

Carrico, Williamson Honored

The 1969 Rockwell Recognition Award, made annually by the Rockwell Company of Russellville, was handed to Joe Carrico, pastor of Post Oak Baptist Church. The choice of Carrico was unanimous according to the chairman of the selection committee Sam Milam. The award was an acknowledgement of Carrico's "role as chairman of the county-wide Christmas Toy Committee; the Heart Association; the Red Cross, and a host of other civic, charitable and church endeavors."

An award plaque and a check for \$430 were presented to the pastor who was the first individual to receive the honor since the award was established. In previous years the award was presented to the Russellville Jaycess, the Logan County Library Board and the Logan County Hospital Auxiliary.

George R. Williamson, pastor of the First Baptist Church, Booneville, has been named "Owsley County's Outstanding Citizen of 1969." The award was made by the Owsley County Veterans of Foreign Wars Post 1396 at a dinner honoring Pastor Williamson.



G. Williamson

Post Commander T. C. Sizemore made the special presentation. State Senator Joe D. Stacy of West Liberty spoke at the dinner and characterized Williamson as a minister who in community leadership exemplifies the highest Christian standards. Personal messages of commendation were also received by Williamson on the occasion from Kentucky Governor Louie Nunn, United States Senator Marlow Cook and United States Congressman Tim Lee Carter.

Saturday, December 20, 1969, was proclaimed "Rev. George R. Williamson

Day" in Booneville by Mayor Charles E. Long. The proclamation described Williamson as "an example and an inspiration to Owsley Countians, a friend of the poor, and a foe of crime, liquor and lawlessness."

Williamson has been pastor in Booneville for 13 years and earlier served pastorates in Clay, Owsley and Knox Counties.

Mrs. C. S. Maddox, mother of Kentucky Baptist Convention President Sidney Maddox, died on December 25th in Inglewood, California. Burial was on December 31st in Westwood, California.

Mrs. Maddox was 85 years old and had been in failing health several years. She was the former Ida Roe of Springfield, Tennessee, and had lived more than 50 years in California where she and her husband went as early Baptist missionaries.

In addition to her husband and son, Sidney, Mrs. Maddox is survived by two more sons and a daughter. The sons are Brougher, pastor of the First Southern Baptist Church in Hollywood, California, and Don, a United States Air Force Colonel. The daughter is Mrs. Virginia Kunkle, a Los Angeles school teacher.

Marion T. Duncan, pastor of the Second Baptist Church, Hopkinsville, is recovering from heart surgery at Mayo Clinic on December 11th. His progress is satisfactory according to his wife.

Duncan has been plagued for several years with the heart ailment and has been able to give only limited services to his pastorate. The operation was a vein graft bypass which involved removing part of a vein in the leg to be used to bypass the blocked arteries of the heart.

He returned from Mayo on December 22nd and expects to be able to resume limited activities in three or four weeks. Doctors expect a complete recovery and the resumption of normal activities by summer.

DEVOTIONAL



Kenneth R. Cole
First Baptist Church,
Morehead, Kentucky

Opened Ears And Loosed Tongues

Mark 7:31-35

Jesus was a miracle worker. Some of the miracles are hard for us to explain, but, honestly, why do we need to explain them? They were of God!

On one occasion Jesus had opened the ears of a deaf man and also loosed his tongue from speechlessness (Mark 7:31-35). To explain how He did this would be impossible for us, but to look at the implications as to what the Word of God has to say to us here is an altogether different matter.

Are we ever deaf? Are we ever speechless? What makes us so? Often we are deafened to the needs of others by our own self-esteem or self-importance. Often we do not hear the cry of others because of our pride or spiritual laziness. Sometimes we find ourselves not hearing because of convenience sake. We simply do not want to hear, thus we conveniently close our ears to the needs of men about us.

To go one step farther, we are often deafened by our own talkativeness or "sounding off". We simply do not listen because we feel that expressing our opinion is more important than listening.

Now this works in reverse also. Sometimes we are tongue-tied, speechless. Can you imagine that? Yet, how many times have we found ourselves speechless when it comes to speaking words of compassion or friendliness. George Bernard Shaw said that the worst sin toward our fellowman is not to hate him, but to be indifferent to him. Indifference toward our fellowman is one of the great sins of our society, and the principle instruments of this sin are found in a conveniently closed ear and a tied tongue.

Should not the miracle of the Christian life be an ear listening to the needs of others and a voice ready to speak God's love?

For Inspiration read the Recorder

Baptist Response To Camille Voted Top SBC Story

The devastation wrought by Hurricane Camille, and Baptist response to it, was voted the most newsworthy and significant story concerning Southern Baptists during 1969 by the editors of nearly 30 Baptist state weekly newspapers.

The editors picked the ten most newsworthy Baptist stories of the year in balloting conducted by Baptist Press, news service of the Southern Baptist Convention in offices in Nashville.

Here is the way the Baptist editors ranked news concerning the denomination in 1969.

1. Hurricane Camille damage to Baptist property estimated at \$2½ million; Baptists respond to the tragedy in Mississippi and Virginia. (171 votes)
2. Herbert Caudill, David Fite, Southern Baptist missionaries, released from Cuban prisons and return to the United States. (163 votes)
3. Southern Baptist Convention messengers in New Orleans find "Quest" unsuitable as the name for Training Union, the Sunday evening training program in Baptist churches. (152 votes)
4. (Tie) Association of Baptist professors of religion deplore publicity on book by SBC President W. A. Criswell

Former State Worker Becomes Missionary

Mr. and Mrs. Jim Allen report they will be moving to Brazil in February as missionaries. Allen is a former associate secretary of the Kentucky Baptist Brotherhood Department and more recently served as the pastor of the White Plains Baptist Church in Scottsville.

The Allens have been planning for several years to go to the mission field but worked out arrangements only recently. They will go to Volta Redonda, a city of 150,000 located about 100 miles inland from Rio. Mr. Allen will serve as assistant to the president of American Baptist College, a school operated independently of the Southern Baptist Foreign Mission Board though its president, Walter B. McNealey, is a Southern Baptist missionary. Mrs. Allen will teach music in the school and their one son, Scotty, will attend the school.

The Allens are not regularly appointed Southern Baptist missionaries and thus will depend upon contributions from friends and others interested in this work for their support. Their address in Brazil will be Caixa Postal 145, Volta Redonda, Estado do Reo, Brazil. Their permanent American address is Box 85, Madison, Tennessee 37115, and the Glendale Baptist Church, 1704 E. 19th Street, Bowling Green, Kentucky 42101, is receiving contributions for the Allens.

on "Why I Preach that the Bible Is Literally True." Reaction generally supports Criswell, opposes professors. (115 votes)

5. SBC in New Orleans adopts motion asking its agencies to carry out work consistent with the Baptist Faith and Message Statement instead of a motion asking writers, and professors to sign doctrinal pledges; many state conventions reaffirm the Faith and Message Statement. (111 votes)

6. Baptist state conventions face problems of financing Baptist schools; Virginia Baptists defeat phase-out of school support; Georgia hears Mercer's reasons for seeking federal grants and authorizes study of problem; Florida keeps Stetson University in budget by five votes; Texas rejects federal loans for schools; Louisiana, Arizona vote to sell hospitals, etc. (103 votes)

7. The Crusade of the Americas (hemisphere-wide Baptist evangelistic effort) reaches climax; leaders say results immeasurable. (83 votes)

8. (Tie) Debate in the SBC on relationship between evangelism, social action subsidies; Criswell urges SBC in New Orleans to maintain balance between both. (66 votes)

8. (Tie) Financial crisis solutions sought by Kansas Baptists; five-man management board named; fund campaign to raise \$1½ million begun. (66 votes)

9. Vietnam war continues to concern Southern Baptists. Baptist college, seminary students both support and ignore moratorium; several Baptists participate

in march on Washington; Criswell blasts moratorium participants; 12 state conventions support Nixon's Vietnam policy. (56 votes)

10. (Tie) U. S. Supreme Court hears arguments, Baptist briefs, on landmark church tax exemption case. Baptist Joint Committee on Public Affairs adopts position paper on tax exemption. Congress works on tax reforms. (55 votes)

10. (Tie) Nashville, Glorieta tax assessors seek property taxes on all Sunday School Board, Glorieta Baptist Assembly property; board appeals rulings. (55 votes)

Almost ironically, three stories during the year relating to Baptist doctrinal or biblical interpretation differences tied for fourth or ranked in the top five. One editor commented on his ballot that he would have ranked them higher if all three had been combined into one ballot entry.

There was also some overlapping between the ranking of the top ten stories of 1969 and of 1968. A debate in the SBC over the relation between social action and evangelism was voted the second top story of 1968, and the eighth top story of 1969 when the debate subsided.

Problems of financing Baptist schools, including the question of federal aid, was ranked number one in 1966 and 1967, number four in 1968, and number six in 1969.

The Crusade of the Americas, which ranked sixth last year, was voted seventh in 1969. (BP)

New Grading Plan Adjustable To Any Size Church, Guide Now Available

New word patterns such as projected enrolment, square-footage and organizational council will become familiar in the 70's as the New Grouping-Grading Plan begins to work.

