


WESTERN RECORDER
MARCH 27, 1971

Women's Missionary Union Convention
March 30 — April 1 hosted by
Walnut Street Church, Louisville

Kentucky RA Enrollment Up

Royal Ambassador enrollment in Kentucky climbed to 8,426, an increase of 111, during the 1969-70 church year, according to the research and statistics department at Nashville, Tennessee.

The increase in Royal Ambassadors in Kentucky was part of a Southern Baptist Convention-wide growth pattern for boys in missions.

While total Brotherhood enrollment in the Southern Baptist Convention was 422,527, off 1.8 percent, the number

of boys in the Royal Ambassador program jumped almost 4 percent to 194,708, an increase of 7,064 boys.

This marks the fourth consecutive year Royal Ambassador enrollment has increased.

This latest increase in Royal Ambassadors does not include the boys 6-8 added to the program in October. They will appear in the statistics reported by churches late this summer.

Kentucky Missionary W. C. Taylor Dies

W. C. Taylor, 84, retired Southern Baptist missionary, died March 18 at his residence in Louisville. A funeral service was held on March 20 at Walnut Street Baptist Church, Louisville, with burial in Bardstown.

Before their retirement in 1956, Taylor and his wife served in Brazil under the Foreign Mission Board for 41 years. He taught at Baptist theological seminaries in Recife and Rio de Janeiro and at the South Brazil Baptist Training School in Rio. From 1936 to 1940 he was the board's secretary for Latin America. He also took an active part in direct evangelism.

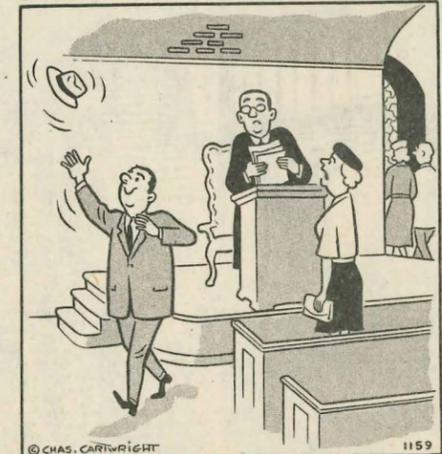
Taylor wrote about 20 books and various pamphlets and tracts in Portuguese, two books in Spanish and two in English. He was a member of the commission of the United Bible Societies for the revision of the Bible in Portuguese.

A native of Mayfield, Taylor received the bachelor of arts degree from Bethel College, Russellville, and the master and doctor of theology degrees from Southwestern Baptist Theological

Seminary, Fort Worth, Texas. He also studied at Southern Seminary, Louisville, and Princeton (New Jersey) Theological Seminary. Before going to Brazil he taught at the Bardstown Baptist Institute and was pastor of churches in Kentucky, Texas and Oklahoma.

Among Taylor's survivors are his wife, the former Grace Sisco of Bardstown, and their four children.

Church Chuckles by CARTWRIGHT



"You shouldn't have said there are more important things than money. This gives George one more pledge loophole!"

DEVOTIONAL



H. C. Zachry
Central Baptist
Church, Winchester

Saved To Serve

I Corinthians 6:19b-20

Somewhere I read the statement, "The unused ability of the church is the exultation of hell, the surprise of heaven and the grief of God." Those words arrested my attention because they emphasize the unused potential resident in so many, many individual churches. When Paul reminded us as Christians that we are bought with a price, he significantly added, "... therefore glorify God in your body, and in your spirit, which are God's." Of course, he was speaking to individuals when he made the exhortation, but he was speaking to individuals who constituted a church fellowship.

Paul's words emphasize the fact that we belong to God through our faith in Christ. We are so precious in His sight that we are "bought with a price." The "price" was the amazing grace of God made available through the atoning death of our Saviour on a cross. How wonderful it is to rejoice in our salvation — to be sure of God's love through our faith in Christ!

Our rejoicing, however, should issue in dedicated living and service. All we have is a gift from God; and not only does He expect us to safeguard His investment in us, He also expects us to use it wisely for the good of others. The Lord could use a legion of angels to do His work in this world. But He has given us the honor and privilege of a partnership with Him in doing it. It is also possible for God's work to be done without my help — or yours. But it is God's plan for us to serve as partners with Him in sharing the Gospel of redemption.

Much more than pious talk is necessary, however, if this lofty and holy purpose is to be translated into accomplishment. We can fail to listen when God calls. We can refuse to follow when He leads. But God has done for us all that divine love can do when He provided our personal salvation through the gift of His Son. Real commitment to Him Whose we are means that we magnify Christ in our lives and in His service.

—Harold G. Sanders

The Present Day Status Of The Church[es]

It is true that Christ has guaranteed perpetuity for His church. From the promise of her founding throughout all eternity, this is her surety (Matthew 16:18 and Ephesians 3:21). The reason He could make such a boast is because of a wonderful gift and right which the Father gave Him, i.e., Christ now holds in His hands all things that are necessary for His bride's well-being (Ephesians 1:22). And, thus, the church as an institution is secure.

But local churches that make up the complex of this everlasting institution (Kingdom) often get sick and some of them even die. No eternal-security is offered any local body of believers, unconditionally. The church that was at Ephesus was forewarned by the Lord in the "Revelation" — "... repent ... or else I will come unto thee quickly, and

By Marion T. Duncan
Hopkinsville, Kentucky

will remove thy candlestick out of his place, except thou repent" (Revelations 2:5). A candlestick gives forth light and heat and where there is neither, there is death.

Another of the "Revelation" churches (Laodicea) was not only sick, but her ungodly, worldly condition even made our Lord sick (Revelation 3:16). "Spue" means to vomit. And a person doesn't usually vomit unless he is extremely nauseated.

There are only two prime reasons that Christ built His Church: first, that she might offer to Him fellowship as a companion; and, secondly, that she might remain in the world during His physical absence as His personal representative — representing Him in conduct as well as in teaching (doctrine). Therefore, from the inspired scriptures comes the sweetest and clearest of all definitions of the church — "... the church of the living God, the pillar and ground of the truth" (I Timothy 3:15). Regardless of any other boast (enormous memberships, elaborate buildings, staggering budgets, etc.), if local congregations do not undergird and hold up the truth, they have not the right of calling themselves churches. And when a congregation becomes so "lukewarm" and "worldly" that they render for Him neither fellowship nor personal representation, her Lord threatens to, has, and will remove their candlestick.

It is not clear how far away a church may stray from the truth (moral or doctrinal) before He will do this. But without question one must at least hold to the truth of the gospel and the ordinances which pictorially set forth that gospel. And some of the strongest language uttered in scripture is aimed at those who proclaim a corrupted gos-

pel (Galatians 1:6-9). A gospel containing a "ton" of grace and only an "ounce" of works is a corrupted gospel. The gospel of the Bible is, solely, a gospel of grace — 100 percent of grace.

It is noteworthy that only two of the seven Asian churches to whom "Revelation" was originally sent escaped negative remarks for things which they were doing or neglecting to do. What would Our Lord have to say of Christendom today with literally hundreds of denominational groups who have not only forsaken multitudes of Biblical truths but have shamefully corrupted the gospel and the ordinances which typify it?

We do not need another "Revelation" from Heaven to find out — prayerfully read the one that has already been given: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them (stay away from them). For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches (not sermons) deceive the hearts of the simple" (Romans 16:17-18).

What would our Lord have to say of Baptist churches who have drifted into such an "open-door" policy regarding membership, that rules for entering in have become, essentially, a farce? Satan has seized upon this opportunity to fill that which is supposed to be the "Body of Christ" with the world and in some cases the "underworld."

When once in, all rules for continued membership in the average Baptist church have been dropped. In some instances some churches carry on their rolls everything from unrepentant drunkards to adulterers and, in some cases, murderers. Have we become a people "having eyes we cannot see and having ears we cannot hear"?

Is no one reading his Bible today which clearly commands, "It is your plain duty to expel from your church this wicked man!" (I Corinthians 5:13 — Phillips; and Matthew 18:15-17; I Corinthians 5:1-13; II Thessalonians 3:6 and other passages?)

If our church leaders would commence burying themselves in the prayerful study of The Book instead of so many books written about The Book, there could come to our land a Josiahian revival. It was from such study (a single man, in the solitude of his prayer closet, alone with God and His precious Word) that all Europe was rocked with the Protestant Reformation — not his relentless study of the writings of the world's renowned theological scholars of his day.

