



WESTERN

RECORDER

NOVEMBER 13, 1971



ROYAL AMBASSADOR WEEK — Royal Ambassador chapters throughout the Southern Baptist Convention will celebrate Royal Ambassador Week November 7-13 by helping in

worship services and participating in special mission action projects, campouts, father-son outings, and Royal Ambassador recognition services. See story this issue, page 6.

Staff Changes

Calvary Baptist Church in Henderson has called **Raymond Rideout** as its new pastor. Rideout, a graduate of Murray State University, came to the Henderson church from the pastorate of Dahlgren Baptist Church in Harrisburg, Illinois, a position he held from 1967.



Rideout

The new Kentucky pastor is married to the former Ruth Ann Clark of Henderson and the couple has three children.

Thornhill Baptist Church in Frankfort has called **Miss Janie Sparks** as music director and **Jay Huntsman** as youth director. Both are sophomores at Georgetown College.

Miss Sparks is a pre-med major and Huntsman is a ministerial student.

Miss Sparks is the daughter of Mr. and Mrs. H. T. Sparks of Olive Hill. Huntsman is the son of Mr. and Mrs. Willard Huntsman of Olive Hill.

Pastor of the Thornhill Baptist Church is William Hartung.

Buena Vista Baptist Church in Owensboro has recently added two staff members. They are **Richard F. Hale**, who serves as minister of education and youth, and **David Searles**, who is minister of music.



Hale



Searles

Hale, a native of Hopkinsville, comes to the Owensboro church from the pastorate of the Pleasant Hill Baptist Church in Auburn, Kentucky. While in that position he delivered the 1970

doc rinal sermon for Logan Association and served as associational clerk.

A graduate of Western Kentucky University, Hale also attended Bethel College along with his wife, the former Melva Parrish of Russellville. He assumed his new responsibilities September 19.

Searles is a graduate of Indiana University and is a member of the music faculty at Brescia College in Owensboro. Previously he has been employed as bass soloist at Christ Church Cathedral in Indianapolis and as bass cantor at the Indianapolis Reformed Jewish Temple. He has done extensive opera and oratorio work in New York, Boston and Philadelphia.

Billy Charles Hutchinson has been called as pastor of the Advance Baptist Church in Baskett, Kentucky. A native of Georgia, the new pastor is a third year student at Clear Creek Baptist School. At the time of his call to the Advance church, Hutchinson was a member of the First Baptist Church of Libertyville. He moved to the church field November 1.



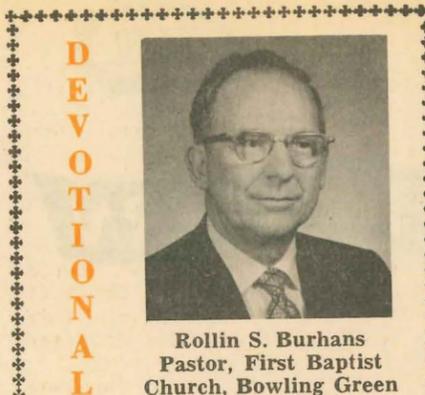
Hutchinson

church field November 1.

Church Chuckles by CARTWRIGHT



"That's our third Finance Chairman in six months—how're your money problems?"



Rollin S. Burhans
Pastor, First Baptist Church, Bowling Green

Have you ever felt like throwing up your hands in despair and saying, "What's the use? My situation is hopeless! Nothing good can ever come out of this." At one time or another most of us have had this feeling.

The thing we need to remember, however, is that no situation should be written off as impossible until the creative human mind, under the inspiration of a living God has finished with it. For more often than not, when a creative response is made to what seems to be a hopeless situation, we learn that even

"In the mud and scum of things
There always, always something
sings."

if we have eyes to see, ears to hear and faith to believe.

In a New England town there lived a man who had worked as a street cleaner for 40 years. At the age of 65 he composed a Christmas oratorio that was sung by a trained choir of 200 voices. The accomplishment of this untrained street cleaner amazed the music world.

After the performance, people sought out the street cleaner to learn the secret of his accomplishment. "How," they asked, "did you find time to get away from the discord and stress, the noise and violence of the streets to compose such glorious music?" "Why," he replied, rather sharply, "I did not get away from the noise and violence of the streets. While I was sweeping the streets, the melodies of my oratorio came to me. The cries of the children gave me my tenors and sopranos. The voices of the street vendors gave me altos and baritones. The rumble of the wagons and carts on the cobblestones gave me my bass and double bass and deep diapason."

The street cleaner did a great creative work of beauty, not by getting away from harsh noises, but by transforming them. Out of discord he created harmony. Out of harshness he made sweetness. Out of despair he brought hope.

This is the kind of thing that is always happening when Jesus Christ is the center of our faith and the dynamic of our life. Out of a broken past he teaches men to look for a redeemed future.

HOW SUPER IS 'SUPERSTAR'?

Who likes "Jesus Christ, Superstar?" Apparently almost no one except the thousands of paying customers as they line up at the ticket office to see the new rock opera. With an advance ticket sale of more than \$1,000,000, the opera is super in at least one department.

After months of fanfare, the opera, by Britishers Tim Rice and Andrew Lloyd Webber, opened on Broadway recently with mixed reviews from drama critics and picketing by protest groups.

The stage production at the Mark Hellinger theater in New York City

By Frank A. Sharp
American Baptist News Service Editor

has a cast of 40 and follows a tremendous commercial success of the music, which reportedly has sold 2.6 million albums to date. The drama, unfolding on multi-level stages that go up and down on hydraulic lifts, can be compared to the biggest and most lavish of Broadway productions.

Time magazine opined that the opera "would have confuted the claims of Jesus, or confirmed the dark suspicions of Oswald Spengler, who liked to think that the twilight of Western civilization will be marked not by true religion, but by an upsurge of fervid religiosity." The opera is "show biz with a twist: Director Tom O'Horgan, who was influenced by Olsen & Johnson, has made it into a sort of Heavensapoppin."

Is it good music? The prestigious music critic of the *New York Times*, Harold C. Schonberg, says that "the score is pretty bad. Rock music never has been a medium for a wide range of expression; its rhythms and general vocabulary are too limited."

In any era top quality in art and music, or in anything, comes in small packages and popular music is no exception. Faddism cannot be substituted for quality and 98 percent of the things passed off as music and art will fall tomorrow of its own mediocrity. The cultic worship of youth so prevalent today asks that every passing fancy of young people be embraced as art because they are interested in it.

Says Schonberg, "Art is concerned with craft, with originality, with personality, with a unique view of the world, with the powerful mind of a creator synthesizing elements into an unprecedented kind of unity. That is what art is all about, and it is what the critical mind will continue to look for, undisturbed by all the barnyard flapdoodle squawked by the opportunistic roosters."

What is the opera all about? Clifford A. Ridley, writing in the *National Observer*, strikes right to the heart of the matter when he said that he didn't like the "rather effete and petulant Jesus,

I suspect Mr. O'Horgan hadn't the slightest idea of what He was supposed to be about."

