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JANUARY - MAKE YOUR WILL MONTH

 **WESTERN RECORDER**  
JANUARY 15, 1972

# Staff Changes

Frank Hawkins is the new pastor at Melbourne Heights Baptist Church. He assumed his duties there on January 2, 1972.

A native of South Carolina, Hawkins is a graduate of Furman University and Southeastern Seminary. Upon graduation from the seminary he was the pastor of two churches. From 1966 to 1971 the family served on the mission field in Brazil. He is presently enrolled at Southern Seminary working toward his master's degree.

Hawkins is married to the former Patricia McCormick and they have three children.

Barren Run Baptist Church near Hodgenville has called Jeffrey J. Pound as its new pastor. A first year student at Southern Seminary, Pound is a graduate of Ohio State University and is a native of Ohio. He moved to the church field during December.

Walter R. (Ray) Wilson has resigned as pastor of the Fleming Baptist Church effective January 16. He took this action to accept the pastorate of the Buck Creek Baptist Church in Calhoun. January 23 will be his first Sunday at his new position at Buck Creek church.

Dan Laird, pastor of Woodland Baptist Church in Long Run Association, has resigned to do advanced study at Southern Seminary. Laird came to the Woodland church in October of 1968. Prior to that time he was pastor of the South Venice Baptist Church of Venice, Florida.



Hawkins



Wilson

A graduate of Georgia Tech in Atlanta, Laird received the bachelor of divinity degree from Southern Seminary in 1964. Five years later he updated the degree to a master of divinity.

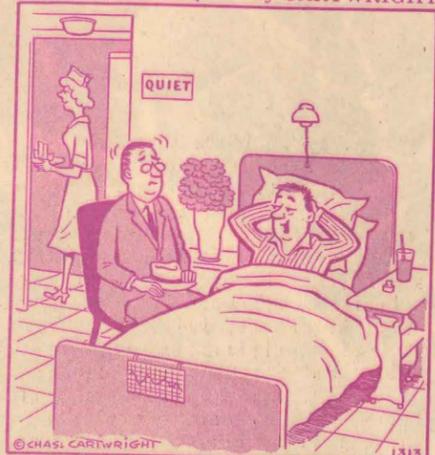
Laird is married and the father of three children.

Lloyd Cook of Dallas, Texas, has been named assistant professor of music at Campbellsville College, according to a recent announcement by Ronnie Smith, chairman of the fine arts department. He will teach all instrumentals, private lessons and be in charge of future ensembles.

Coming from North Texas State University, Cook has completed all course work of his doctor's degree except his dissertation. He is widely known throughout the southwest as band camp director, clinician and adjudicator.

Because Cook has taught eight years on the college level and extensively in high schools, Smith remarked, "The addition of Cook is a tremendous encouragement as Campbellsville College strives to provide the student, the college as a whole, our community and the state with outstanding leadership."

## Church Chuckles by CARTWRIGHT



"I appreciate your visits, Reverend. You must rack up a pretty good chunk in overtime!"

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**Jack Oliver**  
 Pastor, Brownsville  
 Missionary Baptist

## Coming Again

The 13th chapter of Mark's gospel is given over entirely to Jesus' teachings concerning the coming of the Son of Man, the second coming of Christ. To say the least this portion of Christ's teaching is veiled in mystery. We can find, however, in this 13th chapter of Mark five signs of the second coming, a promise and a warning. The signs are contained in verses 5 through 25; the promise in verses 26 through 31; the warning in verses 32 through 37.

Let us think together about this one word of our Lord's: "For many shall come in my name, saying I am Christ; and shall deceive many" (Mark 13:6). "For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect" (Mark 13:22). Twice in a short space of time Christ repeats Himself. First, He speaks of false messiahs who will lead many astray; second, He includes the possibility that even the elect may be led astray. The danger is apparent and real. There are an abundance of false messiahs. The apostles of sex-ism, materialism, science-ism, hate-ism, power-ism and all the rest of the false life styles and ideals that are offered as viable alternatives to God. Yes, many are led astray. Have you heard of the theory that one becomes more spiritually sensitive through the use of mind expanding drugs? Have you heard the apostles of hate who preach racism even within and to the church, black and white? How can one be sure he is not being deceived by some false messianic idea or some false prophet? We are given at least three check points, they are: (1) the written Word; (2) the living Word; and (3) fruits. The Scriptures, the Holy Spirit and the evidence of fruit borne.

Jesus closes His teaching in Mark 13 with these words, "and what I say unto you I say unto all, Watch." Be ready, the true Messiah is coming again!

**SPEAK UP IN THE  
 Baptist Forum**

In recent years a number of our Baptist state conventions have appointed commissions to study the feasibility of maintaining Baptist colleges. For the most part these studies have ended inconclusively, partly because of the sensitivity of their assignment and partly because the data led to indefinite conclusions.

The motivation for such studies is a very practical one. Private and church sponsored schools are having increasing difficulty paying their bills and keeping their programs going. They cannot compete with larger and better endowed state-supported schools. Moreover, the problems of church related colleges are compounded by the reluctance of their constituency to support them unless they bend whichever way the ecclesiastical winds blow.

The colleges cannot hope to counter their opponents and to gather much support, I am afraid, until they get a better argument for their own existence than most of them have been giving. They have a very valid and vital role to play but it is not the one most college officials have been citing. Unless and until the latter get hold of the real issue and direct their college programs in a corresponding direction, they will see their base of support continue to dwindle.

At one time the churches established colleges and universities to train ministers. But not any longer. Harvard, Yale, Princeton, Brown and the rest of the earlier schools were founded by the churches for the primary purpose of preparing an educated clergy. Within a generation or two, however, they expanded their aims and the scope of their curricula. By the nineteenth century they conceived their task in terms of arts and sciences and theological seminaries came into existence to give specialized training for ministers.

