



## People And Places

**Campbellsville Baptist Church**, J. Chester Badgett, pastor, observed its 185th anniversary on Sunday, November 21, 1971. The Campbellsville congregation is the oldest church of any faith in Taylor County. The special services including a morning worship service, a church dinner and fellowship period and afternoon services.

Two living former pastors in addition to Badgett had a part in the services. The former pastors are Harvey Morrison and J. L. Robinson. Morrison, Robinson and Badgett have served the congregation for the past 42 years.

**Herbert Gilmore** and the Baptist Church of the Covenant are featured in a two-page article in the November 5 issue of *Life* magazine. Gilmore and 300 members of the First Baptist Church of Birmingham withdrew in a dispute over accepting black members and formed the new congregation. Gilmore is remembered in Kentucky as a pastor of the Bloomfield Baptist Church, a pastor of the Deer Park Baptist Church, Louisville, and professor of the former Carver School of Missions.

**McGrady Creek Baptist Church**, Alaton, has passed a resolution relative to the recent passing of three mem-

bers. They are D. Ferry, who was the song leader and known as "Uncle Mink", and deacons E. W. Lambert and Emmitt Whitely.

The Versailles Baptist Church has called **H. B. Kuhnle** as interim pastor, according to Mrs. Robert Payton, church secretary. Kuhnle is former pastor of the Third Baptist Church, Owensboro, and the Immanuel Baptist Church in Lexington.

**Adrian E. Garrett**, member of the Forest Grove Baptist Church in Muhlenberg County, died on October 1, 1971. His son, Forrest Garrett, is a deacon at the Dripping Springs Baptist Church in Logan County and a son-in-law, Earl Ditzer, is pastor of the Muddy River Baptist Church in Logan County. Mrs. Garrett preceded her husband in death eight months ago.

### NOTICE

Each year a December issue of *Western Recorder* is omitted. This year the December 4 issue will not be published. Subscribers will receive the state paper on the weeks of December 11, 18 and 25. Our postal permit allows only 50 issues per year.

## Broadman Commentary Makes Bonus Offer

The 'bonus offer' of two free volumes of "The Broadman Bible Commentary" in exchange for certificates from the first ten volumes published has been enlarged, according to James Clark, director of the Broadman division, Southern Baptist Sunday School Board.

Those persons who purchased Volume I before it was withdrawn to comply with Southern Baptist Convention action may redeem their certificates for volumes 7 and 12 after they are released in April, 1972. In addition, those who did not purchase the original Volume I may purchase their revised Volume I when it is released in the fall of 1973 and redeem their certificates within one year.

### Church Chuckles by CARTWRIGHT



"I knew there had to be a gimmick somewhere!"

## DEVOTIONAL



H. Joseph Franklin  
Washington Street  
Church, Paducah

Recently, I was called upon to go and talk with an elderly, sick, widow woman, she proceeded to tell me something of her past life and experiences, of which, for the most part, she was very proud. Above all, she was proud of her unusually comfortable surroundings and her substantial savings. For more than thirty minutes she talked about what "she" had worked for, and how much "she" had saved and how self-sufficient and independent she is, as a result of "her" ingenuity. But not once did she give God any credit or thanks for her existence or sustenance.

Let me share three insights with you.

First, the most precious blessings are those we cannot get of ourselves. Consider these few: good physical health, good minds, the glory of spring-time and the wonder of fall. The ability to taste, feel, smell, hear and see are the most precious of sensory nerves. The loss of either one would change an entire life and yet we do not have the power to create or perpetuate one, out side of the will of God. Life itself is a gift of God; only He can give it and sustain it. Remember the source as well as the supply of our blessings.

Secondly, the psalmist makes it quite clear that these are benefits and not compensations.

Friends, this is what makes them memorable — the fact that we have done nothing to earn them! In fact, we are not even worthy of them! Look how David numerates some of them in the 103rd Psalm: God "forgiveth all thine iniquities; healeth all thy diseases; redeemeth thy life from destruction; crowneth thee with loving-kindness and tender mercies;" and the list goes on . . . not one of these do we really deserve. They are God's benefits to us.

Third, memory excites gratitude. Gratitude is the great Christian Ideal; David knew, if he could get us to remember—we would be grateful. But with our remembrance comes a warning: if we forget our religious heritage, if we deny this reliance upon God, the source of our blessing, the abundance of wealth we possess and the happiness we experience will stand to be nullified.

"On the authority of the New Testament we can announce the abolition of the laity!"

This was one of the startling statements in the presidential address given by James Taylor on the opening evening of the 102nd assembly of the Baptist Union of Scotland, held in Edinburgh, October 25-28.

"If Christians go to the New Testament asking questions about the status of the ministry or about the division between the ordained clergy and the rest of the people of God they shall be met by a strange unhappy silence," the president told the audience.

"There is a complete absence of a priestly group as a separate body of men within the church," Taylor said. "One way of making my point is to say that all the early Christians were laymen. But that does not give the true picture. It would be more accurate to say that they were all ministers. . . . The laity was not a depressed class, a sort of pew fodder, God's provision of a congregation for the clergy."

Taylor said the New Testament stresses that the responsibility God has given to His church in this world He has given to the whole church. If we think of ministry, then all members of Christ's church are ministers."

The minister quoted from Acts and from the writings of Paul to stress the different types or functions of ministry in the church. The apostles decided on their priority, he said. The early Christians were not expected to be the equivalent of general practitioners in the medical profession. Each Christian had his own particular ministry and he was under an obligation to discover, nourish and exercise it.

"So, if we see any division at all in the early church it is not a division between ministers and others," Taylor said. "They were all ministers. The division was that of function."

Describing the concept of universal ministry as exciting, Taylor asked: "How can we, under God, achieve this ideal?" He answered: "One way is by examining the role and function of the local church — what happens on a Sunday and what happens when Sunday is over.

"As Baptists we have long talked, with pride, of the church as the 'gathered community of believers.' The church gathers on a Sunday for a serious purpose. The church and its ministers, however, also scatter on a Monday within the local community achieving a degree of penetration which no single ordained minister could ever hope to achieve, no matter how long he ministered in that one community."

To think of a Christian merely as a churchgoer is a contradiction in terms, Taylor declared. "We have a base and a field," he continued. "The field is quite simply the world of our fellow men. It is the street where we live, the place where we work, the university where we study, the club where

we play badminton. It is much easier to be 'workers in the church,' to exercise our ministry there and to be thoroughly involved in the work of the organizations. Such work, of course, has to be done but not at the expense of neglecting our ministry in the world.

"The temptation must be resisted of making our churches elaborate sponges to soak up all the energy and Christian activity of every member. The main purpose of the church lies outside her gates in the community and the world.

"What we must never forget is that pre-eminently the local church makes contact with the community, not through its ordained minister who is

## Abolition Of The Laity

often, by nature of his position, insulated from that community to a large degree, not through special services and missions which seldom make much impact, in depth, on the community, but through the penetration, on a Monday, of its lay ministers."

Then Taylor discussed the ministries of those who penetrate as they scatter. In addition to the obvious ministries of love, care and compassion, he declared: "We need a mighty rediscovery of the ministry of witness on the part of every Christian who goes out into the world of unbelieving men. . . . Such a ministry involves witness to Jesus Christ as Saviour and Lord . . .

"It will not be sufficient to claim that 'I just let my life tell,' an insufferably self-righteous statement if ever there was one.

"We are required to be prepared to make a defense to anyone who calls us to account for the faith that is in us. (I Peter 3:15)

"That will require prior thought about our faith, understanding of its implications and an ability to put into words what we believe."

Pleading for a rediscovery of true mass evangelism, Taylor warned against the temptation of Christians to surrender their own ministry of evangelism to others. "If our people really discovered and practiced the New Testament pattern of ministry, who knows what would happen in our land for the Kingdom?" he asked.

