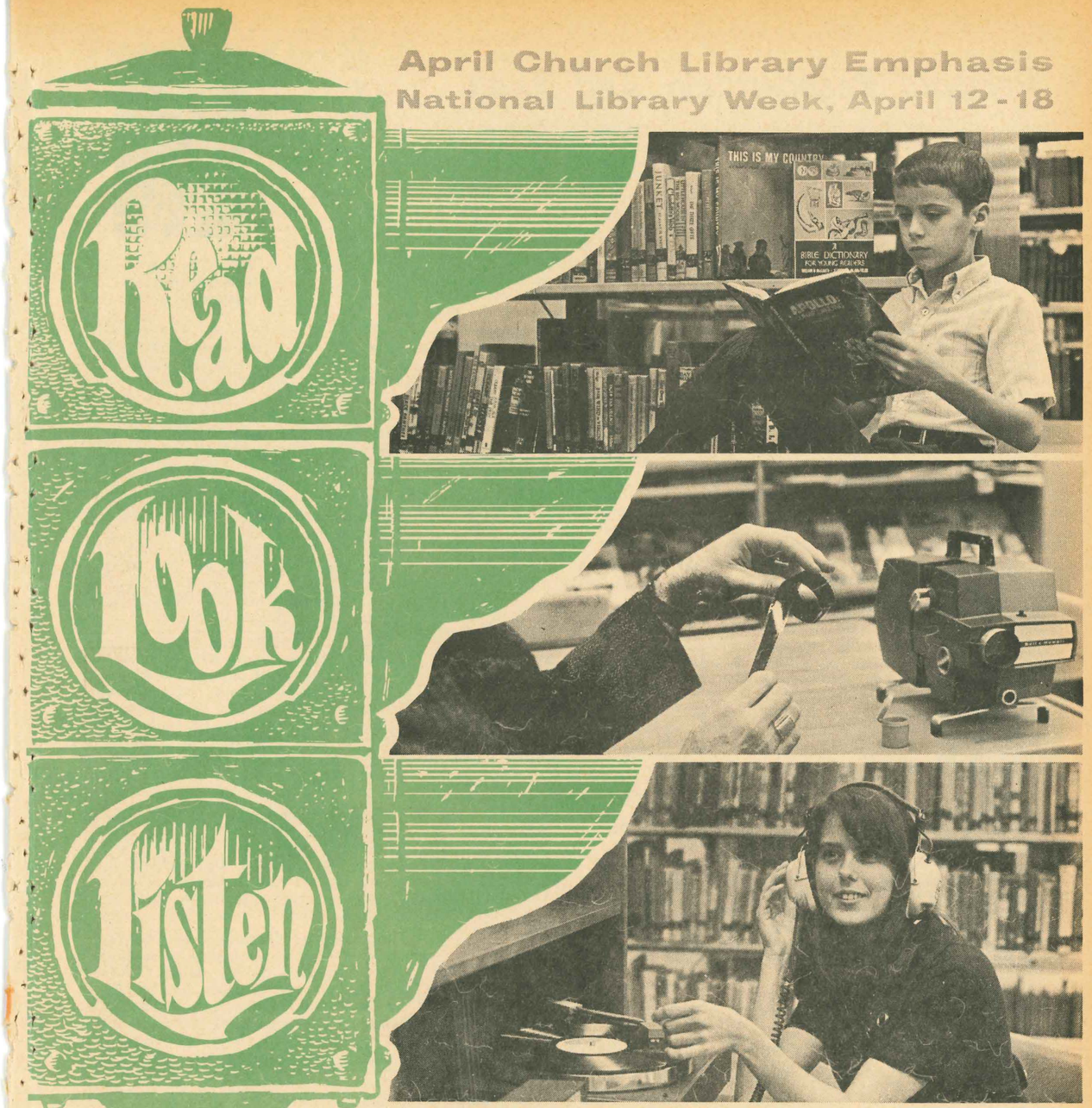
April Church Library Emphasis
National Library Week, April 12-18



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WR
WESTERN RECORDER
APRIL 18, 1970

Who Is A Baptist?

Personal Regeneration And Faith

(Third in a series of short articles on the distinctive beliefs and characteristics of that group of Christians called Baptists)

Wayne E. Ward
Professor of Theology,
Southern Seminary

The overwhelming majority of the members of Christian churches today are members by the accident of birth. They were baptized in infancy by parents who had been baptized in infancy in the traditional church of the family. It is the same fatal tendency which led Israel to trust their hereditary religion and the sign of circumcision which perpetuated it. When modern Christian scholars, such as Oscar Cullmann, defend infant baptism by appeal to the example of circumcision in the Old Covenant, they are unwittingly revealing their addiction to this same tragic "folk religion" which Jesus came to transform.

Faith is an intensely personal act of trust and obedience. It is not anything which a parent can do vicariously for a child. It is not "a faith" which can be handed down in a family, a religious institution, or a theological tradition. It is a crisis of decision — a deliberate commitment of one's life to Christ as Lord and Master! It is appalling to discover the thousands upon thousands of people in Christian churches who attend on Sunday morning out of a kind of cultural habit. The rejection of institutional religion such as this, by many of the young people of today, is at least much more honest than the kind of traditionalism which passes for Christianity.

Ward

The rite of infant baptism arose in the early centuries of the Christian movement primarily because it was being construed as a magical rite to remove original sin from the newborn child. Theologically this was a misunderstanding of both baptism and original sin. Baptism is not a magical rite but a sign of Christian discipleship; it is the confession of the name of Jesus as Lord and Savior of one's life. This is why the New Testament repeatedly speaks of being baptized "into the name of Jesus." By the act of baptism the believer declared his death to sin and his resurrection to a new life in Christ (Romans 6:4). Original sin was never "original guilt," in biblical thought, which could condemn a newborn infant to eternal damnation if he were not baptized. Only one's actual sin, when he "sins after the likeness of Adam's transgression" could bring guilt and condemnation. The rite of baptism, whether infant or adult, could do nothing to help man's actual sin. Only an experience of repentance and faith, a turning away from sin and a commitment of one's life to Christ, can ever bring one into a right relationship with God.

Baptists were not called Baptists because of their practice of immersion, as many seem to think. They were called Baptists because they required an experience of repentance and faith before they would accept one for baptism. They do practice immersion because that form was clearly practiced in the New Testament and because only the form of immersion demonstrates the *meaning* of baptism — the death of the believer with Christ and his resurrection to walk in a new life.

Even until this day, nothing is more revolutionary than the demand of Christ that one be "born again" in order to inherit eternal life. It requires the death of one to his own sin and self-centeredness and his rebirth to a completely new kind of life in Christ. Until this happens, no one can be a Christian — or a Baptist!

WESTERN RECORDER

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

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DEVOTIONAL

George A. Price,
Business Manager,
Western Recorder

And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth?
II Kings 5:17

What a strange request! And coming from a man of the stature of Naaman makes it even more so. A reading of the fifth chapter reveals Naaman as a man of valor, of position, of trust and indeed of great personal wealth. Why the need of approximately 100 lbs. of dirt? It seems that Naaman had been cured of the leprosy that afflicted him and wished to reward the Lord's servant, Elisha. Elisha, however, would take nothing and so Naaman's request.

Naaman had come as a pagan, nonbeliever. He had been healed by the miraculous power of the God of Israel, and now was to return to Syria a changed man, inside and out. His need had been met and now he needed to take with him a reminder of this experience. As he resumed his career in Syria he wanted a small plot to turn to that was his own, on which to worship.

We should have courage like Naaman's. When we meet our Lord and know forgiveness ask of Him the strength of character and purpose to be willing, in the company of unbelievers, to show evidence of faith in the risen Christ.

The tragedy of modern-day Christianity is that we are willing to be seen in the company of our fellow Christians on special occasions but we are not willing to make our stand for Christ in the company of those who do not believe.

