

  
**WESTERN RECORDER**  
FEBRUARY 6, 1971

# Love your neighbor.

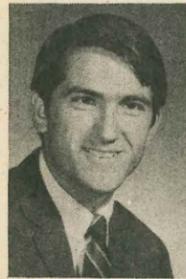
Matthew 22:39

Observe Race Relations Sunday  
February 14

## Staff Changes

**John H. Warren** has joined the staff of First Baptist Church, Ashland, as youth, education and day care director.

A graduate of Baylor University with a major in church recreation, Warren also attended Golden Gate Seminary in California and Southwestern Seminary in Texas.



Previous experience includes three summers as assistant recreation director for First Baptist Church, Dallas; interim director of recreation for First Baptist Church, Memphis; and director of guest recreation at Glorieta Baptist Assembly for two summers. While a student at Baylor, Warren was youth director for First Baptist Church, Saledo, Texas.

**Tom Graves**, minister to youth at Buechel Park Baptist Church, Louisville, has resigned to become assistant pastor of Vine Street Baptist Church in Long Run Association. He has been with the church since June, 1969.

## People And Places

**Larry Cook**, minister of education and music at First Baptist Church, Walton, has been ordained to the gospel ministry. The ordination service took place Sunday afternoon, January 24.



A graduate of Georgetown College, Cook served as music minister of Franklin Street Baptist Church, Louisville, while a student at Southern Seminary. He also served two churches in Georgia before returning to his native state.

Cook is the son of W. R. Cook, pastor of First Baptist Church, Central City.

The newly ordained minister is married to the former Carla Griesser of Burlington. The couple has two children.

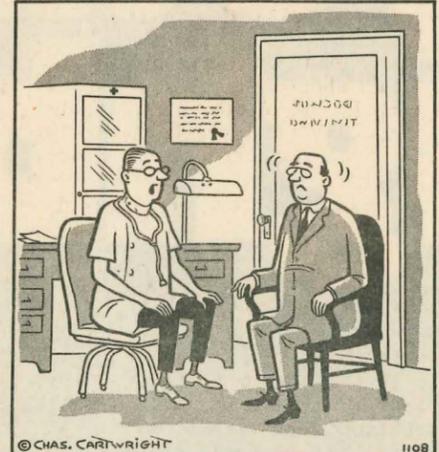
**L. D. Kennedy**, chairman of Campbellsville College's department of literature, languages and library science, has been included in the 1970 edition of *Personalities of the South*, according to an announcement by the American Biographical Institute. Kennedy has been with the college since 1965.

**Ezra E. Maines**, former three term mayor of Tompkinsville and a deacon in the First Baptist Church of that city for 45 years, died December 15, 1970. He was 73. At the time of his death he still served as teacher of a men's Sunday School class. He had been active in the church for 50 years.

**Robert Lawson** was recently ordained to the gospel ministry by his home church in Union, South Carolina. The second year Southern Seminary student now serves as pastor of Garfield Baptist Church in Breckinridge Association.

**Hazel Baptist Church** recently ordained Jerry Lee to the gospel ministry. Lee currently serves as pastor of the Shady Grove Baptist Church in Henry County, Tennessee.

## Church Chuckles by CARTWRIGHT



"As your doctor, I recommend two months in Florida. As your Finance Chairman, forget it!"

## DEVOTIONAL



**J. Howard Sutton**  
Pastor, Northside Church, Princeton

Luke 24:13-48

As Cleopas and his friend walked from Jerusalem to Emmaus everything about them showed the disaster of that weekend. Their conversation, the look on their faces, even the way they walked expressed their sadness and despair. Jesus drew near and went with them and His living presence made such a difference in their lives.

His living presence brought the companionship that was so desperately needed for those two. They literally opened up and let the story of their grief come tumbling out. To express grief to one who understands brings sweet relief that cannot be found by any other means.

The living Saviour interpreted to them all the scriptures about Him and thus rekindled the hope that had been crushed out by the crucifixion just three days before. Later their testimony was, "Did not our heart burn within us." Other sources of help and understanding are good but to have Jesus teach directly through prayer and Bible study brings the hope that these two found as they trudged on toward Emmaus.

The living Saviour was revealed as He blessed and broke the bread at the meal. Their joy at this full knowledge was not diminished by His vanishing out of their sight, rather He gave them the courage to begin living for Him in the face of trial or danger. They immediately returned to Jerusalem willing to brave for Him the hostile authorities, robbers or wild beasts on the way, the terror of the unknown, anything, for, "Jesus is risen!"

The presence of the living Saviour brought the disciples peace. In Jerusalem He appeared in their midst and said, "Peace be unto you." This is the only true peace that can be had by anyone. In John 14:27 Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." No wonder that He added, "Let not your heart be troubled, neither let it be afraid."

The presence of the living Saviour brought the marching orders to those first disciples and all disciples. He said, "Ye are witnesses of these things."

Laymen can share the gospel more effectively when they correctly understand the nature of witnessing.

How many ways can Christian laymen tell the story of the gospel of Jesus Christ? No person can name all the ways, but the gospel can be proclaimed or shared in a Sunday School classroom, by telephone, on the street corner, by articles, television, radio, music, personal letters, paintings, drama, poetry, in face-to-face conversations and from the pulpit.

The complex nature of modern audiences demands that we use every successful method of witnessing which can be devised. Laymen can partake of this sharing of the gospel by informing themselves as to the nature of true gospel witnessing.

First, sharing the gospel demands the use of Bible content. The Bible is the only known source of divine revelatory material cast in the languages of men which tells God's story as He unfolded it through His chosen servants.

You should use the Bible in all of your witnessing. No matter how tempted you may be to substitute the daily newspaper for the Bible, resist that temptation. The only authoritative source you have for gospel witnessing is the Bible. You may use the newspaper to help you illustrate your witnessing but stay with the Bible for your content and authority.

Second, sharing the gospel demands that the Bible be correctly interpreted. The grammatical-historical-theological (GHT) method of interpretation furnishes an excellent tool for understanding the Bible.

Study the Scriptures prayerfully, being sure that you understand the his-

## SHARING THE GOSPEL

By H. C. Brown, Jr.  
Professor, Southwestern Seminary

torical setting of your chosen verses for witnessing. Base your "sharing of the gospel" upon what God said "then." Make sure that you know the true nature and meaning of those words and sentences. Pray for the leadership of the Holy Spirit so that God can speak again through these particular words of the Bible.

Third, sharing the gospel demands that the content of the witnessing be cast against the total theological perspective of the Bible. The theological meaning of the words is part of the GHT method of biblical interpretation.

Be sure that you have God's latest perspective as you know it in the Bible. Do not tell how to please God by talking about animal sacrifices. When talking about God's salvation, you should talk about Jesus Christ. Tell about his birth, life, death, burial, resurrection and power to save. (Of course, this idea is valid for any point in "sharing the gospel.")

Fourth, sharing the gospel demands

an understanding of the person to whom witness is given.

Apart from a desire on your part to see a person in light of his whole personality, family background, education, occupation and interests, you will have difficulty in reaching him. At all times be interested in the person for his own worthwhileness. In God's name, "love him" for what he is, what he needs and what God can make of him. Philip cared about and correctly judged the character, position and personality of the Ethiopian eunuch; therefore he effectively "shared the gospel" with him.

Fifth, sharing the gospel demands that the witnessing be framed in attractive rhetoric (or language).

Organize your thoughts. A carefully organized presentation of the gospel which is clear, appealing and forceful will serve you better than a rambling and disjointed conversation. The Holy Spirit seems to have an affinity for witnesses who are well prepared "to share the gospel."

Sixth, sharing the gospel demands that the witness be presented with effective speech.

The clearest form of speech, the most appealing use of voice and words, and the most earnest and sincere approach should mark your confrontation with a person concerning his relationship with Christ. Sincere speech cannot be faked. But if you really care about the one to whom you witness and if you are willing to say so with love in your heart, you should be able to speak warmly, naturally and effectively. This type of speech is winning speech.

By understanding these six facets of gospel witnessing you become more able to share that gospel with others.

## The Church Is Alive And Well

An American humorist wired the New York news service following a false report that he had been killed, saying, "The news of my death has been greatly exaggerated." The news that the church is dead has also been greatly exaggerated. It is alive and fairly well, living all across the world. Most days it does not feel up to its potential, not because it has an incurable malady, but because every day someone looks at it and says "you're sick." If you think that doesn't tend to slow you down, try working someday when everyone you meet tells you how sick you look. We need to start telling the church how well it is instead of how sick and weak it looks.

