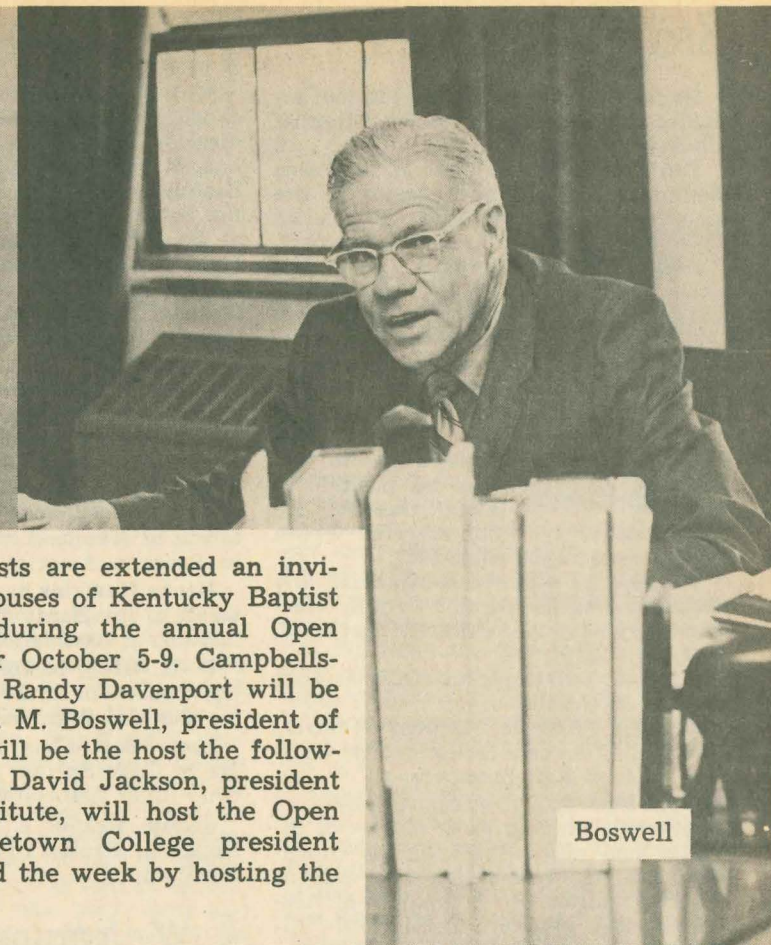




Davenport



Boswell

All Kentucky Baptists are extended an invitation to visit the campuses of Kentucky Baptist schools and colleges during the annual Open House-Seminars set for October 5-9. Campbellsville College president Randy Davenport will be the host on Monday. J. M. Boswell, president of Cumberland College, will be the host the following day. On Thursday, David Jackson, president of Oneida Baptist Institute, will host the Open House-Seminar. Georgetown College president Robert Mills will round the week by hosting the group on Friday.



Jackson



Mills



WESTERN RECORDER

SEPTEMBER 26, 1970

Staff Changes

David Bratcher of Henderson has accepted the pastorate of the First Baptist Church in Henderson.

Bratcher is a graduate of Southern Seminary. He has been pastor at the Gilead Baptist Church, Tobinsport, Indiana, and the Phillips Memorial Baptist Church in Brandenburg. Bratcher is resigning as the Associational Missionary of the Green Valley Association to accept his position at First Baptist. He has served Green Valley Association since 1967.

Bratcher is a native Kentuckian and is married to the former Camille Harper. They have two children: David, 23, and Pamela, 21.

Bratcher will begin his duties at First Baptist on October 1.

Carlisle Avenue Baptist Church, Louisville, announces the recent addition of four staff members.

John Trantham, a recent graduate of Southern Seminary with master of divinity and master of religious education degrees, has accepted a call as associate pastor. He is a native of Alabama and a graduate of Samford University. He and his wife, Gayle, have a daughter, Jennifer Lynn, age one.

Alan Wingard, a doctoral student in the school of church music at Southern Seminary, has been called as minister through music. He, too, is from Alabama, having received his BA and MA degrees in music from the University of Alabama.

Tollie Bibb comes to the church as minister through activities. He is a graduate of Kansas State College in Pittsburg, Kansas, having attended Howard Payne College. He previously was track coach at Northeast Oklahoma College. He and his wife, Linda, are attending Southern Seminary.

Mrs. Bibb has been employed by Carlisle Avenue Baptist Church as director of library services and children's music

education. She is a graduate of Oklahoma Baptist University. Kenton Webb is pastor.

Mill Creek Baptist Church, Radcliff, called Barry Blakeman as their music director. Blakeman graduated with honors from school of music at Western Kentucky University in May. He and his wife, Cheryl, are living on campus at Southern Seminary where he is in his first year of study in the school of church music. He began his work as minister of music at Mill Creek, Sunday, September 20, where Ferrill Gardner is pastor.

Dorris T. Fulkerson resigned the pastorate of the Northside Baptist Church in Ohio Valley Association to accept the Lawndale Baptist Church pastorate in Green Valley Baptist Association.

Larry L. Gilmore resigned the pastorate of Mount Olivet Baptist Church in Bracken Association.

Henry Hawkins has accepted the pastorate of the Hardyville Baptist Church in Liberty Association.

D. H. King, pastor of Calvary Baptist Church in Lynn Camp Association for the last year, has resigned.

Larry Martin has resigned the pastorate of Cave Springs Baptist Church in Ohio River Association.

Johnie Meador is the new pastor of Hopewell Baptist Church in Allen Association.

R. W. Johnson Dies

Reginald W. Johnson, retired Bracken associational missionary, died Sunday evening, September 20, in a Louisville hospital. He was 69.

A native of New Bedford, Massachusetts, Johnson came to Kentucky in 1945 to attend Southern Seminary. He served as pastor of Riverview Baptist Church in Nelson County Association while a student and later served as pastor of the Victory Baptist Chapel, now Brookview Baptist Church.

In 1953 he went to Bracken Association where he served until ill health forced his retirement in 1963.

Funeral services were held Wednesday, September 23, at the Riverview church. Interment was in the church cemetery.

DEVOTIONAL



Bill Tichenor
First Baptist,
Scottsville

Concerning Worldliness

What is worldliness? Most church members have a hard time defining this term but they can quickly give numerous examples of it: drinking, dancing, gambling, etc. But really, is worldliness simply overt acts? This concept, to be sure, is the easiest way out but it also leads to crippling errors such as the repulsive righteousness of Pharisaism. In reality, worldliness is far more subtle and dangerous than the concept just described, for worldliness is "sharing the spirit of the age in which one lives."

Look with me at two marks of the spirit of the age in which we live. The desire for security appears to be one of the most compelling drives in our insecure age. This desire has taken its toll on folk in almost every walk of life. How often does it silence political leaders, teachers and preachers? And alas! We find the sacrificing of our witness for security to be a hollow bargain, for the earthly systems of security have a way of becoming systems of bondage. That which we serve inevitably has a way of claiming us.

The desire for conformity constitutes another mark of the spirit of our age. It is this desire which makes it so difficult for our lives to be different from that of the world. Yet the demands of our day cry out for men and women who are not afraid to be different and who are not surprised that the world hates them. After all it was his nonconformity to the spirit of his day which made Jesus so unacceptable to his contemporaries.

If worldliness is "sharing the spirit of the age in which one lives," how can a human being overcome it? Since it is more than simply overt acts, worldliness cannot be uprooted by any amount of outward actions or restrictions. Worldliness, therefore, can be overcome only by an inward change, a continual renewing by the Spirit which is not of this world. Paul says it this way, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:2).

