



WESTERN

RECORDER

JANUARY 1, 1972



"The Lord is the strength of my life; of whom shall I be afraid?" (Psalm 27:1) A bright and happy New Year awaits all who hope and trust in the Lord.

Kentuckians Earn Training Diplomas

During the church year, October of 1970 through September of 1971, 48 persons were awarded New Church Study Course diplomas. The diplomas were awarded when each person completed a prescribed course of study.

Listed below are those who were awarded the diplomas.

Booneville Association

Pleasant Run Baptist Church, Manchester

Mrs. Malvia Jarvis

Central Association

Lebanon Baptist Church, Lebanon
Mrs. Wallace Brady

Franklin Association

Crestwood Baptist Church, Frankfort

Mrs. Dorothy Cook

Albert J. Gisler

Mrs. Lester Logan

Stanley W. Salchli

Mrs. Ruth Waddle

Mrs. Carrie Wells

First Baptist Church, Frankfort

Mrs. Alvin G. Bell

Alvin G. Bell

Mrs. Gilbert Blakeman

Mrs. Mary L. Dawkins

Fred H. Hillyard

Mrs. Estill Jackson

Mrs. Earl S. Kerrick

Mrs. Richard B. Powell

Mrs. Billy J. Sexton

Mrs. David M. Sullivan

Mrs. Elmer Walpert, Jr.

Irvine Association

McKee Baptist Church, McKee

Mrs. Alma Bishop

Mrs. Mildred Cole

Wiley Cole, Jr.

Carlos Gabbard

Lewis Gay

Bart J. Lakes

Mrs. Carolyn Lakes

Edwin P. Lakes

Mrs. Ella Lakes

Manuel Lakes

Wallace Lakes

Mrs. Carol Madden

James D. Madden

Lewis R. Norris

Mrs. R. E. Sasser

Carl Sinclair

Mrs. Evelyn Sinclair

Long Run Association

Crescent Hill Baptist Church, Louisville

H. William Smith

Green Acres Baptist Church, Louisville

Barbara Crawford

Mrs. Anne Smith

South Jefferson Baptist Church, Valley Station

Mrs. Mae Ellis

Mrs. Bessie J. Romines

Mrs. Nell Thomas

Mercer Association

Hopewell Baptist Church, Harrodsburg

Mrs. Paul Peavler

Severns Valley Association

Severns Valley Baptist Church, Elizabethtown

Chester A. Igleheart

Mrs. Claude A. Jones

South District Association

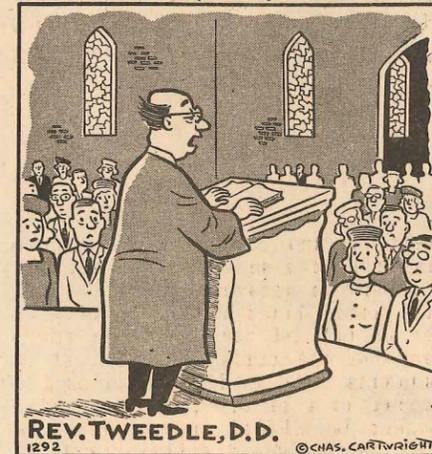
Lancaster Baptist Church, Lancaster

Mrs. Link Stump

Louise Tudor

Mrs. Nora L. Waters

Church Chuckles by CARTWRIGHT



1292
"Collections are down, the mortgage payment is overdue, but nevertheless Happy New Year!"

DEVOTIONAL



Jack Oliver
Pastor, Brownsville
Missionary Baptist

Full Of Grease

It was a small town at the foot of a mountain and crowds gathered quickly. The tractor-trailer had been smoking profusely when it stopped. People gathered, the driver jumped out. "What seems to be the trouble?" someone asked. "Burned out bearing," he said. One old timer eyed the trailer curiously and closely, "Whatcha carryin'?" "Grease," was the driver's disgusted reply.

A trailer full of just what was needed but it went unused. What a joke on that driver, you say. What a joke on us. Burned out and used up we go through life. Empty and joyless we carry on for no special reason it seems. Life, even life in the church, seems futile and meaningless. "Does it really have to be like this?" you ask. No it doesn't! Each of us has unlimited resources of "grease," if you please, to prevent burn out. Jesus spoke of an "abundant life," a full, joyful life. The problem is that we have to apply what's in the trailer to the wheel before the problem arises, not after. Far too often we wait for the fire. A personal, growing relationship with Jesus is the ounce of prevention that's worth a pound of cure. "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith," (Galatians 5:22).

Unlike the curious onlookers who stand, stare and idly question, often pointing out but seldom helping, the church must not only have the Preventer, it must be getting Him out. Out into the world through His people. It is far too easy to find 'real life' and then forget to share Him. It is far too easy to find and become onlookers and bystanders; it is too easy and for the Christian it is sin. "God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him" (Acts 10:38). "As my Father hath sent me, even so send I you," (John 20:21).

For Quality Baptist News
Read Western Recorder

Christian Life Commission Survey Indicates Most Baptists Willing To Restrict 'Rights'

A majority of Southern Baptists questioned in a recent survey seem willing to restrict some of the basic freedoms constitutionally guaranteed by the Bill of Rights.

The survey, conducted by the Christian Life Commission of the Southern Baptist Convention with the assistance of the research services department of the Southern Baptist Sunday School Board, questioned Baptist pastors, Sunday School directors, Woman's Missionary Union directors and Baptist Student Union presidents concerning their views on freedoms guaranteed by the Bill of Rights.

Patterned after the Columbia Broadcasting System (CBS) news poll taken in 1970, the survey asked the same questions in the CBS poll. The questionnaire, sent to 914 Southern Baptists in a national random sampling, was answered by 478 respondents (53 percent).

Generally, the Baptist pastors, Sunday School directors and WMU directors — the adults polled — reflected similar answers to those responding to the CBS poll. Of the ten questions asked in both polls, less than five percentage points separated the CBS and Baptist adult responses on six questions. Three of the four questions with a 9 to 13 percent variance indicated more support among Southern Baptist adults for the Bill of Rights freedoms than reflected in the CBS poll.

The Baptist Student Union presidents responding to the questionnaire, however, were at opposite ends of the poll compared to both Baptist adults and CBS respondents on questions relating to peaceful assembly, free press, free speech, double jeopardy, preventive detention and rights of privacy.

Generally, the respondents most likely to express a willingness to restrict various freedoms guaranteed by the Bill of Rights were (1) women, (2) older people, and (3) those with relatively low levels of education.

Respondents in the Baptist questionnaire ranked slightly higher in the number of years of education than did respondents in the CBS poll, primarily because of the number of pastors with seminary education responding.

Here is the way the majority of the Baptist respondents replied to some of the key questions:

Two out of three (67 percent) of the adult Baptist respondents, as compared to one out of four (27 percent) of the BSU presidents, expressed belief that extremist groups should not be permitted to organize demonstrations

against the government, even if there appeared to be no clear danger of violence. The question related to the right of peaceful assembly in the First Amendment.

The generation gap is also reflected in results of the question asking if respondents felt everyone should have the right to criticize the government, even if the criticism might be damaging to the national interest. Half the adults (52 percent) said no; yet only one-fourth (26 percent) of the BSU presidents would restrict this right.

The trend held up when well over half the Baptist adults (59 percent) and only one-third (30 percent) of the college group felt that newspapers, radio and television should not be permitted to report some stories considered by the government to be harmful to national interests.

The Bill of Rights guarantees against "double jeopardy" and "preventive detention" also would be restricted by most Baptist respondents. Two-thirds of the adults (64 percent) and two-fifths of the students (39 per-

cent adults and 73 percent students) felt the government should never be allowed to hold a secret trial; and two out of three (64 percent and 79 percent) said that police should not be allowed to enter someone's home without a search warrant even if they suspect that drugs, guns or other evidence are hidden there.