Preachers are leaving the ministry in hordes today blaming it on the irrelevance of the church. Yet a casual reading of the New Testament reveals that the first century church had some problems getting the people involved. Another reason the lean breed is giving for leaving is the shallowness of so many people. The small minds with which we deal tie our giant thinking. We are Gullivers tied down and kept from doing great things by the Lilliputians. Now that may be true but it isn't different. Pick up the minutes of any church in Kentucky over 50 years old and see what they were preoccupied with. Most business meetings dealt with whom they were going to exclude instead of to whom they were going to minister.

Now I may quit the ministry myself, I surely have given it some thought, but not because of Nashville or Middletown. I'm tired of every other profession and many blue collar jobs making a lot more money and living in a lot better housing than me. But that problem isn't new either! The truth is the ministry, like school teaching, may not be getting what it wants but it is getting more than it ever had.

Nashville cannot be blamed. The Sunday School Board is putting out a wider selection of material than it did in the good ole days. Not only so, they are saying if you don't like it, lump it and do your own thing. How much more democratic and autonomous can you get?

You don't like the new commentary that came out. Why? Was it too modern for you. Then friend don't tear your shirt and get out the sack cloth and ashes yet. All you have to do is stick to that old commentary you already have and it won't even cost you any extra. Of course, you won't get a fresh idea either but no one will accuse you of being modern.

(Continued on page 10)

## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

Vol. 145 February 6, 1971 No. 6

C. R. DALEY, JR. Editor  
G. A. PRICE, JR. Business and Circulation Manager  
BOB TERRY Associate 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 40243. Second class postage paid at Middletown, Kentucky.

### BOARD OF DIRECTORS

JOHN C. HUFFMAN, Mayfield, Chairman; BILL VAUGHT, Danville, Vice-chairman; TEMP SPARKMAN, Louisville, Secretary; LYMAN SMITH ALLEN, Henderson; WENDELL ARNETT, Louisville; ROLLIN S. BURHANS, Bowling Green; GLENN DURHAM, Harlan; WILLIAM D. JAGGERS, Prestonsburg; J. BILL JONES, Princeton; KENNETH KELLY, Covington; HENRY W. SCHAFER, Louisville; JOHN M. SYKES, Ashland.

### 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.



### Another Chapter In The Mackville Story

This is a sequel to the story of the Mackville Community and church situation reported on this page several weeks ago. The events which have taken place since that report have both encouraging and discouraging aspects. They are encouraging in what they reveal about God's answer to prayer though His answer was not what might have been expected by those who prayed. They are discouraging in that there are still few signs of a community wide concern nor a genuine Holy Spirit inspired revival of many of God's people in the community.

For the sake of the readers who missed the earlier report, it was a description of the intimidation tactics of a small group of young men in the community who without just provocation went to the extent of setting off a hand grenade explosion at the rear of the Baptist pastor's home. The explosion blew out windows and doors with the pastor, his wife and two children not many feet away from the blast. The editorial pointed out the responsibility of the county and local law officials to apprehend these law violators, the responsibility of the community members to stand up and put down such lawlessness and the church to protect and support their chosen and God-sent pastor and his family.

Some of the developments since that editorial was written have been reported in the secular press but there is part of the story not told in the secular press and that is the chief purpose of the following account.

The Mackville pastor along with some good and faithful Baptists and other Christians in Mackville prayed earnestly for a solution to a situation which had become critical. There was ample reason to suspect the identity of those involved in the bombing crime and other intimidation tactics yet there were no arrests and there were continuing signs of fear and apathy on the part of too many citizens in the community.

Then came the news report that four young men of the community had been apprehended and had confessed their involvement in the crime. The fifth participant was in military service and had provided the explosives.

How the arrests came about is a story which shows how God moves and how God works to bring redemptive love into every human situation. On the night of January 7 about 11 p.m. two young men knocked on the door of Pastor Brooks' home and asked if they could trust him if they would honestly confess their

guilt and seek forgiveness and restitution. After being assured that it was not merely a plan to get out of a serious jam without genuine repentance, the pastor agreed to talk to the two young men along with two others involved who also wanted to confess their part in the incidents. The next day the four young men confessed to the pastor they were the guilty ones along with their buddy who was in military service.

They asked for forgiveness of the pastor and expressed willingness to face their penalty for a serious crime which grew out of careless and reckless behavior without the thought of its ever going so far. The pastor, convinced of the utter sincerity of the young men, forgave them and accompanied them at their request to the law officials to give themselves up. The young men by due process of law were arrested and subsequently released on bond for trial at a later date.

Pastor Brooks is completely satisfied and gratified with such honesty and apparent repentance upon the part of the young men. He considers it an answer to prayer, though a more miraculous answer than he could have expected from his and the prayers of others.

This young courageous pastor went one step further. After being determined not to discuss the bombing incident from the pulpit, he felt constrained after the confession of the young men to confront the congregation and the community with their responsibility for what had happened. I have heard this sermon and it elicits my deepest admiration and respect for the courage and compassion of Pastor Brooks.

After relating the story of the confession of the young men he tried to lead his hearers to an honest answer in their hearts as to who was really to blame for what the young men had done and what state the community had reached. Without absolving the young men of their share of the guilt, he started with the homes and parents of the community where non-concern, irresponsibility and indulgence had produced a group of young people who would lapse into such conduct. He pointed to the guilt of the community and its leaders for cowardice and apathy, the local and county officials for laxity and failure in duty, to the church in not caring for and providing for the spiritual welfare of the youth of the community and finally for the ministers of the community including himself for not having personally tried to lead a single one of these young men to the Lord.

The sermon in this writer's opinion which was heard by only the few who were present in the service that day should be read carefully by every member of the community and by every citizen in the county. Only such courage by men of God supported by enough of God's truly born again children can bring about an atmosphere in which such lamentable incidents could not happen.

The Lord is at work in Mackville and is moving in mysterious ways His wonders to perform. But Mackville is not the only community which has drifted into a sad plight of apathy and an absence of Godly concern and compassion. Letters which have come to this editor's desk since the revelation of the

Mackville situation indicate many more small towns and rural communities, to say nothing of what we know is happening in our cities, are in the same predicament. Mackville just happened to make the news because of the outlandish bombing incident and not because it is worse off than many other Kentucky communities.

And so it is appropriate for all of us to look honestly at our own community, admit the lawlessness which may be existing and stand up like true men and women of God against every form of godlessness with courage and relate with Christ-like compassion to those for whom Jesus died and is ready to forgive and redeem.

### A Joyful Visit With Catlettsburg Baptists

Life for the children of God should be full of joy because of the victory they have in the gift of God's grace in Jesus Christ and the strength which comes from their participation in the fellowship of the redeemed. This is the testimony of this often disobedient child of God who is constantly overwhelmed with the undeserved goodness of God and the generosity and graciousness of fellow Baptists in Kentucky and elsewhere.

Last week it was an experience of true fellowship and joy with the Lord's children in the Oakland Avenue Baptist Church of Catlettsburg. Here I found a larger percentage of church members who love the study of the Holy Scriptures than most anywhere I can remember. They hang on every word from the teacher and if one has any teaching or preaching in him, they wring it out of him.

This church has been peculiarly blessed with very able pastors through the years and this is at least one explanation for their faithfulness to the Lord's church and their love for God's word. They have the holy respect which is due the sincere preacher of God and while they do not easily give up what they have believed from long ago, they grant their pastor and others the right to suggest the possibility of new light and different interpretations without any personal differences or breach of fellowship. This is a wonderful indication of spiritual maturity.

Their pastor today is Henry D. Johns, who came up in a Godly home on a Kentucky farm and answered God's call to preach and also to prepare at Georgetown College and Southern Seminary to be an able interpreter and proclaimer of the revelation of God. Henry is equally at home with people in a rural church in a remote area as he is in this industrial and urban kind of society he now serves in the Catlettsburg, Ashland and Huntington, West Virginia, area.

Ordinarily a motel is more suitable for a visiting preacher than staying in the pastor's home both for the sake of the visiting preacher and the pastor's fam-

ily. This is not so in the case of the home of Henry and Norma Jean Johns. Their kind of hospitality comes as near making a perfect home away from home as is possible.