Was Jesus a Superstar? Full of box office, Broadway hocus? Or was he a quiet prophet working with a small band of dedicated disciples who would always be a minority enveloped with a dedication to humanity that would lead to martyrdom? Crowds usually run from that kind of leader; it costs them too much. To give one's life in service to God and humanity is far different than standing in a ticket line or watching the glare of Broadway's spotlights.

Says Episcopalian priest Malcolm Boyd, "Is Jesus in the same league with Jacqueline Onassis, the Duchess of Windsor and Averell W. Harriman? Or say with Willie Mays, Barbra Streisand and Ted Williams... Jesus' mission got misplaced somewhere from drawing board to Star Chamber."

In a study prepared for the American Jewish Committee, Gerald Strober writes, "The play unambiguously lays the primary responsibility for Jesus' suffering and crucifixion to the Jewish priesthood... The priests are caricatured as hideously inhuman, satanically evil, and bloodthirsty." Strober concludes that the opera is "potentially harmful as an instrument of anti-Jewish prejudice."

Catholic reaction was also largely negative. A columnist for *The Beacon*, news-weekly of the diocese of Paterson, New Jersey, called the play a "super put-on." The *Long Island Catholic's* re-

view described it as "super mess."

Antoinette Bosco, reviewer for the *Long Island Catholic*, said that on the whole it was "ludicrous" in terms of content and staging. "It struck me that Superstar, ironically, is just the kind of spectacle-entertainment Herod would have loved — and Jesus wouldn't stoop to," she concluded.

New York Times critic Clive Barnes found the total effect, "brilliant but cheap — like the Christmas decorations of a chic Fifth Avenue store." Though Barnes liked certain songs and performances, on the whole he found the musical "less than super." The real disappointment, he says, is in the conception: "Christ is updated, but hardly, I felt, renewed."

It is true that the libretto is one to stir up interest among young people. The music helps to arouse enthusiastic response for the gospel story, albeit distorted, a response which is often lacking in young people when subjected to traditional forms of preaching the gospel. Many who do not personally like Superstar very much are nevertheless reluctant to condemn it out of hand because it admittedly does at least acquaint people with the names of Jesus' followers and introduces them to such terms as "apostles," clearly a gain when most of the world is depressingly illiterate as far as Christianity is concerned.

Despite criticism and obvious shortcomings the musical is a Broadway hit and will probably be seen by millions of people. (ABNS)

'Superstar' Not Christian

I kept thinking it would go away. It hasn't. It seems to be growing in popularity. I am talking about the rock opera that portrays Jesus as a likable but uncertain radical and hints at an affair between Jesus and Mary Magdalene, who is portrayed as a prostitute.

The rock opera was written by

By Henry Johns
Pastor, Oakland Avenue
Baptist Church, Catlettsburg

Andrew Lloyd Webber and Tim Rice. It was recorded on two long play records and earned two million dollars in the first four months after its release in October, 1970.

My own suspicions were fully confirmed when I saw Tim Rice (one of the writers) interviewed on the "Today" show, October 14. He said, upon being questioned by the interviewer, "I do not believe that Jesus was God." That ought to settle the matter for Christians.

Here are some excerpts from the rock opera:

Judas:
"My God I am sick I've been used
And you knew all the time
God! I'll never know why you
chose me as your crime
You have murdered me
You have murdered me."

Jesus:
"God thy will is hard — But you
hold every card
I will drink your cup of poison,
Nail me to the cross and break me
Bleed me, beat me, kill me, take
me now
Before I change my mind."

Mary Magdalene, concerning Jesus:
"I don't know how to love him —
He's a man, he's just a man
And I've had so many men before
In very many ways
He's just one more."

(Continued on page 15)

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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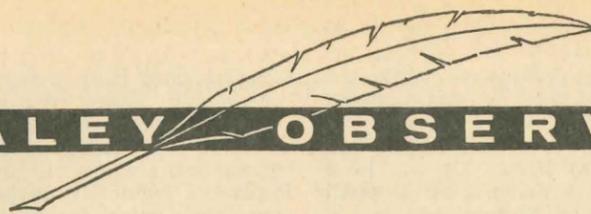
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What Is Conciliation And What Is Compromise?

This editorial is written with a heavy heart. To call into question and criticize the action of highly respected fellow Baptists who sit in strategic places of leadership is not without pain. But to remain silent in the face of what appears to be compromise and to bow to the pressure of those who cling to unchristian social and cultural attitudes toward blacks is more painful.

The questionable action is the removal of a picture and the changing of material in a Baptist training quarterly for 14-15 year old youth dealing with race relations. See story on page 6 of the November 6, 1971, issue.

Let it first be said that Dr. James L. Sullivan probably has the most difficult ministry of any Southern Baptist denominational leader today. As the one who finally is responsible for what is and is not to be included in hundreds of educational publications serving 11.5 million Southern Baptists from Florida to Washington state and from Maine to California, it is utterly unthinkable his decisions will please everyone. For example, his decision to replace this picture showing a black boy talking to two white girls from a lesson on race relations for 14-15 year olds is considered very lamentable by this editor. At the same time his action will doubtlessly be commended by other editors in other areas of the Convention.

To put it bluntly, such action seems incomprehensible on the part of denominational leadership in 1971. Ten or twenty years ago, yes; today, no! Black and white youth go to school together all over the land, they attend Sunday School and church together harmoniously in an increasing number of Baptist churches in many areas of America and are together in almost every other situation in our society today. Yet to avoid "sensitive issues" that could result in "misunderstandings", a picture that depicts not only reality but friendly communication between black and white youth is removed and 140,000 pupils' quarterlies and 18,000 leaders' quarterlies already printed are scuttled.

It is unfortunate that Dr. Allen B. Comish played a major role in recommending the replacement of the picture and the lesson text. Dr. Comish was a pastor in Columbus, Georgia, until he was chosen recently to become director of the Church Services

and Materials Division of the Sunday School Board. This division is by far the largest in the new organizational set-up of the Board, having responsibility for all curriculum materials and the supervision of about half of all employees of the Board.

One might quickly conclude that here is a former pastor from the deep South using his influence to change material that would offend or even lead to the boycott of Southern Baptist literature by some churches in the South and elsewhere in the Convention. Such a conclusion without more evidence would be unfair and to assume Dr. Sullivan would concur in such a decision is inconsistent with the integrity he has demonstrated through the years.

Another quick conclusion could be that the Sunday School Board leadership is backing down and giving in to pressure from critics of materials promoting racial justice and decrying racial prejudice which have already been distributed in Board publications. From conferring with Board leadership and examining some forthcoming materials already printed, such a conclusion is not justified.

Rather, it appears the Board policy is to go so far and no farther in dealing with the delicate issue of black-white relations and the integration of Baptist churches. Pictures of children of various colors, including blacks, playing together on a playground or even pictures of blacks and whites in most settings are acceptable. But a black boy pictured with white girls in a social setting along with textual material encouraging integration of Baptist churches is a "no-no" because it is "potentially inflammatory." In short, to many Baptists the picture would have suggested interracial dating or even interracial marriage.