When questioned about the rights of defendants in criminal cases to avoid self-incrimination, nearly one-half (45 percent) of the Baptist adult respondents, compared to three-fourths (78 percent) of the students, said that a suspect should have the right not to answer questions if he feels his answers may be used against him.

More than one-third of the adult (38 percent) and student (36 percent) respondents said they believe there are times when the government should be allowed to keep the identity of witnesses secret from the defendant during court trials. The sixth amendment guarantees the right of the accused "to be confronted with the witnesses against him."

Two questions on the Baptist survey were not included in the CBS poll, one dealing with freedom of religion and the other with rights of privacy.

When asked if religious training should be provided in the public schools, since many children do not receive "Christian instruction at home," more than half the Baptist adults (52 percent) and students (53 percent) responding agreed that religious training should be provided in public schools.

In comments written below the questions, some respondents said that religious training would be acceptable to them if it were conducted by "good Baptist teachers," or "if it were conservative teaching."

Three-fourths (76 percent) of the adults and 56 percent of the students responding approved of tapping the telephones of persons involved in questionable activities.

When results of the survey were presented to the Southern Baptist Christian Life Commission, several commission members said the responses were "frightening."

The results seem to indicate, many commission members agreed, that Southern Baptists responding to the survey do not fully appreciate and understand the rights guaranteed to all Americans by the Bill of Rights, nor do they seem to perceive how their desire to restrict freedoms for certain individuals and groups could endanger freedom for all. (BP)

WESTERN RECORDER

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

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A Blunder Added To A Blunder

This editorial is written with regret but without reluctance. There is regret because it was hoped the furor over the replacement of a racial photo and material by the Southern Baptist Sunday School Board could be forgotten as soon as possible. There is no reluctance, however, because hitherto unreported reediting by Sunday School Board personnel is difficult to understand and further injures Southern Baptist racial reconciliation efforts according to this observer.

The new information has to do with the weakening of the *Alive* material used to replace the "potentially inflammatory" material originally appearing in the 1972 Church Training youth quarterly, *Becoming*. By now the world knows a photograph picturing a black teen age boy talking to two white teen age girls was replaced by a picture of all whites and that material on racial reconciliation written by Twyla Wright of Arizona was replaced with material written by Anne Craig of Tennessee. The Craig material had already been used in the 1971 fall Church Training quarterly, *Alive*.

What wasn't known was what happened to the original *Alive* material by the time it came out in the *Becoming* quarterly. A heavy reediting hand took this material, which had already been published and distributed and which, according to Church Training leaders, had drawn not one voice of objection, and made major changes resulting in a definitely weakened and watered down lesson.

Those interested in these changes are urged to read Associate Editor Bob Terry's news article on this matter which appears on pages 8 and 9 of this issue of the *Western Recorder*. Each reader can judge for himself whether the changes are major or minor and whether they constitute a weakening of the original *Alive* material.

In light of the changes made in the *Alive* material before it was used in the *Becoming* lesson, several questions cry out for an answer. Why was material already published, released and used in Southern Baptist churches without a single registered complaint heavily edited before being used as a replacement for "potentially inflammatory" material in another youth publication? Who decided to make safe material supersafe by removing such words as "race," "racial" and "church"? What part did Dr. Comish and

Dr. Sullivan have in the changes made? Did the changes weaken the impact of the lesson?

We have answers to most of these questions though all the answers are not completely satisfactory according to this observer. Minor changes were made in the material by the Church Training department but Mr. Livingston admits responsibility for the other editing changes in consultation with Dr. Eddleman, doctrinal reader for the Sunday School Board. Mr. Livingston, leader of the Church Program Organization Group, in the organizational structure has the authority to edit all materials after they leave the various departments such as Church Training, Sunday School, Church Music, etc.

In this case he was the last person to handle the material before it went by way of the artist to the printers. As it happened, neither Dr. Comish nor Dr. Sullivan saw the reedited material before it was printed though they along with other high level staff members had directed that it be reedited and used to replace the original *Becoming* material.

Why would neither Dr. Comish, Director of the Church Services and Materials Division, and thus technically responsible for all materials, nor Dr. Sullivan, Executive Secretary Treasurer of the Board and thus ultimately responsible for all final decisions on what to publish and not to publish, see the reedited material? One answer is that they delegate responsibility to trusted staff members and understandably so since it would be impossible for one person to scrutinize every word published by the Sunday School Board. Another explanation is that the decision to replace the material and the reediting of the substituted material were both done without any plans for a news release.

It is a matter of opinion whether the material as reedited accomplishes the original objective of the study unit or represent a giving in to critics of racial reconciliation material published by the Sunday School Board. Readers of the first and only *Western Recorder* editorial on this matter know where this editor stands. The first decision to replace the original material and photograph was a blunder. The heavy editing of the "already safe" material was a bigger blunder.

However, as an editor I can understand how much better hindsight is than foresight, especially under

the pressure of a deadline and without realizing the action would come under worldwide scrutiny instead of being kept within the organization.

Also, I know the philosophy and ministry of the Sunday School Board cannot be judged by one action or one lesson. Therefore final judgment is with-

held but the burden of proof that Sunday School Board leaders are not backing down on racial reconciliation efforts is squarely upon their shoulders. More is needed than verbal reassurance and placing the blame for the furor upon uninformed critics who twisted and distorted the facts.

Stay Out Of The Way, Former Pastors

Here's a New Year's gift suggestion to anyone desiring to contribute to the peace and tranquility of the church he loves. The gift would be two copies of a book on ministerial ethics. One should go to the pastor and the other to the church library with a strong suggestion every church member read it and heed it.

The pastor will likely already have such a book but in too many instances he never read it or, if he did, he is ignoring its helpful suggestions. From personal observations and from reports from pastors hardly anything can create more trouble for a congregation than unethical former pastors.

In remarks recently to fellow retirees from the active pastorate, the wise and beloved H. B. Kuhnle related how when he retired from Immanuel Baptist in Lexington, he moved his membership and got completely out of the way of his successor. Most pastors who change pastorates or retire have this much sense and consideration for the church and the new pastor but not all. Those who don't can but be classified as trouble makers.

When a pastor leaves a pastorate, he should say goodbye and mean it as hard as it is to do so. This seems unfair in light of friendships he has made and his continuing interest in the welfare of the fellowship to which he has given some or much of his life. But this is one of the prices of the ministry and the ability to stay out of the affairs of his former pastorate is a sign of unselfishness and spiritual maturity.

This doesn't mean a former pastor has to break off every friendship nor that he cannot return occasionally for special occasions and ministries. But to return regularly to perpetuate special friendships and even to continue to act as pastor of a few of his favorite families is a disservice and highly unethical. He ought to have better sense. If he doesn't, someone should call his hand and a gift of a volume on ministerial ethics might serve to let him get the message.

There are occasions sometimes for a pastor to return, even for funerals or marriages if church members desire though he should have told them upon leaving to look to the next pastor for such ministries. But there is an ethical way for such arrangements if a family wishes to have a former pastor back. This is for the arrangements to be made with the knowledge of and assistance of the present pastor.

The church members are bound to have favorite

pastors they cannot forget even after they have another pastor. This is their right and privilege. Nor are they supposed to know as much about ministerial ethics as does the former pastor they love and want to return for funerals and marriages. Therefore the chief responsibility for ethical behavior and due consideration for the present pastor is upon the former pastor. He should teach his close friends of his former pastorate what is proper and considerate.

Because many church members are not expected to be up on ministerial ethics they should be encouraged to read the same volume which the pastor reads. Of course all will not heed what they read but a lot of trouble and turmoil could be avoided if only a few learned and practiced ministerial ethics.

To be sure there are special circumstances that contribute to this problem. One is when a popular pastor is succeeded by one less popular. Another is the insecurity of a pastor who feels threatened by the return of a former pastor.

After all is said and done, it boils down to this. A former pastor should have better sense and too much love for a fellow minister to make it hard on him by being around except when invited. The present pastor ought to be secure enough to kill a former pastor with kindness. But since this is often not the case, the idea of gifts on books on ministerial ethics to the pastor and the church library is worthy of consideration.