The Catlettsburg congregation has been blessed for many years with the ministry of Randall Bussey, who is minister of education, church secretary, pastoral associate and almost everything else a Baptist church needs. The latest staff addition is a talented young man, Gary Maynard, a Marshall University student, who serves part-time as music and youth director and is planning for a full-time church music ministry after attending the Southern Seminary music school. The presence of a good number of attentive young people in both services on Sunday and for the other three nights of the study of the Letters of John gave indication that more and more of the youth are being reached for Christ and His service by this church. The outlook for this church and its youth is hopeful.

An additional unexpected joy in connection with the Catlettsburg visit was attending the monthly associational ministers conference at Rose Hill Baptist Church, one of the fastest growing congregations in the Greenup Association. Here we were beneficently informed on the current drug problem of the area by Dr. Wayne Franz, a Baptist layman heading up the Boyd County public health program and one who is not reluctant in his teaching and newspaper writing to moralize and to preach along with presenting to youth and others the scientific facts on drugs. We were also bountifully banqueted by Rose Hill Pastor Charles Stewart and the ladies of the Rose Hill congregation.

This editor knows he should not make this column a weekly travelogue but such a rewarding visit with the Lord's people in a distant part of the state from the Baptist Building in Louisville cannot but be reported and appreciated because of the hope and optimism it engenders in the heart of this denominational worker.

## WMU Alters Structure At B'ham Meet

Woman's Missionary Union's program for the remainder of the decade took shape during the WMU executive board's annual meeting for promotion.

Executive board members and state WMU staffs scrutinized the recently-launched WMU 70's program, made some changes in the plan and then approved the basic form for the WMU program for 1973-76. The executive board met in mid-January in Birmingham, Alabama.

Work groups made up of state WMU staffs gave the new WMU organizations and materials an exhaustive evaluation based on reports from the various states.

As a result of their study, WMU is recommending that churches elect, as they see the need, two additional general WMU officers instead of an assistant WMU director. The new recommendation is effective immediately.

One of the new officers will be called the mission action director. She will be responsible to the WMU director for coordinating the mission action work of all WMU age groups. Her work will also relate to the entire church mission action program. She will lead the church, in behalf of WMU, in discovering needs for mission action and in getting the work done. She will see that all WMU mission action work relates effectively to church mission action goals.

If a church does not elect a mission action director (such as in a small church), the WMU director assumes these duties.

Mrs. R. L. Mathis, president of WMU,

said that the addition of the mission action officer answers a need for a person who can give full attention to leading WMU in carrying out the church's mission action program.

"Mission action is one of the most penetrating ways a church can evangelize and meet human needs," she said. "WMU is responsible for spearheading mission action for the church. The addition of the WMU mission action director can help WMU do a better job for the churches."

Mrs. Mathis also said that WMU is working with the Home Mission Board to provide specialized training in evangelism and Christian social ministries via mission action.

The other officer suggested for immediate election in churches is a WMU enlistment and enlargement director. She will be responsible to the WMU director for guiding in enlisting persons in WMU and in enlarging the organization. If a special officer is not elected for this position, the WMU director fulfills these duties.

Mrs. Mathis said this office was created to give special attention to the immediate need for involving more persons in all WMU activities.

The adopted 1973-76 WMU program will be almost identical to current plans. "Only a few improvements, things suggested by people who have been using the plans, will be made," said Mrs. Mathis.

In other action, the WMU executive board adopted plans for the 1972-73 mission weeks of prayer and outlines for WMU study in 1972-73.



### Pulpit exchanges February 14

Race Relations Sunday, February 14, offers a natural "reason" to talk with your Black Baptist pastor brother about exchanging pulpits with him, or otherwise sharing with him and his church. Have you plans? It's not too, too late, perhaps.

Also, if you need materials, filmstrips, etc., for that Sunday in your church, write or phone interracial cooperation department, Middletown, phone 502/245-4101 and ask for Mrs. Sheila Turner or for me.

### Christian Education Sunday

Why not invite one of our Baptist college or school presidents, deans, teachers, or your students, to share in your observance of Christian Education Sunday? If you need materials, write or phone one of the Baptist schools or write to my office.

Of course, the preaching of a sermon on Christian education — what our Baptist seminaries, bible schools, colleges and academies mean to Baptists of Kentucky and the world is of primary importance.

Kentucky Baptists sponsor three senior Baptist colleges, one Baptist high school or academy, one adult preachers' school and, with all Southern Baptists, the great "mother" seminary in Louisville.

No program is of greater importance in the development of Baptist work in our state and nation and world than our Christian education program. Where would we get our Baptist leaders in the pulpit, the college, the denomination, the mission fields? They must be trained. The laymen who lead our church will greatly benefit from higher education in Baptist colleges.

Where are our schools? Georgetown College is at Georgetown, with Robert L. Mills as president; Cumberland College is at Williamsburg, with J. M. Boswell as president; Campbellsville College is at Campbellsville, with Wm. R. Davenport as president; Oneida Institute is at Oneida, with David C. Jackson as president; Clear Creek School is at Pineville, with D. M. Aldridge as president; and Southern Baptist Theological Seminary is at Louisville, with Duke K. McCall as president.

Through the Cooperative Program we support all these, plus five other seminaries in America and scores of colleges and seminaries all over the world.

—Harold G. Sanders

## Owensboro Woman Involved

# Missionaries Safe, Continue Work In Uganda

Southern Baptist missionaries in Uganda are continuing their work in spite of political upheaval there, according to a cable received in Richmond from a missionary in Nairobi, Kenya.

H. Cornell Goerner, secretary for Africa for the Southern Baptist Foreign Mission Board who received the cable, also talked by telephone with a U.S. State Department official on the day Uganda President Milton Obote's government was reported ousted.

Goerner said at the time he felt the situation in Uganda would in no way inhibit Southern Baptists' work in that east African country.

According to Associated Press dispatches, Brigadier General Idi Amin, commander of Uganda's armed forces,

and William Oryema, inspector general of police, claimed to have taken over the government January 24 after 12 hours of fighting between factions of the armed forces.

The message, broadcast over Radio Uganda, included a warning to foreign countries to "keep noses out of Uganda's internal affairs." Obote, out of the country at the time of the military coup, had arrived in Nairobi, Kenya.

Uganda gained independence in 1962, the same year Southern Baptists entered the country. From a mobile medical clinic operated out of Jinja by one couple, Baptist work has grown to include a Bible school, evangelistic centers, a publication ministry and 28 self-supporting churches with nearly 2,000 members.

Eight missionary couples and a journeyman are in Uganda at this time.

They are Mr. and Mrs. Hal B. Boone, whose native states are Texas and Kentucky (Mrs. Boone is the former Patricia Held of Owensboro); Mr. and Mrs. Roger W. Brubeck, Missouri; Mr. and Mrs. Billy F. Cruce, Florida and Alabama; Mr. and Mrs. Paul D. Eaton, Colorado.

Also Mr. and Mrs. Lanny M. Elmore, North Carolina; Mr. and Mrs. Harry B. Garvin, Texas; Mr. and Mrs. Jimmie D. Hooten, Texas; Mr. and Mrs. Jerry G. Simon, Louisiana and Mississippi; and journeyman David Long, North Carolina.

Three other couples assigned to Uganda are presently in the states. (BP)

## Institute Possible Answer

# Criswell Knocks Racism, Seminary Liberalism

The immediate past president of the Southern Baptist Convention, W. A. Criswell of Dallas, said in Nashville it is "manifest hypocrisy" for a church to reject membership applicants because they are black.

Criswell, outspoken pastor of the 15,500-member First Baptist Church of Dallas, was asked during a news conference if the SBC would change with time on the race issue and about the significance of 300 members walking out of First Baptist Church, Birmingham, in protest because the majority refused to accept two blacks as members.

"All we are doing when we speak of changing the SBC is taking the plain word of God and living it," Criswell replied. "To change the word of God to deny it is one thing, but to take the truth of God and incarnate it is something else.

"You are not living the word of God when you say to a (black) fellow, 'Now God loves you and God died for you and we want you to be saved... but I don't want you in my church, my congregation, my fellowship.'

"That is manifest hypocrisy," Criswell declared. "That's not God's word... When we become Christians, we are all brothers and sisters. To say your skin doesn't quite come up to the pigmentation of mine and those in our services is ridiculous, impossible, and our people are getting away from it."

Criswell said that in his own life, he had made an unbelievable about face. "I used to be not happy about colored people thinking about joining our

churches. I was ignorant, unChristian. I needed to learn about the Lord. I needed to grow in grace."

Asked how many blacks were members of the 15,500-member Dallas church, Criswell replied, "Not a whole lot."