Though a few colleges may operate small theological seminaries in their religion departments, they have fewer and fewer takers. Most ministers, like doctors and lawyers, want or need thorough liberal arts education before they become specialists. Those who are content with college training as ministers are those who, by reason of financial, academic or other inability, cannot go further. It is true that some colleges will render their denominations a service by giving specialized training to these persons but the number of ministers who can be satisfied with such training diminishes as the general public educational level rises.

In recognition of this shift in purpose, college administrators have rightly sought to formulate their purpose in another direction. Church-related colleges, they argue, exist to supply "Christian education in a Christian environment." While this statement may be valid and laudable, I would question the adequacy of its perspective.

First, I question its adequacy because it is difficult, if not impossible, to define what is "Christian" about Christian education. Many subjects — biology, physics, mathematics — use principles and methodologies which have no relation to the presuppositions of Christianity or any other religion or philosophy. All other studies — history, literature, even religion — have to pay proper respect to the accepted principles and methods of their respective disciplines. The historian, for example, cannot allow particular commitments to intrude upon his handling of the facts. He has to be careful also that he does not distort the perspective of students by his own opinions and biases. Above all, he is a seeker of truth.

As this problem has come into focus, many educators have accentuated the second aspect of the purpose. Christian colleges offer "education in a Christian

related schools possibly be worth the expenditure when the state now provides public education at a much cheaper rate for all students?

Let me answer these four queries in reverse order. Yes, the church-related schools are worth the cost if they achieve their real purpose. Yes, the churches need to be in the business of higher education if the schools achieve their real purpose. No, the churches cannot achieve their aims without them.

The burden of argument thus falls on the question of purpose. Why do we need church-related colleges and universities? The answer is, to assist the churches in influencing, directing, shaping and transforming culture or, if you please, civilization.

At no stage in history has this task been more urgent. Western civilization, carried to unimagined plateaus by science and technology, has reached a stage where, as many critics, Christian and non-Christian, have remarked, it poses a massive threat to man's personal survival. One has only to cite the problems of ecology, over-population, war, the ghetto and racism to be aware of what I mean. But all of these are symptoms of something deeper and more grievous, something at the root of civilization. Arnold Toynbee has summed up the irony of the immense achievements of science with a Biblical parody. "Nature used to chastise Man with whips; Man's own technology is now chastizing Man with scorpions." (*Experiences*, page 326.)

The fact is, we ordinary mortals have placed too much faith in science. We have decked the scientist out in garments of infallibility and installed him on the pontifical throne. Now his limitations and those of his craft are showing. The heart of the problem may be, as Thomas Merton said in *Conjectures of a Guilty Bystander*, that we have naively put our whole faith in technology, which has gone out of control by becoming autonomous. "The effect of a totally emancipated technology is the regression of man to a climate of mere infancy, in total dependence not on 'mother nature' (...) but on the pseudonature of technology..." (page 77).

The institutions of higher learning, the colleges and universities, are responsible here. They are the shapers of culture. The churches have established and supported colleges, whether they recognized it or not, precisely in order to forestall and avert the kind of moral and spiritual crisis which now plagues western civilization. If mankind has any hope for the future of turning this drive toward destruction, it lies in the way in which the churches can influence, direct, shape and transform this present civilization through its schools. Even Toynbee, as skeptical as he has been about religion, says,

(Continued on page 15)

## Why Baptist Colleges?

By E. Glenn Hinson

environment." While the aim may be laudable, I wonder whether it is realistic. Does it take sufficiently into account the fact that students are students and students are human no matter where they are? Does it allow for the freedom to observe and experiment which are necessary for good education? At any rate, it is next to impossible to compile empirical evidence that "Christian" campuses differ significantly from others in fundamental attitudes and customs. Prohibition of dancing hardly qualifies to distinguish Christian from non-Christian. Campuses which have adopted rigid rules and ordinances place students in an unreal world where the education does little to prepare them for the harsher realities of life when they leave.

Why, then, have church-related colleges or universities at all? Can't the churches achieve their aims without them? Do they need to be in the enterprise of higher education? Can church-

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## WESTERN RECORDER

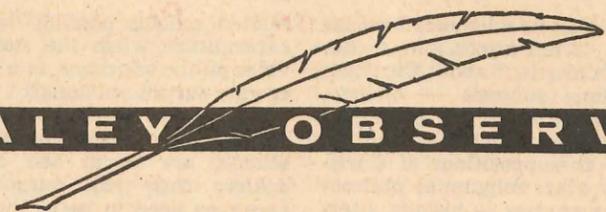
*"Earnestly contend for the Faith which was once for all delivered to the saints"—Jude 3*

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### Youth Deserves A Larger Role In Policy Making

A depth study of *Job* is an amazing and rewarding experience. It's almost unbelievable how probably one of the oldest books of the Bible speaks to problems that are as modern as today. This is because the book grapples with the basic questions and problems of life which every generation has to face and attempt to answer.

One of the most interesting sections of *Job* is the speeches of the young man, Elihu. In *Job's* day even more than in our day it was assumed that wisdom resided in those of age and experience. And so the would-be comforters of *Job* spoke to the problems in the order of their age and experience beginning with the oldest who was supposed to have the surest answer.

As it turned out in the unfolding drama the old and wise men did not provide a satisfactory answer to the perplexing problems of *Job*. They eloquently articulated the traditional answers but these did not satisfy *Job*. Finally in desperation they gave up leaving *Job* in his dilemma. Then enters the young man, Elihu, who apparently had held his advice knowing it was not proper to offer his insights until his elders had exhausted their supply of wisdom and counsel. Almost apologetically Elihu ventures to speak having listened as long as he could without adding his insights.

As it turns out Elihu had something to say worth hearing though he like his elders did not have the final answers. In a real sense we are living in the Elihu stage of modern man's coping with the meaning of life and the answers to life's problems. This is the age of youth when our young people have listened to their elders only not to hear satisfactory answers. And so, not always with the temerity of Elihu, they are speaking up and contributing their insights. They are daring to offer answers they have not heard from their elders.

