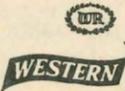


Christ The Lord Is Risen Today



 **RECORDER**
APRIL 10, 1971

People And Places

C. Ford Deusner, general superintendent of Kentucky Baptist Child Care program, announced the final figures for the 1970 Thanksgiving Offering was \$357,719.73. Although this amount was almost \$2,300 below the Child Care offering goal, it was approximately \$10,000 above the previous record gift.

A music leadership clinic was sponsored by Green Valley Baptist Association on March 4, at Immanuel Baptist Temple. A total of 15 directors, accompanist, and choir members from seven churches in the association spent two hours getting acquainted with fresh methods and material for their church music program. The clinic was arranged by associational music director John DeVoss and conducted by state music secretary E. F. Quinn.

Mrs. Grace Sisco Taylor, emeritus missionary to Brazil, died March 28 in Louisville. Funeral services were held at Walnut Street church, Louisville, with burial in Bardstown. Her death came 10 days after the death of her husband.

Glasgow Baptist Church, Glasgow, ordained two men to the gospel ministry Sunday morning, March 28. They were Ronald F. Murray and Frank Staff, Jr. Murray is scheduled to receive a master of divinity degree from Southern Seminary in May. Starr is a senior at Campbellsville College.

Lebanon Baptist Church, Lebanon, adopted a resolution in memory of Robert T. Harmon, Sr., who died on February 3. The church commended his dedication as a member and his faithfulness as a deacon of the church.

Page H. Kelley, professor of old testament interpretation at Southern Seminary, was one of 70 Southern Baptists to attend a writers' conference held March 1-4 at the Southern Baptist Sunday School Board.

Three Kentucky Baptist were among 59 Southern Baptists attending a writer's conference March 1-5. The conference was sponsored by the preschool and children's section of the SBC Sunday School department.

Those attending were Mrs. Paul Nel-

son of Louisville, Mrs. Robert McKee of Lexington and William A. Curl, pastor of First Baptist Church, Mt. Sterling.

Joe Burnett was recently ordained to the gospel ministry by the Young's Creek Baptist Church, Williamsburg. Burnett now serves as pastor of the Red Bird Baptist Church in South Union Association.

Advance Baptist Church, Henderson, recently ordained Richard D. Wallace to the gospel ministry. The service took place Sunday, February 28. Wallace has been called as pastor of the Diamond Baptist church in Muhlenberg Association.

W. Bryant Hicks, Southern Seminary missions professor, is the author of a seven session unity entitled "The Faith We Share." The series appears in the April-June edition of *Source*, an adult church training periodical.

Two Georgetown College history professors have been named recipients of 1971 study grants from the National Endowment for the Humanities. Fred Hood will research the topic "Religion and the American Nation: The Reformed Tradition in the Middle and Southern States, 1783-1837." John H. Ellis will do study on the topic "Environmental Reform and Public Health in the Urban South, 1878-1898."

Church Chuckles by CARTWRIGHT



"Here are tranquilizers, aspirin, and the new budget!"

DEVOTIONAL



Hughlan P. Richey
Director of Missions,
Little Bethel Assn.

The Hour Is Come

Elisha A. Hoffman wrote: "Down at the cross where my Saviour died, Down where for cleansing from sin I cried, There to my heart was the blood applied: Glory to His name. I am so wondrously saved from sin, Jesus so sweetly abides within, There at the cross where He took me in. Glory to His name."

Jesus Christ, the Son of Man, is more than Buddha, Mohammed, or Confucious. He has no Peer; He is supreme. It is God's purpose that "in all things He should have the Preeminence."

Throughout history there have been efforts to remove this person from the thinking of mankind.

Robert E. Speer said, "It is not enough to say that the central thing in Christianity is Christ. Christ is not only the center, He is also the beginning and the end." He is all in all. Do you have an undiminishable faith in the uniqueness, finality and deity of Jesus Christ?

With so many personalities and causes on the scene today it is time that we recognize the glory that belongs to Christ. God glorified Him at His baptism and again on the mountain of Transfiguration. In John 17, Jesus said, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."

The early Christians glorified Him. Present day Christians must also give Him the glory due His name. He deserves it and we must do it. Sidney Lanier paid tribute to Christ in his poem, "The Crystal."

O all men's Comrade, Servant, King, or Priest,—

What if or yet, what mole, what flaw, what lapse,

What least defect or shadow of defect,

What rumor, tattled by an enemy,

Of inference loose, what lack of grace

Even in torture's grasp, or sleep's or death's —

Oh, what amiss may I forgive in Thee,

Jesus, good Paragon, thou Crystal Christ."

JESUS CHRIST — Superstar or Son Of God

"Jesus Christ — Superstar," the rock opera from England is confronting the now generation with the most crucial of all questions: who is Jesus Christ? To many, the title will seem sacrilegious. However, the widespread controversy over this rock opera has indicated that young people, turned off by the organized church, are still obsessed as never before with Jesus.

The opera is supposedly based on the Scriptures, but it lacks the clear compelling testimony of Scripture to the person of Jesus Christ.

Over and over the chorus asks, "Who are you?" The album concludes with the voice of Judas coming back from the dead and still questioning who Jesus is. "Don't get me wrong," says Judas, "I only want to know." And then the haunting chorus follows, "Jesus Christ — Superstar, do you think you're what they say you are?" The opera does not supply the answer. In fact, it ends with Christ in the grave. This underlines the dilemma of many contemporary young people. They are attracted by Jesus... but they are not sure who He is.

Some see Jesus as a revolutionary. He was, but not in the same way as the violent revolutionaries of His day. His kingdom, He said, was not of this world. It was not by force of arms that His followers turned the Roman Empire upside down.

Others picture Jesus as "gentle Jesus, meek and mild." Again, that's true, but at the same time there was something tough about Him. He said that He had come to cast fire on the earth and that He had come to bring not peace but a sword.

Some see Jesus as the first hippie. However, the Bible doesn't indicate that Jesus appeared in any way different to other people of His time. In any case, He said what was inside a man was more important than the outside.

Other people believe Jesus to be an establishment man... the teacher who inspired Western civilization, chaplain of the status quo. It is true that Jesus has been one of the greatest influences in Western society, yet He offended many of the leaders of His day by exposing their hypocrisy.

Some would think of Him as a black Jesus, leader of an underground black movement. But Jesus was not black, neither was He a white, Anglo-Saxon, blue-eyed blond. Jesus belongs to no one race... He is for all men.

So the more we try to squeeze Jesus into our pigeonholes, the more He will not fit. He is bigger than any of them.

Some people will say, "Jesus is cool." That is what was said in 'Superstar' — "I have to say this for Him... Jesus is cool." But what do we mean by that? Some people are simply saying as Judas did, "I just want to use Jesus... He's the 'in' thing."

Who, then, is this Jesus? For those who say He was a bad man, there is one convincing piece of evidence that proves to me He was not a bad man. If you want to find out what is wrong about some public figure, you ask his friends and those who work for him. We've all read the

By Leighton Ford
Billy Graham Associate

exposés from former employees in the White House or in Buckingham Palace who have sold their memoirs telling about the little human weaknesses of officials they have served.

But the men who shared Jesus' life for three years — who saw Him at all hours of day and night — who watched Him when He was tired, hungry and disappointed and under pressure — were the men who first claimed that Jesus was without sin and who said that He was God.

Peter said, "You are the Christ, the Son of the Living God." John, the beloved disciple, wrote, "In Him was no sin" (I John 3:5).

Any thinking man must realize the charge that Jesus Christ was a bad man is utterly false.

There are also thousands of people today who take the position that Jesus was just a good man. But there is one great difficulty in claiming this. W. E. Sangster said, "An infallible mark of a good man is that he has a keen sense of guilt... the better he is, the more he is conscious of his own failure."

By unanimous testimony, Jesus was a good man. Yet He had no sense of guilt. He prayed, "Father, forgive them." Never once did He pray, "Father, forgive Me." He said, "I do always those things which are pleasing to my Father." He issued a public challenge on one occasion: "Which of you convicteth Me of sin?" And nobody took up the challenge!

If He was merely a good man, then He should have had a sense of sin... but He didn't, and that points us to

the conviction that He was more than a man.

Was He really the Son of God? We must know the answer to that question. If He was God, then we can depend on what He said and did. If He was not, then we might just as well admit He was either deceived or a deceiver.

But let me suggest to you several reasons why I believe that Jesus was God in the flesh.

First, He accepted worship... and that is the right of God alone.

Second, He forgave sins... and that, too, is God's right alone.

Third, He made the most fantastic personal claims. He said, "I am the Bread of Life," "I am the Light of the World," "No man comes to the Father but by Me." When He made those fantastic claims, was He mad or was He speaking the truth?

Fourth, men from all races, tribes, tongues and nations have confessed Him as Lord and Saviour. As Sangster says, "Nearly a third of the world now acknowledges the Carpenter as King."

But there is one further proof. And that is the personal proof that comes when Jesus Christ is encountered in your own life.

When you meet Jesus, you know that He is more than a man. You know it because He makes you face yourself. He sees the real you and you become conscious of your sin and your failure.

And you become conscious of something else... that Jesus loves you. He died on the Cross for you. He calls you to follow Him. There's the proof: once you have really met Him, your heart cries out and will not be satisfied until it is given to Him.

The rock opera, "Jesus Christ — Superstar," leaves us with a haunting question: "Who are you? Who are you?" The New Testament leaves us with a triumphant affirmation. He is not "Superstar." He is the Son of God. He is not dead. He is alive, forever more.

What will you do with this Jesus today? Will you call Him a bad man. Will you dismiss Him as simply a good man? Or will you worship, trust and follow Him as the God-Man?

Until He rules you, He cannot rule the world. Until He saves you, He cannot save the world. Until He changes you, He cannot change the world. May it be today that you get down with Thomas and say to Him, "My Lord and my God."

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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Beware Of "Commercialized Religion"

Some editors jump in where angels fear to tread and here goes one of those jumps which will doubtlessly draw plenty of shots before this editor and his parachute hit the ground. But I have some hang-ups which I admit and one of these is a type of religious radio and television broadcasting which can best be described as "commercialized religion". I use the term "commercialized religion" instead of "commercialized gospel" because the only really "good news" about such religious programs is the cash they produce for the radio and television stations and for these merchants of religion. For though they buy time at regular rates they receive contributions from listeners that put them in a high income bracket.

Recent reports verify that radio stations that cater to religious programs and sell most of their program time to various peddlers of all kinds of religious viewpoints from the ridiculous to the sublime are among the most successful business ventures. They rate in success with another relatively new kind of radio stations, those that play only country music from sunrise to sunset.

Now religious freedom and expression is one of the precious guarantees of the American democratic system and the risk of "commercialized religion" is worth far more than the danger of strict government or religious control of religious expression. No one more than this editor could prize more highly nor defend more conscientiously the right of everyone to buy radio time to preach his brand of religion as long

as he observes minimum standards of decency and respects others of different convictions.

At the same time what is sometimes heard in the name of the gospel and the clever manipulating of listeners by some religious hucksters are shameful. Fortunes are made by some independent preachers who prey on innocent listeners by criticizing denominations, churches and other preachers often accusing them of corrupting the "gospel" or even selling out to communism and picturing themselves as God appointed sources of truth.