Today's English Version —

A Critical Review

By Dale Moody
Southern Seminary

Words of both praise and scorn have been heaped upon a new translation of the New Testament by Robert G. Bratcher. This is *Today's English Version* or *Good News for Modern Man*. Several requests have come that would indicate some word is needed that evaluates these responses.

An unfortunate change noted between the 1966 and the 1967 editions has triggered much of the attack from conservative sources. The 1966 translation of Luke 1:27 read: "He had a message for a virgin who was promised in marriage to a man named Joseph, who was a descendant of King David. The virgin's name was Mary." The 1967 edition changed "virgin" to "girl" in agreement with the *New English Bible*. This was bound to arouse debate about the Virgin Birth even though virgin was retained in Luke 1:34 where the Greek word for virgin (parthenos) does not appear in the Greek.

This led to resentment about Joseph being called Jesus' father in Luke 2:33 and Joseph and Mary being called Jesus' parents in Luke 2:43 where *Good News for Modern Man* is following the best Greek text. It is hard to believe that the critics of Bratcher did not notice that Joseph and Mary were called Jesus' parents in Luke 2:41 even in the *Authorized (King James) Version*. None of the critics has ever said that this was an attack on the Virgin Birth. Why then accuse Bratcher for saying the same thing when he has the Greek text to support him? Even Mary called Joseph the father of Jesus in Luke 2:48, KJV.

The critics of *Good News for Modern Man* still harp about the omission of the word "begotten" in John 3:16. I know of no translation in the twentieth century that does not do the same. William Tyndale in 1525 knew that the Greek word *monogenes* means "only," not "only begotten." Reference may be made to my articles in *The Interpreter's Dictionary of the Bible* on both the "Virgin Birth" and "Only Begotten" for details on both problems.

It is again unfortunate that *Good News for Modern Man* has in several places said "death" where the Greek is "blood." This aroused opposition from those who have seen a special significance in the typology of the Old Testament sacrifices. However, the critics

again do not check the Greek of Colossians 1:14 where *Good News for Modern Man*, with all other twentieth century translations, simply follows the Greek text by omitting "through his blood."

The *Good News for Modern Man* translation of 1 Peter 2:2 again follows the best Greek text. The literal translation of the Greek would be: "that by it you may grow to salvation." Bratcher has simplified it as: "so that by drinking it you may grow up and be saved." Very good. Those who bury, burn and ban translations seem never to love the Bible enough to learn the original languages of the inspired writers.

Good News for Modern Man is not without questionable translations of the Greek text. There is surely an error in 2 Corinthians 3:3 where two parallelisms have been obscured by saying: "It is written not with ink on stone tablets." One does not write with ink on stone tablets, and the Greek says:

written not by ink
but by the Spirit of the living
God;
not in tablets of stone,
but in tablets which are hearts of
flesh.

A second translation in 2 Corinthians has the marks of a theological bias found also in the *New English Bible*. The phrases "our body here on earth," "without a body," "the heavenly one," "this body," in 5:1, 3-4, 6-7 have no foundation in the Greek text. Indeed, a view taught in the third century by Origen and in the nineteenth century by Schleiermacher and now advocated by some other theologians has been read right into the translation. Those who believe that the dead receive their spiritual bodies at death and that there is no intermediate state between death and resurrection in which the human spirit is without a body will rejoice at this translation, but they should know it has no support in the Greek text. I have offered a refutation of this view in my book on *The Hope of Glory* (Eerdmans, 1964), pp. 64-77.

Another translation in 2 Corinthians, chapter five, is questionable. In verse 21 this translation is found: "Christ was without sin, but God made him to share our sin." What does this mean? Does he mean Christ was without sin only in his pre-existence, but that he became a sinner when he became man? Surely not, but there are those who argue that view. Even the *New English Bible* puts what we believe to be the correct translation in a footnote. That footnote says: "and yet God made him a sin-offering for us."

This is the same view of Christ found in Paul's letter to the Romans a few months later. In Romans 8:3 the *New English Bible* gets the correct view out of the footnote (where both the *American Standard Version* and the *Revised Standard Version* put it) and says clearly that God sent His Son "as a sacrifice for sin." *Good News for Modern Man* says vaguely that God's Son "came with a nature like man's sinful nature to do away with sin."

A number of errors may be found in 1 John. At several places "he" and "him" are taken as references to Christ when they are references to God. The interpretation of "he" as Christ in 2:29 would require John to say God's children are begotten by Christ, an idea foreign to the New Testament. God begets his own children. Most translations are as cloudy as *Good News for Modern Man* on 1 John 5:18. God, not the Son of God, keeps God's children (cf. John 17:11). The third person singular in the Greek is God (He). Several other examples of this type are pointed out in my book on *The Letters of John* (Word Books, 1970).

Some of the interpretations in 1 John are superb. A good translation does not have to be word for word. An example is 2:16 where the three forms of just are rendered: "What the sinful self desires, what people see and want, and everything in this world that people are so proud of." This is true in most places in *Good News for Modern Man* but there are many other places where revisions are needed. It is too good and useful for the average reader to go uncorrected. With corrections and clarifications it could have a ministry greatly needed.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243
Vol. 144 September 26, 1970 No. 38

C. R. DALRY, JR. Editor
G. A. PRICE, JR. Business and Circulation Manager
BOB TERRY Assistant Editor
MARION O. REED Superintendent of Printing

Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown, Kentucky 40043. Second class postage paid at Middletown, Kentucky.

BOARD OF DIRECTORS

JOHN C. HUFFMAN, Mayfield, Chairman; J. WILLIAM JONES, Princeton, Vice-chairman; HENRY SCHAFER, Louisville, Secretary; LYMAN SMITH ALLEN, Henderson; EARL HOHMAN, Frankfort; RAYMOND LAWRENCE, Corbin; WENDELL ARNETT, Louisville; KENNETH KELLY, Covington; BILLY VAUGHT, Danville; WILLIAM D. JAGGERS, Prestonsburg.

SUBSCRIPTION RATES

INDIVIDUAL, \$2.50, plus 5% sales tax, total \$2.63
FOREIGN, \$2.75. CHURCH BUDGET RATE, \$1.75 per year. All subscriptions except church accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 5% sales tax. When making change of address, please send a recent label from your paper and the new address, including ZIP code.

WESTERN RECORDER

September 26, 1970



An Explanation By The Editor

It could be hoped that enough readers are interested that an apology is in order for no word of explanation in the last several issues of the *Western Recorder* as to why the editor has not been seen nor heard.

Here is the explanation. On Monday, August 24, I was put in the Kentucky Baptist Hospital with a severe case of depression. It happened so quickly I had no time to write an explanation nor time to discuss with the staff or the *Western Recorder* directors as to how to handle the situation.

It also caught me unprepared because I never dreamed I was in a condition requiring hospitalization, and, in fact, I had never been hospitalized in the near 52 years of my life.

I am happy I can now report I am blessed with a marvelous doctor who says he is extremely pleased with my progress toward recovery. I am also happy to report I have found the most excellent facilities at the Kentucky Baptist Hospital and have found the most efficient, courteous and kind nurses and staff members. I can also honestly say I have not felt as well and relaxed in many years. This doesn't mean I am back at the editor's desk nor can I say I will be there in the next few days. I simply don't know. This will be the doctor's decision.

I spent part of last weekend at home and returned

to the hospital for further recuperation. This, I understand, is the first step in planning final release but I must honestly say, however much I want to be with my family and back at the editor's desk, I will not try to rush my doctor. He has done too well for me to make any suggestions about when I am ready to return to the old routine. I am pleased enough to write this word of explanation and another editorial in this issue with my doctor's permission.