It behooves us to let the modern Elihus have their say. This is hard to do since age and experience are seldom open to counsel from the young and inexperienced. Likely it was hard in *Job's* day to sit and listen to what must have sounded like a smart aleck giving answers to the profoundest questions of human experience.

But in *Job's* day Elihu had something worth hearing. He made a contribution which his elders had not

made. In our day youth has something to say and their elders will do well to listen. This goes for the Baptist denomination as well as for families and all existing social structures.

In most Baptist churches youth receive much attention but it is mostly in the context of teaching and training in the ways and methods we have traditionally employed. We train them to sing, to pray publicly and even sometimes encourage them to ask questions many of which we cannot answer. But their input into the life and policy of the church is seldom sought and less seldom taken seriously. No wonder many of them fall out of church as adolescents feeling they have little choice but to conform to the policies made by their elders.

The same goes on the denominational level. For a young person to sit on an important denominational committee or board is almost unknown. The Southern Baptist Convention Executive Committee is to be commended in recent years for inviting several young people to sit in as guests on the discussions of denominational planning but without membership or voting power.

Why not have some students on the boards of trustees of our Baptist colleges and other agencies? Could they not make a valuable contribution in discussions and policy making? They could be of invaluable help in one respect. One of the problems every trustee faces is the lack of knowledge of what is actually going on in the classrooms, dormitories and elsewhere. The only source for such information now is through the reports of the college administration which while honest will naturally depict the situation in as pretty light as possible. Today's students can be depended upon to tell it like it is. Besides, the students and their parents pay the lion's share of the cost of their training in our Baptist schools. Why should they not have more opportunity to contribute their insights and shape the policies of the institution?

There was a time when most young people accepted their elders' views without questions. This is no longer so. They will have their say outside if not inside the policy making structure. Why not invite their contributions and consider them on their merits. It will be surprising how much we might learn from them.

### Evangelism Conference Offers Well Balanced Program

Next week one of the most important meetings for Baptist preachers and laymen takes place in Elizabethtown, Kentucky. This is the annual Evangelism Conference sponsored and planned by the Department of Evangelism for Kentucky Baptists. Those who can attend should make it a must. The rest of Kentucky Baptists should pray for the falling of the Holy Spirit upon those present. Unfortunately many laymen who should and would attend cannot get away for two days from their work.

Evangelism Secretary Hicks Shelton has put together a well balanced program making use of leaders ranging from seminary professors to an ex-professional football star now in full-time evangelism. This will be something helpful for all who attend including pastors, laymen and young people. The program includes inspiration, education and training in methods.

Such an approach to this annual emphasis on evangelism is a welcome departure from the traditional programs of these meetings. A few years ago these were mostly parades of the preaching heroes and giants of the denomination. Each state scrambled and vied to book the stars two or three years ahead. The top twenty or twenty-five pulpit orators dominated the so-called conferences which weren't conferences in any sense of the word but were more preacher

revivals than anything else.

Now preachers need reviving just like all other Baptists but also like most others, the reviving was often short lived and little of it penetrated down to the people in the pew where any revival and evangelism of lasting and great dimension must take place. The result was a lot of amending and noble resolutions about doing more evangelism but not too much came from it. Some of us even took the same messages that were preached and which moved us and preached them to our own congregations back home but somehow the power was lost in the transmission.

Our Southern Baptists and state leaders in evangelism are among those Baptists who are most sensitive and alert to our changing times and the modern mood of people. They realize an unchanging gospel cannot be successfully communicated with unchanging methods. Therefore creativity and experimentation in means of communication characterize much of their planning. More power to them!

The old fashioned gospel is one thing; the old fashioned way to communicate it is another. We must never forsake the eternal verities of the gospel, we had better ditch outmoded methods. And for heaven's sake let's never confuse the two. Elizabethtown will be a refreshing and inspiring experience for all who attend with open minds and hearts.

### BAPTIST FORUM



#### DEVELOPING 'HIERARCHY'

Dear Editor:

Two very disturbing developments are forming in our Kentucky Baptist Convention. In a year when the whole Southern Baptist Convention is promoting "Person-to-Person" and "WIN" grassroots efforts to involve local members individually, we see the "higher" officials of Kentucky Baptist Convention trying to reverse this and thereby seemingly forming a type of hierarchy for which we Baptists have so severely criticized other denominations in past years.

My two points are:

1. the decision for taking away the right of local Associations to have a part in selecting their own state Executive Board member;
2. the very distasteful actions of our present Executive Board (its committee) in the process of naming and seemingly appointing a new executive secretary to replace Dr. Sanders — with-

out consultation, approval or ratification of the Baptist membership of local churches of Kentucky.

These actions can only indicate to the normal layman and minister that the Kentucky Baptist Convention and the Southern Baptist Convention leadership is being chosen without the local congregations having any democratic process in such selections.

Beware of the consequences of such "high-handed" tactics. Recall that the Kentucky Baptist Convention and Southern Baptist Convention are still dependent (financially) on these local churches that are presently being disregarded and disenfranchised. Baptist are built on democratic principles and we are to practice them in action and thought. My prayer is that we will reconsider the two above "high-handed" tactics and return to the Spirit-led democratic ways which will unite rather than separate.

Hopkinsville, Ky. Clyde E. Aldridge

#### Editor's Answer:

While sympathetic with your concern for maintaining Baptist democracy, I believe you are misinformed at both points in your letter.

For several years a change in the method of electing state Executive Board members has been under consideration but no change has been made. A proposal to the 1971 Kentucky Baptist Convention for a change was not accepted but was referred for further study.

On the matter of electing an executive secretary-treasurer for the Executive Board, the convention constitution clearly states this is an office of the Executive Board and is to be elected by the Board. It has been done this way through the years and it was a special recommendation of the present committee for nominating an executive secretary-treasurer that the convention be asked to ratify the Board's selection.