Here's a plea that God's sincere children exercise discrimination in what they listen to and believe and what support they give to these would-be "saviors" who claim a special pipeline to God. If we could see the audits of their finances and how sumptuously they live off the contributions they ask for on their programs or with their questionably secured mailing lists of potential givers, we would be utterly amazed and ashamed of being so deluded.

Above all, hear this plea that the tithe which belongs to the Lord and which is not given by millions of Baptists through the churches to which they belong not be diverted to smooth talking commercializers of religion. We are free to give whatever we want to whomever we choose, but we are also obligated to be discriminating and not misled by those who would profit personally on our piety and gullibility.

This editorial is admittedly judgmental but the writer makes no claim to infallibility but only to sincerity and concern.

The Cooperative Program Needs Magnifying

There is never an issue of the *Western Recorder* which does not include material which reflects the life giving benefits of the Cooperative Program. Occasionally, however, we use one issue to highlight this plan which has brought manifold blessings upon all causes which Baptists support from our own communities to the end of the earth. We urge every reader of this issue to look carefully and consider prayerfully the special material in this Cooperative Program issue of the *Western Recorder*.

One might ask why so much is said so often in support of this cooperative plan of giving for Southern Baptists. The reason is simple. We are convinced our denominational leaders were led by the Lord to adopt such a plan in 1925 to replace the then existing haphazard plan of leaving every Baptist cause to go out on its own to seek support.

Not every Baptist has been convinced that this is a God-given plan and this is their privilege. They should come up with some better plan if they do not

accept the Cooperative Program plan, but so far nothing suggested has come close to being as effective.

Another reason we keep talking about this plan and keep telling how it works is that every generation of Baptists must be taught the benefits of it. Education is a perennial task and so we must teach every generation.

The Cooperative Program needs magnifying now as it has in few times since 1925. Recently I have listened to the detailed deliberations of committees in Kentucky and for the Southern Baptist Convention as they try to stretch sagging Cooperative Program income to meet ever increasing needs. This task has not been so difficult in many, many years as it now is.

There are some well known and agreed upon reasons the Cooperative Program income is sagging. We need not go over all these. We know some Baptists, a relatively few, thank the Lord, who feel Cooperative Program gifts go to support causes which they cannot sincerely support. This again is their privilege but there could be no division of such funds to please everyone.

Some feel special offerings which seem to ever grow in number and increase in intensity of promotion hurt the Cooperative Program. I have been among the critics of highly promoted special offerings but frankly I have to admit I don't know what the Southern Baptist Convention Foreign and Home Mission Boards and Kentucky Child Care ministry

would do without Lottie Moon, Annie Armstrong and the Thanksgiving Offering.

No doubt the plan for distribution of Cooperative Program funds needs constant reexamination and revision. A formula which is fair in one era of Baptist life and development is not necessarily fair in another era. This calls for openness and flexibility in a distribution formula. This again is difficult because it's hard for any agency or institution to give up resources to others without painful heartsearching.

Let us never deify the Cooperative Program. At the same time let us be careful in criticizing it or failing to support it unless we can offer something better.

Above all let us be unselfish in the use of the tithes and offerings which loyal and faithful Baptists present week by week through their local churches. About this selfishness I do have a solid conviction. Too many local congregations are too selfish in keeping up to 90 or more percent of all contributions they receive. The state conventions are keeping on the average about 65% of all Cooperative funds they receive. By this time too little is left for Baptist missionary and evangelistic efforts beyond the local church and beyond the local states. Until this practice changes the worldwide Cooperative Program ministries will continue to suffer and missionary minded Baptists will have more and more reservations about their unreserved confidence in the Cooperative Program plan.

BAPTIST FORUM



THE "JESUS MOVEMENT"

Dear Editor:

Recently three national magazines carried feature articles on the "Jesus Movement." What really is this movement and what does it mean to us as Southern Baptists?

The "Jesus Movement" appears on the surface to be a spontaneously emotional religious "kick" perpetuated by hippies. Actually, it has parallels with Wesleyan and Asburian revival efforts. The majority of the participants are young people who have been displaced or felt "rejected by society." Most have had the "Prodigal Son" experience of utter loneliness coupled with the emptiness of what the world only gives.

"Turning on to Jesus instead of turning on to drugs" is one of their slogans. The idea is to make Christ the answer to life's fears and frustrations — not to "cop-out," or run away from reality.

We Southern Baptists tend to greet

such a movement with mixed feelings. On one hand we feel that if they are finding Jesus as their Savior — more power to them. Yet, on the other hand, we note that they tend to stay away from the organized, established church. They seem to prefer small group meetings in communal homes and are given to speaking in tongues. It is characteristic of them to spend large amounts of their time wandering the streets telling people that "Jesus is the Way."

Does the "Jesus Movement" offer anything to the world that Southern Baptists do not? Maybe we need to look into ourselves — into our churches — and search for the courage and the methods of relating the hope of Christ to the lonely rebel, the bitter escapist, or the love-starved "misfit."

There seems to be at least two implications in this movement that we must face. First is their rejection of the denominational church on the grounds that it is self-sufficient and not open for change. They protest the inconsis-

tencies of our "Sunday religion" and our judgmental hypocrisies.

The second implication is that we as church members are not allowing God to use us to relate to the world around us. They cry that our churches are not relevant, that we are still bickering over issues that are decades feeble and are ignoring the very people for whom Christ died.

The Christian community should be the most creative community this world has ever seen. Some of our churches are facing this challenge. The general implications stated above need to be refuted by more and more Southern Baptists who are willing to minister in the name of Jesus where their lives touch the broken lives of others.

Some say the "Jesus Movement" is just another fad, others say it is the sign of a spiritual awakening. What was first said of that "Jesus Movement" 20 centuries ago?

Ft. Worth, Texas Darryl S. DeBorde

RELIGION ON CAMPUS

Dear Editor:

There is religion on college campuses today.

Many adults feel as though trouble is always on college campuses. These

(Continued on page 22)

Worldwide Service Of FMB Featured

Angola . . . Argentina . . . Dahomey . . . Barbados . . . Ethiopia . . . Germany . . . Guam . . . Leeward Islands . . . Senegal . . . and the list goes on and on until 76 different political entities are listed.

This list of countries represents the widespread missionary enterprise of the Southern Baptist Convention. And when the April 20, 1971, appointment service is held in Louisville at 7:15 p.m. at Freedom Hall at the Kentucky State Fair and Exposition Center these names will seem as close as the people on the stage.

Indeed, the new Southern Baptist missionaries to be appointed that night will be headed for different countries on this list.

Southern Baptists currently support about 2,500 missionaries in these countries. These figures represent an almost 100 percent increase over 1960 when Baptist missionaries totaled 1,381.

And the SBC Foreign Mission Board, which is sponsoring the Freedom Hall service, hopes it will continue to grow.

With eyes to future growth, the Board's Executive Secretary Baker J. Cauthen has set an annual net gain of at least 125 new missionaries for the first five years of the 1970s. The Louisville appointment service will represent a major step in that direction.

The appointment service on April 20 is the first of its kind for Southern Baptists in the Ohio, Indiana and Kentucky area. Baptists in the area, however, have contributed to the foreign mission cause since 1845 when the Southern Baptist Convention was founded. Until recent years, the services were held only at special SBC meetings or programs.

Flags from these 76 countries will be on display during the service at Freedom Hall. Admission is open and free to the general public.



Major key — Cooperative Program

The time is coming and now is — Baptists should sing the gospel song in the major key — with a triple forte and Hallalujah — "For the Lord God omnipotent reigneth"! The victory of God and of His Christ and of His church is certain! We should recover this sense of hope, faith and victory as we face the demands of this day and tomorrow. We know Who holds the future. Why Fear? Major on the major.

Major on missions — CP

We rejoice in every Christian effort and program in and out of a church building. We especially rejoice in that which "brings men to God through Jesus Christ." We doubly rejoice in all "missions" — which is our witness beyond our church's four walls, immediate area of influence — *the beyond witness* of a church. But, we rejoice above all in the missionary vision which leads a church to give priority, high if not exclusive priority, to sending its mission money through the Cooperative Program — by which all the work which Baptists are doing in missions (benevolence, education, evangelism, etc) at the associational, state, national and world levels is blessed, renewed, nourished and expanded!

Why not narrow your channel of mission giving? We know that a thousand letters and calls come to a church and to individuals in a church — "send us this", "we need your help", "give your tithe here", etc. But, a Baptist, a Christian, must evaluate these calls and respond to those which are not being done by Baptists or which the Holy Spirit dictates.

Study the CP channel herein

This 24-page issue of the *Western Recorder* is another way we try to inform Kentucky Baptists about their main mission channel — the Cooperative Program. Study every article, every word — and share with others this week and next. Think about it when you make your next church budget.

Sunday April 18 — Celebrate

Yes, it's Cooperative Program Sunday in every church — its pulpit, its organizations, its homes. Talk about it. Pray for it. Be more a part of it now.

Then, on Tuesday following, come to the Foreign Mission Board's Appointment Service (and Youth Night), 7:15 P.M., April 20 — Freedom Hall, Fairgrounds, Louisville. Part of the CP.

Kentuckian Elected U. Of R. Pres.

The board of trustees for University of Richmond elected E. Bruce Heilman, president of Meredith College in Raleigh, North Carolina, since 1966, as president of the Baptist school in Richmond.



Heilman

George M. Modlin, president of the University of Richmond for the past 25 years, will retire on June 30 and become chancellor of the university. Heilman will assume the presidency effective September 1.

A graduate of Peabody College with bachelor and masters degrees, Heilman did graduate work at the University of Omaha in Nebraska and the University of Kentucky, Lexington. Wake Forest University, Winston-Salem,

North Carolina, conferred on him a doctoral degree in 1967.

A native of LaGrange, Kentucky, Heilman has been vice president and dean of Kentucky Southern College, a former Baptist school now merged with the University of Louisville; and was coordinator of higher education for the State of Tennessee for two years.

Heilman has also been controller and bursar of Peabody College, treasurer of Georgetown College (Baptist), Georgetown, Kentucky, and business manager of Kentucky Wesleyan College, Owensboro, Kentucky.

Heilman has taught at Belmont College (Baptist), Nashville, Peabody College, and Kentucky Wesleyan College.

Last year, Heilman was president of the Southern Association of Colleges for Women, and is president-elect of the North Carolina Association of Colleges and Universities. (BP)

Stevens Is Panelist On NBC Show

"Our Rights and Our Freedoms," an hour-long panel discussion of the individual and collective rights guaranteed to citizens of the religious community, will be televised nationwide by NBC 4:00-5:00 p.m. Eastern Time, Sunday, April 18.

The program is a cooperative production of NBC and the Southern Baptist Radio and Television Commission. Paul M. Stevens, executive director of the Commission, will be a panelist in the discussion, which will be moder-

ated by Edwin Newman, NBC television news commentator.

Other panelists will be Bayard Rustin, executive director of the A. Phillips Randolph Institute; Martha W. Griffiths, congresswoman from Michigan; and Richard Hoffman, Columbia law student.