Never in the 2,000 years of New Testament has there been so many preachers holding college and seminary degrees. And, yet, there is an appalling ignorance of the Bible among many of this number. The scriptures speak of such a day, however — "Ever learning, and never able to come to the knowledge of the truth" (II Timothy 3:7).

Yet, some of these are the very ones within our own ranks who are trying to change our historical denominational structure. This wave of Bible-less Christianity is not going to be deterred until some of God's prophets gain some courage and rise up and speak out, even at the expense of becoming "fools for Christ's sake" if need be.

It was, no doubt, a surprise to Elijah to learn that the Lord still had 7,000 who had not given way to the godless idolatry which had swept his land. But, O, what a comfort they would have been to that lonely prophet if they had had courage and identified themselves instead of trying to save their image by remaining silent!

It Begins At Your Front Door

It's unbelievable!

If all of the unsaved people in the world were to line up single file at your front door, the line would reach completely around the world 30 times. And horrors of horrors! This line would grow by twenty miles each day!

If you were to drive 50 miles an hour for 10 hours a day, it would take you 4 years and 40 days to get to the end of this line of lost souls. And by the time you arrived at the end, it would have grown by 30,000 miles!

And all of this begins at your front door. Jesus said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Jerusalem is the home town. The divine order is always here first. We witness to the local community and then to "the uttermost parts of the earth."

Under appointment of the Home Mission Board of the Southern Baptist Convention are over 2,300 missionaries who seek to bring people to Christ in our homeland. The Cooperative Program and the Annie Armstrong Easter Offering for home missions join hands in the regular support of these missionaries and their work.

Hand in hand, these two sources of income help Southern Baptists begin at their own front door with the proclamation of the gospel of Christ.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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The Right And Responsibility Of Dissent

Few matters are more controversial in American society today than dissent and protest and the legitimate and proper methods to exercise it. We have viewpoints being expressed all the way from silencing one way or another anyone who protests any current national policy to those who defend all kinds of dissent including violence against persons and even wanton destruction of property. Thankfully most Americans disavow these two extreme positions. At the same time most of us are confused about what should be our attitude and action toward those who are rebelling today against national policy on military service or economic or racial policies of institutions and companies.

What do we mean by dissent? For purposes of this discussion let's define dissent as protest against what is considered evil and thus a violation of our personal or Christian conscience.

First of all, let us affirm that the right to dissent or protest is a basic American freedom guaranteed by the Bill of Rights in the national constitution. We believe this concept comes from the Biblical view of man which pictures him as made in the image of God with inherent worth and the right to determine the will of God for himself in any situation. Therefore the right to disagree with one's country is as basic as the right to disagree with fellow church members and this freedom of conscience is not merely a constitutional guarantee but is a Biblical principle. And so the slogan popular with too many Americans today, "America, love it or leave it," is neither in keeping with our heritage as Americans or our Biblical concept of obeying God and conscience rather than blind allegiance to one's country.

Two illustrations from the New Testament and Baptist history in America should make clear this point. According to chapter 4 of Acts, when Peter and John were told by the civil and religious authorities to refrain from speaking or teaching in the name of Jesus, they promptly replied that they must obey God and not man and as Christians we applaud them as our spiritual heroes of religious freedom. When Baptist preachers in colonial Virginia were told they had to have a government license to preach, they promptly disobeyed the civil law and went on preaching to the

point of being thrown in jail. But some of us who claim these as our spiritual fathers are the same ones tempted to say, "Love America or leave it." That's not consistent. There is an alternative to loving or leaving our country. We can work for needed changes.

Our hangups today are over the purpose of dissent and the methods of dissent. The purpose of the early Baptist preachers in Virginia in violating the law was to call attention to the wrongness and to get the law changed. They succeeded and these Baptist dissenters and their defenders in early Virginia are credited with much influence in securing the precious freedoms guaranteed by the Bill of Rights which we have enjoyed throughout our national history. And so dissent even to the point of disobeying laws that violate Christian conscience has a place today even as it had in colonial America. Those who choose such a course, however, should be ready to go to jail for their chosen civil disobedience and not flee to escape the penalty of the law.

Let's conclude this part of the discussion of dissent with an example close to many of us and which thousands of young Americans are struggling with today. Do I have the right to refuse to serve my country in military action if war is against my personal or Christian conscience?

Conscientious objection has always been allowable in America on religious grounds but there has always been a stigma connected with it and the patriotism and courage of those taking this route have been questioned.

Should this be so? What should be our personal attitude toward conscientious objectors or to young men who flee to Canada or Sweden to escape military service? Should our young people expect their churches to support them or condemn them in their conscientious dissent against military service or other national policies when this dissent does not involve violence against persons and destruction of private and public property?

Should we have even told our young people with pride about our Baptist forefathers who broke the law in early Virginia as a means of dissent based on conscience if we did not support their right to the same course if it is a matter of conscience to them?

The Finance Committee Deserves Commendation

The Kentucky Baptist Convention Executive Board, specifically the finance committee of the Board, is now following a very wise policy. This is in the matter of preparing the 1971-72 Cooperative Program budget to be submitted to the Executive Board in May. Last week at Cedarmore every Kentucky Baptist agency and department sharing in the Cooperative Program had the privilege of presenting in an open meeting his or her agency's work and request for the resources to do its work.

The chairman of the finance committee, Henry Huff, did a superb job in conducting the hearings and in leading the deliberations of the committee. Henry had done an unusual amount of homework and has a grasp of the Kentucky Baptist situation which is amazing. With the help of other committee members, the Executive Board will have a well thought out and planned budget to consider in its meeting in May.

While bouquets are being passed around one is due each Baptist Building department head who, upon being informed of the strong likelihood we would not reach our Cooperative Program goal last year, curtailed spending and thus no department spent all that had been allocated to it for the year. This is why we are still in the black instead of being overspent and in trouble. At the same time this means these departments necessarily had to reduce some services they intended to provide the churches.

Our Kentucky Baptist Cooperative Program income outlook for this year ending in August is not what it should be but at that we may be as well or better off than the Southern Baptist Convention Co-

operative Program situation next year. As reported several weeks ago the recommendation going to the Southern Baptist Convention in June is that there be no increase for any Southern Baptist Convention agency for operating funds next year. This means there cannot be even cost of living salary adjustments for staff members of SBC agencies unless other items and programs are cut, some staff members are dropped or other income is found.

At least the 1971-72 budget as prepared so far will recommend to the Executive Board in Kentucky some salary adjustments for Executive Board personnel. This will not be true for all Kentucky Baptist agencies and institutions, however. And it will be possible for the Executive Board personnel only by further cutting back on some programs and services included in budgets of other years.

At this, Baptists, conventionwide and in Kentucky, are faring better than some other denominations in the United States where radical drops in income have resulted in wholesale reduction of staff members. Let us thank the Lord and many faithful and trusting Baptists who are still tithing and adding contributions to tithes in spite of inflation, economic recession, high unemployment and the lure of so many attractive things on which to spend what we have.

This editorial started out to commend the finance committee of the Kentucky Baptist Convention Executive Board for its approach to preparing the 1971-72 detailed budget. I'll stick to this commendation whether or not their recommendation includes the slight increase requested for the *Western Recorder* next year.

NUN APPOINTMENT

Dear Editor:

I was really surprised and disappointed when I read in my March 6, 1971, issue of the *Western Recorder* where a Roman Catholic nun had been appointed as a "fellow" at the Southern Seminary. As my dictionary defines "fellow" as a person of the same rank or title; equal, or a graduate student who has a fellowship in a university or college.

I cannot understand how a Catholic nun and Jewish rabbis could graduate from a Baptist seminary and pass the test, yet believe so differently. How could the nun be a grader and not believe the principals of the seminary. Such foolishness I cannot understand. Our church has voted to designate our money which goes to the Cooperative Program so none of it will go to support this kind of thing. I believe we, as real Southern Baptists, must take a stand now and see what kind of people are in charge of our schools, etc., supported by our Cooperative Program.

Manchester, Kentucky Bill Miller



BAPTIST-CATHOLIC DIALOGUE

Dear Editor:

I received the *Western Recorder* this morning for the week ending March 13 and as usual I read the letters to the editor first. I was shocked to say the least about the letter from the pastor of a Baptist church whom I thought was a little degrading toward the Catholic church. I think his ideas on this matter are wrong.