So many times we are critical of the pastor who is seen in the company of others than his "flock," when in reality we should appreciate more the courage of those who take the Master to the market-place. How shall they ever hear if we do not get outside the walls of the sanctuary? Naaman had everything, but most precious was two mule loads of earth. He could stand on this and say, "God has done a marvelous thing for me." Have you said the same to someone today?

Holy Nights—

To Be Or Not To Be

By R. D. Baker

"Holy Nights" is a phrase I use to describe Sunday and Wednesday nights, the traditional times of evening services in Baptist churches. I don't know when this tradition started but I do know it was not in the New Testament, therefore we can discuss it rationally. Holy Nights can be separated from secular nights in our church and community calendars, for most community institutions still give Sunday and Wednesday nights to the church and we are as careful not to encroach on the other nights. Thus we have developed a family night program on Wednesday night which keeps us from having meetings all through the week and the community institutions have scheduled their regular activities on Monday, Tuesday, Thursday, Friday and Saturday nights. Yet there is mounting pressure to do away with these traditional Sunday and Wednesday night church services, partly from community institutions, partly from the growing percentage of church members who "opt out" on these services and partly from the number of churches in each community which only conduct Sunday morning services.

In dialogue with our church I discovered the following reasons given consistently for continuing or discontinuing Holy Night services:

For:

1. Sunday is the Lord's Day, and two services should be held.
2. Wednesday is the middle of the week and we need a refueling between Sundays.
3. There is a need to know among people, and evening services are more informal, therefore can be used to share more information about programs.
4. It is our duty to the church to have these services and attend them.
5. Attending multiple services is a great privilege many people do not have.
6. Holy Night services are commanded by the Lord when He said not to forsake assembly of ourselves together.
7. We can bear witness by the example of sacrifice in multiple attendance.
8. The members need the fellowship which comes through frequent meetings.

Against:

1. Sunday and Wednesday nights are the best TV viewing time.
2. We have too much church already.
3. Twice in the same day on Sunday is anticlimactic.
4. Deprives us of our only time to visit relatives and friends.
5. Other churches don't have these services.
6. Family needs to be together.
7. Most of our church isn't involved.

Some of the positive reasons for Holy Night services are not beyond debating. Although Sunday is the Lord's Day, two services is no more a magic or holy number than one or three. Wednesday night would provide no better refueling time than Tuesday or Thursday. The command not to forsake assembly does not stipulate how many times we must assemble. Yet it is true that these less formal services provide a vehicle for needed information-sharing, exemplary witnessing and deeper fellowship. And in those churches where the constitution calls for Sunday and Wednesday night services, a sense of duty to maintain them is not out of place.

On the negative side of the ledger some reasons for NOT having Holy Night services are also open to debate, especially the one about better TV viewing. The cry that there is too much church is quite empty, for in spite of the standard jokes about physical fitness being required to keep up with the Baptist program, most of our churches are operating on a time consumption that would pauperize other institutions or businesses. To say that other denominations or churches have discontinued Holy Night services may or may not speak to our situation, but we tend to use this criteria only when it fits what we want to do and disregard their examples in other areas.

Objective consideration of the statement, "twice on Sunday becomes anticlimactic," will reveal a good deal of truth. Although some churches do have superior worship experiences in their evening worship, a large number could find no valid reason to continue, based on the quality of experience alone. Sunday night services no doubt cut down on visiting time between relatives and friends simply due to the time involved in returning home and getting ready to attend. The necessity to find more time for family togetherness is notorious among counselors of every stripe. Finally, it is beyond dispute that an overwhelming percentage of our church members just aren't involved in Holy Night services, and it can be argued that we cannot keep on maintaining programs which such a majority of our members do not support.

We may reduce the discussion to four cons: Twice in same day is anticlimactic; visiting is curtailed; need for family time together; and lack of member participation. If our Holy Night services do not provide needed information, do not bear a positive witness, do not deepen the fellowship, and do not help to build up the church, then by all means we should be perceptive enough to get off a dead horse.

On the other hand, eating twice a day can be as boring as church twice on Sunday, according to our appetite and the fare offered. We could certainly visit on those days off as easily as we now play golf, fish, picnic, etc. Family time is as precious on the "Secular Nights" of the week as on "Holy Nights" and I have found in counseling that many families could well use some togetherness in church services to bridge some of the innumerable gaps appearing. The small group within the church which is involved in Holy Night services is about the same as the small group which contributes the financial resources, so to discontinue these services on the basis of the number involved would correspond to throwing out the budget because of such a few who really support it.

On balance I believe the real need is to make our Holy Night services as meaningful as possible to the highest number of people we can involve. This will require more imagination and creativeness than merely unlocking the door and fussing about the small number attending.

Holy Nights, to be or not to be, depends on what we make of them.

R. D. Baker is pastor of First Baptist Church, London, Kentucky.

DALEY OBSERVATIONS

The Problem Of Ministerial Dropouts

Until recently they were so rare that Baptist ministerial dropouts were not considered a problem. But not now. The number of Baptist pastors and staff members leaving church vocations for secular employment is so great that it can no longer be discounted or ignored. At the present rate of dropouts the supply of available pastors and education and music ministers will soon be limited.

The men falling out are some of the most able and best trained preachers in the Baptist ministry. And so it is not merely a weeding out of the inferiors or misfits. Furthermore, they are not of one theological slant but they represent every shade of so-called liberal and conservative positions.

In the past we have tended to discount the significance of ministerial dropouts. We have assumed those who left the pastorate were never really called nor belonged in the ministry. We can no longer be satisfied with such a simple and unreflective explanation.

Comprehensive treatment of such a complex problem is not possible in the limitations of one editorial. Nor does this writer claim special insight, but the matter is so urgent that a few observations are made in the hope our readers may throw further light on this problem.

Why are so many pastors and staff members dropping out of church vocations to take secular employment? Why are many doing so without feeling they have gone back on a meaningful commitment? Here are at least some reasons.

Some leave the church vocations due to economic necessity or for the sake of more adequate income. This is not a great factor in the decision of many but a preacher is not immune to the lure of materialism which characterizes our times. Churches and denominational agencies do not always take proper care of the material needs of those serving them and preachers and staff members get weary of fighting the wolf away. It is noteworthy that most ministerial dropouts go to a higher paying job.

A more important factor in ministerial dropouts is a decline in the sense of commitment to the call. Many ministers today simply don't feel like the Apostle Paul when he said, "Woe is me if I preach not the gospel." A question often asked a young minister during his ordination examination is, "What would you do if we did not recommend your ordination?" He was expected to reply, "I will preach anyway wherever I can because I am convinced of my call."

Today not all candidates for ordination would answer that way. Some would say, "If that's the way you feel, forget it and I will too" or they might claim mistreatment, start a protest movement, organize a demonstration against the Baptist ministerial establishment or might even employ an attorney to sue for their rights to be ordained.

Occasionally a minister realizes he was never really called and takes an honorable approach and simply admits it and gets out.

An even more important explanation of ministerial dropouts is discouragement and disillusionment. Whether he admits it or not publicly, this is the case to some degree with almost every dropout. Two periods in a preacher's life are most susceptible to discouragement and despair. One of these is the early years of his ministry. He enters the pastorate with stars in his eyes and dreams in his heart. But, alas, he soon discovers his idealism is not shared by many church members.

He hopefully waits for the congregation to wake up and join him in creative Kingdom efforts. But it doesn't happen. A few join him but most members greet him Sunday after Sunday with a blank and apathetic expression. Usually at this point he doesn't give up. He either works and waits for a change of attitude where he is or drops a word to friends to help him find a congregation more responsive to his leadership.

In many instances his friends fail to find that place for him which would respond to his leadership or he goes elsewhere with renewed hopes only to find the same old apathy. And so, he begins to consider seriously getting out of the ministry. Often he takes a job in some kind of social work convinced he will have more freedom to minister effectively and sometimes he just takes a good paying job feeling the time might come when he will reenter the pastorate.

