


WESTERN RECORDER
MARCH 14, 1970

Chaplain B. J. Williamson attaches his chaplain card to the windshield of his car before leaving to visit patients of the Mayo Clinic, pictured in the background. The Annie Armstrong Easter Offering for Home Missions helps support chaplains in their ministries to people in hospitals, institutions, the military and industry.



More Baptist Decline Can Be Expected

Things are not what they used to be in many places, including Baptist churches. And this is alarming to some of us who tend to measure success in Baptist circles by statistics. It is no secret that Southern Baptists have lost ground in Sunday School, Training Union, W.M.U., Brotherhood and in other places during the last several years. Most churches are struggling to stay even and many others are actually experiencing decline. A few suburban churches are growing but mostly at the expense of declining churches in other areas of the city.

What's wrong? Some think we have just quit working and these observers are certain if we did the same things we did in the 40's and 50's but in a bigger and better way, we would regain our momentum. Others say we are experiencing a rebellion against the over-organization of Baptist churches and a resistance toward the Baptist establishment, whatever that is. Others are more pessimistic and say the world, including many Baptists, is just plunging headlong toward hell.

Whatever truth there may be to any of these observations, there are probably more discerning insights to be considered. One of these has to do with the social and cultural changes of modern society. And these changes have penetrated by now to some extent to the last rural hamlet.

Until recent years there was strong social and cultural pressure in most communities of the older Southern Baptist areas to belong to and to attend church. It was the thing to do and nearly everybody who was anybody belonged to some church no matter how little religion he might demonstrate in the way he lived. This at least made successful church statistics.

But it is a different story today. All of the old

accepted values are up for question and one of these is church affiliation and attendance. Whereas once those who defied the social and cultural pattern and had nothing to do with the church had to defend their way of life, it is almost the other way around now. Those who put church and religion first have to defend their way of life. For many years the success of most any Baptist project in the "Bible belt" was assured, but now, as Leonard Hill puts it in his W.M.U. mission study book on the Northeast, the Bible belt is in its last notch.

To put it bluntly, it is no longer the "in thing" to belong to and to attend church as it once was. Add to this loss of the social pressure the amount of money available to people to buy boats, trailers and other weekend recreation equipment and the explanation for sagging church statistics becomes a little clearer.

What will be the outcome? We will find it harder and harder in the future to win new members like we have in the past. It will also be harder and harder to hold present members whose commitment is not strong. The church will have to come up with more and more meaningful ministries to win and hold members.

We are also likely to see a refining process in which the strong and the weak are separated. Those who mean business as Christians will stay by the church; the superficial will go the way of the world. And so we can expect further loss in quantity but a gain in quality in church members. In this respect we might be better off. We will be more like the New Testament church which we have always claimed to be. Maybe it's time our churches tried to walk without the crutches of social and cultural pressure in favor of religion.

A Conference Program To Be Commended

The criticism which has been directed toward the Southern Baptist Christian Life Commission for program personalities invited to participate in a seminar in Atlanta, March 16-18, is understandable but unjustified. Lack of understanding the plans and the purpose of the seminar no doubt accounts for most of the criticism from churches, pastors and state

editors.

Two participants in the conference are Joseph Fletcher, professor of sacred ethics at Episcopal Theological School, Cambridge, Massachusetts, and Anson Mount, public affairs manager of *Playboy* magazine. Fletcher is regarded as the father of situation ethics which says a thing is not right or wrong in itself but

is right or wrong according to the situation in which it happens. The philosophy of *Playboy* is suggested by its very name.

Those without information as to why such men were invited to this conference might be expected to object, but once informed it is hard to see why anyone would be critical. (See Forum letter and news article in this issue.) Objection to hearing firsthand those who we believe are teaching anti-Christian ethics suggests an insecurity on our part or an unwillingness to hear contrary views.

We might as well face it. Millions of Baptists are confronted every day with Fletcher's situation ethics and Hugh Hefner's *Playboy* philosophy. As heralds of the Christian gospel we had better know what these false prophets are saying. We cannot intelligently refute what we don't understand and how better to understand what one is preaching than to hear him firsthand.

Some of the critics of this conference program probably have never heard either of these men. Neither have they likely read the primary sources from which their philosophies come. More likely they have heard broadside denunciations or read secondary sources and formed conclusions. Which is more forthright, honest and fair? To talk eyeball to eyeball with these men giving the Christian refutation to their views or to flail away at them from the unchallenged pulpit or from behind the editor's protected desk without ever hearing them or reading their works?

If such men were invited to this conference as an expression of agreement with their teaching, then loud criticism would be in order. But this is not the case. Just the opposite is the case. The format of the program provides that two of the most able Baptist

teachers of Christian ethics will be paired with these two speakers. Southern Baptist Seminary professor Henlee Barnett will debate Joseph Fletcher and Southwestern Seminary professor William Pinson will debate Anson Mount. If Southern Baptist Seminary teachers cannot hold their own with these fellows, it's time we knew it. I believe they can. If Christian ethics cannot vanquish these worldly ethics in a face-to-face encounter, we need to know it. I have no doubt nor fear.

There's plenty of precedent for such confrontation of Christian philosophy with worldly philosophy. The Apostle Paul didn't shy away from the pagan philosophies and philosophers of his day. He knew he had something superior to Greek philosophy and therefore was never insecure but rather was always willing to confront anyone anywhere with the gospel.

The great Christian apologists of the first two or three centuries of the Christian era rendered Christian service of inestimable value by refuting pagan philosophies. To read their works one is persuaded they knew as much about the pagan ethics of their day as they did about Christian ethics. If we minister effectively in our day, and especially to youth, we had better know first-hand what men like Fletcher and Mount are saying. Else how will we have an answer for our youth who are hearing such men with or without our approval.

The Christian Life Commission is to be commended rather than criticized for arranging such a conference program. Not any of the 350 participants are likely to be converted by Fletcher and Mount. On the other hand it will be an opportunity to witness to these teachers of worldly ethics.

BAPTIST FORUM



We as Baptists must stand against such action.

Utica, Kentucky Louard C. Gray

COMMISSION CONFERENCE EXPLAINED

Dear Editor:

The Christian Life Commission's national seminar, scheduled for March 16-18 in Atlanta, is designed to assist Southern Baptists to think more deeply about an authentic Christian morality, based squarely on biblical teaching, which is neither hard legalism nor soft situationalism.

The seminar will allow the participants to hear widely differing points of view, with full freedom for debate between speakers and ample time for questions and statements from the floor.

In order to understand what the Bible is saying to Christians about morality in 1970, we need to know what those who proclaim "another morality" are saying. We need to understand the
(continued on page 15)

OPPOSES COMMISSION CONFERENCE

Dear Editor:

According to the official Southern Baptist publication for Georgia, *The Christian Index*, for January 29, 1970, the Christian Life Commission is holding a seminar on Sex Education in Atlanta, Georgia, March 16-18, at the American Motel.

This article states that among the personnel invited to participate are Anson Mount, public affairs manager of *Playboy* magazine, and Joseph Fletcher, the father of the "new morality" or "situation ethics."

No single publication in America has attacked Christian morality and the inspiration of the Scriptures as much as *Playboy* magazine. The owner of *Play-*

boy, Hugh Hefner, doesn't hide his hatred for Christianity and Bible morality. He uses his *Playboy* magazine as a personal vendetta against religious orthodoxy and Christian morals.