Speaking of the ecumenical movement I think this is the greatest thing that could ever happen. I believe it is about time we came face to face with other religions and discussed our differences and try to compromise on some things that have us separated.

We have gathered so much gossip across the fence on what we think they as Catholics believe that we are not interested in what they really believe.

I don't think this will be a one way compromise as was suggested in the

letter. I have talked with priests, brothers and nuns of the Catholic faith and I find this movement very interesting indeed. They have pointed out things to me and said that they are changing things in their church because they know now that they were wrong. They are willing to change and I might add that some of these changes are what the Baptist have been teaching. I ask a question, What Baptist would stand up and say his religion was wrong? After all we have some man-made rules in our church also.

As a Royal Ambassador leader I have come in contact with Catholic boys who can give as good a testimony for Christ as any Baptist I know of. I have about as many Catholic boys in my class as I do Baptist boys. One thing I don't do is condemn another religion in my class or anywhere else.

Let me note that I am a full-fledged Baptist but I want to share with other religions what I believe and what Christ has done for me and likewise I want them to share with me.

Owensboro, Ky. Robert G. Hester

Inner City Church To Sell Property, Decision Termed 'Positive' Action

Virginia Avenue Baptist Church, a Louisville inner-city church in a racially changed neighborhood, has voted to sell its property and cease operation.

Although the church is financially solvent, pastor Richard E. Phillips said the decision was made now while the church could still determine what it wanted to do.

"Last May we had offers to buy our property," the pastor related, "but we decided against it. Now many members think it was a mistake to refuse the offer."

The church trustees are receiving bids on the property for action at the church business meeting March 31. "Four or five black congregations are interested in the Virginia Avenue property," Phillips said.

Virginia Avenue is surrounded by a neighborhood composed of 98 percent Negroes. For several years it has encountered the classical problems of a changing neighborhood: dwindling membership, older resident members, church leaders driving in from the suburbs and a smaller economic base. The church presently has an average Sunday School attendance of 60 with a worship service attendance of 75.

Phillips said the church recognized its problems and attempted to minister to its neighborhood. These efforts met with only limited success.

For at least five years a joint Vacation Bible School has been held with the Ebenezer Baptist Church, a black congregation. And, since New Hope Baptist Church, another black congregation, bought the building of the for-

mer Calvary Baptist Church, close relationships have developed between Virginia Avenue and New Hope.

A Wednesday evening recreation program reaches almost entirely to black youngsters, the pastor continued. Occasionally, Negro families have visited the worship services.

Phillips said the church considered expanding these programs. "I talked with seminary officials about part-time student help," he said, "and they were encouraging."

"A suburban church I am in touch with expressed interest in helping us and we were to use summer missionaries in west Louisville this year," he added.

Financially the church was able to continue a little longer, according to the pastor, but the final decision would probably be the same.

"Most of us don't like the decision but we are resigned to the fact that this is the best, most constructive thing we can do," Phillips emphasized. He indicated that the church would consider merging with another congregation but had no offers to merge at this time. The church may vote, he said, to simply dissolve.

Speaking of the church's decision, Long Run Association executive director G. Allen West said the Virginia Avenue church was another example of a middle class, white church being caught in a racially changed neighborhood.

"I'm glad," West said, "that the church could see selling the property as a positive action to help a black church."



Cooperative Program Sunday

April 18 is Cooperative Program Sunday in the churches of Kentucky — and across the nation and world. It is a time for pastors and church organizational leaders to remind the people of the way Baptists unite in the World Mission of Jesus Christ, our Lord. No other plan ever devised by Baptists has meant so much in uniting us in doing the will of our Lord in the earth. No emphasis of the year compares with this in its importance for the growth of individual Baptists and the denomination.

April 18 — the Sunday

Each year in April a day is set aside to explain and interpret the Cooperative Program to God's people in the churches. Of course, the Cooperative Program should be mentioned every Sunday in some way. It is studied, at least in part, during the special WMU weeks of study and prayer and offerings for 1) Foreign Missions in December; 2) Home Missions in March, and 3) State Missions in September. Each of these kinds of missions is a part of the Cooperative Program, and all study of parts should be related to the whole. The Cooperative Program is even more than that, Home and Foreign Missions — education — benevolence. It is pastors' retirement; it is associational missions; it is a combination of all that we try to do together; it is reinforcement and instruction for the churches; it is pastors/staff, leaders and people.

Cooperative Program Month

But on a special Sunday in April and in a special month (October, usually), the church should be reminded of the nature, scope, meaning and purpose of our Baptist World Mission program. And, it should be related to the Great Commission of the Christ, the central purpose of the church, the mission budget of the church and the necessity for the tithe/offering from all of God's people.

Big Meeting April 20

The Foreign Mission Board's Appointment Service (into which our State Youth Night is merged) is Tuesday, April 20, 7:15 p.m., Freedom Hall, Fairgrounds, Louisville. We are expecting this great missionary gathering to be experienced by 20,000 of our leaders and youth. Are you coming?

—Harold G. Sanders

After Being Robbed At Meeting

Hays Cites Society's Failure, Christian Responsibility

Former Southern Baptist Convention president Brooks Hays, who was robbed at gunpoint in Dallas, Texas, by two young black men, returned to his hotel room afterwards to pray for his assailants.

The incident occurred shortly after Hays had arrived in Dallas to speak to the Nationwide Baptist Conference, sponsored by the Southern Baptist Sunday School Board and the Baptist General Convention of Texas.

He told a seminar on "Christianity and Politics" during the conference that the two men accosted him at about 10 p.m., on Tuesday, March 16, about two blocks from his hotel.

"One of them stuck a pistol in my stomach... and said, 'I want your money,'" related the 72-year-old former U.S. Representative from Arkansas.

Hays said he quickly replied, "Yes sir!"

The men fled with \$175 in cash, Hays' wrist watch, and a wallet containing his credit cards and a postage-stamp size Bible on microfilm which he carries with him.

"I hope no one will view this as a racial incident," said Hays, who now is a resident of Winston-Salem, North

Kentuckian Receives AATS Study Grant

James W. Cox, associate professor of preaching at Southern Seminary, has been awarded a \$4,000 fellowship by the American Association of Theological Schools.

The highly sought-after grant will enable Cox to spend his sabbatical next year studying at the University of Zurich in Switzerland as well as holding conversations on worship in other places in Switzerland, Germany and Austria.

While he and his family are living in Zurich, Cox also plans to work on his fourth book on Christian worship.

In making the presentation of the award, David S. Schuller of AATS said, "Since the competition is always keen, we offer our heartiest congratulations."

Cox is the latest of several seminary professors who have received AATS assistance. Wayne E. Ward, professor of Christian theology at Southern, and Hugh T. McElrath, associate professor of church music at the seminary, are currently studying under such grants. Ward is studying in Geneva, Switzerland, and Rome, Italy; McElrath is in Regents Park College of Oxford University in England.

Carolina, and chairman of the state's Good Neighbor Council, a race relations organization.

"It was a human incident with no racial implications," added Hays, who served in Congress for 16 years before his defeat in 1958 after his support of racial integration in the Little Rock public school dispute.

Hays went on to serve as an assistant secretary of state under Dean Rusk, as special assistant to Presidents John F. Kennedy and Lyndon B. Johnson, and as professor of political science at Rutgers University.

Currently, Hays is consultant and one of the founders of the Ecumenical Institute at Wake Forest University, Winston-Salem, North Carolina. He was elected president of the Southern Baptist Convention in 1958 and 1959.

During his presentation to the seminar at the Nationwide Bible Conference, Hays recalled his experience the previous night when he was robbed on the Dallas street.

"I meditated about those young men after I got back to my hotel room," he reflected.

"The loss to the Hays family was a minor one," he said. "The tragedy for those lads is infinitely greater because they can't win in the long run."

"Their problem is not unrelated to ours," he told the conference participants. "Politics must have a moral and spiritual base. We've failed to apply

our Christian faith to society."

Pausing with furrowed brow, Hays continued: "In thinking about those young men, I wondered first where their families had failed, then where society had failed and, most importantly, where the Christian community had failed."

Calling for Christians to be more active in political efforts to meet the needs of society, Hays said that the religious community by itself, without access to political instruments, cannot hope to pull people out of their physical despair. He added he believed that a political career can be "a holy vocation" and that politics is not "dirty."