If the field is the world then the base is the local church, Taylor asserted. "If the church building is to be our base then we must even think of its design," he explained.

"It should be designed, and thought of, as a drill hall for the Christian task force.

"It should be a place where Christian people can be trained and prepared for their confrontation with the world.

"The local church should be designed, and thought of, as a theological college where our lay ministers are equipped and trained for their ministry in the world. . . .

"The local church will be the base where the battle wounds of our people are healed, where their faith is strengthened, where their vision is clarified, where their understanding is deepened, where their own questions and doubts receive sympathetic attention and where the hard questions thrown at them by the world are honestly examined and the Scriptures studied."

Taylor did not relegate the ordained minister to a back seat. He said: "Let me take him from where he is and put him in a place where he will be freed from the frustrations which, all too often, make him think of quitting. Let me give him a role in which he will be freed from the burden of unnecessary and crushing overwork and in which he will rediscover just how vital he is in the work of Christ's Kingdom. . . .

"The ministry of the whole church, or the abolition of the laity, will not come unless it is encouraged and fostered by the ordained minister who may have to die to his love of prominence and make a fresh dedication to new priorities. Out of that death will come life to his congregation and out of that dedication will come the extension of the Kingdom.

"The responsibility of training his people will call for the dedication of all his gifts, the full development of his wisdom, a deepening well of spiritual experience and a carefully nourished discipline of prayer and study, not only of the Word of God but also of the world, its culture, its thoughts, and its problems. . . .

"The old idea, best buried, is that the members of the church are the pastor's helpers. I am pleading for the roles to be reversed. The pastor should be the helper, encourager and trainer of the members for the exercise of their ministry in the world. . . .

"His responsibility is not to draw attention to himself, but to watch for undeveloped powers and to draw them out in the people committed to his charge. His responsibility, as coach of the local church, is to do with every member what his Master did with a little group of ordinary men who eventually were changed with turning the world upside down.

"Our witness concerns Jesus Christ the only hope of the men and women among whom we live and work. Our inescapable responsibility is to be ministers of that gospel, helped, trained and encouraged by our coaches." (EBPS)

## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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**An Important Committee Which Needs Understanding And Prayer**

There is a Southern Baptist committee at work which has not called attention to itself but which is probably the most important committee in existence among Southern Baptists today and stands to render a major contribution in helping us reshape and restructure our present organization to meet the challenges of a complex and rapidly changing world.

Known as the Committee of 15, it is the followup of a smaller study committee of about 10 years ago. Not expecting to find very much of a task, the committee soon realized the only way to perform its assignment effectively was to take a careful look at the entire existing denominational structure with the possibility of recommending some restructuring.

The committee has no time limit in which to finish its task and appears to be open for suggestions from any interested Baptist as to its procedure and the content of its final recommendations. Its recommendations must first be approved by the Executive Committee before being presented to the Southern Baptist Convention messengers for their action.

It is most likely this committee will find need for some major restructuring of our present organizational setup. Therefore, it has a difficult, frustrating and almost impossible task. If it takes its assignment seriously (and this it surely seems to be doing), it is certain to be blasted. This is because there is natural resistance to any change and especially if existing structures and prestigious denominational posts are threatened.

Whatever this committee accomplishes or does not accomplish, one thing can be truthfully affirmed. It is composed of some of the most incisive minds and dedicated spirits among Southern Baptists today. It also has the help and counsel of Southern Baptist executive staff members Porter Routh and Albert McClellan. Their insights into past and present Southern Baptist life eminently qualify them to help plan any needed restructuring for the future. In E. W. (Buddy) Price, Jr., of North Carolina, the committee has a chairman who knows how to listen as well as how to communicate with clarity and calmness.

The committee unfortunately got off to a bad start in September in bringing a rather routine recommendation relating to the work of the Executive Committee. Members of the Executive Committee ap-

proved the recommendation without a dissenting voice only to realize later they didn't know exactly what was involved in the recommendation. The result was reaction, a vote to reconsider and referral of the matter. The reaction was not opposition to the recommendation but to the manner of presentation which included no background information.

Doubtlessly the committee profited from this experience by being reminded of a basic characteristic of Baptists. This is a negative reaction to any appearance of secrecy or behind the scenes maneuvering by any committee. Openness is the only approach that inspires confidence on the part of grass roots Baptists and the avoidance of any appearance on the part of a committee that it has a special pipeline to the Lord is necessary at any cost.

Yet this poses a real dilemma for a committee entrusted with studying present denominational structures with a view of recommending more effective methods and structures. Somehow such a committee must have the opportunity for deliberative study and discussion of delicate issues without conducting its deliberations under the searchlight of every interested eye and within the sound of every curious ear. Somehow, sometime and somewhere a place must be made for executive sessions of committees dealing with delicate and sensitive issues without the accusation of operating in secrecy.

This committee should be allowed to make its study and come up with its preliminary recommendations in executive type sessions. Then the time is proper to communicate its proposals to those concerned and for a give and take discussion before final recommendations are made to the Executive Committee and ultimately to the Southern Baptist Convention messengers.

From my knowledge of the caliber of the men and the one lady comprising this committee, the seriousness with which they are approaching their assignment and the fair hearing given the Baptist Joint Committee on Public Affairs representatives, I am convinced they can render Southern Baptists a truly significant service. This can happen, however, only if fellow Baptists trust and pray for them and if the committee employs methods that instill confidence and promote trust.

**Dr. Francisco Is A Happy Choice For Genesis Rewrite**

Hopefully the furor over the Genesis section of Volume I of the Broadman Commentary will subside with the announcement that Dr. Clyde Francisco will rewrite the commentary on Genesis. He is the logical and wise choice to do the work "with due consideration of the conservative viewpoint," which is what the majority of the Southern Baptist Convention messengers has demanded.

Dr. Francisco is widely known among Southern Baptists as an able, conservative Old Testament scholar. He has taught thousands of Southern Baptist preachers who have in turn preached to millions of Southern Baptists.

However, if the critics of Dr. G. Hinton Davies' work on Genesis in the original Volume I expect Dr. Francisco to echo their ultra conservative or fundamentalistic viewpoints without listing the other possible interpretations, they might be disappointed. It is certain Dr. Francisco's interpretation will be much more in line with what the majority of Southern Baptists believe is the proper interpretation of Genesis, but a fair scholar simply doesn't dogmatically take an inflexible position without listing those interpretations which differ from his and without respecting those who hold them.

Before Southern Baptists can produce anything in the way of a set of respectable commentaries, we must realize a commentary by its very nature must take note of alternative interpretations even if it favors one interpretation. More than that we must realize there is no one Baptist interpretation of every Biblical passage. A basic belief of Baptists is the competence of every individual to seek and discover the truth of God. This inevitably means we will disagree on some interpretations while agreeing on the cardinal doctrines.

If those who are determined to have only one interpretation, namely their own, in every volume of the Broadman Commentary, we will be in controversy from now on. The only answer is to proceed with the work employing the most able and dedicated Baptist scholars available. If critics are set on having every interpretation with which they disagree written to suit them, there are but two alternatives. A majority must determine gently but firmly to resist the critics and proceed with the production of a respectable work or forsake the project and admit we are not mature enough to make a contribution to the world of Biblical scholarship.



**EXCEPTION TO MOODY ARTICLE**

Dear Editor:

Dale Moody in his article, "The Living New Testament: A Critique," claims that "the idea of propitiation is pure paganism" (October 30, page 3).

I beg to differ on the support of Greek papyri, that clearly indicate that the words *ilasmos* and *ilaskesthai* bear the meaning of a God who needed to be appeased. Of course this conception must be cleared of its pagan associations (as must "sacrifice" and other Christian doctrines) but it seems the clear teaching of Scripture that propitiation is something offered by the Lord Jesus Christ on man's behalf to God for the purpose of removing judicial displeasure and restoring a previously hindered fellowship.