As far as Joseph Fletcher is concerned, he is the father of "situation ethics" or the "new morality." He favors premarital sex or even acts of homosexuality providing the partner in the sex act is agreeable.

I feel that we as Baptists should protest this action by the Christian Life Commission and write to them our disapproval of such action. You can write to the following address, The Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219.

Remember, the Christian Life Commission is supported by our Cooperative Program money.

Elect Convention Messengers, Get Registration Cards Sanders Urges

Harold G. Sanders, executive secretary of the Kentucky Baptist Convention, recently received 600 registration cards for Kentucky messengers to the Southern Baptist Convention.

This year the Convention will meet in Currihan Hall in Denver, Colorado. Dates for the meeting are June 1-4. Sanders pointed out that the starting date is different from that listed in the 1970 Diary. By special vote, the Convention agreed to begin this 125th anniversary session on Monday evening and close Thursday at noon. The dates listed in the Diary indicate the convention begins on Tuesday.

Messengers should keep the date change in mind when making hotel reservations and travel plans, Sanders said.

Those planning to register as convention messengers should request registration cards from Sanders' office in the Baptist Building, Middletown 40243. Each church should request the exact number of cards for the messengers it has.

Article III of the Southern Baptist Convention Constitution defines the amount of representation to which a church is entitled. It reads as follows:

Article III: Membership: The Convention shall consist of messengers who are members of missionary Baptist churches cooperating with the Southern Baptist Convention as follows:

1. One (1) messenger from each such church which is in friendly cooperation with this Convention and sympathetic with its purposes and work and has during the fiscal year preceding been a bona fide contributor to the Convention's work.
2. One (1) additional messenger from each such church for every two hundred and fifty (250) members; or for each \$250 paid to the work of the Convention during the fiscal year preceding the annual meeting.
3. The messengers shall be appointed and certified by the churches to the Convention, but no church may appoint more than ten (10).
4. Each messenger shall be a member of the church by which he is appointed.

Convention bylaws require that each messenger be elected by his local church and that registration cards be properly filled out by the church moderator or clerk.

Persons without registration cards must prove their election as convention

messengers to the Convention's Credentials Committee.

Registration secretary Fred Kendall said that a messenger with a properly filled out registration card can be processed in a minute's time. Those without the cards sometimes take hours before all the items can be double-checked and credentials issued.

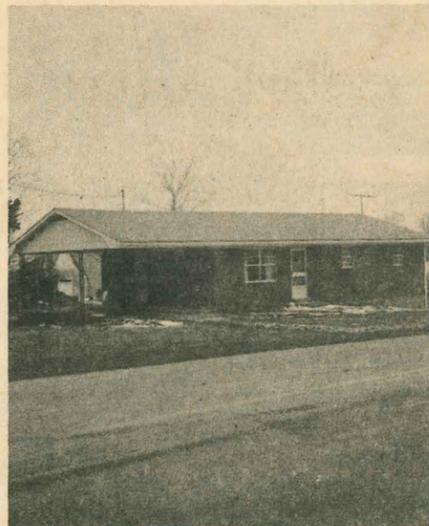
Other meetings of interest to those attending the Southern Baptist Convention are the Pastors' Conference and the Woman's Missionary Union Convention.

These organizations will meet prior to the Convention. Sunday afternoon, May 31, the two groups will sponsor a joint music festival. That evening the two will combine forces for an evangelistic service.

Monday morning and afternoon the Pastors' Conference and the Woman's Missionary Union will hold separate meetings in the Convention area.

The Music Conference has scheduled its meetings on Friday and Saturday following the Southern Baptist Convention. Meeting at the First American Baptist Church, the sessions will begin Friday morning at 8:00 a.m. and conclude Saturday at 11:45 a.m.

As of this printing, no information has been received regarding the meeting of the Religious Education Association.



NEW PARSONAGE—White's Run Baptist Church, Easterday, Kentucky, recently dedicated a new parsonage. The three bedroom, brick veneer home is fully electric. Funds for the home were provided by the late Miss Gertrude Tandy, a former member of the White's Run church. Pastor Richard Bean and family are the parsonage's first occupants.



Shaping the 70's conferences

Shaping the 70's associational clinics or conferences are being held and planned for the near future in every association—watch for your own and be sure to see that your church leaders — pastor, Sunday School Superintendent, Training Union Director, Church Music Director, Brotherhood Director, W.M.U. Director and Church Librarian or person who orders literature for the organizations of the church are present!

They will come back to the church to thrill you with the opportunities and challenges in the changes which are coming this summer and fall in our literature, grouping and grading, and other aspects. Your missionary or moderator or both are planning these. As you get this some few associations will already have met but the majority will soon be held!

Special person to help

An "Associational Shaping the 70's Opportunities Representative" is an added helper in each association — call on him for speeches, interpretation, or personal help: ask your moderator/missionary who he is. He received special training last week in the State Shaping the 70's Conference, along with other officers. Read on.

Associational leaders trained

More than 600 association officers and leaders from 78 of the 80 associations met the week of February 23-28 at Cedarmore and Bowling Green's First church in the State-SBC sponsored "Shaping the 70's Conferences" for Associational Teams. They were a thrilled and excited group. They are now busy at work to train church leaders in every church in their separate associations. So, watch for their "Pastors' Clinics" and "Associational Church Officers Conferences" for "Shaping the 70's." (See first paragraph above.)

New order blank

Like changing models on tractors, radios and cars, we are changing models in our church literature for S.S., T.U., W.M.U., Brotherhood, Music, etc., come October 1st. BUT, you will need to order your literature before July 1st, so get familiar with the new order blank, the new literature — new names, new age-groupings. Consult your pastor, associational officer, and read any article you see on this. It's a great model change — and you're gonna like it!

Harold G. Sanders

Staff Changes

First, Williamsburg, Calls Highland

First Baptist Church of Williamsburg has called JIM HIGHLAND as its new pastor. A native of Lexington, Highland is a graduate of Georgetown College and Southern Seminary.

Previous pastorates for Highland include Salt River Baptist Church, Danville; Hopewell Baptist Church, Harrodsburg; and First Baptist Church, Liberty.



For the past six years he has been pastor of the Cumberland Baptist Church in Knoxville, Tennessee. During that time the church grew from 284 members to 850. The church budget increased from \$45,000 to over \$100,000.

Highland is married to the former Drucilla Burnside of Danville. The couple has two children.

L. HAROLD LEE is the new educational director of Third Baptist Church, Owensboro. He assumed his new post March 1.

Lee, a native of Ludlow, Kentucky, is a graduate of Southwestern Seminary in Ft. Worth, Texas. For the past several years he has been educational director of First Baptist Church, Madisonville.

He is married to the former Mazie Irene Riley of Clay, Kentucky. The couple has two children.

D. W. BILLINGTON has retired as pastor of Delmont Baptist Church in Little River Association. He is 78 years old.

Billington has served as pastor of Baptist churches for the past 46 years. During that time he has served 10 churches in Kentucky and one church in Tennessee. Billington is available for supply preaching.

RONALD RICH of Laurens, South Carolina, has accepted the call of First Baptist Church, Middlesboro, to be his associate pastor. He will begin his service there the latter part of March.