The New Grouping-Grading Plan is a description of a plan to provide a framework for similar groupings in all of the church program organizations: Brotherhood, Church Music, Training Union, Sunday School, and WMU.

The grouping-grading approach is an effort to assist the church in meeting people's needs, accelerate outreach, provide a tool and opportunity for enlarging the organization for growth and offer a better method of implementing some of the church tasks. It should increase the efficiency of reaching problem age groups.

The flexibility of the plan is designed to be adjustable to every local situation and churches are urged to discover who

they are—their needs and their possibilities—before they make decisions on grouping-grading.

The church council, or some coordinating group in the church, should initiate and work out the details of an all-church, general, grouping-grading system in all church organizations. Since this plan will go into effect October 1, 1970, church leaders will need to plan ahead for this change and then each year thereafter evaluate with an eye toward continuing to meet current needs.

The forty-page booklet "The New Grouping-Grading Plan" is now available from the Baptist Book Store for one dollar. It suggests a plan and procedure for getting the new system into operation.

The plan will be presented in detail in "Associational Shaping the 70's Conferences" to be held in most associations in March.

WESTERN RECORDER

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

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The Sickness And Selfishness Among Baptists

"The Foreign Mission Board can get sick by worrying only about itself. Self-centeredness is the seed of disintegration for a seminary. . . . Baptist colleges have tended to say, let all the world go to bits but give us enough. State conventions are shriveling on the vine because of preoccupation with their own programs. And it all starts in churches where the members love themselves more than they love anything beyond their comfortable congregation."

With those strong words from the December issue of *The Tie* Dr. Duke McCall, Southern Seminary president, puts his finger on a Baptist sickness today. The thought of self before others whether it is a person or an institution is not only hurting our witness as Christians in an unchristian world but threatens to bring the roof in on all of us.

With the world the philosophy of every man for himself is to be expected. To get what one wants at whatever hurt to others is the way of the world. With followers of Christ it is supposed to be different. The welfare of others comes first. The common good is the goal and not what might be advantageous for one member of the family.

There is a dangerous sign among Kentucky Baptists today. This is the growing number of churches which are forgetting the rest of the world and concentrating on themselves. They are reducing contributions to denominational work and spending more on meeting the needs around them. Surely a church is responsible to care for its own vineyard but not to the neglect or the reduced support of sending the good news around the world. In the name of meeting the needs of its own community, a church can justify forgetting the rest of the world.

What is said of churches can be said of Baptist agencies and institutions. President McCall mentions Baptist colleges and their drive for funds. Every in-

formed person is aware of the serious plight of Baptist schools today. School administrators and trustees are hard put to find the necessary funds for continued existence.

At the same time those with special responsibility for the welfare of our Baptist schools must also keep in mind the welfare of the total Baptist witness. Before exercising their right to choose a certain course or policy the trustees and administration must not only consider what they regard as good for the school, but also what is good for every other institution and all other work of Baptists. To insist on getting what is wanted at the risk of hurting other mission enterprises is not only selfish but shortsighted. Everyone loses in the long run.

All we do as Christians is for the sake of Christ and we honor him only by doing what we do in his spirit. Paul reminded the Corinthians that Christian love does not even insist on its own rights.

We should remember Paul's counsel, especially in controversial matters. There are times when a controversial issue has to be faced squarely and decided by a vote. At other times we are tempted to force an issue because we think we have the strength to win. The result in this case is not the glory of God but the selfish satisfaction of winning and of rubbing opponents' noses into the ground. This is a shabby way to treat brothers in Christ and a poor way to maintain support for the total ministry of Baptists.

Dr. McCall says in the same article quoted at the beginning of this editorial, "As soon as churches quit worrying about whether they are going to live or die and put a lost world in the center of their concern, our Christian enterprise will begin to get well." The same thing can be said of individuals and Baptist agencies and institutions.

The Public Education Plight In Ohio

The sad plight of public education in Ohio should serve as a warning to other states where pressure is being exerted to use public funds for non-public education. Though Ohio is the fifth richest state in the

nation, a real financial crisis exists in public education.

The November 29, 1969 issue of the *Christian Science Monitor* contains an article describing this

crisis. In early December, 1969, at least 10 Ohio school districts had shut down school until January 5, 1970 or later because they ran completely out of money. This financial crisis forced 19,000 pupils and 800 teachers in 40 schools to have an unwelcome extension of Christmas holidays.

More than that, at least two more large school districts, in Lima and Lancaster, are on the verge of insolvency and could close their schools within the next three or four months. This would put 21,000 pupils and several hundred teachers out of school.

Blame for the crisis is being put several places. Many Ohioans blame Governor James A. Rhodes and the legislators. Others point to the refusal of Ohio citizens to approve higher property taxes which provide two of every three education dollars in Ohio.

A very decisive factor in the crisis is an action of the Ohio legislature last July. With pressure from the Ohio Roman Catholic hierarchy and upon the recommendation of Governor Rhodes, the Ohio legislators

passed a bill providing \$36,000,000 for parochial schools. The state aid amounts to \$50 per parochial school student per year and can be used for teachers' salaries or for auxiliary services or both.

Earlier Ohio passed legislature providing public transportation for parochial school students. This has been challenged legally and is still in the Ohio courts.

And so here is the sad spectacle in Ohio. Public schools are forced to send pupils home for extra vacation because of insufficient funds to keep the schools open. At the same time parochial schools remain open with the help of \$50 per pupil of tax money and bus transportation at public expense.

Could it happen in Kentucky? Of course it could and likely will if present efforts to channel Kentucky tax money into parochial schools succeed. Kentucky legislators would do well to take a long look at Ohio before voting for state aid to parochial schools in Kentucky.

Guest Editorial

No Subsidies For Private Schools

The Roman Catholic parochial school system is in financial trouble in many parts of the country, including Louisville and Kentucky. As a result, Catholic school officials are seeking state support.

We do not believe that the general public has any obligation to support a private school system.

Private schools, whether religiously oriented or not, have been set up to meet the desires or needs of individuals or groups believing that the public schools do not meet or run counter to those desires or needs. The religion-based schools of whatever sect have been organized, at least in large part, to foster its particular faith.

Individuals and groups have every right, of course, to organize these private schools, assuming that the schools maintain reasonable standards. But they have no right to expect the general public to subsidize their special interests.

The public has the obligation to operate public schools open to all. Its obligation goes no farther. It frequently is pointed out that those who pay for private schools also have to pay for public schools. But support for public schools is every taxpayer's obligation. Support for private schools is a matter of individual choice. The man who wants something extra always has to pay something extra. And it is quite unfair to ask the general public to help him get it.

It also is said that if the parochial schools were forced to shut down, putting their students into the

public system would cost much more than subsidizing the parochial system. This may be. If it is, the public simply will have to put up more money, for the public has the duty to educate all children seeking a public education. But, we repeat, it has no obligation at all to educate children outside the public system.

But would the cost of subsidizing private schools be so small? The Kentucky Catholic Conference, which is trying to enlist legislative support for state aid for parochial schools, estimates that only \$5 million or \$6 million in public money would be needed by private schools in Kentucky.

That may be an accurate estimate for the immediate present. But what of the future? Once the door is opened, a great many might try to rush in. Now the principal beneficiaries of such a plan would be the parochial schools. This would encourage other religious units to set up or enlarge their own school systems and demand a share of the public money. And if religion-based schools are to be helped this way, obviously other private schools would be entitled to the same help. What the ultimate cost would be is beyond accurate estimate.

It seems to us that on all grounds, theoretical as well as practical, the public should refuse to subsidize private schools.

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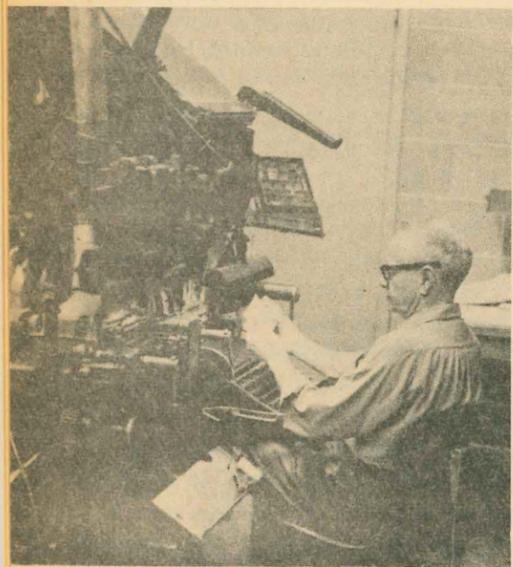
Miller Retires From Western Recorder

After 48 years Henry Miller is saying goodbye to two of the dearest things in his life—the *Western Recorder* and a linotype machine. Retirement age has caught up with Henry and he reluctantly is giving in to the urging of his wife and children to stop work in order to spend more time fishing and visiting children and grandchildren. The *Western Recorder* is just as reluctant to give up one of the most capable and dedicated employees in its history.