Another period of discouragement comes to preachers who experience middle age fatigue. Physical, emotional and spiritual factors all combine to produce a kind of ministerial menopause. Most of us in the ministry very long know something of this. In times like this we survive by sheer determination and instinct until inspiration returns but some don't survive. They get out in desperation.

Is there something that can be done about the ministerial dropout problem? Surely there must be. We cannot brush it aside feeling that ministers that quit are good riddance. We owe these brethren our understanding, compassion and redemptive love. In some instances it would be loving to help them see they did the right thing in giving up the ministry. In most instances it would be an act of love to help them through this period of discouragement and depression and reclaim them for the ministry.

What about a special ministry to help those who are willing to be helped? Why not have a kind of spiritual retreat or half-way house where a discouraged pastor could go for several months to look at himself with the help of wise counselors. He could also find therapy in talking it out with fellow pastors in the same predicament.

This would require some financial undergirding. It would take funds to set up this kind of ministry and some financial help to tide the discouraged minister over would be required. But to reclaim one man of God would be more than worth the cost.

A special place or an established seminary could be used for such a ministry. The available personnel for counseling would already be on hand at a seminary. Library, recreational facilities and other needs for such a program would also be available.

A depth study of this problem is desperately needed both for the sake of the future of the denomination and for the sake of the persons involved. Why shouldn't the Southern Baptist Executive Committee undertake such a study? This group provides convention leadership in other areas and has the resources for such a project. From time to time study of program and institutions are undertaken by the Executive Committee. Since persons are more important than programs and institutions, why not devote ourselves to a compassionate study and a redemptive ministry for Baptist ministerial dropouts?

Guest Editorial

A Better Way For Kansas

by John J. Hurt, Editor
Baptist Standard (Texas)

There is or certainly should be a better way than the one being used by other state conventions to assist the Kansas Convention of Southern Baptists in getting its financial affairs in order.

The Securities Exchange Commission had the Kansas church loan association on the griddle. There had been bad advice and bad management with the result that bankruptcy was around the corner. Reorganization of the convention, pledges in a statewide campaign among the churches and other steps are to produce necessary funds for paying the church bonds as they come due.

Our question concerns a committee of executive secretaries from other state conventions which has raised $442,000 in pledges from about 10 of the conventions. There is no argument but they had a right to act. There also is the admission that default on bonds in one state is damaging to bonds in other states.

But, would it not have been better for the Executive Committee of the Southern Baptist Convention to have assumed the responsibility? Or, the Home Mission Board, which has a very large church bond program? The Southern Baptist Convention could have adjusted Cooperative funds to assume the burden.

Our argument is based on the principle that those who discourage designations from the churches should not be so quick to designate state funds for special projects outside their states. We can also add that some pioneer states which depend in large measure upon Cooperative Program funds are promising their dollars to the Kansas convention.

BAPTIST FORUM

TOLERANCE NEEDED

Dear Editor:

I feel compelled to comment upon the Baptist Viewpoll published in the *Western Recorder*, edition of the Pike Association of Baptists dated March 21, 1970.

This poll has put into print what many in the SBC have known for a long time. It has pointed out the extremes of thought and the hardened attitudes that have been prevalent within our church for many years. Just recently I exhibited support for President W. A. Criswell by voicing my feelings to the Sunday School Board concerning some of its more recent publications, but now I have to say that I feel the stance taken by Brother Criswell as quoted in your viewpoll is not indicative of the feelings of most SBC members. Speaking as a Christian first, I do not feel that the take it or leave it attitude can come to grips with the problems that confront us. I do not believe this was or is the attitude of Jesus and cannot be our attitude either.

Within the past few years especially, there has been much growth by the SBC, and in so doing the convention has embraced people of many different shades of thought. There are many ideologies represented within the SBC and denominational doctrines cannot and will not reconcile these people into the kind of solidarity essential to a hard working and vitally alive campaign to win lost souls for Christ. When there is dissension and controversy within our church, there is wasted effort and the end result is a slowing down of our missionary drive.

Denominational doctrines, unless based wholly on the word of God, will do nothing except create controversies. And whether we admit it or not, we are faced with a serious challenge of some of the historic landmarks of our convention, as well as to the Bible itself. Space will not allow me to list specific

(continued on page 15)

W.M.U. Says Offering Is For State Use

Kentucky Baptists will aid Kansas Baptists in their financial plight but the aid funds will not come from the Woman's Missionary Union State Mission Offering as originally suggested by the finance committee of the state executive board.

This decision was reached when the Woman's Missionary Union, meeting in Paducah, March 31 - April 2, voted unanimously to keep all state mission funds inside Kentucky. The proposal came to the convention floor as a unanimous recommendation of the WMU executive board.

Mrs. George Ferguson, executive secretary of Kentucky WMU, said she received numerous letters from all parts of Kentucky opposing the state mission offerings being used for causes outside the state.

"The ladies felt that using the money in other states would be against the purpose of the offering and would hurt the offering overall," she explained.

Mrs. Ferguson added that the WMU is sympathetic to the needs of the Kansas convention but believes help should come from a source other than the WMU State Mission Offering.

In December, 1969, the state executive board voted to aid Kansas Southern Baptists by providing up to $10,000 per year over a five year span. The exact amount will be determined by actual need. Other state conventions also pledged assistance.

The board asked Woman's Missionary Union for permission to use money allocated for building churches in mission areas of Kentucky to help the bankrupt Kansas convention.

An alternate plan was adopted to be implemented if permission was withheld by the ladies group. The alternate plan calls for the $10,000 to come from the emergency fund of the state budget this year. In future years the item will be structured in the convention's budget.

Conference Center Wins Award

The Ferguson-Jaegle Conference Center at Cedarmore Baptist Assembly has been named recipient of the "Honor Award for Achievement of Excellence in Architectural Design."

The conference center was one of 10 projects receiving the award. Each was selected from among 33 entries.

Presented by the Kentucky Society of Architects of the American Institute of Architects, the conference center award was featured in the November-December issue of *The Kentucky Architect*.

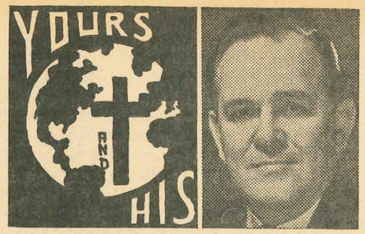
A jury of three prominent Boston architects said of the center: "There is no human quality or scale missing in this project. . . . Detailing, furnishings and scale express honest simplicity, quietly stated."

The center provides conference space for two groups numbering between 50-60 persons and two groups numbering between 100-120 persons each. Open-air facilities will accommodate up to 250 persons. Included in the complex are parking facilities for 60 cars.

The judgings were based on contributions to the advancement of architecture, originality of design, construction techniques, effective use of materials, aesthetic appearance, excellence within limited budgets or restricted projects, and appropriateness within the program context.

Eligible for the competition were structures erected between January 1, 1966, and August 1, 1969.

Ferguson-Jaegle Conference Center



Charter bus — May 9

Better earmark a bus for all the youth of your church, association or community to bring them to the May 9 annual Youth Night — your own church bus, school bus or chartered bus!

Yes, if you are located so as to need a bus, better get it arranged for!

The Youth Night will be different this year: (1) *Earlier hour* — choirs at 4:30 and program at 6:00, to get your youth back home earlier; (2) *not on school day* — but Saturday, May 9; (3) *shorter but dynamic program* — with Arthur Blessitt, other youth and choirs.

Arthur Blessitt back

Coming back to Freedom Hall, Louisville, for the second time as the featured speaker to youth is Arthur Blessitt, minister to Sunset Strip, Los Angeles. This time he is on his "Walk for Christ" from LA to DC, the nation's capitol, carrying an eight-foot wooden cross, with the alternating assistance of other members of his team (two hour shifts). They have two campers to sleep the team and the Blessitt family — wife and three little ones.

Walk planned for Louisville, etc.