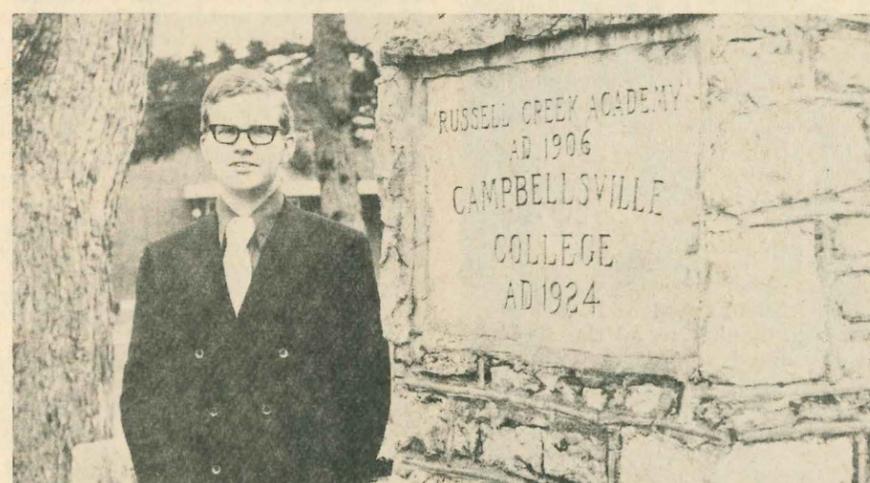
Areas to be covered include the origin of the concept of religious freedom and the responsibility of the religious community to insure and defend all constitutional rights.



PRESENTS PROGRAM — Campbellville College recently sponsored a dramatic presentation entitled "Come, Sweet Death" by B. D. Napier. The program was presented by *The Wordmasters*, a speech choir group of Georgetown College, pictured above. The presentation was part of the Convocation series recently initiated at the Baptist school by President Randy Davenport.



HONORED — In a recent service at First Baptist Church, Walton, Wayne Rice, right, received an attendance wreath for 25 years of perfect attendance at Sunday School. J. B. McCubbin, Sunday School Director, makes the presentation.



NEW BSU PRESIDENT — David Duncan, a junior from Russellville, has been elected Baptist Student Union President for Campbellville College. Duncan and his wife Betty now reside in Campbellville where both are students at the College.

Nationwide Student Evangelism Seminar Set For Seminary

A "Nationwide Student Evangelism Seminar" will be held June 14-18 at the Southern Baptist Theological Seminary at Louisville, Kentucky.

The seminar will be jointly sponsored by National Student Ministries, Southern Baptist Sunday School Board, and by the student evangelism office, evangelism division, Home Mission Board.

The seminar, which will begin at 6 p.m. on Monday, June 14, and end at noon Friday, June 18, will include intensive training in personal witnessing, development of spiritual foundations for witnessing, studies of the latest in evangelistic approaches, methods and opportunities and a study of small group dynamics.

"We have almost half a million Southern Baptist students on campuses across the nation," said Charles Roselle, secretary of National Student Ministries.

"Through opportunities like this seminar, we want to lead them in efforts to inspire witnessing."

"There is an openness for the gospel on campus," said Roselle as he described the tremendous impact that witnessing on the part of Southern Baptist young people is having on their campuses.

The conference is open to college students, including entering freshmen, and to workers with college students. Total cost for the conference including registration, room and meals will be \$28.

Registration requests and a \$5 registration fee should be sent to: National Student Ministries, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

HMB Schedules Literacy Workshop

A literacy missions workshop, sponsored by the Southern Baptist Home Mission Board, will be held June 21-29 at Southern Seminary in Louisville. The workshop, for both beginner and advanced teachers, will train persons to lead workshops in local associations and churches.

Mildred Blankenship, assistant secretary of the Board's Department of Christian Social Ministries and literacy specialist for the Board, will lead the eight-day affair, the only in-depth training of the year.

Registration must be made before June 12. Cost is five dollars plus \$25 for room. Meals will be taken at the Seminary cafeteria.

Reservations should be made through Allen Graves, Southern Seminary, 2825 Lexington Road, Louisville 40206.

Convention Speakers Ask 'What Is WMU Future?'

The future of Woman's Missionary Union came under serious scrutiny during the annual convention March 30 - April 1 at Walnut Street Baptist Church in Louisville.

Mrs. R. L. Mathis, Southern Baptist Convention Woman's Missionary Union president, told the convention goers that ladies need to be freed from the criticism of the church.

"We grow so concerned about the dwindling number of participants that we can't go forward," she declared in her Wednesday afternoon address.

"If Annie Armstrong could lead the ladies of Baltimore to work with the sailors of her day, what could the ladies of today do if they had the same type commitment?" she asked.

Speaking of recent innovations in the WMU organization, Mrs. Mathis asked what difference it made if organizations were called groups or circles. "The important thing is not to lose women."

"Today's problems call for creative thinking, hope, commitment, new ideas, concern and optimism," the president emphasized.

Mrs. Mathis shared with the ladies an experience of a young lady who called saying she was ready to quit Baptist Young Women because she was the only one participating. During the conversation Mrs. Mathis discovered that the lady taught the Sunday School class for the Baptist Young Women age group and suggested that after class business, the monthly class meeting be given to Baptist Young Women programs.

"Today that young lady is enthusiastic about Baptist Young Women because there is an average attendance of 40 at Baptist Young Women," Mrs. Mathis related.

The WMU president observed that fewer ladies attended the 1971 Kentucky convention than attended the last Kentucky convention she attended. "We are going to have to face our problems and become a team ministering for our Lord or we will have to

By Bob Terry
Associate Editor

call back missionaries, not appoint new missionaries and curtail our programs."

In the closing address of the convention, Home Mission Board worker Robert Tremaine, pastor-director of the Worcester (Massachusetts) Baptist Chapel, warned that WMU can be a "cop-out" for some.

"Our job is to be a missionary where we are," Tremaine declared, "and you can't substitute organizational membership for that. God wants more commitment than prayer, study and giving. God wants action as well."

Turning his attention to declining statistics, the home missionary said Baptists need to attack the reasons behind the declining statistics. "We are so success oriented that if something doesn't work the first time, we won't try it again."

"We need to allow each other the freedom to fail," Tremaine declared. "After all Edison tried 1,100 times to



State WMU executive secretary chats with convention speaker Bob Tremaine.

make the light bulb before he succeeded."

In very pointed remarks, the speaker told the ladies that he was bothered that no Black faces were in the audience. He also observed that few attenders appeared to be in the Baptist Young Women age group of 18-30.

"I'm not a Kentuckian," he said, "so I can't tell you what to do. These are your problems and you will have to find the answers or where will Kentucky WMU be in 15 or 20 years."

Kentucky WMU executive secretary Miss Kathryn Jasper also alluded to the future of WMU when she recalled the furor that erupted when mission societies were encouraged to adopt "circles." "People claimed the new organizations were destroying the societies," she explained, "and it took 10 years for the circles to be adopted."

"We are meeting similar reactions in some quarters today," she later commented.

Miss Jasper attributed the decline in number of awards going to local WMU's and associational organizations to the emphases on the new programs.

A camera that broke in the middle of the convention prevented photo coverage planned



Mrs. Arnold Stallings, left, gives convention information to ladies from First Baptist Church, Hopkinsville. From left they are, Mrs. Connie Cassetty, Mrs. Arthur Anderson, Mrs. John Hughart and Mrs. C. A. Parker.

"Evidently we got so carried away with the future that we forgot to deal with the present," she observed. Altogether 29 churches attained the Distinguished Award. Nine associations received the award for their programs.

An encouraging note cited by the state executive was the increase in state mission offering. Miss Jasper told the convention that 1970 marked the first year the state mission offering had surpassed its goal since 1962. The 1970 goal of \$120,000 was surpassed by \$4,558.81. The 1971 goal was set at \$130,000.

Wednesday evening J. B. Underwood, Foreign Mission Board staff member, told the group that today's Christians need the wisdom and boldness to make the necessary changes while retaining that which is effective to the task.

Underwood added, "We must never be so bewildered by the vastness of the problems which confront us that we forget the adequacy of the power of God to solve these problems."

"Radical obedience to Jesus Christ is the only way to live victoriously in this crisis world," he declared.

Mrs. A. I. Bagby, retired SBC missionary to Brazil, delighted the audience as she recounted how "radical obedience" to Jesus had produced victories in her work on the mission field.

Former SBC Woman's Missionary Union president Mrs. Robert Fling, now of New York, brought devotionals at each session designed to lead listeners to reconsider their response to God's call to service.

Elected president of the state WMU was Mrs. William (Carolyn) Ellis of Shelbyville. She succeeds Mrs. J. S.



Mrs. Ellis



Mrs. Woodward

Woodward who declined to be nominated again. Mrs. Woodward had served as state WMU president since 1968. She previously served in that office from 1962-1965.

Mrs. Ellis, a member of First Baptist Church, Shelbyville, first served as WMU associational superintendent in 1954. Later she served four years as president of her local church WMU. Since 1961 she has been a member of the state executive board serving two years as chairman of the personnel committee and other times as chairman of the promotion committee. For the past two years the new president

has been Shelby County Associational WMU director. Each year the association attained the Distinguished Award.

Other officers elected include Mrs. H. C. Randall of Columbia, vice president; Mrs. A. L. Meacham, LaGrange, secretary; and Mrs. W. H. Jaegle, Louisville, treasurer.

Attendance at the 1971 WMU convention was estimated by Miss Jasper to be between 800-900. No official registration was held. Miss Jasper did observe that she was disappointed in the attendance. "I had hoped seating would be a problem," she said, "but we didn't get the turnout we expected."



Before the afternoon session, these ladies checked the program. From left they are Mrs. Robert Fling, Mrs. G. Allen West, Mrs. R. L. Mathis, Mrs. Peyton Thurman.



Thurman Harris, pastor of Jamestown Baptist Church, accompanied these ladies from the Jamestown church to the annual WMU convention.



Walnut Street member Mrs. John Reynolds, center, serves tea to Mrs. Winton Correll of Deer Park church, Louisville, during Wednesday luncheon.

Attend

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House Passes Military Draft Bill, Divinity Students Exemption Upheld

The House of Representatives voted by 114 to 29 to continue military draft exemption for students preparing for the ministry under the direction of recognized churches or religious organizations.

The House action over-rote a recommendation of the House Committee on Armed Services which would have made divinity students subject to the Selective Service draft by repealing their former exemption.

The amendment to restore draft exemption for divinity students was offered by representative J. A. Byrne (Democrat, Pennsylvania). He charged that no Protestant, Catholic or Jewish church organizations were consulted by the Selective Service about the effect of drafting seminarians on the supply of ministers.

In the debate on the floor of the House of Representatives both sides used the separation of church and state argument to make their points.

Representative Lester L. Wolff (Democrat, New York) said, "Any action by the government to draft divinity students would constitute an interference of government into spiritual ground and would, in a sense, violate our traditional separation of church and state."

Wolff further pointed out that by repeal of the draft exemption for divinity students the government might be setting standards in religious education due to the different procedures by

various denominations in selecting and training their ministers.

On the other hand, representative William G. Bray (Republican, Indiana) contended that "Congress could not continue exemptions for divinity students as an aid to religion because that would be a violation of the First Amendment to the Constitution."

Bray further charged that many students had stayed in college as a means of gaining a draft deferment. He said if the exemption were lifted for other college students but continued for divinity students, "the theological school would be the only remaining draft haven and a great number of draft evaders would be seeking entry into such schools."