Hays said the church cannot fail to relate itself to what is going on in the world and cannot "let the Christian concepts of love and justice be lost."

Christians should not be afraid of welfare programs sponsored by government and certainly should not be bitter about government efforts to help the 10 percent of the population suffering from hunger and the 20 percent whose income is below poverty level, he observed.

Reflecting again on the needs of the two young men who robbed him, Hays said:

"Back in my hotel room, I offered a prayer for them, and I realized with vivid clarity that this is a prayer I would have to help answer myself." (BP)



HONORED — In 1915, Arthur L. Veatch was elected clerk of the First Baptist Church, Morganfield. He was reelected annually through October, 1970. In January of 1971, Veatch submitted his resignation, for health reasons. The above picture was made at the conclusion of the morning worship service at First Church, Morganfield, on Sunday March 14. Matt W. Sugg, chairman of the deacons, presents a plaque of appreciation to the former clerk.

Church Music And Moral Issues

Will you help your church to deal with the moral issues confronting the people in your community, through your church music program?

1) How about training and scheduling groups and individuals for use in special music ministry to your own church members? Can you help through music the shut-ins, retired persons, and other persons with such problems?

2) Will you organize small music groups as well as your choirs to share their cantatas and other music with people in your hospitals, rest homes, prisons, schools and public shopping centers?

3) Will you teach your choirs and lead them to perform musical messages with texts on subjects dealing with moral and ethical teachings and concern for serving others?

4) Will you plan to use music with appropriate texts related to your pastors sermons? Will you plan special music services and sermons in song which will arouse your people to become more concerned about helping your community with its moral problems? "... think on these things."

(Second in a series of articles by E. F. Quinn, state music secretary.)

Bible Is Hope For Contemporary Man, Speakers Say

Biblical insights on the problems of contemporary man were considered in Dallas, Texas, by more than 3,500 Southern Baptists gathered for the denomination's first Nationwide Bible Conference.

Some 95 Bible scholars supported the conference theme of "Christian Hope in a Time of Crisis" through sermons, intensive Bible study and discussions of the Bible and contemporary concerns.

Most of the time during the three-day meeting was spent in 40 daily morning Bible study group sessions and in 45 afternoon conferences dealing with application of the Bible to contemporary concerns. General sessions were held each evening.

In a conference on "Biblical Perspectives on the Drug Problem," Henlee H. Barnette, professor of Christian ethics at Southern Seminary, Louisville, suggested that every church ought to have a "radical sharing group" to which drug users can come without fear of being rejected or reported to the police.

Another session of the conference was told that the ecological crisis is the most controversial and important issue of the day.

Former Kentucky pastor Harry N. Hollis, Jr., director of special moral

concerns for the Southern Baptist Christian Life Commission, said that "the only hope is a radical shift in attitudes, not the application of technology" to the problems of pollution. He called for a merger of Biblical teaching and scientific insight.

In a session on affluence and poverty, Daniel B. McGee, Baylor University professor of religion, said that "wealth is something given by God to use for the purpose of ministering to others. We must make adjustments in our system which will open that dark, dirty basement of poverty that afflicts so many."

Another meeting heard a seminary professor place the responsibility for carrying out God's mission in the world on the shoulders of the laity, not the clergy.

"The mission of the clergy is to equip God's people for their ministry," said Findley B. Edge, professor of religious education at Southern Seminary, Louisville. He said the problem of the church is that some laymen who have been called to this ministry don't understand the nature of their call.

In a group dealing with what the Bible says to youth, Peter Rhea Jones, professor of New Testament at South-

ern Seminary, said that the church must remember she is one step from extinction.

"If we give them (youth) shallow concern and lose the dynamics of commitment to Christ, we lose a whole generation," Jones said. "If we care for them, we will lead them throughout life. To youth workers, pastors and others I would say that you must get on the wave length of youth rather than insisting on their getting on your wave length."

Duke K. McCall, president of Southern Seminary, said "we each may not have the same understanding of the Bible but we must each study it with the light God has given us and ask the Holy Spirit to help us understand it.

"My Bible is not as large as 'the' Bible; I have not appropriated into my life and thoughts and expectations enough of its teachings and its meanings," said McCall.

"The Nationwide Bible Conference has been a success to me because I have a larger, more comprehensive internal Bible than I did before I came," he noted. "I have taken more of 'the' Bible into 'my' Bible."

In the first evening session of the week-long Bible emphasis, Culbert Ru-

tenber, professor of philosophy of religion at the American Baptist Seminary of the West, Covina, California, told conference participants that "the Bible shaped modern man.

"The Bible understands modern man more than he understands himself. It revolutionizes modern man," he said. "The last word the Bible gives is resurrection. History will not be in vain. The world will not end in history. God is able to bring order out of chaos.

"The end of the world's picture is a city, the city of the Lord Jesus Christ, the city of the New Jerusalem," he continued.

Editorial Evaluation And Pictorial Account Of Nationwide Bible Conference In Next Issue Of Western Recorder

"Between doom and resurrection is God's love. So we are summoned to proclaim hope made available by our Lord Christ," Rutenber said.

Against authoritarianism

Dale Moody, professor of Christian theology at Southern Seminary, spoke out against authoritarianism in the interpretation of scriptures as he addressed himself to "The Bible and the Holy Spirit."

"Some Baptists believe that we could solve all our problems by putting everyone in a theological strait jacket," he said.

"If all you have is a 'wooden authoritarianism' and if you don't have the Holy Spirit to help you understand this book, then your religion will be a masquerade.

"I want an open Bible, with no strait jackets and superimposed limits on interpretations. I want freedom in the Holy Spirit," Moody declared.

Bible infallible

Former Southern Baptist Convention president W. A. Criswell, pastor of First Baptist Church, Dallas, called on pastors to preach the Bible with conviction and faith in its message and infallibility.

"Whenever preachers and theologians attempt to rethink the gospel message in order to make it relevant to the non-Christian, secular philosophies, they lose the power of their ministry by refusing to challenge and correct that which would destroy them," said Criswell.

He pointed out that failure to proclaim the inerrant message of the Bible in the past has led to decline in the church and "the spirit of God will confront the churches again with the holy scriptures from which they have drifted."

Criswell noted that fundamental belief in the Bible is reaching the young people of today

Evangelist Billy Graham, scheduled speaker for the closing night session, spoke to the audience by telephone, saying that there is a famine for the word of God.

"We need to take advantage of memorizing and learning the scriptures. We must rededicate ourselves to a serious study of the Bible," Graham said.

Replacing Graham, who had to cancel his appearance after throat surgery, was John Bisagno, pastor of First Baptist Church, Houston.

"The root of faith has been deeply planted in the word of God," Bisagno said. "The Bible has power. Because of the book, hope replaces despair. This nation needs a good dose of the old-

they believe in the Bible," Bisagno declared. If you take the faith out of the scripture they have nothing to believe in.

"People are buying Jesus Christ today when people are taking the word of God to the people," he said.

"When it takes 31 Southern Baptists to reach one person for Jesus Christ, the old-time religion has not failed, my friend, it has never been tried."

George R. Beasley-Murray, principal of Spurgeon's College, London, England, was the main Bible expositor during the morning sessions.

Beasley-Murray, speaking on the general theme, "Christian Hope," based his Bible exposition on the Book of Revelation. He considered conflict in the church, judgment and the second coming of Christ as they are related to churchmen and the church today.

He said that often the message of the Book of Revelation concerning these topics is related only to events which will happen in the future. He called on the conference participants to apply the concepts in a more effective witness and ministry now.

The conference, the first of its kind, was jointly sponsored by the Sunday School department of Southern Baptist Sunday School Board, the Baptist General Convention of Texas and the Dallas Baptist Association. Sessions were held at the 13,500-seat Memorial Auditorium in Dallas. (BP)

Former Kentuckian Heads Government Agency

William M. Dyal, Jr., a former staff member of the Southern Baptist Christian Life Commission, took the oath of office in Washington, D.C., as the first executive director of the newly established Inter-American Social Development Institute.

Dyal, 42, was sworn in at ceremonies in the historic Indian Treaty Room in the Executive Office Building, next door to the White House. He began his duties with the new institute March 15.