In spite of these considerations this writer feels strongly that the decision was unwise and can never be interpreted by those responsible so as to prevent irreparable damage to the progress Southern Baptists have made in recent years in promoting racial justice. It is true that such a picture might alienate some Baptists, especially in some areas of the Convention. On the other hand, to replace it and get the headlines which resulted will doubtlessly further disenchant many of our Baptist young people and adults who will not always stay with what they regard as a compromising establishment.

Dr. Sullivan explains his decision by saying the approach of the Sunday School Board with such topics is and will be "conciliatory rather than potentially inflammatory". The ultimate question to decide is what is "conciliatory" and what is "compromise" and what is "right," whether or not it is "potentially inflammatory". How long can we go on appeasing prejudice for the sake of avoiding offense and for the sake of preserving an appearance of unity?

When will the day come when we as Peter, who

had been taught from childhood and conscientiously believed all non-Jews were unclean, can be converted by the Lord and endowed with the courage to declare, "Of a truth I perceive that God is no respecter of persons". (Acts 10:34)

The above observations were shared with Dr. Sullivan in time for a response to be printed in the same issue with the editorial. The following is his response.

Guest Editorial

A Response From Dr. James L. Sullivan

Thank you for the gracious opportunity you have given me to react to your editorial on our decision to revise the January-March, 1972, issue of *Becoming*, and for your willingness to consider publishing my response to it.

You have said some cordial and felicitous things in your editorial but you have also attributed to us some unfortunate characteristics — implying appeasement and bowing to pressures.

My first hope would be that we could both serve the cause of racial harmony and reconciliation without an exchange of harsh and emotional communications. Just as your editorial is written in a spirit you see as constructive, so our actions have been motivated by a desire to be constructive.

We have made an editorial judgment after all elements of two pieces of curriculum material have been seen together — art and textual content in pupils' and teachers' quarterlies. Our judgment was and is that the revisions will maintain faith with New Testament truth but will communicate that truth more accurately to large numbers of Southern Baptists who would have filtered out the material in its original form, without ever having been impressed with the message we are trying to convey.

Your implication that the photograph was the most important element in the decision is incorrect. It was the mix — the total combination of art, text, and approach — which led to the decision, not any single element of the combination.

We are not seeking to avoid sensitive issues. We are seeking to treat them in a responsible and redemptive manner. Any time we feel that we are failing in this, whether the topic be race or stewardship or evangelism or missions, we shall take corrective action before the material is distributed if such is at all possible.

A glance at past, present, and future materials will show that we have not in any way drawn back on our commitment to deal with the racial issue. Four lessons on "Bible Teachings on Race" appeared in August, 1971, in the *Adult Bible Study* quarterly. Materials in print and in planning stages for 1971-72 and beyond will carry photographs, art work, and textual study material encouraging a Christlike response to problems among the races, including problems between whites and blacks.

The day has indeed come when we seek to declare with courage, "Of a truth I perceive that God is no respecter of persons". (Acts 10:34)

BAPTIST FORUM



JUSTICE HUGO BLACK

Dear Editor:

I was impressed, surprised — indeed, shocked — by your editorial on "Justice Hugo Black, A Champion of Freedom." You ought to give equal time and space to another editorial on "Hugo Black, Champion of Obscenity."

You refer to one of your "most memorable experiences" when you were "privileged to meet and talk with Justice Black a few years ago." One of

my most memorable experiences was hearing him interviewed by a prominent television personality a few months ago. Mr. Justice Black said he never looked at any of the evidence presented in obscenity cases; he always proceeded to vote to clear the accused. The TV man was obviously shocked. He asked the judge how he could render a decision without reviewing the evidence or examining the testimony. Mr. Black replied that obscenity was

just a mind's reaction to what was heard, read or seen; therefore different minds would react differently, so he voted to clear all material without looking at it!

Murder and adultery could be classified as the mind's reaction to certain deeds; different reactions by different people, so Mr. Black's logic would justify all crime.

I am strong for the first amendment to the Constitution but our founding fathers never intended, nor does any decent man intend, for that document to justify the verbal filth which Mr. Black approves. His kind of freedom of speech and press would free the purveyors of pornography to pour their poisonous garbage into our children's

(Continued on page 15)

Two Drama Conferences Planned

Two Drama Conferences are planned for the Thanksgiving weekend. Under the sponsorship of the Church Training department, the two conferences will be held simultaneously at Cedarmore Baptist Assembly and Jonathan Creek Baptist Assembly, November 26-27.

The theme of the conferences will be involvement. With the growing interest of youth in the Christian cause, the conferences will seek to provide avenues whereby Christian young people can be expressively involved. Using drama as a means to engage youth in expressing themselves, conference leaders will endeavor to involve participants in promoting the Christian cause.

Several plays from different churches throughout Kentucky will be performed at the conferences. Discussion periods following some of the plays will involve the entire audience.

Involvement through various other drama vehicles will be a part of the conferences. Using readings, monologues, choral worship and other types of dramas the audience will discover ways to participate in the presentations.

Conference sessions will be conducted to help participants know some of the

basics of drama, how to help others be involved and how to be expressive.

Leaders for the Cedarmore Drama Conference will be: Dorothy Murphree, author of *The Black Sheep*, *The Mask*, and co-author of *Understanding Youth*; Mickey Anders, minister of youth at Victory Memorial Baptist Church, Louisville; and Mic Morrow, associate in the Church Training department of the Kentucky Baptist Convention.

Leaders for the Jonathan Creek Drama Conference will be: Mel Doughty, minister of youth at First Baptist Church, Owensboro; Tom Smoot, minister of education and youth at Eastwood Baptist Church Bowling Green; James Whaley, secretary of the Church Training department of the Kentucky Baptist Convention; and Vernon Cole, associate in the Church Training department of the Kentucky Baptist Convention.

Reservations can be made by writing either: Arlis Hinson, manager, Cedarmore Baptist Assembly, Route 1, Bagdad, Kentucky 40003; or Harold Lassiter, manager, Jonathan Creek Baptist Assembly, Route 1, Hardin, Kentucky 42048.



CRANKING UP — Paul Nevels, pastor, Fremont Baptist Church, Fremont, Ohio, cranked up a 1915 Model-T belonging to Bob Holland, pastor, Hillsdale Baptist Church, Louisville. Nevels also cranked up a "great spirit of awakening" in revival services at the Louisville area church. Music was under the leadership of Hugh High. Pastor Holland reported four professions of faith and several rededications during the revival services.

People And Places

The Cumberland College dean's office recently announced that the enrollment for the fall semester has exceeded 1,800 for the third consecutive year.

The enrollment figure includes 1,180 students from Kentucky.

Of its total student body, a survey of students by Leon Simpson of the religion department indicated that almost 200 are preparing for some type of Christian vocation. "We have the largest group of Baptist ministerial students (68) of any school in Kentucky. We are very proud," stated Simpson.