Representative John Buchanan (Republican, Alabama), a Southern Baptist minister, took the House floor to defend draft exemption for divinity students. He deplored the attempt of Congress to divert young people who have been called to God's service and had begun their training.

He said that such action might force some divinity students to claim conscientious objection, "which some of them may not be able to do in good conscience."

Washington observers seem to think that draft exemption for divinity students will face no further serious attack during action on the Selective Service Act, either in the House or the Senate. (BP)

G'ment Backed 'Tuition Vouchers' Hit

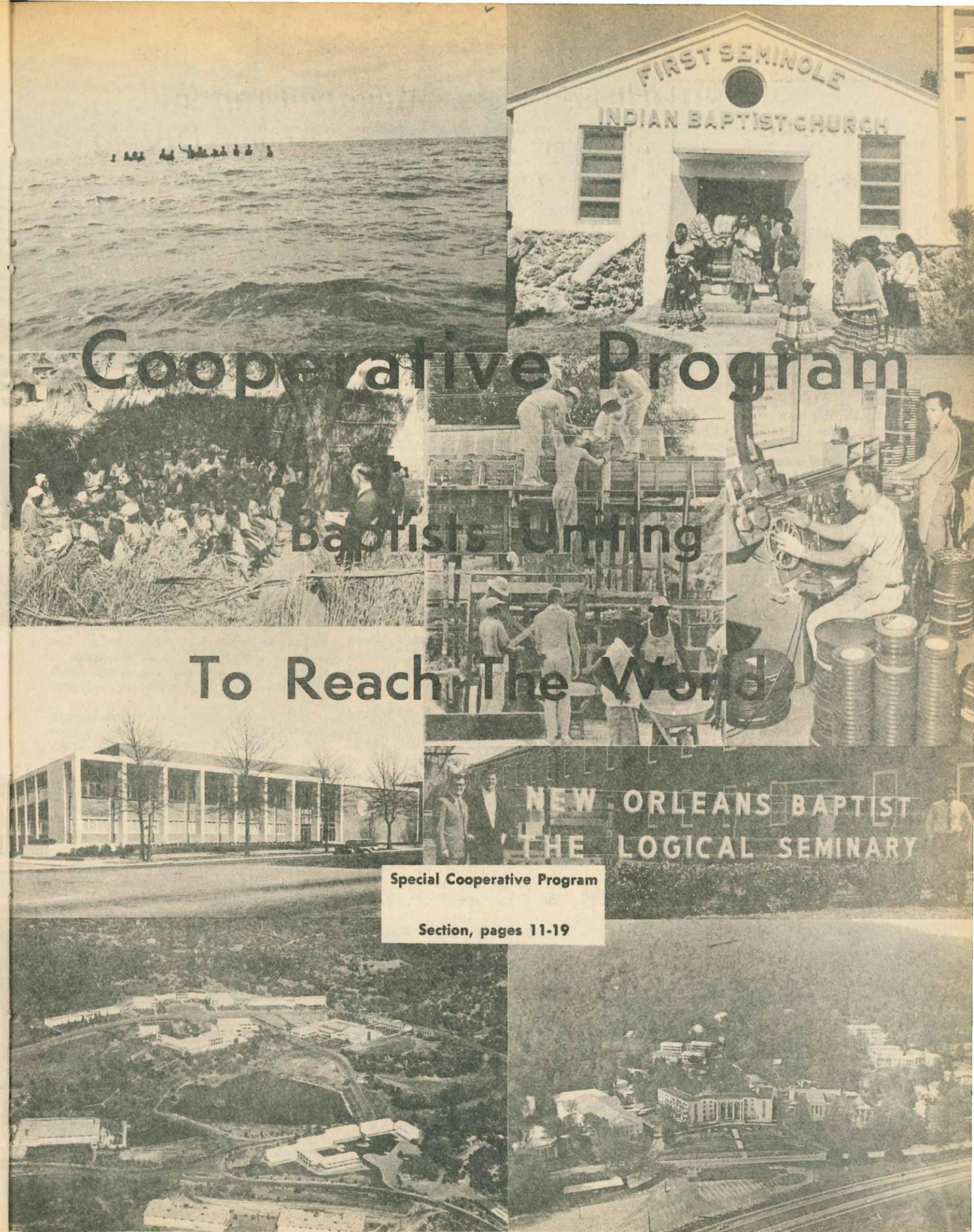
Calling for an end to "adventures contrary to sound public policy," Edd Doerr, director of educational relations for Americans United for Separation of Church and State, specifically denounced the "tuition voucher" plan being sponsored by the national administration. Doerr appeared at hearings of the Committee on Education and Labor on April 1. He opposed a plan of federal funding of parochial schools under which "tuition grants" are paid to a parochial or private school on behalf of parents who have chosen it for their child's education. Excerpts from his statement follow:

"We need to ask which policy is best for education in a democracy — tax support for public schools only or tax support for a growing multiplicity of separatist, divisive school systems dedicated to various kinds of indoctrination. . . . Would academic freedom, 'freedom of choice,' and education for democracy be best served by confin-

ing tax support to public schools, or by subsidizing every sect, political group, or profit-oriented enterprise which prefers separatism — and often indoctrination — in education? . . . Would allowing parents to choose schools for their children the way they choose brands of soap, toothpaste, or automobiles really give them better education?

Doerr contended that despite the announced choice by lot for some of the places in private schools, "children would become increasingly divided along sectarian, racial and other lines. How many white, Christian children will apply to enter a Black Muslim school? How many Catholic children will apply to enter an Orthodox Jewish school?"

Doerr called attention to the intercreedal tensions in Northern Ireland which he ascribed to religiously segregated schools.



Foreign Missions Around The Clock

People is what the Foreign Mission Board is all about. Because Southern Baptists as a people believe they are called to share Christ with all peoples in every nation, they have a foreign mission board. Because Southern Baptists became a denomination in order to do missions, they have been occupied for 125 years in a continuing concern for all people.

The mission boards of Southern Baptists are unique institutions. They do not exist in and for themselves but as channels for cooperative efforts on the part of Southern Baptists to bear an effective witness in every part of the world open to them. These boards, therefore, do not talk about assets but rather about expenditures.

Southern Baptists entered the new decade of the 70's supporting 2,490 overseas missionaries deployed in 71 countries. These missionaries were engaged in a broad band of ministries in the name of Jesus Christ to every race on every continent in a multitude of languages. They were serving as field evangelists, medical personnel, religious education and music specialists, educators, agriculturalists, and communications technologists, to mention only a few of the types of ministries involved.

In 1969 Southern Baptists underwrote their ministering to the world beyond their borders with tithes and offerings amounting to \$31,005,797. This amounted to \$2.70 per Southern Baptist for the year. It amounted to 3.8% of the total gifts placed in the offering plates of Southern Baptists.

But these statistics of missionaries and monies are personal. It takes people to be missionaries. It is people in great need whom these missionaries serve. It is people Biblically convinced of the purposes of God who offer up the individual prayers and individual gifts that make possible such a massive cooperative enterprise. It is people who wrestle with questions of priorities and places of service. It is people whose

collective consciences catch up the spiritual dynamic of a mission to people.

It cost just under \$4,000 an hour to fund the far-flung foreign effort carried on by 2,500 Southern Baptist missionaries. What happens to people during that hour? How are these resources of personnel and gifts utilized?

Because there are 24 time zones around the world, an hour actually becomes a day. During Eastern, Central, Mountain, and Western Standard

By Jesse C. Fletcher

Times, approximately \$240 of this \$4,000 is invested in the administrative work of Baker James Cauthen, his associates, and staff. It provides the staff to interview prospective missionaries at a seminary or speak to a group of young people about opportunities for missionary service. It provides the overseas division that supervises the widely spread missionary force.

In short, this \$240 goes into mission administration. Only 6% of the \$4,000 is needed to carry on this part of the foreign mission enterprise.

Less than 2%, or in terms of this one hour, less than \$80 goes into the printing of *The Commission*, or the pamphlets, or maps, or audio-visual releases that serve to help keep Southern Baptists informed. Part of this same amount makes possible news releases from the Richmond Bureau of Baptist Press to state papers all over the United States.

This means that as the hour moves off the West Coast and through the Pacific time zones \$3,680, or over 92%, moves directly to the overseas task of sharing the good news of Jesus Christ with people.

As the sun moves the mission hour across the Hawaiian Islands, it is at work in phasing out a ministry begun years ago that has resulted in a state convention rapidly assuming total responsibility for its people.

The mission hour pauses at an Eng-

lish-speaking church in Guam before picking up a broad span of work in Japan. Doctors in hospitals, teachers in schools, communicators in technical facilities, and field evangelists among Japanese people and alongside Japanese workers are now the product of the mission hour.

The same kind of ministry to people happens when the sun pulls into focus the work in Korea, Taiwan, and Philippines.

A surgical procedure in Hong Kong, a refugee in Saigon hearing about the gospel of Christ, and a student Bible meeting in Jogjakarta might blossom during the mission hour before it moves to Malaysia and Thailand. Then it embraces people being helped in East Pakistan and moves to a crowd gathered at the fledgling hospital effort in Bangalore, India.

Still the journey of this \$4,000 and the work of 2,500 missionaries is less than half done. Two time zones later a missionary in Teheran and other in a medical effort in Yemen work with people under the sun of the same mission hour. They give way to missionaries at work in Tanzania, Kenya, Ethiopia, Jordan, Israel, and Lebanon.

When the mission hour comes to pass in Rhodesia, Zambia, Malawi, and Italy, it is again spanning radically different climates and situations in the name of the One who is the same in every time zone and in every land. And the name of the task is still people.

The mission hour crosses the African continent before focusing through people on people in need in Nigeria, Togo, and South West Africa as well as France, Switzerland, Germany, and Spain. This work gives way to that in Portugal, Morocco, Ghana, Upper Volta, the Ivory Coast, and Liberia.

The \$4,000 finances a single silent hour in mid-Atlantic before joining missionaries and national colleagues in the burgeoning Baptist movement in Brazil. It is still in Brazil when it adds the peoples of Paraguay, Uruguay, Argentina, and Guyana, and it has not fully left Brazil when it crosses the Andes to minister to people in Chile, Venezuela, Colombia, and Peru.

It is already basking over the headquarters building in Richmond, Virginia, when it finishes its work in the Caribbean, including the French West Indies and the Bahamas and moves into Central America, and finally Mexico.

Time and money? Yes, but always in terms of people. The Foreign Mission Board, then, is a Southern Baptist channel to achieve the most effective possible utilization of Baptists' God-given resources — ourselves and our tithes and offerings to share the good news with all people.



Evangelism, Church Extension, Special Needs—HMB's Work

The Home Mission Board faces the 1970's with genuine appreciation for what the Cooperative Program has meant to the work of home missions and with great confidence in what this mainline of missions support can mean in this decade. Year after year approximately 45% of the total support of the Board's work has come through the Cooperative Program. Last year Southern Baptist churches and the respective state conventions channeled \$5,496,974 to the Home Mission Board through the Cooperative Program.

The Cooperative Program together with the Annie Armstrong Easter Offering and other designated contributions enabled the Board to provide support for 2,235 missionary personnel and to carry on the work of 12 mission programs assigned to it by the Convention.