Asked about theological liberalism in Baptist seminaries, Criswell said that "the preacher that is being turned out by denominational seminaries today is of a different stripe than I was acquainted with in my day."

He cited as an example a conversation with one young minister who told Criswell the seminaries were teaching preachers to be "the conscience of our

community." Criswell said he was just rehashing what radio commentators, editorial writers and politicians were saying.

"The man who goes to church does not want to hear fifth rate editorializing," Criswell asserted. "The layman wants to know, 'Does God have anything to say to me?'"

Asked what could be done, Criswell replied, "I don't know." Asked if a partial answer might be the Criswell Bible Institute, an evening school offered by First Baptist Church, Dallas, using seminary faculty members teaching Bible studies, Criswell replied that it may be "in a way." (BP)



PLANNING — Mrs. R. L. Mathis, right, talks about future WMU plans with the complete Kentucky Woman's Missionary Union staff. From left, they are Miss Anna Mary Hack, Acteens director; Miss Rosa Fiechter, Baptist Women's director; Miss Sydney Portis, Baptist Young Women's director; Miss Nancy Joe Watson, Mission Friends and Girls in Action director; Mrs. J. S. Woodward, state president; and Kentucky executive secretary Miss Kathryn Jasper.



Reporters prod Criswell for additional answers at Nashville news conference

## MK Wins 1970 RA Photo Contest, Kentuckian Third

"Rain Makes Me Sad," a photograph taken by Ron Mobley of Kobe, Japan, won the grand prize in the 1970 Royal Ambassador Photo Contest, according to the February, 1971, issues of *Crusader* and *Probe*, Royal Ambassador magazines.

The magazines also named 13 other prize winners, including one Kentuckian.

Mobley, son of Mr. and Mrs. Marion A. Mobley, missionaries to Japan, also won a second prize in the Pioneer Scenics category. His grand prize photo shows a small Japanese boy looking sad while holding an umbrella in the rain.

First places were awarded for three categories in each age group. Pioneer first place winners were Wayne Keith, Winston-Salem, North Carolina, people and animals; Jeff Powers, Boone, North Carolina, scenics; and Doug Laudenslager, Grandview, Missouri, RA activities.

Winning first places among the Crusaders were Timothy Ray Smith, Ramona, Oklahoma, people and animals; Coby Davis, Crowley, Louisiana, scenics; and Billy Overton, Dickinson, Texas, RA activities.



Grand prize winning photo in 1970 Royal Ambassador contest

Pioneers winning second prizes were Jimmy Spivey, Wilmington, North Carolina, people and animals; Michael Williams, Strongsville, Ohio, scenics; and David Yandle, Durham, North Carolina, RA activities.

Third places went to Warren Chang of Houston, Texas, people and animals; and Tim Larkey, Winchester, Kentucky, scenics.

Second and third prizes were awarded to Crusaders only in the people and animals category. Jimmy Lineberry of Winston-Salem, North Carolina, won the second prize and Coby Davis won the third prize.

There were more than 50 entries in the contest from 15 states, Japan and Thailand.

## World Missions Conference Planned For Louisville Area

The largest World Missions Conference held in Kentucky in recent years will take place in Long Run Association February 7-14.

According to associational executive director G. Allen West, 78 churches will participate in the conference. Approximately one-half of these will host the missionary speakers February 7-10. The remaining churches will participate February 11-14.

Forrest Sawyer, who has the assigned responsibility for promoting these

events in Kentucky, stated that the last time Long Run sponsored a World Missions Conference was 1962. At that time 62 churches participated. "Having almost 80 churches for this year is a healthy increase," he said.

Among the special events planned for the Louisville area World Missions Conference is a television program entitled "Close-Up" on WAVE-TV and an appearance by missionaries on the WAVE "Morning Show."

Also, two coffee hours are planned

during the week. Beechmont Baptist Church, located at 4574 South Street, will host the Tuesday morning coffee between the hours of 10:00 a.m. and noon. Beechwood Baptist Church, 201 Biltmore Road, will host a Thursday coffee between the same hours.

World Mission Conferences are available to associations every five years. Last year Kentucky led the Southern Baptist Convention in WMU attendance with a total attendance figure of 89,135.

## BSSB Sponsors Pastoral Care Seminar

A pastoral care seminar featuring marriage and crisis counseling will be conducted at the Church Program Training Center, Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee, April 12-16, 1971.

Designed for pastors, church staff members and counselors in Christian vocations, the seminar will be led by Albert Cardwell, pastor, First Baptist Church, Macon, Georgia; Everett Barnard, personnel counselor, Southern Baptist Sunday School Board; and C. W. Brister, professor of pastoral care,

Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Other participants include William Mays, director of pastoral services, Baptist Memorial Hospital, Nashville, Tennessee, and Ernest Mosley, consultant, church administration department of the Sunday School Board, who will serve as seminar director.

Registration, limited to 40 participants, is \$20 and should be sent to the Church Program Training Center, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

## Original Authors To Revise Genesis-Exodus Commentary

After two hours of debate on a committee report concerning volume one of the Broadman Bible Commentary, the Southern Baptist Sunday School Board voted in Nashville to ask for rewriting of the Genesis and Exodus sections by the original authors, G. Henton Davies and Roy D. Honeycutt.

At the request of the full board, Davies, who is principal of Regent's Park College, Oxford, England, and Honeycutt, professor of Old Testament at Midwestern Baptist Theological Seminary, Kansas City, were written concerning the problem. They indicated a willingness to explore a revision of their material in trying to achieve a positive response to the request of the convention.

In a report which the special committee gave to the full board, five agreements by the two scholars were listed:

"1. They have agreed to explore a revision of their materials subject to

further discussion concerning the extent and nature of the revision. This is not to be understood as involving major alterations or a redirection of the main thrust of the treatment of the issues of a given book.

2. They are willing to engage in this effort to resolve a problem in the spirit of Christian conciliation, in response to a pragmatic situation and not as a matter of conviction that the material calls for revision.

"3. They feel that the general editor, representing Broadman Press, should take the initiative in pointing out areas which he feels may be helpfully rewritten and approaches which he feels can contribute to a resolution of the problem, particularly matters which may be improved by clarification of alternative viewpoints for more effective communication. The general editor has expressed a willingness to follow this procedure and accept this responsibility.

"4. The authors and the general editor are committing themselves to undertake this revision of volume one insisting on maintaining their integrity while at the same time pledging to do all that is feasible to achieve a positive response to the request first made by the Southern Baptist Convention.

"5. The authors involved and the general editor are asking that what they undertake in good faith will be accepted in good faith by the board and will have its acceptance and support."

During lengthy discussions, Franklin Owens, a Lexington, Kentucky, pastor, called for a positive effort. "We need to think on the difference between a creed and a commentary." He stressed that they are not the same. He agreed that he felt "there are a goodly number of places that need to be eased." (BP)

## Wrecked Church Has Record Giving Yr.

Despite the fact its sanctuary was demolished and most members' homes were damaged by hurricane Celia last August, First Baptist Church of Portland, Texas, had a record year of missions giving in 1970.

Almost simultaneously with the report of record giving, the Portland church dedicated a new sanctuary to replace the one destroyed when hurricane Celia swept across the town, located just north of Corpus Christi, Texas.

It was the church's third new sanctuary in five years. To help build it, the members raised \$10,000 in a "sacrifice offering."

The church, whose wrecked building was pictured in papers throughout the country, gave a total of \$15,500 to mission causes during the year, according

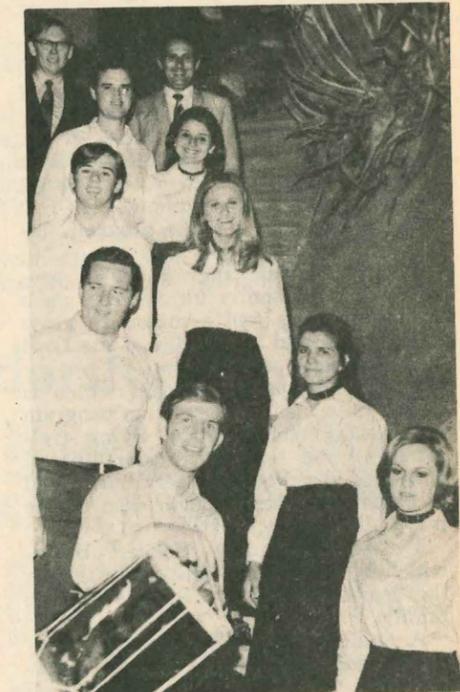
to W. D. Broadway, pastor of the church.