If it be argued that "expiated" is a preferable alternative translation, I would be interested to know what then becomes of Luke 18:13.

The true Christian doctrine of propitiation does not contradict the teach-

ing of reconciliation, but is a necessary precursor. God's displeasure is removed, the obstacle to fellowship is taken away, and this leads to the change of relationship.

Thank you for your fine magazine and for publishing professor Moody's thought provoking article.

Ary, Kentucky Keith W. Cameron

**SUNDAY SCHOOL BOARD DECISION**

Dear Editor:

Let me tell you I also had "a heavy heart" when I read the decision to replace the picture and the changing of material in a Baptist quarterly for 14-15 year old youth, concerning race relations, at a cost estimated to be about \$8,000. Foremost is the "incomprehensible" spiritual damage and, second, the great cost in money. It seems to me it has come, the turning point, which will decide if we mean what we preach or whether we let fear defeat us.

Frankfort, Ky. Mrs. Florence Marshall

Dear Editor:

In regard to the race relations articles withdrawn from the 14-15 year old quarterlies, I would have this to say:

The reasoning that it "is an individual church matter under Baptist policy" is open to question in that if this is so, then the individual churches should have made the decision after having examined the quarterlies locally. How am I to know if the material was "potentially inflammatory"?

It is of grave concern to me that this withdrawal of material is just another one in a series of ecclesiastical censorship — which is not in keeping with Baptist heritage.

Under the guidance of the Holy Spirit, the individual becomes highly evaluative. I am concerned that there seems to be a general feeling that local churches and individuals are not able to make up their minds and that we must be spoon-fed. The precedent set by the withdrawal of The Broadman Commentary, Volume I, was in itself appalling.

As a group, we Baptists may find ourselves in a very ungraceful position, with our heads in the sand, as the growth in the consciousness of man knocks us over like dominoes.

The universe is a mighty big place and there is a lot to know about God

(Continued on page 15)

## HMB Appoints Missionaries

Five married couples were appointed as full-time missionaries by the Southern Baptist Home Mission Board in a meeting of the board in Atlanta, Georgia.

Appointed to missionary status were Robert and Alice Dickerson of Mobile, Alabama; William and Mary Heck of Austin, Texas; Juan and Valentina Pawluk of Los Angeles, California; Jesse and Mary Elizabeth Senter of Evansville, Indiana; and Kenneth and Diana Veazey of Norfolk, Virginia.

A Pine Bluff, Arkansas, native, Dickerson was named center director under the board's department of work with National Baptists in Mobile. He is a graduate of Arkansas A & M College, College Heights and Southwestern Baptist Theological Seminary, Fort Worth.

Mrs. Dickerson, a native of Monticello, Arkansas, attended Arkansas A & M College and graduated from the University of Arkansas, School of Nursing, Fayetteville, Arkansas.

Heck will serve as director of Christian social ministries in the Austin Association. A native of Evansville, Indiana, he is a graduate of Carson-Newman College, Jefferson City, Tennessee, Southern Baptist Theological Seminary, Louisville, and the University of Louisville. A native of Clay, Ken-

tucky, Mrs. Heck is a graduate of Carver School of Missions, Louisville.

A native of Poland, Pawluk will serve as missionary in the First Slavic Baptist Church in East Los Angeles. He attended the University of Argentina and seminary in that country. He is a graduate of California Baptist College, Riverside, California, and Golden Gate Baptist Theological Seminary, Mill Valley, California. Mrs. Pawluk is also a native of Poland.

Senter is the new superintendent of missions for the southwest area of Evansville, Indiana. A native of Gibson, Tennessee, he is a graduate of Virginia Polytechnical Institute, Blacksburg, Virginia, and Southern Seminary. Mrs. Senter, a native of Cliffside, North Carolina, is a graduate of Wake Forest University, Winston-Salem, North Carolina, Southern Seminary and the University of Louisville.

Veazey is director and pastor of the Westminster Center in Norfolk, Virginia. A Clanton, Alabama, native, he is a graduate of Samford University, Birmingham, Alabama, and Southern Seminary. A native of Richmond, Virginia, Mrs. Veazey is a graduate of Averett Junior College, Danville, Virginia, Longwood College, Farmville, Virginia, and Southern Seminary. (BP)

## Negro Group Scores SSB Action

The National Baptist Publishing Board executive committee adopted a statement here saying that withdrawal by the Sunday School Board of the Southern Baptist Convention of a quarterly for teenagers including a unit on race relations has caused "a setback in our Christian endeavors."

The statement by the Negro Baptist publishing house, which produces material for the four million-member National Baptist Convention of America, criticized the cancellation of the quarterly, *Becoming*, produced by the church training department of the SBC Sunday School Board.

The quarterly, for 14 and 15-year-olds, and a companion teachers' guide, had been withdrawn and revised at the last minute in the publishing process after James L. Sullivan, executive secretary of the SBC Sunday School Board, made a decision as editor-in-chief that the material would result "in misunderstandings."

"One of the photographs, which depicted a black boy and two white girls in conversation was subject to misinterpretation, as was some of the textual

material," said Allen B. Comish, director of the board's Church Services and Materials Division, who recommended that Sullivan withhold the quarterlies.

Reacting to news reports of the decision by the Sunday School Board, the National Baptist Publishing Board issued a statement saying:

"We feel that, at a time when we of the Christian family are attempting to build better relationships among the races, better fellowship among the redeemed regardless of race, that such denunciation and calling back of the publication, *Becoming*, . . . because of the cover (photograph) depicting a black boy and two white girls is a setback in our Christian endeavors." (BP)

**Informed Baptists  
are the  
Best Baptists**



### Executive Board

The messengers to the annual convention meeting in Lexington November 8-10 elected 53 members of their 148-member Executive Board. This means that 53 persons left the Board either because their term expired or they moved from the area from which they were elected or simply resigned.

Next week the fall meeting of the Executive Board will be held at Cedarsmore Baptist Assembly, December 2-3, under the leadership of Harold Wainwright, President of the Convention who is also designated by the Executive Board to be its chairman.

### Committees Replenished

When the Executive Board meets December 2-3, the replenished board will be asked to approve all its replenished-with-members committees.

How does this happen?

The Executive Board has a Nominating committee which met after the election at the convention, on November 19 and placed all the new members of the board on a standing committee of that board. The chairman, Earl Bell of Harlan, will present these committees to the board for its approval.

Committee membership runs from 11 on the denominational cooperation committee (to which is added 11 from the General Association to make the Baptist Joint Advisory Committee) to 23 on the assembly and camps committee. Most are around 21 members.

### New Chairmen

After the committees are chosen, the chairman of the board, in consultation with the Executive Secretary-treasurer, chooses all chairmen.

These 7 chairmen, along with the new convention president and two vice presidents, compose the administrative committee of the board.

These new chairmen will meet at 10:00 a.m., Thursday, December 2, just prior to the meeting of the board, to share plans for orienting and guiding the committees.

### Work Groups

Much of the work of the board is done by the committees. Each committee may appoint such "work groups" as it feels necessary to do its work, and these work groups report to the parent committee.

So, messengers of the convention see how their work is carried on during annual meetings—by their own elected Executive Board.

—Harold G. Sanders

## 'Expect-Attempt' Is Theme Of 1971 Lottie Moon Emphasis

A sermon theme which catapulted Baptists into modern missions has been revived to set the tone for the 1971 Week of Prayer for Foreign Missions, to be observed in churches November 28-December 5.

In 1792 William Carey urged the Baptist Ministers' Association in Nottingham, England, to "Expect Great Things from God; Attempt Great Things for God." The stirring sermon tore the association from its tradition of indifference to missions.

The next day the association did what it had been timidly avoiding for months. It decided to found a Baptist missionary society. Carey was one of its first appointees to India.