When no nomination was ready to submit to the Board by November, 1971, and thence for ratification by the 1971 convention it appeared impractical to call a special convention for this purpose and thus the decision of the Executive Board to follow the original constitutional method of election.

As an observer and reporter of these (Continued on page 14)

## Coop. Program Shows Increase For Year

Contributions through the Southern Baptist Convention Cooperative Program unified budget during 1971 exceeded 1970 gifts by 7.32 percent, enough to meet the denomination's \$29.1 million operating budget and pay \$823,644 on capital needs for SBC agencies.

During 1971, Southern Baptists gave \$29,970,527 through their Cooperative Program unified budget, plus an additional \$23,791,181 in designated gifts to specific mission causes.

The grand total of \$53.7 million in mission contributions exceeded last year's \$50.2 million by more than \$3.5 million, or 7.03 percent.

Despite the 7.32 percent increase in Cooperative Program giving, the denomination fell short of its total budget needs by \$1.2 million, all of it in the capital needs section of the budget.

SBC leaders, however, said they were encouraged by the response.

Porter W. Routh, executive secretary of the SBC Executive Committee which prepares the financial reports and distributes the mission gifts to SBC agencies, called the increase in giving over 1970 levels "good news for the new year."

"This 7.32 percent increase, compared with a 1.79 percent increase in 1970 over 1969, shows a response to the chal-

lenge of advance on the part of Southern Baptists which is most heartening," Routh said.

He added the "good news" would bring encouragement to home and foreign missionaries, seminary professors and students, and to other SBC program leaders who "seek to help the churches in their objective of bringing man to God through Jesus Christ."

John H. Williams, financial planning secretary for the SBC executive committee, observed that while other major Protestant denominations are facing decreases in financial giving, Southern Baptists should be encouraged as a denomination as they look to 1972.

Routh expressed appreciation to every layman and woman, pastor, associational superintendent of missions, state secretary, editor and program leader for their roles in helping to increase the Cooperative Program gifts during the past year.

Williams attributed much of the year's increase to an "excellent" month of giving in December, 1971, with \$2,598,801 in Cooperative Program gifts during the month. The December, 1971, contributions were larger than any previous December in SBC history, and increased 27.27 percent over December, 1970, gifts of \$2 million. (BP)

## Eastern Nigerian Relief Nears End

Baptist relief work in Nigeria's East Central State can soon be reduced as inhabitants recover from the war that ravaged the area for two and a half years.

East Central State is a part of the former eastern region which seceded and proclaimed itself Biafra in 1967. The rebel forces capitulated to the federal Nigerian government January 12, 1970.

Relief funds made available by the Southern Baptist Foreign Mission Board, along with a contribution from the Nigerian Baptist Convention, have provided medicine and high-protein food for Kwashiorkor patients in nine centers in the Owerri area.

Through local Baptist churches, 2,719 such patients were treated from July through November, according to Southern Baptist missionary Russell L. Locke. More than half this number have been discharged, 114 have died and most of the remaining 1,116 will be ready for discharge in the near future, he said.

Among the churches which were begun during the war there has been

some loss in membership but Locke attributes this to a postwar exodus to the cities and former places of employment. (BP)

## Guatemalan Baptists Celebrate Anniversary

Guatemalan Baptists recently celebrated the 25th anniversary of the Baptist Convention of Guatemala and the beginning of Baptist work in their country.

The Guatemalan Baptist convention was organized in 1946 with seven churches having 350 members. Today it includes 38 churches and 62 organized missions with 3,500 members.

During 1971 the convention named its first home missionary, Ricardo Perez, to the northeastern area of Guatemala. The year also saw a record number of baptisms, a six percent increase in Baptist church membership and a nine percent growth for Sunday School enrollment in Guatemala. (FMB)



### Bible endorsed by the ages

"The Bible is endorsed by the ages. Our civilization is built upon its words. In no other book is there such a collection of inspired wisdom, reality and hope. It describes the condition of man and the promise of man with such power that, through many eras and generations, it has made the mighty humble and has strengthened the weak."

These are words of the beloved soldier-statesman-President Dwight David Eisenhower, supreme commander of the allied forces in World War II and President of the United States from 1953 to 1961. The story of "Ike" and his family is told in the *Bible Society Record* of the American Bible Society of July/August, 1969, in such an inspiring manner that I want to share some of it with you in this column.

### Bible in his home

"In the white clapboard house in Abilene, Texas, where David and Ida Eisenhower reared their six sons, the Bible was read each night after dinner. 'Dad would read passages, or he might pass the Bible around the circle,' remembered Earl. The devotions had a competitive dimension, as Milton S. Eisenhower, president emeritus of Johns Hopkins University, once pointed out: "I was permitted to read until I made a mistake. If one of my brothers caught me in an error, then he was privileged to read."

### Private study

Private study was promoted, too, and "Little Ike" read the entire Bible through at age 12. His mother gave the cause a boost through her offer of an award — a gold watch. By age 18, before leaving home to study at the U.S. Military Academy at West Point, he had completed another cover-to-cover reading. As an adult he made this point: "to read the Bible is to take a trip to a fair land where the spirit is strengthened and faith renewed."

"I wouldn't want to be portrayed as anything like a student of the Bible, let alone a Biblical scholar," he told a *New York Times* reporter after retiring to his Gettysburg, Pennsylvania, farm, "But since leaving the White House I have found myself turning to the Bible more and more."

How well are you storing up the Word in your heart? And that of your children?

—Harold G. Sanders

## 'Becoming' Controversy Voted Top 1971 Baptist Story

A controversy which erupted after Southern Baptist Sunday School Board officials decided to withhold and revise a church training quarterly because of its racial content was voted the top news story of the year concerning Southern Baptists by editors of 32 Baptist state papers across the country.