In the meantime every staff member of the *Western Recorder* has responded in noble fashion. My secretary, Mrs. Juanita Spicer, has done all a good secretary could do. Mr. George Price has filled in many gaps and Mr. Bob Terry has produced some of the finest issues of the paper which I remember. His lead editorial in last week's issue is a masterpiece. He represented the editor this week at Nashville at the Southern Baptist Convention Executive Committee and I am certain he did as well as the editor would have done. It would be hard to say how much I appreciate him and how rapidly he is developing and maturing as an editor.

Finally, may I thank all of you readers for your love, understanding and prayers. Your prayers have been especially meaningful since my doctor is not only a Christian but a Baptist deacon.

Reasons To Be Proud And Not So Proud

Some Baptists never weary of talking about offerings and financial records, other Baptists just as soon they never be mentioned, but to all Baptists what is given to provide for the proclamation of the gospel at home and abroad and to make possible the supportive ministries which Kentucky Baptists maintain is critically important. For this reason this issue of the *Western Recorder*, which contains the 1969-70 record of Kentucky Baptist giving, should receive the careful attention of every reader.

Our record should make us proud in some places, in other places it should make us ashamed. In every instance it should challenge us to more noble efforts this coming year.

For example, we can be proud we came desperately close to our Cooperative Program goal for the year. While we did not quite reach the \$4,000,000 (\$3,889,938 actually) we gave almost a quarter million dollars more than in 1968-69 (\$214,063 or 5.8 percent more).

What we should not be proud of is the fact that each year the percentage of what reaches the Cooperative Program from the totals placed in the church offering plates is less and less. In 1967-68 out of every \$100 the churches received in offerings \$10.37 was passed on to mission causes through the Cooperative Program. In 1968-69 only \$9.60 of each \$100 church offerings reached the Cooperative Program and last year it fell to only \$9.30 of each \$100.

The percentages should be considered carefully because they actually tell the story. With inflation and other factors involved, the actual number of dollars going through the Cooperative Program are more and more each year and this makes us look great and generous. Actually though, since the percentage is less and less each year, our giving to missions through the Cooperative Program is gradually being reduced.

It's now budget approving time for many churches. Why not take a serious look at what we are actually doing beyond our church walls? How could any church feel right in not sending at least a tithe of its income to world missions? Why could not each church, except in rare instances, increase the percentage of its Cooperative Program gifts each year? Why could not some specially blessed churches give 50 percent of their income to world missions through the Cooperative Program?

BAPTIST FORUM



SIGNS AND MEANINGS

Dear Editor:

I appreciated your spirit of "hearing" those who were offended by the "broken cross" symbol that is a part of Arthur Blessitt's materials.

Arthur Blessitt came through St. Louis on his way to Washington and spoke in one of our services. Our young people were glad to get his materials and spread them through our community.

Some here gave me the background of the "broken cross" symbolism. I was glad to learn the history of the symbol, and decided that if I were asked to pick a symbol for the Peace Movement, I would probably choose one without a questionable history to us Christians.

The fact remains, however, that this is the agreed upon symbol for the youth of our generation. It expresses their yearning for peace. I would have loved such an expression in my youth generation. Somebody in the Church failed to tell me there was even an option to war. I marched off to military camp in ignorance of any peace movement. The universality of the symbol is a point of great inspiration to me. I am glad that so many youth in this generation are willing to be identified with a Peace Movement.

There may be a still larger issue at stake. The more basic issue is the fact that some symbols lose their meaning once held by a previous generation. They can be rediscovered by a later generation that attaches a radically different

meaning to the same symbol. I am reasonably certain that this is true.

A boy, eight or nine years of age, gave me the peace sign from a rear window of an air-conditioned station wagon this morning. He then pointed to the sign of the "broken cross" on the window. As we moved on down the freeway, I bubbled over with excitement about the boy's exchange of peace signs with me. My less exuberant passenger commented: "yes, but he probably doesn't even know what the symbol on the window means, nor is he saying anything more than a hello."

It could be an indictment of my thick-headedness, but I am still glad he made a sign and that he confirmed it with the "broken cross." He doesn't know the history of the symbol to which he pointed. He did want to communicate a friendly spirit. He did use the peace sign. I am a more peaceful citizen just now because of the sign and friendly gestures.

St. Louis, Missouri Homer D. Carter

BIBLE USAGE

Dear Editor:

It is with a heavy heart that I write this letter. I am, and always have been, a champion of our Southern Baptist Convention. However, I feel as a Christian and a Baptist I am duty bound to express my feelings on a certain matter.

I have just attended a training conference led by the Sunday School Board

I know there are many possible answers to these above questions and I respect every church's right to seek its own answer by the guidance of the Holy Spirit. But I also fear some of us use excuses which are not worthy.

One of these excuses is that we do not approve every item and every division in the Cooperative Program. The answer here is plain. The final say-so on how the Cooperative Program funds are divided is decided by the majority of those who make up the Kentucky Baptist Convention and the elected membership of the Executive Board. If we don't approve the budget division the way it now is, let's change it. But once the majority has decided what is the will of the Holy Spirit, let's support it without making excuses.

Let us pray that the Cooperative Program report one year from now can make us more proud.

at the Twelfth Street Church in Paducah, Kentucky. I was horrified as I sat through the entire conference and saw some 30 to 40 books displayed, expounded and applauded. I did not see the Holy Bible displayed at all and believe me I looked.

There seemed to be good fellowship among the people there. The one prayer in our individual unit left a decided chill to the event. I can recall only twice that the Bible was mentioned. Needless to say, I was not exactly "turned on" by this affair.

My great passion, as an adult Christian, has been the youth of my community. I am very anxious to present them a "now" religion but, as I listened to the plans and saw the numerous books offered, I kept getting this "plastic" feeling.

These are surely fierce times and the wicked darts of sin are aimed directly at our youth, so let us be certain to offer them the helmet of salvation and the sword of the Spirit, which is the Word of God.

Paducah, Kentucky Mrs. B. H. Record

Remember
Western Recorder
in this year's
church budget

Nominee Recommendation Sheet

The committee on nominations of the Kentucky Baptist Convention is asking members of Kentucky Baptist churches throughout the state to help it select nominees for the boards of Baptist agencies and institutions. Please make your nominations by filling out this form and answering all questions below.

Ability of the nominees to perform the duties of their office and their faithfulness in attending church functions are important criteria in making your nominations, the committee says. Remember, also, that key Baptist laymen, as well as ordained church staff members, should be recommended for service on these boards.

Recommendation to 1970 Committee on Nominations Kentucky Baptist Convention

1. Believing in this person's moral integrity and spiritual commitment,
I recommend _____
2. Address _____
3. Approximate age _____ Sex _____
4. Information desired:
 - a. Name and address of church of which person is a member _____
 - b. Name of association of which this church is a member _____
 - c. Is this person presently active in the work and spirit of his or her church? _____
 - d. Please give a brief statement concerning this person's work in the local church _____
 - e. Service on boards of the convention _____
 - f. Latest service on board expired? _____ What board? _____
 - g. Would this person take seriously the responsibility of a denominational appointment? _____
5. Check the one board or institution you believe this person can best serve on:

Board of Child Care _____	Campbellsville College _____
Spring Meadows _____	Cumberland College _____
Glen Dale _____	Clear Creek School _____
Pine Crest _____	Georgetown College _____
Hospital _____	Oneida Institute _____
Baptist Hospitals, Inc. _____	Ky. Baptist Foundation _____
Kentucky Baptist _____	Temperance League, Ky. _____
Western Baptist _____	Western Recorder _____
Central Baptist _____	

This recommendation is no assurance that the person you are recommending will be nominated by the committee on nominations and/or elected by the Kentucky Baptist Convention. It will be helpful to the committee.