The line of foreign missionaries Carey established has stretched continuously around the world and throughout the years. Today 2,532 Southern Baptist missionaries in 76 countries are bearing up William Carey's traditions of teaching, preaching, translating, farming, publishing and healing for the cause of Christ.

The Week of Prayer, coupled with the Lottie Moon Christmas Offering for Foreign Missions, has been an annual landmark in Southern Baptist life since 1888. The observance is a churchwide event led by Woman's Missionary Union and Brotherhood, the church missions organizations.

This year's offering carries a goal of \$16,750,000. The offering will provide 44 per cent of the Foreign Mission Board's anticipated 1972 budget.

Why use the "Expect/Attempt" theme 179 years after it was coined?

"It goes hand in hand with the theme

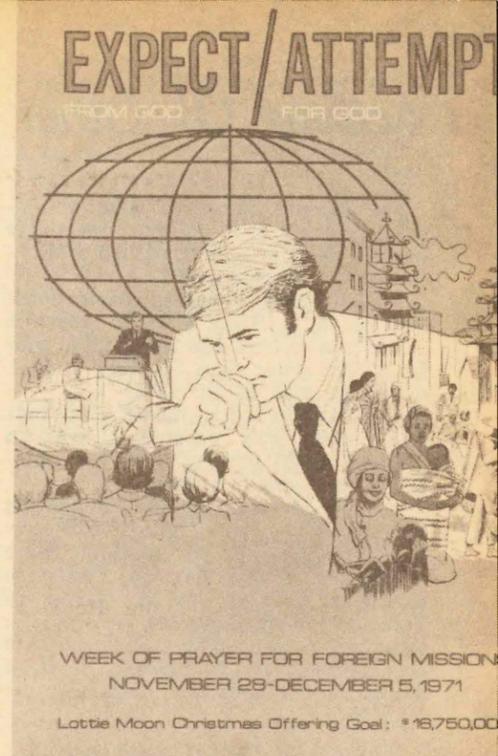
the entire convention is following this year, 'Living the Spirit of Christ in Expectancy and Creativity,'" is one answer given by Miss Alma Hunt, executive secretary of Woman's Missionary Union.

"Our executive board selected William Carey's famous quote because it still rings a challenge. While our foreign missions program has grown to a great magnitude, it is only scratching the surface. In face of overwhelming needs and opportunities, Southern Baptists must individually accept the responsibility to proceed on faith and give their best in attempting to meet the needs.

"The Week of Prayer is a starting point for Baptists who want to shoulder a larger share of the foreign missions job. Their concerted prayers and offerings during December can push foreign missions into the widened and deepened scope needed."

Miss Hunt said the theme carries a dare for Baptists to break their own record in the foreign missions offering. The offering last year exceeded the goal for a record total of \$16,220,104.99.

Entire congregations will be wrapped up in prayer and giving for foreign missions during special Sunday and Wednesday night features. Suggested activities include calling the Foreign Missions Hotline (Area Code 703, 358-7975), a play, a fair, a rally, a banquet, exhibits and sermons on the theme. Meanwhile, the Baptist Women organization will have daily prayer sessions during the week. Other WMU and Brotherhood organizations will also have special sessions.



## FBC, Dallas, Begins Parochial School

A parochial school planned by First Baptist Church in Dallas, Texas, hopes to offer scholarships to minority group students in the inner core of downtown Dallas, according to its pastor, W. A. Criswell.

Criswell, immediate past president of the Southern Baptist Convention, said in a press conference that there is a 50-50 chance the school will open by September, 1972, and a 100 percent chance of eventual opening.

The school would include 12 grades in a new \$3 million educational building to be added to the church's \$8 million complex and would have 1,000 to 2,000 students paying a monthly tuition of \$50-\$60, Criswell said.

Although Criswell said Dallas' court ordered busing plan had "heightened interest" of many church members in a school of this type, he denied that current plans are related to integration and busing.

Asked if busing would be a factor in transporting students to the downtown church, Criswell responded that he felt most would come in cars, as they do on Sunday. But he added that any busing would be voluntary and not mandatory. "There's a great difference," he said, "between coercion and voluntary response."

The church's deacons turned down a proposal for a school four years ago, but Criswell said that his people "would be deeply in sympathy" with it if details can be worked out. The present proposal will be submitted to the deacons and the congregation. (BP)



A NEW TWIST — The young people of Stithton Baptist Church in Radcliff have added a new twist to the work of a hearse. On the side of the hearse pictured above, the youth have painted the slogan "Come Alive With Jesus Christ." Church music and youth minister Bill Funderburk, left, says the hearse will draw a group at the local drive-in restaurants or in housing projects. When a crowd gathers, the church young people sing Christian songs and pass out tracts. Also pictured with the hearse are Henry Waldman, center, and pastor Gene Waggoner.

# Actions Of Other State Conventions

## Arizona

The Arizona Southern Baptist Convention meeting in Phoenix elected a layman as its president, named a Mexican-American pastor as first vice president and heard a closing inspirational message by a Black Baptist preacher.

The convention also adopted a budget \$7,300 lower than the 1971 budget, a total of \$856,793 for 1972.

A record year of baptisms, with 4,441 conversions, was reported. It was an increase of 23 percent over the number of baptisms last year.

Elected president of the convention was Truett Thompson, professor of electrical engineering at Arizona State University, Tempe, Arizona. First vice president is Alex Davila, pastor of Templo Bautista (Baptist Temple) in Glendale, Arizona. The closing message was brought by Emmanuel Scott, a black Baptist preacher from California. (BP)

## District of Columbia

Baptists in the nation's capital voted overwhelmingly to adopt a statement expressing "deep sorrow and grief" over recent action by Southern Baptist Sunday School Board officials to withdraw and revise a teenage quarterly on race relations because they considered it "potentially inflammatory."

Messengers to the District of Columbia Baptist Convention also elected a woman as president for the first time in the state convention's history, and perhaps in Southern Baptist history.

The new convention president is Mrs. Letha Casazza, a member of Takoma Park Baptist Church.

The resolution, adopted after about 30 minutes of discussion, asked the Sunday School Board "to make public apology to our many Baptists, black and white, for putting a higher priority on literature sales and denominational harmony than on courageous obedience to the Word of God."

Meeting in the predominantly black Zion Baptist Church, the convention's resolution said that the board action damages "the witness of our churches at home and abroad."

The resolution further requested the District of Columbia representative on the Sunday School Board "to initiate through the board corrective discipline for this Gospel-dishonoring action."

## Georgia

One of the most harmonious sessions in years for the Georgia Baptist Convention was marred by debate on only one issue — implementation of a three year policy to integrate the convention's children's homes.

The convention approved a record budget, made plans for celebrating its sesquicentennial anniversary, rou-

tinely approved a complicated financial plan for retiring over \$1 million in outstanding debts for one of its colleges, and authorized a \$10 million loan for a hospital.

The debate in the otherwise tame convention came when John Nichol, pastor of Oakhurst Baptist Church in Decatur, Georgia, asked the convention to instruct trustees of Georgia Baptist children's homes to implement an open-door policy of accepting children of all races.

Nichol, pastor of an integrated church, explained that some of his black church members need the services of the home but that he had been told by children's home officials that they would not be accepted unless the convention in annual session so ordered.

After brief but intense debate, messengers voted by a margin of about two to one to defeat Nichol's proposal and to leave the "delicate matter" to children's home trustees and the administrator.

In other action, the convention adopted a 1972 budget of \$6.2 million, an increase of 5.6 percent over 1971's budget. After deduction of 10 percent and shared administrative and promotional expenses, the budget will be divided equally between Georgia and Southern Baptist Convention causes. (BP)

## Florida

After a motion was presented calling for the Florida Baptist Convention to sever ties with Stetson University in DeLand, Florida, because of the use of obscenities in a student newspaper, the convention instead overwhelmingly gave a vote of confidence to Stetson president John E. Johns for his handling of the controversy.