The top 10 news stories of the year concerning Baptists were selected by the editors in a poll conducted by Baptist Press, the news service of the Southern Baptist Convention.

In a point system ranking stories in order, 1 through 10, the editors gave 248 votes to the controversy surrounding the decision by Sunday School Board officials to withhold and revise *Becoming*, a church training quarterly for teenagers, because they felt misunderstandings would result from its racial content.

In reaction to the decision, board officials said they received the most mail response in the shortest time period, state Baptist conventions adopted resolutions expressing varying degrees of displeasure over the decision, the editor of the publication resigned in the wake of the decision by his superiors, and board officials issued statements blaming the press with distorting the issue.

Fifty points separated the number one story from the number two story of the year. Others ranked by the editors were:

2. Non-denominational prayer amendment defeated in Congress by close vote; Baptist leaders oppose prayer

## 'Living Bible' Released By Radio-TV Comm.

A series of 365 one-minute Bible readings from the new "Living Bible" has been produced by the Southern Baptists' Radio and Television Commission for radio broadcast in the nation's 300 largest metropolitan centers.

Some stations began airing the spots as early as December.

The readings, one for each day of the year, include special emphases during the Thanksgiving, Christmas and Independence Day seasons.

Titled "Living Words for Today," the spots are recorded on eleven long playing records. The entire record package is being distributed free to each of the 300 stations agreeing to broadcast the spots daily as a public service. The records can be kept and replayed year after year.

The "Living Words" spot series is a joint project of the Commission and Tyndale House, Inc., publishers of "The Living Bible," a paraphrase by Kenneth Taylor.

amendment; SBC adopts resolution opposing amendment. (198 points)

3. The Jesus Movement involves Baptists; raised question on how church will respond; numerous Baptist churches report youth-led revivals with record responses. (186 points)

4. Broadman Bible Commentary controversy continues in SBC; Sunday School Board votes to ask original writers to revise materials; SBC in St. Louis requests board to obtain a new writer; Clyde Francisco agrees to accept assignment. (160 points)

5. Baptists express concern on racial reconciliation; W. A. Criswell calls rejection of Negroes "manifest hypocrisy"; South Carolina church fires pastor in racial disagreement; 13 state conventions deal with race question; SBC Christian Life Commission urges open door racial practices. (89 points)

6. Six state conventions debate "messenger" requirements including church affiliation with association, alien immersion, baptism and open communion practices of some churches. (88 points)

7. U.S. Supreme Court prohibits parochial school aid but permits some aid to colleges and universities; President Nixon pledges efforts to work for tax aid for parochial schools; President's panel on private education asks for aid; OEO voucher aid experiments continue; several state Baptist Conventions oppose such aid. (87 points)

8. Statistical projections indicate 1971

is second highest year in SBC baptisms; Houston church baptizes more than 1,600 for new record; numerous churches, several state conventions report record responses in revivals and baptisms. (80 points)

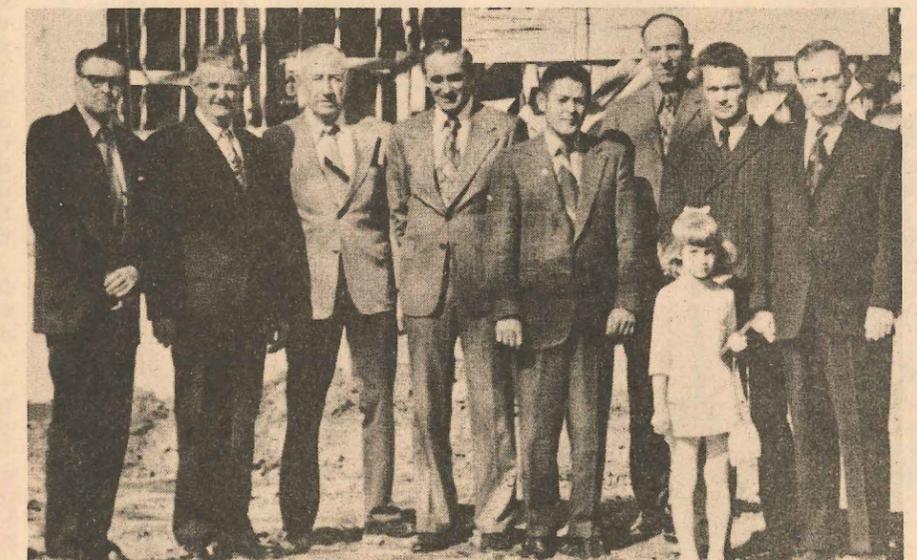
9. Baptist-Catholic interaction steps up; dialogue in Daytona Beach involves local leaders for first time; W. A. Criswell visits Pope, urges love toward Catholics; Synod of Bishops in Rome reveals Baptists, Catholics face similar human frailties; Catholic nun named fellow at Baptist seminary. (71 points)

10. Youth involvement in SBC increases; several state conventions, SBC agencies appoint student participants on boards; students make inspirational presentation at SBC in St. Louis; White House Conference on Youth has implications for Baptists. (69 points)

The balloting included returns from 32 of 39 editors of Baptist state papers and bureaus of Baptist Press. The news service has bureaus in five offices, plus two national staff members.

While 50 points separated the number one story from all others, the margin narrowed to only one vote separating the fifth and sixth stories and two votes difference between the ninth and tenth stories.

No criteria were given the editors. Each voted on his own judgment of what he considered "the most newsworthy developments concerning Southern Baptists during 1971."



FOR NEW CHURCH — Mr. and Mrs. Drewry Meece, faculty members at Campbellsville College, have donated land for rebuilding the Fairview Baptist Church in Russell County, Kentucky, a church he formerly served as pastor. With Meece (far right) are from left: Hubert Hopper; Arno Gosser; Guy Owens; Pastor John Wilson; James Wade; Olin Hopper; Gina Smith, daughter of Mr. and Mrs. Grafton Smith who donated land for an extension of the church property which will probably be used as a recreational area or additional cemetery space; Leon Gosser, a graduate of Campbellsville College; and Drewry Meece. The men pictured, with the exception of John Wilson and Drewry Meece, are members of the building committee for the Fairview Baptist Church.