On Saturday, May 9, prior to the rally in Freedom Hall, Baptist youth and others are invited to join Arthur and his cross at River Road and Fourth Street, to walk down Fourth Street through the business district to Central Park — ON THE SIDEWALK ONLY.

At Central Park, however, there will be a short message from Blessitt. This "Walk for Jesus" parade, as outlined, will be continuous on the route without stops or speeches until the end, and has been approved by George Burton, for the department of safety, city of Louisville. If you want to walk with us, be there by 12:45 to start the walk at 1:00 p.m. Should be in Central Park by 2:00.

Other "Walks" are in the planning stage at Frankfort, according to Herman Bowers, pastor of First Baptist Church. In that area, watch for announcements.

20,000 seats

Freedom Hall is big! Largest in Kentucky. We are expecting youth of all Kentucky Baptist churches and youth of all churches or none — ALL YOUTH and general public invited!

Choirs of the convention and the General Association — meet at 4:30 p.m. for rehearsal in Freedom Hall, Louisville. Free music sent in advance on request.

Harold G. Sanders

Campbellsville Trustees Endorse President's Statement

The trustees of Campbellsville College unanimously endorsed a statement contained in Campbellsville College president W. R. Davenport's report to the trustees. Though the statement was not prepared for public distribution, the trustees directed that it be made public as a means to express their understanding of the spiritual position of Campbellsville College and their support of Davenport as its president. Davenport assumed the presidency of the college in August of 1969.

The statement of president Davenport is as follows:

"The call from God to serve Him at Campbellsville College, as it came to me through you as a board of trustees, was a very clear call. The reasons for the call, however, were not at all clear — at least not to me. This is not to say that I questioned the validity of the call. I did not. However, for many reasons, it didn't make logical sense, nor could the decision to come be reached on a purely logical or professional basis.

"In the last few weeks, however, the reasons have become increasingly clear. I am convinced that God would have me take a position of leadership in standing firmly and vigorously for certain spiritual values, and equally firmly and vigorously against certain values or behavioral patterns which affect the make-up and character of this college. Specifically, we will base our operation upon the premise that the Bible is the divinely inspired, infallible and inerrant Word of God. Our teaching and activities will be grounded in and founded upon this principle. Our campus will be a Christ-centered and Christ-honoring community. Activities and behavioral patterns which are not compatible with this philosophy will not be supported, welcomed, nor condoned.

"To this end we will increasingly invite to the faculty and staff qualified persons who wholeheartedly accept these principles and who wish to work in such an atmosphere. We will increasingly invite those who cannot do so to seek other places of service and work. We will invite to and accept within our student body young people of any background, creed, or belief, but we will see it as our opportunity and responsibility to present them with the claims and the person of Jesus Christ, and seek to introduce them to Him. Furthermore, we will expect them to accept and live within our code and standards of behavior and activities as part of the privilege of being students at Campbellsville College. If necessary, we will exclude from the privilege of being a student any person who, in our judgment, fails to satisfactorily accept and comply with these basic concepts. We have, in fact, already withdrawn some students during this semester for these reasons.

"It should not be interpreted that I see my role as one of a judgmental despot. I am deeply conscious of the difficult balance between that course of action which may seem best for the one individual who needs understanding and help with the problems of life on the one hand, and that action which seems best for the other 800 or so students and for the institution of which they are a part, on the other hand."

Former Pres. Candidate Leaving SBC

William C. Smith, University of Richmond professor who was nominated as a protest candidate against W. A. Criswell of Dallas for president of the Southern Baptist Convention last year in New Orleans, has resigned his teaching post and announced plans to leave the denomination.

The Richmond *Times-Dispatch* in a page one story reported that Smith is accepting the challenge Criswell made last September calling for those who don't accept the convention adopted statements of faith to leave the denomination.

Criswell and Smith have been at odds over literal interpretation of the Bible. Smith is secretary of the E. Y. Mullins Fellowship and active in the Association of Baptist Professors of Religion, organizations that both opposed Criswell's book last year on *Why I Preach That The Bible Is Literally True*.

At the Southern Baptist Convention in New Orleans, Criswell, pastor of First Baptist Church in Dallas, defeated Smith for president of the SBC by a vote of 7,482 to 450.

Smith, director of religious activities for men and assistant professor of religion at the University of Richmond, said he had no immediate plans for the future, either in his choice of another position, or in a specific church.

He said he had come to the decision after "careful consideration" and a conclusion that the situation in the Southern Baptist Convention is that the conservatives hold the power, and they will allow liberals to exist just so long as "you do not say anything, tend to your knitting, stay out of sight, stay off platforms, don't run for office. . . ."

"I just don't think there is any future for me in this framework," he added.

Smith, 42, is a native of Georgia and was involved in Baptist student work in North Carolina before going to the University of Richmond. He is a graduate of Washington and Lee University, and Southern Baptist Theological Seminary, Louisville. (BP)

PERMIT GRANTED — A parade permit has been issued for a "Walk for Jesus" in connection with the annual Youth Night, scheduled in Louisville, May 9. All interested persons will join evangelist Arthur Blessitt at the corner of River Road and Fourth Street for a three mile walk to Louisville's Central Park where an open air rally is scheduled. The "Walk" begins at 1:00 p.m. The only stipulation set by the police is that participants must walk only on the sidewalk. Blessitt and his coworkers will lead the group, pulling a cross. Blessitt is currently walking across the United States pulling a cross. He explains that this is to draw attention to the simple way that one must encounter the Christ of the cross.

Co-op Program Gifts Up During Spring Quarter

During the first one-fourth of 1970, contributions to world missions through the Southern Baptist Convention's Cooperative Program unified budget increased by $330,791 or 4.74 percent over gifts for the first quarter of 1969.

A big month of giving during March offset decreased receipts during February to bring the gifts back up to the level previously predicted by officials of the convention's executive committee, which prepares the monthly financial reports.

During the month of March, Cooperative Program contributions increased 18 percent over giving for March of 1969. The $2.3 million given in March was the largest amount contributed through the Cooperative Program for any March in SBC history. The 18 percent increase in March offset a 6.18 percent decrease in February.

John H. Williams, financial planning secretary for the SBC executive committee, explained that during February checks from two rather large state conventions failed to arrive before the books closed but were counted instead with March receipts, making March a record month.

Total Cooperative Program gifts for the first quarter of 1970 reached $7.3 million, an increase of $330,791 or 4.74 percent over the $6.9 million given during the first three months of 1969.

Designated contributions to specific SBC mission causes were down, with $14 million designated funds thus far in 1970 compared to $14.2 million for the same period in 1969.

Total combined contributions (Cooperative Program plus designated gifts) reached $21.3 million for the quarter, compared to $21.2 million in 1969. (BP)

Tax Exemption Received

The Kentucky Baptist Convention and its affiliated churches and institutions are exempt from Federal income taxes, according to a ruling recently relayed to convention business manager Garnett B. Morton.

In a letter to Morton, an IRS official stated "it is shown that such churches and institutions (those listed in the annual directory) are organized and operated exclusively for religious purposes."

The letter continued "Donors may deduct contributions to your exempt affiliated churches and institutions . . . (and) bequests, legacies, devises, transfers or gifts to or for the use of your exempt affiliated churches and institutions are deductible for Federal estate and gift tax purposes. . . ."

FOLK MUSICAL — Youth from three Louisville area churches combined their talents during March to present their rendition of "Tell It Like It Is." Staged at the Fern Creek Baptist Church, "Tell It" had approximately 45 youths singing, playing musical instruments or working with the lighting arrangements. Gary Bricken of the Fairmount Baptist Church directed the event. Participating churches included Fern Creek, Fairmount and Chenoweth Park. Guitars and drums provided the musical accompaniment. In February, "Tell It" was aired nationally by NBC with the assistance of the SBC Radio and TV Commission. Public response was overwhelmingly favorable, according to Commission sources.

G'town Sets Pastor's Institute

Georgetown College will sponsor its first annual Pastor's Institute August 10-14, 1970.