SIGNED _____
(name of person making recommendation)

Mailing Address _____

Occupation _____

Date _____

Please mail the form (by October 10) to Rev. Harold Wainscott,
Third Baptist Church, Owensboro, Ky. 42301



Your suggestions sought

The committee on nominations again desires to receive suggestions from all persons among Kentucky Baptists to fill vacancies and replacements on the boards of the agencies and institutions of the convention.

Harold Wainscott, pastor of Third Baptist Church, Owensboro, is chairman of the 24-member committee responsible to place in nomination persons to fill such positions at the annual convention November 10-12 in Louisville.

On behalf of the committee he is asking that those who know of capable, qualified and willing persons who might be chosen to convey their suggestions to him for the committee which meets October 20.

A nomination form appears in this week's issue of the *Western Recorder* for your use in making such suggestions to the committee. While the final decision on nominations is up to the committee, they are most anxious to know of able persons to consider. So, fill it out today.

Committee larger

The committee on nominations is much larger than in previous years, having 24 members — three each from the eight regions of the state, with the hope that the best persons from all areas should be found to serve on our important boards. Some criticism has been made of previous committees composed of but ten (10) members, although they were scattered throughout the state. At the convention last year a much larger and more geographically representative committee was authorized and elected. This is the first full year of operation for the new committee.

Reply by October 10

It is requested that suggestions for the committee be made as soon as possible, and by October 10. Cut out the form from the *Western Recorder*, fill out fully and add any information desired. Mail direct to the chairman, Rev. Harold Wainscott, Third Baptist Church, Owensboro, Kentucky 42301.

Harold G. Sanders

WESTERN RECORDER

People And Places

On the twelfth anniversary of Dallas Vincent's service as pastor of the Ormsby Heights Baptist Church, Louisville, the congregation surprised their pastor with a "This Is Your Life" presentation. Out of town guests, words of appreciation from church members and special gifts highlighted the occasion. A dinner was served at the church following the special service.

Joe H. Moody, pastor of Lynn Camp Baptist Church in Lynn Camp Association, died August 28. He was the former pastor of Corinth Baptist Church and Woodbine Baptist Church.

Moody, a conductor for the L. & N. Railroad, was ordained to the gospel ministry in 1959 by the Central Baptist Church in Corbin. He is survived by his wife, Mrs. Mae Moody, and a son, Joey.

Gayle L. Clifton was ordained to the

gospel ministry during the summer by First Twelfth Mile Baptist Church in Northern Kentucky Association. Clifton, a junior at Cumberland College, is a graduate of Campbell County High School and an Air Force veteran. He is married to the former Beth Gosney of Grant's Lick, Kentucky.

Pastor of the ordaining church is J. T. Ryan.

Mrs. Bennett Voss of Pembroke has retired as a Sunday School teacher after 38 years of teaching in Bethel Baptist Church, Christian County Association. She began teaching a boys class in 1928 and has taught since that time except for a period of illness.

Rockcastle Association has adopted a letter praising the work of Jeffrey Wheeldon, former pastor of the Freedom Baptist Church of that association. Wheeldon recently resigned to become pastor of the Waco Baptist Church in Bates Creek Association. The letter praised the pastor for his leadership

as associational moderator, state executive board member and his cooperative spirit.

Hartford Baptist Church, Ohio County Association, will observe their Centennial Anniversary, Sunday, September 27. Special guest speaker for the occasion will be Harold Sanders, executive secretary of the KBC. Wesley O. Hanson is pastor of the Hartford church.

After the morning worship service, a dinner for the congregation and guests will be served in the church basement.

The church was actually organized in 1839. However, it ceased to be active and was reconstituted in 1870 under the leadership of J. S. Colman, who later served as pastor for 10 years. Hanson has served the church for 13 years, longer than any other pastor. Dean Gray, minister of music, has been with the church for five years.

John T. Dunaway, Sr., father of John T. Dunaway, Jr., pastor of First Baptist Church, Corbin, died Wednesday, September 2, in Veterans Hospital, Louisville. Dunaway was a long-time resident of Stanford and a member of Fairview Baptist Church.

First Baptist Church, Henderson, recently licensed Richard B. Stokes to the gospel ministry. The church voted to take this step in the July business meeting. Interim pastor David Bratcher made the presentation of the certificate to young Stokes during the Sunday service, August 23.

HMB Implements "Crises Statement"

The Home Mission Board, meeting in Ridgecrest, North Carolina, for its semi-annual session, took further steps to respond to the national crises in America.

The steps came on the promptings of the agency's crisis committee, established to lead the Home Mission Board in implementation of the denomination's Statement Concerning the Crisis in the Nation.

Financial assistance was given to two groups working in crisis areas and the release of a filmstrip designed to guide Baptists in relating to crisis was announced.

The agency voted to give \$10,000 to a national group, Opportunities Industrialization Centers (OIC), which works at training the unemployed and the under-employed. OIC was founded in Philadelphia by Leon H. Sullivan, pastor of the Zion Baptist Church there.

The Christian social ministries department of the board, at the encouragement of the crisis committee, will give \$1,000 to a non-profit, tax exempt corporation in New York composed of Baptist ministers and laymen.

This organization, Total Operation for Neighborhood Environment (TONE), seeks to work in developing four areas of a person's life: church, jobs, homes and community. Already planned is the rehabilitation of eight houses in Brooklyn which will include a day-care center, a neighborhood association and training of construction workers.

The filmstrip, "Nation Crisis: Patterns of Response," will be released within a month and is designed to inform Baptists of steps taken, outline suggested areas of assistance and provide patterns which will guide groups

in responding to crises in their areas.

These actions by the board follow others taken earlier, such as investing \$100,000 of reserve funds with a black-owned bank initiating plans to extend church loans to minority groups not affiliated with Southern Baptists and concentrating workers in crisis areas. (BP)

Prisoner Receives "Pastoral" Award

A Certificate in Pastoral Training was presented to Arthur "Buck" Penn, Sunday, August 30, 1970, during the morning worship service in the chapel at the Kentucky State Prison, Eddyville. He is the third inmate to receive a certificate in pastoral training since the program was started at the penitentiary. The award is granted to those who complete the requirements through the seminary extension department of the Southern Baptist Convention.

Twenty-seven members of the Brotherhood of the Oaklawn Baptist Church, who sponsored Penn in this study, were present at the chapel when the certificate was presented. The pastor, Jack Naylor, was the speaker and Charlie Hamilton, the brotherhood director and music director, served as song leader.

Penn said he felt God's call to prepare for the ministry the first time when he was eighteen years of age. He made a full commitment of his life to God to prepare for the ministry approximately 18 months ago and enrolled in the seminary extension department. He has expressed a desire to launch a ministry as a full-time evangelist upon his release from the penitentiary.



Pictured l. to r.: Charlie Hamilton, H. E. Inman, Arthur 'Buck' Penn, Jack Naylor

SBC Mission Gifts Ahead Of '69 Total For August, Year

Contributions to world missions through the Southern Baptist Convention unified budget plan, the Cooperative Program, have increased by \$478,484 or 2.58 percent over the same eight month period in 1969, a SBC financial report indicated.

The report, prepared by the SBC executive committee, disclosed that mission gifts through the Cooperative Program had reached \$19,027,893 through the end of August, 1970, compared to \$18.5 million during the same period in 1969.

During the month of August, giving through the Cooperative Program increased 6.85 percent compared to August of 1969 and four states failed to get their checks to the SBC office in time to be counted in the August report.

Cooperative Program contributions during August totalled \$2.3 million, the report indicated.

In addition to undesignated funds through the Cooperative Program which allocates the contributions to SBC causes on a convention-approval formula, an additional \$21.2 million for the year has been given in designated contributions to specific mission causes.