The convention also turned down a move by Palm Beach Atlantic College to receive a \$50,000 scholarship fund, adopted a record budget, voted to study the needs of a church-pastor-staff relations ministry, and continued a committee study of pastor and church staff salaries in Florida.

The proposal to sever ties with Stetson University came when Franklin W. Jessup, pastor of Trinity Baptist Church in Tampa, expressed opposition to use of several "obscene words" in the September 18 issue of the Stetson Reporter.

Stetson president Johns, however, told the convention that the school did not condone the article and had taken "drastic action to prevent similar episodes in the future. I have cleaned house," Johns said.

A substitute motion offered by James Monroe of Fort Walton Beach, Florida, giving Johns a vote of confidence, was approved by an overwhelming margin, observers said.

Debate also centered around a proposal by Palm Beach Atlantic College, a school owned and operated by the Palm Lake Baptist Association in West Palm Beach, seeking to amend the convention's new budget in order to receive \$50,000 in scholarship funds for ministerial students.

During the debate, opponents pointed out that the constitution prohibits allocation of state Cooperative Program funds to any institution not owned or controlled by the Florida Baptist Convention. Last year, the convention voted against accepting the West Palm Beach school as a state Baptist institution.

Quick approval was given to a recommendation from the State Board of Missions for that board to study the possibility of establishing a statewide program to help churches seeking church staff members, and pastors and church staff members seeking church-related positions. (BP)

## Illinois

The Illinois Baptist State Association meeting in Springfield defeated an attempt to kill a proposed church-pastor relations service projected by the convention's state board and adopted a strong resolution rejecting racism.

The resolution commended individuals who have "sought ways to bridge prejudicial barriers and reject racism," and praised those who have set examples which would "correct the false label our Southern Baptist Convention and churches have as being racists."

Major debate centered around a proposal from the floor which would have rescinded the action of the convention's board of directors in September to establish a church information service to help pastorless churches and churchless pastors get together.

The proposal to rescind the proposed service planned by the board was defeated by a vote of 159 to 124.

Resolutions adopted by the association not only opposed racism, but also urged the Illinois General Assembly to pass an implied consent law whereby persons who are suspected of driving while intoxicated "imply their consent" to take an alcohol blood test by driving a moving vehicle. Illinois is reported to be the only state in the nation without an implied consent law.

For the first time a student, Phil Coates of Southern Illinois University, was elected to the board of directors for the state association. (BP)

## Indiana

The State Convention of Baptists in Indiana meeting in Terre Haute adopted extensive changes to the convention's constitution, including the deletion of a stipulation in the past which states that messengers to the convention must come from churches in good standing with a local Baptist association.

To become effective, the proposed constitutional changes must be approved by two-thirds vote of the 1972 convention which will meet November 15-17 in Clarksville, Indiana.

In other actions, the convention adopted a record budget for 1972, authorized planning for building and financing a state Baptist camp and refused to censor professors at a Southern Baptist seminary for alleged liberalism.

In other action, the messengers defeated two proposals aimed at reportedly liberal professors of Southern Baptist Theological Seminary, Louisville.

The first, offered by Hansford Smith, Kentland pastor, asked that state convention funds to the seminary be stopped until "steps are taken by its trustees to eliminate any and all professors who are teaching contrary" to the statement of Baptist Faith and Message, adopted by the Southern Baptist Convention in 1963.

Earlier Smith had passed out copies of an article, "Shall We Call the Bible Infallible?" by Southern Seminary dean William Hull. The article was published in the December, 1970, issue of *The Baptist Program*.

Another motion presented by Franklin Hall of Petersburg, Indiana, asked Southern Seminary president Duke K. McCall to "take necessary steps to deal with this inconsistency and inform this convention of his action." (BP)

## Kansas

Emphasizing a fund campaign to pull the Kansas Convention of Southern Baptists out of financial difficulties, the convention meeting in Kansas City heard a report predicting that it would reach its \$500,000 goal in the campaign by the end of 1972, ahead of schedule.

Churches in Kansas and Nebraska have pledged \$672,000 in the "Strengthen Our Witness" campaign scheduled for completion in December, 1973, over-subscribing the goal of \$500,000.

Executive secretary Pat McDaniel, in a report to the convention, said that it now appears that the churches will reach the \$500,000 goal by the end of 1972.

In a meeting prior to the convention, the executive board of the convention voted to publish the state Baptist paper, the Baptist Digest, on a bi-monthly basis rather than weekly, eliminating two staff members assigned previously to the paper.

Elected president of the convention was H. E. Alsup, pastor of First Baptist Church, Haysville, Kansas. (BP)

## Michigan

The Baptist State Convention of Michigan meeting in St. Clair Shores adopted a record budget and approved resolutions dealing with moral degradation in society, separation of church and state, Christian citizenship and evangelism.

The new budget totals \$843,407, in-

cluding a goal of \$393,936 to be raised by Southern Baptist churches in Michigan. Of the state goal, 20.5 percent will be allocated to Southern Baptist world mission causes, an increase of .5 percent over the 1971 allocation to SBC causes.

Resolutions were adopted expressing "grave concern and alarm" at the increase of use of alcohol, drugs and pornographic materials, saying "the 'Christian life is inconsistent with such wrongs.'"

Other resolutions reaffirmed "the traditional Baptist position" on separation of church and state though it did not specify what this position is; urged Southern Baptists in Michigan to accept their responsibilities as Christian citizens to vote in next year's elections, and urged Baptists to "seek a revival of . . . lay witnessing" in evangelism. (BP)

## New Mexico

The Baptist Convention of New Mexico adopted numerous resolutions in Albuquerque on such topics as alcoholism, aid to parochial schools, gambling, use of marijuana, drug abuse and evangelism.

Elected president of the convention was Leroy Looper, pastor of First Baptist Church, Fort Sumner, New Mexico.

Resolutions opposed the sale and use of alcoholic beverages, called on President Nixon and the New Mexico delegation to Congress to resist any efforts to use federal tax funds for parochial school aid; urged Baptists to oppose any form of parochial aid; opposed legalized gambling and the sale and use of marijuana, urged adoption of stronger laws on pornography, drug abuse and intoxication, and urged all Baptist churches to emphasize lay evangelism. (BP)

## Northern Plains

Messengers to the Northern Plains Baptist Convention meeting in Pierre, South Dakota, adopted a resolution commending Congressmen who voted against the so-called "prayer amendment" to the U.S. Constitution.

During sessions described as "harmonious," the convention also adopted a total budget of \$208,000, including a goal of \$108,500 to be contributed by the 81 churches in the convention. Of the state goal, 13 percent would go to Southern Baptist world mission causes.

Elected president of the convention was Ralph Ehren, pastor of Calvary Baptist Church, Rapid City, South Dakota.

A Negro Baptist layman from Rapid City, Charles Harkins, was elected president of the convention's Brotherhood (laymen's) organization. Harkins, a retired service man, is employed by Control Data Corp. in Rapid City. (BP)

## Ohio

The State Convention of Baptists in Ohio meeting in Fairborn adopted resolutions opposing liberalization of abor-

tion laws and opposing the prayer amendment to the U.S. Constitution.

Meeting just a few days before Congress was to vote on the prayer amendment, the Ohio Southern Baptists voted to send telegrams to Ohio congressmen indicating the convention's opposition.

Another resolution asked for a presidential investigation into the rising costs of medical care and still another strongly urged the Ohio legislature and governor to oppose liberalization of abortion laws.

The resolution on abortion was in contrast with a resolution adopted by the Southern Baptist Convention meeting in St. Louis last June, when the SBC urged Baptists "to work for legislation that will allow the possibility of abortion under such conditions as rape, incest, clear evidence of severe fetal deformity and carefully ascertained evidence of the likelihood of damage to the emotional, mental and physical health of the mother."