George A. Buttrick, nationally known preacher, teacher and lecturer, heads the list of a four-member faculty that will be featured on the week-long program.

Buttrick will devote his attention to the topic of "Preaching to the Mind of Today" during each of his evening lectures. The native of England spent more than 40 years in the ministries of Congregational and Presbyterian churches. His longest service was given to the Madison Avenue Presbyterian Church in New York.

Since 1954, Buttrick has been engaged in teaching at Harvard and Northwestern universities. In addition to teaching he has been one of the nation's most prolific religious authors. He is the general editor of the 12-volume *Interpreter's Bible.*

Other speakers making up the institute faculty include: William E. Hull, dean of the school of theology, Southern Baptist Seminary; Clarence Cranford, pastor of the Calvary Baptist Church, Washington, D.C., and past president of the American Baptist Convention; and Ian McIntosh, assistant professor of pastoral theology and pastoral care at Austin Presbyterian Theological Seminary, Austin, Texas.

Approximately 100 ministers are expected to attend the sessions, according to Joe Lewis, director of the pastor's institute. Lewis is a member of the Georgetown College religion department.

The program will be limited to two sessions each day. Topics that will be discussed are: Renewal through Worship; Discipleship According to Christ; and The Minister's Mental Health and His Ministry to Others. The afternoons are being left open for relaxation and recreation.

Georgetown's air-conditioned dormitories will be used to house ministers and their wives. Lewis states that the costs will be kept to a minimum. The fee of $50 per minister covers his meals and housing. An additional $25 will be assessed for wives that attend.

Culpepper Returns To Seminary, New Dean Named

Hugo H. Culpepper, for five years a key executive of the Southern Baptist Home Mission Board in Atlanta, Georgia, will return this fall to his former post as W. O. Carver Professor of Christian Missions and World Religions at the Southern Baptist Theological Seminary.

He held the endowed chair from 1963 to 1965, prior to becoming director of missions for the Board. His service on the seminary faculty began in 1959 after 19 years as a missionary in China, the Philippines, Argentina and Chile under appointment by the Southern Baptist Foreign Mission Board.

Culpepper's reappointment to the faculty was a highlight of the annual meeting of the Southern Seminary board of trustees April 7-8. In other action the trustees:

. . . elected Ernest J. Loessner to the post of dean of the school of religious education, effective immediately. A member of the faculty since 1953, Loessner had been serving as acting dean since August 1, 1969, when Allen W. Graves was shifted to administrative dean.

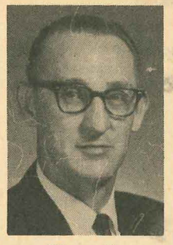
Loessner has been minister of education at Immanuel Baptist Church in Little Rock, Arkansas, South Main Baptist Church in Houston, Texas, and First Baptist Church in Amarillo, Texas.

When he joined the faculty, he became the only man in history to teach at Southern Seminary before earning a college or seminary degree. He subsequently completed work at Georgetown College (Baptist), the University of Louisville and Indiana University, with post-doctoral studies at the University of California and Pacific School of Religion.

. . . named Miss Cora Anne Davis, a social worker at the Portland-Bridge Mission Center in Louisville, to the faculty as assistant professor of social work. She has been active in inner-city ministries in the Louisville area for the past ten years and is the former executive director of the Baptist Community Center in Lexington, Kentucky.

Miss Davis, who becomes the second woman currently serving on the seminary faculty, is a graduate of the Carver School of Missions and Social Work and will receive a master's degree from the University of Louisville Kent School of Social Work this year.

. . . appointed G. Willis Bennett to the William Walker Brookes Chair of Church and Community, an endowed professorship occupied on a visiting basis in recent years by Home Mission Board executives Arthur B. Rutledge and M. Wendell Belew. Bennett will continue to serve as director of field education and placement in addition to his teaching duties. He joined the faculty in 1959, coming from a North Carolina pastorate.



Bennett

Loessner

. . . named the seminary's new church music school building for V. V. Cooke, Sr., a long-time trustee of the seminary and a well-known Louisville businessman and philanthropist. He gave the seminary its first music school building, a structure now used as the official home for the seminary president.

The trustees, acting on the unanimous recommendation of the music school faculty, named the new building's 250-seat recital hall for dean Forrest H. Heeren, who came to the seminary as director of the department of church music in 1952 and was named dean in 1954 when the seminary's three schools were established.

. . . promoted associate professor D. Swan Haworth to professor psychology of religion, and requested that he continue to teach for one year beyond his scheduled retirement date of July 31, 1971.

. . . granted tenure to Richard R. Lin, associate professor of church music, a faculty member since 1967.

. . . approved sabbatical leaves for professors Wayne E. Ward, Findley B. Edge, Hugh T. McElrath and J. Phillip Landgrave.

. . . reelected Howard Spell, professor of Bible at Mississippi College in Clinton, Mississippi, the chairman of the board. Douglas A. Aldrich, pastor of First Baptist Church in Gastonia, North Carolina, was chosen first vice-chairman and chairman of the trustee executive committee; Harry J. Chavanne, a layman from Houston, Texas, was named second vice-chairman; and Frank Ellis, Jr., a Louisville layman, was reelected secretary of the board.

. . . expressed appreciation to Joseph E. Stiles, professor of church administration, for his willingness to continue teaching beyond his scheduled retirement last August when academic changes required an additional professor in his field.

. . . passed a resolution of gratitude to the Southern Baptist Convention executive committee for the proposed 1971 allocation of Cooperative Program funds to Southern Seminary in the amount of $1,327,200, an increase of $156,200 over 1970.

QUEENS' COURTS — More than 450 girls and leaders gathered at Kentucky's three Baptist colleges during March for annual Queen's courts. Mr. and Mrs. Charles Allen, Guatemala; Mr. and Mrs. Wiley Faw, Nigeria; Mr. and Mrs. Robert Hardy, Japan; and Mr. and Mrs. Louis McCall, Guam, were missionaries who spoke to the groups. Missionary Journeyman to Ghana Miss Wanda Carpenter and U.S.-2 Worker Tommy Poole also addressed the ladies. Theme for the three meetings was "In Times Like These." Miss Rosa Fiechter, state G.A. director, said several decisions were made during the Sunday morning worship services. The group pictured above is that meeting at Georgetown College.

BAPTIST VIEWpoll MARTIN B. BRADLEY, Director

Majority of Baptist Leaders Would Expel Campus Lawbreakers

by Kenneth Hays

According to a survey taken by the Baptist VIEWpoll, 97 percent of the pastors and 93.1 percent of the Sunday School teachers of the Southern Baptist Convention's churches would expel college students who break laws while participating in college demonstrations.

Two percent of the pastors and 3.8 percent of the teachers would not take such decisive action. The remaining 1.0 percent of the pastors and 3.1 percent of the teachers had "no opinion."

A Gallup survey using the same item revealed that last year 82 percent of the American people would expel campus lawbreakers, while 11 percent of them would not. The remaining 7 percent of the American people had "no opinion."

Analysis of the VIEWpoll response reveals that pastors who consider themselves to be "more liberal than conservative," in both politics and religion, would take a more lenient attitude toward students than would either those of more conservative or more liberal tendencies.

The same position appeared among the Sunday School teachers based on political orientation. When the same item was viewed from a religious orientation, those among the group who considered themselves "quite liberal" indicated the more lenient attitude toward campus lawbreakers.

It might appear from these findings that Baptist leaders would be harsh toward campus lawbreakers since they have expressed a harder line than the American people in general toward the issue.

However, an earlier survey of the same panel reveals that the majority of the panel would be fair but firm with college students in an atmosphere of student unrest. The earlier survey (June, 1969) reported that 61.9 percent of the pastors and 62 percent of the Sunday School teachers favor "a policy in which student demands are heard but the final decision(s) is rendered by school administrators."

The current findings are based upon a 90 percent response by the VIEWpoll panel members. (BP)

The Necessity Of The Hospital Charity Fund

by Earl S. Bell,
Chairman, Hospital Charity Fund Committee,
Baptist Hospitals Inc.

