearly 16,000 Southern Baptists contributed immeasurably to the positive image of Southern Baptists in the northwest United States. This is the first time the convention has been held in the northwest and the first SBC on the west coast since the San Francisco convention in 1962.

He noted that he would be willing to help put together another SBC in Portland if hotel and motel accommodations were better.

"If we had had 10 hotels with 800 rooms each, it would have been easier to find a place for all attending the SBC to stay," said Stringer.

As it was, the hotels were packed, with Southern Baptists reserving rooms in blocks and often occupying up to 80 and 85 percent of the rooms in several major hotels, including the Portland Hilton and Sheraton Motor Inn.

Hotel employees and management noted unanimously that delegates and other convention participants had all behaved with exemplary conduct. Waitresses were taken with the charm and amiable way of the customers, though the hotel restaurants did a rush business for breakfast, lunch, and dinner.

An interesting turn in business was noted in the hotel bars, where spokesmen for the Hilton, Sheraton, and Thunderbird Motel, reported a drop in their bar business. Southern Baptists are noted for their non-indulgence in alcoholic beverages.

Even this trend was not a blight on the hotels, according to spokesmen. The number of rooms confirmed, the food business, and conferences and private parties, more than made up for the lack of alcoholic beverage sales, spokesmen said.

Portland residents seemed to know little about Southern Baptists and didn't regard what they saw as unusual from any other organization; except, it was noted, "These are the most courteous and happy people I've ever seen. I'm glad they are in town."

This statement was echoed again and again by local residents and persons who work in and around the Coliseum. Cab drivers said they enjoyed the friendly conversation and easy-going manner of the Southern Baptists.

Bus drivers were enthusiastic about having the extra business and were complimentary about the conduct of the passengers. The bus and cab companies were run to capacity in terms of their fleets of vehicles.

Tri-Met, the city's transit system, said they chartered 90 buses for service to the Coliseum from the downtown hotel and motel areas on Tuesday. Stringer added that 2,000 to 3,000 persons came into Portland via chartered airline flights, not to mention other commercial flights.

A Gray Line Sight-Seeing Company spokesman said their entire fleet of 14 buses worked tours of 300 Southern Baptists and other touring groups through the metropolitan area of Portland on Wednesday.

Police department spokesmen said they had not encountered nor received any negative reports in terms of traffic or misconduct on the part of Southern Baptists participating in the several conferences and the SBC in Portland.

"We normally don't increase our force of officers during such a convention," said a police department spokes-

(Continued on page 15)

Southern Seminary Graduates 24 Kentuckians

Southern
Seminary
Graduates
June, 1973



Cummins



Miss Metcalf



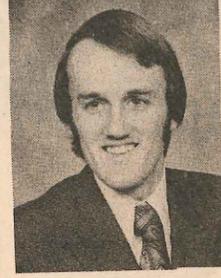
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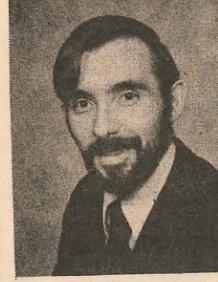
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Twenty-four Kentucky students were among the more than 200 graduates who received degrees during June 1 commencement at The Southern Baptist Theological Seminary here. Owen Cooper, Baptist layman from Yazoo City, Miss., and president of the Southern Baptist Convention, delivered the commencement address and Duke K. McCall, president of the seminary, presented the degrees.