Henry learned his trade in the *Western Recorder* print shop. He came to work for the *Western Recorder* in 1921 at the age of 19 when his father, John Miller, was in charge of the shop. The shop was then downtown at Brook and Chestnut Streets. Later it was moved to Broadway Street and in 1957 to its present location in the Baptist Building in Middletown. Henry became an expert operator and says he has never really enjoyed doing anything else. He tried selling life insurance once and though he was earning more, he quit to return to his first love.

Looking back on his life Henry regards one move definitely as a mistake. This is when he left the *Western Recorder* for a period to work for a local newspaper. He says he was hard put for money and took the job at 50 cents an hour higher pay. He did not like the environment and after several years returned to the *Western Recorder* for less pay.

This is a clue to Henry's concept of his work. It has been a ministry to him in which he served the Lord. Among his duties was setting up most of the *Western Recorder* copy including the editorials. He was as interested in them and their correct handling as was the editor.



Henry Miller at Work

Henry is also a dedicated church member. His family background was Lutheran but he married Mary Adams, a strong Baptist, and eventually became a Baptist. He was baptized by his son, Charles (Chip), an ordained Baptist minister. Chip now lives in Jekyll Island, Georgia, and is the Billy Graham Films representative for the state of Florida and part of South Georgia. Chip has some choice fishing spots picked out for Henry.

The other child of Henry and Mary is Marilyn, a daughter who lives in Las Vegas, Nevada. Henry notes that Lake Mead is close to Las Vegas and he thinks much of his retirement time will be spent between Nevada and Florida.

The Millers are moving from Middletown to a home on Lake Herrington near Danville, Kentucky. When they are not visiting children and grandchildren, Henry will be on Lake Herrington or in his wood working shop. This is what he says but he also hints he might also be ready to drive back to Middletown to help the *Western Recorder* on busy occasions. This would be no surprise to those who know he will miss two of his great loves—the *Western Recorder* and a linotype machine.

Providence Church, Franklin Association, Destroyed By Fire

The Providence Baptist Church, Franklin Association, was completely destroyed by fire on Saturday, December 19, 1969. The church is located on Highway 460 between Frankfort and Georgetown.

The cause of the fire was thought to be a faulty electric box. The dense smoke prevented firemen from entering the building and not one thing was saved from the building. Among the severe losses was the entire library of Pastor Douglas Anderson including a seven-year sermon file.

The value of the building and furnishings is placed between \$100,000 and \$150,000. Insurance coverage amounted to only \$40,000, according to one spokesman. The congregation has met in several different meeting halls while looking for a place to meet during the period of reconstruction.

Fire destroyed the Providence Church building exactly 30 years ago on the weekend before Christmas.

For Quality Baptist News
Read *Western Recorder*



Milk and honey

Before a TV audience of uncounted millions falsetto singer Tiny Tim and his new bride, Vicki, refused the champagne to "celebrate" their wedding, and, instead, poured uncooked honey into a glass of milk and explained their convictions in one of the simplest and most sincere Christian testimonies I have ever seen or read about. It all happened on The Tonight Show, NBC, December 17, 1969, with Johnny Carson, as this celebrated Christian couple were married amid 10,000 tulips by the Rev. William Glensk. Tiny and Vicki had helped to modify the traditional vows promising to be "sweet, gentle, kind, patient, not puffed up. . . ." It was a very unusual wedding for the entertainment world, and its Christian impact is incalculable. Johnny Carson must have known that Tiny and Vicki did not drink alcohol, since the milk and honey was on hand at the time; and he handled it with respect that was touching.

A Baptist couple?

Rumor has it that Tiny Tim was converted some time ago in a Baptist crusade. I have not been able to verify it. But, for his respect for marriage, his evident consideration for his bride, and his conviction on the matter of drinking, I would be proud if the rumor were true. I would like to see him come to a Kentucky Baptist Youth Night with his bride. Prior to the wedding I had never seen Tiny Tim—only saw his bushy hair, long face, and sloped shoulders and heard his funny, unnatural high falsetto "feminine" voice singing "Tiptoe Through the Tulips." Now, I will never think the same again. I see a different man, a Christian man, an authentic man. I hear music of the soul, of character, of Christian commitment.

Cleansed the air

I felt, after the show was over, that the whole entertainment world over the air had been cleansed, like a refreshing shower washes the air. I know that the pollution will return, but there will be a bright memory of a Christian testimony about "milk and honey", about being "sweet, gentle, kind, patient and not puffed up". There will be a promise that others will find both courage and opportunity to "let their light shine" that man may see their Christian convictions and glorify God's Christ.

The New Year got a good start from Tiny Tim and Vicki. —Harold Sanders

Chapel Offers Help To Low Income Families

The Jefferson Street Baptist Chapel, Louisville, has taken advantage of a newly offered course in consumer education in order to help low income families in their budgeting and buying. The course was set up by Miss Jonell Simmons, Director of the Chapel, in cooperation with the St. Matthews Mother's Club. Attendance for the three one-hour sessions was between 12 and 15 housewives for each session. Those attending were presented certificates signed by Kentucky Governor Louie B. Nunn.

Materials for the course have been prepared by the Governor's Consumer Affairs Commission. They are designed to assist low income families to get more for their dollars in shopping. Any church or other group interested in sponsoring such a course can obtain the materials, including visual aids, by writing the governor's office in Frankfort. Sponsoring groups can arrange for their own instructors or teachers will be provided by any Kentucky Federation of Woman's Clubs. This woman's organization has taken this as a project to sponsor.

The course at Jefferson Street Baptist Chapel was the first conducted in the state under the new program. Teacher for the housewives was Mrs. B. N. Catlett, a member of the St. Matthews Mother's Club and the St. Matthews Baptist church. Mrs. Catlett regards this kind of a project as a special opportunity for Christian witness. She feels Christianity must be concerned with the total person and that consumer education is an important part of a person's welfare.

Missionary's Son Killed In Accident

Bronson Baker, 22-year-old son of Dr. and Mrs. Dwight L. Baker, Southern Baptist missionaries to Israel, was killed in an automobile accident near Nevada, Mo., on the morning of Dec. 30.

Young Baker, who had been visiting relatives in Everton, Mo., was returning to William Jewell College in Liberty, Mo., when his car and another crashed on an icy stretch of highway. He was driving alone.

A funeral for Baker was to be held at 10:00 a.m. Jan. 1 in the First Baptist Church of Ash Grove, Mo., with burial in Sinking Creek Cemetery near Everton.

A senior in college, Baker planned to become a medical doctor.

His parents, who have been missionaries in Israel for 20 years, may be addressed at 40 Abbas St., Haifa, Israel.

This kind of ministry is nothing new for Mrs. Catlett. She is the daughter of Rev. R. B. Hooks, Sr., now pastor of Brownsville Baptist Church, Brownsville, Kentucky, but a former staff member of the Kentucky Baptist Convention Executive Board with special mission responsibilities. As a teenager

Mrs. Catlett helped her father and mother in Vacation Bible School and other projects in missions like Jefferson Street Baptist Chapel. For groups in Jefferson County interested in conducting such a course, Mrs. Catlett and the St. Matthews Mother's Club will provide instructors upon request.

Committee Recommends Student Work Remain As BSSB Responsibility

After a two-year study, the Southern Baptist student work study committee voted to recommend that the national SBC student work program continue to be the responsibility of the Southern Baptist Sunday School Board, but with structural and relationship changes.

Details of the results of the two-year study, and the recommendations coming from it, were released by Lamar Jackson, chairman of the 39-member study committee and pastor of the Southside Baptist Church, Birmingham, Alabama.

The recommendations were formulated by the committee after a study that included more than 1,000 depth interviews with students, Baptist workers with students, state and national student leaders, and state convention leaders. It also included a four-day national consultation on student work last May in Fort Worth attended by 300 persons.

Committee split

During the final two-day session of the committee in Mid-December, committee members were split almost down the middle on whether to keep the national student work program assignment at the Sunday School Board, or recommend creation of a new and separate commission on student work.

Vote on the two major alternatives was 16 in favor of the Sunday School Board with structure and relationship changes, and 14 in favor of a new commission.

Three other alternatives were considered by the committee, but were eliminated when the committee reached the point of a final decision.

The three alternatives rejected were (1) moving the student work program to the SBC Home Mission Board, (2) creating an inter-board commission which would coordinate student work programs done by the various existing SBC agencies, and (3) moving the student work program to the SBC Education Commission, which serves the 73 Baptist higher education institutions throughout the nation.

Though the committee split 16 to 14 on its first vote, it voted 18-0 (one abstention) to "implement the majority

decision" by spelling out in board terms the structure and relationship changes they felt should be made at the Sunday School Board student department.

The committee recommended that the Sunday School Board be instructed to create a new staff organizational arrangement within its structure, such as a division, a commission on campus ministries, or other separate entity with a unique relationship.

Three other recommendations were made to the Sunday School Board, one to the Home Mission Board, and four to the SBC Executive Committee, all aimed generally at coordinating and improving the national program of SBC student work.