Rich is a graduate of Carson-Newman (Baptist) College in Tennessee. He holds the master of religious education degree from Southwestern Seminary in Texas.

For the past three years he has served the First Baptist Church of Laurens, South Carolina, as associate pastor.

ROBERT W. IVY has resigned as pastor of the First Baptist Church of Clinton, after five years. He accepted a post with the state department of education as counsellor in the rehabilitation service. The resignation was effective March 1.

At the time of his resignation, Ivy was

a member of the state's Executive Board. He is available for supply work and interim pastorates.

KENNETH E. HALE began his duties as minister of music of the First Baptist Church of Leitchfield on February 22.

He is a second year student in the school of church music at Southern Seminary. He also holds a degree from Georgetown College. Previously, Hale served the Evergreen Baptist Church, Frankfort, as minister of music.

MISS RUTH OUZTS, manager of the Baptist Book Store in Roanoke, Virginia, for the past three years, began her work as the new manager of the Louisville, Kentucky Baptist Book Store on January 1, 1970.

A native of South Carolina, Miss Ouzts has been manager of the Baptist Book Store at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina. She also served as library consultant for Baptist Book Stores in Alexandria, Louisiana, Raleigh, North Carolina and Charlotte, North Carolina.

Miss Ouzts earned a bachelor of arts degree from Winthrop College, Rock Hill, South Carolina, and also a master of religious education degree from the Woman's Missionary Union Training School, now merged with Southern Baptist Theological Seminary, Louisville, Kentucky.

J. V. CARLISLE, a former staff member at Crescent Hill Baptist Church, Louisville, has been called as interim pastor of the South Park Baptist Church, Long Run Association. He will begin this duty April 1.

A. J. CUPP has accepted the pastorate of the Mt. Olivet Baptist Church in Lynn Camp Association. He comes to Mt. Olivet from Corbin.

ROGER WOLFE has accepted the call of the Pleasant Grove Baptist Church to be their new pastor. He goes to this position from the pastorate of the Pine Top Mission in Eastern Kentucky. Wolfe succeeds CALEB MCFADDEN who resigned because of ill health.

STEPHEN C. BYRUM, a native of Athens, Tennessee, and a first year student at Southern Seminary, has been called as pastor of the Waddy Baptist Church, Waddy. His services began on February 22. Byrum is a graduate of Tennessee Wesleyan College.

Byrum succeeds ARGIN FLOYD who resigned to accept the call of the Valley Grove Baptist Church in Thomaston, Georgia.

ROGER DALE CONRAD of Hebron, Kentucky, has accepted the call to be pastor of Oak Ridge Baptist Church in Crittenden Association. He began his ministry with the church March 1.



MISSION GIFT—Ralph Avenue Baptist Church, Long Run Association, has successfully completed a campaign to raise funds to purchase a small bus for Guam missionaries Mr. and Mrs. Louis McCall. The need for the bus to transport islanders back and forth to church was presented several months ago when Mrs. McCall addressed the church. The challenge was accepted and the financial campaign conducted through the Woman's Missionary Union and the Sunday School. On Sunday, March 1, McCall spoke to the church and the presentation was made. Above, Mrs. Edith Mercer, left center, presents the check to the McCalls. On far left is Ralph Avenue pastor Louis Walters; at right, Joe Shively, Brotherhood Director.

SBC Coop. Program Receipts Fall In February

Contributions to missions through the Southern Baptist Convention Cooperative Program unified budget decreased during the month of February by 6.18 percent, causing total gifts for the year to drop below the 1969 level by .77 percent.

Total contributions through the Cooperative Program for the first two months of 1970 reached \$4,943,251, a decrease of \$38,438 or .77 percent compared to the \$4.98 million given during the first two months of 1969.

Tea Honors Mrs. Ferguson

Highlighting the annual Woman's Missionary Union Convention this year will be a Tea honoring retiring W.M.U. executive secretary Mrs. George Ferguson.

Scheduled for Wednesday, April 1, the Tea will be held at the Immanuel Baptist Church, Paducah, immediately following the afternoon session of the Convention.



Mrs. R. L. Mathis, president of Woman's Missionary Union, SBC, will be one of the hostesses for the occasion. She will be assisted by past state presidents as well as the host Woman's Missionary Union.

Mrs. Ferguson headed Kentucky Woman's Missionary Union since 1949. She will retire at the end of September.

The Convention begins March 31 and continues through April 2. The First Baptist Church of Paducah will house the meeting.

Cumberland College Presents Play

The Cumberland College Circle Theatre will present the two-act English drama, "A Man For All Seasons," March 17-21.

The play, by Robert Bolt, revolves around the struggle a man has between his conscience and his loyalty to the state.

The production will be presented each night at 8 o'clock at the Circle Theatre on Main Street in Williamsburg. The box office will be open from noon to 5:30 p.m. at the theatre for tickets. Reservations may be made by telephoning 549-3886. Tickets are \$1.

During the month of February, Cooperative Program giving was \$2,329,680, a decrease of \$153,437 or 6.18 percent from the \$2.48 million contributed in February, 1969. The February, 1969, giving was a 12.8 percent increase over February, 1968, gifts.

John H. Williams, financial secretary for the SBC Executive Committee, explained that there was one state (Kentucky) which has sent in only one of the two month's Cooperative Program checks, accounting for about \$100,000 of the decrease. Of the 31 state conventions, 15 have reported decreases in giving for the first two months of the year. Three states did not send in any funds during February.

Garnett Morton, business manager of the Kentucky Baptist Convention, said the Cooperative Program check was

mailed a day late last month. He explained that the secretary who usually mails the check was ill part of the time. Morton said he assumed the check had been mailed and the secretary thought the check was mailed during her illness.

"When we realized we still had the check we mailed it immediately," Morton added. Kentucky's contribution to the Cooperative Program during February totaled \$115,726.19. This will be reflected in the March report from Nashville.

In addition to the \$4.9 million in Cooperative Program contributions during 1970, Southern Baptists have given \$10.9 million in designated offerings to specific mission causes. The \$10.9 million is a \$139,225 or 1.25 percent decrease when compared to 1969 designated gifts. (BP)

Small Church Conference Planned

The Thirteenth Annual Rural and Small Church Conference will be held at 9 a.m. to 3 p.m., March 21, at the Southern Baptist Theological Seminary. The conference is sponsored in cooperation with student pastors in the field education program of the seminary.

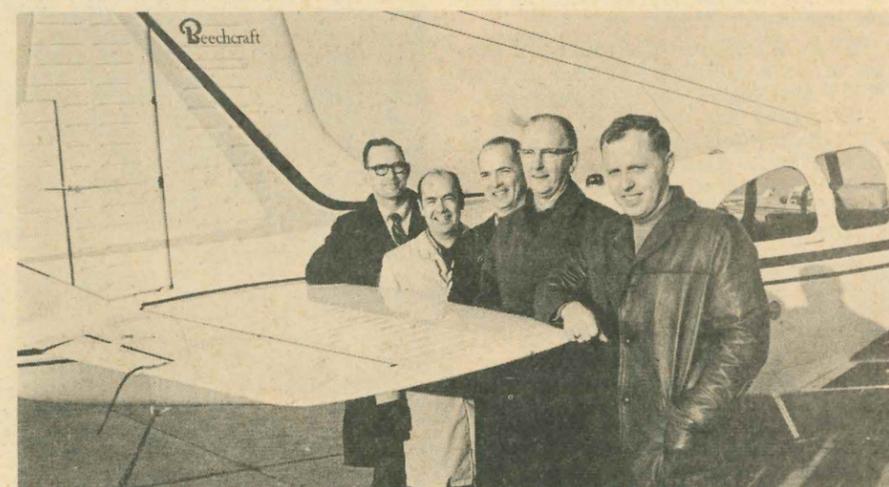
Keynote speaker for the conference will be John McBride, assistant secretary in the department of rural-urban missions of the Southern Baptist Convention's Home Mission Board.