Designated contributions have increased \$35,969, or 0.17 percent over designations for the same eight month period in 1969.

Grand total SBC mission gifts (Cooperative Program and designated contributions combined) reached \$40.2 million for the eight month period, up \$514,453 or 1.3 percent compared to the \$39.7 million grand total gifts for January-August, 1969.

The monthly financial statement prepared by the SBC executive committee includes only amounts given to Southern Baptist Convention causes and does not reflect amounts given by SBC churches to local and state mission efforts. (BP)

Pastoral Care Institute Planned

The 12th Annual Institute of Pastoral Care will be held at Welborn Memorial Baptist Hospital in Evansville, Indiana, on October 26, 1970. The conference leader for this institute will be Wayne E. Oates, professor of psychology of religion, Southern Seminary, Louisville. His topics will be the following: A method for relating pastoral counseling and social action; work addiction and pastoral care; and the drug scene and pastoral care.

ASKING ABOUT ILLNESS

What If You Know You Are Dying?

by John H. Boyle,

Professor, Psychology of Religion, Southern Seminary

A story from World War I days tells of a group of soldiers, on their way to the front lines, who were being entertained by some church folk on the eve of their departure. At the conclusion of the entertainment the officer in charge asked one of the young lieutenants, a person gifted in making speeches, to express the gratitude of the men to the people from the church. He began by saying, "We are getting ready to leave for the front, the trenches and, maybe, to die." He didn't mean to say that and he groped to find additional words to express himself. Finally, he blurted out, "Can anyone tell us how to die?"

I do not know of any more important question than this. The attitudes we have toward death have a lot to do with our attitudes toward life and how we go about this business of living. Sooner or later every one of us will face his own death. For some, death will come so suddenly that, if they have not prepared for it beforehand, they will have little time to prepare for it then. For others, death will be long in coming and may be preceded by a good deal of suffering. But in either event, "It is appointed unto man once to die."



Boyle

Yet death is one subject that many people are unwilling to talk about openly and candidly. Death, particularly one's own death, is a taboo subject, very much like sex was in the last century.

Though the Christian is not immune to the anxiety that surrounds death, he does have at his disposal certain resources in the form of thoughts, ideas, feelings and experiences through which the Holy Spirit provides comfort and strength and reinforces a man's faith that not even death can separate him from the love of God which is in Christ Jesus our Lord. At the same time, even the Christian is human enough to experience and have to deal with such anxiety. Some observers have identified a particular process which frequently characterizes the dying person's attempt to cope with his anxiety and fear. These feelings may be as much associated with the process of dying as with the fact of death itself.

When a person has been told that he is dying or becomes aware in other ways that this is so, he may first experience a certain kind of shock and disbelief. Soon afterwards he may begin a bargaining process with God in which he promises God certain things if God will spare his life. When it becomes apparent that this bargain will not be honored, the individual may experience a good deal of hostility, bitterness and resentment. He may not acknowledge that he has these feelings but his attitude toward others as well as toward himself may give him away at this point. As the dying process continues and he sees that even his anger will not help him, the individual may begin to become resigned to his fate. There are still overtones of bitterness in this attitude, but it is largely one of apathy and indifference as he surrenders himself to the inevitable. If he has been prepared for his death beforehand in an adequate fashion and has been given supportive companionship and guidance up to this time, he may move into a final stage of the process in which he accepts his death, but with a sense of hope and confidence. Here, in spite of his fears and anxieties, he goes forth to meet death. He has prepared as well as he knows how for his family and loved ones, has made his peace with God and his fellowmen and now commits himself to God in the confident hope and assurance that as God has been with him throughout the days of his life, so shall He be with him through death and into the life beyond.

It is important to keep in mind that many people, including those who tend to the sick in hospitals, are often tempted to reject the dying patient by leaving him alone and spending little time with him. It is the rejection and awful loneliness that is part of the fear and anxiety which the dying person experiences. To have to die is one thing. To have to die alone is a terrifying thing. People who are dying, as well as their loved ones and friends, need to reach out to each other; as best they know how, be honest with one another concerning what is happening, and in sharing the experience together draw upon the strength of God and of one another.

Honesty with one another, care for one another and faithfulness to one another on the part of both living and dying can create a climate in which death can be experienced with nobility and dignity. Can anyone tell us how to die? Probably not. But, with God's help and that of others, we can so live as to die with grace and hope.



NEW BAPTIST STUDENT UNION PROPERTY — The executive board of the Kentucky Baptist Convention, recently voted to purchase the house pictured above for additional facilities for the Baptist Student Union at Western Kentucky University in Bowling Green. Located at 1425 State Street, the property adjoins the facilities currently used for BSU work. Commenting on the purchase, state student secretary J. Chester Durham said, "If we were ever going to expand our facilities at Western we would have to have this property. When it came available we had to purchase it." Cost of the purchase was \$55,000. Of this amount, Bowling Green area laymen donated \$6,000. Tony Romeo is BSU director at Western.

Sullivan Clarifies Board's Quarterly Withdrawal

In response to public and private requests, a Sunday School Board official has released clarifying information concerning the withdrawal of two quarterlies originally scheduled for initial release in October.

The quarterlies, *Context* and *The Collegiate Teacher*, were withdrawn by action of the elected Sunday School Board, meeting in Glorieta, New Mexico, August 13.

The reason given for withdrawal of the quarterlies was that they were "not up to the editorial standards" of the board. "This is a precise statement," executive secretary-treasurer James L. Sullivan said, "but it has been taken to mean some things it was never intended to mean."

In response to a question concerning a previous demand that the October-December issue of *Context* not be distributed because it supposedly contained material inconsistent with the Baptist Faith and Message Statement, Sullivan said:

"This charge was duly referred to the board's church program and services committee. The committee's recommendation to the full board that the quarterly be withdrawn was based on the editorial problems. This would have made consideration of the doctrinal questions redundant."

The agency executive explained that in the midst of the intense pressures of preparing the new curriculum for the 70's, three different men carried editorial responsibility at different times for the two publications in question. A fourth man, Forrest J. Moorhead, the present editor, started work at the board only a few days before the material was scheduled to go to the printer.

"L. D. Johnson, chaplain of Furman University, was enlisted to write the basic study material," said Sullivan. "He tells us he accepted the assignment reluctantly because of the brief time available for preparation and because of questions he had concerning the proposed editorial approach."

"Part of his material was not transmitted from one editor to another as personnel changes were made," stated Sullivan. "Board personnel were given portions of the writing assignment."

The result of the multiple editorship and authorship has been described by Johnson as "truly a hodge-podge."

In a letter to Moorhead, Johnson states, "I do not feel that my material was used in such a way as to convey to the student what I was trying to say. I deplore the way the material was presented."

Sullivan added that "when we began

Broadman Press Plans One-Volume Commentary

A one-volume Bible commentary, the first of its kind ever to be published by Broadman Press, is being planned with publication tentatively set for May, 1972.

Editors for *The Teacher's Bible Commentary* will be H. Franklin Paschall, pastor of First Baptist Church, Nashville, Old Testament; and Herschel H. Hobbs, pastor of First Baptist Church, Oklahoma City, New Testament. Joseph F. Green of Broadman Press will act as editorial coordinator.

The publication is planned in response to the 1965 Southern Baptist Convention action in Dallas, in which the convention referred to the elected members of the Sunday School Board a motion "That we request the Sunday School Board to undertake the publication of a single volume commentary with Southern Baptist authors."

Designed to deal with actual questions about the Bible asked by Sunday School teachers, the commentary will be written entirely by Southern Baptists who are recognized for their qualifications to write in the biblical field. Names of authors will be announced when selected. (BP)

receiving reactions indicating gross misunderstanding of what the quarterlies were trying to say from some who received sample copies of *Context*, which were distributed well in advance of October, we considered several courses of action.