With the increase of Medicaid and Medicare, many question the necessity of our Mother's Day Hospital Charity Offering. We must not allow the offering to go by default. This offering is given less publicity than any of the special offerings we receive in the Kentucky Baptist Convention but none is more important. Consider the importance of this offering taken each Mother's Day for the following reasons.

There are many of our elderly preachers and/or their widows who exist slightly above the subsistence level. Many are below the line defining the poverty status. These have never participated in Social Security and all they have is their Annuity supplement which at the maximum level is $200.00 per month. For others the initial payment to the hospital of $40.00, under the Medicare program, is often unavailable. Quite often, elderly people do not need to be hospitalized but must have outpatient care and their Medicare funds do not cover this aspect of medical service. For example, a person must voluntarily choose to elect outpatient services (this is service rendered without being admitted as a bed patient) and have deducted from his Social Security check an additional $5.00 per month (if he receives Social Security). This comes to a total of $9.00 per month deducted from their monthly check. They must pay the first $40.00 to the hospital for each illness and $50.00 per year to the doctor. Under the complete Medicare plan, the remainder is paid. On outpatient costs, with the full Medicare coverage, only 80% of the outpatient costs are paid. This can be a real hardship on some of our people.

Many pastors in Kentucky have salaries of less than $5,000.00 a year and the cost of medical insurance for these is prohibitive. When members of the family become ill they are trapped. Their income exceeds the amount which would qualify them for a state medical assistance card and yet not enough to pay the cost of medical insurance. A needed service is for that pastor whose salary falls below a certain defined level to be eligible for use of the Hospital Charity Fund. Even if he had some limited form of insurance, but his salary was below the accepted figure, the Charity Fund would pick up the balance which the insurance failed to cover.

There is also a definite need for medical services to be provided for children in our Children's Homes. Again, the cost of group insurance for all these children is prohibitive. All three of our Baptist hospitals have made arrangements to provide hospital care for the children in our Baptist children's homes. But again, medicine, nursing salaries, food and other costs must be paid to the employees of the hospitals. Our doctors have been gracious and provide their professional services to the hospitalized children.

There are many other areas that need exploring such as persons who have a prolonged illness and their insurance and Medicare coverage is depleted. What do you do? Throw them out — of course not. But the salaries and costs of providing adequate medical service must be paid. So it comes out of general hospital revenue. This means that the people who pay for services rendered actually pay for those who cannot pay their hospital bills. This can be one way to lower the cost of hospital service and medical care by providing Charity Funds to the degree that the paying patients do not have to be assessed and thus penalized for those who cannot pay.

These are just some of the reasons why we not only need to continue the Mother's Day Hospital Charity Offering but to increase it. Remember this when you give your Mother's Day Offering on May 10.

- **WHO?**
- **WHAT?**
- **WHEN?**
- **WHERE?**
- ***Did you notify Western Recorder?***

Church Library Week Observed In SBC Churches

Southern Baptist Churches across the nation focus attention on the value of the church library April 12-18 as they observe National Library Week—Church Library Emphasis.

Using the theme "Read-Look-Listen in your Church Library," the church library department of the Southern Baptist Sunday School Board recommends that attention be focused on new books, visual helps and recordings available from Baptist Book Stores and Baptist Film Centers.

Included among the recommended resources are *Is the Bible a Human Book?* by Wayne E. Ward and Joseph H. Green, *Look Up, Brother!* by W. A. Criswell, *Trumpets In the Morning* by Harper Shannon, *Fifty Character Stories* by Charles and Ruby Treadway, *Mission to America* by Arthur B. Rutledge, *Strength for Living* by Leonard Sanderson, *The Power of Positive Living* by John R. Bisagno, *Sing Me a Bible Song* by Alma May Scarborough, *Mommy Comes For Me* by Jewell Wells Nelson, *Church Library Development Plan, Stages One and Two, Church Library Development Plan, Stage Three,* and *Church Library Classification and Cataloging Guide.*

Visual helps suggested for use are "The Care and Repair of Printed Materials," a flip chart; "Bible Map Transparencies," overlays for use with overhead projectors; "Great Truths From Romans," a filmstrip; "A Church Using Audio-Visuals," a filmstrip; and "A Primer for Teachers and Leaders," a filmstrip.

Recommended films available from Baptist Film Centers are "The City: Where the Action Is," "Smoking and Health — A Report to Youth," "Prophet From Tekoa," "The Family That Prayed," and "What Is the Church?"

Suggested for listening is the record set "Basic Learning Techniques," two records featuring instructions on learning, planning and motivating.

All recommended items, except films, are available from Baptist Book Stores. Films may be obtained from Baptist Film Centers.

Churches without libraries may receive two bonus books with the regular free library offer if they begin to build a library during the month of April. Further information on building a church library may be obtained from the Church Library Department, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

Georgia Baptists Reject Fund Drive

The Executive Committee of the Georgia Baptist Convention turned down a proposed $3 million fund campaign for Georgia Baptist colleges and universities and adopted a strong statement warning churches of the danger of starting private schools to avoid public school integration.

Instead of the fund campaign, the committee recommended that the convention "reaffirm its confidence in and support of the capital improvements and endowment program for providing assistance beyond operating expenses for the colleges."

Instead of starting private schools, the committee urged strong Baptist support for "sound and equal education for all our children."

The convention, in annual session last November, had passed on to the executive committee a motion requesting study of a possible $3 million fund campaign for Georgia Baptist schools. The motion came after heated debate over Mercer University's decision to seek three federal grants despite three convention votes in five years against such use of government funds.

The executive committee action pointed out that special campaigns have had little success in the past; that a special fund-raising effort would require at least $100,000 in professional counsel and leadership; and that presidents of the six schools had agreed "not to consider or support any program that would have an adverse effect upon the Cooperative Program and capital improvements program."

The committee also pointed out that more than $10 million in capital and endowment funds had been provided for the schools in the past 15 years, over and above Cooperative Program allocations for operating expenses.

In other action, the Georgia Baptist executive committee approved a strong statement supporting "sound and equal public education for all of our children," and warning churches of the danger of starting private schools in church buildings to avoid public school integration.

The statement supporting public school education warned that "should Baptist churches assume leadership in the establishment of private schools at this time, their Christian witness may be adversely affected in America and around the world." (BP)

MISSION '70 THEME MUSIC — Gene Bartlett, Oklahoma Baptist music secretary and composer of the Mission '70 theme song, "Here Is My Life," reviews Broadman Press releases of the conference music. Now available through Baptist Book Stores and general music stores are the Mission '70 Songbook, souvenir album and solo sheet music. In mid-May, four choral arrangements—scored for piano, guitar, bass and drums—from the collection will be available for soprano, alto, tenor and bass.

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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for April 26, 1970)

LIFE AND WORK SERIES

Righting Past Wrongs

Luke 19:1-10

On His way to Jerusalem for the last time Christ Jesus passed through Jericho. Great crowds were eager to see Him. Among the masses of curious spectators, who wanted to see Christ about Whom they had heard so many things, was a well-known and well-to-do man named Zacchaeus, about whom we shall note three things.

His character

Zacchaeus was a Jew by nationality and a publican in position. He had a passion for money. He thought more of money than he did his nation, the respect of his fellowmen, his soul or God. He was an extortionist, oppressing the people for personal gain, levying the taxes to the limit, paying Rome her demands and adding the balance to his personal savings. Since he was the chief tax collector, he probably got a "rake-off" from the rest of those who gathered taxes. Although he had become rich, by taking advantage of those who could not help themselves, he was held in contempt by the people.

His condition

Zacchaeus was rich. While his ill-gotten riches enabled him to purchase many things which he wanted, there were two things which he could not buy —peace with God and true happiness, both of which always go together.