Master of Religious Education: Glen Ray Cummins of Owensboro, Karen Speer Metcalf of Louisville, Franklin Dwight Moore of Louisville, Kenneth Eugene Oliver of Ashland; *Master of Church Music:* James Everett Chase of Bellevue, David Shelby Deaderick of Louisville; *Master of Divinity:* Benjamin Stanley Baker of Louisville, Hugh Garrison Coltharp, Jr. of Paducah, Jimmie Lee England of Covington, Carl L. Enoch of Sedalia, James Austin Harmon of Ernest Wayne McLaughlin of Louisville, C. Donovan Houchell of Oneida, William Albin Kruschwitz of Elizabethtown, Phillip Kay Russell of Louisville; David Lynn Smith of Frankfort, Charles Lee UpDike of Frankfort, Barry Woodrow Vincent of Nero; *Master of Theology:* Howard Wallace Roberts of Grant; *Doctor of Ministry:* Dewey Edward Mercer of Central City, William Harold Matthews of Fordsville, Alton McEachern, Louisville; and T. A. Thacker, Louisville.

Pictures of other graduates not available.

Church Plans Anniversary Celebration

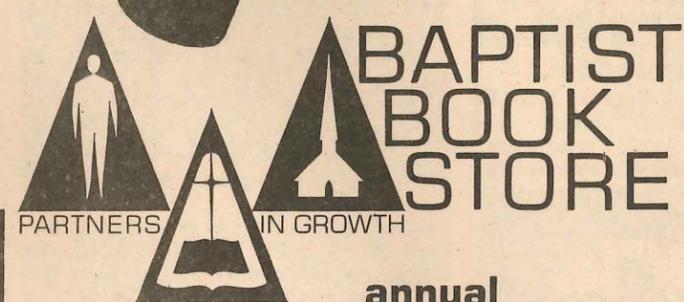
Midlane Park Baptist Church, Louisville, will celebrate its 10th anniversary on July 1 with special services and basket lunch, according to Pastor T. A. Thacker. Doyle L. Wetherington, the only former pastor of Midlane, will be the speaker in the morning service. In a 2 P.M. service the speaker will be Wallace DeLoach, now pastor of Hurstborne Baptist Church in Louisville but who was pastor of Buechel

Park Baptist when Midlane was sponsored by Buechel Park. Also in the afternoon service greetings will be brought by Tom Moore, present pastor of Buechel Park; by Allen West, executive director of Long Run Baptist Association; and by other denominational leaders. Friends of Midlane Park are invited to bring a basket lunch and join in the services and the old fashioned picnic lunch at noon.

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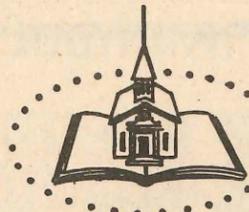
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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for July 8, 1973)



LIFE AND WORK SERIES

Nathan: The Crisis Of Moral Decay

For his premeditated, deliberate, and dishonorable deed of adultery with Bathsheba David was inexcusable. After his indirect murder of Uriah, the husband of Bathsheba, David took her as his wife. "But the thing that David had done displeased the Lord." Don't forget that. God never ignores the sins of His children. In one way or another God deals with them in order that they may be restored to fellowship with Him, and again be able to render useful and effective service for Him.

The Parable — II Samuel 12:1-4

Unwilling to condone David's dastardly conduct in committing two of the worst sins, namely, adultery and murder, God in mercy sent Nathan the prophet to visit him and to declare unto him his terrible guilt, and to tell him of God's great and intense displeasure because of his sinful deeds. This was a very difficult assignment to approach the king whose authority and will no one dared challenge, and to call him a sinner.

In the hearing of the king Nathan uttered one of the most touching parables in all literature. With simple pathos he told David a very stirring story of the injustice of one man to another, in that a rich man with great flocks had stolen the only ewe lamb of a poor man. It was such a dramatic and graphic portrayal that it had an immediate effect, just as Nathan had anticipated.

The Pronouncement — II Samuel 12:5-6

It should not be difficult for us to visualize the enraged David as he bit his lips, clenched his fists, and said: "As the Lord liveth, the man that hath done this thing shall surely die." David was extremely indignant as he thought of a rich man, who had all that one might wish, taking the only lamb that a poor man possessed, but seemingly he did not have any consciousness of personal guilt at having taken the wife of one of his soldiers and having put him to death. David is a splendid illustration of the fact that it is so much easier to go into a rage about the sins of others than it is to be indignant on account of our own transgressions.