DECISIONS AND SECOND-HAND INFORMATION

Dear Editor:

The continuing furor over the Sunday School Board and its withdrawal of the publication dealing with racial reconciliation is very disconcerting from several viewpoints, one of which I would like to comment on.

One matter that comes to my attention is how our convention handled the matter. Although I was in full sympathy with the convention resolution and supported the resolution, I had some further thoughts on the controversy afterwards.

I, and perhaps many other messengers, considered a resolution based on secondary sources. I had not seen the document in question or the pictures contained therein. My reactions and attitudes toward the issue were based

(Continued on page 11)

Baptist Men Promote 'Baptist Hour'

James Irwin, NASA astronaut and Baptist layman, and Paul M. Stevens, executive director of the Southern Baptists' Radio and Television Commission, will headline "The Baptist Hour" radio broadcast, January 23, Baptist Men's Day.

The program will mark the beginning of a joint promotion effort by Southern



Paul Stevens, right, arranges promotion with Baptist Men's worker Ben Connell.

Baptist men and the Radio and Television Commission. Directors of state Baptist Brotherhood departments and associational Brotherhood leaders seek stations to air "The Baptist Hour" in their areas as part of the promotion plan to increase the listening audience.

More than 1,000 inquiries about pro-

moting the radio broadcast have been received already, officials in the radio-television agency reported. Participation in the promotion project is another way Baptist men can help share the Christian message, explained W. J. Isbell, director of the Baptist Men's Department of the Brotherhood Commission at Memphis, Tennessee.

Astronaut Irwin was aboard the Apollo 15 flight last August, leaving mementoes of his faith during his walk on the moon. He is an Air Force colonel and holds a degree in naval sciences from the U.S. Naval Academy and a master of science degree in aeronautical and instrumental engineering from the University of Michigan.

"The Baptist Hour" is available free to stations for public service broadcast and is distributed bi-weekly from the Radio and Television Commission in Fort Worth, Texas.

The 30-minute program began more than 30 years ago and is presently carried by about 450 radio stations, reaching 100,000 around the world weekly.

The purpose of the program is to provide a warm, thought provoking devotional half-hour for people who can't—or don't—attend church.

Presently, Baptist Hour is broadcast on 20 Kentucky stations.



A little thought for the new year 1972

If we lived Christmas each day as we should, And made it our aim to always do good, We'd find the lost key to meaningful living That comes not from Getting . . . But from Unselfish Giving.

—Helen Steiner Rice

A new beginning

Funny how a new year seems to renew hope in the future. No matter how dismal the failures of the past, no matter how painful the memory of unrealized dreams, there is something God put in the human breast that makes us determine to begin again, to build on the ashes, to keep on hoping for a better day.

Do you remember that old poem:

Keep on hoping for the bright, bright skies, Keep on hoping that the dawn will rise, Keep on laughing when the whole world cries — and you'll get there in the morning!

So, 1971 is history. 1972 is a new day, a fresh opportunity, a clean slate. Let us work while it is day. Let us grab opportunity by the forelock. Let us write well on the clean slate, knowing that in due time 1972 will wane and history will be written and rewards will be given to those who are faithful to the tasks each moment.

A new revolution

The year 1971 witnessed lingering attempts to upset all the appercarts of the past, to unseat all authority, to reject all precedent, to create a revolution based upon dissatisfaction with the past without much planning for a better future: just change for change's sake.

Now, let's start a new revolution that is re-creative and constructive: a revolution based upon the teachings of the world's Greatest Revolutionary—Jesus the Christ whose birthday we have just celebrated. As Christians let us go forth with this new approach to change called outgoing-love, let us tear down only that which can be replaced by something better and finer according to the blueprint of the One who bears the Nailprints in His redemptive hands.

—Harold G. Sanders

Foreign Board Appointees Have 'Been There Before'

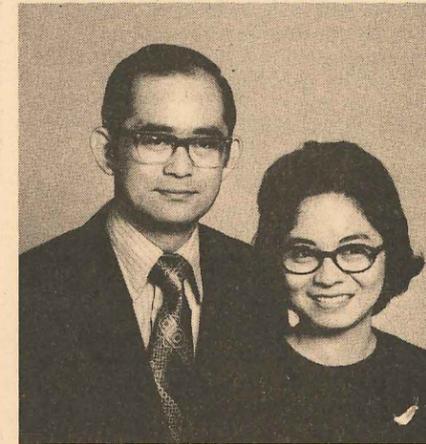
Most of the 10 missionaries appointed by the SBC Foreign Mission Board during its last meeting of 1971 have already worked on or near the mission fields to which they are assigned.

Appointed December 14 in Richmond, Virginia, were the Douglas A. Bryants of Moreland, Georgia; the Vance C. Kirkpatricks of Ringgold, Louisiana; the James D. Watsons of Round Rock, Texas; the Ray M. Douglas' of Fresno, California; and the Dickson K. Yagis of Louisville, Kentucky.

Mr. and Mrs. Yagi, both of whom were born in the United States but have Japanese forebears, were married in Japan, their assigned field, while he was studying in a Tokyo seminary and she was studying the language in preparation for service with another mission board. They have been in Louisville for the past six years for further study.

Mr. and Mrs. Kirkpatrick, who expect to do evangelistic work in East Africa, taught in Kenya for two years as Peace Corps volunteers. He also has done summer mission work in Malaysia.

Mr. Bryant, recalling his summer in Ghana as a missionary of the Baptist



Mr. and Mrs. Dickson K. Yagi, Louisville

Student Union, told members of the Foreign Mission Board about a man who asked him why no one had come there sooner to tell them about God's Son dying for mankind. "I promised him I'd be back some day if God allowed me to go," he added. Mr. and Mrs. Bryant will be doing evangelistic work in Ghana.

Mr. and Mrs. Douglas, who will be

resigning as missionaries of the SBC Home Mission Board, have ministered to Spanish-speaking people in California, the Canal Zone and Panama for the past 11 years. They will be working in the Dominican Republic, the first Southern Baptist missionaries appointed for that country since missionaries Paul and Nancy Potter were slain there last July.

Mr. and Mrs. Watson, who will be going to Mexico, have been in the pastorate of First Baptist Church, Round Rock, Texas, for the past eight years.

These December appointees bring to 226 the number of overseas personnel added to the Foreign Mission Board's ranks during 1971. Included are 120 career missionaries, 28 missionary associates (employed for renewable terms of four years), 67 journeymen (young college graduates employed for two-year terms), 9 former missionaries who were reappointed, and 2 persons for special medical service.

The total figure reflects a net gain of approximately 30 to the overseas staff. Retirements, deaths, resignations and the termination of 1969 journeymen accounted for the year's losses.

Christian Life Commission Promotes 'Open' Racial Policy

The Christian Life Commission of the Southern Baptist Convention, meeting in annual session in Nashville, Tennessee, adopted a resolution encouraging "our fellow Southern Baptists and all other Christians to work faithfully and educate persistently for open hearts, open churches, open housing and equal opportunities for all people."

The commission acknowledged "that our racial prejudices have not been wiped out, that complacency threatens to mute our witness, but that God is still working to lead us through our fears along the road toward racial justice and Christian brotherhood."

It was one of three resolutions adopted by the commission on recommendation of its promotion committee. Others urged support for legislation to help the plight of the aging and encouraged Baptist efforts in citizenship to work for peace, justice and righteousness.

In other major actions, the commission adopted a budget for a nine-month 1972 period leading to a new fiscal year in September, discussed results of a survey on Southern Baptist attitudes toward freedoms guaranteed in the Bill of Rights, and requested program assignment transfers and exchanges with the SBC Home Mission Board concerning the areas of aging, social work and

drug abuse education.

The resolution on "the continuing racial crisis" stated that "misunderstanding between races in our nation continues to produce deep hostility," and observed that "there is a tendency for some within the Southern Baptist Convention to withdraw from the struggle for reconciliation."