"It was the feeling of the elected board that the publications were miscommunicating in such a serious manner that withdrawal was the wisest course," he stated.

An additional major misunderstanding arose from the way the "Viewpoint" article in the front of *Context* was presented, Sullivan noted. Intentions were to clearly describe the article, written by a college student, as his individual, personal opinion. Instead, the page layout left the mistaken impression that the student's thoughts were descriptive of the periodical's official position, Sullivan observed. (BP)

**Informed Baptists
are the
Best Baptists**

10

[illegible]

Church	Co-op.	Desig.	Total	Church	Total	Co-op.	Desig.	Total	Church	Total	Co-op.	Desig.	Total	Church	Total	Co-op.	Desig.	Total
APPLE GROVE	50.64	97.60	148.24	CAID MELL SPRINGS	529.00	170.02	709.02	24,653.79	ASSN TOTAL	709.02	24,653.79	9,151.74	37,805.53	NEW HOPE	511.44	115.82	627.26	511.44
ANTHONY	62.50	126.34	188.84	CALV SPRINGS	111.47	155.00	266.47	430.76	NORTHSHIRE	111.47	430.76	430.76	37,805.53	NEW ENTERPRISE	864.63	924.56	1,789.19	864.63
BIG BRUSH	6,163.04	2,898.58	9,061.62	CENTRAL	458.78	160.42	619.20	420.00	PIKE ASSOC	619.20	420.00	420.00	430.76	OK GROVE #1	362.59	234.03	596.62	362.59
BIG BRUSH	20.00	20.00	40.00	COOKING CREEK	50.00	214.39	264.39	420.00	OK GROVE #2	264.39	420.00	420.00	430.76	OK GROVE #2	91.63	145.57	237.20	91.63
BIG BRUSH	54.20	54.20	108.40	CROOKED SPRINGS	74.20	1,053.35	1,127.55	420.00	OK GROVE #2	1,127.55	420.00	420.00	430.76	OK GROVE #2	145.57	237.20	382.77	145.57
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK	1,070.89	339.10	1,410.00	420.00	OK GROVE #2	1,410.00	420.00	420.00	430.76	OK GROVE #2	2,065.74	2,100.00	4,165.74	2,065.74
BIG BRUSH	54.20	54.20	108.40	DEER CREEK														

OCTOBER COOPERATIVE PROGRAM MONTH

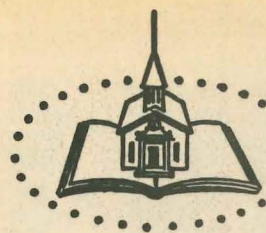


Have you
ordered your
Concern
Material?
Do it now!



COOPERATIVE PROGRAM '71

Church	Co-op.	Design.	Total	Church	Co-op.	Design.	Total	Church	Co-op.	Design.	Total
SMITHSON	759.47	186.36	945.83	WARRICK ASSOC.	315.57	110.00	425.57	OKLAHOMA	1,149.50	323.67	1,473.17
WILCO MISSIONARY	20.10	34.15	54.25	ANDREW BAPTIST MISSION	690.57	215.96	906.53	PLEASANT VALLEY	1,242.00	247.00	1,489.00
FIRST MISSIONARY	74.87	65.92	140.79	ELIHANT	852.02	412.62	1,264.64	SECOND CLINTON	1,245.00	1,839.24	3,084.24
THOMAS	9,960.05	614.32	10,574.37	BEHCH	2,264.08	763.12	3,027.20	SHILOH	1,055.00	1,036.45	2,091.45
ASSN TOTAL	22,439.78	6,025.22	28,465.00	CALVARY	1,453.39	1,022.20	2,475.59	SPRING HILL	957.80	257.13	1,214.93
				CLEAR BLUFF	702.39	153.75	856.14	ASSN TOTAL	19,611.90	5,938.85	25,550.75
				DECATUR	256.92	34.95	291.87				
				LEWISVILLE	4,558.78	1,029.36	5,588.14				
				FIRST BOWLING GREEN	28,852.14	11,068.43	39,920.57				
				FOREST PARK	7,711.95	1,003.75	8,715.70				
				FRIENDSHIP	501.12	65.00	566.12				
				GLENN LILY	1,259.50	301.12	1,560.62				
				GLENN LILY	7,901.08	1,260.46	9,161.54				
				GLENN LILY	2,452.09	67.08	2,519.17				
				HILLVIEW HEIGHTS	4,129.23	80.00	4,209.23				
				IVAN	749.23	284.01	1,033.24				
				JACKSON GROVE	1,966.10	1,242.78	3,208.88				
				LAMARCHE CHAPEL	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				
				MT ZION	1,966.10	1,242.78	3,208.88				
				MT ZION	309.00	1,047.43	1,356.43				
				MT ZION	136.45	648.17	784.62				



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for October 4, 1970)

LIFE AND WORK SERIES

Men want freedom. They want political freedom but even more they want to be free in the inner man. They want to be free to pursue their own purposes and to do as they please whether their desires be good or evil. The greatest need in the life of any person is to be free from the penalty, the power and the presence of sin, and this freedom is obtained only through an experience of grace.

Galatians 1:1-7

As an apostle, Paul had received a commission from Christ and had been sent as a messenger with orders. His office of apostleship did not come to Paul by self-appointment or by the act of any man or group of men but by direct, divine call and appointment. Paul glorified in the fact that he had been sent on a divine mission.

In his personal greeting to the brethren in the churches of Galatia, Paul said, "Grace be to you and peace from God the Father and from our Lord Jesus Christ." By grace he meant a favor bestowed on someone who did not have any claim upon the giver. Grace results in peace. Grace is the root and peace is the fruit. Grace and peace are blessings which come only from God the Father and our Lord Jesus Christ. The Father is the fountain and the Son is the dispenser and believers in Christ are the recipients.

Paul was astonished at what was happening in the case of many of the Galatians whom he had led to make a public profession of their faith in Christ during his ministry in their midst. He was shocked and grieved that so many of them, whom he had influenced to receive Christ and thereby obtain forgiveness of sin and salvation, had exemplified such an amazing instability by deserting the glorious gospel of Christ and turning to the erroneous teachings of the Judaizers, which could not meet their needs or those of others.

When these false teachers came into Galatia and insisted that all Christians must keep the Jewish law also, unfortunately there were those who were so unstable that they were in the process of succumbing to those subtle and false teachings. Therefore, Paul set himself to the task of halting this peril-

Gaining Freedom

ous drift which was so obvious to all. He was determined to gainsay the heresies that were jeopardizing the faith of his beloved converts as quickly and bluntly as possible. Anything that would imperil the doctrine of salvation by grace would quickly encounter his outspoken and uncompromising opposition.

The gospel of Christ is good news. However, it should be clear to anybody who can read the New Testament that it is not good news to tell any man that he must save himself by his own works. To tell one that he must work in order to obtain eternal life is neither good news nor good advice. The doctrine of salvation by works has been the basic contention of all the pagan religions through the centuries. Knowing that good works are always the fruits of salvation and never the roots of it, Paul always insisted that salvation from sin is only and always through the work of Christ for us and the work of the Holy Spirit in us and never through any works of our own. Read Ephesians 2:8-10.