The church members also gave a record \$109,000 in total offerings. The church's contributions in almost every area surpassed previous records.

In September, while members were still recovering from the shock of the Texas Gulf Coast's most destructive hurricane and trying to repair or rebuild their homes, they gave a record state missions offering of \$544.

In December, they broke another record by giving \$2,074 through the Lottie Moon Offering for Foreign Missions.

"The people just dug sacrificially into their pockets," said Charles McLaughlin, secretary of the Texas Baptist State Missions Commissions, who brought the message for the dedication of the new sanctuary. (BP)



WINNERS — The folklore group of the International Baptist Theological Seminary, Buenos Aires, Argentina, won a first-place award during the first national young people's festival of Christian music, held in Cordoba. The Baptist-sponsored, interdenominational event, featuring Christian music indigenous to Argentina, lasted four days and drew young people's choirs and folklore groups from all over the country. Director of the seminary group, Southern Baptist missionary Kent W. Balyeat (top left), is a native of Alexandria, Louisiana. Standing beside him is missionary John N. McGuckin of Tonkawa, Oklahoma, music promoter for the Argentine Baptist Convention and one of seven judges at the festival. The program, held in an open-air theater, was broadcast on radio four nights and part of one night's program was telecast.

SHAPING THE 70'S

**LEADERSHIP  
READINESS  
CONFERENCES**

**FEB.  
15-19**

## Publication "Guidelines" Approved By SS Board

The elected Sunday School Board in its annual meeting in Nashville, Tennessee, approved "Principles and Guidelines" for writers and editors of church literature and Convention Press materials.

Prepared by Howard P. Colson, editorial secretary of the board, the document defines the relationship between the board and the Southern Baptist Convention, indicates relationships between the board and the churches, interprets factors that affect acceptability and effectiveness of publications in the churches and sets forth ideals and criteria by which manuscripts may be

evaluated.

The 14 points of the guidelines, discussed fully within the document, are: "1. The primary purpose of the board's publication program is to serve the literature wants and needs of Southern Baptist churches.

"2. The need of personal regeneration and the way of salvation through Christ shall be a continuing emphasis in lesson materials.

"3. Prominent emphasis shall be given to the great evangelical realities of our common Baptist faith.

"4. The board's basic theological stance is expressed in the statement

entitled, "The Baptist Faith and Message."

"5. The fact of varying outlooks and viewpoints within the board's constituency is recognized.

"What must be fostered throughout the denomination is a hearty acceptance of the inalienable right of each person to come to God and the Bible for himself, and of the right of every Baptist to have his own individual viewpoint recognized and respected by his fellow Baptists. The possibility of more than one interpretation of certain scripture passages and theological doctrines and current issues must be acknowledged.

"6. Certain differences of policy obtain as regards church literature, Convention Press books and Broadman books.

"Church literature publications and Convention Press books are specifically planned for use in the education programs of Southern Baptist churches. Broadman books are sold to the general trade as well as to Baptists and they are not designed for church use but for individual reading.

"7. All church literature and Convention Press publications shall seek to foster denominational harmony and peace.

"8. The board's literature shall be characterized both by a warmhearted, compassionate spirit and by a serious regard for solid biblical, theological and scientific scholarship.

"9. The behavioral sciences, and to a lesser extent the physical sciences, have a contribution to make to board publications.

"It is certainly important that the best in educational theory and practice be taken advantage of to insure that the most desirable learning outcomes shall be achieved through the use of our curriculum materials. The physical sciences can furnish helpful illustrations of spiritual principles and help to enhance the wonder of God's physical universe.

"10. Utmost care and discretion shall be used by writers and editors when presenting interpretations and opinions not generally held by Southern Baptists, whether these be in the area of the Bible, theology, ethics, science or current social questions.

"11. Board publications shall be kept relevant to practical needs and current conditions.

"12. It is highly important for writers and editors to identify with the intended reader and to strive for simplicity of presentation.

"13. Writers and editors need to bear in mind that their materials are used in a church and denominational setting.

"14. The writer is always of crucial importance if a given publication is to be what it ought to be." (BP)

## C'ville College Combines Classroom Learning With Extra Activities

The faculty and administration of Campbellsville College approved a Correlated Studies Program which began on January 2 with an academic honors convocation in the new J. K. Powell athletic center.

The correlated studies program includes:

1) The Chapel Program which provides an opportunity for worship on a voluntary basis and a means to grow in the grace and knowledge of the Lord Jesus Christ;

2) The Convocation Series which is designed to insure a Christian program of learning (scholarship), living (fellowship) and leading (leadership) of academic excellence closely correlated to classroom instruction in each of the major disciplines; and

3) The Community Concert Series which is intended to culturally enrich the learning program of the college family.

A student-faculty convocation committee has been established to imple-

ment the correlated studies program. The committee will be appointed by the president and shall consist of four students, four faculty and/or administrative members, and a chairman.

"The philosophy of the program," said Campbellsville president Randy Davenport, "grows out of a deep conviction that learning takes place both inside and outside the classroom and both must be closely correlated."

No grades will be given for the convocation series, the president noted. However, one hour credit may be earned each semester. Six credits may be earned during a four-year college career.

Speakers for the current semester include Willis Weatherford, president of Berea College; John W. Drakeford, professor of psychology at Southwestern Baptist Theological Seminary; and Jesse C. Fletcher, director of mission support of the Foreign Mission Board of the Southern Baptist Convention.

## Church Is Alive And Well

(Continued from page 3)

Perhaps you don't like it because the conservatives demanded it be rewritten. Well there is enough new material around that you don't have to depend on it anyway. It is estimated that 80 percent of the writing theologians do not even believe in hell. You should be able to find enough mind expanding material without that little old Nashville commentary.

The church isn't dead. It isn't even sick. It is the Church of the living Christ. It has endured every storm. Don't be so egotistical. The iceberg of our cold age will not sink the ship of Zion. If you are a layman with a warm heart and great ideas, man your post and stay with it.

If you are a pastor and truly feel you could serve the Lord as well or better by working at secular work, do it. The Apostle Paul wanted to look them straight in the eye and say I support myself, so he made tents. Say, that's an idea with so many Baptists going camping on Sunday maybe I could . . . . .

By Paul Sullivan

## Sunday School Board New Division Directors



Comish



Chastain



Boyd



Thomason



Clark

## BSSB Fills New Divisional Leadership Posts

Five new division directors, an assistant to the director and three group directors were named by the elected Southern Baptist Sunday School Board as part of a major reorganization plan approved by the board last August.

The new division directors and their position are: Allen B. Comish, currently pastor of Waldrop Memorial Baptist Church, Columbus, Georgia, named church services and materials division director; Bob Boyd, now secretary of the church recreation department, appointed assemblies division director; James W. Clark, presently manager of the church literature department, named Broadman division director; Wayne H. Chastain, now director of the office of management services, appointed management services division director; and W. O. Thomason, currently assistant to the director of the education division, named book store division director.

In addition to the five division directors, the board also elected an assistant to Comish and three group directors to coordinate the work of departments within the church services and materials division.

Morton F. Rose, presently programs design consultant for the board's education division, was named assistant to

the director of the church services and materials division.

Named to head the three groups of the church services and materials division were: James H. Daniel, study and research consultant, church program services group director; Charles R. Livingstone, manager of the Sunday School department, church program organizations group director, and David P. Turner, manager of the budget and accounting staff, central support services group director.

National student ministries, now known as the student department, will continue to be headed by Charles Roselle.

Three staff offices — editorial secretary, personnel and public relations — continue in their direct reporting relationship to the executive office.

Comish, who will join the board staff March 1, is a native of Louisiana and has been pastor of the Columbus, Georgia, church since 1959. He is a graduate of Southeastern Louisiana College at Hammond, Louisiana; New Orleans Baptist Theological Seminary, New Orleans; Southwestern Baptist Theological Seminary, Fort Worth, where he earned the doctor of religious education degree.

Boyd is a native of Kentucky and a graduate of Murray State College at

## Georgetown College Begins New Student Housing Complex

J. J. Ruker Hall, the massive 75-year-old structure on the Georgetown College campus, is being demolished to make room for a new 12-hall residence park, according to a recent announcement by Georgetown College president Robert Mills.

The new complex will house 672 students. Expected construction cost is \$3.5 million. The largest of the 12 halls will provide accommodations for 81 students. The entire complex will be surrounded with plazas and malls and appropriately landscaping, the announcement said.