The program will include seven group conferences dealing with such topics as youth work, Bible teaching, the work of

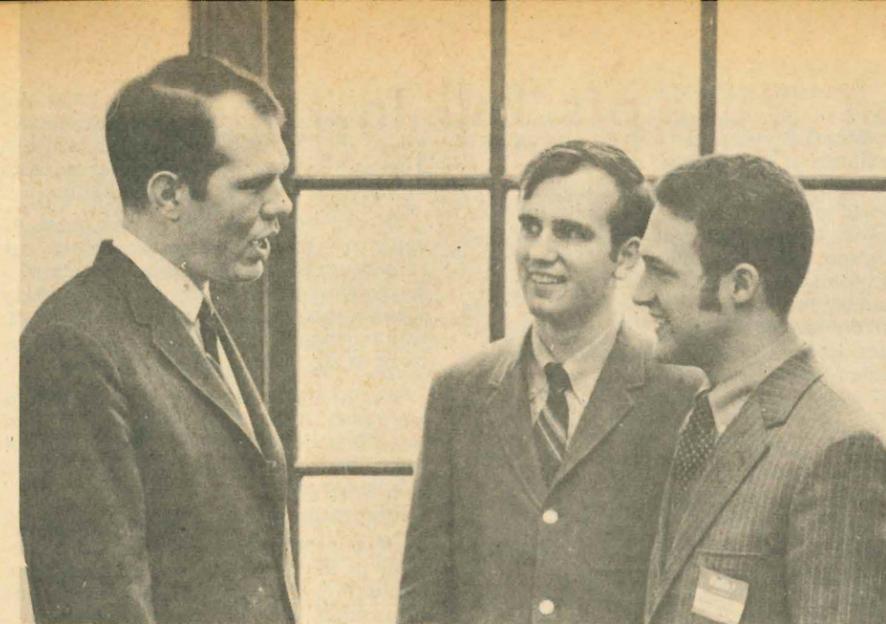
deacons, worship, and evangelism. A distinctive feature of the conference this year will be an emphasis on the role of the denomination in the life of the small church.

The conference is designed to strengthen the churches in the Kentuckiana area. All laymen and pastors from small churches in Kentucky and Indiana are invited to attend.

Further information may be obtained by writing Field Education Office, Southern Seminary, 2825 Lexington Road, Louisville, Kentucky 40206.



CANADIAN VISITORS—Five Canadians representing the Baptist Union of Western Canada arrived at Bowman Field in Louisville recently while en route to an evangelism clinic in Fort Lauderdale, Florida. During the stopover in Louisville, the Canadians met with theological students from the Southern Baptist Theological Seminary who might be interested in service in the Canadian West. The visitors are, left to right, Richard Darling, chairman of evangelism for Western Canada; Bruce Haskins, area minister for Saskatchewan; Lloyd Pierce, area minister for British Columbia; Richard C. Standerwich, area minister for Alberta; and Terry Summach, an executive board member for the convention and pilot for the group.



MISSIONS CONFERENCE — More than 1,100 students from 23 states met February 27 through March 1 on the campus of the Southern Baptist Theological Seminary in Louisville for the annual Student Missions Conference. Entitled "My Brother or My Bother," the conference featured dialogue sessions on contemporary topics and vocational aspects of missions as well as worship services. Among those students from Kentucky who attended were Wayne Ackley (middle) of Morehead State University and George W. Noe (right) of the University of Kentucky. They are pictured with Gene Adams, Southern Seminary student from Wingo.

Five Georgetownians Listed In 'Outstanding Young Men'

Five Georgetown College alumni have been selected for inclusion in the 1970 edition of *Outstanding Young Men In America*, it was revealed by W. M. Davis, editor of the publication.

Three of the honorees are natives of Louisville. They are: Charles Parks, college chemistry teacher; Norman Kercher, sales executive; and Dave Harralson, college English teacher. Marine Captain Ed Klatte is from Richmond and Norman Brown, a manufacturers representative, calls his native home Owensboro.

Parks graduated from Georgetown with the class of 1962. He took an assignment with Owens Corning Glass as a chemist for two years. He returned to the University of Louisville where he was granted the Ph.D. degree last spring. He is teaching chemistry at Mississippi College in Clinton, Mississippi.

Norman Kercher, a 1958 alumnus, was a teacher-coach in the Jefferson County school system from 1958-61. He joined the pharmaceutical firm of E. R. Squibb in 1961 as a sales representative. He was named the General Sales Manager of the company 18 months ago with offices based in New York City. He was a three-letter football player at Georgetown.

Harralson enrolled at Kent State University after the completion of his undergraduate studies at Georgetown in 1964. He was awarded the Masters degree by Kent State in 1966. The Uni-

versity named him a teaching assistant in the English department while he continued his studies for the Doctor's degree. He was granted the Ph.D. last June. He is presently teaching at Utica College in the University of New York system.

Klatte, an honor graduate of the class of 1965, was a tackle on the Tiger football team for three seasons. He enlisted in the Marine Corps out of high school. He continued his career in the Marines following his undergraduate work. At the present time he is on leave from the Corps while pursuing work toward a Doctor of Jurisprudence degree at Duke University Law School.

Norman Brown graduated from Georgetown in 1963. He was a star at offensive tackle four seasons with the football Tigers. He was an All State tackle at Owensboro before coming to Georgetown. He has distinguished himself in the sales field with N. B. Sales Company of St. Louis. He has been with this firm since his graduation.

Doug Blankenship, past U.S. Jaycee president (1962-63), who is serving as chairman of the board, said that the men selected "have distinguished themselves in one or more fields of endeavor to the point of being outstanding." The men chosen are between the ages of 21 and 35.

Nominations for the honor are made by Jaycee chapters, college alumni associations and military commandants. Criteria for selection include a man's

Seminarians Plan 'Pioneer Penetration'

For the twelfth consecutive year Southwestern Baptist Theological Seminary will involve over 50 students in "field" revival meetings through the evangelistic program "Pioneer Penetration," to be held during the March spring break.

The program will involve seminary students in 14 states including Wyoming, Colorado, Nebraska, Wisconsin, Illinois, Michigan, Ohio, Indiana, Pennsylvania, Maryland, New Hampshire, New York and Rhode Island.

Roy Fish, professor of evangelism and director of the project, reported that the project is an effort to see that churches and missions in the pioneer areas have at least one revival a year.

Pioneer Penetration was originally started by two Southwestern students in 1959 and since then has been underwritten by the Panhandle Baptist Foundation, Inc., a foundation operated by a group of laymen in West Texas interested in evangelism and missions. The foundation is headed by Advisory Council member J. C. Humphrey.

service to others, professional excellence, business advancement, charitable activities and civic and professional recognition.