The commission, however, affirmed "our desire to advance for Christ in the racial arena rather than withdraw; to witness a reconciling love which puts out the flames of racial animosity and fear; to risk being peacemakers by facing racial conflict, not evading it."

The resolution noted that equal justice under the law for racial minorities

is often violated and pledged the commission's efforts "to join love and justice in the continuing racial crisis."

In a resolution on aging, the commission pledged urgent support of Baptist efforts to minister to the total needs of the aging and support of national legislation to help provide adequate income and transportation, suitable housing and a substantially improved program of health care for the aging.

Noting that 1972 is a year for national election, a resolution on Christian citizenship urged Baptists to work for politically effective and morally meaningful expressions of peace, justice and righteousness. (BP)

Former WMU State Officer Dies

A former Woman's Missionary Union state officer, Mrs. Maude Harris Overall, died November 29 after a long illness.

From Lawrenceburg, Mrs. Overall served as vice president of Kentucky WMU as well as regional president for the state's central region. She helped organize Lawrenceburg's first WMU in 1913 and served as its first president. During the years she helped

17 other societies with organization.

Other posts held by Mrs. Overall included state WMU nominating committee chairman, prayer chairman and stewardship chairman.

Funeral services were held December 1 in Lawrenceburg.

Miss Kathryn Jasper, state WMU executive secretary, said the organization would make a gift to the church library in memory of Mrs. Overall.



TO ENGLAND — Sixteen students and two faculty members from Georgetown College will go to London for the January interterm. The college is cooperating with nine other small liberal arts colleges in a program administered by Florida Presbyterian College in an overseas study program. The students will be studying in one of ten different London center project-courses. Alan Gragg, third from left, foreground; and Ruth Heizer, fourth from left on steps, both of the college's philosophy department are accompanying the students.

BSSB Revises Second 'Racial Reconciliation' Lesson

In spite of public statements to the contrary, the Baptist Sunday School Board in Nashville has revised another church training lesson. This latest chapter in the continuing problem of curriculum material for Baptists was pointed out by *Indiana Baptists'* editor Al Shackelford in an editorial dated December 15, 1971. Shackelford did a comparison of material published in the 1971 fall issue of *Alive*, a church training publication for 12-13 year old youths, and the same material as it appeared in the 1972 winter quarter of *Becoming*, a church training guide for 14-15 year old youths.

In news releases and interviews, Sunday School Board officials had said the *Alive* material was replacing material "pulled" from *Becoming* after the latter had been printed but before it was distributed to Southern Baptist churches.

In his comparisons, the Indiana editor

found the word "race" was replaced by the word "ethnic." The reference to the church's role in racial reconciliation was omitted entirely. Where 12-13 year old Baptist youths had been asked to consider the Declaration of Independence "from the viewpoint of a member of a minority group," the 14-15

By Bob Terry
Associate Editor

year old youths, in the revised edition, were asked to consider the document from the viewpoint of "Thomas Jefferson who wrote it."

Other changes included dropping the words "without discrimination" from the original phrase "Jesus set the example of showing love to all men without discrimination" and changing the question, "Do you think unrest and resentment among members of minority groups is justified?" to read "Has your understanding of this document (the

Declaration of Independence) changed as you have matured?"

From these and other changes noted in his editorial, Shackelford concluded "It is hard to reconcile . . . the weakening changes which the board made in the fall *Alive* materials before these were reprinted in the winter *Becoming* quarterly."

He added, "We would hope . . . that the board would use their rights to provide strong, consistent, Bible-based materials which will help Southern Baptists to see the need for Christian attitudes on racial problems in our churches, as well as in our schools and communities."

Kentucky church training director James Whaley said of the changes, "These lessons now are pure water. They don't say anything to the topic of 'Dwelling Together in Unity,' the goal of the *Becoming* unit." Whaley added that as the *Alive* material originally appeared, it spoke pointedly to the topic of racial reconciliation.

Changing Patterns

Session 2

"We hold these truths to be self-evident, that all men are created equal, and that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

Read the above lines from the Declaration of Independence from the viewpoint of a member of a minority group. Do you think the promise of this document has been fulfilled for everyone? Do you think unrest and resentment among members of minority groups is justified?

We live in the most rapidly changing times in the history of the world. As one of the characters in the play *Green Pastures* exclaimed, "Everything that was nailed down is comin' loose!"

The struggle to obtain "liberty and justice for all" in our nation is well underway. On a national broadcast, a CBS reporter asked a southern newspaper editor, "Do you think equality will be achieved in America in another generation?"

"We can't wait that long," replied the white editor. "Our country would be torn apart if the struggle went on that long. We have to solve the problem of equality now, in this generation."

It is the task of our country to

effect the inevitable change in constructive ways.

Much has been done in recent years to improve the situation for minority groups. Laws have been passed which ensure equal rights in education, jobs, and housing. In some instances, slowness in keeping the promise of those laws has resulted in frustration and violence. After the Detroit riot in 1967, a black minister was asked to explain why, in a time when more was being done to ensure equality than ever before, would a community erupt into violence. "I don't know," he said. "I guess the black man learned to hate before the white man learned to love."

Ouch! That is an indictment against Christians in a very special way. Are we not the very ones commissioned by God to spread the gospel of love to all men? The apostle John didn't make any racial distinctions when he wrote: "This is how we know what love is: Christ gave his life for us. We too, then, ought to give our lives for our brothers! If a man is rich and sees his brother in need, yet closes his heart against his brother, how can he claim that he has love for God in his heart? My children! Our love should

to improve the situation for minority groups. Laws have been passed which ensure equal rights in education, jobs, and housing. In some instances, slowness in keeping the promise of those laws has resulted in frustration and violence.

When Brothers Dwell in Unity

session two

"We hold these truths to be self-evident, that all men are created equal, and that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

Read the above lines from the Declaration of Independence from the viewpoint of Thomas Jefferson who wrote it. Do you think the promise of this document has been fulfilled? Has your understanding of this document changed as you have matured?

We live in the most rapidly changing times in the history of the world. As one of the characters in the play *Green Pastures* exclaimed, "Everything that was nailed down is comin' loose!"

The struggle to obtain "liberty and justice for all" in our nation is well underway. On a national broadcast, a CBS reporter asked a newspaper editor, "Do you think equality will be achieved in America in another generation?"

"We can't wait that long," replied the white editor. "Our country would be torn apart if the struggle went on that long. We have to solve the problem of equality now, in this generation."

It is the task of our country to effect change in constructive ways. Much has been done in recent years

to improve the situation for minority groups. Laws have been passed which ensure equal rights in education, jobs, and housing. In some instances, slowness in keeping the promise of those laws has resulted in frustration and violence.

Are Christians not the very ones commissioned by God to spread the gospel of love to all men? The apostle John didn't make any ethnic distinctions when he wrote: "This is how we know what love is: Christ gave his life for us. We too, then, ought to give our lives for our brothers! If a man is rich and sees his brother in need, yet closes his heart against his brother, how can he claim that he has love for God in his heart? My children! Our love should not be just words and talk; it must be true love, which shows itself in action" (1 John 3:16-18, TEV).

"In the present situation what is required of Christians is love. This is the same thing which has always been required and will always be required. The law which commands, 'You shall love your neighbor as yourself,' makes no exceptions; and therefore we can make none."

The principle of equality of all men before God is seen in the following Bible verses:

* "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should

"I'm astonished at the changes," he continued. "I was led to believe that due to a printing schedule, the *Alive* materials was simply inserted for the objectionable lessons in *Becoming*. I can understand revision because of age group differences but these changes go far beyond that."

At the meeting of the Executive Board of the Kentucky Baptist Convention, prior to the November convention, Whaley, together with *Western Recorder* editor C. R. Daley, defended the BSSB from accusations that the board had "backed down" from speaking to racial reconciliation for Southern Baptists. Both contended that the BSSB continued to speak to the topic in the lessons replacing the *Becoming* material as well as in other publications.