A graduate of Baylor University in Waco, Texas, and Southern Seminary in Louisville, Dyal served for seven years with the Southern Baptist Foreign Mission Board in several Latin American countries. For two years he was director of orientation and training for all overseas personnel for the board.

Since 1967 Dyal has been an executive with the Peace Corps. For two years he directed the Peace Corps program in Colombia, with a staff of 40 Americans and Colombians and a peak volunteer force of 800. In September, 1969, he was named Peace Corps regional director for North Africa, the Near East and South Asia, with responsibility for the work of 1,500 volunteers in 10 countries.

The Inter-American Social Development Institute which Dyal now heads was created by Congress as a part of the Foreign Assistance Act of 1969 to work with private, regional and international organizations to support Latin American social and civic development.

The institute will place primary emphasis on research and experimentation in education, agriculture, health, housing and various social needs of Latin Americans. Congress authorized \$50-million of foreign aid funds for the institute. (BP)



Dyal takes oath of office; wife Edie holds Bible; Board chairman Hart gives oath.



AT WMU MEET — Music will play an important part in the state WMU convention meeting at Walnut Street Baptist Church, Louisville, March 30 - April 1. The 100-voice High School Chorale pictured above will be featured in two numbers with brass choir in the Tuesday night session. On Wednesday evening, the Chancel Choir and orchestra of the Walnut Street Church will present a 30-minute musical concert at 7 p.m. Other special musical features will include an international male quartet composed of Isidoro de Paula (Brazil), Godwin Yuen (Hong Kong), Emmanuel Akinleye (Nigeria) and Eugene Sutherland. Carol McClure will be playing the harp as part of the opening meditation in several of the sessions. The music is under the direction of Eugene Sutherland, minister of music of Walnut Street Baptist Church; Mrs. Christopher Baker is serving as musical coordinator.

BWA Sets Worldwide Campaign

Baptist leaders from six nations, gathered in Washington, D.C., for a meeting of the administrative committee of the Baptist World Alliance, have issued a Call to Commitment looking toward a World Mission of Reconciliation 1973-75.

The statement proclaimed "our faith that Jesus Christ is the one hope of reconciliation" and appealed "to the Baptists of the world to unite our resources in a World Mission of Reconciliation through Jesus Christ."

V. Carney Hargroves, president of the Baptist World Alliance, said that the Call to Commitment is the initial step in a five year program looking toward "reconciliation of man with God and man with man through evangelism and the application of Biblical principles to personal conduct and social re-

lationships."

It will be the first concerted world wide evangelistic effort ever attempted by Baptists and possibly by any other confessional group. The Alliance is constituted of 89 member conventions and unions with 27 million members.

General guidelines will be shared with all member groups, he said, but each group will be encouraged to participate in the program in its own way and to adapt the general emphasis to the needs of its own area.

Plans drafted by the steering committee call for an emphasis on "planning and sharing" in 1971-72 and on "spiritual renewal and training" in 1972-73. The years 1973-75 are marked as "Action for Reconciliation" and 1976 is a year for "Activating the Recon-

Wine Issue Perils Groups' Communion

The use of wine with high alcoholic content as the communion beverage has been called a barrier to interdenominational communion services between Baptists and Lutherans in Sweden.

Bert Franzen, pastor of First Baptist Church, Uppsala, and former editor of the Swedish Baptist weekly newspaper, *Veckoposten*, presented his viewpoint in an article in that publication.

He observed that at one time the major obstacle would have been the interdenominational character of the communion service itself. This barrier has been lowered both by Lutherans and Baptists, who are now willing to jointly sponsor experimental communion services.

Baptists, many years ago, were among the staunchest supporters of temperance societies in Sweden. Although they are no longer strong backers of the temperance movement, many

Baptist churches still refuse to serve fermented juice as a part of the Lord's Supper.

Franzen said that Lutheran congregations — the official state church denomination in Sweden — serve wine with a strong alcoholic content.

The Uppsala pastor said this presented a hazard to reformed alcoholics who attend churches today. A drink of strong wine in a communion service might cause them to backslide into their old habits.

The New Testament, Franzen reasoned, says that Christians should not engage in activities that cause a brother to stumble — and serving wine might harm someone.

He called for discussions between Lutherans, on one hand, and Baptists, on the other hand, about the use of wine versus non-alcoholic juice on the communion table. (EBPS)

Lowndes Award Goes To Mrs. Merritt

The daughter of missionaries to Venezuela has won the Southern Baptist Woman's Missionary Union's cash award for outstanding achievement as a college student.

Mrs. Shirley Clark Merritt, a graduate of Houston Baptist College, was voted to receive the Elizabeth Lowndes Award by the executive board of WMU, an auxiliary to the Southern Baptist Convention.

The award, which is named in honor of the long-time treasurer of WMU, carries a cash gift of \$200. The award was established in 1934 as part of the

Margaret Fund, which grants scholarships to children of missionaries.

Mrs. Merritt is the daughter of Mr. and Mrs. Charles B. Clark, missionaries in Caracas, Venezuela. Clark is a former pastor of Lake Dreamland Baptist Church in Louisville and assistant pastor of Virginia Avenue Baptist Church, also of Louisville.

Officials of the Foreign Mission Board and of Houston Baptist College praised her for her excellent academic record and for her Christian influence on campus life.



HEADS MEN'S WORK — David Y. K. Wong, left, a structural engineer who helped build the famed Burma Road during World War II, is the new chairman of the Men's Department of the Baptist World Alliance. He is the first Asian to head the men's work. Above he is shown with his pastor Daniel Cheung of the Kowloon City Baptist Church. Cheung is a vice president of the BWA.

James Bulman Named SBC Parliamentarian

James M. Bulman, pastor of Central Baptist Church, Oak Ridge, North Carolina, has been appointed parliamentarian for the Southern Baptist Convention when it meets in St. Louis, Missouri, June 1-3.

Bulman, who has been elected parliamentarian for the North Carolina Baptist State Convention for the past eight years, was named to the SBC parliamentarian post by Carl Bates, president of the convention and pastor of First Baptist Church in Charlotte, North Carolina.

"In my judgment, he is the best qualified man to help in this realm," Bates said in announcing Bulman's appointment. "I am very much concerned that we have someone on the platform who knows Roberts Rules of Order, and Bulman knows it thoroughly."

Bates added that Bulman was parliamentarian for the North Carolina convention during the two years that he was president of the state Baptist body.

He is a graduate of Furman University, Greenville, South Carolina, and Southern Seminary, Louisville, where he earned the doctor of theology degree.

Speak up in Baptist Forum

Auditions Available For Baptist TV Music Group

When the legendary Music Man, professor Harold Hill, started to organize his boys' band in River City, Iowa, he had very little with which to work. It was said that he didn't even know the territory.

Now another music man is starting to organize a musical group. However, he has a field of 11 million Baptists from which to select talent and, although he lives and works in New York City, Buryl Red certainly does know the Baptist territory.

As director of the Centurymen, consultant for the Radio and TV Commission, composer, conductor, arranger and director of his own music producing and publishing company, Red has a unique vantage point for surveying Baptist talent.

Red will be the music director for the pilot television show sponsored by the evangelism division of the Home Mission Board and hosted by Ken Chafin. In this position he will be seeking talented Baptists to provide music for the show.

"What I'm looking for," Red explained, "are professional-level Baptist musicians, both instrumental and vocal, who would welcome a chance to share their talent and their faith on a prime time television show."

"The music for the pilot, which will be used in the possible development of a series, will be taped in May. I would hope by that time to have at least a mixed chorus of between 12 and 16 voices who would become a regular part of the series. The selection of instrumentalists and soloists or small groups to be introduced as 'new' talent would be done as the series progressed," Red continued.

"The primary criteria for selection will be talent and experience, but we will try to maintain the singing group at a median age of 25."

Deadline Nears For WMU Bus Tour

March 31 is the deadline for those interested in participating in the WMU sponsored Mission Bus Tour to the Woman's Missionary Union Convention and the first three sessions of the Southern Baptist Convention.

Jointly sponsored by the Baptist Young Women and Baptist Women directors, the bus will leave Louisville May 30 and return June 2. The tour will include SBC mission points between Louisville and St. Louis.

Cost of the tour is \$75. This includes all expenses except meals. When reservations are made, a \$25 deposit is required.

Those interested in participating may write Mission Tour, WMU Office, Baptist Building, Middletown 40243.