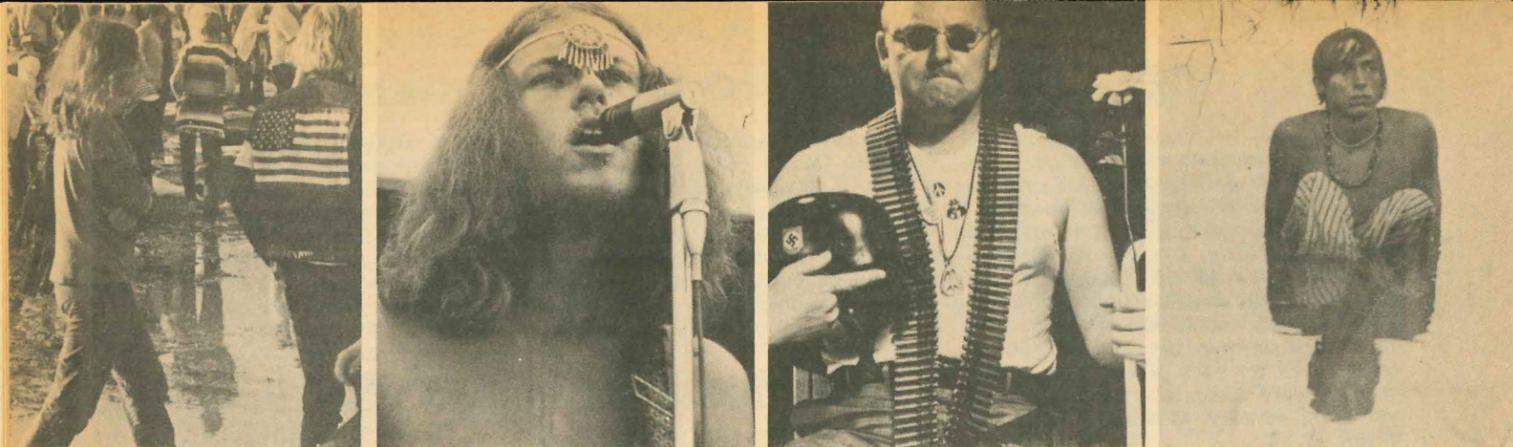
Specifically, the Sunday School Board was further requested by the committee to provide sufficient funds for student work, to change its formula for appropriations to state conventions to increase financial aid going to newer convention areas, and to review carefully all of the work and material of the student work study committee.

The Home Mission Board was requested by the committee to help support financially student workers in the states under supervision of state student directors, and that all of the Home Mission Board's student work activities be coordinated by the national student work office.

Subject to approval

The SBC Executive Committee was asked to establish a student work advisory committee to correlate and coordinate all SBC student work, to continue to study the student work program, to review in 1972 the degree of implementation of the proposals made by the student work study committee, and finally to work with the agencies involved in adjusting their program statements in keeping with the approved recommendations.

Jackson pointed out that none of the recommendations from the committee would take effect unless the full Executive Committee approved them, and the convention in Denver adopted the proposals. (BP)



Sources Of Extremism

by C. Arthur Insko, Professor
Golden Gate Baptist Theological Seminary

The social fabric which holds the nation together is being torn apart. There is a growing minority of extremists, right and left, that is—to put it mildly—disillusioned with the values of society.

The extremist has an ideology based on a distorted view of reality. Many experts feel that some extremists, especially those of the far right, suffer from paranoia.

Extremists of right and left are poles apart in ideology, yet the sources of their thought and action are often the same. Extremism may be fundamentally a psychic phenomenon. Its constituent elements, however, are derived from the cultural context in which it appears. Here are some of the sources of extremism.

There is in the American ethos a certain proneness to extremism and violence. The frontier spirit and the tradition of the six-gun are still a part of our nation's character. As a nation we were born in revolution. This heritage itself is a source of extremism. We see it among the new left who find intellectual roots in the American tradition of freedom. We see it among the radical right, who would use force to protect the American heritage.

Another source of extremism is the fear, often approaching paranoia, that certain groups of powers, domestic or foreign, are conspiring to subvert or destroy our basic rights and privileges as Americans. These people who see a "conspiracy" frequently have an obsession with threats, real or imagined, to the American people. It comes in part from the social pressures for conformity to our political and cultural values. It also springs from a belief in the superiority of the American political system. It sometimes arises from a deep concern for ideological conformity, often accompanied by a pervasive intolerance.

Closely allied with this super-patriotism is the Protestant nativism which insists that America has always been a Christian nation, and that every effort must be made to guard or restore this heritage. This nativist nationalism is concerned with preserving the remnants of the Protestant establishment. A culture-Protestantism has become defensive about changes that are destroying the old foundations of supremacy.

Of all the elements in our national heritage that contribute to extremism, none is more sig-

nificant or pervasive than the modern individualistic view of man. It is basic in the ideology of extremists from both the left and right today.

Right-wing extremism is constituted in large measure by a fusing of the nineteenth-century doctrine of rugged individualism and ultra-conservative Protestant fundamentalism. The legacy of modern individualism is seen also in the leftist extremism of our time. Communism seeks the collectivization of society in the interest of the common man. But it destroys genuine community among men by its commitment to class warfare. In the end it sacrifices the individual to a faceless mass and makes personal identity of no consequence.

The concern for authentic self-hood is a positive emphasis in the youth revolution. The radicals, however, are explicit in their rejection of the values and institutions of contemporary society. They have no faith in the processes of evolutionary change. The "establishment" must be destroyed.

Much extremism has its source in the monumental changes taking place in society. Revolutionary change is the fundamental fact of life today. The old days and old ways are gone. The pace of change is so rapid that adjustments are difficult if not impossible for some segments of society. It is not surprising that extremist behavior is manifested.

Another source of extremist behavior comes from the threats and fears engendered by the growing class and race conflicts. The rightist defenders of the status-quo have cause to fear this revolution. The colored peoples and the "have nots" of the earth are determined to have their freedom and to share in the benefits of the scientific and technological revolution. Frustrations born of denials and deprivations in the midst of a widespread enjoyment of freedom and wealth, have produced the extremist black militants. At the same time, the frustrations of the segregationist have been intensified as legal barriers to segregation have come down. Thus his extremism, like that of the black militant, becomes both a personal and a social tragedy, born of frustration.

It should be remembered that it is not faith, but doubt and fear, which cause men to idolize the familiar and accepted ways of the past. Whoever believes he is moving in God's world will face with hope even the "shaking of the foundations."

Features Of Extremism's Ugly Faces

by H. Clayton Waddell
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In describing extremists, most people characterize them with the terms "Far Right" or "Far Left." This calls up the visual image of the far ends of a straight line. Close examination, however, leads to the conclusion that they are more like broken ends of a fracture circle, quite close together.

Although extremists on the left and right may refuse to "claim kin," they are sometimes blood brothers. They are related in some rather obvious ways.

Both extremes distrust the democratic process. Both oversimplify problems, issues and solutions. They each look upon those who disagree with or oppose them as members of a conspiracy. They distrust any instrument of international cooperation. Both left and right consider people to be expendable.

While the Communist Party makes no pretense about the fact that its purpose is to undermine and destroy confidence in the democratic system, the right wing extremist on the other hand destroys democracy while pretending to defend it.

It would be irresponsible to minimize the magnitude of the danger that world-wide Communism poses for free America. But it is more irresponsible to so distort the image of that danger that the real hazard is clouded over.

Right wing extremists have irresponsibly used the weapons of hate, suspicion, distrust, and fear to turn man against man and destroy the confidence of the American people in their chosen leaders and their institutions. By their tactics of innuendo and guilt by association, they have fragmented communities and done violence to innocent citizens.

The democratic process lives or dies with rational debate and constructive argument. But extremists do not allow the possibility of debate and diversity which is the life blood of democracy and freedom. Only one side is tolerated. Facts are interpreted and shaped to fit into conclusions already drawn.

Extremists often oversimplify complex problems with a nostalgic tendency to look backward. The extremist longs for the private and familiar experiences of yesterday and the security that once enveloped him. Instead of trying to cope with a world he does not understand, he proposed to abandon it. Oversimplified solutions to vastly complex problems are at best naive, at worst, very dangerous.

The extreme right and left are literally dependent upon each other for survival. Communism and capitalism are both seen by their "enemies" to be conspiracies. Without each other, their cause for being would vanish.

Both extremists of left and right distrust the international instruments which nations are haltingly fashioning

to enable themselves to function without destroying each other in nuclear war. Those of the right see international cooperation as a Communist conspiracy; while the Communists see them as instruments of capitalistic imperialism designed to stop the spread of Communism. Instead of arbitration, the extremists put their confidence in force. This is demonstrated by the Soviet invasion of Czechoslovakia, as well as by the clamor from the extreme right for "no appeasement" in Vietnam.

Neither right nor left has any scruples about how they acquire power. Any method that works is condoned. The right is likely to equate power with military victory and they go on the

theory that there is no substitute for victory. The left is willing to resort to the most radical methods to subdue restive people when they deem it advisable.