## Jesus People Leaders Carry Cross In Germany, British Isles

Two young Southern Baptist evangelists, both considered leaders of the Jesus Movement, have returned from separate trips to Germany and to the British Isles, where they carried crosses in an effort to bring the Jesus Movement to Germany, England, Scotland and Northern Ireland.

Both Arthur Blessitt, Baptist evangelist sometimes called the minister to Sunset Strip in Hollywood, and Sammy Tippit, who leads a ministry to street people in Chicago called "God's Love in Action," described response to their efforts in the four countries as "fantastic" during telephone interviews with Baptist Press.

Blessitt, who gained national exposure last year with a march across the United States carrying a cross and by carrying the cross on both sides of no-man's land in Belfast, Northern Ireland, marched across England, Scotland and Northern Ireland during December carrying a cross and speaking in public rallies.

Using the same approach, Tippit and several of his co-workers marched across Germany, staging a prayer and fast vigil on Christmas day at the Berlin Wall.

Tippit went to Germany hoping to bring the Jesus movement to that country but said on his return that he found the Jesus movement was already there.

"It's (the movement) wide open over there," he said. "It's almost like it is in the U.S.A., with one major exception — the movement is almost wholly within the institutional church in Germany while it is largely outside the

institutional church in the U.S.A.," Tippit said.

Of his own efforts, Tippit said he felt he and his co-workers were able to spark new enthusiasm among German youth and to give them a new outlook on personal evangelism by encouraging them to witness boldly for Christ on the streets and in public places.

Blessitt, interviewed in Concord, New Hampshire, where he is beginning a three month effort to urge candidates in the New Hampshire Primary to emphasize spiritual and moral issues in politics, said he encountered similar response in Northern Ireland, Scotland and England.

Like Tippit, Blessitt emphasized street

witnessing among the people and said that 300 young people in Belfast, Northern Ireland, had signed commitments to go out into the streets to witness for Christ.

People were more responsive there than any place he had ever been, Blessitt said. He said that unlike his previous visit to Belfast, he received not one threat. "I left with the feeling that there is revival beginning to take place in Ireland," he said.

Blessitt said he plans to return to Belfast in April for Easter and in May would go to France where he would carry the cross to Paris. He said he plans to spend most of 1972 carrying the cross throughout Europe. (BP)

## Albert Casteel, HMB Worker, Dies

Albert Casteel, who fought cancer for more than a year, believed that death would be his greatest victory — his finest hour. He died December 18 at age 42.

A former Southern Baptist Home Mission Board missionary to Montana and Puerto Rico, Casteel was buried December 21 after funeral services at Elm Grove Baptist Church in Eastern, Indiana, where he once served as pastor.

Casteel left the Home Mission Board on medical leave in 1970; he had been disabled since last April.

In early 1971, after almost a year of medical tests, his illness was diagnosed as incurable cancer at Baptist Hospital

in Louisville. In a widely circulated article Casteel wrote, "Many have written asking about my attitude toward life since, at the age of 40 with a devoted wife and four lovely children, my year long illness was diagnosed as incurable cancer.

"We (he and his wife, Barbara) were not angry with anyone, and least of all, God. Our attitude was based upon our concept of God as a personal, all-wise, ever-present, comforting and sustaining being. Having believed in this truth for most of our lives, we were better fortified to accept this grim prospect without anger and with an attitude of profound trust in God.

"Life itself is the greatest miracle. Human existence for just one day or one hour is something miraculous. And the Christian faith gives this assurance of eternal, never-ending life. Each minute that ticks by makes me realize that all time is under the administration of God."

Casteel is survived by his wife, the former Barbara Jean Knorr of Maumee, Ohio; four children, and two foster-daughters from Puerto Rico.

He was a graduate of Ball State University, Muncie, Indiana, and Southern Baptist Theological Seminary, Louisville. (BP)



**OUTREACH** — D. M. Aldridge, president of Clear Creek Baptist School in Pineville, looks on as Ralph Duncan, producer-director of the school's radio program, Clear Creek Chimes, checks a tape recorded broadcast that will be distributed to 45 radio stations in eight states which air the weekly program. This is the tenth year of the program directed primarily to Appalachian inhabitants.

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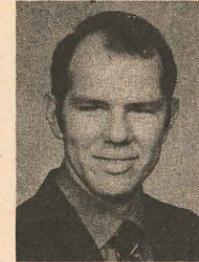
Miss Bugg



Marlow



Lee



Adams



Mrs. Martin

## Kentuckians Awarded Degrees

The Southern Baptist Theological Seminary granted 139 degrees including 18 to Kentuckians during its December, 1971, graduation.

Thirteen Kentuckians received the master of divinity degree; four were awarded the master of religious education degree; and one earned the master of church music degree.

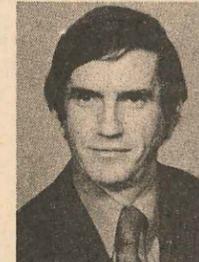
Receiving the master of divinity degree were Garry Wayne Insko of Brooksville; Robert Stanley Chaney of Campbellsville; Larry Martin of Eubank; Chester Clayton Rock of Hodgenville; Robert Louis Kiper of Leitchfield; Earl Clark of London; Robert William Eppler of Louisville; Lawrence Henry

Williams of Louisville; Hiram Bowling of Lynch; Avert O'Neal Wade of Russell Springs; Robert W. Morgan, Jr., of Smithfield; David Simpson of Springfield; and Gene M. Adams of Wingo.

Kentuckians receiving the master of religious education degree were Carol Bugg of Louisville; David Marlow of Louisville; Ronald Wayne Lee of Lynch; and Joyce S. Martin of Waynesburg.