The 1970 edition of *Outstanding Young Men In America* will be the sixth edition of this annual compilation.

National Library Conference Planned At Southern Seminary

A nationwide library conference scheduled for April 24-25 at Southern Seminary in Louisville, will deal with the possible future of the church library and library services.

Topics for discussion will include audiovisual education; the use of printed and audiovisual materials; materials to meet needs of the handicapped; ordering, storing and distributing church literature; media in advanced educational technology; extension libraries; story and film hours; media for use in witnessing and counseling, and facilities and materials for providing learning aids.

Directors of library services, church staff members, library staff members and other interested persons are eligible. Further information may be obtained from the Church Library Department, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

Nixon Asks Congress For Aid To Parochial Schools

President Richard Nixon has proposed federal education reforms designed to strengthen both the public and private schools of the nation.

In a "Message on Education Reform" sent to Congress, the President (1) proposed a new National Institute of Education, (2) announced a President's Commission on School Finance, (3) asked for funds for a program to help every American learn to read, and (4) proposed a network of child development projects for pre-schoolers.

Discussing his Commission on School Finance, Nixon said: "The specific problem of parochial schools is to be a particular assignment of the commission."

The President made it clear that he intends to find ways to help the parochial schools in the nation. He declared that such schools are essential to the education processes of the nation and that they must remain in operation.

"The non-public elementary and secondary schools in the United States have long been an integral part of the nation's educational establishment," the President said. They "provide a diversity which our educational system would otherwise lack," he continued.

Baptist Joint Committee Opposes Parochial School Aid

The Baptist Joint Committee on Public Affairs in Washington, D.C., commended President Richard Nixon for his concern for quality education for every American child as expressed in his reform message to Congress.

However, the Baptist agency balked on the President's proposals for federal aid to the nation's parochial schools.

The President's message to Congress coincided with the semi-annual meeting of the Baptist Joint Committee, giving the Baptists an "on-the-scene" opportunity to respond to his proposals.

The Baptist leaders registered "concern over the inherent church-state and public policy issues" raised by the President's message on education.

Joint Committee Head Sets Retirement

The Baptist Joint Committee on Public Affairs in semi-annual meeting in Washington, D.C., took steps to select a successor to C. Emanuel Carlson, executive director since 1954, who has announced his retirement in April, 1971.

Carlson made his announcement on the basis of the personnel policy of the committee, which requires retirement the first of the month following an employee's 65th birthday.

At present the executive director of the Baptist Joint Committee is on a leave of absence for research and writing. During his absence the administrative duties of the committee are being carried out by John Baker, associate executive director.

The committee to nominate Carlson's successor was appointed by Homer J. Tucker, chairman of the joint committee. It is composed of five of the chief executives of the denominations that maintain the public affairs work. They are: Porter W. Routh (Southern Bap-

tist Convention) Edwin H. Tuller (American Baptist Convention), Warren R. Magnuson (Baptist General Conference), G. K. Zimmerman (North American Baptist General Conference) and Alton K. Wheeler (Seventh-Day Baptist General Conference). (BP)

Woman's Committee Meets

The Inner City and Social Work will be the topic of discussion at the March 18 meeting of the Woman's Committee of the Southern Baptist Theological Seminary.

Scheduled for 10:30 a.m. in Heck Chapel on the seminary campus, the program will feature G. Willis Bennett, professor of church and community and director of field education at the seminary. He will show slides of social work ministries at Southern Seminary, and he will speak on the topic "Student Involvement in the Inner City Mission."

Nixon championed the parochial schools as a safeguard against educational monopoly by the public schools. Further, he said that they offer parents a choice of schools for their children.

"Up to now," the President continued, "we have failed to consider the consequences of declining enrollments in private elementary and secondary schools, most of them church-supported, which educate 11 percent of all pupils — close to six million school children.

"In the past two years, close to a thousand non-public elementary and secondary schools closed, and most of their displaced pupils enrolled in local public schools."

"The President urged the commission on school finance to keep two considerations in mind: "First, our purpose here is not to aid religion in particular but to promote diversity in education; second, that non-public schools in America are closing at the rate of one a day."

The purpose of the new proposed National Institute of Education is research and experimentation in the United States. Both public and private schools would be included in the program. (BP)

After careful analysis of the President's education reform message, the Baptist Joint Committee raised a number of questions that may be discussed in possible legislation. Among them are these:

1. Is this a step toward a dual public education system?
2. Should government policy shift from neutrality to positive support for religious institutions?
3. Does this open the door to private schools as a means of circumventing desegregation?

It was the opinion of the Baptist Joint Committee that if parochial schools were to close or turn public, as suggested by the President that they might, "the expense to the public would not necessarily be overwhelming."

Further, it was the view of the Baptists that "government sponsorship of two educational systems would seem to guarantee inequality in educational opportunity."

The Baptist Joint Committee, in harmony with its long-time support of the public schools, rejected the concept of the public schools as constituting a monopoly in education.

Instructing its staff on policies to follow in dealing with possible legislative proposals in Congress, the Baptist Joint Committee reaffirmed its belief that "public tax funds should be regarded as a public trust to be administered by public agencies for the public good." (BP)

Protest Surround Seminar On "Authentic Morality"

Final details for a nationwide Southern Baptist seminar in Atlanta on the theme, "Toward Authentic Morality for Modern Man," a meeting which has caused considerable controversy, have been announced by the Southern Baptist Christian Life Commission which is sponsoring the meeting, March 16-18.

More than 100 letters and at least two editorials in Baptist state papers have criticized the commission for sponsoring the seminar, slated at Atlanta's American Motor Hotel.

Most of the letters have protested the commission's inviting as speakers to the meeting three of the 15 program personalities — Joseph Fletcher, Episcopal Theological School professor and author of the book, *Situation Ethics*; Anson Mount, public affairs manager for *Playboy* magazine; and Representative Julian Bond, Negro state legislator in Georgia.

An editorial in the *Mississippi Baptist Record* questioned whether such speakers should be given a platform at a Southern Baptist meeting.

An editorial in the *Tennessee Baptist and Reflector* argued that the seminar would hurt giving to the convention's Cooperative Program unified budget.

An editorial in the *Arkansas Baptist Newsmagazine*, published in October, 1969, before the controversy really broke publicly, briefly outlined the purpose of the seminar and observed that the "Christian Life Commission is well within the purview of its job description in charting this seminar."

Many of the letters seem to have been prompted by a misleading article and radio broadcast put out by Billy James Hargis' Christian Crusade in Tulsa, Oklahoma, said Foy D. Valentine, executive secretary of the commission.

Most of the people who have written do not seem to understand that following the presentations by Fletcher and Mount, two Southern Baptist seminary professors who have done detailed study in the field will debate their views, Valentine pointed out.

Henlee H. Barnette, ethics professor at Southern Baptist Theological Seminary, Louisville, will respond to Fletcher; and William M. Pinson, Jr., ethics professor at Southwestern Baptist Theological Seminary, Fort Worth, will discuss the negative aspects of the *Playboy* philosophy.

Following each of the program periods involving Fletcher and Barnette, Mount and Pinson, and Bond, there will be a period of open discussion for the conference participants to express their views or question the speakers further.

Valentine pointed out that attendance at the seminar is by invitation to those who have attended previous national seminars and to those who have requested invitations, and that the \$20 registration fee will cover the program costs of the seminar, not the SBC Cooperative Program (unified budget).