The right and the left both hope to control the future of America and the world, and both are willing to use people as pawns in their struggle for power. They each look upon people as expendable.

Both right and left are self-appointed champions of the cause of freedom, but they fail utterly to acknowledge that freedom and responsibility go together. They do not see the fact that in order for a man to be free, he must participate in the decisions that govern his life. Decisions in extremist groups are made from above, and woe to him who deviates from the established doctrine.

Psychological Dimensions Of Extremism

by C. W. Scudder
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Two basic theories have been suggested in seeking an understanding of the psychological dimensions of extremism. They are summed up in the phrases: (1) the frustrated self, and (2) the authoritarian personality.

Extremists of the left are often frustrated revolutionaries, while the extremists of the right are often authoritarian conservatives.

Serious consideration of extremism as a phenomenon requires some definition of terms. The extremism with which we are concerned is more an attitude toward others than beliefs or viewpoints, no matter with what degree of conviction they are held. Such extremism might be defined as an over-response to a real or a supposed threat coming from others.

Extremism is most often characterized by a kind of cynical, pathological intolerance. In fact, all extremism is pervaded by intolerance, the very essence of extremism. Extremists are unwilling to endure the views, opinions and religious beliefs of others. They fence themselves in with their intolerance and live in a world of their own "ism."

This intolerance cultivates suspicion and breeds distrust. Radical intolerance often explodes in expressions of hatred and acts of violence. In all cases it fosters division.

Extremists almost seem to fear the views of others. They profess to have an exclusive claim on truth. They close their minds to ideas different from their own. Extremists are unable to respect those with strong convictions who hold different views.

Frustration is also a basic psychological characteristic of extremism. Extremists of the right are often frustrated because of rapid social changes they oppose. Black militants and extremists of the left are often frustrated because the changes they advocate come so slowly.

Just as frustration motivates most of the so-called New Left, so fear motivates most of the so-called Radical Right. Symptoms of paranoia abound in the life of the fearful extremist. He is suspicious of almost everyone and afraid of some "evil conspiracy."

Often the extremist of the right is characterized by a frustrated, authoritarian personality. Such persons seek and find a kind of security under the wing of an authoritarian leader or organization which, they feel, stands for orthodoxy. Extremists are more secure when they carry out orders, when they identify with an authoritarian person—the leader. Such leaders often have a kind of Messianic complex.

Some who stand as leaders of the Radical Right are really insecure people, although they stand as strong, authoritarian leaders.

We need to recognize that there is danger both in the New Left and in the Radical Right. We should make sure that fear of neither extreme is permitted to paralyze us in meeting the real issues of our time. (BP)

WHO'S WHO AMONG THE EXTREMISTS

by G. Willis Bennett, Professor

Southern Baptist Theological Seminary

THE FAR LEFT

No one can deal adequately and responsibly with the topic of extremism without sooner or later making an effort to identify and characterize various groups and persons that commonly are so classified. It is a risky task.

Nevertheless, if the topic is to be treated in more than a general way, one needs some illustrations. It is not with ill intent that I therefore engage in the process of identification. This research is based upon reliable information from the news media and from books written by recognized authorities.

Communist Party, USA: Any treatment of the left perhaps ought to begin with the Communist Party, USA. During the 1960's, it is estimated that the party doubled its membership. It was strong enough to conduct a spring mobilization against the war in 1968, an October Stop the Draft Week, and to have made a major impact upon some of the groups of the New Left.

The New Left: The most controversial radical movement in America today is known as the New Left. Young extremists within this broad category are becoming bolder in advocating violence. The New Left is composed of black, white and racially mixed groups. The common denominator seems to be protest, rebellion and sometimes anarchy. Common concerns seem to be the war and the draft, civil rights and poverty, the reaction to authority and the establishment, either on or off campus.

Although the extremists among the New Left would destroy the status quo and worry about rebuilding later, not all the groups are this way, and some that now have become radical did not start out that way. Several New Left groups began with much idealism, with worthy and honorable goals, and with acceptable, even though aggressive methodology. It was the reaction to them and their goals by the public, and sometimes violence they experienced, that led them to a counter reaction that became revolutionary and radical.

Let us look at several groups which have been a part of the New Left movement:

Student Nonviolent Coordinating Committee (SNCC): Though formed in 1960 as a non-violent civil rights organization, this group in 1966 at a national convention elected Stokely Carmichael (succeeded by H. Rap Brown) its leader and basically adopted the goal of gaining black power through violence. With philosophy and methodology greatly changed, some members drifted off into other movements and SNCC recently has declined in influence.

Students for Democratic Society (SDS): Founded in 1952, today the SDS has become the chief instrument for campus rebellions, riots, strikes and take-overs. According to the *New York Times Service*, SDS in May of 1969 had 70,000 members on 350 campuses. In strength and influence, they have been able to smear several corporations in defense business, to deny job recruiters for defense industries access to several campuses, to disrupt colleges and universities, and conduct 200 separate actions on college campuses during the last six months of the academic year.

Black Panther Party: Formed in 1966 in an Oakland, California, Negro slum, the Black Panther Party has become a nation-wide organization committed to armed black revolution. It claims 2,500 hard-core members in 70 cities. Black Panthers have waged battles with police and attacked the California Capitol. A severe reaction has set in, and the Black Panther movement appears to have gone a bit more "underground" in its operations.

Students Afro-American Society, Black Student Union, and Black Liberation Front: Each of these three groups has similar aims and methodology. They attempt to recruit Negroes from large city slums for enrollment at predominantly white institutions. They seek to force compliance

with demands for black faculty additions, black studies, and even separate facilities. All such groups probably number no more than 300,000 out of seven million Negro students.

National Black Economic Development Conference: Composed of 23 national religious agencies and community groups and organized in 1969 at a meeting called by the Interreligious Foundation for Community Organization (IFCO), James Forman is the primary spokesman for this organization. The Black Manifesto adopted by the conference, using Marxist language, and Forman's demands for \$500 million (later increased to \$3 billion) in reparations from U. S. churches and synagogues has been well publicized.

Revolutionary Action Movement (RAM): Organized in 1963, it is composed of militant blacks dedicated to the overthrow of the capitalistic system in America and the installation of a socialistic system modeled after Red China. RAM operates under tight secrecy, but members have been charged with long-range plans to assassinate high officials and to murder policemen.

Youth International Party (YIP): The members, frequently known as "Yippies," express their aim as destroying "The Man," their term for present government. This group has no major organization and the movement is one that is more a philosophy of protest and ridicule than it is one of action. This group joined with the SDS in crippling the Democratic National Convention in Chicago. The major activity is to operate an underground press which has published about 200 anti-establishment publications, many of them obscene.

Progressive Labor Party: This is a youth splinter group from the American Communist Party and was formed in 1962 by persons expelled from the Communist Party because of their stand favoring Red China. It seeks an alliance between students and workers and has been related to the Black Liberation Commission headed by William Epton. The organization is committed to wage a ceaseless struggle against "the ruling class" and one of its aims is to get control of the SDS in order to extend its influence.

Young Socialist Alliance: This is a Marxist organization founded in 1960 which aggressively seeks to recruit high school students for members. It claimed about 2,000 members at the end of the last school year. Its goal is the destruction of capitalism and imperialism.

W.E.B. DuBois Clubs: These clubs were organized in 1964 as the "Youth Front" for the Communist Party. They have been particularly active in their efforts to lead students to resist the draft.

What shall be said of all these various groups composing the "New Left?" The similarity of objectives, the rapport among chapters and the ability to mount massive protests all points to some sort of organized international conspiracy directed from a central headquarters. Such a conclusion connecting the New Left with the Communist Party in Moscow, Peking or Havana cannot, however, be proved.

All indications suggest that the New Left does not have a single international sponsor. United States intelligence officials have said as much although they indicate that some financial support may be given to the professional student agitators. This money, investigators say, is "riding piggy-back on a tiger already on the loose."

The entire New Left movement today involves so many different groups that they are not well correlated. If the movement ever became one in purpose and methodology it would have considerable more strength than exists today. Even as it is, it has left its mark on American society, and the end is not in sight.

THE RADICAL RIGHT

Extremism on the right in American society has been in existence for a much longer period of time, is more highly organized and is much better financed than extremism on the left.

As mentioned earlier, although it is risky business to try to identify and classify such groups, if the subject of extremism is to be treated in more than a general way, one needs some illustrations.

The John Birch Society: Named after a Baptist missionary murdered by the Chinese Communists in 1945, the society grew out of a conference in Indianapolis in 1958 called by Robert Welch. What he said in a two-day address forms what now has become known as *The Blue Book*, the Bible and handbook of the organization. The society operates under complete autocratic control at all levels. The power of decision is vested virtually in Welch. No one knows how large the society is today. In *The Blue Book*, Welch says, "We are fighting Communists—nobody else." Yet Welch identifies Communists as "liberals," the "hazy characters" who cannot be trusted by Welch, including such prominent political persons as Dwight Eisenhower and Allen Dulles. The Society published a monthly Bulletin and the journal, *American Opinion*, is edited by Welch. In these publications, the question technique is often used. Welch wrote in *The Blue Book* that this technique of asking questions with "devastating implications," is "mean and dirty. But the Communists we are after are meaner and dirtier, and too slippery for you to get your finger on them in the ordinary way." The John Birch Society has made the means (the smear technique of guilt by association) the end and this within itself is sufficient to brand it as an extremist organization that is a serious threat to individual freedom.