Red further explained the qualifications. "It would be preferable for anyone wishing to be on this show to have had professional experience or at least considerable experience in college and community appearances. Dramatic background is especially helpful, since stage presence is just as important as musical talent. Applicants should also be able to sight read music and should have ability to perform as vocal soloists as well as choir members."

"I feel there are many Baptists with these qualifications," Red added, "and I am anxious to make contact with them."

Musicians should submit a resume

and a full track mono tape at 7½ IPS or a disk recording. The resume should include educational and professional or semi-professional background, a biographical sketch and a recent photograph.

Resumes and recordings should be sent to Grace Hawthorne, P.O. Box 666, Ansonia Station, New York, New York 10023.

This material is needed by April 15. Those selected from the material submitted will be notified and asked to audition for Red. Information about auditions will be sent directly to those concerned.

Pastor, Editor Join NOBTS Faculty

The board of trustees for New Orleans Baptist Theological Seminary elected a Louisiana Baptist pastor and a California Baptist editor to key positions during their annual meeting.

Ray P. Rust, pastor of First Baptist Church, Bastrop, Louisiana, was named executive assistant to the president, effective April 5.

J. Terry Young, editor of the *California Southern Baptist*, Fresno, California, was elected associate professor of theology.

Rust has been pastor of the Bastrop church for the past 15 years and has been president of the Louisiana Baptist Convention and a member of the Southern Baptist Convention executive committee. He is chairman of the board for the *Louisiana Baptist Message*.

Young, the newly elected associate professor of theology, has been editor

of the weekly newspaper published by the Southern Baptist General Convention of California for the past eight years.

Before accepting the editorship in 1963, Young was pastor of Village Baptist Church, San Lorenzo, California; First Southern Baptist Church, Chula Vista, California; and Algoa Baptist Church, Algoa, Texas.

He is a graduate of Baylor University, Waco, Texas, and Southwestern Baptist Theological Seminary, Fort Worth, where he earned the doctor of theology degree. Currently, Young is a member of the Baptist Joint Committee on Public Affairs.

Named associate professor of childhood education was Mildred Souther and promoted to associate professor of Biblical introduction and archaeology was George Kelm.

Ga. Baptist Junior College To Close

The board of trustees for Norman College has voted to close the Baptist-owned junior college and cease operations after its June 6 commencement.

The trustees also voted to ask the Georgia Baptist Convention to assume all assets and liabilities, and to consider using the property for a Baptist Assembly of South Georgia.

The twin decisions were made after hearing president Thomas E. Renfroe report that he could only foresee an enrollment of 121 students for next September, not enough to carry the financially-plagued school another quarter.

Renfroe said that present enrollment is 170 students, with less than that expected for the spring quarter scheduled to begin March 22.

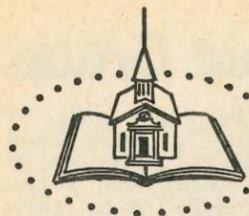
Norman College was started in 1900

by six district Baptist associations in southwest Georgia. Trustees asked the Georgia Baptist Convention to assume ownership in 1950.

The school reached a peak enrollment of about 500 students in 1958 but has been sliding steadily downward in recent years because of increasing costs and proliferation of state-supported junior colleges across the state, observers said.

The 150-acre campus has nine buildings, the latest additions including two dormitories constructed in 1968. Total value of all college assets were reported by Renfroe at \$1,172,988.

Renfroe said Norman College has liabilities totalling \$1,274,556, or about \$100,000 more than its assets. Most of the liabilities is the outstanding construction debt for the two new dormitories. (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for April 4, 1971)



LIFE AND WORK SERIES

God's King Before Rome's Governor

John 19:6-16

Christ was the victim of undying hatred that would not be satisfied with anything less than His death. After He was seized in the Garden of Gethsemane, He was taken before Pilate, the procurator of Judea, and accused of political conspiracy or treason.

When Pilate examined Christ, he did not find any fault in Him but the blood-thirsty mob was clamoring for the death penalty. Pilate's wife insisted that he not get mixed up with that tragic affair.

Pilate found himself in a most difficult position. To turn one way meant to incur the wrath of the Jews whom he governed. To turn the other way meant that he would be accused of disloyalty to Rome. Pilate was convinced that the Lord Jesus was innocent but he was too cowardly to stand by his convictions. Many are following in Pilate's steps. They know what they ought to do with Christ but fear the comments of others or the loss of some earthly advantage.

Looking for a way of escape, Pilate suggested to the mob that, inasmuch as it was the season for a notorious prisoner to be released, he give the Jews the privilege of choosing between the release of a desperate criminal named Barabbas and Christ Jesus.

It was very evident to Pilate, as well as to all other observers, that the accusers of Christ wanted the death penalty inflicted on Him regardless of what the facts were in the case. Not wanting Christ put to death and being anxious to avert making the Jews angry Pilate tried to avoid doing anything with Him, but that was impossible. A person cannot avoid doing something with Christ. He will either receive Him or reject Him, confess Him or deny Him, be His friend or His foe and be for Him or against Him. Anyone who receives Christ as his personal Saviour, enthrones Him in his heart as the Lord of his life, confesses Him before the world and witnesses to others about Him will never regret doing so.

When Pilate made his infamous offer to the Jews, the chief priests were the first to raise the cry for the release of Barabbas and the crucifixion of the Lord Jesus. Having failed in his attempt to avert the condemnation and

crucifixion of Christ, Whom he knew to be guiltless, Pilate resorted to another possibility of lessening the pressure on himself by having our Lord scourged. Following the cruel, brutal and humiliating treatment at the hands of the soldiers, Pilate presented Him to the crowd in that pitiable condition by saying, "Behold the man!" All the more they cried, "Crucify him."

The Jewish leaders appealed to their own law concerning a blasphemer, for which the penalty was death by stoning. So, they changed the accusation to blasphemy and affirmed that Jesus Christ should die because He declared Himself to be the Son of God. When Pilate heard the expression, "the Son of God," he inquired privately of Jesus as to His identity; our Lord remained silent. With calm dignity Christ informed him that he did not have any power over Him except that which God gave him.

INTERNATIONAL SERIES

Christ Acclaimed And Rejected

Christ was entering the final period of His earthly ministry. At the Passover season He and His disciples were going to Jerusalem. As they journeyed to the holy city an increasing number of pilgrims joined them.

Matthew 21:9-11

In fulfillment of the prophecy of Zechariah, which had been recorded some five centuries before, the disciples placed their outer garments upon the animals and set the Lord Jesus upon the colt.

It was customary among the Orientals for a monarch to ride upon an animal covered with very expensive cloths. In the case of the Lord riding this colt, the disciples did not have the money with which to purchase such coverings, nor the time to procure them, so they stripped themselves of their outer garments and used them for this purpose. As a mark of honor for con-

Fearful of God Pilate made a half-hearted attempt to release the Lord Jesus, knowing that He was guiltless. Aware of his attempt, the Jews shouted their disapproval by saying, "If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar." Pilate's words, "Behold your king," brought forth a tremendous outburst of hatred of Christ from the Jews who were determined that above all else He must die. The Jews refused to acknowledge Him as King by arrogantly and impudently rejecting Him and at the same time acknowledging their allegiance to the Roman Emperor. Without pronouncing a formal sentence on Christ, Pilate simply delivered Him to the Jews and permitted them to do with Him as they pleased. What a pity that Pilate allowed his selfish interests to prevail over what he knew to be right!

querors who entered in triumphal procession, the people frequently spread costly carpets and garments in their paths. When Christ came into the city, many of the multitude preceding Him spread their garments in the way and others of them cut down branches from the trees to spread before Him. Not only by their actions but also by their words, the multitudes preceding and following Christ acknowledged His claims to kingship by crying: "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest," thereby acclaiming Jesus Christ as the Messiah.

The arrival of that cavalcade produced a veritable tumult throughout the city of Jerusalem. Out of that widespread emotional stir there came the cry from many lips, "Who is this?" In response to this inquiry there came the reply, "This is Jesus the prophet of Nazareth of Galilee."

Matthew 21:33-45

Fully aware of His approaching crucifixion, Christ stood in the temple, faced His bitter enemies and answered their heartless attacks in words such as no other ever spoke. By means of parables He brought them to the point where their own words condemned them for their hypocrisy and their rebellion against Him.