In major business actions, the convention re-elected T. James Efird, pastor of Whitehall Baptist Church, Columbus, Ohio, as president; adopted a budget of \$1.4 million, and heard reports on plans for an evangelistic emphasis in 1972. (BP)

## Tennessee

After lengthy debate, the Tennessee Baptist Convention meeting in Gatlinburg voted to refer a proposal to discontinue Harrison-Chilwee Baptist Academy in Seymour, Tennessee, to the education committee of its executive board for study and a recommendation next year.

In other major actions, the convention adopted a record budget of \$6 million, an increase of \$325,000 over the 1971 budget.

W. Fred Kendall, executive secretary of the convention, was recognized for 15 years of service to the denomination. Kendall announced to the executive board his plans to retire as executive secretary at the end of 1972.

A resolution opposing parimutuel gambling in Tennessee and praising Governor Winfield Dunn for vetoing legislation on legalized gambling last year was approved by the convention.

In pre-convention session, the board elected Vern Powers, former pastor of Glendale Baptist Church in Nashville, as director of protection plans for the convention, effective December 1.

Courtney Wilson, pastor of First Baptist Church, Henderson, Tennessee, a suburb of Nashville, was elected president. (BP)

## Virginia

After nearly an hour's debate each, the Baptist General Association of Virginia adopted a motion expressing "regret" and "distress" over withdrawal of a quarterly including a Baptist study of race relations and approved a reso-

(Continued on page 10)

lution opposing forced busing to achieve integration.

Later, during adoption of resolutions by the association, the messengers to the meeting expressed opposition to forced busing to achieve racial balance but adopted an amendment to the resolution supporting open housing "in order to make our neighborhood school concept stand on Christian principles."

Approving the report of its religious liberty committee, the association narrowly adopted a recommendation "that Virginia Baptists favor the freedom of Broadman Press to print whatever will meet the needs of cooperating churches."

The motion carried by 255-231, a margin of 24 votes. During debate, four speakers opposed the motion, which appeared to be aimed at a controversy raging for two years in the Southern Baptist Convention over recall and re-writing of the Genesis-Exodus volume of the Broadman Bible Commentary because of its alleged liberalism.

The religious liberty committee also recommended that Virginia Baptists oppose "any attempt to amend the First Amendment to the U.S. Constitution on the question of public school prayer and Bible reading." Only one negative vote was cast.

The association approved overwhelmingly the recommendations of a special committee on pastor-church staff relations proposing that a previously created office of information and research for the state association be assigned primary responsibilities in the field of church-staff relations. The position has not yet been filled.

In another major action, the association set plans and goals for an extensive ministry in the "urban corridor" of Virginia. The goals included establishing 58 new churches in the urban corridor by 1980 and the possibility of a full-time employee to the area of metropolitan missions to coordinate work in the area.

Resolutions adopted by the association called on Congress to place restrictions on advertisements of alcoholic beverages and opposed legalization of gambling, parimutuel betting and lotteries in the state. (BP)

### Utah-Idaho

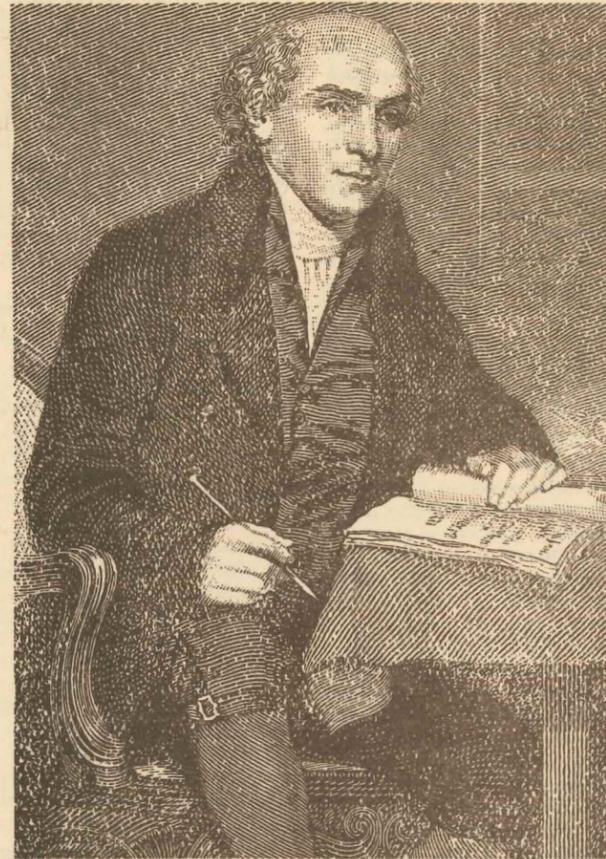
The Utah-Idaho Southern Baptist Convention meeting in Pocatello adopted a record budget, heard reports on growth of Baptist work and elected an Arizona pastor as president.

A budget of \$270,282 for 1972 was approved. The budget includes a state goal of \$69,967, allocating 20 percent to Southern Baptist Convention mission causes.

Elected president was M. K. Wilder, pastor of First Southern Baptist Church, Page, Arizona.

Total membership was reported at 9,618, an increase of 670. Baptisms for 1971 were 526, up 26 over last year. (BP)

# the rope



... whilst we were thus deliberating, Carey, as it were, said, "Well, I will go down, if you will hold the rope." But, before he descended, he, as it seemed to me, took an oath from each of us....., to this effect that "whilst we lived, we should never let go the rope."

Andrew Fuller  
Kettering Baptist Church  
January 20, 1793

Contemporary mission support is "holding the rope" for more than 2,500 missionaries in 76 countries around the world. They, like their predecessor William Carey, pray that fellow Baptists will "never let go the rope!"

Foreign Mission Board, SBC

## Armed Bandits Rob Nashville Church While Pastor Preaches

Two men wearing multi-colored ski masks bound and gagged six persons at First Baptist Church of Donelson, in Nashville, Tennessee, while they were counting the Sunday morning offering during the worship service. The men fled with about \$1,100.

Only minutes before, the counting committee for the church had taken the offering into the church office to separate the offering envelopes and prepare the funds for deposit in the bank.

While the pastor, W. L. Baker, was preaching his morning sermon, the two bandits held up the counting committee at gunpoint.

The robbers made everyone lie on the floor. Then they tied the victims' hands and put tape over their mouths and eyes, Baker said.

"If they move, shoot them," one of the holdup men who was carrying a knife told his accomplice who held a small calibre pistol.

"I'd like to," the second man reportedly replied. "It's been a while since I shot anybody anyway."

None of the six persons bound and gagged by the robbers was injured. In addition to the five committee members, the eight year old son of one member was also tied and gagged.

One of the committee members, Percy Young, managed to free himself. He first went outside to try to spot the bandits; then entered the sanctuary and motioned for Ron Baumgartner, the minister of music, to come help him free the others.

"The first I knew of the robbery was after I finished the message when Ron Baumgartner handed me a note saying what happened," said Baker, the pastor.

"I immediately announced it to the congregation and I think there was a feeling of almost complete shock," the pastor said.

Baker said that the church had received numerous calls from persons in the community distressed about the robbery. Several persons who are not members of the church made contributions to help make up for the amount stolen, he said. (BP)

## Campbellsville Offers New Study Area

The Bible department of Campbellsville College recently announced the addition of a religious education minor.

"This will meet the demands of a number of students who serve in the churches in a part-time way, such as kindergarten church educational leaders," explained Paul Horner, department chairman. The minor will apply to any student graduating with an AB degree or with a BS degree with teaching certification in a teaching field, the

latter being in full accord with the action taken by the faculty on September 14.

"We feel that this is an opportunity for students to gain a background in religious education not only in working in churches as students but will also help prepare them for graduate work in the seminary. We encourage students interested in religious education to give serious thought to the programs that we have," announced professor Jerry Kibbons.