Wayne H. Randolph of Louisville received the master of church music degree.

Pictures of Kiper and Eppler were not available to *Western Recorder*.



Bowling



Simpson

## Mobile Training Lab Aids Cause Of Church Training

After 10,000 miles and a total audience of 6,783 persons, the mobile lab of the church training department of the Southern Baptist Sunday School Board has proven to be of value for the cause of church training.

Custom designed as an aid for conference presentation of materials and techniques, the lab has been moved from Ohio to Florida showing the board's church training program and training Southern Baptists for service in their churches.

The 8 by 35 foot van provides a general overview of church training materials produced by the board.

WIN materials, member training ma-

terials, leader training materials, new church member orientation materials and a presentation of the Biblical basis for church training are included.

Rear screen projection is included in the van with three slide projectors, a movie camera and projector and film-strip projector.

Seating 12 persons, the van has audiovisual training devices which are programmed to interpret areas of general training, adult, youth, children, preschool and associational training.

Churches, assemblies, state fairs, shopping centers, associational meetings, conventions and schools have been places where the van has been used.

"The van has been well received wherever it has gone," Philip B. Harris, secretary, church training department, said.

"The question most asked is, 'How can we get it to come to our church?'"

"The van offers us opportunities to reach people for training not normally encountered. Equipment that could not be carried by one man can be stored in the van," Harris added.

The training van is scheduled to be in Kentucky during most of the month of November. It will be available for local church training projects through the church training department of the KBC, James Whaley, director.

## A Story Of Continuing Uncertainties



SBC missionary Troy Bennett is pictured walking down a Dacca street during more peaceful days before the war.



Missionary W. Trueman Moore is shown preaching in the Bengali speaking Immanuel Baptist Church in Dacca.



Kentuckian James F. McKinley helps sink a well for drinking water near the city of Feni after spring typhoon.

The Southern Baptist missionaries still in East Pakistan are no strangers to uncertainties. In September, 1965, some of them were evacuated to the Philippines for three months as a result of Indian-Pakistani hostilities. The following year, in the wake of India-Pakistan incidents over Kashmir, border districts were closed and the movements of foreigners, including missionaries, subjected to strict government regulations.

Two of the locations where Southern Baptist missionaries have worked dur-

By Johnni Johnson  
FMB Staff Writer

ing most of their years in the country are border cities: Feni and Comilla.

Despite the uncertainties all along and the devastating effects of last fall's cyclone and this year's civil war, Southern Baptist missionaries in East Pakistan have continued to respond to opportunities around them.

The opportunity in East Pakistan came when Australian Baptists, 80 years on the Indian subcontinent, decided to put their major emphasis on work with hill people in the north. They asked if Southern Baptists would like to become involved in work they had underway in the Faridpur district and the Comilla subdistrict. That was 1956.

In September, 1957, Mr. and Mrs. Troy C. Bennett deplaned in Dacca, the capital city. Two months later they were joined by the W. Trueman Moores and two years later by the James F. McKinleys of Kentucky. Others followed until early 1971, before the evacuation of three families, when 10 Southern Baptist missionary couples were in the country. They were working in the Christian Industrial Center at Faridpur, in welfare and health centers in the Dacca area, and in a reading library/correspondence study program in and around the town of Feni, a stronghold of orthodox Islam. At times some of the missionaries have lived in Comilla, a border town and the scene of Indian-Pakistani gunfire in early December, 1971.

Without political involvements themselves, missionaries live and work in the context of whatever turmoil is shaping events at any time.

East Pakistan is the successor to a once prosperous, fertile—and Hindu—Bengal which since the 13th century, has suffered much. After Hiroshima (1946), with the British withdrawing, there were plebecites in the Punjab, Bengal and other heavily Muslim areas

of the Indian subcontinent. Most voted to be part of India. However, eastern Punjab and western Bengal voted for India while western Punjab and eastern Bengal chose Pakistan. Then in 1947, when the British left, India became an independent nation and Pakistan was formed.

Once described as "a special crisis on a crisis subcontinent," East Pakistan is a crowded delta country with a population estimated variously between 72 and 78 million. Only slightly larger than the state of Arkansas (with 2 million people), East Pakistan has a population density twice that of Japan. Dacca is the capital. Faridpur, 60 miles away, is reached only by train and steamer — a trip of at least 21 hours normally. Just recently, missionary Thomas Thurman, hoping to travel from Dacca to Faridpur, estimated it would take him 3½ days.

East Pakistan, part of the modern Islamic nation of Pakistan, has a Muslim majority (estimated at 85 percent), a Hindu minority and some others, including Christians. In 1968 the number of Baptists in the country was estimated to be 21,000. Seven self-supporting churches, with a membership around 300, constitute the group Southern Baptist missionaries work most closely with.

### New Spanish Archbishop Is 'Separation' Advocate

Pope Paul VI has named Cardinal Vincente Enrique y Tarancon, an outspoken champion of church-state separation, to be the new archbishop of Madrid.

The appointment of the 64 year old archbishop of Toledo and primate of Spain to head the most populous archdiocese in Spain was part of a major shakeup in the church hierarchy announced simultaneously at Vatican City and in Madrid.

Cardinal Enrique recently presided over a national assembly of Spanish Catholic bishops and priests — the first of its kind in the country — that called for an end to the ties between the Spanish church and the Spanish government. The assembly also called for improvements in human rights in Spain, including the right of conscientious objection to military service and the right of freedom of expression.

Under a concordat between the Vatican and Spain, the Spanish chief of state is entitled to take part in the choices of new bishops. (EBPS)

## Liberia Inaugurates Baptist Minister As New President

William R. Tolbert, an ordained Baptist minister and former president of the Baptist World Alliance, was inaugurated formally as the president of the Republic of Liberia.

The new president included in his hour-long inaugural address a prayer that the nation would be led "forever onward and upward." After the prayer, he prostrated himself for 15 seconds on the bright red carpet as a gesture of reverence.