Home missions in the 70's will see the continuation of certain basic emphases such as evangelism, church extension, and ministry to people of special needs and circumstances, but with more creative approaches and greater involvement of individuals. This is because these emphases are inherent in the very nature of Christian missions.

Evangelism will continue to receive prime attention. There is no substitute for proclaiming the gospel of Jesus Christ in such ways as to confront every person with the living Lord. The very purpose of missions is the redemption of man, and apart from Jesus Christ there is no redemption. One must come to a personal, conscious acceptance of Jesus Christ as Lord and Saviour, if he is to be drawn into fellowship with God. Evangelism as the proclamation of the gospel, to one person or to the masses, is the beginning of missions. But, it is the indispensable beginning!

Those who are reconciled to God by his grace through faith in Christ, become the people of God and the body of Christ. As such, they are organized

into local churches which become God's agents in his redemptive activity. The establishment of churches is not the end of missions, but it is a necessary step toward the realization of that end, which is the redemption of man for the glory of God.

Church extension will receive increasing emphasis during the next decade because of the expanding population. However, more effective ways of starting new churches must be found. This will involve, among other things, greater understanding of the relationship between the Christian faith and the cultural environment in which the

By Fred B. Moseley

church is brought into being. The starting of new churches must become the growing edge of the community of the redeemed reaching out to become meaningfully and redemptively related to the world around. It must become the church militant — moving forward into a lost world to be used of God in redeeming it.

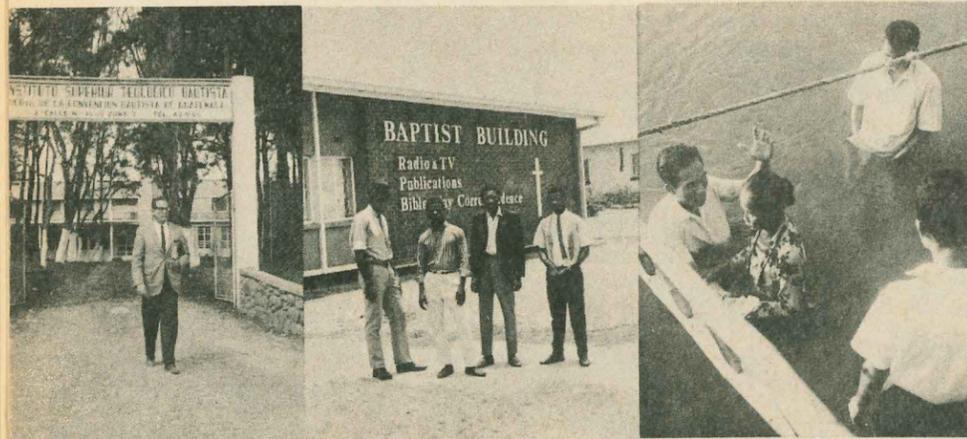
The third basic emphasis in home missions is ministry to people of special needs and circumstances. As the population increases, so does the complexity of the groups within the population. Consequently, the possibility and the need for churches and missions to develop specialized ministries multiplies. Such ministries to special groups will continue to expand as persons with common interests, ethnic or language backgrounds, occupations, handicaps, etc., become more aware of their special needs and of the availability of church ministries designed to provide help for them.

It is encouraging to note that across America more and more churches are opening their doors every day in the week for a variety of weekday ministries such as day care, well-baby clinics, dental clinics, literacy classes, recreation, and scores of other such activities and services. Some churches

are adding full-time social workers to their staffs to assist the church members and persons living about the church with personal and family problems.

The recent United States Congress on Evangelism in Minneapolis brought into clear focus the broadened scope of evangelical Christianity's concern for the social problems facing this nation and the growing commitment to do more about solving these perplexing problems. While these specialized ministries in areas of need will become increasingly effective avenues for churches to express their evangelistic concern and for achieving church extension, it must be clearly understood that these multiple ministries must never deteriorate into cheap gimmicks to bring about quantitative results. They must be genuine expressions of love in the Christian heart.

Missions in America in the 70's must see individuals and churches becoming more vitally involved in the predicament of modern man. With great social issues such as poverty, race, health, education, etc., claiming attention on the American scene, involvement in social change will continue to challenge and frustrate individual Christians and produce some tension within churches. It has been said that our churches have all too often projected the image of a people primarily concerned with preaching to people and too little concerned with coming to grips with the social, economic, emotional, and cultural problems of our society. Yet many human beings have to face, every day of their lives, problems that overwhelm them and call for Christian concern and some kind of social action. On every hand, there is evidence of the hurt and brokenness of the society in which we live — a society which in part we have inherited, a society which we have all had a part in creating, and now a society in which we must serve redemptively.



Equipping God-Called People

"The objective of Southern Baptist seminaries is to provide theological education, with the Bible as the center of the curriculum, for God-called men and women to meet the need for trained leadership in the work of the churches. The seminaries utilize scholarship with reverent concern and dependence upon the guidance of the Holy Spirit. They are distinctive Baptist institutions witnessing to the trust revealed in the Holy Scriptures. They shall help the Convention by study of its life and by involvement in its programs." These are the opening words of the program statement for Southern Baptist Seminaries approved by the Southern Baptist Convention in 1964. In just a few brief sentences this is what the seminaries are about. A host of men and women called of God to the ministries of the churches and a host of Southern Baptist churches needing trained leadership under the guidance of the Holy Spirit are brought together in a program of training.

The training of a God-called ministry was one of the first needs of the Southern Baptist Convention when it was organized in 1845. Theological education among Southern Baptists consisted of Bible departments in some of our Baptist colleges and individual tutoring and apprentice process by individual pastors in their churches. Missions and theological education became the rallying points of cooperation in the new denomination.

From one seminary, four faculty members and 26 students, 7,701 churches with 639,240 members in 1859, the growth has been phenomenal until today there are six seminaries with over 200 faculty members, almost 6,000 students, and over 34,000 churches with over 11 million members.

In 1859 the Southern Baptist Theological Seminary was founded in Greenville, South Carolina. Four professors began the work of our first seminary. They were James P. Boyce, John Albert Broadus, Basil Manley, Jr., and William Williams. In 1877 Southern Seminary was moved to Louisville, Kentucky. In 1926 the Seminary moved to the present location known as "The Beeches." Duke K. McCall became its president in 1951 succeeding a long line of outstanding men who served Southern Baptists well.

Southwestern Baptist Theological Seminary was chartered in 1908 as an institution of the Baptist General Convention of Texas. B. H. Carroll saw the Seminary as a response to a need within the whole denomination and though an institution of the Baptist General Convention of Texas, its board of trustees included representatives

from 10 of the Southern Baptist states. The Seminary functioned on the Waco campus until the summer of 1910 when it moved to Fort Worth, Texas. As the Baptist tide flowed westward the Seminary grew, becoming the largest theological seminary in the world. Robert E. Naylor became its fifth president in September, 1958.

The Baptist Bible Institute of New Orleans, Louisiana, became Southern Baptists' third institution for the preparation of the ministry in 1918. The present campus was purchased in 1947 and completed in September, 1953. By action of the Convention it became the New Orleans Baptist Theological Seminary and the effectiveness of its ministry is attested by the changing denominational character of the Catholic city in which it was born.

The fourth Southern Baptist Seminary was established in California. It was chartered as the Golden Gate Baptist

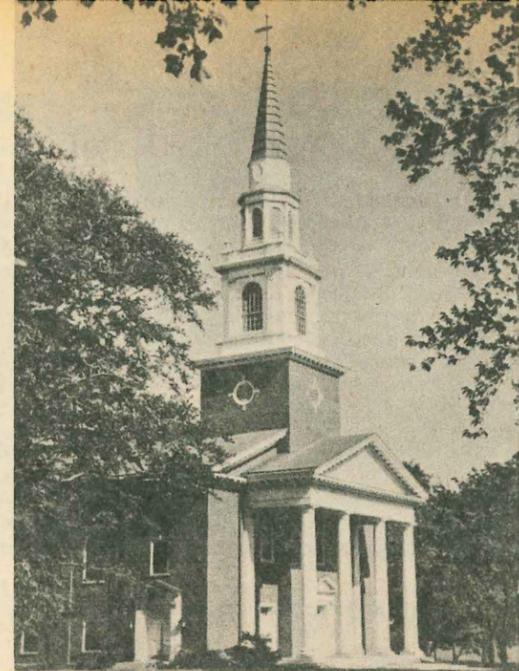
By Robert E. Naylor

theological Seminary in California in September, 1944, and was accepted by the Southern Baptist Convention as a seminary of its own in 1950. For a decade now the Seminary has occupied a complete new campus at Strawberry Point in Mill Valley, California, near the school's historical symbol, the Golden Gate Bridge. Harold Keaster Graves became its first president in 1955.

The fifth and sixth seminaries grew out of studies made by committees appointed by the Southern Baptist Convention to study theological education. The Convention authorized the establishment of Southeastern Baptist Theological Seminary on the old campus of Wake Forest College. Classes began in September, 1951, with 85 students and five professors. Gaining full possession of the campus in 1956, Southeastern entered into a long-range plan of renovation and adapting the buildings and grounds to the requirements of a theological seminary. Olin T. Binkley became its president in 1963.

In May, 1957, a special committee on theological education recommended establishment of the sixth seminary in Kansas City, Missouri. The Seminary began classes in temporary facilities in September, 1958, with 136 students. Adequate buildings have been constructed on a campus of 205 acres 10 minutes from downtown Kansas City. Millard J. Berquist is the first president of Midwestern Seminary.

According to the Convention statement of programs, the seminaries conduct programs in the areas of theology, religious education, and church music. "These programs are designed to offer



a comprehensive theological education of high quality for the development of Christian leaders, including lay leaders, for the various ministries of the churches and the denominations."

For the school year, 1969-70, total enrollment reported to the Convention by these seminaries included: Golden Gate, 325; Midwestern, 251; New Orleans, 813; Southeastern, 657; Southern, 1,575; Southwestern, 2,096. One out of six students in accredited theological schools in America is enrolled in one of our Southern Baptist Seminaries.

The seminaries jointly sponsor the Seminary Extension Department of the Southern Baptist Convention. This department provides both a correspondence department and an in-service training opportunity at many points in the Convention for pastors without seminary training. Raymond Rigdon is the executive director of this service.

The Cooperative Program is the lifeline of the seminaries. Under instruction from the Convention, they are committed to the provision of high quality theological education, without tuition, to this great host of men and women. From 65% in one of the seminaries to more than 90% in another, the operational support of the seminaries is provided by the Convention through the Cooperative Program. All of the missionaries appointed by the mission boards of the Convention find their training in these seminaries.

The theological base of the enterprise is evident. Autonomous New Testament churches of like faith and order, committed to the authority of the Scriptures, believing that God alone calls to the ministry, accept the responsibility for their training. The seminaries then are not just brick and mortar, institutions standing alone and making their appeal, but are really a host of God-called men and women who have become the rallying point for advancement of Southern Baptists.

Who Plans State And SBC Budgets?

The organizational structure used by Southern Baptists at all levels — local church, association, state, and Southern Baptist Convention — is difficult to explain and fully comprehend. Not only is this true with outsiders, but it is also true of Southern Baptists themselves.

The state conventions and the Southern Baptist Convention depend on the Cooperative Program plan of giving for their very existence. Some might feel that too much is being retained at the state level while others might feel that too little is being retained. Few stop to realize that the same people determine how much is to be retained by the states and how it is to be used, and also how the funds channeled to the Southern Baptist Convention are to be used.