Mills pointed out that this project marked the end of the college's housing development.

"Georgetown College reached its peak enrollment of 1,500 several years ago," he said. "Our plans now call for providing housing for 80% of our student body with the other 20% composed of commuters or day students."

Demolition of Ruker Hall will begin immediately with the new construction beginning shortly thereafter.

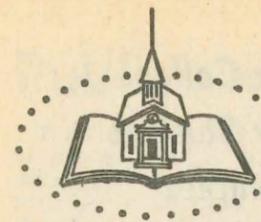
Murray, and Indiana University at Bloomington, Indiana. He received the master of religious education degree from the Southern Baptist Theological Seminary, Louisville.

Prior to joining the board in 1958, Boyd was recreation director for South Main Baptist Church, Houston. He also formerly was associate pastor of Deer Park Baptist Church, Louisville.

Clark is a native of Texas and has been with the board since 1955. He attended Texas Technological University at Lubbock, Texas, and graduated from Wayland Baptist College at Plainview, Texas. He has done additional studies at North Texas State University, Denton, Texas; at the University of Tennessee Extension Center at Nashville; and Southwestern Baptist Theological Seminary at Fort Worth.

Chastain is a native of Jacksonville, Florida, and is a graduate of Stetson University, DeLand, Florida. He also attended Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.

Prior to coming to Nashville, Chastain was director of Camp Ridgecrest for Boys at Ridgecrest Baptist Assembly, Ridgecrest, North Carolina. He also formerly was an officer in the U.S. Navy and an instructor at Fort Union Military Academy in Virginia. (BP)



# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for February 14, 1971)

LIFE AND WORK SERIES

## A Woman And Her Accusers

John 8:1-11

While Christ was in the area of the temple in Jerusalem, the scribes and Pharisees, who sought opportunities to take advantage of and entrap Him, brazenly barged into His presence, bringing to Him a woman who had been caught in the act of adultery. According to the law of Moses (Deuteronomy 22:23-24), such a person should be stoned when her sin was attested to by two persons. These critics did not have any compunction of conscience about exposing this woman to public humiliation, if thereby they could use her as a snare with which to incriminate Christ. The situation afforded them an opportunity to put Christ on the spot. They asked Him if the law of Moses should be administered in this case or would He propose another rule by which they should go?

Really, they were not concerned about this sinful woman but they were vitally interested in finding some basis on which to entrap Christ and bring both religious and civil charges against Him. They rejoiced in this opportunity of presenting Christ with this dilemma. In the event that He should say that she should not be stoned to death but should be released, they would accuse Him of being an enemy of Moses and charge Him with breaking the law, which prescribed the death penalty. If Christ should agree with Moses and declare that the woman should be executed, they would accuse Him of usurping the power of the Roman government and He would then be in trouble with the officials who had the sole authority to impose the death penalty upon the inhabitants of Jerusalem at that time.

Christ did not reply to His hypocritical questioners but, acting as if He were ignoring the question, He merely stooped and began writing with His finger in the sandy soil. Since nobody knows what He wrote, any speculation on our part is unnecessary, unwise and useless. Undaunted by His ignoring them and thinking that perhaps they had puzzled and perplexed Him to such an extent that He did not know what to say, His questioners pressed for an immediate answer. Christ stood erect, removed Himself from the dilemma in

which they had placed Him, cut through the tangled web of their hypocrisy and replied in a way which was different from what anyone else would have answered.

Knowing that they wanted to murder the Messiah, while pretending that they were shocked by the adultery of this woman, Christ exposed the unfitness of these men to be sitting in judgment on her. He confounded them by saying, "He that is without sin among you, let him first cast a stone at her." How appropriate that remark was! Christ was willing for any of them who had never committed adultery in their hearts to stone the woman for her sin. He knew that they were guilty of sin but they needed to realize that fact for themselves and to recognize the folly of what they had been seeking to do. Again, Christ stooped and wrote in the sand.

Realizing their lack of qualifications for executing the woman, beginning with the oldest, all of the thoroughly humiliated critics withdrew themselves from others with the least possible notice.

Standing erect again and observing

INTERNATIONAL SERIES

## Humility Before God

From the two parables in today's lesson we learn that our Lord expects us to humble ourselves before God in order that we can see ourselves as we are and as He wants us to be.

Luke 14:7-11

As Christ looked about the room in which the feast had been spread in the home of the Pharisee, He gave particular attention to the manner in which the invited guests selected for themselves the best seats at the table. He was displeased and disgusted with the self-esteem, self-importance, selfish ambition and pride which the supposedly dignified guests manifested in their struggle to occupy the places of honor.

This unseemly scramble for positions of prominence and precedence was characteristic of the Pharisees but by no means limited to them. Getting

only the sinful woman, because the accusers had left, Christ said, "Woman, where are those thine accusers? hath no man condemned thee?" She said, "No man, Lord." Then the merciful and compassionate Saviour refused to condemn her, even though He did not condone her sin, but called her to repentance and commanded her not to repeat her sin. He wanted her and all who read this story to know that by the grace of God sin can be forgiven and that sinful habits can be overcome through the power of God.

We appreciate the gracious way in which Christ dealt with her. While her self-righteous accusers overlooked the fact that the sinful woman was a person who needed to be helped, they looked upon her as one who could be used to put Jesus in an unfavorable light and thereby make it much easier for Him to be killed. The way in which Christ dealt with her caused her accusers to drop the case lest they incriminate themselves. Even though the woman was guilty of a terrible sin, Christ proved that she was a subject for His compassion, mercy and forgiveness.

ahead, even at the expense of others, seems to have been quite the thing in our Lord's time on the earth, as it is today.

Our Lord used this parable to teach that the surest way to the seat of honor is to take the lowest seat, not in mock humility but in perfect sincerity. It is far better to be invited to the higher place than to seek it for oneself.

Self-exaltation leads to abasement, whereas self-abasement leads to exaltation. The proud are always humbled, sooner or later. This principle is and always will be true.

Humility, which is so despised by the world, is precious in the sight of God and will be rewarded by Him. The one who has experienced the redeeming love of Christ and imbibed His spirit will gladly take the place assigned him, faithfully doing his work without any effort to be noticed, and at the same

time he will recognize the rights of others.

Luke 18:9-14

In the prominent and highly-respected citizen and the outcast we find numerous virtues and flaws in glaring contrast.

The Pharisee was a devoutly religious man, as was evidenced by the fact that he went to the temple to pray. He was a clean moral man. No scandal was attached to his name. He was an honest business man. He did not seek to acquire the property of any man by fraud or by force. He did not choose those with whom he did business. He was a very generous man. He took the tithe of all that came into his possession when he went to the house of worship. He was quite proud of himself and gave himself credit for a decided superiority over others.

The publican was not deeply religious. He was dishonest, as was evidenced by the business in which he was engaged. He was stingy, getting all the money he could and keeping as much of it as possible. He was regarded as social riff-raff, a liability to his community and a traitor to his nation. He was fully aware that he had many sins.

The Pharisee did not approach God correctly in the house of prayer. He gave himself credit for superiority over others, when he boasted about what he did not do. Obviously he was neither a robber, a rogue, nor a rake. However, he was so self-righteous, self-centered and self-satisfied that he was not conscious of having received anything but only of having achieved much by himself. He congratulated himself on being free of the faults of others and confessed the sins of others only.

If you want to make an accurate estimate of your character, compare yourself with Christ and your pride will melt like frost when the sun shines on it. He needed to see himself as God saw him, and this is our need also.

The publican was overwhelmed with a consciousness of sin. He did not consider himself worthy to approach God. Standing at a distance, he penitently confessed his sinfulness and did not blame his parents, wife, children, associates or environment for his sins.

The Pharisee went away from the house of prayer without the touch of God upon his spirit. He went away unhelped and unchanged. One who is as good as he wants to be will not get any better. Because he trusted in his own so-called good qualities instead of trusting in Christ, the Pharisee went away unforgiven and unsaved.

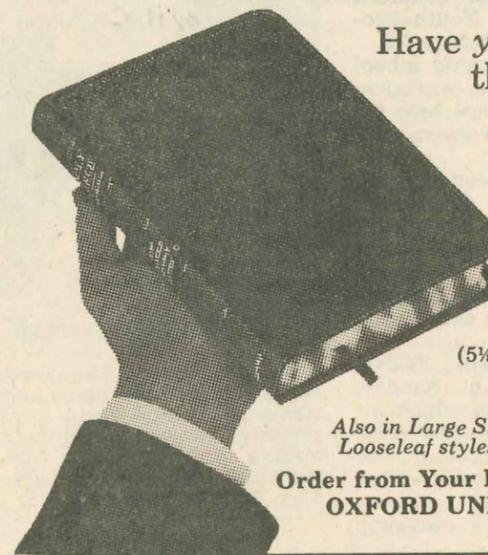
Because the publican had acknowledged his sin and asked for mercy, he had received forgiveness, justification and salvation.