In this parable our Lord employed imagery which was quite familiar to the minds of the Jews to illustrate God's goodness to them. A certain man owned a piece of fertile land. On it he planted a vineyard with the choicest vine. For its protection he fenced it with hedge. For the benefit of those who would watch for any intruders he erected a tower. Expecting fruit as a result of the careful planting and the diligent cultivation, the owner dug a pit and erected a winepress. After doing all of this, the proprietor left it with others and withdrew from it.

In due season the owner sent his servants for the fruit from his vineyard, but the husbandmen mistreated and abused them. When he sent a large group of servants, they received similar treatment to those who were sent previously. All of them received this cruel treatment for nothing more than simply requesting the fruit which rightfully belonged to the owner of the vineyard. Most assuredly the request was perfectly reasonable because the vineyard belonged to the householder and was merely entrusted to the care of the husbandmen. Finally, he sent unto them his son, whereupon they seized him, cast him out of the vineyard, and slew him.

This householder represents God, the Creator and Owner of all things. The vineyard represents the nation of Israel. The husbandmen represent the rulers and leaders of Israel. The servants represent the prophets and teachers whom God sent to warn the Israelites of their disobedience and wickedness. The son represents the Lord Jesus Christ, God's only begotten Son.

From time to time God sent His messengers to Israel in search of the fruit which He longed for and had a right to expect but they received varying degrees of maltreatment and violence. Then, as a final and crowning effort of His mercy, God had sent His only begotten Son.

Christ let them know that there was not the slightest possibility of an evasion of responsibility on their part. He knew that a reckoning day was coming. In the shadow of the cross, and seeing the hatred in the hearts of those who would destroy Him, Christ wanted to save them from the coming judgment, but they would not let Him do so.

Ere 40 years had elapsed, their beloved city, Jerusalem, was destroyed, the temple was burned and laid in ruins, and the Jews were scattered over the face of the earth.

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Two Georgia Beauty Queens Serve In Church Youth Jobs

When Nancy Karol Carr and Mary Jo Hall were crowned Miss Georgia and Miss Atlanta respectively, they could just as easily have been introduced as youth directors for two Georgia Baptist churches.

Both of the beauty queens are, or have been, ministers of youth at Georgia Baptist churches. And each is still considering possible careers in church-related vocations.

Neither has the slightest difficulty in maintaining a glowing Christian witness in the helter-skelter glamor world of a modern beauty queen. It would be difficult to find two more beautiful or enthusiastic exponents of contagious Christian commitment.

Miss Georgia, Nancy Carr, served as youth director at Northside Baptist Church, Columbus, Georgia, in the sum-



GEORGIA BAPTIST BEAUTY QUEENS — Both Miss Georgia, Nancy Carr (left), and Miss Atlanta, Mary Jo Hall, have served Georgia Baptist churches as youth directors and both are considering a church related vocation. Neither says she has any difficulty maintaining a strong Christian witness in the world of glamour.

By Jack U. Harwell
Editor, Christian Index

mer of 1969. She returned to the church job in the spring of 1970 but had to give it up to give full-time to her one-year reign as Miss Georgia.

Miss Atlanta, Mary Jo Hall, is currently serving as temporary youth director at First Baptist Church, College Park, Georgia, where she is taking a partial student load at Georgia State University. She had to drop out of Florida State University to be closer to Atlanta.

Both girls, now 22, have been Christians since they were nine years old. And each had a spiritual experience of new commitment within the last two years that vitally affected their testimony as beauty queens.

Nancy said, "my Christian commitment that made my faith the most real to me came in working with kids at the Northside Baptist Church in Columbus. I learned that I should and could apply Christianity to every situation I faced... and it changed my life.

"The security that has come through Christ has been the most exciting single fact of my short life," the 22-year-old honey blonde from Columbus added.

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"And it has grown much more real in my nine months tenure as Miss Georgia."

Mary Jo said that when she was a child, she went to church regularly, but drifted away in college "because of a boy and my sorority.

"But about two years ago," Miss Atlanta continued, "God dealt with me in a deeply personal way and I came back to Him. Now he completely engulfs me and is with me in all situations. It's a great big love affair between my God and me."

Both young Georgians agreed that there had been no real challenges to compromise their Christian testimony while reigning as beauty queens.

"Even at the Miss America pageant in Atlantic City, I learned to sincerely love the many fine girls who were in the pageant from across the nation," Nancy said.

She said, "believe it or not, there was no sense of real competition there. All the girls helped each other, we shared many Christian experiences and I took part in several spontaneous prayer meetings."

Mary Jo agreed: "There are two types of beauty contests, one that glamorizes beauty and bodies, and one that emphasizes talent and personality and scholarships.

"I would never compete in the first type, and am deeply grateful to God that he gave me a singing voice and enough basic attractiveness to win the Miss Atlanta title in the second type contest."

She said she got one of her first deep tugs toward the ministry of music while at the Georgia Baptist Youth Music Camp.

Mary Jo has used her musical abilities in an average of at least two churches per week during her Miss Atlanta reign. She is still uncertain about her final career but thinks it will be either as a minister of music or a music teacher.

Nancy now feels that she will be a high school English teacher but has not completely ruled out the ministry of youth in a church spot.

Nancy said that "being Miss Georgia has given me a tremendous platform for expressing my Christian faith. I speak about five times per week and roughly half of these appearances are before church groups. I have never been restrained in any way from giving my testimony for Jesus.

"As I see it," Nancy continued, "the number one problem for our churches is to realize that not every young person, or old person either, will come to the church building. We have got to take the church to them."

If all Georgia Baptist young people had the contagious Christian joy of Miss Georgia and Miss Atlanta, the task would be completed rather soon — before you could say "beauty queens." (BP)

For Quality Baptist News
Read Western Recorder

WESTERN RECORDER

Ky. Pastor On Nominating Committee

Seminary Alters Courses, Pres. Announces Retirement

The trustees of Midwestern Baptist Theological Seminary meeting in Kansas City, Missouri, endorsed a completely restructured degree program, elected the seminary's first academic dean and heard the seminary president announce plans for retirement.

Called the "Midwestern Plan," the new degree program involves a completely new curriculum for the master of divinity and master of religious education degrees.

Beginning in August, 1971, Midwestern seminary will discard its current semester system, offering instead 11 four-week terms.

During each term, two two-hour courses will be taught four days a week for four consecutive weeks. Each four-week period is to be a complete term.

Millard J. Berquist, president of the seminary, said one of the major advantages of the new plan is the possibility of "a more thorough mastery of the subject" because of "concentrated study" of fewer courses in a shorter, more intense study period.

He said the seminary would be able to utilize, on the four-week basis, "some of the finest specialists in the agencies, institutions and churches of the Kansas City area and of the Southern Baptist Convention."

Berquist added that the short terms would also permit seminary graduates and former students to pursue "continuing theological education" at any one or more four-week periods during a given year for full credit.

Other benefits of the new plan, Ber-

quist said, include permitting students who have never had the opportunity for formal theological training to study and ultimately graduate at their own chosen pace and time schedule, and allowing a student with an unexpected emergency to drop out losing only a minimum of time and credit.

Under the new plan, it will be possible for some individuals who apply themselves without interruption to complete the new master of divinity program within 22 months, or less than two calendar years, Berquist said.

In other board action, the trustees elected Roy L. Honeycutt, Jr., a member of the faculty since 1959 and head of the department of Old Testament

interpretation since 1962, as the institution's academic dean.

Berquist, president of the school since its inception in 1957, announced to the board his plans to retire effective July 31, 1972.

Seven trustees were appointed to serve as a nominating committee to seek a successor to Berquist as president. The committee is comprised of Fred Moffatt, Shelbyville, Kentucky; Francis E. Wright, Jackson, Tennessee; Carlos Bradley, Kansas City, Missouri; Robert Linder, Manhattan, Kansas; Arthur Mallory, Jefferson City, Missouri; Frank Myers, Warrensburg, Missouri; and Dan Rainbolt, Blackwell, Oklahoma. (BP)

Review And Expositor Discusses "Christianity And Sexuality"

The Spring 1971 issue of *The Review and Expositor* is about "Christianity and Sexuality."

Published quarterly by the Southern Baptist Theological Seminary faculty, the scholarly journal contains eight articles. Two articles were written by Southern Seminary professors; the remaining six articles were written by other outstanding leaders in the Southern Baptist Convention.