Nearly 400 persons from almost every Baptist state convention have registered for the seminar. Usually, attendance in past seminars has been limited to about

250 person, but the response for the Atlanta meeting far exceeded previous seminars, Valentine said.

At least two Baptist pastors' conferences in Memphis and Birmingham have reportedly passed resolutions or asked their officers to express opposition to the conference.

In Georgia, where opposition to the seminar seems to be strongest, about 75 persons have written letters to the editor at the *Christian Index*, Baptist state paper, opposing the seminar.

At least two churches, DeFoor Avenue Baptist Church in Atlanta, and Woodlawn Baptist Church in Baxley, Georgia, have voted to withdraw financial support of the Cooperative Program, citing the seminar as an example of liberalism they oppose in the denomination.

In addition, about 20 churches or their deacons, associational executive committees or pastors' conferences in Georgia have adopted resolutions criticizing the seminar. (BP)

Southwestern Seminary Delays \$125,000 President's Home

Trustees of Southwestern Baptist Theological Seminary in Fort Worth, Texas, after a four-hour discussion, voted to delay construction of a proposed \$125,000 home for its president until "plans, appropriate to long-range campus development, are completed."

The trustees instructed their building committee to delay the proposed home, which some Baptists have criticized as "extravagant," and asked the committee to "do everything possible to plan a sound adequate structure at as reasonable a price as possible on the current market."

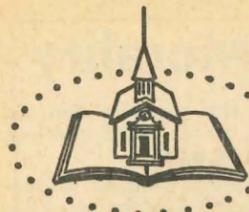
The trustees also agreed to review all aspects of the proposed residence, and discussed in detail during the four-hour session the controversy that has surrounded it.

More than 130 letters to the editor protesting the home have been received by the *Baptist Standard*, state weekly newspaper in Texas.

Seminary officials and trustee members came to the defense of the decision saying that Cooperative Program funds were not to be used in the construction, but, rather, income from investments and designated gifts for the purpose, that the home would be used for entertaining seminary guests, and that construction costs have escalated so much that the cost was the equivalent of a \$75,000 home built a few years ago. (BP)



BENEFIT GAME—Representatives of four Georgetown civic clubs participating are pictured picking their opponents for the Shannon Chasteen Benefit Games from the hat held by Georgetown College senior co-ed Mary Ellen Rutledge. Club representatives: (from left to right) Dick Howard, Rotary; Gene Lucas, Kiwanis; Jim McCormick, Optimists; and Terry Hukill of the Junior Chamber of Commerce. All proceeds of the games will go to help defray the medical expenses of Shannon Chasteen who was critically injured in a gymnastics accident last month.



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for March 22, 1970)

LIFE AND WORK SERIES

The Christian's Influence

Influence is that silent something that goes out from every life, like heat from a fire, and it gives shape and color to other lives. It is the power we exert over others by our thoughts, words and deeds. One cannot live without wielding influence.

Romans 14:1-3

Paul's concept of Christian living included a vital concern for the spiritual welfare of those Christians whose faith was immature and who, therefore, were in need of encouragement and strengthening. He urged his readers to be considerate of others who held opinions which were not in agreement with their own. Paul insisted that all matters of conscience were to be settled with God. He urged mature Christians to exercise great care lest they influence their weaker brethren to violate their consciences and indulge in sin. Paul emphasized the fact that the prerogative of judging belongs to God only. For this reason Christians are forbidden to ridicule or hold in contempt those whose opinions differ from their own.

Romans 14:13-23

Knowing that the Roman Christians were living in the midst of one of the most wicked cities in the world and facing all kinds of temptation every day, Paul was careful to instruct them as to the way they should live in order to please God. Because the unsaved judge Christianity by the actions of those who call themselves Christians, the latter are under obligation to live consistently and righteously. If we are to live in accordance with the will of Christ, we must avail ourselves of the means of grace and receive from Him the strength which is needed for doing so.

If the churches, like the one at Rome, were to survive and prosper, it was necessary for the members to have a spiritual unity. Paul learned that there was a unique problem which was having an adverse effect on the fellowship of the brethren within the church at Rome. They lived in a pagan world where it was customary to offer animals as sacrifices to the gods. An acute problem arose among the Christians who had emerged from heathenism as to the

question of whether or not it was right for Christians to eat meat which had been offered to idols and later sold in the public markets.

Paul wrote this letter in which he admonished the stronger Christians to be very careful as to the way in which they treated their brethren in the church whose faith was immature and who had conscientious scruples about eating meat. Paul urged each member to decide not to be a stumbling block in the way of others. Strong and mature Christians should consider the spiritual safety and welfare of their weaker and more immature brethren. They have personal obligations to their weaker brothers as certainly as they have responsibilities to God. Christians need an awakening of conscience about the giving of offense to those about them.

The children of God should never fail to consider how others will be affected

INTERNATIONAL SERIES

God Gave His Son

Among the various Bible scenes, for which we cherish a high regard, none stands out so prominently in the minds of devoted Christians as that "green hill far away" which is called Calvary. It was on that skull-shaped hill a short distance outside and overlooking the city that "Jesus bore our sins in his own body on the tree."

The crucifixion

Before placing Christ on the cross, "They gave him vinegar to drink mingled with gall," with a view to dulling His sensibility. Parched with thirst, He put this drink to His lips, and, as soon as He tasted it, with sublime heroism He refused to drink the stupefying potion. He did not want His senses to be deadened as He went through the agonies that He faced. He wanted a clear mind as He died voluntarily for sinners. Determined to face death full conscious, He refused to take anything that would lessen the horror of His death for sin and sinners.

by their actions. They should consistently abstain from any action which is contrary to the law of love for Christ and others. They should be willing to forego their actual rights rather than to cause others to stumble. If their rights become hindrances to others, they should not exercise them. Christian consideration for others will cause us to refrain from doing the things that would lead others into temptation and cause them to do wrong. Let us be very careful about our influence and ever see to it that it is always helpful. Let us guard against anything that would cause our weaker brethren to stumble and fall.

Any Christian, who is a member of a church, should be willing to forego his own personal liberties if the exercise of them should cause contention and dissension within the fellowship. He should strive diligently to avoid doing anything that will hinder the work of the Lord or cause another person to do wrong.

Having recovered Christ's garments from Him, His executioners laid Him on His back on the cross which was lying on the ground. Then they drove the cruel spikes through the palms of His hands, fastening them to the ends of the crosspiece, and they nailed His feet to the upright piece. Half-way down the upright piece was a peg, known as the seat, which gave a degree of support to the body; otherwise the weight of the body would have torn it from the cross. While Christ's blood was flowing, a hole was prepared in the ground, the cross was lifted on end and dropped into the hole with a thud, leaving Him to suffer a lingering and painful death as the blood dripped from His head, His hands and His feet.

The charge

A superscription, which contained the accusation against our Saviour, was placed above His head. It read: "This is Jesus the King of the Jews." The

charge against Him did not express all the truth. Christ not only claimed that He was the King of the Jews, but also that He was to be trusted as Saviour and to be obeyed as Lord.

The criminals

Three crosses stood on that skull-shaped hill that day. Upon the central cross the Saviour died; on the other crosses two robbers perished because of their iniquities. The robbers were dying in sin. Christ was dying for sin. The one who rejected Christ died in his lost condition, and with the remedy for sin at hand. The one who received Christ was saved, because he repented and believed and the blood of the Saviour obliterated every stain of sin from him.