The Dan Smoot Report: Dan Smoot, a former FBI employee, began in 1951 to produce a radio program, "Facts Forum," sponsored by H. L. Hunt in Dallas. In 1955 he started his own "free enterprise" publication, at first called *Dan Smoot Speaks*, then *The Dan Smoot Report*. This eight-page document has a tendency to be anti-Communist, anti-civil rights, and anti-liquor. He slants his reports and fills them with partial truths in an obvious effort to persuade his readers to believe what Smoot wants him to believe.

Carl McIntyre, a Presbyterian minister dismissed from the Presbyterian Church for insubordination and malicious trouble-making, now heads a church organization of his own founding called the International Council of Christian Churches. Recently, a split has occurred within the national counterpart of this international group, the American Council of Christian Churches. McIntyre reportedly has lost control of the ACCC. McIntyre apparently believes he is the principal holder of the truth, and those who differ from him must be attacked. Especially does he wage strong attacks on the National Council of Churches.

Myers G. Lowman and the Circuit Riders: This group was born in 1951 by 33 Methodist laymen who opposed socialism and Communism in the Methodist Church. Lowman later compiled multiple lists of suspected "Communists," especially clergymen, not only in the Methodist church, but others. In addition, he lectures on Communism, serves as consultant to school systems to identify Communists, pro-Communists and Leftists in school systems, as well as evaluating school textbooks. Lowman's compilation of names of ministers shows 2,109 Methodists, 614 Presbyterians, 1,411 Episcopalians, 660 Baptists, 450 Rabbis, 42 percent of all Unitarians, 30 of the 95 persons who worked on the Revised

Standard Version of the Bible, and 658 persons connected with the National Council of Churches. The Methodist Church undertook to research this matter, and found only 18 of the 2,109 Methodists named by Lowman who had any serious and sustained connections with Communism. It becomes evident that Lowman has his own definition of Communism and is not too careful in how he quickly puts people into that camp.

Edgar C. Bundy and the Church League of America: Although ordained as a Southern Baptist minister in Louisiana in 1932, Bundy was never a pastor but served in the Air Force and later became editor of the *Daily Journal* in Wheaton, Illinois. He is executive secretary of the Church League of America, founded in 1937, and sets its policies. He edits a monthly publication, *News and Views*. Though his writings claim to be based on research, they are very limited in documentation and often use the smear technique and guilt-by-association approach.

Billy James Hargis and his Christian Crusade: Hargis, a Disciple of Christ minister, organized the Christian Crusade in 1945, calling it "a force for God and against Communism." With headquarters in Tulsa, Oklahoma, his crusade now has radio and television broadcasts, publishes a monthly Christian Crusade and a *Weekly Crusader*. It sponsors rallies and conferences, a summer youth school in Colorado, youth chapters called "Torchbearers," and provides a platform of speakers. His anti-Communism is not based on good information, and by Communism he treats religious, social, political, and economic attitudes and policies which he disapproves. His messages and writings contain undocumented assertions which he presents as facts.

The Ku Klux Klan: The Klan was officially organized in 1865 to restore white supremacy to the South by intimidating the freed Negro slaves and their white supporters. After World War I, a second major emphasis is reported to have secured six million members, many also strongly against Jews, Catholics and the foreign-born. Once again the Klan came into prominence in some southern states in the 1960's and added several thousand members before state governments took action to block it. The Klan has fallen into disrepute in recent years, largely as a result of official legal action taken against it. The Klan proposes and practices a gospel of hate, fear and lawlessness.

Senator Stephen Young contended in 1963 before the U.S. Senate that there were nearly 1,000 radical right-wing organizations in the nation. Obviously, it is impossible to continue to identify all of these. Nevertheless, to the ones named thus far, we should at least add Lincoln Rockwell's American Nazi Party, the Minutemen, the Manion Forum, the National Economic Council, Fred Schwartz' Christian Anti-Communist Crusade, Americans for Constitutional Action, and Young Americans for Freedom.

Many of the people who accept the propaganda produced by these organizations are frightened and frustrated persons who are sincere believers in these causes of hate. Some organizations mentioned above are guilty of inciting this kind of hatred and fear and are turning their wrath toward some who differ with their extreme views.

Christian people, however, must be cautious in treatment of them and be wary of falling into their trap. We need to try to discover the facts for what they are, to use them in responsible manner, and to steadfastly refuse to be taken in by the extremists who are unable through their philosophy and methodology to improve the quality of life in America.

On Being For Others

by Elmer S. West, Jr.

Sometimes a man's enemies in their slurs and slashes pay him a higher compliment than his friends. By some uncanny twist, the venom of slander becomes a tribute of praise. Such was the case with Jesus—hanging there on the cross, bleeding to death.

In their mockery, the priests and scribes summed up his earthly life in a remarkable epitaph, "He saved others; he cannot save himself" (Mark 15:31b, RSV). They judged him on the only basis they knew—the motive of saving one's self.

The Man for others

Jesus said all along that this was what he had come to do. He said of himself, "... the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). He spoke of proclaiming good news to the poor in his first public utterance and in his picture of final judgment he referred lovingly to "the least of these" (Matt. 25:40). He called them his brothers. It was obvious that they loomed large in his thinking.

So, by some curious quirk of the human mind, those who hated him most had gotten the message, though they did not know it—"He saved others; he cannot save himself." He was, as Dietrich Bonhoeffer so beautifully and simply put it, "the man for others."

If Jesus' earthly ministry had not come through loud and clear at this point, nothing else would have mattered—the upper room, the garden, the cross, or the empty tomb. The church would never have gotten off the ground. If, according to one man's definition, the church is the community of the faithful who remember Jesus Christ, then there would have been no church for there would have been no person worth remembering.

What it means to be for others

Jesus tried to tell us, and so have those who have known him and shared his life, that this is what it means to live the Christian life—to be for others.

A few years ago Boyd Pearce was home on furlough from East Africa. While speaking to a group of college students at New Orleans Baptist Theological Seminary, he told them he was a product of Southern Baptist life, having been born into a Baptist home, having accepted Christ as his Saviour in a Baptist church, and having been a part of all the organizations of the local church. He went on to say that he was educated in a Baptist college, received

**A sermon delivered at the Annual Meeting of the Kentucky Baptist Convention, Lexington, Kentucky, on November 13, 1969, by Elmer S. West, Jr., Director of Program Development, Christian Life Commission, Southern Baptist Convention.*

his theological training in a Baptist seminary, and was pastor of a Baptist church prior to his appointment by the Foreign Mission Board to serve in East Africa. Then he added, "Southern Baptists taught me many important things for which I am deeply indebted. However, they failed to teach me the most important thing of all. I had to wait until I went all the way to East Africa to learn what it means to love someone else for his own sake because Christ loves us both."

Christian love does not imply a soft-hearted, sentimental feeling. It really means that we must have hard-headed good will toward another person, wanting that person to realize the highest purpose in salvation and service which God has for him.

We are subtly and strongly tempted to use this highest Christian ethic to serve our own ends. For instance, a parent may relate to his child in an irresponsible, indulgent fashion and call the relationship love when it is anything but love. Such a relationship may dominate the child's life and keep him from growing and blooming into freedom. As parents we run the risk of "killing with kindness" in the name of love.

Unfortunately, the same can be said for institutions in general and the church in particular. Too many times we have been guilty of using people as a means whereby we seek to reach goals which have been established for the institutional church. One layman was heard to say, "The church really likes me in the fall of the year when budget time rolls around and the nominating committee is trying to fill in all of the blank spaces." In being honest about Christian love, the pastor has to pull himself up short and ask, "I wonder if I would be as interested in that person if I knew right now he would never join my church."

The New Testament does not teach us that we have to like a person in order to love that person. We have a hangup at this point because we are greatly influenced by the worldly concept of love. We only have to think for a minute to be able to name persons in our own church family whom we do not especially like. We may have a good reason for this feeling, or we may not be able to identify the reason. There are some families in the church whom we would never consider inviting to spend a week of vacation with our family, all of us living in the same cottage on the beach or in the mountains.

Do you think Jesus was "buddy-buddy" with the Pharisees? Do you think he really liked them? I find no evidence in the New Testament to indicate that he did. I think he liked the publicans and sinners. But I believe he loved the Pharisees. I am convinced that he wanted God's fullest purpose

worked out in their lives. He wanted what was best for them and when he hung on the cross he prayed, "... Father, forgive them; for they know not what they do..." (Luke 23:34).