Sitting in his booth one day, he observed a crowd of people down the street. Being curious, he inquired as to what it meant and was informed that Jesus had come to town. He was anxious to see Him, Who had gained such a remarkable reputation for kindliness and helpfulness, and get some definite information from Him.

Dissatisfied with himself and with a great longing for a better life, Zacchaeus resolved that he would go to see Christ Jesus. However, it was not at all easy for him to accomplish his purpose because of the multitude surrounding the Saviour and his own smallness of stature. Undaunted by these handicaps and obstacles, he went on ahead of the crowd and climbed the famous sycamore tree. That was a very undignified thing for a public official to do, but Zacchaeus was out for something far better than dignity, namely, to see Christ. He refused to allow his dignity or his wealth to prevent him from seeing the Saviour. As usual, an earnest man with a will finds a way.

His conversion

When Christ singled out Zaccheus, addressed him by name and called him to minister unto Him, it broke his heart to think that here is One Who sees me, knows me, cares for me and needs me.

Having come to hate his own kind of a world where money and sensual living were considered so important, and acting as though he thought he had the chance of a lifetime and he might never have that opportunity again, Zacchaeus quickly descended the tree and joyfully received Christ into his home.

Zacchaeus was gloriously saved. He declared that he would make amends for his past wrongs. His conversion changed his estimate of the value of money and his idea about honesty with God. He pledged half of his possessions to the poor, and a fourfold restitution of anything he had acquired fraudulently. He believed that wrongful exactions forgiven Godward needed restitution manward. A terrible grafter was transformed into a generous giver.

Zacchaeus' conviction of sin, unfeigned repentance, reception of Christ, confession of Him, restitution of possessions, joy of heart and reformation of life, are excellent evidences of his genuine conversion. A marvelous change was wrought in Zacchaeus. Just as remarkable a change will take place today in the lives of those who repent of their sins and receive "the Son of man" Who "is come to seek and to save that which was lost."

INTERNATIONAL SERIES

Jerusalem And Beyond

Stephen was one of the most beautiful characters and charming personalities whose name was recorded in the New Testament. He was an eloquent and effective preacher of the gospel of Christ. His supreme desire was to accomplish God's will regardless of what it might be. On account of his bold and fearless testimony to the person, life and ministry of Christ, certain enemies of the Saviour resolved that they would silence him by force. The furious mob surged like angry beasts upon him and rushed him out of the city to administer capital punishment by stoning him.

Persecution in Jerusalem
Acts 8:1-3

One of the spectators who seemed to be delighted with the pitiless fury of the mob was Saul of Tarsus, who by his presence, silence and willingness to guard the garments of the murderers gave his hearty approval to Stephen's martyrdom. Stephen's demonstration of how a real Christian can die for Christ made an indelible impression on Saul. Stephen's prayer for those who were taking his life, "Lord, lay not this sin to their charge," never ceased to echo in Saul's ears.

After the martyrdom of Stephen, the enemies of Christ and His followers in Jerusalem launched a fierce and terrific campaign to exterminate all Christians. God permitted this awful persecution of His children in order that the Christians might be scattered and the precious seed of His Word might be sown more widely. It was very obvious that, if His message were to be delivered, His messengers had to be scattered. In this case, as in many others, the overruling providence of God made persecution very beneficial to the cause of Christ. So many times persecution has promoted the very thing it sought to destroy.

Preaching in Samaria
Acts 8:4-5

The dispersed Christians went in all directions as a result of the dreadful, violent and devastating persecution, readily and informally preaching the Word of God and joyfully witnessing to the unsaved.

Among those who escaped death was Philip who fled to and found refuge in the rather large and populous city of Samaria, in which many citizens were given to the excesses of idolatry and immorality, where he continued his witnessing for Christ. Philip was the first foreign missionary and Samaria was the first foreign mission field.

Instead of wasting his time and energies in a tirade against the members of the Sanhedrin, who had provoked the persecution of the Christians, Philip was faithful in proclaiming the good news that Christ had been crucified on the cross, had been buried in the tomb, had been raised from the dead and had ascended. His message was blessed abundantly by the Lord, and the people gave heed unto the things which he spake. His teachings were substantiated by the numerous miracles which he performed upon the lame, the palsied and those who were possessed of demons.

Philip magnified Christ so attractively that the people were aroused, amazed and attracted to the Saviour. Many believed on Christ, were saved, and were baptized into the fellowship of the church. Consequently, there was much rejoicing in the blessings of the Lord, as is usually the case when and where the unsaved come to know Christ and the Christians are edified and strengthened. What a joy it is to see a layman who loves the Lord enough to introduce the lost to Christ!

Preaching in Caesarea
Acts 11:11-18

In Joppa Peter fell into a trance and had a vision which convinced him that the Gentiles were as admissible to the privileges of Christianity as were the Hebrews. When Peter awoke, he acted upon orders from above and accompanied three men to the house of Cornelius and preached to those assembled without distinction. This incident is a demonstration of how the Holy Spirit directs a servant of God to the right place at the right time to minister His Word to the right people.

Upon hearing that the Gentiles had received the Word of God through the instrumentality of Peter in the house of Cornelius, the prejudices of the leaders of the church and the Jewish Christians in Jerusalem were greatly stirred.

Appreciating the perplexity of the leaders in the church at Jerusalem, Peter recited the events which had brought them so much disquietude. When the Jewish leaders heard Peter's explanation, they did not have any further complaint. They glorified God when they came to see that the gospel of Christ was meant to be taken to all, in Jerusalem and beyond.

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R. A.'s Focus On Teenagers

Teenagers are an important part of any church. They can create a spirit of enthusiasm and lead the church in new and exciting areas of service, or they can be just another bunch of kids waiting around to become adults.

The Royal Ambassador program has been refined for the 70's to help teenagers contribute more to their church. Beginning in October of this year Pioneers and Ambassadors will join together as one Royal Ambassador age group called "Pioneers." The new grouping will provide older Royal Ambassadors with a refined leadership structure for more flexibility and more boy involvement; coeducational mission activities and a stronger, more meaningful advancement plan.

Most churches can and will continue the same grading-grouping system they now have. An Ambassador chapter can continue as an Ambassador Service chapter of Pioneers or be called an older Pioneer chapter. Each chapter will have a counselor and an assistant counselor, with boys serving as president, secretary, mission activity leader, and interest activity leader.

Pioneers will join with Acteens (Baptist teenage girls' mission organization) in a program known as SMAY or Summer Mission Action for Youth. SMAY will offer mission projects such as mission Vacation Bible Schools, mission tours and community and individual projects. Each Pioneer chapter will be encouraged to participate in mission activities once a month.

Pioneer Adventure will be the advancement plan for boys in grades seven, eight and nine. After receiving a membership card and pin, a boy earns Pathfinder, Trailblazer and Guide pins. After completing Guide he can earn an Achievement Award and a High Achievement Award.

Pioneers in grades 10, 11 and 12 participate in Ambassador Service. This plan is basically the same as the present Ambassador Service-Aide program, but the Service-Aide areas have been changed from occupational positions to the five functions of a church: worship, witness, ministry, education and application. A Service-Aide certificate comes with each 150 hours of service and wreath and star tabs can be added to the Ambassador pin for each award earned.

Interest activities will play a vital part in the Pioneer program for the 70's. These fall into three categories — camping, sports and hobbies. Continuous help and ideas for interest activities will be presented monthly in *Probe*, the new mission magazine for older Royal Ambassadors and *Probe* (Leadership Edition) with a special insert for counselors and chapter officers. These new publications will be available in October, 1970, from the Brotherhood Commission, 1548 Poplar Avenue, Memphis, Tennessee 38104.

Confab Speakers Set

Three major speakers have accepted invitations to appear on the program for the Nationwide Southern Baptist Bible Conference scheduled for Dallas, March 15-18, 1971.

Billy Graham will preach the closing service of the conference in Dallas Memorial Auditorium on March 18.

Others who have accepted speaking responsibilities are George Beasley-Murray, principal of Spurgeon's College, London, England, and W. A. Criswell, pastor of First Baptist Church, Dallas, and president of the Southern Baptist Convention.