The critics

Many passed by the cross and united in inhuman mockery of the Saviour in His dying agonies. They scornfully reminded Him of His own words at the opening of His ministry (John 2:18-21), and sarcastically taunted Him for His seeming failure to fulfill His word.

The religious leaders challenged Christ to perform another miracle by coming down from the cross. Their declaration that they would believe on Him if He would come down from the cross was nothing more than blatant falsehood and sheer mockery.

Likewise the religious leaders mocked Christ. They referred to His healing and saving others, indicating that they still had memories of seeing His miracles. It was true that Christ could not save Himself if the Scriptures were to be fulfilled, if His mission were to be accomplished, if Satan were to be defeated, if sin were to be put away and if sinners were to be saved.

The culmination

At the ninth hour, cringing from the thought of becoming sin, Christ broke the silence with a sudden and loud cry, "My God, my God, why hast thou forsaken me?" There has never been another cry comparable to that lonely one from the cross. To be forsaken of God is the most terrible experience one could have. Christ's abandonment by God was the penalty which He paid for our sins. Christ was forsaken of God in order that we might never experience separation from Him.

HERBERT C. CRALLE FUNERAL HOME

Edwin R. Hillock, President

Wallace C. Hatler

Phone 893-5223

Frankfort and Peterson Avenue
Louisville, Kentucky

from OXFORD

Unsurpassed selections to own ...to give



09178x

01039x

POCKET TEXT BIBLE King James Version

The smallest complete Bible! Ultrathin Oxford India paper. Size: 3 1/8 x 4 3/4, only 9/16" thick.

French Morocco. Simulated leather lining, red under gold edges. 01022x. \$5.95

Pin Seal Grain Morocco. Leather lined, gold edges. BLACK, BLUE, or RED. 01039x. \$9.95

THE NEW SCOFIELD REFERENCE BIBLE WITH CONCORDANCE King James Version

"The most helpful one-volume study Bible." — BILLY GRAHAM
A de luxe Large Size Edition. With Family Record, New Oxford Bible Maps with Index, and all the New Scofield features. Ultrathin Oxford India paper. Size: 5 3/4 x 8 5/8, only 7/8" thick. Cowhide. Leather lined, gold edges, gold fillet. BLACK, BLUE, or RED. 09178x. \$25.00

Other NEW SCOFIELD styles, \$7.95 to \$39.50.

Order from your Baptist Book Store

OXFORD UNIVERSITY PRESS/New York

317 Guthrie Street
Louisville (40202)

204 West Third Street
Owensboro (42301)

Whitehall Funeral Chapel

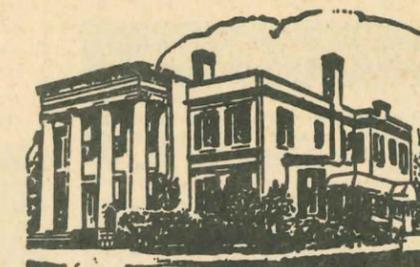
312 NO. LIMESTONE

LEXINGTON, KY.

PHONE 252-5515



CHESTER L. HAGER



THE  IS ...
All Missions

BAPTISTRIES — SPIRES

- Unit-Molded Fiberglass
- Accessories



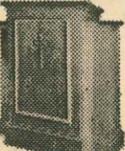
Niedemann Industries, Inc.
Box 672 Dept. J5, Muscatine, Iowa

An Impressive,
Comforting Service
that meets the requirements
of every family calling us

Kerr Brothers
FUNERAL HOME

Lexington, Ky.
463 E. Main St. • Dial 2-3345

CHURCH FURNITURE
PEWS - PULPITS - TABLES - CHAIRS
BAPTISTRIES - SPIRES - LIGHTS



London Church Furniture
Box 281 - Dept. WR London, Ky.
Tel. 864-2230

SERVING ALL RELIGIONS
Prices to satisfy every preference and need

AIR CONDITIONED  PARKING AREAS

1910 S. THIRD ST. Phone 634-3628

149 BRACKENRIDGE LANE Phone 894-0349

PEARSON FUNERAL SERVICE
Louisville, Kentucky
Members Kentucky Funeral Directors Board Association
Members National Selected Morticians by Invitation

CLASSIFIED ADVERTISING

RATE: 10 cents per word, figure or initial. Cash with order except on contract advertising. Minimum charge \$2.00 Copy deadline ten days before publication date.

WOMEN! Are you tired of selling cosmetics and tableware? Move into a prestige position as a fund raising consultant. Be of service to your community by helping groups raise money. Our consultants earn top money while helping others. Write to Horn Chocolate Company, Inc., Kouts, Indiana 46347.

Campbellsville College

invites you to prayerfully ask yourself

1. WILL MY ESTATE "DEFAULT" TO STATE AND FEDERAL GOVERNMENT CONTROL, OR WILL MY ESTATE GO WHERE I WANT IT?
2. WHY MY OWN ESTATE PLAN? BECAUSE IT WILL:
 - Provide for my possible disability
 - Provide for my retirement years
 - Provide for my family (no management worry)
 - Provide for "giving while living" to my church and school. See my good works at work.
 - Provide increased "tax-free" estate.

Write for suggestions and assistance to Director Financial Development,
CAMPBELLVILLE COLLEGE
CAMPBELLVILLE, KENTUCKY 42718

YES...we have
MONEY

AVAILABLE FOR BUILDING
churches and religious institutions including construction funds and permanent financing. Optional repayment schedules, tailored to your needs.

Guaranty BOND AND SECURITIES CORPORATION

Telephone 615-291-4600 2312 West End Avenue — Nashville, Tennessee 37203

MAIL
COUPON
TODAY

Please send complete information, without obligation. **WR**

Name of Church _____

Send information to: _____

Address _____ Phone _____

City _____ State _____ Zip _____

Aluminum Siding

- Aluminum Trim Work
- Roofing and Stone Siding

J. W. Colville

Call for
Free Estimate



COLVILLE COMPANY

368-1100 4320 Crittenden Dr.
368-1388 Louisville, Ky.

Lee E. Cralle Co.
Funeral Home

LEE E. CRALLE, JR., President

PHONE

634-3646 • 634-3647

1330 South Third Street

Louisville, Ky.

(Continued from page 5)

heavy pressures and subtle temptations inflicted upon the Christian as he seeks to live his faith in the world. Therefore, we want to hear those with whom we have basic differences. For instance, we have invited Dr. Joseph Fletcher to speak. He is a leading exponent of situation ethics of "the new morality." He will share his thinking with us on an approach to morality which has gained wide acceptance in our society. Then, Henlee Barnette, professor of ethics at Southern Baptist Theological Seminary, will present another point of view. The two men will debate their differences. All participants will have an opportunity to join the dialogue.

The same format will be followed between Anson Mount of *Playboy* magazine and William Pinson who teaches Christian ethics at Southwestern Baptist Theological Seminary. It is our purpose to confront this philosophy of anti-sexual dehumanization (big words for SIN!). Pinson is well equipped, spiritually, theologically, and intellectually, to join the battle!