Though we may not like some people we can still love them. It is also true that if we learn how to love people, we will no doubt find qualities in them which we like.

This makes it all sound easy, doesn't it? It would seem to let us off the hook but, remember this, you can't just sit around watching TV on Sunday afternoon and exude good will toward everyone in the whole world.

As a matter of fact, the call to love as a Christian really puts us on the hook rather than taking us off. We have to go beyond ourselves and risk something which has value for us before we can claim to have genuine love for someone else.

Putting people above property

I would like to suggest one particular area where a Christian can demonstrate being for others. Any one of several other areas could be selected which would be of equal importance.

Being for others as a Christian calls for a rearrangement of priorities which puts persons above property. If Christians should experience a genuine change of heart at this point, that in itself would bring about a great revival in the churches of America. You will remember the account in the fifth chapter of Mark concerning the earnest, selfish people who pleaded with Jesus to depart from their shores. They said, in so many words, "It is all right that you helped this poor, devil-possessed man, but we are terribly upset because you caused our pigs to drown themselves!" Translated into modern Americanese, that could say, "We would be glad for deserving poor people, black and white, to have decent housing, but we certainly don't want them moving into our community and lowering our property values."

Have you ever stopped to consider how many alternatives one has in going to the supermarket to buy some soap with which to wash dishes? Housewives go about this procedure with great ease, but when husbands are called upon to make such a purchase emotional disintegration sets in. First of all, what kind of soap shall he choose—flakes, liquid, or solid? Shall he decide upon the "new," "all new," or the "super new with enzymes"? Shall he get the "small," "large," or "economy size"?

About the time he has worked through all of these dilemmas and reaches for the brand he has decided upon, he notices a similar brand next to it with a bright yellow label which says "10 cents off"! One preacher I know would rather

prepare a sermon than go buy soap for his wife!

One fifth of the people in our world are preoccupied with the selection of things most of which they don't really need, while the other four fifths are preoccupied with survival and somehow getting the things without which they cannot live.

As Christians, preachers and church leaders, we are so caught up in selecting, buying, paying for, and borrowing to pay for things that we find it easy to ignore those who suffer abject poverty. We would really like to forget the 26 million poor people in this nation and, for the most part, have succeeded in doing so.

Last year Southern Baptists spent more tithes and offerings to pay the interest on money borrowed to erect church buildings than we gave to all Southern Baptist Convention Cooperative Program causes.

Thomas Mullen in his book, *The Ghetto of Indifference*, tells about what he read in one issue of a New York newspaper. There was a story of a church spending \$850,000 to renovate and restore the stone facade of its buildings. The architect was quoted as saying, "We want it to have a Fifth Avenue look." Still another church announced that it was spending \$125,000 to improve its pipe organ. In the same newspaper there was the account of action taken by the New York state government in appropriating \$60,000 to begin a rehabilitation center for alcoholics.

Mullen asks the logical question, "Which of these stories more closely represents the spirit of Christian compassion?"

We may baptize our pride and say we build all church buildings to the glory of God, but a secular world sees it differently. Even the architecture and furnishings may communicate the silent message concerning those who will feel comfortable in worshiping with us and those who would "feel more at home" somewhere else. A church may even find itself spending a million dollars or more for a new building while at the same time it fails to pay its janitor the minimum wage!

Taxation of some church property is now a reality in various parts of the country and an increasing threat all over the nation. The day may come when a socially sensitive government, which since 1954 has tried to get us to be more Christian than we want to be in race relations, may demand that we be better stewards of our buildings than we have been in the past. The government may find ways to encourage us to put concern for persons above concern for property by using our educational buildings at least five days during the week for the good of those in the community whose needs are so varied and pressing.

Of course there are needs for buildings on the part of new churches just beginning and others which are located in a growing community. However, in many cases, a congregation may experience its finest hour of commitment to Christ for others when it decides not to build that next building and earnestly seeks God's guidance in creatively using what it already has.

There comes to mind one church which, when it was six years old and had four hundred members, decided after much soul searching that it would not spend another half million dollars on a second building but would continue with two worship services and two Sunday Schools. That was four years ago. The church continues to grow, has a deepening ministry to persons inside and outside its walls, has expanded its mission involvement at home and abroad, and has added other staff members to minister to persons and to train laymen to be effective ministers.

Perhaps the materialistic congregation, which seeks status at the high cost of placing concern for property over that for persons, will find itself in the position of the rich farmer in Jesus' parable, having its very soul required of it. In the dark night of testing when needy people ask for bread and are given stained glass, the reaction may prove to be a devastating embarrassment to the church and severely curtail our evangelistic witness.

Churches are stewards too. How we spend the Lord's money has moral and evangelistic implications. In a world so full of poverty, suffering, and sin, a church has to answer to God and man as it considers each of its financial decisions. The new reformation toward which God's spirit is leading us may reveal itself dramatically in reformed concepts of what the church house should be like and how much it should cost in relationship to our total mission in the world.

National Baptist Memorial Church in Washington, D. C., has learned the great joy of being for other persons. In recent years it has suffered a continuing loss of members comparable to that of other inner-city churches. The crisis came into focus during the summer of 1966 when it was discovered that there were more workers who volunteered for service during Vacation Bible School than there were children in attendance. There was no lack of children in the area. There were hundreds of them within a five-minute walk from the church. However, nearly all of them were poor and most of them were black. They did not feel comfortable inside the stone walls of that stately old building.

In the summer of 1967 it was decided to move Vacation Bible School out to the parking lot. Trading the air-conditioned comfort for summer heat was a small price to pay for the remarkable response on the part of the neighborhood children. Whereas there had been

only twenty-three youngsters in attendance the previous summer, now there were more than eighty who shared in the activities. Encouraged by their move out of the building and into the world around them, plans were laid for further penetration into the community during the summer of 1968.

The church projected what came to be known as a "push-cart" Bible School. Workers borrowed equipment from nearby grocery stores, loaded their materials and moved off each morning to a predetermined spot on a street corner or under a tree in the blocks surrounding the church. The response was remarkable! The pastor and minister of education made the rounds from station to station sharing in the program of the morning. It was interesting to note that parents would drop by to check on their children about the time juice and cookies were being served. As a result of demonstrating their concern for the people around them, the members of this congregation have experienced renewal of witness, fellowship, and growth in many areas of the life and work of their church. This was but the beginning of a many-faceted ministry to the community around National Memorial. Persons who never would have dreamed of coming through the doors of that church now attend its services and share in its activities on a regular basis. Some of the former white members having moved to the suburbs are returning to the home church in the city because of the great things which are being done.

The experience of this church is being duplicated many times over in other churches throughout the nation. These congregations are beginning to discern the movement of God's spirit as he reveals the nature of the new reformation which is emerging in our midst.

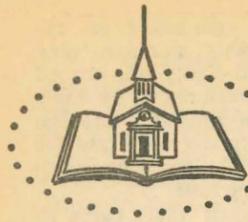
The apostle Paul, whose creative leadership helped bring the early church through its struggle for survival in the first century, communicated the secret of his effectiveness when he wrote to his Corinthian friends, "Therefore, having this ministry by the mercy of God, we do not lose heart. . . . For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves, your servants for Jesus' sake" (II Cor. 4:1, 5).

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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for January 18, 1970)

LIFE AND WORK SERIES

The Way To Salvation

Romans 4:13-25

Basically, there are two religions—human and divine. The former teaches salvation by man's works, and the latter teaches salvation by the grace of God through personal faith in Christ. Through the centuries billions of people have tried to get into a right relationship with God through dependence on their own efforts, but not one person has succeeded in doing so. On the other hand, all who have depended on God's grace and exercised faith in Christ have been saved by Him. Man's way of salvation has never been successful, and God's way has never failed. God's way of salvation is the only way whereby men can be saved.

I. The promise of grace Romans 4:13-16

This promise was made 430 years before God gave the law to Moses (Galatians 3:14-17). Because of Abraham's great faith in and complete dependence on God's marvelous grace, he received the wonderful promise that through him and his descendants all the families of the earth would be blessed. This glorious promise was the fruit of God's grace, and not due to any meritorious works whatever on the part of Abraham. The patriarch believed God's Word, trusted himself to God's will, and committed himself to the accomplishment of God's purpose. To prove that Abraham was saved by grace through faith and not by works, Paul quoted the Scripture: "Abraham believed God, and it was counted unto him for righteousness." Bear in mind, too, that this took place before Abraham was circumcised.

Justification before God does not depend upon the natural birth, the excellence of our advantages and opportunities, or the greatness of our achievements, but upon the spiritual birth. God's marvelous grace does for man what man could not do for himself through his own efforts.

II. The triumph of faith Romans 4:17-22

Writing under the inspiration of the Holy Spirit, Paul taught that man's acceptance with God was and is obtained through faith, rather than through obedience to the law. "For by grace are ye saved through faith, and that not

of yourselves: it is the gift of God: Not of works, lest any man should boast." This grace principle distinguishes Christianity from all other religious systems. If anybody ever comes into possession of salvation, he must receive it as a gift instead of trying to achieve it through his own efforts. To trust in one's own works for salvation is to repudiate the mediatorial work of the Lord Jesus Christ. All who place salvation on a works basis thereby exclude all who die in infancy from the possibility of reaching heaven, for babies cannot perform good works.