Galatians 2:7-10

Under direction from God, Paul, Barnabas and Titus went to Jerusalem to

confer with the apostles and the elders with reference to the possibility of anybody being saved in any manner other than by grace through faith in Christ. When this conference was held, James, Peter and John, three of the reputed pillars of the church in Jerusalem, readily recognized that Paul had preached the gospel of grace as being wholly sufficient for salvation as the Lord had revealed that glorious truth to him. He had received his message from the Lord, so they did not have the desire nor the ability to add anything to it. As an evidence of their recognition of the authority of Paul and Barnabas, of their hearty agreement with their message and of their unreserved endorsement of their work, these leaders gave to them the right hands of fellowship, signifying that they were on an equality with them. It was a formal recognition of their work among the Gentiles as being on an equality with their own work. This confirmation was without reservation and was most encouraging to those who received it. Thus, the blessed truth of salvation by grace through faith in Christ, plus nothing, was restated in a crystal-clear fashion.

INTERNATIONAL SERIES

What Is Unique About Our Faith?

Christianity is a revealed religion. Jesus Christ is the climax of God's revelation of Himself to men. Christianity is the religion which truly satisfies any and all who believe on Christ.

Hebrews 1:1-4

Hebrews is the only book in the Bible which commences with the name of the Deity. It begins with a matchless declaration of the existence of God. At various times and in different ways He has revealed Himself as a God of power, justice, holiness, truth, love and mercy. God has always spoken to people through His work of creation and through human conscience. He has also spoken through various messengers whom He has commissioned to be the bearers of His will to men.

Certain contrasts between the reve-

lations in the Old Testament era and the new one "by His Son" are set forth clearly in the introduction to this chapter. It is the same God Who speaks in and through both. The former revelations were fragmentary but the new one was complete. The former came at intervals but the latter was once for all. The old one was incomplete, pointing to and waiting for Someone to come; the new one was complete, for the One Whose coming had been predicted and anticipated had actually arrived.

When one sees Christ through faith, he beholds the very attributes of God because the Son is the express image of the Father. He is the exact representative of His being. Christ is the upholder of all God's universe and the

preserver of all things. Moreover, as the Redeemer of all God's people, He has the power to take away sin. He supplies peace for the mind, satisfaction for the soul and confidence for the spirit.

Christ is the divine spokesman, the heir of all things, the creator of the world, the revealer of God, the upholder of the universe, the redeemer of men and the enthroned Lord. Having "sat down on the right hand of the Majesty on high," He has received higher honors than any that have ever been bestowed upon angels. By inheritance He has obtained a more excellent name than any angel or any other person. It was very important that the Hebrews realize that Christ was superior to the angels. At the time when this letter was written there was a strong tendency among them to exalt unduly the angels. In so doing they failed to realize that Christ is as far above the angels as the Creator is superior to any of His creatures.

Acts 17:22-28

While waiting for the arrival of his two missionary companions, Silas and Timothy, Paul made a tour of observation through Athens, the city which had long been a great center for literature, art, sculpture, culture, philosophy and religion. He was shocked by the multiplicity of gods which were in evidence in the homes, on the streets, in the parks, in the temples and in the magnificent Acropolis. It has been said that there were more than 30,000 man-made gods in the city.

Heartsick on account of what he had seen and stirred with abhorrence that this great center of culture was given to idolatry, Paul set Himself to the task of exposing the emptiness of their idol worship and the worthlessness of their numerous altars.

In response to their request for a full explanation of his religious views and teachings, Paul stood on Mars' Hill and delivered one of the greatest messages of his ministry.

Paul declared that God was the Creator Who made heaven and earth and all that is in them. Therefore, He was far greater than any god of whom they had ever heard. This creative, active, purposeful and powerful God could not be confined within any temple made with human hands. Paul told the Athenians that God is the source, the preserver, the sustainer and the benefactor of life.

All human actions are dependent upon His directive or permissive will and power. "In him we live, and move, and have our being." Therefore, God should be adored, worshiped and served by all whom He has created. Let us not forget that we are within the purpose and the love of God, that we are under His observation and control and that we must give a personal account to Him for our thoughts, motives, words and actions.

FOREIGN MISSIONS RUMOR

"world conditions
make foreign
missions obsolete."



FACT:

We hear this one every now and then . . . usually from those with a not-too-clear idea about missions.

Or from someone who read about a certain country that now restricts foreigners. Or that a new wave of nationalism makes mission work harder.

But just a minute! From the Book of Acts until this morning there's never been an *easy* era for missions. Or one where there weren't uncertainties or dangers. But the commission of Christ remains the same. We're told to go into *all* the world and make disciples . . . regardless of how we happen to find that world.

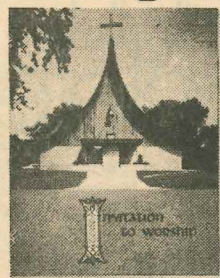
missions
world a
christian
imperative



foreign mission board/sbc/richmond

HERBERT C. CRALLE
FUNERAL HOME
 Edwin R. Hillock, President
 Wallace C. Hatler
 Phone 893-5223
 Frankfort and Peterson Avenue
 Louisville, Kentucky

Ideas in Church Design



Send for this colorful 28-page booklet before you get into the planning stage. It contains examples of how laminated wood systems are saving time and money in new church construction. For free copy, fill in and mail coupon.

Forest Products Division
 Koppers Company Inc.
 750 Koppers Bldg., Pgh., Pa. 15219

☐ Send copy of "Invitation to Worship"
☐ Have Technical Representative Call

Name _____
 Title (Church officials only) _____
 Address _____
 City, Zone, Zip _____ U-31

SERVING ALL RELIGIONS
 Prices to satisfy every preference and need
 AIR CONDITIONED **PARKING AREAS**

PEARSON FUNERAL SERVICE
 Since 1848
 149 BRECKINRIDGE LANE
 Louisville, Kentucky
 Phone 694-3628
 Phone 896-0349

Members Kentucky Funeral Directors Burial Association
 Members National Selected Morticians by Invitation



The Problem Solvers

Don't cry, little one. We'll find your mommy. At Baptist Book Stores, we do our best to help whatever the emergency. Folks sometimes think of us as The Problem Solvers. We try to solve everybody's troubles. We can probably find answers for your problems, too. Finding mommies isn't the most important thing we do, except to little fellows like this one. If you should lose yours, we'll look for her, too.

BAPTIST BOOK STORE
Service with a Christian Distinction
Coast to Coast
 We make friends by helping.

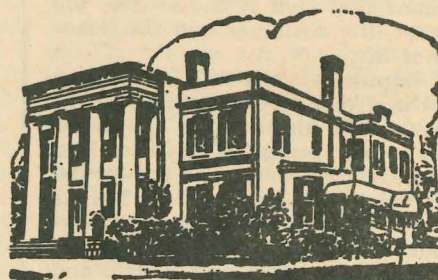
Whitehall Funeral Chapel

312 NO. LIMESTONE
 LEXINGTON, KY.

PHONE 252-5515



JULIAN G. ROGERS



Gleanings

Death Takes Miss Corum, Rutledge, Mrs. White, Reed

Betty Jo Corum, director of editorial services, Woman's Missionary Union, died in a Birmingham, Alabama, hospital following a lengthy illness.

Miss Corum joined the WMU staff in 1965, supervising curriculum development and the editing of publications. Prior to that she edited Intermediate Training Union materials for the Baptist Sunday School Board, Nashville, for five years; served as director of Junior Training Union work for the Tennessee Baptist Convention; and as educational director for Robertsville Baptist Church, Oakridge, Tennessee.



A native of Knoxville, Tennessee, Miss Corum wrote *A Corner of Today*, a book of poetry, and was co-author of "Hello, World," a youth musical premiered last December at "Mission 70," a youth meeting in Atlanta, Georgia.

In addition she wrote numerous lesson materials, articles and poems for Baptist publications. (BP)

Attorney Arthur Burt Rutledge, 32, son of a Southern Baptist mission executive, died September 12 as the result of a liver ailment incurred when he was 15.