Former Kentucky pastor and denominational worker **Charles H. Ham** delivered the convention sermon for the Indiana Baptist State Convention meeting that was held November 3-5. Ham was the first person in the history of the convention to preach the convention sermon twice. Ham is now serving as pastor of the Rolling Fields Baptist Church in Indiana.



Ham
Baptist Church in Indiana.

The Georgetown College forensic team was ranked 13th in national sweepstakes among 186 schools with enrollments under 2,000. The team participated in nine tournaments taking 27 individual and team trophies. Mrs. Margaret Greynolds is the team director.

Mrs. Bonnie Dawley, church secretary, Stithon Baptist Church, Radcliff, recently attended a "Skills for Church Secretaries" seminar at the Church Program Training Center at the Southern Baptist Sunday School Board.

Paul Rose and **Donald Pruitt** were recently ordained as deacons at First Baptist Church, Clinton. W. R. Whitlow is the pastor.

Max Kent Hetzel was recently ordained to the gospel ministry at Mt. Moriah Baptist Church, Boston. The church presented him with a Bible and a fellowship was held afterwards.

Hetzel is a graduate of Cumberland College, Williamsburg, and is in his second year at Southern Seminary, Louisville. He is presently serving as pastor of Mt. Moriah. Hetzel is married to the former Carolyn Sue Adkins of Betsy Layne, Kentucky.

George Cribb, former chairman of the fine arts department at Campbellsville College, has been named as an "Outstanding Educator of America," according to the Board of Outstanding Educators. Nominated earlier this year, he was selected on the basis of his civic and professional achievements.

Cribb taught at Campbellsville College from 1965 to 1969. He is now professor of music and chairman of fine arts at Gardner-Webb College, Boiling Springs, North Carolina.

Frank Penn, former assistant dean of men at Georgetown College, has returned as director of the Lee E. Cralle Student Center.

Audrey P. Granade, a former Kentucky Baptist pastor, died recently in Mobile, Alabama. Granade had been pastor of the Gulf Hills Baptist Church in Mobile for the past 11 years and had spent the last 17 years of his life in a wheel chair as the result of a rare malady. Granade was the object of the admiration of everyone who knew him due to his courage and determination to serve in spite of his handicaps. He held many high denominational offices and rendered unusual service with admirable cheer and optimism.

Granade is remembered by many Kentucky Baptists as a graduate of Southern Seminary and a former pastor of Cedar Grove Baptist Church, Franklin; Maceo Baptist Church, Maceo; and the Audubon Baptist Church in Louisville.

He was married to the former Dorothy Eberhardt of Owensboro and survived also by three daughters. Mrs. Granade lives at 254 Gulfwood Drive in Mobile.

The Versailles Baptist Church recently passed a resolution of appreciation for their former pastor John W. Kruschwitz. In the resolution the church commended Kruschwitz for his faithful and devoted service for the past 17 years.

The translator of *The Living Bible*, **Kenneth N. Taylor** of Wheaton, Illinois, will be presented with the annual award of the Laymen's National Bible Committee. Taylor will receive the award during a luncheon November 19 in New York City. It took 16 years of research and writing for Taylor to complete his translation which is now on the best seller list in several major cities.

Ralph Avenue Baptist Church, Louisville, licensed **Wayne Althaus** to the gospel ministry Sunday evening, October 31. The pastor, W. Louis Walters, presided over the service and presented the license.



Althaus is the son of Mr. and Mrs. Earl G. Althaus of Shively. He is now enrolled at Clear Creek Baptist School, Pineville.

The **First Baptist Church**, Newport, was the only church in the Kentucky Baptist Convention to receive the distinguished recognition award on the

Church Library Achievement Guide for 1970-71. To receive the distinguished recognition, a church must have performed 74 out of a total of 93 actions in the guide. Miss Helen Cramer is director of library services at the Newport church.

James P. Senter, physics and astronomy professor at Georgetown College, has been awarded a \$5,800 Cottrell College Science grant from Research Corporation, New York. The grant in aid was for Senter's research program entitled, "Molecular Weight Determinations with Osmotic Magnetic Fields."

On Sunday, November 14, at 7:30 p.m., Andrew White, professor of voice at the College Conservatory of Music, Cincinnati, will present a sermon-in-song concert at **Fort Mitchell Baptist Church**. White is a well-known baritone in Baptist music groups. He will be accompanied by Julia Peterson. This sermon in song is open to the public.



Mr. and Mrs. Hasenmyer

Kentucky Couple Appointed By FMB

A Kentucky pastor and his wife, Mr. and Mrs. Wayne L. Hasenmyer of Louisville, were named missionaries to Japan on November 2. They were one of four couples appointed by the Southern Baptist Foreign Mission Board in a service at its headquarters in Richmond, Virginia.

Hasenmyer, a student at Southern Baptist Theological Seminary, Louisville, expects to receive the master of divinity degree in December. He is currently working under direction of the minister of evangelism at Walnut Street Baptist Church, Louisville, and he plans to continue in evangelistic ministries in Japan.

For nearly two years he was pastor of Middle Creek Baptist Church, Elizabethtown, commuting to classes at the seminary.

The Spencer County, Indiana, native and his wife, the former Linda DeMar of New Haven and Bardstown, Kentucky, are 1969 graduates of Campbellsville College.

Mrs. Hasenmyer teaches school in Shepherdsville, having formerly taught in Louisville and Hodgenville.

Royal Ambassador Week Observed In Churches

More than 10,000 Southern Baptist churches are expected to honor almost 300,000 Royal Ambassadors during Royal Ambassador Week, November 7-13.

Emphasizing the importance of the mission organization to local churches, Royal Ambassadors will celebrate Royal Ambassador Week by helping in worship services, singing in Royal Ambassador choirs and participating in special mission action projects and Royal Ambassador recognition services.

State and local officials are expected to acknowledge the importance of Royal Ambassadors during Royal Ambassador Week. Last year the governor of Tennessee officially proclaimed the first week in November as Royal Ambassador Week for the state.

Mayors of several large cities, as well as other state officials, have also acknowledged Royal Ambassador Week by proclamation.

In addition to state-wide recognition, this year's Royal Ambassador Week emphasized a continued growth in mission interest among Baptist boys.

A new record of participation in Royal Ambassador activities will occur this fall, predicts Jay Chance, director of the Royal Ambassador department of the Brotherhood Commission in Memphis, Tennessee.

Chance explained the addition of first, second and third graders to Royal Ambassadors and program refinements in October of 1970 should insure the

steady increase in Royal Ambassadors in the 1970s.

Royal Ambassadors has enjoyed a four year period of steady growth during a time when some church program organizations lost members, Chance noted. "Obviously, many churches recognize the need for mission minded boys," he said.

Royal Ambassador chapters throughout the convention will hold open houses, share in camp outs, family worship, father-son outings and day camps in observance of Royal Ambassador Week 1971.

Many chapters will provide help to people in the church community as special mission action projects for the week. Projects such as gathering clothes and food for a disadvantaged family, supplying Thanksgiving dinner for families in inner-city areas, planning and supporting tutoring programs and assisting the church staff in community ministries will be conducted.