Planners said the conference will seek ways to discover what the Bible says about contemporary concerns and will speak to these concerns. (BP)

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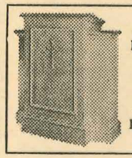

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(continued from page 5)

areas of concern but these are there and I am sure that our convention leaders are aware of them. Personally, I have items that I would like to see discussed in an air of tolerance, and answers arrived at that are based 100 percent upon God's word.

In this way I believe that much of the controversy that now plagues us could be resolved by the man Jesus. Of course, there will always be some who want nothing but controversy and those who are of such nature will not be happy with any doctrine, Bible or not, but I am sure that most would be pleased to find the face of Jesus in our Articles of Faith as well as being made manifest in the everyday activities of our individual churches.

To try and pin-point my feelings relative to the specific points in the viewpoll I will say that I do not feel that our Articles of Faith are entirely above discussion. However, I do not feel that anyone has the right to bring such discussions to the point of tearing our convention apart or otherwise creating such hinderances as to bringing our legitimate programs to naught. On the other hand, I cannot agree that those who do not agree completely with the SBC should move to another denomination. Why? Because if this was taken literally by our members, I am afraid there would be no more SBC.

Williamson, W. Va. James G. Chafin

BINGO EDITORIAL

Dear Editor:

I want to thank the editor and give my approval on the "Bingo Railroad" editorial.

Some think and say we Baptists are narrow when our own selfish interests are involved. If you are a Christian, your own selfish interest is doing what the Lord would want you to do and what he himself would do.

The Lord said, "You are either for me or against me." You cannot be neutral.

The Bible says, "There is a way that seemeth right to a man but the end thereof is death." Also, "a corrupt tree brings forth evil fruit, and by their fruits ye shall know them."

Jesus said, "Why call me Lord, Lord and do not the things I say"; also, "Not every one that saith Lord, Lord will enter the Kingdom of Heaven, because straight is the gate and narrow is the way which leads to life and few that find it."

Would Jesus vote "Yes" for bingo or any form of gambling? Would Jesus vote "Yes" for alcoholic beverages in any form? Would Jesus vote for anything that would satisfy the evil lusts of man and take away man's concern, love and witness for the Lord?

If His answer would be "Yes," then we need gambling and alcohol. If His answer would be "No," then we don't need it, and those people other than the few that are on the narrow road are headed down the broad road that leads to destruction.

It is easy to get off this broad road that man points to, just get on the narrow road that Jesus points to.

Louisville, Ky. Garland Haynes

BAPTIST FORUM

WHY NOT A LAYMAN?

Dear Editor:

When Southern Baptists meet in annual sessions in Denver this year, one of their major items of business will be that of electing a new president. Current president W. A. Criswell, having served with honor and distinction in the high post of service for two terms, will probably not, according to precedent, stand for reelection.

Choosing a successor to Criswell will be no easy task. There are many numbered among Southern Baptists — both pastors and laymen — who are highly qualified to fill this important and significant post. The task with which the messengers will be faced will be that of isolating the person God has ready for the honored place of service. Prayers of Southern Baptists even now should be that God will lead the Convention in the choice of the person to be elected.

As Southern Baptists look forward to this major item of business on the Convention program, why should they not prayerfully consider the election of one of their fine laymen to serve the coming year as president. Not since Brooks Hays, an esteemed layman, served in the years of 1958 and 1959 have Southern Baptists turned to a non-ordained man to serve in their highest and most honored post of service. That has been more than a decade ago. Since that time six pastors have been elected to serve. Surely after a lapse of more than a decade, the time has come when Southern Baptists should ascertain as to whether or not God does not have one of their outstanding and competent laymen ready to serve as their president.

To elect a layman as president at this time would be saying much to the "grass roots" of Baptists. It will mean much to the total work of the Convention as together — pastors and people — walk boldly into the 70's. Among other things, Southern Baptists will be saying that in keeping with their belief in the doctrine of the priesthood of the believer, they can reach into the membership of their churches to find leaders among their laymen as well as followers.

And, one final word, Southern Baptists need not look far into the ranks of their laymen to find men highly qualified to serve as president of their Convention. They have developed men who are knowledgeable of the work of the Convention, dedicated to its objectives, and deeply loyal to Christ and His cause.

Surely this is the year when Southern Baptists could gain much by electing one of their choice laymen to serve as their president. They should prayerfully consider such a choice when they meet in Denver.

Memphis, Tenn. George W. Schroeder

ALIEN IMMERSION

Dear Editor:

The Baptist pastor who receives or leads his church to receive alien immersion as valid baptism is doing something John the Baptist would not do (Matthew 3:7ff.).

The Jews required the non-Jew to do three things before he could be counted in their fellowship. These three things were circumcision, baptism (immersion) and offering of sacrifice. — The International Standard Encyclopaedia, Vol. IV, page 2469.

Russellville, Ky. Reed Rushing

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People And Places

Dan Beam, minister of recreation at First Baptist Church, Dallas, Texas, will sing on CBS-TV's "Ted Mack's Amateur Hour" on Sunday afternoon, April 19.

Beam

A featured soloist with the First Baptist Church choir, he will sing "If Ever I Would Leave You" from the musical *Camelot*.

Beam, a native of Lexington, Kentucky, holds a masters degree in education from the University of Kentucky. Prior to joining the First Baptist staff in 1960, he served as minister of recreation at Trinity Baptist Church, San Antonio, Texas.

Glasgow Baptist Church recently opened a Day Care Center. The center is designed for children left in the church's care for the whole day. It operates separately from the kindergarten program sponsored by the church.

Little River Missionary Joe Weaver and 41 men from the association, recently met at the New Hope Baptist Church for a combined Brotherhood and Deacon's Clinic. G. R. Pendergraph, director of the church development department for Kentucky, and Robert Pogue, former business manager of *Western Recorder*, conducted the clinic.

Gilbert Hammond, Sunday School superintendent of the Fort Mitchell Baptist Church, has been selected as one of the "Outstanding Young Men of America." The award is made by a foundation whose purpose is to recognize and honor the young men in America who are working toward excellence in their careers and community service.

Hammond is a science teacher at Beechwood High School. He is a graduate of Eastern Kentucky University and has done graduate study at the University of Cincinnati, the University of Kentucky and the University of Tennessee. He was the recipient of a National Science Foundation Institute Fellowship in chemistry at University of Kentucky.

He also formerly served as chairman of the deacons of the Fort Mitchell Church.

The Sulphur Fork Baptist Association has expressed appreciation for the services of William R. Smith, former pastor of Sligo Baptist Church. During two years of his Sligo pastorate Smith served as interim associational missionary. He also served as associational Sunday School superintendent, associational clerk and chairman of several of the associational committees. The expression of appreciation came from the Sulphur Fork Executive Board in its January meeting.

Eastland Park Baptist Church, Lexington, benefited from a recent stewardship emphasis conducted by John Kurtz of Dayton, Ohio, according to pastor Henry Downing. Kurtz was pastor of the Fairview Baptist Church of Dayton until March when he resigned to enter the full-time ministry of evangelism and stewardship. He continues to live at 3126 Malina Avenue, Dayton, Ohio.

Ira Singleton, pastor of the Temple Baptist Church, Poplar Bluff, Missouri, and former pastor of the Ferguson Baptist Church and superintendent of missions of the Liberty Association in Kentucky, has been invited to participate in the New Life Crusade in Rhodesia, Africa, from September 29th through October 16, 1970. Singleton previously served under the Foreign Mission Board in Rhodesia.

Every Mother's Day a special offering is received by the Southern Baptist Sunday Schools and churches in Kentucky. Gifts from this Mother's Day offering are placed in a special fund earmarked to give medical care to the needy.

This fund is used as a resource for every local Baptist church and can be used only on the request of a pastor or church leaders.

Your church's gift on Mother's Day will be used for this worthy purpose.

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