Although David had listened attentively to Nathan's sermon, he never applied any of it to himself, and in this he is typical of most of us. Doubtless he reasoned along this line: "The

preacher is certainly digging up that scoundrel who has stolen that lamb, whoever he is." David became so angry at the man who had committed this serious offense that he pronounced a sentence of death on him, not realizing that he was pronouncing judgment on himself.

The Personalization — II Samuel 12:7-9

When David had pronounced the death sentence on the man in the parable, unhesitatingly Nathan did a tremendously courageous thing. Called of God to tell David that he had violated a man's sacred right to life, after he had ignored God's commandment not to commit adultery, Nathan fearlessly and dramatically looked into the face of the lust-smearing and blood-stained king and boldly declared: "Thou art the man." What an indictment! How shocking and staggering was the blow of that accusation! Instead of trying to justify himself or to minimize his guilt of the sins of adultery and murder, David promptly acknowledged his heartlessness and confessed that he had sinned against God.

The Punishment — II Samuel 12:10-12

As God's spokesman Nathan announced in an unmistakably clear statement that "The sword shall never de-

part from thine house." David had sown the seeds of adultery and murder, and naturally had to reap in his own family what he had sown. You will recall that in later years his sins were imitated by his children. His licentious son, Amnon, committed fornication with his half-sister. Absalom avenged Amnon's crime by murdering him, and then fled. This terrible sin was followed by Absalom's rebellion and his attempt to seize the throne from his father by the use of violence, but he was killed by one of David's generals. Then another son, Adonijah, sought to seize the throne of his father by violence also.

The Penitence

Abhorring himself and the sins which he had deliberately committed, David fell on his face in genuine repentance, confessed his sins, and sobbed out his prayer to God for forgiveness and restoration. Realizing his need of the grace and mercy of God, David's requests were pointed, earnest, and persevering. He did not plead any mitigating circumstances whatever. Neither did he try to blame anyone for his sins. Out of the depths of degradation he cried, "Have mercy upon me, O God, according to thy lovingkindness." (Psalms 51:1a).

INTERNATIONAL SERIES

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Exodus 20:13

This commandment may be rendered more clearly, "Thou shalt not commit murder." Murder, which is the taking of human life for malice or revenge is wrong. It is not only a sin against one's fellowman, but it is also an affront to God. He has forbidden hatred and revenge which issue in murder. The individual does not have any right to take personal vengeance upon an offender.

This commandment refers only to human beings. In it there is no application whatever to the killing of animals for food. In order to support their eat-no-meat program, there are those who go so far as to say that we have here a prohibition against the taking

Matthew 5:21-26

With passing reference to the sixth commandment, Christ proceeded to trace the sin of murder to its very root. In doing so, He made the person who thinks murderous thoughts or possesses

murderous wrath as guilty as the one who commits a murderous deed.

Since murder is the result of anger, Christ warned all that to let anger have a place in the life is simply paving the way for murder. Christ taught that to keep from killing is obedience to the letter of the law, but to keep from hating is obedience to the spirit of the law. Anger not only causes one to harm others, but it has a very injurious effect upon one's own life.

Being angry means having a desire to do another a personal injury, which is the wrong attitude and for it one must give an account. Calling another "Raca" which is an expression of contempt implying that he has a mental deficiency, and is both useless and worthless, indicates a desire to injure his reputation. To say to another, "Thou fool," which is an expression of condemnation implying that he has a moral deficiency, indicates a desire to injure his character. God does not want us to injure others physically, mentally, morally, or spiritually.

James 4:1-2

Taking note of the fact that the friction, wrangling, quarreling, and strife which existed among the believers of the dispersion were notorious, James opened this chapter with a question which was designed to probe his readers to the depths. He referred to the general condition of hostility within the ranks of believers as "wars," and to the bad outbreaks of their hostile feelings, which followed their heated arguments, as "fightings." He understood fully that such things have their source in lust, or an unsatisfied desire for praise and preeminence.