Father-son suppers featuring guest speakers and reports of Royal Ambassador activities, weekend father-son camping trips and weekend mission studies will be on the Royal Ambassador Week schedule for many churches.

Royal Ambassadors serving as ushers and sitting together in worship service and Sunday sermons on missions will also be part of Royal Ambassador activities.

Radio-TV Commission Gets Gift

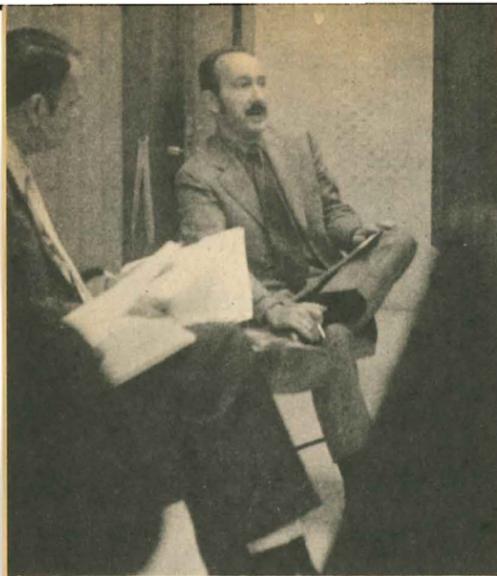
A \$500,000 gift has been promised to the Southern Baptist Radio-Television Commission by an anonymous donor, provided the agency can raise a matching \$500,000 within two years.

The gift was announced to the 36 members of the Radio-TV Commission during their annual meeting by Paul M. Stevens, executive director of the commission.

Committees already are being formed to conduct the fund-raising campaign

to raise the matching half-million dollars, Stevens told the commission members.

Permission to conduct the fund campaign, however, must be given to the commission by the Southern Baptist Executive Committee, which meets next in February, 1972. Current procedures limit the commission to soliciting funds only from persons who write in response to programs produced by the commission. (BP)



Mike Speer, recuperated from a recent gunshot wound, led a stewardship group.

Associational Officers Briefing 1971



Before leaving, some participants relaxed with a boat ride on Dragon Lake.



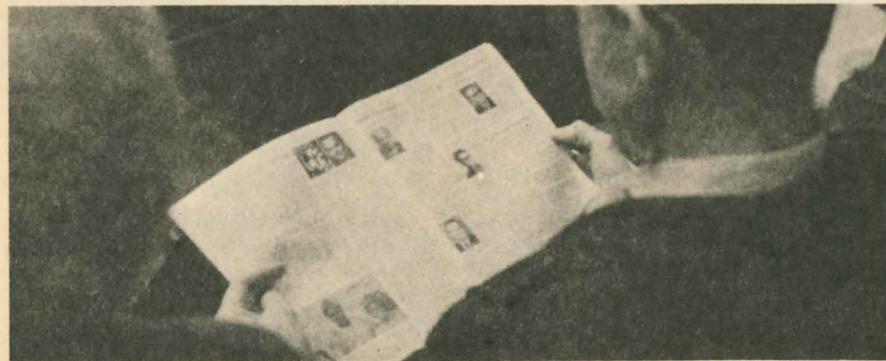
WMU executives Miss Kathryn Jasper and Mrs. William Ellis lead one of the 10 conferences sponsored.



Boone's Creek missionary Ross Figart goes over a point with Sam Barker of Calvary church, West Irvin, during box lunch.



Associational missionaries were part of the 507 persons from 73 associations present.



Many found Western Recorder news too interesting to put down during conference.



KBC executive Harold Sanders, left, talks with Tony Romeo, center, and Jim Kearce about the "Jesus Revolution." Romeo spoke on the topic at each Briefing. He is Baptist campus minister at Western Kentucky University. Kearce, a television personality in Bowling Green, sang before each message.

Fire Destroys Oldest SBC Oregon Church

A fire that blazed for nearly four hours destroyed the 70 year old auditorium of First Baptist Church in Klammath Falls, Oregon.

The fire was reported at 2:00 p.m. on a Sunday afternoon and firemen worked all night in an effort to salvage the building.

Organized in 1884, the church is the oldest in the Northwest Baptist Convention. It is also the birthplace of the *Pacific Coast Baptist*, official publication of the Northwest Baptist Convention, composed of Southern Baptist churches in Oregon and Washington.

Since the fire, the congregation has been meeting for worship at a Seventh Day Adventist church. (BP)



NOTE BURNING — The East Audubon Baptist Church held a note burning service for their educational building on October 10. The note was for \$59,000. Several former pastors returned for the services. The morning service was followed by lunch served at the church. From left to right are: Mac Johnson, former pastor from Alabama; Gerald Masden, chairman of building committee; Ora Brown, treasurer; Leon Boyd, former pastor; and Owen S. Risk, Jr., pastor.

Government Aid To Religious Colleges Assessed

The U.S. Supreme Court's decision in the *Tilton v. Richardson* case "has put church-related colleges on notice that their religious functions and activities will be analyzed and evaluated in the future if they hope to participate in educational assistance programs," according to an extensive interpretation of the landmark case published by the Association of American Colleges.

Author of the 53 page analysis is Charles H. Wilson, Jr., an attorney for

the Connecticut colleges who played a leading part in the development of their case before the high court. The court upheld on June 28 the awarding of construction funds under the Higher Education Facilities Act of 1963 to church-related colleges.

Wilson states that while church-related colleges can continue to provide opportunities for religious worship on their campuses, without jeopardizing their eligibility for public funds, they

probably no longer can compel attendance at religious services.

"Chief Justice Burger implied as much," Wilson writes, "when he stated that 'not one of these four institutions requires its students to attend religious services.' It is appropriate to emphasize at this point that no one of the several factors discussed by Chief Justice Burger was critically determinative. All the factors were considered 'cumulatively.' Thus, compulsory chapel attendance, standing alone, may not be disqualifying. But requiring all students, irrespective of their religious beliefs or lack of them, to attend religious services would be difficult to justify. Conversely, a college that provided on a voluntary basis religious services for several denominations, and not just for students professing the faith of the sponsoring church, would improve its chances for being found eligible for public aid."

Wilson warns that documents produced by church-related colleges, such as catalogs, fund-raising brochures, handbooks, et cetera, "can become potent weapons in the hands of those challenging the college's eligibility for public funds." He notes that the plaintiffs in the *Tilton* case "relied almost exclusively on the written documents of the defendant colleges to present their evidence at trial." And because officials have been admonished to avoid "excessive entanglements," he writes, those administering aid programs likely will prefer an examination of a college's written documents to other forms of inspection.

Among other points covered by Wilson are admissions and hiring policies, religious instruction, academic freedom and the statutory restrictions.