NEW BUS—Robert Jones, Kentucky Baptist Convention director of mountain missions, presents the keys of the new Chevrolet van to Mrs. Freeda Harris, director of Marrowbone Baptist Mission in Pike County. The new vehicle was made possible from donations through the Week of Prayer Offering for State Missions.

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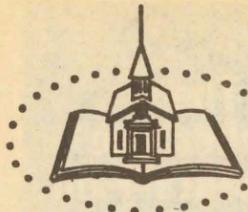
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(These Lessons for December 5, 1971)

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Luke 2:10-15

When Jesus was born in Bethlehem there were lowly shepherds in the Judean hill country, watching over their flocks by night. While these humble shepherds were guarding their sheep and protecting them from robbers and wild beasts, they were visited by an angel of the Lord. As the glory of the Lord shone round about this heavenly messenger, the shepherds were frightened. No wonder these men were filled with fear. Most anyone would have been under the circumstances. Seeking to calm them, the angel said: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord." The angel not only told the town in which Christ was born, but he gave to them a sign by which they might recognize Him: "Ye shall find the Babe wrapped in swaddling clothes, lying in a manger."

Stirred profoundly at hearing that lovely carol and its wondrous message, immediately after the departure of the visitor from heaven, the shepherds went to Bethlehem to see the newly-born Saviour. When they arrived at their destination, they did not find any magnificent building with royal surroundings, but they found a lowly babe surrounded with the common things that were usually kept in barns. Upon seeing the Saviour lying in a manger, the shepherds manifested humble awe and reverential joy.

Luke 9:18-22

Approximately six months before He was crucified, opposition to Christ increased rapidly. Aware of this, He took His disciples and withdrew into the region of Caesarea Philippi. There, away from the interruptions of the multitudes and from His enemies who sought to destroy His influence, He had a choice opportunity to instruct His disciples.

Our Lord asked His disciples to tell Him whom they had heard others say that He was. He was not seeking this in-

formation for Himself but He asked the question to get the disciples to give the subject more serious consideration.

Some thought that He was John the Baptist, the sensational figure who reminded his listeners of their obligations to God. Others were of the opinion that He was the dramatic and spectacular Elijah, calling upon them to live righteous lives; still others thought that He was Jeremiah, risen from the dead, advocating a genuine revival; and numerous others thought and declared that He was one of the ancient prophets. In reality the people did not know Him, as was indicated by their failure to recognize His deity.

It is not enough for men to acknowledge that Christ is an extraordinary individual, a perfect example, a great teacher, a moral leader and a courageous martyr, but only a man. It is tragic when men fail to recognize Him as the Son of God and the Saviour of sinners.

Turning to His intimate disciples, Christ asked a very pointed and personal question, "Whom say ye that I am?" This crucial question was vastly more important than the first one and it was intended as a heart searcher.

With his usual impetuosity and in his familiar role as unofficial spokes-

man for the disciples, Peter immediately rose to the occasion and answered, "The Christ of God." His answer indicated that he recognized Christ as God's Messiah. About that Peter did not have any doubt.

Only those whose eyes had been opened through faith in Christ the Saviour recognized Him as the Son of God and the Messiah. Because there were so many false concepts of the Messiah among the Jews and because the disciples had so much to learn about His Messiahship, He forbade them to proclaim Him as the Redeemer for the time being. Before they went forth to proclaim His messianic ministry, He wanted to instruct them about it. So Christ began to inform the disciples of His approaching sufferings, death, burial and resurrection. They were shocked and astounded at what He had to say along that line. The very idea was abhorrent to them, so Peter tried to dissuade Christ from going to the cross, and expressed the hope that God would never allow such a thing to befall His Son. In response to the remonstrance of Peter, Christ let him know that all opposition to God's plan for Him to go to Calvary and there pay the penalty for sin originated with Satan.

#### INTERNATIONAL SERIES

### Luke Tells The Good News

Luke, a scholarly and beloved physician, was the author of the Gospel which bears his name and the Book of Acts. He described the former as a record of what Christ began to do and to teach. Acts was a continuation of Luke's Gospel and had to do with the things which Christ continued to do and to teach.

Luke 1:1-4

Luke was a very careful biographer. He moved in high circles as was indicated by the fact that he addressed the Gospel which he penned to the "most excellent Theophilus," a title which bespeaks a high position. We may infer the probability that Theophilus was a friend of Luke, a man of great social distinction and a Christian of wide influence. The etymology

of his name indicates that he was a friend and lover of God. In Luke we have a splendid example of the type of men whom the Holy Spirit used to make available to the world the important facts concerning the life and work of the Lord Jesus Christ.

In the opening verses of his Gospel, Luke acknowledged that others, who were "eyewitnesses, and ministers of the word," had written biographies of Christ. He regarded their writings as entirely trustworthy. However, Luke sought, under the direction of the Holy Spirit, to add various details about the life and death and resurrection of Christ that had been omitted by the other evangelists. A careful study of the four Gospels will reveal that the one which Luke recorded contained



discourses, parables, miracles and events that were not mentioned by either of the other writers.

Luke's training in the medical profession was a contributing factor in his being so accurate and painstaking in every phase of his work. He enjoyed the privilege of making pilgrimages to different places in order to examine the available records and to have personal interviews with eyewitnesses about the various events in which he was vitally interested. One is impressed by the fact that the Holy Spirit led him to make a wide research and a thorough investigation of the matters concerning which he wrote. The information which he received from eyewitnesses was confirmed by divine revelation when the Holy Spirit told him what to write.

In the Gospel according to Luke we have a biography of our Lord up to and including the narrative concerning His ascension. It tells us what Christ began to do and to teach during His sojourn on the earth. While it is an account of some of the things which Christ did and said, it does not record the whole story by any means.

Acts 1:1-5

Acts is a continuation of the story which was recorded in the Gospel according to Luke. After the resurrection of Christ, He was both seen and heard by His disciples. On ten reported occasions He presented Himself — five times on the day of His resurrection and five times during the subsequent thirty-nine days. The bodily appearance of the Lord and His talking and eating with the disciples were proofs of His resurrection which could not be gainsaid.

It was well that Christ remained with His disciples for forty days after the resurrection. That period was long enough to settle their doubts, stabilize their opinions and give them courage.

Christ commanded the disciples to tarry in Jerusalem and await the arrival of the Holy Spirit. He was unwilling for the believers to undertake the task of world-wide evangelization until they were endued with power from on high. Only after being endued with the power of the Holy Spirit would they be qualified for the task which had been assigned to them. Christ assured them that they would be baptized with the Holy Spirit immediately.

Those who have wrought wondrous things for the Lord have been the ones who have received the power of the Holy Spirit. He is the only One Who gives us power to do exploits for God, to live victoriously and to promote the interests of His kingdom. The power of the Holy Spirit is received through obedient waiting, humble self-emptying, whole-hearted willingness and earnest praying. He cleanses us from sin, guides us in service and empowers us for spiritual tasks.

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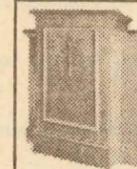
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## BAPTIST FORUM



(Continued from page 5)

and His Plan for the upliftment of man. I doubt if a group of Baptist administrators or any individual can stem for long the upward thrust of the human spirit.

The death knell tolls for any group which attempts to regulate spiritual expansion according to their present limited understanding. It's a somber ring I hear.

Cadiz, Kentucky Priscilla White

### REPLY TO JOHN'S ARTICLE

Dear Editor:

I would like to reply to Henry Johns' observation of "Superstar" of November 13, 1971.

After reading Henry Johns' observation of "Superstar," I kept hoping that his words would go away because to me they seem completely out of contact with the world and out of context.