All of the Cooperative Program funds originate with the local church. At the church level the members determine how much will be retained by the church and how much

will be sent to the state convention office.

At the annual state convention the messengers from the local churches determine how the Cooperative Program funds are to be divided in that particular state.

At the annual meeting of the Southern Baptist Convention the messengers from the local churches determine how the Cooperative Funds are to be used.

Possibly no action taken by the Southern Baptist Convention has had greater force in unifying and strengthening the outreach of Southern Baptists.

The members of the local churches carry a great responsibility as they determine the requirements of the various state conventions and the Southern Baptist Convention in dividing the Cooperative Program funds generated in their churches.

SBC Executive Committee At Work

The Executive Committee of the Southern Baptist Convention has the responsibility of preparing a proposed distribution of Cooperative Program receipts to the agencies of the Convention.

The agencies are requested to submit budget and financial data for the previous year, current year, and estimated data for the future year to the Executive Committee. This information serves as basic data to prepare a proposed distribution of future year's Cooperative Program receipts for Southern Baptist Convention causes.

In addition to the budget and financial material supplied by the agencies, they are also given the opportunity of personal presentation of their budget needs to the full Executive Committee.

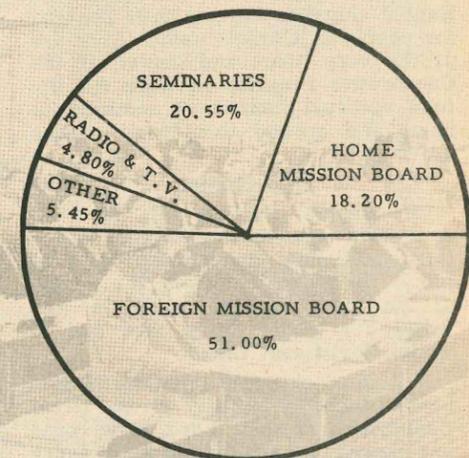
The information is gathered in the late fall with January 15 as the deadline in order that all budget information can be organized and distributed to members of the Executive Committee prior to the February meeting. The Executive Committee makes its recommendation to the Convention in its annual session in June.

The Convention either approves or amends the recommendation of the Executive Committee as to the allocation of Cooperative Program funds for the next fiscal year.

The Convention in its meeting in Denver, Colorado, June 1-4, 1970, approved an operating budget of \$29,146,883 for its agencies for 1971. If these funds are received they will be distributed as follows:

The proposed operating budgets for 1971 represent an increase of \$1,988,764 (7.32%) over the operating budgets for 1970. The amounts approved for each agency and the percentages to the total are shown below:

Foreign Mission Board	\$14,863,351	51.00%
Home Mission Board	5,305,067	18.20
Radio & Television Commission	1,400,000	4.80
Golden Gate Seminary	555,800	1.91
Midwestern Seminary	504,000	1.73
New Orleans Seminary	1,086,400	3.73
Southeastern Seminary	876,400	3.01
Southern Seminary	1,327,200	4.55
Southwestern Seminary	1,638,700	5.62
Six seminaries (total)	5,988,500	20.55
Annuity Board	176,165	.60
Southern Baptist Foundation	81,600	.28
Southern Baptist Hospitals	36,000	.12
American Seminary Commission	95,000	.33
Brotherhood Commission	281,200	.97
Christian Life Commission	200,000	.69
Education Commission	135,000	.46
Historical Commission	115,000	.39
Stewardship Commission	125,000	.43
Public Affairs Committee	120,000	.41
SBC Budget	225,000	.77
Other (total)	1,589,965	5.45
Grand Total	\$29,146,883	100.00%



More Than Hard, Cold Figures – People

It was late at night. All day long members of the Executive Committee of the Southern Baptist Convention had heard the representatives of the various convention agencies tell about their needs and opportunities.

As the program committee of the Executive Committee met to consider their budget proposals, they thought

By Porter W. Routh

about dollars and percentages — but they thought mainly about programs of work and people.

They thought about the persons who give the money — about you.

They thought about the pastors who showed a compassionate heart for missions, education, and benevolence.

They thought about churches who look at their own needs, their own community, and the big world, and prayerfully make a priority judgment

that they will increase the percentage going through the Cooperative Program so they can have a larger part in meeting world needs.

They thought about students in Baptist seminaries and the professors who teach them.

They thought about missionaries on the Indian reservations and in the ghettos.

They saw doctors and nurses ministering to persons in Rhodesia and Thailand.

They saw men preaching on radio and television.

They saw Southern Baptists' concern for people.

The Executive Committee is concerned for the proper distribution of funds, but the Executive Committee is also made possible through resources provided through the Cooperative Program.

The Executive Committee receives

funds from the Convention Operating Budget, which is granted \$225,000 each year through the Cooperative Program. Only about 3/4 of a cent of each dollar given goes for the Convention Operating Budget.

The Executive Committee not only has the responsibility of suggesting the allocation of funds, but it also has the responsibility of seeing that the funds received from the states are properly distributed.

The Executive Committee is responsible for the publication of *The Baptist Program* and for serving the Baptist state papers through the Baptist Press. Both of these services are made possible through the Cooperative Program.

The Executive Committee is charged with the responsibility of studying the work of the Convention and its agencies. It can recommend to them or to the Convention, but it has no control over any agency.

How Kentucky Shares In The Cooperative Program

The state Baptist conventions are the primary channel through which Baptist churches express their concern for people in Christ's name. They are at the very heart and center of the Cooperative Program at work for the total spiritual benefit of mankind at home and around this "oasis of the universe."

Organization

The Baptist churches felt the need of a state organization through which they could show their concern for people — their own members, the people of the state and the people of the world, for whom Christ died and to whom Christ sent them.

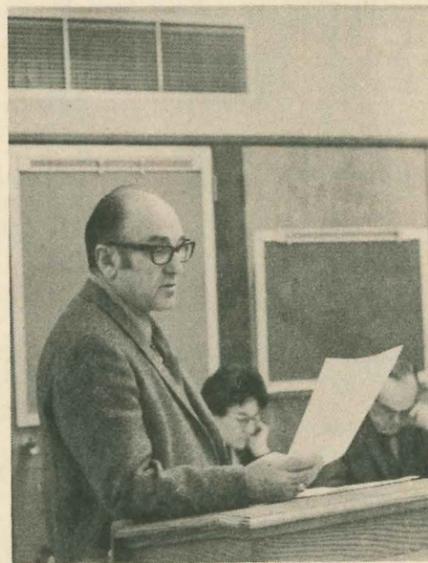
Individual churches felt their single-handed inability to carry out the Great Commission of their Lord. How could one church "preach the gospel to every creature"? How could they "heal humanity's hurt" by themselves? How could they provide Christian education for their youth and provide theological education for their pastors and missionaries through their own Sunday School? How could they provide adequate child care for the homeless children of their area without combining with others of like compassion? How could they get help in their own church programs — Sunday School, Training Union, Brotherhood, Woman's Missionary Union? How could they improve their church music, their methods of stewardship, evangelism and education?

To all these needs the answer was: We cannot do these things alone. We must link ourselves together in associations and in state conventions, so

that we may be strong enough not only to help our churches but also to provide a channel through which we can help others on the earth. So, the

By Harold G. Sanders

Baptist churches organized themselves into state conventions and provided adequate, skilled, spirit-filled leaders to guide and develop the work. They pooled their missionary money to provide such leadership. They sent to the



Hicks Shelton presents evangelism department budget to finance committee.

state organization their mission money for the Cooperative Program of their state and shared a portion with the Southern Baptist Convention. History proved their method to be necessary and sound.

Distribution

Each church decides what percentage of its income shall be shared through the Cooperative Program. What the church decides to give, the treasurer sends to the state convention treasurer to be distributed according to an annual budget determined by the convention itself. About two thirds is used in the average state program, and the other third goes to the Southern Baptist Convention Executive Committee for our world concern for people — according to a similar budget.

Tasks

It is organized to strengthen the churches by training leadership of the churches in all organizations and activities of a church. It provides, as needed and when able, institutions of Christian education, child care, hospitals, assemblies and camps, state papers, and homes for the aging — showing concern for all people of all ages. It encourages the churches in evangelism and missionary concern, and fosters support for the total Baptist work through the Cooperative Program. The associations are encouraged to provide leadership in the programs of the state by leadership training and guidance materials. It provides inspirational leadership for Baptists of the state as they, like Jesus, look with compassion upon the multitudes without the Good Shepherd, Jesus Christ.

1970-1971

COOPERATIVE PROGRAM

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Pioneer Work in West Virginia	800	.020%	
Retirement for Pastors, Employees	250,307	6.104%	
Kansas Baptist Convention	10,000	.244%	
	11.265%		
Student Work*	144,442	3.523%	
Church Services Departments*	317,414	7.742%	
S.S., T.U., Music, Ch. Adm., Stewardship, Brotherhood, Foundation, Evangelism, etc.			
	34.247%		
Children's Homes	100,000	2.439%	
Baptist Hospitals, Inc.	40,000	.975%	
Colleges and Schools	661,286	16.129%	
Cedarmore	67,220	1.640%	
Western Recorder	49,993	1.219%	
Buildings and Improvements Loan Payments (Student Centers, Schools, Cedarmore, Baptist Building)	485,619	11.845%	
	7.127%		
Administration and Promotion	102,489	2.500%	
Business Management	189,682	4.627%	
TOTAL	\$2,820,800	68.8 %	

SHARE

OUR GOAL: \$4,100,000

KENTUCKY BAPTIST CONVENTION

Questions And Answers About The Cooperative Program

An Interview With Stewardship Commission Executive Secretary James V. Lackey

By F. Paul Allison

After 45 years of operation, how well is the Cooperative Program doing?

It is difficult to measure the benefits of souls won, ministers trained, orphans housed, sick healed, and missionaries sent. Dollar-wise, the results can be measured. In 1926 Cooperative Program receipts were \$4,336,312. That was the first full year of operation. In 1945 the receipts were \$10,485,571. In 1955 they were \$32,994,086. During the last reported year, 1969, Cooperative Program receipts amounted to \$78,220,474. The grand total received for all the years since 1925 has been \$1,084,285,347.

What is the greatest danger to the on-going success of the Cooperative Program?

The greatest danger is the apathy of the people. The Cooperative Program has performed so well, so effectively, and so efficiently that many people take it for granted, and so there is always the possibility the Cooperative Program could become less effective as a missionary support tool if the people do not constantly and enthusiastically support it.

What is the Cooperative Program's most obvious success?

The most obvious success of the Cooperative Program is the results it has brought about in educating our young people for Christian service, healing the sick, caring for the aged, and spreading the gospel of Christ throughout the world, including over 70 countries and all of the states in the United States.

Do you think young people are trying to say something regarding the denomination's missionary program?

Yes, I think they are. They are trying to tell us of the older generation that they want the Cooperative Program to support causes that are close to their hearts. That is, they want to see hungry people fed, poor people clothed, ill people healed, and, most of all, they want to see the message of Christ carried to the last person in the world.

What are the strengths of the Cooperative Program?

There are many strengths of the Cooperative Program. I think the

greatest is that it allows every Southern Baptist to have a part in the total educational, benevolent, and missionary endeavor of Southern Baptists. As a person places his tithes and offerings in his local church he can be assured that a part of that money is going to spread the gospel of Christ throughout the world.