POWERLINE LIFELIGHT FOR TEENS

JESUS WON'T ACT AS ERRAND BOY

Dear Powerline:

I'm a 17-year-old senior in high school. I received the Lord and when I did I asked Him to find me a girl. I knew this would take time, so I waited. No girl. I then told Him that if He didn't find me a girl in one week I would do something drastic. Well, still no girl. Sure enough I did. I rejected the Lord. I am now on drugs. My life is nothing but sheer misery. Can you offer advice on how to get a girl of my own? Am I doing something wrong?

Your whole approach to Christianity seems a bit warped. You say you "received the Lord" but your next breath tells us you didn't receive Him AS Lord. You didn't ask Jesus to take over your life completely and make something of it. You asked Him to come in and do you a favor — like get you a girl!

Jesus doesn't play games with people. When He tells us He is "the way, the truth and the life," He's really leveling. We discover the way into God's presence, the truth about ourselves and about God, and the life that's meaningful and fulfilling — only when we put our lives in the hands of Christ and let Him call all the shots.

Back up to the beginning and ask Christ to come into your life AS Lord, not as an errand boy. The first thing He may teach you is that Life — note the capital "L" — isn't learning how to GET a girl, but how to GIVE yourself. When you've got a good grip on that lesson, God may have the right girl ready for you. Till then, you won't be ready for her.

Empowered By The Holy Spirit

I Timothy 1:7

There is a desperate need for Christians to start living as Christians ought to live. Too many Christians have allowed doubts and fears to enslave them and they feel threatened and insecure. As a result, their influence for good is nullified and their witness for Christ is ineffective. The Apostle Paul realized these problems even in his day, so he called on his son in the faith, Timothy, to remember that the Spirit that God has given to us does not impart fear and timidity but rather power and love and self-control.

It was Jesus who said, "... I am come that they might have life, and that they might have it more abundantly." (John 10:10) Yet there are many Christians

By John Kruschwitz
Pastor, Highland Hills
Baptist Church

who readily admit that there is nothing abundant about the life they are living. They attempt to witness but their witnessing is ineffective. They try to be victorious but they are overwhelmed with doubts, fears and frustrations. Many are saying, "Surely there must be more to the Christian life than this."

As ministers, we have often tried to point our people to the life of victory. We have challenged them to become effective witnesses. We have provided courses to train our people to witness and yet we have met with little success. What is the problem?

I believe that J. C. Murphy strikes at the very heart of the problem when he says:

First century Christians went everywhere telling the story of Jesus; twentieth century Christians go to church to hear the preacher tell the story of Jesus. Herein lies our weakness, and unless this practice on our part is changed, and right soon, we shall carry on bearing the name of Christian but not even resembling those early followers of Jesus described in the book of Acts.

How Christian is one who never tells another about Jesus?

How Christian is one whose social life is on the level of the world?

How Christian is one whose business practices involve the compromise of Christian principles for the sake of increased profits?

Christianity is not just a religion, it is a way of life.

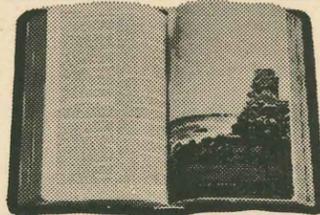
Being a Christian in name means very little; being a Christian in practice means everything.

We need to remind ourselves of the fact that luke-warm, carnal Christians may know all about the great and wonderful blessings which God has pro-

vided for His children. They may know all about the plan of salvation, and even how to talk to a person who is lost, but they will never experience real victory and joy until they are surrendered to and empowered by the Holy Spirit. Yes, it is only when luke-warm, carnal Christians are transformed into Spirit-filled, surrendered Christians that they will become effective in the work of our Savior and experience the life that is truly abundant.

It is at this point that I believe the words of Paul have something to say to all of us this evening.

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It is the power that transforms us and makes us the children of God. John 1:12 says, "But as many as received Him, to them gave He the power to become the sons of God, even to them that believe on His name." In John 3:6 Jesus speaks of the new birth as being born of the Spirit. Yes, this is the power that changes lives and the Holy Spirit comes in when we accept Christ as Savior and Lord.

It is the power that makes us witnesses. Again we turn to the words of Jesus (Acts 1:8), "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses..." Those early Christians went out to turn the world upside down for Christ and this same power is available today.

It is the power that enables us to accomplish His will. (Ephesians 3:20) "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us..." Yes, when we allow God's Spirit to dwell in us and to control us then and then alone can we accomplish His will.

God's Spirit imparts love

The great need of our world today is for the Christians to put into practice and to share a mature Christian love. Paul tells about the power of this kind of love in I Corinthians 13. He says it is more important than prophesying, more meaningful than speaking in tongues and more significant than special knowledge. Then he says that it is greater than hope and greater than faith. This kind of love never fails. Yes, this is the kind of love that the world needs to see in the lives of Christians. This is the kind of love that will provide the answer to the strife and confusion of our world.

There are three types or levels of love. There is the infant type of love. "I love those who give me what I want." This kind of love is expected in babies but it is a tragedy when it is the level of loving for an adult. Another type or level of love is, "I love those who love me." This is a step up and it is often found in children. But Jesus said of this kind of love, (Matthew 5:46) "If ye love those who love

you what thanks have ye, for this is the level of love which the publicans try to maintain." The third level of love is that of a mature Christian who loves because it is a part of him to love. We love even when others do not deserve it. This is the kind of love we experience in God and this is the level of love the sons of God ought to seek to live on. This is possible only as God's Spirit is able to work in us and through us to produce this fruit of the Spirit for the Glory of God.

God's Spirit imparts self-control

The person we have the most trouble with is self. This is true though many people will never admit it. Many of life's problems and heartaches come when we refuse to keep self under control. We have raised up a host of people who are confused, maladjusted and enslaved because they either do not know how to or are not willing to control self. This is seen in the alcoholic, the dope addict, the gossip, the liar, the thief, the gambler, etc. Yes, any person who is enslaved is not in control of self.

But controlling self is not automatic even when we become Christians. It is something that we need to develop under the guidance and power of the Holy Spirit. This involves some real effort on our part but it also involves real surrender. We need to turn away from every known sin. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (I John 1:9) We need to put self off of the throne of our lives and invite the Holy Spirit to take over as Lord and Master. Then we need to live each moment of each day, conscious of His presence and His lordship. When we fail and when we fall, we need not remain defeated. We need to seek His forgiveness and once again let Him take control. With the Holy Spirit in control we need to keep busy, doing what He bids us to do—witnessing, working and walking according to His plan and purpose. This is the way to be filled with the Spirit. This is the way to be empowered by the Spirit. This is the way to life that is abundant.

Lord, possess me now, I pray,
Make me wholly Thine today;
Gladly do I own Thy sway,
With Thy spirit fill me.

Lord, I yield myself to Thee,
All I am or hope to be
Now and thru eternity,
With Thy spirit fill me.

Lord, commission me, I pray!
Souls are dying every day;
Help me lead them in Thy way,
With Thy spirit fill me.

With Thy spirit fill me.
With Thy spirit fill me.
Make me wholly Thine, I pray,
With Thy spirit fill me.