Abraham stands out among the men of the Bible as a mountain stands above the hills. God promised Abraham that he would become the father of many nations. Even though he had reached the century mark and Sarah was ninety years of age, Abraham's faith was such that he firmly believed that God was able and willing to do what He had promised, namely, bring life out of death, in the sense that from his sterile body and Sarah's dead womb a son would be born. According to nature it was impossible for them to have a son at their age, but the patriarch had enough faith to believe that God would make possible that which He had promised. Strong in faith and fully persuaded

INTERNATIONAL SERIES

Jesus Announcing God's Kingdom

After Christ had won His complete victory over Satan, who had assailed Him with all the seductive temptations of the senses, such as appetite, adventure, and ambition, He began His public ministry. Upon receiving the news that the prophetic voice of John the Baptist had been silenced, Christ withdrew into Galilee, where it was anticipated that the people would be responsive to His message.

Matthew 4:12-17

Christ went to Nazareth, where He had resided as a child, a youth, and a

young man, but there He was rejected. Upon leaving Nazareth in the sparsely-populated valley and quite some distance from the great highways over which so many traveled, Christ went to Capernaum, which was a populous and flourishing city located on the north-western shore of the Sea of Galilee, as well as on one of the major highways, and there He established His headquarters for His ministry in Galilee.

III. The necessity of experience Romans 4:23-25

Since God's method of salvation has never changed, and never will, we shall do well to look at redemption from two viewpoints, namely, the atonement and justification. When He gave His life on the cross Christ Jesus made an atonement for our sins. When He arose from the tomb His resurrection made possible our justification. Christ's resurrection was the consummation of His saving power.

It is necessary that each of us believe on God Who gave His only begotten Son as a propitiation for our sins, Who raised Him from the dead, Who received Him in glory, and Who justified us from all things through His shed blood. Let those of us who have had an experience of salvation and become new creatures in Christ Jesus be faithful in witnessing to others about Christ and His wonderful saving power.

Using the same theme as John the Baptist, 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 true plan which proclaims pardon, salvation, peace, righteousness, joy, and eternal life as gifts from Christ. His preaching centered around two great doctrines—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 acknowledgment of Him as Lord.

Matthew 4:23-25

In His endeavor to minister to the intellectual, spiritual, and physical needs of all the people who were willing to receive His help, Christ devoted most of His time and energy to teaching, preaching, and healing. He did much of His teaching in the synagogues in the towns and cities which He visited, for they were the places where the people assembled to learn more about God. His preaching majored on the proclamation of certainties, and not on doubts, perhaps, or maybes. Without hesitation Christ declared the will of God. To His

teaching and preaching Christ added healing. He healed those who had various kinds of diseases. As a result of His healing ministry, Christ's fame spread far and wide. Such a wonderful ministry attracted attention and many followed Christ. Our Lord wants His followers to go up and down the land in which they live and carry on this three-fold ministry of teaching, preaching, and healing.

Matthew 9:35-38

On a tour of Galilee Christ saw multitudes in dire need and on their way to hell. As He observed the condition of the masses, Christ's heart was moved deeply. These confused multitudes presented such a picture of distress as they wandered here and there in their poverty and weakness that our Lord was moved with compassion toward them.

Our Lord certainly wants us to have a kindred compassion for the Christless millions around the world.

Viewing the needy multitudes as an abundant spiritual harvest in great need of sufficient laborers to gather it, Christ challenged His followers to pray for God to thrust out additional workmen.

Listeners and loiterers are still numerous, but laborers are far too few, and the harvest is ripe both here at home and abroad. There are far too many laborers in the vineyard of the Lord who are unemployed, but none of them draw any "unemployment compensation." Many whose names appear on church rolls are not working for the Lord. They have permitted things that matter least to crowd out of their lives the things that matter most.

Do you ever pray fervently for God to send His unemployed back to work for Him? If we are to pray earnestly and effectively for laborers to be sent forth, we must be willing to be among those who are sent, as the Lord wills. Let us yield ourselves to Him for this purpose, saying with Isaiah, "Here am I; send me."

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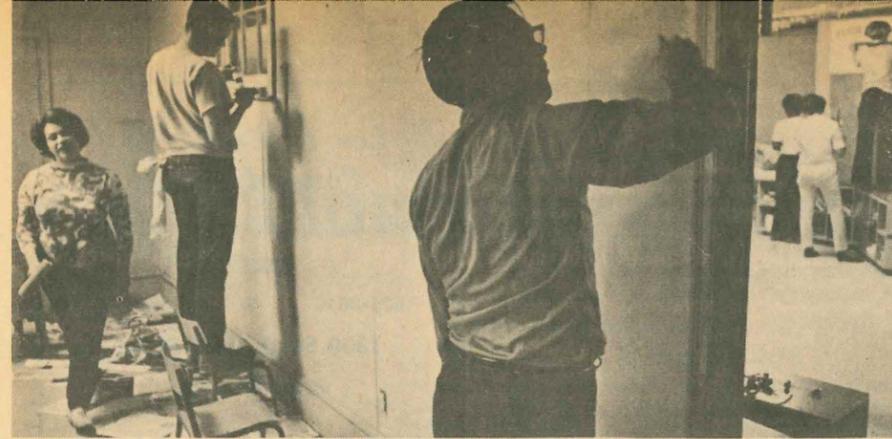
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MISSION 70 — About 900 of the 4,500 registered students at Mission 70 participated in a ghetto work project during the afternoons of the four-day conference in Atlanta, Georgia. Students painted houses, cleaned yards, did child care work and took religious surveys.

Floods Damage Churches In Eastern Kentucky

Floods during the last days of 1969 in eastern Kentucky caused extensive damage to Baptist churches and Baptist families in several areas. Hardest hit apparently were the Harlan and Pineville sections.

At least ten of 46 churches in the Upper Cumberland Association of the Harlan area were damaged according to Associational Mission Superintendent J. W. Lester and Harlan Baptist pastor, Earl Bell. The First Baptist Church, Loyall, had five-and-a-half feet of water in the building and the Wallins Creek Church had five feet of water in the basement.

The new Riverside Church was washed off its foundation according to the pastor and Lenarue Baptist Church was also hard hit. Reports from other Upper Cumberland churches are still coming in.

In the Wallins congregation at least 15 families had their homes damaged extensively including Pastor Cecil Hensley who had three feet of water in his home. Pastor John Lambert of Calvary Baptist in Loyall had 30 inches of water in his home and there was extensive damage to the home and a trailer of Pastor Don Richmond of Lenarue.

Ed Carter of the Southern Baptist Home Mission Board visited the Harlan area on January 2 to help in a survey of the damage. Some emergency funds have been made available for critical needs. Harlan Pastor Bell says much more help will be needed when all reports are in and he feels volunteer workers to help repair the damaged buildings will be especially needed later. The Harlan Church fed 700 displaced persons in two days before the Red Cross facilities were set up.

In Bell County Association Missionary James Pinkley has made a detailed survey and reports major losses by six churches and minor damage to two others. The churches and their losses, according to Pinkley are:

Newtown Mission — Water over pews in sanctuary. Song books lost. Pews, three or four floor furnaces, paneling and hardwood floors of sanctuary and

linoleum in Sunday School rooms ruined.

Blue Ridge Church — Water above windows in auditorium. Piano, furnace, pews, floors and paneling ruined.

Riverview Church — 10 to 12 inches of water in auditorium. Floor furnaces ruined and floors probably ruined.

East Pineville Church — Water up to door knob in front of church building. Pews, furnace, floors, paneling and possibly piano ruined.

Hosman Church — Basement filled and two to three inches water in sanctuary. Furnace, fixtures, kitchen stove and refrigerator lost.

Riverside Church — Water covered basement. Furnace and most contents and fixtures of basement ruined.

East Cumberland Avenue and Stony Fork Church — Water in basements. Minor damage.

Missionary Charles Wilcox of the Hazard area reports minimum flood damage in three churches of the area. The church at Jeff had about a foot of water but no damage. The Smithsboro church had

about 14 inches of water in the basement of a building which is under construction but there was little damage. Pastor Thomas Hale of the Vicco church had about a foot of water in the basement of his home but reports no damage.

A. B. Colvin, Direct Missions Superintendent, and Robert C. Jones, director of the Mountain Mission Program, will make survey of other flood areas to determine losses.

Kentucky Baptist Convention Executive Secretary Harold Sanders has been in touch with the stricken areas and sent an emergency appropriation to Harlan to help feed the displaced families. He says the damaged churches will be encouraged to apply for financial aid through the Kentucky Baptist Church Building Assistance Fund and as much assistance will be given as possible. In the meantime any churches or individuals wishing to aid in the emergency can send their designated contribution to the Kentucky Baptist Convention, Baptist Building, Middletown, 40243 and they will be used for flood relief.

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