None will be saved who, like the Pharisee, trust in their own works to save them. None will be lost who, like the publican, trust in the Lord to save them.



More than 500,000 readers have selected **THE NEW SCOFIELD** Reference Bible with Concordance

Have you discovered this matchless, up-to-date edition?



Shown at left: French Morocco Handy Size Edition (5 1/2 x 7 1/2, only 3/8" thick). BLACK, BLUE, or RED. 09153x. \$18.95

Also in Large Size, Wide Margin, and Looseleaf styles, from \$8.95 to \$45.00.

Order from Your Baptist Book Store **OXFORD UNIVERSITY PRESS** New York

### HERBERT C. CRALLE FUNERAL HOME

Edwin R. Hillock, President

Wallace C. Hatler

Phone 893-5223

Frankfort and Peterson Avenue

Louisville, Kentucky

### LANE & TEISER Realtors

Residential and Commercial Properties

MELVIN PARKER 896-8848 136 St. Matthews Ave. Res.: 425-7283 Louisville, Ky. 40207

### Lee E. Cralle Co. Funeral Home

LEE E. CRALLE, JR., President

PHONE

634-3646 • 634-3647

1330 South Third Street

Louisville, Ky.



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

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

### Schoppenhorst Bros. Funeral Home

1832 W. Market, Louisville  
Phone 585-4394

A. R. McFARLAND .....President  
MARTIN JACKSON .....Vice-President  
MAY B. SCHOPPENHORST.....Secretary

Member of

Highlands Funeral Home

3331 Taylorsville Rd. • 451-4420

SERVING ALL RELIGIONS  
Prices to satisfy every preference and need

AIR CONDITIONED PARKING AREAS

Since 1848

1310 S. THIRD ST. Phone 634-3628

149 BRECKINRIDGE LANE Phone 896-0349

**PEARSON FUNERAL SERVICE**  
Louisville, Kentucky  
Members: Kentucky Funeral Directors Burial Association  
Members: National Selected Morticians by Invitation

## Youth Workshop Program Planned At Southern Seminary

Approximately two hundred persons are expected to register for Southern Seminary's third Summer Youth Program Workshop, to be held May 7-9.

Sponsored by the seminary's school of religious education, the workshop provides insight and practical help for both church staff and lay workers with youth.

Frank Hart Smith and Leon Mitchell from the church recreation department at the SBC Sunday School Board will be joined by Southern Seminary professors Phillip Landgrave, Wayne Oates, Harold Songer, Henlee Barnette and John Boyle to provide skilled and experienced leadership.

Sessions begin at 6:30 p.m., Friday, May 7, and close at 11:45 a.m., Sunday, May 9. Total cost is \$12.00, which includes furnished room. Meals are extra. Registration fee is \$8.00 and it must be received by May 5. The workshop fee includes the cost of a special "Youth Resource Book" prepared by workshop leaders.

Registration fees and requests for further information should be sent to W. R. Cromer, Jr., Southern Baptist Seminary, 2825 Lexington Road, Louisville, Kentucky 40206.

## Baptists Oppose Student Aid Plan

The Christian Life Commission of the Missouri Baptist Convention issued a statement recently opposing a plan to provide financial assistance to students attending private colleges and universities in Missouri as proposed by Governor Warren E. Hearnes.

"Our commission is distressed and alarmed" at the proposal, said Hugh Wamble, newly elected chairman of the commission and professor at Midwestern Baptist Theological Seminary, Kansas City, Missouri.

In a message to the Missouri legislature, Governor Hearnes, a Baptist, recommended the creation of "a student assistance program . . . to fill the more than 8,000 existing classroom vacancies at private colleges.

Since most private colleges in Missouri are under church control, the governor has actually proposed financing church-controlled education out of state tax funds, Wamble argued.

The statement pointed out that Missouri's constitution "forbids using tax money directly or indirectly from any public fund whatever to help support sectarian purposes or church-controlled schools. It further pointed out that another constitution provision forbids grants of public money to private individuals." (BP)



**CONGRATULATIONS** — Hawaii Baptist Convention president Dan Kong congratulates Baptist laywoman Barbara L. Nelson on her selection as Hawaii's "Outstanding Young Woman of 1970." Mrs. Nelson, chosen from among hundreds of professional women, is principal of Hawaii Baptist Academy and is recognized for leading the school to its high level of academic excellence. She has also distinguished herself as a newspaper woman, having served on the staff of the Honolulu Star-Bulletin. Mrs. Nelson is active in Southern Baptist work in Hawaii.

## Kentuckians Featured At Bus Clinic

Two Kentucky Baptists will be featured in a National Bus Clinic emphasizing the increasing use of buses in mass evangelism, meeting February 15-17 at Decatur, Georgia's, Woodlawn Baptist Church. The clinic is especially aimed at churches interested in using buses to enlarge their attendance, evangelism and outreach efforts.

Buses have been called the newest and most effective outreach tool on the convention scene. Since Woodlawn began its bus ministry in September, 1970, its Sunday School attendance has jumped from an average of 523 to 700-plus. Almost 20 percent of the Sunday School participants ride the buses operated by the church.

Participants in the clinic include John R. Bisagno, now pastor of First Baptist Church, Houston, whose Okla-

homa congregation led the convention in baptisms for three years; Carlton "Slick" Goodman, champion Bus Captain from Pleasure Ridge Park, Kentucky; and John A. Turpin of Louisville whose church led the convention in baptisms last year. The two-day affair will feature discussions ranging from "How to grow from no riders to 506 in seven months" to "How to operate and maintain a fleet of buses."

Church leaders interested in evangelizing their community are invited to participate. The clinic will be financed by each participant. Cost is \$20 for one person plus \$15 for the second person from the same church, \$10 for the third person and \$5 for each additional person from the same church. Interested churches should contact Fred H. Wolfe, Woodlawn Baptist Church, 1772 Columbia Drive, Decatur, Georgia 30032.

## Baptist College Pres. Hurt In Crash

William Tanner, president of Mary Hardin-Baylor College in Belton, Texas, was hospitalized at Darnell Army Hospital at Fort Hood, Texas, with injuries received when a small commercial airliner groundlooped while landing at Killeen, Texas.

A hospital spokesman said Tanner, one of 13 passengers aboard the Rio Airlines plane, suffered compressed vertebrae in the lower back and would be hospitalized for about two weeks. He is expected to recover satisfactorily.

The pilot of the Beech 99A Turbo-

prop apparently misjudged a landing in heavy fog at the small airport at Killeen. The plane bounced and groundlooped.

A Mary Hardin-Baylor spokesman said Rio, owned and operated by Hood Airlines, is used frequently by personnel of the Baptist school and has "an outstanding safety record." Last summer the airlines provided free transportation to an embarkation point for a singing group from the college which participated in a tour of Japan during the Baptist World Alliance. (BP)

## BSSB: Committed In Today's World

Change has been the watchword of the 1960s. Preparation for the decade of the 1970s was a time of both productive planning and speculative prediction.

Now, the decade of the 70s is one-tenth gone. Productive planning is still necessary and is being done. Prediction is with us to stay. As long as man uses the facilities given to him by God, change should continue to be the watchword of Christians everywhere.

The Sunday School Board of the Southern Baptist Convention found itself in the middle of a changing world during the past decade. It is still there.

Change, so long looked upon as the fly-in-the-ointment, is more and more accepted as a tool of progress. To change for the sake of change is bad but to change in order to set the stage for progress is good. Moreover, it is necessary if Southern Baptists are to accept and carry out the challenge of the Great Commission.

The Sunday School Board is committed not only to the challenge of the Great Commission but also to finding ways of carrying out this commission in a changing world.

The Board will continue to provide the Bible teaching and training materials necessary for helping people find Christ and grow in the faith.

Southern Baptists are a people whose daily lives find strength and direction in the Bible. They look to the Bible teaching materials of the board for added meaning and direction. Many find direction and purpose for their lives because they study these materials. Others find expression through the church training program or the music

ministry of their local churches. Whatever the need of persons in local churches, a study of God's word will help in finding the answer to needs.