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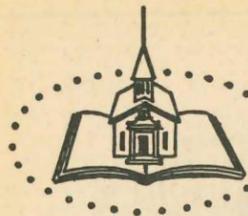
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By H. C. Chiles



(These Lessons for November 21, 1971)

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Gratitude For God's Help

Luke 7:36-47

All who have received the forgiveness of their sins and numerous other blessings from God are obligated to express with both their lips and their lives genuine gratitude to Him.

A proud Pharisee

We are not told the motive which prompted Simon the Pharisee to invite Christ to dine with him.

Regardless of Simon's motive, Christ accepted his invitation and joined the other guests at the appointed time. When Christ entered the house the servants of Simon ignored Him and the proud and self-righteous Pharisee withheld the customary kiss of salutation and welcome, and merely proffered his hand and pointed to the seat which Christ was to occupy at the table. His discourteous attitude was a studied and intentional insult but Christ refused to be affronted by Simon's incivility.

A prostrate penitent

Hearing that Christ was in Simon's house, an unnamed woman, who had been notorious for her life of sin and shame, came uninvited and stationed herself behind Christ and at His feet. Prior to this dinner, perhaps from the edge of a crowd somewhere, this outcast woman had listened to the tender and gracious message of Christ. Through His preaching she was led to deep conviction of sin, to genuine repentance toward God and to a personal faith in the Saviour. She had experienced the forgiveness of sin and her soul was filled with peace and joy.

Her purpose in entering Simon's house was to express her gratitude to Christ for forgiving her sins, saving her soul and transforming her life. Standing behind His extended feet, she fully intended to anoint them with delicately scented ointment she had brought with her. She was so overcome with emotion that she could not proceed with her task. Contrasting her past and present conditions, she gave vent to her feelings of thankfulness and joy by shedding copious tears, which rained down so abundantly that they moistened Christ's feet. For lack of a towel, she unloosened her long hair and wiped away the tears from His feet, then smothered them with her repeated kisses, as an expression of gratitude to and affection for Him.

She also opened her flask of precious ointment and emptied its fragrant contents upon His feet. Real love for Christ will always manifest itself in deeds.

A penetrating prophet

Because Christ tolerated the attentions of a woman of such bad repute, Simon was greatly perplexed. He thought that, if Christ were a real prophet, He would have withdrawn His feet from this woman or thrust her back with them. On the other hand, he reasoned that, if He knew her character, His tolerance of her conduct proved that He was not a good man.

Reading Simon's unspoken thoughts, which ability in itself was proof that He was a prophet, and far more than one, Christ courteously said, "Simon, I have somewhat to say unto thee." The Pharisee replied, "Master, say on."

Christ then told the story of the man with two debtors, one of whom owed ten times as much as the other. Neither debtor could pay, so the creditor forgave both of them. Christ then asked Simon which debtor would love the creditor most, whereupon he replied

the one who had been forgiven the largest amount, which was the correct answer. So, Christ let Simon know that this woman had been forgiven much and therefore loved Him devotedly. He also reminded him that she had lavished upon Him her affections and gifts, whereas Simon had even failed to extend to Him the common courtesies accorded respectable guests.

In spite of the fact that Simon cavilled at grace in its object, its condescension, its generosity and its tenderness, great grace saved a sinful woman, rich grace encouraged her, and unbounded grace gave her the assurance of divine forgiveness. Forgiven much, this woman truly loved her Saviour. True forgiveness and salvation result in much love for Christ and in faithful service for Him. Where much love, a changed life and faithful service for Christ are lacking, you may know that true forgiveness and real salvation have not been received or experienced. Genuine gratitude to the Lord for what He has done for one will always find expression in the words and deeds of the one whom He has saved and transformed.

INTERNATIONAL SERIES

God Conquers Evil

Romans 5:1-11

Paul's letter to the Romans emphasized the fact that all men are sinners and in need of justification. In it we are taught that God graciously provided for the salvation of sinners. Upon his repentance toward God and through his personal faith in Christ, a sinner can receive the forgiveness of sin, liberation from the bondage of evil, victory over temptation and strength to live in harmony with the divine will. Justification is the act of God declaring righteous those who trust in His Son for salvation. Because God has done that for those who have trusted in the merits and work of Christ, they enjoy calmness and repose in His presence and demonstrate righteousness in their lives.

Benefits of justification
Romans 5:1-5

Among the benefits of justification by faith are the following:

1. Peace with God. — Peace with God is an intelligent and calm sense of friendship and fellowship with Him. It means that God does not hold anything against the individual. Through Christ's death peace with God was made available to us. The sins which separated us from God have been blotted out and we have been reconciled to Him.

2. Access to God. — It is through Christ that we have access into God's presence and favor. He said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Access to God is the continuing privilege of every child of God, regardless of his circumstances. A believer in Christ may "come boldly unto the throne of grace" and receive a royal welcome, as well as plenteous help. Is access to God

a conscious and real experience with you? You have the right of access to God but are you enjoying the use of this wonderful privilege? Are you daily entering into His presence with joy and satisfaction, as you would in the case of your earthly father?

3. Rejoicing in the hope of glory — Complete triumph has not yet been experienced or obtained but the believer in Christ has the assurance of one day being in the presence of God and being conformed to the image of Christ, that is, having a body like unto His glorious body. Surely this is sufficient reason for great rejoicing. Even now the believer, who possesses this glorious hope, should rejoice.

4. Exultation in trouble. — Christ enables the Christian to conquer his trials and tribulations. When troubles and trials are met bravely and courageously, and in dependence on the divine strength, the Christian emerges purer, better and stronger than ever before. Exultation in troubles and afflictions is possible through Christ.

Proof of God's love
Romans 5:6-8

Men are sinners by choice. After knowing the will of God, they persist in disregarding it. Men are sinners by practice. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Sinners are under condemnation. "He that believeth not is condemned already."

It is truly wonderful that God loved sinners. His love reached down to the most unworthy and sinful, and transformed many slaves of Satan into the children of God. We shall never cease to be grateful that God expressed His wonderful love for us through the death of Christ for us.

Blessings of threefold salvation
Romans 5:9-11

1. Past — When the sinner, who was without Christ, God and hope, repented and believed on the Saviour, he was regenerated, saved from the penalty of sin, delivered from wrath and reconciled to God.

2. Present — Christ saves the believer from the power of sin as he yields himself to Him. Our Lord wants to save the life as well as the soul. He will enable the Christian to live victoriously and to render a useful service for Him on the condition that he looks to Him for guidance, directions and enablement.

3. Future — Christ, Who saves from the penalty of sin at conversion and from the power of sin during the Christian life, will save from the presence of sin when He takes the believer out of this world where sin is so prevalent and takes him to be with Him.

Gratitude for this threefold salvation should cause us to strive to be Christ-like in our living and to render the very best service possible for Him until we go to be with Him.