Rutledge, the son of Arthur B. Rutledge of the Southern Baptist Home Mission Board in Atlanta, had chronic hepatitis when he was a teenager in Marshall, Texas, and had lived with the possibility of the collapse of his liver ever since.

However, he graduated from Yale University in New Haven, Connecticut, and then secured a law degree from the University of Texas in Austin before practicing law at Newnan, Georgia, the home of his wife, the former June Connally.

He was a deacon and Bible teacher at the First Baptist Church, Newnan. The funeral was conducted at Newnan by pastor Bob Baggott and evangelism director Kenneth Chafin of the Home Mission Board. Chafin and Rutledge

had become close friends since his law school days.

In addition to his widow, Rutledge is survived by sons, Arthur Bradley, Alan Connally and Richard Sharber; a sister, Mrs. Clifford M. Ables of Sebring, Florida; a brother, David W., of LaGrange, Georgia, and parents, Dr. and Mrs. Rutledge of Atlanta.

Mrs. W. R. White, wife of Baylor University president emeritus W. R. White, died September 14 in her home in Waco, Texas, after a two-year illness. Funeral services were held September 16 in Miller Chapel on the Baylor campus and later on the same day at First Baptist Church, Dallas.

White was president of Baylor University, the nation's largest Baptist school, from 1948-61, when he became chancellor. He retired in 1963 and has been leading Bible conferences across the nation since then.

Weston C. Reed, 77, retired general superintendent of the Baptist Children's Homes of North Carolina, died in a Kinston, North Carolina, hospital after suffering a heart attack at his home.

Reed was one of the founders and first presidents of the Child Care Executives of Southern Baptists, an organization of administrators of Baptist children's homes across the Southern Baptist Convention.

He was superintendent of the Kennedy Home, operated by North Carolina Baptists, from 1943 to 1950 when he became general superintendent of all Baptist children's homes in the state. He retired in 1958.

Funeral services were held at First Baptist Church, Kinston, North Carolina, on August 31.

Wallace Henley, former religion editor for the *Birmingham News*, has been appointed as the top press man for President Richard M. Nixon's new Cabinet Committee on Education.

Henley, a Southern Baptist, will be a key person in working with the seven state advisory committees President Nixon has organized to smooth out desegregation problems in the deep south.

As assistant director for the President's Cabinet Committee on Education, Henley will be responsible for all press relations, information service and public affairs for the committee.



NEW KENTUCKY CHOIR — Full-time ministers of music from Baptist churches across Kentucky gathered at Southern Seminary September 4-5 for the initial practice of a newly formed Kentucky Baptist Ministers of Music Choir. Under the direction of Don Hustad, music professor at the seminary, the group will make its first public appearance at the upcoming Kentucky Baptist Convention where the choir will furnish special music at each of the first four convention sessions. Eugene Quinn, state music secretary, who serves as coordinator for the group is presently scheduling other special appearances for the new choir.

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.

ALUMINUM SIDING, ROOFING, storm windows and doors, guttering and awnings. All guaranteed. Call J. W. Colville, 368-1100. 4320 Crittenden Drive, Louisville, Kentucky 40209.

NOW is the Best Time for You to
TOUR THE HOLY LAND
 with DR. WAYNE DEHONEY, Past President, Southern Baptist Convention
 Write for Brochure and Details
 Christian Bible Lands Seminar
 2103 High Ridge Road, Louisville 40207
 Departure Jan. 4 — 10 Days

CHURCH FURNITURE
 PEWS - PULPITS - TABLES - CHAIRS
 BAPTISTRIES - SPIRES - LIGHTS
London Church Furniture
 Box 281 - Dept. WR London, Ky.
 Tel. 864-2230

Grady C. Cothen Named New Orleans Seminary President

Grady C. Cothen, president of Oklahoma Baptist University in Shawnee, Oklahoma, for the past four years, has been elected president of New Orleans Baptist Theological Seminary, effective immediately.

Cothen, former executive secretary of the Southern Baptist General Convention of California, succeeds H. Leo Eddleman, who resigned in January, 1970, to become executive vice president of Religious Heritage of America, a patriotic foundation in Washington, D.C.

Cothen was elected president of the seminary he attended as a student by the unanimous vote of the New Orleans board of trustees meeting in a called session.

He was recommended to the board by a committee headed by J. Norris Palmer, pastor of First Baptist Church, Baton Rouge, Louisiana. Palmer said his committee had compiled information on 68 different persons recommended for the position. Recommendations came from the seminary's faculty, students and alumni.

Though Cothen accepted the position effective immediately, he is not expected to move to the campus until mid-November, according to an announcement from board chairman A. Morgan Brian, a New Orleans attorney.

In the interim period, acting president James Mosteller will continue to serve in the president's office and will work with Cothen in effecting a smooth transition, Brian said.

In accepting the position, Cothen said he was honored by the election but added quickly, "The future of the seminary is not so much a matter involved with prestige and honor but with the problems of a polarized society.

"The needs of our world are so great that we should be occupied with the proclamation and application of the love of God," Cothen continued. "Historically, Baptists are fitted to meet this challenge of the age....

"Theologically and from the point of



Cothen

view of polity, Baptists are uniquely equipped to serve this age," he said. "The New Orleans seminary must be dedicated to equipping the servants of the churches intellectually and spiritually. We shall redouble our efforts at academic excellence and in trying to help students develop spiritual resources adequate" for the times.

Active in denominational affairs, Cothen was first vice president of the Southern Baptist Convention in 1962 and he preached the annual convention sermon at the SBC when it met in Denver, June 1-4, 1970.

In that sermon, Cothen urged Southern Baptists to love each other more and criticize each other less. Taking a moderate stance, Cothen praised Christians who seek to express their faith through social action and decried those who criticize others and point accusing fingers at "heretics."

A native of Mississippi, Cothen had been president of the Shawnee, Oklahoma, school with about 1,500 students from 1966-70. Previously, he was executive secretary of the California Baptist state convention from 1961-66.

The son of a Baptist minister, with two preacher brothers, Cothen was pastor of First Baptist Church, Birmingham, Alabama, from 1959-61; pastor of Olivet Baptist Church, Oklahoma City, Oklahoma, 1948-59; and White

Oak Baptist Church, Chattanooga, Tennessee, for two years.

During World War II, he was a chaplain in the U.S. Navy.

A 1944 graduate of New Orleans Baptist Theological Seminary with the master of theology degree, Cothen is also a graduate of Mississippi College, Clinton. Both Mississippi College and California Baptist College, Riverside, have awarded him honorary doctorates.

During the past year, Cothen has been chairman of a special committee on higher education of the Oklahoma Commission on Education, appointed by the governor of Oklahoma. He has also been president of the Oklahoma Independent College Foundation, an organization of private colleges in the state.

Cothen has served on numerous boards of trustees for Southern Baptist and state Baptist convention agencies and institutions and has been a member of the executive committee of the Baptist World Alliance.

At one time, he was a member of the board of trustees for New Orleans Baptist Seminary. He has also been a board member for the SBC Foreign Mission Board and the state executive boards of conventions in Oklahoma and Alabama. (BP)



STEWARDSHIP BANQUET — Franklin Paschall, right center, pastor of First Baptist Church, Nashville, and former SBC president, confers with Long Run Baptist Association director G. Allen West at a stewardship banquet sponsored by Long Run Association. More than 500 persons from 68 churches gathered at Walnut Street Baptist Church September 10 for the occasion. Paschall was the special guest speaker. Others pictured at the head table are, left to right, Mr. and Mrs. LaVern Butler, pastor of Ninth and O Baptist Church, responsible for arrangements; Mrs. G. Allen West; and Mr. and Mrs. Jimmy Jones, pastor of Valley View Baptist Church and chairman of the association's stewardship development committee.