In spite of their longings for recognition, honor, and power, these self-centered church members did not get the things which they coveted. Their longings, struggling, and warring do not produce the desired results. Lust after what belongs to others causes wars.

James' answer to his thought provoking question, with which he opened this chapter, was to the effect that such an unhappy condition was the result of their carnal desires which they tried to gratify by other methods than prayer. The real remedy for the undesirable conditions which prevailed among them was earnest prayer to God.

I John 3:15-18

The presence of hatred in the heart is evidence that one has not come into possession of eternal life and has not experienced the transforming love of God. Our love as Christians must express itself in a practical manner. It is not enough for us to say we love, but we must prove it by our actions and deeds. The test of love is not in saying, but in doing. If one truly loves, he will extend his compassion toward those in need.

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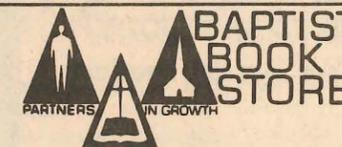
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Former FMB Pres. Howard Jenkins Dies

L. Howard Jenkins, who served as president of the Southern Baptist Foreign Mission Board until 1962, died in Richmond, Virginia, June 9. Jenkins, a retired book publisher, was 90.



Jenkins

Funeral services were held June 11 at the headquarters of the SBC Foreign Mission Board. Officiating was Luther Joe Thompson, pastor of First Baptist Church, Richmond, where Jenkins was a member for 72 years.

Thompson was assisted by Theodore F. Adams, pastor emeritus of the Richmond church, and George W. Sadler, emeritus missionary and former board executive.

During his tenure as president, the board climbed out of a million dollar debt into an era of financial soundness, said Baker J. Cauthen, executive secretary of the Foreign Mission Board. Jenkins became president of the board during the darkest days of the depression and financial indebtedness, Cauthen said.

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Portland Looks At SBC



Continued from page 9

man. He said that the Coliseum normally hires its own officers to maintain order in and around the complex. Apparently, the behavior of the Southern Baptist delegation was good enough that the Coliseum management wasn't overly concerned.

An employee remarked, "These people are unusual. This is the first convention I've ever worked where people kept their areas clean. Rock concerts and conventions held in the past by some service and fraternal organizations created problems in terms of cleaning," he said. "One group plastered signs all over the walls, in the rest rooms, everywhere. This is certainly different."

Even with the overwhelming favorable response to the Southern Baptists as individuals and as a group, the human tendency to fail or break down

somewhere along the line did show through to some in Portland.

One hotel manager complained, not too strongly, that he and a number of hotel managers had experienced the none-too-courteous practice of potential Baptist delegates reserving hotel rooms, then giving their reservation to another attendee without informing the management.

"Other than that, we're delighted the Southern Baptists were here," the hotel spokesman said. Another problem related to the hotels was that of entire parties who reserved blocks of rooms, in several cases, then failed to show or to cancel the reservations.

Most persons interviewed noted that the Southern Baptists attending the convention were a "pretty nice bunch of people," and none were willing to say the delegates were weird or abnormal either in looks or in behavior. "We had one Christian group in here awhile back. They were really strange, but not these Southern Baptists. They are nice," said a hotel employee.

The average Portland citizen saw bits and pieces of the SBC activities via television news, where local channels gave good coverage on Monday, June 11, via an interview with SBC president Owen Cooper and a press conference with former White House

press secretary Bill Moyers. Moyers was in Portland to address the Southern Baptist Woman's Missionary Union Conference.

One local daily newspaper carried a front page and inside page advance story on the SBC, but "the average Portland citizen is pretty much unconcerned," a resident noted. At least the news media is aware of how big the convention is in size and importance, said one local observer.

Residents and business men said the SBC gathering in Portland was probably the largest thus far in 1973 and may be the largest to meet since an estimated 20,000 persons gathered under the auspices of the American Legion about two years ago.