Charles Livingston, leader of church program organizations, said "Whether or not the lessons accomplish the unit purpose is a matter of personal judgment. I'm convinced that the lessons succeed in their goal." He conceded that some of the changes weakened the material but added that others strengthened it.

Church training department manager Lloyd Householder added that after examining and re-examining the material in question, he believed the unit purpose was accomplished. He added, "But I thought the lessons accomplished their goal without the changes."

However, Whaley contended that the original material was specific in its reference to racial reconciliation. "As the material is in *Becoming*, the leader has to specifically apply the material to race. Otherwise it is mostly pious platitudes."

In telephone interviews with Livingston, Householder and Phil Harris, BSSB church training secretary, it was determined that the major changes were made in the material after it left the church training department. "We revised it for an older readership," Householder acknowledged, "but the changes you are asking about were made after it left our department."

Livingston, supervisor for Householder and Harris, said that he sought the advice of the board's doctrinal reader Leo Eddleman after receiving the material. Eddleman, Livingston said, suggested three changes which Livingston termed "relatively insignificant." When asked if changing the word "race" to "ethnic" was "relatively insignificant," Livingston agreed that it was.

The supervisor said that no complaints had been received by the board to the *Alive* material even though the material in question had been used convention wide. He also stated that no instructions were given to him or any other board employee to make sure that the lessons were "non-controversial."

Both Livingston and Householder contended that the pressure of time

caused this material to receive special treatment. The revision was done October 22-25, Friday through Monday. Householder said his department was given overnight to make the material appropriate for the *Becoming* unit. Livingston said he had one working day to examine the material.

"In retrospect, I might not have made some of the changes had I been given more time. At the moment, I did what I thought was the right thing," Livingston contended.

The time element became critical when board officials decided not to make public the *Becoming* revision. If the printing schedule could be met, they evidently reasoned, then no delay in quarterly distribution would be incurred and no explanations would be needed. Implicit in this decision was the fact that no revision in the *Alive* material would be noticed.

It was only after Religious News Service in New York City broke the story that the Sunday School Board decided to make a public statement about the revision.

At that time James L. Sullivan, executive secretary of the Sunday School Board stated, "I took this action in my role as editor-in-chief of all board ma-

terials. A review of material in the publishing process dealing with sensitive issues led us to observe that misunderstanding could result from release of this issue in its original form."

Since then Sullivan has said, "The decision we made with regard to the published material was not a decision to pull back or to bow to pressure in dealing with the race question. . . . We plan in the future to deal with the question as fully as possible in a responsible and redemptive manner. . . . We shall not be deterred in future efforts to deal with critical issues because of distorted treatment in news media or because of criticism from either extreme left or right."

These statements were made at least two weeks after the *Alive* material had been revised.

"I realize it is unfair to judge any one on a single instance," said Kentuckian James Whaley. "However, in this case the *Becoming* quarterly is the material being read by Baptists and others to see exactly what the BSSB is doing in racial reconciliation.

"Personally I am disappointed in what the board has given as an example of Southern Baptists' position on this matter."

New Mexico Church Revival Results In 1,061 Professions

When the 800-member First Baptist Church of this 22,000 population city of Alamogordo, New Mexico, sponsored a revival led by Richard Hogue of Houston, there were more professions of faith in the revival than there were members of the church.

A total of 1,061 professions of faith were recorded in the revival, according to the pastor, Jack Stricklan.

"It was just fantastic," exclaimed Stricklan. "We are just thrilled that this could happen in New Mexico."

Stricklan said he had checked with New Mexico Baptist leaders and that all indications are that the Alamogordo revival had the largest response of any local church revival in New Mexico Baptist history.

The revival also broke attendance records in New Mexico Baptist history, with 1,594 present in Sunday School on the final Sunday. Only a month earlier, a revival at Hobbs, New Mexico, resulted in a new record of 1,577 persons in Sunday School.

Stricklan estimated that average attendance for the revival services was about 1,500, with a peak attendance of more than 2,000.

Services were moved from the 800-member church to a school gymnasium after an overflow crowd packed the church on the second night of the revival, filling the aisles and even forcing

people to sit on the platform.

Stricklan said the revival had made an impact on the entire city and quoted a letter from one teenage girl in near-by Cloudcroft, New Mexico, as saying, "lives have been changed in my city, and mine is one of them."

Hogue led SPIRENO (Spiritual Revolution Now) rallies and spoke in assemblies at public schools in addition to preaching in the church-sponsored revival.

More than 1,000 teenagers marched from the gymnasium to the heart of the city, carrying banners and chanting, "One way, one way, Jesus is God's way."

The revival closed with a combined service called a "Jesus Celebration" on Sunday, with a record attendance at the church.

Stricklan said that he had baptized 130 new converts since the SPIRENO crusade, bringing the church's total number of baptisms to 155, nearly three times the 56 baptisms recorded during the entire year of 1970-71.

The church is making a special effort at follow-up among those who made decisions, referring to other churches the names of persons giving another denominational preference, and employing Dale Thompson of Tulsa, Oklahoma, as a full-time worker to coordinate the follow-up program. (BP)

New Brotherhood Executive Committed To Lay 'Conspiracy'

The newest Southern Baptist Convention agency head is committed to creating a new "conspiracy" among Southern Baptist laymen.

Glendon McCullough, executive secretary of the SBC Brotherhood Commission located in Memphis, Tennessee, calls it "a conspiracy of concern."

McCullough, a native of Georgia, will push that conspiracy with everything at his disposal in his new job of leading the laymen's involvement organization of the SBC.

"I don't have a lot of preconceived ideas about where Baptist men's work

By Jack U. Harwell
Editor, Georgia 'Christian Index'

them up as institutions," he continued enthusiastically. "We must learn to be glad that they are out in the work-a-day worlds where they have their greatest expertise. And we must learn how to undergird them for the greatest possible witness out there where they live and work."

McCullough, a graduate of Brewton-Parker College, Baylor University and Southern Baptist Theological Semi-

a ministry by the commission. "If we can provide an environment for this type of renewal within the churches, I believe we will have just as tremendous a response as other denominations have had, as well as the interdenominational" organizations, he said.

A lot depends upon understanding the theological base for the roles of the pastor and the laity, he continued. "The pastor does have more theological training but that doesn't mean laymen can't carry out projects even he could not carry out. They can complement each other."

Saying that Baptists have tended to make the pastor a business manager or executive, taking him out of the prophetic role, McCullough emphasized that it might be more precise to see the role of the pastor as equipping the laity for their unique role in the world.

"The laity are already in the world and we must equip them for their role there as witnessing, professing Christians," McCullough said. "We must strengthen their concept of ministry when they are apart from the fellowship, for this is where they spend most of their time and where their witness is most needed."

"In reverse," he continued, "we strip the pastor of his equipping ministry by expecting him to enter the world and function as a layman but, because he is paid clergy, his witness is not half as effective as that of his laity. The effect is that we neutralize the ministry of both."

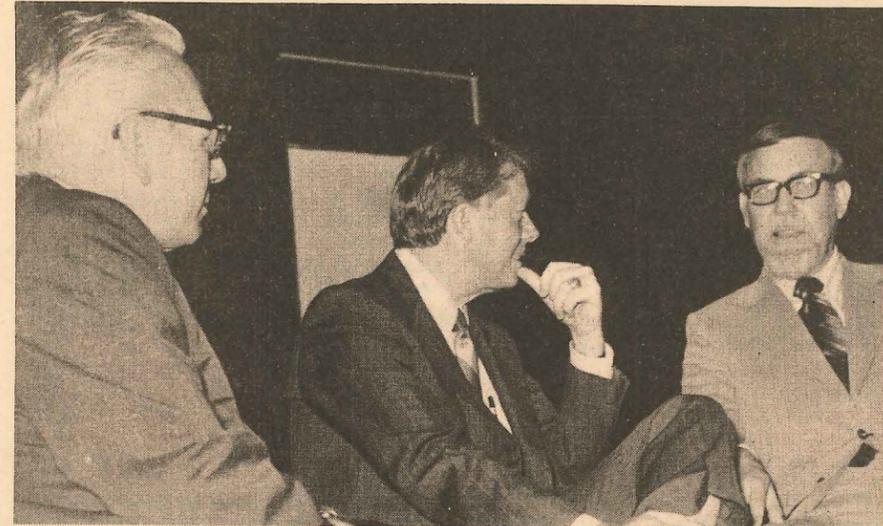
The Brotherhood Commission needs to help lead Southern Baptists to understand these unique roles pastors and laymen can play in renewal and to get away from an institutional approach.