James L. Sullivan, executive secretary of the Sunday School Board, sees a renewed interest in Bible study. He said recently, "People are hungry for God's word. We must and will furnish them the materials which will aid them in a practical study of His word. Such a study will drive practical Christians into fields of practical applications. Ministry will naturally focus on reach-

By Lynn M. Davis, Jr.

ing people for Christ as well as applying biblical solutions to fundamental human problems."

Training of all kinds has been a victim of change. Some has been good, some bad. Training will continue to attract people in the local church. In order to do this, however, the church must provide a variety of training opportunities and subjects.

Here again, the Sunday School Board will seek to meet the needs of churches and individuals by providing materials with a biblical foundation for training in church membership. "There will have to be a renewed emphasis upon the broad program of training in church membership," said Sullivan. "By this, I mean upon the growth and development of persons in doctrine, history and practice of Baptist beliefs. We have been weak at this point as Southern Baptists.

"In addition, the church training program should offer opportunities for in-

dividuals to develop and learn leadership. Many people in Southern Baptist churches still need an opportunity to develop latent leadership qualities. When they have no other opportunities, we have an obligation to provide them," continued Sullivan.

Doctrinal polarization is mentioned by many today as growing among Southern Baptists. Some have even said that we are about to divide. The Sunday School Board finds itself in the midst of these remarks. Where does it stand?

"Southern Baptists are not as polarized as some would have us think," the board's executive secretary-treasurer said. "Our approaches to things may be different according to our natures but our beliefs are close together.

"Southern Baptists have always been a free thinking people. It is in this democratic process that our existence and our growth have nourishment. We will continue to think as individuals and we will also continue to think alike on the great doctrines of the Scriptures. Without compromising on fundamentals, the Sunday School Board seeks to minister to the broad diversity of Southern Baptists," said Sullivan.

Another area of ministry to people is through the program of Broadman Books Publishing. Broadman Press is the general book publishing arm of the Southern Baptist Convention. As such it is responsible for publishing books of Christian content and purpose for all ages and which are representative of Southern Baptist life and thought.

Sullivan indicated that Broadman would continue to fulfill the role assigned it by the convention.

In this world of change, the Sunday School Board will continue to serve the denomination with doctrinal loyalty. At the same time, it will strive for new approaches and variety to meet the needs of all Southern Baptists.

**FIBERGLASS BAPTISTRIES**  
Moulded one piece construction. Easily installed. Economical. 5 sizes. Prompt delivery. Also, gas & electric hot water heaters, fiberglass spires & crosses.

**LITTLE GIANT MANUFACTURING CO.**  
P. O. BOX 518 / 907 SEVENTH STREET / ORANGE, TEXAS 77630

RESIDENTIAL CHURCHES

**COLVILLE CO.**  
SINCE 1963

Complete Exterior Decorators

► Siding ► Roofing  
► Painting ► Guttering

4320 Crittenden Drive  
LOUISVILLE, KY.

366-4544  
CALL COLLECT 502-368-1100

### Need Help With Building?

We will finance your building program and construction

W. R. Rye, Inc.

267-7572 4010 Old Heady Rd.  
267-1856 Louisville, Ky. 40299  
809 Commerce Towers  
Kansas City, Mi.  
221-5260 — 358-2914

**WOLFE BROS. & CO.**  
PINEY FLATS, TENN.

Manufacturers of **DISTINCTIVE CHURCH FURNITURE**

Since 1888. Write for free estimate.  
Dewitt F. Godby PH 776-4944  
2433 Duncan St. 776-4091  
Louisville, Ky. 40212

**BAPTIST BOOK STORE**  
Service with a Christian Distinction  
Coast to Coast

317 Guthrie Street  
Louisville, Kentucky 40202  
204 West Third Street  
Owensboro, Kentucky 42301

**LIKE SWEET ONIONS?**  
NEW BLUE RIBBON ASSORTMENT — 600 SWEET ONION PLANTS WITH FREE PLANTING GUIDE \$4.20 POSTPAID.

TEXAS ONION PLANT COMPANY, Dept. J  
"Home of the Sweet Onion"  
Farmersville, Texas 75031

# Americans United Files Suit Against Parochial In Kentucky

Americans United for Separation of Church and State filed suit on January 18 in the federal district court of eastern Kentucky to challenge the constitutionality of providing teachers to parochial schools at public expense.

The Americans United suit was filed to test an agreement by the Beechwood Independent School District, Fort Mitchell, Kentucky, to supply two teachers to Blessed Sacrament Parochial School, a church school operated by the Roman Catholic church.

The suit charges that the practice violates the First Amendment of the United States Constitution by involving a public body, the board of education, in the affairs of a religious institution and by subjecting citizens to "taxation for the support of religion or religious educational institutions."

Named as defendants in the suit were members of the local board of education and Roman Catholic bishop Richard H. Ackerman of Covington, the owner of the parochial school receiving the tax aid.

In announcing the suit, Americans United executive director, Glenn L. Archer, stated, "The supplying of teachers to parochial schools at the taxpayer's expense is just as serious a violation of the First Amendment as supplying public funds directly to a church. If practices of this sort are not halted, Kentucky citizens will find themselves forced to pay for a growing number of parochial and special interest schools. Kentucky citizens interested in preserving public education and religious liberty insisted that we launch this suit."

## BAPTIST VIEWpoll

MARTIN B. BRADLEY, Director

### Death Penalty Support Rises

The majority of a representative panel of Southern Baptist pastors and Sunday School teachers approve of the death penalty for persons convicted of murder, according to a recent Baptist VIEWpoll survey.

The current survey, concerning the death penalty, supports an earlier survey conducted by the Baptist VIEWpoll in March, 1969.

The latest poll reveals that 66.3 percent of the pastors and 56.2 percent of the teachers on the panel approve of the death penalty for those convicted of murder.

The earlier poll found that 65.3 percent of the pastors and 56.0 percent of the teachers on the panel at that time approved of the death penalty.

Resistance among pastors to the death penalty has changed little over time (a decrease from 28.6 percent to 27.3 percent), but resistance to the death penalty concept among teachers has declined from 38.4 percent to 32.6 percent.

The percentage of pastors having "no opinion" on the death penalty issue remains at the 6 percent level. The percentage of Sunday School teachers having "no opinion" on the death penalty concept has increased (up to 11.2 percent from 5.6 percent in March, 1969).

By Kenneth Hayes

The findings on this item for Sunday School teachers on the basis of sex are enlightening. While almost three-fourths (74.7 percent) of the male teachers favor the death penalty, only 42.4 percent of the female teachers favor it.

In a 1969 Gallup Poll survey, 51 percent of the adult general public expressed approval of the death penalty, while 40 percent disapproved of the death penalty for persons convicted of murder and 9 percent had "no opinion." And, here again, males favored the death penalty (60 percent) much more than did females (44 percent).

The U.S. Supreme Court in November, 1970, heard two death penalty cases and the future of 550 men and women under the sentence of death will be determined by their decision.

The last execution in the United States was on June 2, 1967, in Colorado.

The findings for the current poll are based on 92 percent response from the Baptist VIEWpoll panel, composed of approximately 300 pastors and 300 Sunday School teachers selected to represent a cross section of persons holding those leadership positions in the Southern Baptist Convention. (BP)

### General Association Plans Pastor's Meet

The General Association of Baptists in Kentucky will hold their annual Pastors' Conference February 23-25.

Meeting at Shiloh Baptist Church in Lexington, the conference begins at 7:30 p.m., Wednesday, and continues through Thursday night.

Headlining the Pastors' Conference program are R. H. Wilson, noted gospel preacher from Dallas, Texas, and T. Y. Rogers of Atlanta, Georgia. Rogers is one of the leading pastors among General Association Baptists.

Kentucky Baptist Convention president John Claypool, pastor of Crescent Hill Baptist Church in Louisville, will bring greetings from the KBC at the Wednesday morning session.

Presently, 14 General Association churches are dually aligned with the Kentucky Baptist Convention. One KBC church is dually aligned with the General Association.

All KBC members are invited to join in the Pastors' Conference sessions. The Shiloh church is located at 237 East Fifth Street in Lexington.



AWARD TO WMU — Miss Alma Hunt, executive secretary, Southern Baptist Woman's Missionary Union, holds award presented by Philip Harris, secretary, church training department, Southern Baptist Sunday School Board. Requests for new church study course credits from WMU were 23,268 from October through December, 1970. The figure was up from 411 during the same 1969 period.