Harry N. Hollis, Jr., contributed two articles: "Toward a Theological Understanding of Sexuality" and "Christianity and Sexuality: Annotated Bibliography." Hollis is director of Special Moral

Concerns for the SBC's Christian Life Commission.

C. Roy Woodruff, director of the department of pastoral care at Bryce Hospital in Tuscaloosa, Alabama, wrote "The Rise and Development of the Contemporary Sexual Revolution."

John P. Newport, professor of philosophy of religion at Southwestern Baptist Seminary in Fort Worth, Texas, contributed the article, "Sexuality in the Contemporary Arts."

Andrew D. Lester, associate director of the department of pastoral care at North Carolina Baptist Hospital in Winston-Salem, North Carolina, wrote "The Abortion Dilemma."

Midwestern Baptist Seminary ethics professor John C. Howell contributed the article, "Responsible Sex Education."

Southern Seminary professors John H. Boyle and James Leo Garrett prepared articles also. Boyle wrote "Understanding Homosexual Behavior and Homosexuality"; Garrett is the author of "The History of Christian Doctrine: Retrospect and Prospect," his faculty address delivered in the fall of 1969 at the seminary.

Persons interested in either renewing their subscription or becoming a subscriber to *The Review and Expositor* may do so by writing the journal's office at 2825 Lexington Road, Louisville, Kentucky 40206. Costs are \$1.50 per issue and \$5.00 per year. Persons who contribute \$25.00 or more to the seminary's Alumni Fund automatically receive a free one-year subscription.

Back issues of the journal are also available by writing *The Review and Expositor* office.

Golden Gate Seminary Offers New Minority Struggles Course

A new experimental course on minority struggles will be offered at Golden Gate Theological Seminary in San Francisco, California, during the spring quarter.

The course will cover the struggles of the American Indian, the Chicano, the Oriental and the black minority groups, and will be taught by four experts in the field, seminary officials said.

Former American Baptist Convention president Thomas Kilgore, black pastor of the Second Baptist Church of Los Angeles, will teach the segment on "The Black Struggle." Kilgore is presently vice president of the Los Angeles Council of Churches and west coast

director of the Southern Christian Leadership Conference.

A woman lawyer and Cherokee Indian who specializes in defending the American Indian in legal matters, Cassandra Dunn, will teach the segment on "The American Indian Struggle." She is the only woman to hold the position of deputy district attorney of Fresno County, California.

Discussing "The Chicano Struggle" will be Francisco Lemus, pastor of the First Spanish Southern Baptist Church, Los Angeles, and a faculty member of Los Angeles State College where he is active in Chicano relations.

Eddie Lo, pastor of the First Evangelical Church of Los Angeles, will review "The Oriental Struggle." (BP)

March 27, 1971

Kelly, St. Clair, Land Take HMB Posts, All Former Kentuckians

James W. Kelly, chief of Navy chaplains from 1965 to 1970, has been elected director of the Southern Baptist Home Mission Board's division of chaplaincy, effective January 1, 1972. He will succeed Geo. W. Cummins who retires at that time.



Kelly



Land

Kelly was one of three persons added to the Board's staff during its spring

board of directors meeting. Barry St. Clair of Louisville was elected associate director of the division of evangelism and Joel Land of Tuckerton, New Jersey, was named assistant secretary, department of special mission ministries.

Chaplain Kelly will begin his service with the board on September 1 as director-elect, working with Cummins during the closing four months of 1971.

Kelly's chaplaincy history dates from 1942 when he was commissioned Lieutenant (JG) in the Chaplain Corps of the Navy. By 1962 he had attained the rank of Rear Admiral.

He has been director of the Chaplains Division, Bureau of Naval Personnel and in 1965 was named Chief of Chaplains by the chief of Naval personnel.

A native of Carthage, Arkansas, Kelly is a graduate of Ouachita Baptist

University, Arkadelphia, Arkansas, and Southern Baptist Theological Seminary, Louisville.

St. Clair, whose appointment is effective August 1, will specialize in youth evangelism, particularly relating to high school age youth.

He will be a resource person to churches, associations and state conventions in strategy planning, material and program development and all areas related to youth evangelism, board officials said.

The 26 year old Washington, D.C., native comes to the board from the Bethlehem Baptist Church, Louisville, where he is youth director.

A graduate of Davidson College, Davidson, North Carolina, he now attends Southern Seminary and will receive the master of divinity degree in July, 1971.

Land's election is effective April 1. As assistant secretary of the department of special mission ministries, he will assist state and local leaders in the development of resort missions, in-service guidance programs and will secure requests for mission youth groups.

An appointee of the board since 1969, Land is a pastoral missionary in Tuckerton, New Jersey. The Cuthbert, Georgia, native graduated from Mars Hill College, Mars Hill, North Carolina; Samford University, Birmingham; and Southern Seminary, Louisville. (BP)

Newport Woman Named Missionary

The Southern Baptist Home Mission Board at its spring meeting in Atlanta appointed three career missionaries and was presented a replica of the table on which the minutes were recorded when the agency was organized in Augusta, Georgia, 126 years ago.

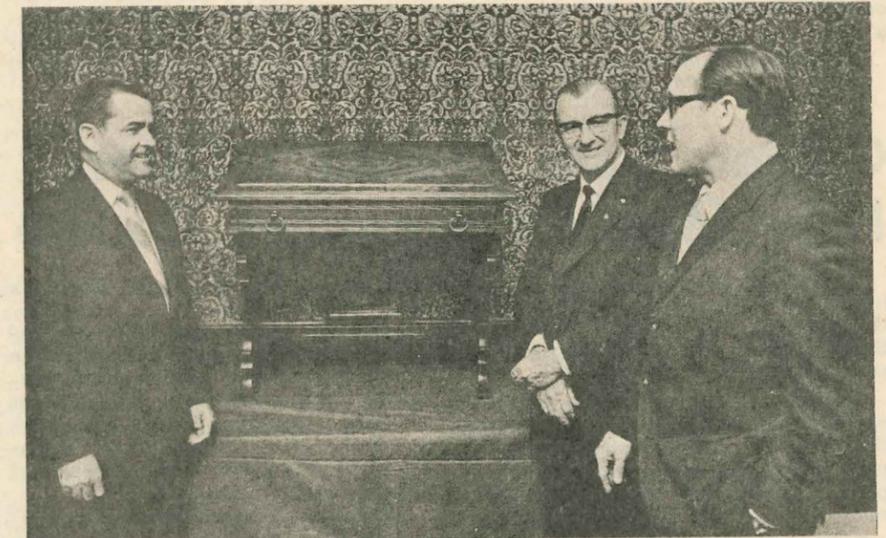
The three new career missionaries are Peggie Harmon, director of weekday ministries for Friendship Baptist Center in Albuquerque, New Mexico; Mr. and Mrs. Glenard Norris, previously missionary associates now promoted to career status for work in Massachusetts.

Miss Harmon, as director of weekday ministries for Friendship Baptist Center in Albuquerque, is responsible for establishing a program to meet the needs of the residents in the center's surrounding community.

A native of Surry County, North Carolina, Miss Harmon assumes the position after six years in a similar post at First Baptist Church, Newport, Kentucky. She has been a student missionary of the SBC Home Mission Board twice and was for six years a staff member of the Long Run Baptist Association in Louisville, Kentucky.

She is a graduate of Gardner Webb College, Boiling Springs, North Carolina; Wake Forest University, Winston-Salem, North Carolina; and Southern Seminary, Louisville. She has also completed an 11-week course in clinical pastoral education at the North Carolina Baptist Hospital, Winston-Salem, North Carolina.

Glenard and Bobbie Norris were appointed missionary associates to West Peabody, Massachusetts, in 1969. Previously, Norris had been pastor of churches in Texas, Colorado, Indiana and New Mexico. (BP)



A GIFT — John Wood, right, pastor of First Baptist Church, Paducah, recently presented the Home Mission Board with a replica of the table on which the minutes were recorded when the agency was organized in Augusta, Georgia, 126 years ago. Wood, who completes six years as a director of the Board, conceived the idea during the celebration of the 125th anniversary last year and commissioned the table's construction by C. L. Cox, center. Harmon Born, president of the board of director, receives the table on behalf of the Home Mission Board. The table will be displayed in the Heritage Room at the Home Mission Board headquarters in Atlanta.