"This is not the decade of institutionalized organizations," he declared. "If we are just going to have eating meetings and plan a few one-shot projects and put a lot of names on Brotherhood rolls so we can make a good annual report, I am not interested. And I don't think our Baptist men are interested."

"Laymen need to be full partners in the mainstream of the church's life," he stated. "They can cut new highways in the jungles of modern society. We need to excite their concern and mobilize their unique skills and God-breathed gifts in life-changing ways."

McCullough, who spent 10 years as Georgia Baptists' first Royal Ambassador secretary and six years as pastor and associate pastor of Georgia churches, gave several specific examples:

"Baptists have got to redefine witness as a venture of faith into the full spectrum of man's need," he said. "And the Brotherhood Commission ought to lead out in the campaign."



WITH THE GOVERNOR — Glendon McCullough (right), the new executive secretary of the Southern Baptist Convention's Brotherhood Commission, discusses his views on needs to involve laymen in the church and the world with Georgia governor Jimmy Carter, a Baptist layman and member of the commission, and with Georgia Brotherhood Secretary Bernard D. King (left).

will go under new leadership," McCullough said in an interview just before he left his position in Atlanta as personnel director for the SBC Home Mission Board to assume the Memphis post.

McCullough is spending the first few weeks on the job with Brotherhood Commission staff members, state Brotherhood secretaries, mission board executives, editors and everyone else who has ideas about improving Baptist men's work.

McCullough, however, has some strong ideas about ways to more effectively involve laymen in the life of the church; but he is open to listen to the views of others before jelling new commission policies.

One of his strongest views is that "Southern Baptist men desperately need to form a conspiracy of concern—a concern that takes us beyond the jolly fellowship, the polite corps of church-door greeters and the ushering franchise."

"We need to quit calling our Baptist laymen back to the churches to prop

nary, added that his most urgent feeling at present "is to convey to Southern Baptists everywhere that exciting things are going on in the world of Christianity and that we can get laymen excited about being involved in them."

He cited the lay witness movement as an example of the "exciting things" that are happening.

"Renewal is breaking in on us in a million flashes of spiritual lightning," he said. "Now, as in the early church, the laymen are the 'lightning rods' for the reception of such unleashed power."

Digging even deeper into the significance of the renewal movement, McCullough said in an interview published in *Home Missions Magazine* that church renewal through the laity is an area which commends itself to the Brotherhood Commission for leadership.

He observed that the number of lay people who have had strong feelings for church renewal and who have gone outside the denomination to give it expression underscores the need for such



(Continued from page 5)

solely on second-hand (or worse) information.

On other occasions, I have deplored the Southern Baptist Convention actions and debates concerning the Elliott controversy and the Broadman Bible Commentary, Volume I. In both these cases, actions were taken by many people who had no first-hand acquaintance with the documents in question. In the commentary deliberations at Denver and St. Louis, I heard people vehemently opposed to the commentary say that they had not read the commentary volume in question.

In November, we repeated the same mistakes that had been made before—the aim was slightly changed, and the hunters were of more accord. Instead of books and Bible interpretation, we are now appalled because of a controversy on what should not be an inflammatory subject at all. In all three instances cited, it appears that we let the emotions outrun the dedication to the pursuit of truth that we should have as Christians. In all three instances, many individual decisions were made on the basis of second-hand information.

I know that in life there are many situations that call us to make decisions before all the truth is available, but I'm not sure these were those kinds of situations. At the least, if we are going to have annual witch-hunts on a convention level, would you please lobby in favor of better informed witch-hunting parties?

Glendale, Kentucky Bob DeFoor

'Jot' Wins Award

An episode in the Southern Baptist Radio and Television Commission's "JOT" cartoon series has won honorable mention in the Chicago International Film Festival.

JOT, the main character in the series, is an animated dot with the personality of a child age 5 to 10. The programs, five minutes in length, each present a moral lesson in an entertainment format.

In the winning episode, JOT gains a deeper insight into the nature of the universe while doing his own musical interpretation of the creation story from Genesis.

"JOT" is carried in Kentucky by WAVE-TV, Louisville, each Saturday.

SEMINARY YOUTH TEAM

Dear Editor:

We would like to take this opportunity to speak to the pastors and youth directors of the churches in Kentucky. For the past two years we have been involved in youth revivals and retreats throughout the state. Our purpose is to combine the teaching, preaching and music ministries in an effective way to the glory of God and His church.

You may like to take note of a few churches we have been privileged to serve: First Baptist, Hodgenville, Ken Hayes, pastor; Versailles Baptist, John Kruschwitz, former pastor; First Baptist, Corbin, John Dunaway, pastor; Beechland Baptist, Louisville, Jesse Hatfield, Jr., pastor, and Victory Memorial, Louisville, H. W. Schafer, pastor.

It is our desire to be of service to your church in any way possible. If you feel led to lead your church in any type of youth endeavor we would appreciate your consideration. You may contact us by writing to: Jerry Drace, 2914 Springdale, Louisville 40206.

Jerry Drace and
Rodger Murchison
Louisville, Ky.

Ky. Authors Honored

Word Publishers of Waco, Texas, at a recent banquet honored four Southern Seminary professors whose books they published in 1970 and 1971. The authors and their wives were honorees at a banquet at Southern Seminary.

The professors and their books are: Findley Edge whose book is entitled *The Greening of the Church*; Dale Moody whose work entitled *The Letters of John* was published last year; Wayne Oates whose book published by Word is entitled *Anxiety in Christian Experience*; and Eric C. Rust, who has written a theological interpretation of ecology entitled *Nature, Garden or Desert*.

The pastors or representatives of their pastors spoke briefly on these authors as churchmen. Allen W. Graves represented Southern Seminary president Duke McCall, who was out of the city, in expressing appreciation of the scholarship and other contributions of the professors.

In an informal response, Oates expressed appreciation to Word Publishers for their helpfulness and their marketing skills in the area of religious publications.

He also cited church bus ministries as an example of an avenue of witness and outreach through which laymen can serve in "the full spectrum of man's need," as well as first person witnessing efforts.

"I am talking about a renewal that changes the style and pace of daily life into a celebration of Christian freedom," he added. "This kind of renewal could bring about a revolution in the churches that springs from a nationwide conspiracy of concern."

It could revitalize Brotherhood work, as well as Royal Ambassador programs, and influence the whole church. "While men in general carry the leadership role in the churches, the Royal Ambassadors have lacked leadership because the men were not sold on this concept of involvement," McCullough said of the Brotherhood's assignment to direct work with boys in the Royal Ambassador program.

"As far as providing leadership for youth organizations, undergirding mission programs financially and participating in mission action, there remains a desperate need for men to be involved," he said.

"I don't know whether they really haven't been able to see this, or whether we haven't communicated the concepts, but there is a breakdown somewhere," he lamented.

But McCullough is committed to trying to correct the breakdown, even if it takes leading a nationwide conspiracy of concern among Baptist laymen. (BP)

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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For January 9, 1972)

LIFE AND WORK SERIES

Except You Repent

Repentance is a change in one's thinking, feeling and acting with respect to sin and to God. A great English theologian defined repentance as "Sins perceived, sins abhorred and sins abandoned." The New Testament attaches great importance to repentance. From it we learn that God commands repentance, Christ desires it, the forgiveness of sin depends on it, the possession of peace is conditioned upon it and entrance into heaven depends upon it. "Except ye repent, ye shall all likewise perish."