The Portland Post Office set up a special "first-time for any convention in the city" trailer to handle mail and sell postal stamps. Post office clerk Terry Baldwin, who ran the trailer post office by himself, said he had received many favorable comments regarding the service set up just outside the Coliseum gates.

"I'm pleased to be out here. I've never run into a more pleasant, happy bunch of people."

Those in Portland who know say "Amen, and Amen." (BP)

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LARGEST RALLY EVER . . . Evangelist Billy Graham speaking to an estimated one million Koreans at the closing rally Sunday, June 3, in YoiDo Plaza. This is the largest crowd Graham has spoken to in his thirty year evangelistic career, and probably the largest ever assembled to hear the proclamation of the Christian Gospel. Calculating the totals

were local crusade officials. In keeping with the Korean custom, most of the people walked miles to attend and then sat huddled close together on mats and papers on the black-top surface of YoiDo Plaza. The five-day Seoul Crusade closed with over three million hearing the gospel preached through an interpreter, another Billy, Billy Kim.

Baptists Called Upon To Exert Dynamic Force

Representatives of seven Baptist conventions in the United States and Canada have called upon Baptists of North America "to exert a dynamic new spiritual, moral, and social influence in the communities and areas of critical need."

The group met in Chicago at the call of Kenneth L. Chafin of Houston, North American regional director of the World Mission of Reconciliation Through Jesus Christ, a program of the Baptist World Alliance.

Joseph B. Underwood of Richmond, Virginia, international chairman of the Mission of Reconciliation, reported that 98 Baptist conventions and unions in 85 countries are participating in the worldwide movement which will reach its climax in 1975.

Participants at the Chicago conference issued the following statement suggesting positive ways in which churches may be involved:

"Rejoicing that Baptists, irrespective of race or nationality, enjoy a new sense of brotherhood in their common faith and commitment to the Lord Jesus Christ, we therefore call upon all Baptist churches and conventions of North America to engage in a more meaningful relationship of joint ministry and witness and in sharing our resources and strengths for the mutual benefit of all.

"Possible activities for church involvement include:

- "1. A prayer partnership with churches of other countries and conventions.
- "2. Mass distribution of scripture related to the reconciliation theme.

"3. Lay evangelism training and practice.

"4. Interracial fellowships and Bible studies.

"The committee prays that church members may be so involved that real achievements in bridging chasms of misunderstanding can be realized by the time of the Baptist World Congress in Stockholm in 1975."

Baptist groups represented at the meeting were the Baptist Federation of Canada, the Baptist General Conference of America, the General Association of General Baptists, the North American Baptist General Conference, the Progressive National Baptist Convention, the American Baptist Churches in the USA, the Southern Baptist Convention, and the Baptist World Alliance. (BP)

Southern Baptists 'Invade' Germany

Germany, which drew the wrath of the mightiest armada in history on "D" Day, 1944, will receive a vastly different invasion force from the United States on "D" Day, 1973.

A Christian armada of nearly 400 Southern Baptists from four states has left Dallas to "invade" the Rhineland for two weeks, but instead of tanks and guns, their weapons are Bibles and

their ammunition is the love of Jesus.

Spearheaded by two plane loads of Christian lay people from 21 churches in Texas, Tennessee, Kansas and Kentucky, the Baptists will preach throughout Germany and tell what Christ has done for them, said W. H. Jackson, Jr., director of the Dallas-based World Evangelism Foundation (WEF).

The group included the choir from Hardin-Simmons University, Abilene, Texas, the New Californians singing group of San Diego and several celebrities including former Olympic wrestler Shelby Wilson of Boulder, Colorado, the Ohman Brothers trumpeters of Royal Oaks, Michigan, and Negro spiritual singer Willa Dorsey of Portland, Oregon. Miss Dorsey gave a previous concert before a capacity crowd in Dusseldorf in 1971.

Kentuckians participating come from First Baptist Church, Hopkinsville.

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