The writers, Tim Rice and Andrew Lloyd Webber, made it clear from the beginning that "Superstar" was not written from a Christian perspective. They were trying to picture Jesus as a man. I feel that their music has helped others discover Jesus for the first time. I think that music like theirs has caused us to view Jesus realistically and see him not as a something walking three feet off the ground.

In the quotes that Johns used to prove his points, he left out the points that contradict his argument. Mary Magdalene's song that he quoted is 29 lines instead of the five he listed. The complete message is left out in Johns' article. It's like reading two different songs. The song shows that Mary Magdalene wanted him, but it also says that she has been changed to such a degree that she seemed like someone else.

I could go on and point out other areas where Johns' argument is weak because he took the quotes out of context.

I have used "Superstar" in church and I know of many pastors who have used the whole recording for a worship service. The important question is not how Christian the attitude of the writers but, what is the message of the record. Some of the songs that we have in the *Baptist Hymnal* lack a clear understanding of God and the theology of some is so warped that they can really mess up the Bible.

I have found that "Superstar" asks the same question that many people are asking today. People are wanting to know what's happening. The disciples were not completely sure of the mission of Jesus. They thought he was going to establish a political kingdom. They wanted to be where the action was. "Superstar" shows me how the people saw Jesus and what they thought of him. It is not the Gospel, but it is a medium in which the listener sees Jesus through the eyes of those who dealt with Him.

To criticize something is alright but before we take up arms we need to listen to "Superstar" completely with all the words in our sight.

Lexington, Ky. A. Joel Harrison

### RELIGIOUS ROCK OPERAS

Dear Editor:

The "religious rock operas" and the so-called "Jesus Movement" are beginning the invasion of Baptist churches in Kentucky and before the trend becomes a mighty wave the churches should become aware of the dangers involved.

The premise set forth by Henry Johns in his article, "Superstar Not Christian," could be equally applied to most of the rock operas now crisscrossing the country and on a wider scale to most of the "hippie religious movements."

At their worst these "religious rock operas" are a satanic influence that denies the diety of Christ, that presents Him as a man only and as a buddy-buddy. At their best they are based on a shallow theology that is not Biblical and on an emotionalism that generates feeling very similar to that generated by secular rock music.

Some of the people involved in these "religious rock operas" and the so-called "Jesus Movement" see the whole thing as a fad and are in temporarily for the fast buck. Many others have been genuinely born again and in their eagerness to serve have become involved before they took time to heed the Biblical injunction, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Timothy 2:15) They are like Apollos who began preaching before he was prepared and of whom it was said that Aquila and Priscilla "Took him unto them, and expounded unto him

the way of God more perfectly." (Acts 18:26)

Jesus said, "Many shall come in my name, saying I am Christ; and shall deceive many." (Mark 13:6) The churches should be ever mindful that a group may not be of sound Christian theology just because it refers to the name of Jesus frequently and this should be a constant consideration before any group is invited to sing or otherwise take part in a service in a Baptist church.

The churches should not fall for every fad nor jump on every bandwagon that comes along.

Taylorville, Ky. William R. Hagan

### PRAYER AND PARENTS

Dear Editor:

May we that know Christ as our Saviour and Lord wake up before it is too late to act.

I have been following some of the writings of yours on prayer in our schools and I thank God for the Godly leaders we have that will take unpopular stand to lead us to keep our sense.

Shame be to our homes who have forgot where the responsibility for teaching our children to pray and to read the Bible is. I thank God for our leaders that led our country to be established on the Bible teachings and I hope we will remain so.

God, the Author of the Bible, always teaches that this responsibility is for the parent. For He never said that the government has the responsibility to teach the commandments, judgments and statutes of God to the people or to rule to see that it was done. But as He told Israel, so is to be our way to teach prayer, Bible reading and study to our children. But He did say, "Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deuteronomy 6:4-7.) If our homes would be teaching their children how to pray, read and study the Bible it would be in our government. Because as goes our homes so goes our schools, our churches and our government.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;" The undenominational prayer would be against us freely expressing ourselves to God in prayer.

Pineville, Kentucky John E. Engel



**GROUNDBREAKING** — Mrs. Lena Taylor and Pastor Ron Moore turn first shovels of soil in groundbreaking services for the new structure of Highland Heights Baptist Church. The new \$275,000 facilities on a three acre sight on Alexandria Pike will replace present building and site purchased by Highway Department for a new beltline highway. In background, left, is John Kruschwitz, Highland Hills' pastor; Malcolm Rhodes, attorney for church; and George Jones, in topcoat, executive secretary for Northern Kentucky Baptist Association. Hidden from view of camera is George Munro, pastor of First Baptist Church, Ft. Thomas, which originally sponsored Highland Heights and Lee Hopkins, pastor of Bellevue Baptist Church.

## G'town College Fund Drive Sets Record

The Georgetown College Annual Fund for 1970-71 totaled \$118,914, according to Edwin G. Lytle, chairman of the fund drive.

"This represents restricted and unrestricted financial support for the college. The unrestricted gifts totaling \$90,014 are almost double the amount in this category last year. The restricted gifts are for fraternity and sorority house funds, scholarships and loan funds," Lytle said.

Of the total received in the Annual Fund, \$101,954 was from members of the two year old Giddings Society which is comprised of those contributing \$100 or more.

Lytle said the unrestricted support received was the best the college has had.

The Annual Fund represents approximately 14 percent of the college's total gift income from all sources.

Total gift support for the college for 1970-71 amounted to almost \$900,000.

This includes approximately \$500,000 in bequests and \$261,000 from the Kentucky Baptist Convention.

Convention support was made up of \$193,000 for operating purposes and \$68,000 for capital use.

## Catholic Bishops Claim Discrimination

The Roman Catholic bishops of the United States have unanimously endorsed a plan which would provide indirect government subsidies for their parish schools. The bishops' statement issued November 15 demanded a tax credit which could allow a parent a reduction in taxes for sums paid for tuition in a parochial school.

The new strategy for getting around the constitutional ban on tax support of church institutions was devised by Catholic strategists headed by Bishop William E. Manus following the June 28 Supreme Court decision ruling Pennsylvania and Rhode Island parochial plans unconstitutional. In that decision, **Lemon v. Kurtzman**, the Court struck down laws providing for funding of so-called "secular courses" in religious schools.

The Catholic bishops did not stop with endorsement of tax credits. They went on to demand full public funding for their denominational schools as a matter of "right." Their argument: unless religious schools receive tax support the students attending them are being discriminated against.

The statement castigated the Supreme Court for its June decision in the Pennsylvania and Rhode Island cases which slammed the door on state aid to Catholic schools. It urged the Court to reverse itself. The bishops also defended their right to engage in

political action to attain public subsidies. They called for a "public exercise of religious liberty" by which they appeared to mean their right to demand the taxing of all citizens to support Catholic institutions.

## POWERLINE LIFELIGHT FOR TEENS

### SEX, GOD'S STYLE, IS BEAUTIFUL

Dear Powerline:

My question is, is it a sin in the eyes of God to make love to a girl?

A long time ago some people were rapping about what was and wasn't "a sin." The Apostle Paul gave them this to chew on: "Anything that is not based on faith is sin." Faith comes down to just one thing: Depending totally on God. So Paul, in those few words, was giving a crystal-clear picture of sin. If the idea didn't come from God . . . if you didn't do it God's way . . . if you didn't depend on God's love, power and other resources in doing it . . . Zap! It was a sin.

God's not down on sex, as some people seem to think. He created it. But He intends it to be a beautiful love relationship between a mature man and woman who have become one by giving themselves totally and eternally to each other.

God put sex in PERSONS. If you were to take sex from a girl before you're grown and married to her, you wouldn't be treating her as a person. You'd be treating her as an object—a thing to satisfy your physical appetite. You'd be sinning, because you wouldn't be acting in faith. You wouldn't be following God's plan. And your first sense of "punishment" would be the disappointment you'd feel in the sex experience, because sex is fulfilling only when it's done God's way.