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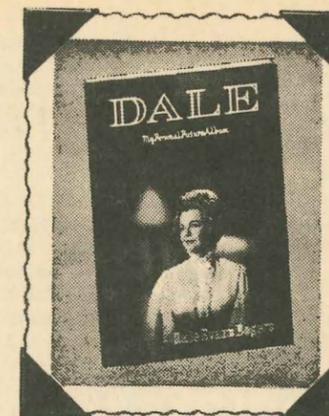
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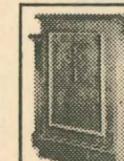
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Annuity Board Explains New Premium Increase

The Southern Baptist Annuity Board will continue to offer the Health Benefit Plan through Blue Cross-Blue Shield and improve certain benefits. However, as of January 1, 1972, premiums must be increased and enrollment procedures of new members changed.

According to Annuity Board officials, the decision to administer the Health Benefit Plan with Blue Cross and make specific changes is the result of a nine month study initiated last April when premiums were increased because of a \$450,000 deficit experienced by the Plan.

Plan participants were told that the Board was making a detailed study and submitting specifications to other insurance companies to determine if a satisfactory plan at lower costs could be developed.

Of the 20 insurance companies contacted, only three submitted bids. The others expressed no interest in underwriting health insurance. None of the three who submitted bids could improve on either benefits or costs which Blue Cross provides. Other ideas were considered such as state by state and regional coverage but none could be worked out satisfactorily.

Under the revamped Health Benefit Plan, participants will continue to have all benefits currently provided plus im-

provements in certain categories. Benefits improved or added include: the elimination of the \$25 deductible for each hospital admission; increasing the maximum surgical benefits from \$300 to \$450; scheduled diagnostic X-ray laboratory expenses in the doctor's office; in hospital medical coverage (doctor's visits); restoration of used major medical benefits up to \$10,000; and improved claims and service procedures.

Also eliminated is the separate premium for sponsored dependents — children, unmarried and attending school between 19 and 25 years of age.

The new rate structure calls for increases in monthly premiums on January 1, 1972, as follows: single persons, \$18.80, up from the former \$14.00; member and one dependent, \$46.50, up from \$33.50; and member with two or more dependents — including the former sponsored dependents, \$54.80, up from \$37.00 a month.

The new schedule also calls for more stringent cost controls in an effort to stabilize the over-all costs of the Plan. One provision eliminates open enrollment of new members after January 31, 1972. Any new member who joins prior to January 31, 1972, will be eligible for coverage one month later. After the closing date, all prospective new members must provide evidence of good health with a waiting period of one year for pre-existing health conditions.

Enrollment limitations do not affect current participants.

Board officials have been deeply concerned about rising costs of medical care because they knew that Health Benefit Plan premiums had to be increased. Higher premiums will definitely create hardships on family budgets. The Board expressed hope that churches will provide payments for the premiums or at least share part of the costs with their employees.

Blue Cross had to increase premiums 36 percent last April. Even with the increase, the current Plan is expected to show a deficit of almost \$1,000,000 by December 31, 1971.

Congress too is well aware of the high costs of medical care. A National Health Program looms as a real possibility, with approval maybe as early as 1972. The Board feels very strongly

that churches providing the Health Benefit Plan now will be much better prepared to cope with the full cost of mandatory National Health Program once it becomes law.

Statistics reveal that the extra expenses incurred by churches during times of illness of ministers or employees are greatly reduced through the Health Benefit Plan. Since the Plan began in September, 1965, more than \$22,250,000 has been paid in hospital and major medical benefits.

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NOVEMBER 13, 1971

BAPTIST FORUM



(Continued from page 5)

ears, eyes and minds — without reproof or restraint.

You refer to "Biblical insights he heard early in life from Baptist and other pulpits as an Alabama tenant farmer's son." Apparently he was more influenced by the incipient insights he heard from the septic tongues of the lowest class of tenants as they swapped vulgar jokes in the barns on rainy days. Perhaps he read so much from the Alabama latrine walls that he came to regard it as acceptable literature.

You seem to be concerned about Black's successor. Be assured that the court and the country are being improved by his replacement. The next big improvement in the Supreme Court will be the retirement or removal of Mr. Black's fellow defender of the filth, of free speech and free love — William O. Douglas, who ought to have been impeached in the year of his appointment.

Georgetown, Ky. George Redding

TONGUES

Dear Editor:

Baptism is initiatory. Initiations don't last continuously but serve an identifying purpose only at the beginning of a career. Why should not the Baptism of the Spirit be an initiation of the church at the beginning of its career?

Foreign languages spoken and translated miraculously were sign-gifts, which with other sign-gifts made up the Baptism of the Spirit, the Grand Opening of the Church. There are also spiritual gifts and the filling of the Spirit which are the lasting provisions available to us now, but they are something other than the Baptism of the Spirit.

Here are some keys to the tongues problem that might be helpful. Ecstatic tongues are mentioned only in Romans 8:26, 27, so far as the New Testament is concerned. I Corinthians 14:2-4 cites a disorder rather than a norm; linguists were showing off by praying to God in foreign languages, although God understands the dominant language in any given place. The gift of interpretation was given when a foreigner visited the church and witnessed and prayed in his language and no one present had the learning to translate. We must distinguish between speaking a foreign language by learning and speaking a foreign language by miracle.

And we must distinguish further between translating by learning and translating by miracle. The miracles were the gifts. We must note the place where they happened. Outside the church the miracle was speaking the foreign language; inside the church the miracle was translating the foreign language.

Cynthiana, Ky. Winn T. Barr

LOUISVILLE BSU

Dear Editor:

The article on page 11 of the October 23, 1971, issue of the *Western Recorder* entitled "Jefferson Community College — BSU Ministry" raises a question and a concern.

Why can't Kentucky Baptists raise \$40.00 a month to rent space for BSU work for Jefferson Community College at the YMCA in Louisville? Also, why isn't there money for salaries for the four seminarians working with the BSU language program? If the Kentucky Baptist Convention can't support this program, could not the KBC and Long Run Association cooperatively support this city-college most important ministry?

With a concern today throughout the Southern Baptist Convention relative to social ministries, it appears we may miss an unusual opportunity to minister to students at Jefferson Community College in Louisville, the largest urban city in Kentucky.

Are we really concerned about ministering to students (young people)?

Louisville, Ky. Roy L. Ricketts

'Superstar'

(Continued from page 3)

Toward the end of the opera Jesus is portrayed in a drunken condition with his disciples at the Last Supper. "Superstar" denies the deity of Christ, makes him a sinner, says nothing of the resurrection and raises a big question concerning Christianity in general.

That "Jesus Christ, Superstar" could become so popular is amazing. That it can be called "Christian" is unbelievable.

(Reprinted from the Oakland Avenue Chimes, newsletter of Oakland Avenue Baptist Church, Catlettsburg, Kentucky.)



This Concerned Baptist believes in the Child Care Program. To him, the care and services provided needy children by Kentucky Baptists fit the pattern of "pure religion" as described in the Bible (Jas. 1:27). He will be writing his check in a generous amount again this year. Our goal is \$375,000.

YOUR KENTUCKY BAPTIST CHILD CARE PROGRAM