Call to repentance Luke 13:1-5

Pilate took money from the treasury of the temple for use in financing the improvement of the water system. The Jews were enraged at this use of the money which had been dedicated to God and they vigorously protested what was done. Many of the protesters were slain. It was reported to Christ that certain Galileans had been slain by the soldiers on the order of Pilate while they were making their sacrifices in the temple in Jerusalem.

Concluding that the massacre of these men was a mark of God's displeasure, they called Christ's attention to Pilate's ruthless execution of those whose blood was mingled with that of the slaughtered beasts. Discerning the thoughts which led these reporters to bring their evil tidings, Christ proceeded to use the tragic incident to emphasize the necessity for immediate repentance toward God in view of the brevity and uncertainty of life. Their fate was a warning for all to heed His call to repent before it was too late for them.

Christ then referred to another tragic event, namely, the falling of a tower in Siloam, which killed eighteen persons. He emphatically rejected the implication that their fate was due to the fact that the victims were outstanding sinners.

Parable of fig tree Luke 13:6-9

A certain man had a vineyard, in which he had his vinedresser to plant a fig tree. There it was protected by the walls and nourished by its specially prepared soil. The vinedresser paid special attention to it. He watered, dressed, sprayed, cultivated and unsparingly cared for it.

Because the fig tree was the object of such unusual care and solicitude and

enjoyed so many advantages, fruitfulness was a perfectly reasonable expectation on the part of the owner. But, for some reason, it did not respond properly to the beneficent influences of sun, showers and soil, as was rightfully expected. For three successive years it produced nothing but leaves. After all the effort which had been expended on the tree and all the patience with which its failure to bear fruit had been borne, the disappointed and disgusted owner ordered the keeper of the vineyard to cut down the tree. He did not want additional time, energy and effort wasted on an unproductive tree. Neither did he want it to cumber the ground any longer.

Thinking the owner was a bit hasty and intimating that perhaps everything had not been done for the tree that could be done, the keeper pleaded with the owner that the tree might be given just one more year. In case additional digging and fertilizing did not prove successful, he would not ask for another reprieve but would cut down the tree.

This vividly portrays the relation of the Jewish nation to the sparing mercies of God. Truly Israel was a fig tree planted in God's vineyard where

INTERNATIONAL SERIES

Our Compassionate Christ

Luke's gospel makes much of the compassionate concern of Christ Jesus for all persons in need and distress. He demonstrated His compassion for all victims of injustice by doing something to alleviate their distress.

Compassion for sinful Luke 5:29-32

Christ called Levi the publican to intimate friendship, to holy fellowship and to sacred employment when He said "Follow me." Instantly, unhesitatingly and resolutely Levi forsook all and followed Christ. Of him Christ made a clean, self-respecting, happy and God-honoring man. So great was Levi's joy and so real was his sense of appreciation and obligation that he sought occasion to make Christ known to his friends. Levi was anxious for them to know the One Who could give

she received peculiar care. God had not dealt so bountifully with any other people. But, sad to say, their fruits were not commensurate with their privileges and blessings.

Urgency of being saved Luke 13:23-25

A bystander, probably prompted by mere curiosity, asked Christ Jesus whether many or few would be saved. As was frequently His custom, our Lord did not ignore the question but He did refuse to give a direct answer to the questioner. From His teaching which followed we learn that salvation is not obtained through indulging in idle speculations about other people but through a personal entrance of the door which leads to salvation. Racial or national privileges do not guarantee an entrance of the narrow door which leads to eternal life. Repentance toward God and faith in Christ enable one to come into possession of salvation.

A mere wish to enter the narrow door is not enough. The narrowness of the door and the brevity of time in which to enter it are both stressed by our Lord. The door to salvation is wide open but it will not remain open forever. If one waits until the door is closed, he will never be able to open it.

them power to hate what they once loved and to love what they once hated.

Instead of a feeling of great regret upon leaving his paying business and acting as if he were making a great sacrifice for Christ, Levi celebrated the event by giving a great feast in honor of his Lord. To this great feast in his house Levi invited many of his friends, who were publicans and sinners.

The compassionate Christ accepted Levi's invitation and was present at the feast which was given in His honor. Christ did not look down on His host or on the other guests, even though some of them were notorious sinners. The Saviour never did that sort of thing. He ate with the publicans and the sinners, not because He approved their manner of living but because He wanted to change it.



Compassion for sorrowful Luke 7:11-17

As the Saviour, attended by His disciples and multitudes of others, approached Nain in central Palestine, they came upon a scene of gloom and sadness. A funeral procession emerged from the gate on the way to the cemetery.

It is well to remember that the mode of burial among the Jews was not the same as it is with us. With them the corpse was wrapped carefully in linen and then laid on an open bier within plain view of all who observed the procession, after which it was carried to the tomb. The bier, which had narrow sides, was borne by friends who relieved each other at frequent intervals.

Those in the procession were on their way to bury a young man who had been taken in the prime of life. His departure was a reminder that no age is exempt from death. However, death never seems so cruel as when it cuts off one in the bloom of life. And he was the only son his mother, who was a widow, ever had. She might have borne her loss some better if she could have been soothed and loved by other children. Instead, she was left childless, which, to the Jews, was an almost intolerable affliction. This broken-hearted mother wept because the center of her affections and the comfort and support of her advancing years had been taken away from her.

When Christ saw the procession and the extreme grief of the poor mother, He pitied her with an over-mastering compassion. Her great need simply caused His heart to be filled with compassion toward her. The only appeal that was made to Him was that of the sorrow of the mother's heart.

Our Lord's compassion immediately went forth in action. No sooner had the feeling of pity arisen within Him than He insisted that the bereaved mother not weep because He was about to remove the cause of her sorrow.

Without any ceremony or display Christ very courageously walked over and touched the bier. Awed by His touching the bier, those who bore it stood still, filled with wonder, amazement, suspense and expectation. They realized that they were in the presence of One Who had the right to stop them, even on their way to the tomb. Silently and reverently they waited to hear what He had to say and to see what He might do. Of course, it was thought that He had defiled Himself, inasmuch as touching a bier was equivalent to contact with a leper. That quiet voice of pity and power said, "Young man, I say unto thee, Arise." To the astonishment of all who heard Him command death to release the young man and life to take possession of him, he sat up and began talking. When Christ gave him back to his mother, that terribly dark day became the most blessed in her existence.