What are the weaknesses of the Cooperative Program?

Its strength is also its greatest weakness. That is, the causes are so multitudinous and overwhelming it is difficult for Southern Baptists to feel the heartbeat of the program. The people see buildings; they see materials; they see denominational workers, but it is difficult for them to see the millions of people who benefit directly from the program each year.



Lackey

Is designated giving increasing more rapidly than Cooperative Program giving?

During the past few years, Cooperative Program gifts have increased at a higher percentage rate than designated giving. For a period of time, designated giving did increase more rapidly than Cooperative Program giving. This trend seems to be reversed.

Do you anticipate any changes in the procedures of receiving Cooperative Program funds from the churches and state conventions?

It is always dangerous to anticipate what Southern Baptists might do. As best as I can determine, there seems to be no call for a significant change in the method of receiving Cooperative Program funds.

In the days ahead do you anticipate a need for Southern Baptists to work together less or a need to work together more?

It is essential that Southern Baptists work together more and in closer harmony in the future. These changing times demand that we learn better ways of working together. The Cooperative Program, I believe, is a prime example of how Southern Baptists can work together when they decide the cause is important enough.

What are some of the areas that are going to require a re-thinking of our Cooperative Program ministry?

I believe it will be necessary in the years ahead for the Southern Baptist

Convention to more carefully place priorities on the causes to be supported. We must put the people's money to work in places it will do the most good. Every area of our work needs to be re-evaluated at least every 10 years, and procedures need to be developed whereby the Convention can evaluate its programs and make changes that will assure more efficient use of the funds contributed. I am sure many Southern Baptists think that no changes have been made in many years, but one only has to study the work of the agencies of the Convention to discover that most have kept abreast of the times and changes have been made as the times demanded.

Do you feel we can continue to support a large institutional ministry?

I believe it is essential that we continue to educate our young people for Christian service, provide for the ill and destitute, and for children who are homeless. It may be that we will change our methods of performing these services. We may learn to work more closely with public supported institutions in the future, rather than trying to carry the total burden ourselves. The higher cost of education, hospital care, and child care has already forced many state conventions and the Southern Baptist Convention to seriously re-evaluate their ministries.

On the basis of your knowledge regarding the original intent on the part of the initiators of the Cooperative Program, do you feel we are still on the right road?

Those who were responsible for beginning the Cooperative Program in 1925 believed that Southern Baptists should work together to provide an educational, benevolent, and missionary program for the people of the world. Many changes have been made in our structure due to changing times, rapid transportation, and instantaneous communication. The Convention has adapted the Cooperative Program to meet these changing times. Yes, I believe the Cooperative Program is still carrying out the original intent of its founders.

Is there a need for a name change?

There have been some calls for a change in the name of the Cooperative Program. However, study groups who have looked into this matter very carefully have been unable to discover any name better than the one we now use. I will be the first to support a change in the name when a better name, a more descriptive name, is found.

Observing Cooperative Program Sunday In Your Church

Cooperative Program Day is observed by churches of the Southern Baptist Convention as a mid-year emphasis on the importance and need for the Cooperative Program. It is a time of personal mission commitment, renewal, and prayer for the people and causes supported and the people ministered to through the Cooperative Program.

Cooperative Program Day —
April 18, 1971
(or other suitable day)

Sunday School — Schedule brief messages or testimonies in classes or groups. The one responsible for giving the missionary testimony should tell how much your church is giving to missions, something of how the money is used, and why he believes in the Cooperative Program. He should then lead in prayer for increased commitment to the Cooperative Program as our plan of support of Baptist world missions. Cooperative Program devotions are available and are designed

to be used for adults, youth, and children.

Morning Worship — Distribute the Cooperative Program Day Handout available from the state convention office. Sing hymns with a mission or ministry theme. Special music should have a mission message. Pray for specific people and causes supported through the Cooperative Program. Preach on the subject "Concerned for What?" Tell how your church is con-

By Jesse Stricker

cerned and how deeply it is concerned. Indicate some of your dreams as to how your church can do more for Baptist world ministries through the Cooperative Program. Tell how much your church could do if all the members tithed. Challenge the members to commit themselves to personal sacrificial giving. Ask a member who has committed himself to Christian service to give a brief testimony. Invite others to make similar commitments.

Cooperative Program Tour — Following the morning service, ask members to visit departments of the Sunday School where special displays illustrating the work of the Cooperative Program have been prepared. Previously, you will have asked certain classes and/or departments to prepare such exhibits. Exhibits could include such emphases as foreign missions, home missions, state missions, Baptist colleges and seminaries, hospitals, children's homes, Southern Baptist Convention commissions, etc. You may wish to serve a light snack in the

IF YOU
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church dining room or have an old fashioned dinner on the grounds in connection with the tour.

Training Union — Discuss what the church can do in mission support during the rest of the 70's. Study the past giving record of the church. Discuss the current state and Southern Baptist Convention Cooperative Program budget. List mission activities in which the church can engage.

Evening Worship — Ask the men's and/or women's missionary organization to be responsible for the evening worship period. They can tell of present mission activities, proposed plans, and in addition, select one Cooperative Program cause and present detailed information about it. If the filmstrip "Concern Is . . ." has not been shown, you may want to use it. It is available free of charge from the state convention office. For the first time, program suggestions for your evening worship service are available. It is to be sponsored by the men in your church and is called "Baptist Men and the Cooperative Program."

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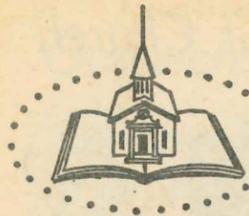
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- _____ Cooperative Program devotion(s) — order 1 for each department, children and above
- _____ Cooperative Program brochure(s) — order 1 for each family
- _____ A Cooperative Program bulletin insert — order 1 for each bulletin
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- Where is Your Concern? date desired _____
- Foreign Missions and the Cooperative Program . . . date desired _____

Mail to _____



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for April 18, 1971)

LIFE AND WORK SERIES

Hard Times For God's Servant

Josiah, the sixteenth king of Judah, succeeded two very evil men — Manasseh, his grandfather, and Amon, his father. During Amon's tenure in office the kingdom was debauched and almost destroyed. After two years he was murdered by his servants in his own palace.

To be the son of a wicked father, beholding daily his bad example, is a serious handicap to any boy. Fortunately, and strange to say, Josiah did not follow in the steps of his father. Presumably Hilkiah, the priest, was a good influence in Josiah's life. To say the least, he had some wise and godly advisers who loved God sufficiently and were courageous enough to help him lead the people back to God.

II Kings 23:21-26

The reading of the scriptures convinced Josiah that his people had sinned greatly by forgetting God and by failing to keep the Passover annually in commemoration of the miraculous deliverance of the Israelites from their Egyptian bondage and as a prediction of the deliverance from sin which the coming Christ would provide. Of course, one of the contributing factors in their ignoring the Passover was the blighting curse of idolatry which had come upon the land. Therefore, Josiah set himself to the important task of eliminating this blight of degrading pagan worship.

So faithful was Josiah in living in compliance with the will of God that verse 25 says, "And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him."

Under Josiah's leadership and through his zealous efforts, the people were given a splendid opportunity for survival as a nation. Soon after his untimely death it became quite obvious that the repentance and reformation of the people had not been genuine. The inevitable result of their continuance in sin, by their following of Jehoiakim, the wicked king who reversed every good policy of Josiah and tried to stamp out every vestige of loyalty to God, was national disaster. A nation

cannot survive if its leaders and people continue to rebel against God and defy Him.

Jeremiah began his ministry as a prophet during the reign of Josiah in 627 B.C. He witnessed the reform movement by Josiah and encouraged him in his attempts at leading his people to break with the sins of their day and to conform to God's will.

II Chronicles 36:15-17

Due to His great compassion, God sent His prophets to warn the king and the people that, if they should fail to forsake their worship of idols, the wrath of God would assuredly and inevitably come upon them.

Jeremiah faithfully and repeatedly declared God's purpose for His people. Realizing that it would be exceedingly foolish for Zedekiah and his people to enter a conflict with the forces of Nebuchadnezzar, which completely outnumbered them, Jeremiah urged him to be faithful to God and to be submissive to Babylon. The proud and haughty Zedekiah refused to humble

himself before the great statesman-prophet, the mighty Nebuchadnezzar, and to heed the message from God. He decided to heed the counsel of the false prophets and the warmongers, rather than to follow the advice of the man of God. The people mocked the messengers of God, imprisoned them, despised God's message and refused to believe that disaster was near.

When it became obvious that there was not any possibility of bringing them to repentance and consequent forgiveness, there was nothing for God to do but to send the fires of divine judgment upon the city of Jerusalem in the form of sword, famine and pestilence. The young men were slain in the temple, where they had taken refuge in the hope that there they would be protected from the fury of the enemy, but such was not the result. None were spared on account of age or sex. Due to their sins, all perished by the sword, or were taken captive to Babylon, both king and people. Ruin and destruction always await the individual, the city or the nation when God is rejected or ignored.

INTERNATIONAL SERIES

The Role Of The Hebrew Prophet

Today's lesson begins an eleven-week series on "Prophets of Righteousness and Mercy." It contains passages from four eighth-century Hebrew prophets—Amos and Hosea of the Northern Kingdom and Isaiah and Micah of the Southern Kingdom. These giants of the faith and bearers of the Word of God wielded a tremendous influence.

Amos 3:1-2

Amos, whose name signifies "burden" and which was prophetic of his work, was born and reared on the edge of the desert. This resident of Tekoa was the first of the "literary prophets." As a true prophet Amos heard the Word of the Lord and faithfully declared it to those who listened to him. Of one thing Amos was sure, namely, that the message which he proclaimed was received directly from God and therefore was not his own. Speaking in God's behalf Amos reminded his hearers and readers of the contents of

the law which God had given, warned them of the inevitable consequences of their disobedience thereto, emphasized that privilege always entails responsibility and challenged them to be faithful in complying with God's will.

Amos was grieved deeply when he meditated on how the Lord had brought them out of Egypt and chosen them for a special work which they had refused to do for Him. Unfortunately the Israelites were behaving as if they did not owe God anything. The prophet denounced their sins of injustice, immorality and idolatry, and warned they would be punished unless they repented.

Hosea 8:1-3

Haunted by memories of the martyrdom of Amos and meditating day after day upon the stirring prophetic messages of that inflexible preacher of righteousness and judgment to come, Hosea, the tender-hearted prophet of

love, saw the tragedy of a nation plunging blindly into ruin, and became deeply conscious of the need for a national awakening to avoid the threatening calamity. The people had drifted thoughtlessly into ease, extravagance and oppression. There was great laxness and looseness in personal behavior. Literal bloodshed, highway robbery, murder and organized vice were visible on every hand. Drunkenness with all of its attendant evils was fast breaking down the home life and debauching the minds of the people. Family life had gone to pieces. All thought of purity and spiritual living was out of the question. Hosea was heartbroken over the nation's sins.

As Hosea brooded over his broken nation and contemplated his ruined and broken home, he realized that his own tragic experience with Gomer was a picture of the experience that God was then having with Israel.