We have invited Julian Bond to speak to us about Black Power because he is an articulate and representative Black Power advocate. We want a black man to tell us about Black Power. No doubt, some of our participants will agree with a great deal of what Bond says, while others will disagree sharply. Each will have a chance to support or challenge the speaker.

Attendance at the seminar is by invitation. All of those who register do so with the full understanding of the subjects to be discussed, the speakers who will participate, and the approach to be taken. Because of limited facilities, we have been forced to close the pre-registration which has already reached 350. We regret the necessity of doing this when so many more people want to attend.

Those who have already registered represent a wide cross-section of our Convention. Almost all states are represented. The group includes laymen, pastors, state executive secretaries, editors, college professors and presidents, students, women, white Baptists, and black Baptists.

It is expected that the registration fee of \$20 will cover the cost of the seminar.

We pray that God will bless this effort to bear witness to an authentic morality and to His saving purpose in the world.

Nashville, Tenn. Elmer S. West, Jr.

ON THE KENTUCKY SUNDAY CLOSING LAW

Dear Editor:

Four courses of action seem to be open to the 1970 General Assembly concerning "Sunday Closing."

BAPTIST FORUM



1. *Full Repeal.* There is some sentiment for repealing the present Sunday closing law. This would probably end for all time any attempt to regulate Sunday commerce. Full repeal will mean a seven day work week for many small businesses.

2. *Do Nothing.* This would leave us with the present law for another two years. It is a poor law which is almost impossible to enforce. With the resulting confusion, this choice would be worse than total repeal. Doing nothing will mean a seven day work week for many small businesses.

3. *Statewide Referendum.* This is the "Chicken's Choice." No legislator would have to go on record. The people would decide — but decide what? The result would be either No. 1 or No. 2 above, with no choice offered of a clear, enforceable Sunday closing law. Win or lose, a referendum will mean a seven day work week for many small businesses.

4. *Senate Bill No. 6.* This bill would allow all drug stores and groceries in the state to do business on Sunday and permit local option by cities of the first three classes and all counties as to whether other kinds of stores could be open. This would guarantee that in any part of the state where the demand for Sunday sales exists, drug stores and grocery stores could be open. The possibility of other retail stores also being open in the larger population areas would be left up to those areas.

SB 6 is a common sense approach that should satisfy both the large metropolitan and the rural areas of our state.

Elizabethtown, Ky. Vernon R. Galvin

LIKED "TELL IT"

Dear Editor:

My immediate reaction to the article in the February 28, 1970, issue of *Western Recorder* that condemned the production "Tell It Like It Is" was to go and tell some old fogey preacher off. I couldn't believe that anyone could be so narrow-minded as to be ashamed of being a Southern Baptist just because they were responsible for putting the production on TV. After stopping to think about it for a while, I realize there are people who feel very strongly against this type of worship experience. I also realize that this man has the privilege to feel this way if he wishes to. I respect Mr. Holland's beliefs and do not wish to offend him or others like him. But I simply cannot allow this condemnation to go by and ignore it. I must express the other point of view in this matter.

Dear Editor:

I do not condemn Mr. Holland for his way of worship. All I ask is that he withhold judgment from my generation to let us be free to worship.

First, I want to say that I feel this production is a breakthrough for Southern Baptists. We have finally shown the world that we know it exists. This musical shows the world that we do know what is happening and that we all don't have our "Holy Ostrich Heads" buried in the "Holy sand."

This musical showed me that we are trying to reach the world. This is our purpose here on earth. I realized that many of the older minded people do not care for the type of music presented in "Tell It." Neither do they care about the structure of the language that is used. But if they could pay attention to the words and listen with an understanding heart to the message presented, then maybe these people would change their minds a bit. This musical was not just written for the people in the Southern Baptist Convention. This musical was written for people who might be reached in some way by the words of this musical. There have been many decisions made for Christ by young people after they have listened to this musical. Is it so wrong to try and reach people in an unconventional way?

Mr. Holland also made the statement that this is not the right way to worship God. Is there a right or wrong way to worship God if the individual is truly worshipping from his heart? Who has the right to judge any man and say whether he is worshipping God in the wrong way. No two men worship God in exactly the same way.

Many people may wonder by what authority I speak. I am just a young person who believes in the living God very strongly and I believe we should show others that He is living. I feel that many young people can and will express themselves this way to the world. I know from my own experience how this makes a young person feel toward God. This is truly a great worship experience for me. I have sung in two musicals — "Good News" and "Tell It Like It Is." The music in both sounds great to me. Of course, that is a matter of personal preference. But as I have learned the words to the songs it gives a new meaning to the whole musical.

This musical "Tell It" really had deep meaning and was a very worshipful experience for me. The words express my beliefs about God and who He is in words that young people, like myself, can understand. Everytime I sing any song in that musical I sing it from my heart to my God in hopes that someone will hear the words and know that I am sincerely trying to tell someone, anyone, what God means to me and to my life.

I do not condemn Mr. Holland for his way of worship. All I ask is that he withhold judgment from my generation to let us be free to worship.

Louisville, Kentucky Linda Hubbard



FLOOD DAMAGE AID—Direct Missions Secretary A. B. Colvin and Assistant Robert Jones spent Tuesday, March 3, delivering checks to churches damaged by floods during the early part of the year. A total of \$5,500 was approved by the state Finance Committee to assist the churches. These funds came from the State Mission Offering sponsored by the Woman's Missionary Union. The Home Mission Board gave an additional \$2,500 to assist in meeting human needs immediately after the floods. The top photo pictures pastors and laymen in Upper Cumberland Association meeting at the First Baptist Church of Loyal where Bob Jones, front right, presented the checks. Bell County Association Baptists are shown in the bottom photo at Newtown Baptist Mission in Pineville. A. B. Colvin made the photos.



College Awards Dorm Construction Contracts

Georgetown College has awarded a contract for the construction of five new student residences to Contractor's Lumber and Supply Company of Lexington.

Their bid of \$1,361,000 was low for the project. The newest housing development is scheduled to get underway sometime later in the spring, and be ready for student occupancy by the fall of 1971.

Original plans called for the construction of six small housing units, each holding 41 students, but spiraling building costs limited the development to five units.

Long range plans call for a total of nine small residence halls. The College is making a preliminary application for funds to construct the additional four at sometime in the near future. When the nine small halls are built, Georgetown College will have completed its projected dormitory development.

Georgetown College has committed itself to an enrollment of 1,500. Eighty percent of its students will be assigned to College housing.

The newest project is located on the College's South Campus, site of four dormitories completed in 1966. The current nine-unit program will displace historic Rucker Hall, which is 75 years old this year. Most of the new halls will be located at the corner of Clayton Street and Hollyhock Lane.

Guides Available

The Southern Baptist Home Mission Board has released an expanded "Cooperative Program Travel Guide," a resource booklet listing people and places receiving the concern and financial support of the Southern Baptists.

It lists mission areas and historical spots, state denominational offices and the executive secretaries of all SBC agencies.

This year's guide uses a new format. Each state is listed separately and the state and convention-wide interest areas are located on a map; addresses are also included.

The booklet is useful for church groups desiring detailed information on the work of the convention and as an aid for travelers who would like to visit mission areas and institutions in the United States.

The Guide is available, free, from the Board's Division of Communication, 1350 Spring Street, Atlanta, Georgia 30309.

THE



IS . . .

*the Mission Outreach
of Southern Baptists*