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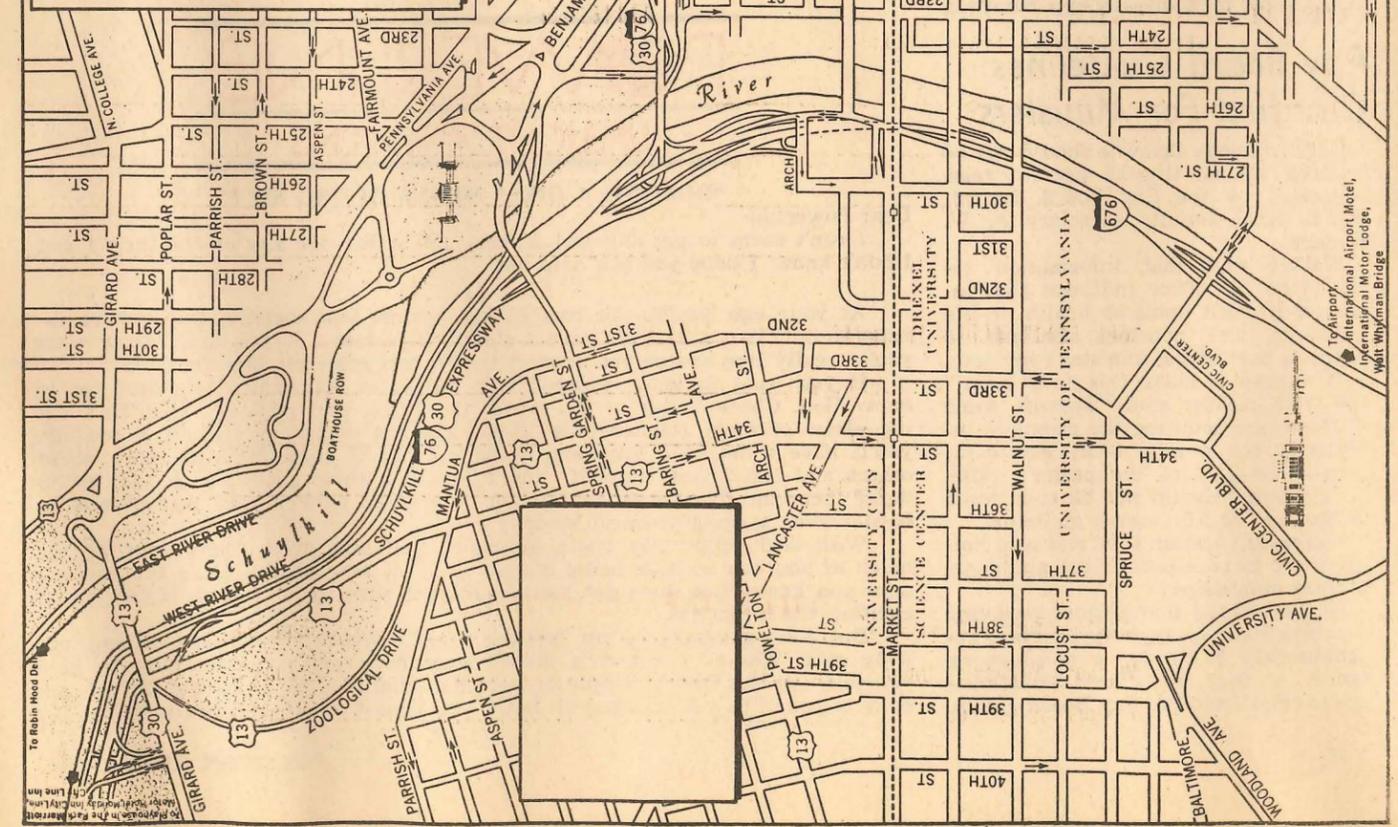
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SCHEDULE OF MEETINGS

Southern Baptist Convention June 6-8
Woman's Missionary Union June 5
Pastors' Conference June 5

HOTEL/MOTEL RATES • SOUTHERN BAPTIST CONVENTION • JUNE 6-8, 1972	
SINGLES	TWINS
\$17.00-18.00	\$24.00-25.00
20.00	26.00
18.00-29.00	25.00-35.00
17.00-22.00	24.00-29.00
19.50	24.50
21.00	26.00
22.00	28.00
28.00	32.00
19.00-21.00	24.00-26.00
19.50-25.50	25.50-31.50
17.00-18.00	24.00-25.00
21.00	27.00
DOUBLES	SUITES
\$24.00-25.00	\$42.00-47.00
25.00-35.00	35.00-45.00
24.00-29.00	57.00-117.00
24.50	47.00-80.00
26.00	60.00
24.00-26.00	45.00-65.00
25.50-31.50	47.00-74.50
24.00-25.00	45.00-65.00
27.00	50.00-125.00
23.00	50.00-75.00
20.00-22.00	26.50-32.50
20.50-26.50	24.00-26.00

NOTE—Free parking at the following: City Line Motor Inn, Franklin Motor Inn, Marriott Motor Hotel, and at the three highway inns. Housing Bureau can supply information about other motels near city.





NEW PASTORIUM — Cecil G. Irwin, right center, pastor of First Baptist Church, Clay, receives the keys to the new pastorium from church finance committee chairman Kelly Hearon. At left are church trustees Harold Fryer, Regis Beiswenger and Verdie Miller. With Irwin are his wife Martha Ann and son Cecil Gene, Jr. A daughter Vickie was not pictured. Western Recorder associate editor Bob Terry delivered the dedicatory address during special services Sunday, December 19.

Singapore Hotel Bar Is Pulpit On Sunday

Sunday morning chapel for the hotel's staff and guests. Southern Baptist missionary associate Lehman F. Webb led the first worship service from the polished bar where drinks had been served eight hours earlier.

Hotel guests from diverse nations — Russia, China, the United States and others — were attracted by the gospel songs and remained to listen to the sermon.

Webb, pastor of the International Baptist Church in Singapore, got permission from the hotel manager to hold services in the lounge, which was the only unoccupied room there on Sunday mornings.

The manager, an active Christian layman, told Webb, "You are an answer to prayer. I have been wanting such a service and have considered starting one myself but just can't find the time."

The hotel management now places a special announcement of the services in their guests' folders. On Saturdays a poster encourages attendance. (BP)

Need Help In Missions—Try Conference

Wondering what to do to create more missions interest in your church this year, how young adults can be involved in the mission outreach of your church?

Baptist Young Women is one such organization designed toward mission study, mission support and mission action. Even though the organization is directed toward all young adult women ages 18-29, there will be a special weekend conference just for single girls January 21-23. This could provide the opportunity for someone in your church to be challenged and become informed as to how to begin such an organization.

Taking place at Ken Bar Resort below Kentucky Dam, the weekend will feature Marge Caldwell of Houston, Texas, short term mission opportunities,

small group Bible studies, recreation and fellowship. The conference begins at 7:30 Friday night and concludes with lunch Sunday.

Reservations must be made by January 15. A reservation fee of \$2.00 per person should be sent to Miss Wanda Carpenter, Baptist Young Women Director, Kentucky Baptist Building, Middletown, Kentucky 40243. The total cost for the weekend, including reservation fee, room and meals (Saturday breakfast-Sunday lunch) will be approximately \$24.00 per person in a room for four, \$26.00 per person in a room for three, and \$29.00 per person in a room for two.

Pay Board Guidelines Clarified For Ministers

Certain fringe benefits should not be counted against the 5.5 percent raise suggested by the Pay Board, according to KBC annuity secretary A. W. Walker.

Walker said that information received by his office indicates that increases in such items as health or life insurance and pensions are not to count as part of the minister's increase.

"I wanted to make this point clear," the state worker said, "because some churches are counting the premium increase in the annuity board health insurance as part of the pastor's raise. This amount should not be considered as part of the 5.5 percent guideline."

Increased vacation time and paid holidays are to be a part of the guideline, Walker pointed out.

He also added that pastors receiving a substandard or poverty earning, approximately \$4,500 for a non-farming family of four by federal guidelines, are exempt from the Pay Board guides.

POWERLINE LIFELIGHT FOR TEENS

"GETTING A GIRL" MEANS GIVING SELF

Dear Powerline:

I can't seem to get any girl friends. I'm either too shy or the girls I see, I don't know. I hope you can help me.

□ □ □

At your age, you've got two strikes against you socially. One, you're inexperienced. Two, you don't have a clear self-picture . . . you don't know what you're really like and so you suspect that others may not like you.

If you want to know yourself and others as you really are, first get to know God. Check it out in His word, the Bible, and pick up what He's saying about personal relationships. Then, when it comes to making it socially, you'll have some solid guidance to go on. You'll start thinking more about others and less about yourself. You'll look for their good points and try to build them up. They'll be of interest to you as persons, not just objects to bolster your sagging sense of security.

With God calling the shots, go ahead and mix with others your age as much as you can without being a pest. To meet new people, work through the ones you know. Let them get you acquainted with their friends. It can be an exciting chain-reaction.

But don't get hung up on "getting a girl." Where everybody's getting, nobody gets. Where everybody's giving, everybody gets. Try learning to give yourself. It's the first principle of personal relations. As Jesus put it: "If you cling to your life, you will lose it; but if you give it up for Me, you will save it."