Like Amos, Hosea had a message directly from God to proclaim to the people. As Amos was the prophet of divine justice, Hosea was the prophet of divine love. When he spoke in condemnation of the sins of the Israelites, and warned them of the inevitable consequences thereof, Hosea did so with a warning of love and an urgent call to repentance. In love God was ready to forgive the sins of His people and again make of them a mighty nation, on the condition that they would truly repent, accept His teachings and obey Him.

Isaiah 6:8

In the temple Isaiah received a vision of God reigning in majesty and glory. Standing in God's presence Isaiah observed that there was a great gulf between the Lord and himself which no effort of his own could ever bridge. He made a full and frank confession of his sin, repented thereof and received the assurance of divine forgiveness and spiritual cleansing, whereupon he was called of God to a life of usefulness and service.

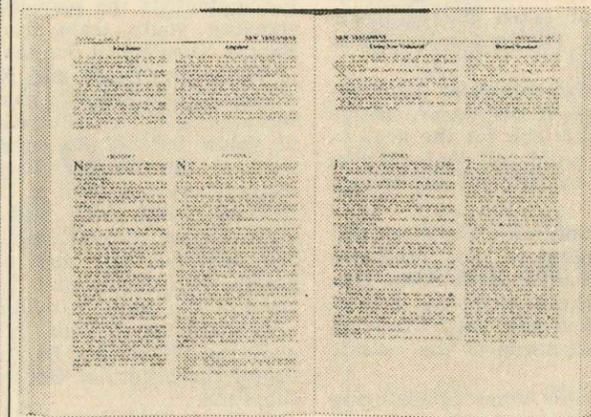
Isaiah considered it a privilege and an honor to serve the Lord and was ready for any sacrifice which that honor might entail.

Micah 3:5-8

Micah was called of God to denounce the evils which were blighting the lives of his people — oppression of the poor, unscrupulous use of power, lack of integrity, reckless scorn of religion, false prophets and greedy corruption in both religious and civic circles. Micah stressed the fact that proper relationship with God will manifest itself in upright and godly living. Micah warned the people against listening to false prophets who merely say what people want to hear rather than what God wants them to hear. As a prophet whom God had called and commissioned, Micah told them that God wanted them to turn from their wickedness and to be obedient to Him.

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(Continued from page 5)

people look for all the bad things so they can criticize the students of today. It seems that people never give any credit for the good things which students do.

Many people seem to think that students do not want any religion. These people are wrong because religion is growing faster on campuses today than ever before. A large number of students want religion today. Of course religion has not taken the campuses over but many students realize that they need Christ.

On most college campuses today religion is growing. If the people outside the college would look for the good in students, they could tell that religion is a growing factor on the college campus.

Today more and more Christian colleges are engaging in new programs with non-Christian colleges. Some people seem to think that the college should change and send their Christian students to other parts of the outside world.

There are a few ways of changing this problem which people seem to think colleges have. The answer must start with involvement. The students and the administration must be willing to work together. Today many Christian colleges are getting involved in different ways. One step to expanding would be the athletic program. For example Belmont College, Nashville, Tennessee, has a basketball team. These coaches and team members are able to witness to the non-Christian college.

On most college campuses, Christian or non-Christian, they usually have some type of religious organization. For example at Hopkinsville Community College we have the Baptist Student Union.

The Baptist Student Union is sponsored by the Baptist churches, however, other denominations may attend the meetings. Most BSU's have youth teams which go to neighboring churches and have the Sunday or Sunday night services. The BSU youth team consists of a minister, one or more persons giving testimonies, summer missions report, and also special music.

During the summer the Baptist Student Union sends summer missionaries out into different parts of the world. The Baptist Student Union in Kentucky alone is sending out 17 missionaries this summer. This should show that there is religion on campus today.

There is religion on campuses today and, of course, there is trouble on campuses also but the people outside should see that college students are not all bad.

Princeton, Ky. Randall Rogers

TEAM RECOMMENDED

Dear Editor:

I would like to commend to Kentucky Baptists the services of an outstanding youth team from Southern Baptist Theological Seminary made up of Jerry Lee Drace and Rodger Murchison. These young men are able servants of Christ who relate not only to youth but to the entire membership of the church. Decisions were made in every service of the Weekend Revival which these men led in the First Baptist Church of Hodgenville. Not only do these men proclaim the gospel with clarity and force but the truth of the gospel is evident from the very radiance of their lives. I would encourage Kentucky Baptists to make use of the gifts that God has given to these men.

Hodgenville, Ky. Kenneth Hayes

MY CHURCH — RIGHT OR WRONG

Dear Editor:

You've heard the statement found on bumper stickers — my country, right or wrong. Those five words say a lot. No matter what is wrong with my country, it's mine and I'll remain loyal to it. I feel this way about my church. I love my church, no matter what. I love its members, faithful and unfaithful, and its pastor. I get aggravated with them sometimes, but I love them.

As clerk of my church, I am familiar with the members; most of them, I'm sorry to say, by name only. Out of approximately 1000 members, we have maybe 200 who are faithful in attendance. My husband, myself and our five children are seven of those faithful members. We are in church every Sunday morning and evening unless one of us is providentially hindered.

What's wrong with my church? Its members, that's what's wrong with it. What is a church? It is people, a group of baptized believers, fellow Christians striving together for one purpose: to win the lost to Christ. Only about one-tenth of our members are tithers. My church has financial difficulties. If each member paid his tithe, my church could work wonders, not only in the

city of Dayton but in the entire world.

Our members fail to realize that the church uses gas and electricity just like they do in their homes. These utilities must be paid or there would be no church services. Our pastor earns a salary too. Without him, who would proclaim the gospel? This is the purpose of a church — to bring the good news to the lost.

Many of our members won't serve. The work of the church (God's work) is done by about fifty members. These serve over and over in different ways. They get tired and complain sometimes but they serve.

As clerk, I am thoroughly familiar with the business of my church. A few faithful members meet once a month to discuss the ups and downs of the church. There are complaints, of course. Some of them are legitimate and some aren't. No matter what happens in our business meetings, I still love each member, right or wrong. Each is entitled to his opinion, even if it's unpopular. This is the way my church operates.

My pastor is a member of the church. I love my pastor. He isn't perfect. He makes mistakes too. He doesn't always do everything the way every member expects him to. But he's here to preach the Gospel and that's what he does. Right or wrong, he's my pastor and I respect him as a man of God.

This, then, is the wrong of my church. But let's look at the title of this article again. My Church — Right Or Wrong. Yes, I love my church when it's wrong, when it makes mistakes. But I also love it when it's right. When things are running smoothly and our debts manage to get paid, I love it. I don't desert it, thinking it can get along without me. I still support it with my tithe, time and service. Right or wrong, I will defend my church to the best of my ability.

A year ago, while we were away attending the funeral of my stepfather, our home caught fire. We came home to find it unable to be occupied. Everything was ruined either by fire or smoke. To show its love for us, my church gave us a household shower. I can hardly put into words the feeling of closeness and warmth that existed between me and my church.

Leave my church? Never! My church is everything to me.

Dayton, Ky. Mrs. Jackie Flinchum

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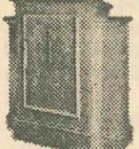
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New Church Developing In '70s

Describing the religious trends of the 1960's and projecting them to the decade of the Seventies, the religion editor of *Newsweek* magazine told the Baptist Public Relations Association meeting in Charleston, South Carolina, he sees a new church developing.

Kenneth L. Woodward, in the closing speech to the association, said that this emerging new church would be composed of "Concerned, committed Christians of all faiths who, without turning their backs on their own traditions have put themselves in God's hands, asking him to lead them toward a unity forged out of common concerns, common risks, mutual efforts arrived at by different paths . . ."

"There is no reason why Baptists, with their penchant for autonomy, ought to fear the blessings of diversity," he said. "Indeed, the Seventies could be the decade in which Southern Baptists, finally come out from under the basket to share the risks and joys of faith with their fellow Christians."

Of the Seventies, Woodward said denominational life would go on, though not as usual, and that each denomination will experience its own crucifixion. "Those that don't will surely be the worse off," he observed.

He predicted the fascination with Jesus in the next decade will increase and become a major focus of interest.

Many will turn to the old-time religion in an effort to fight off future shock but the more creative will reach out for new forms of faith and many

will continue to abandon altogether a religion that refuses to wrestle with the hard knots of modern experience, he observed.

Earlier, Woodward had traced the issues and trends of the 1960's that would affect the Seventies, including such things as Vatican II, the Consultation on Church Union, civil and cultural religion, the "Death of God" theology, the theology of hope, the theology of revolution, secular theology, situation ethics, the civil rights movement, the anti-war movement, counter culture, etc.

Woodward said he could almost hear some of the nearly 100 Baptist public relations workers asking what these issues have to do with religion, or feeling that the issues don't touch the people they are concerned about.

"My only answer is, if these issues haven't touched your life already, lucky you. But they will. If not you, then your children. Even Carl McIntire's son is a dove on Vietnam," Woodward said.

Earlier, the president of the organization, W. C. Fields of Nashville, public relations secretary for the Southern

Baptist Executive Committee, said the central function of the people attending is "to convey information — significant, useful, meaningful information — to persuade, to secure understanding and support for the cause we serve."

Unfortunately, Fields said, many people, including some churchmen, view the public relations role as that of neutralizing or eliminating the voices of dissent. "But public relations is not really capable of brain-washing and it ought not be capable of white-washing," he said.

He added that one Baptist administrator had recently proposed in a speech that the denomination's news service be eliminated. "When administrators threaten the information media of the denomination with a lynching because they report the truth — including the truth that is embarrassing — then some changes ought to be made somewhere," he said. (BP)

Missionaries Safe In East Pakistan

Southern Baptist missionaries stationed in East Pakistan have remained there during civil strife between the

Pakistani armed forces and supporters of the movement for an independent Bengali state, Southern Baptist Foreign Mission Board officials said.

Evacuation is not taking place yet, reported John D. Hughey, the board's secretary for Europe and Middle East, but the American Counsel General in Dacca has asked that facilities be provided for those who want to leave.

"I am concerned but reassured by what I have heard, and am reasonably confident our people are going to be all right," Hughey said.

"Our missionaries in East Pakistan know the board will back fully their decision; they do not have to wait for word from us to evacuate if they think this advisable," Hughey added.

As of March 8, four missionary families were in Dacca, one family was in Feni, and two were in Faridpur, all East Pakistan cities.

A state department spokesman told Hughey that U.S. government employees and their families have remained, but other Americans have left on commercial planes.

Word has been received that all Americans in Dacca are safe, the state department spokesman told Hughey. Not all outlying regions have been heard from, but he is reasonably confident that in those regions also Americans are all right, Hughey said.



FOUR GENERATIONS — After the ordination of Thomas L. Shelton, second from left, to the gospel ministry, by the Campbellsville Baptist Church, four generations of Sheltons posed for the above picture. From left, they are R. G. Shelton, associational missionary in Green Valley association and father of the recently ordained Thomas L. Shelton; Thomas G. Shelton, retired Kentucky Baptist pastor and father of R. G. and Thomas H. Shelton, right. Thomas H. Shelton is secretary of evangelism for the Kentucky Baptist Convention. In front is Tommy Shelton, son of Thomas L. Shelton. The new minister is pastor of Middle Creek Baptist Church in Severns Valley Association where the ordination service was held.