He promised his countrymen a program of social improvement, self-discipline in government spending and a new role for youth.

Tolbert, age 58, became president on the death of president William V. S. Tubman in July, 1971. For 19 years prior to that, Tolbert had been vice president of the country.

After his first five months in office, Tolbert was praised by much of the world press for initiating reforms to help the masses of Liberia's population and to rid the government of corruption.

An Associated Press report by Larry Heinzerling from Monrovia said Tolbert's inauguration "promises a radical break from Liberia's autocratic past," and observed that the Baptist minister

has "used the presidential pulpit to reshape the destiny of Liberia's 1.6 million people with political finesse and action."

Tolbert was president of the Baptist World Alliance from 1965-70 and vice president of the alliance from 1960-65. He also has been pastor of two Baptist churches in Liberia, the Zion Praise congregation at Bensonville and the Mount Sinai Church in the Todee district. In addition, he was elected president of the Liberian Baptist Missionary and Education Convention in 1958 and still held the post when he became Liberia's president last July.

During his inauguration, the ceremonies began with a Sunday afternoon worship service at the historic Providence Baptist Church, established in 1821 by freed American slaves from South Carolina as they founded the new nation of Liberia.

Evangelist Billy Graham, also a Southern Baptist and a close personal friend of Tolbert's, led a service of thanksgiving and prayer at the church, saying Liberia may never become a military or economic super power, but praying that under its new leader, Liberia would become "a spiritual su-

per power that will show nations of the world the way to peace and prosperity through the transformation of the human heart."

In addition to Graham, several Southern Baptist missionaries to Liberia, a Baptist pastor from New Orleans, and the secretary for Africa of the Southern Baptist Foreign Mission Board attended the inauguration.

There are 39 Southern Baptist foreign missionaries serving in Liberia. Southern Baptists began missions work there in 1960. A SBC mission board official said that Tolbert was the primary instrument bringing the Baptist missionaries to Liberia.

H. Cornell Goerner, secretary for Africa of the SBC Foreign Mission Board, attended the inauguration. Goerner had been decorated and honored several years ago by President Tubman. G. Avery Lee, pastor of St. Charles Avenue Baptist Church in New Orleans, accompanied the Grambling College band and choir to the inauguration.

After Tolbert took the oath of office from his brother, Senator Frank Tolbert, he bent down and kissed a large, well-worn family Bible. Thus he became the 19th president of Africa's oldest republic. (BP)

## The Characteristics Of A Christian Will

For many years Baptist churches have been encouraged to observe "January Make Your Will" month. Because of this emphasis many millions of dollars have found their way into the support systems of all the Christian causes in our convention. The will is not the only instrument for the transmission of money and/or property but it is one of the most widely used. Therefore let us look at the will, with special emphasis upon "the characteristics of a Christian will."

Quite obviously, for a will to be classified as "Christian" the testator, the person making the will, must be

By Grady Randolph  
Director, Kentucky Baptist Foundation, KBC

a Christian. Since a will is an instrument by which the person transmits real and personal property at death and thus expresses personal desires, then a "Christian will" is one made by a Christian.

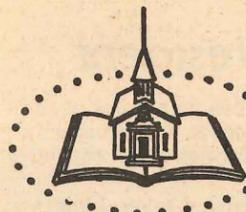
But for a will to be truly Christian there must be more to it than merely a Christian testator. The truly Christian will expresses Christian concern and the missionary and benevolent philosophy of the testator. The Christian will should show a good balance in the amount of money left to Christian causes as opposed to that left to relatives and other causes. In effect, a Christian will expresses a concern for Christ and His work for the generations to come.

A Christian will should be properly prepared. A sense of Christian stewardship should cause the Christian

to take the necessary steps to produce a will that is legally and technically correct and will carry out the intentions of the testator. Although an individual may write his or her own will, it is far better to have an attorney do this. Since wills are governed by state law, the attorney should be familiar with the laws of the state in which the testator resides. There are many points on which an attorney can advise you with regards to your will to be sure that it does not create more problems than it solves.

A final characteristic of a Christian will is that it must be kept up-to-date. Do not approach the making of a will from the point of view that once it is made you won't have to face that task again, or that you have taken care of everything past, present and future at one time. Periodically a will should be reviewed and brought up-to-date if conditions warrant it. For example, a move from one state to another; the death of the executor, the man named to distribute the estate; changed marital status; the change in financial conditions that calls for changes in legatees, etc. A will should be made based upon present circumstances and revised as needed. This revision can be done by (1) writing a codicil, a document modifying, adding to or changing the will, or (2) by simply writing a new will.

Finally, let me emphasize again the use of a competent attorney in the preparation of your will. Also, consult a representative of the Kentucky Baptist Foundation, Baptist Building, Middletown, Kentucky, about your will and the Christian causes you may benefit through a Christian will.



## SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For January 23, 1972)



### LIFE AND WORK

## God's Love For The Lost

Christ searched for lost sinners and sought to save them. Publicans and sinners drew near to hear the words of grace which fell from the lips of Christ and they were welcomed cordially by Him. Highly displeased at Christ's attitude toward these sinners, the Pharisees and scribes began to grumble and criticize, at which practice they were experts. Seeking to blight the reputation of the Saviour and to inflame active disfavor against Him, they uttered the bitter invective: "This man receiveth sinners and eateth with them." Their allegation was an unintentional compliment. He acknowledged that He did and gloried in the fact. Then He spoke the two parables which we shall study today.

### Parable of the lost sheep Luke 15:4-7

Christ told about a shepherd who had one hundred sheep and, through its own stupidity, one of them strayed away. Following the inclination of its own nature, it heedlessly wandered away from the flock and was soon in danger. A lost sheep does not have the propensity or the ability to retrace itself and return to the flock and the fold.

In this parable our Lord drew a picture of a shepherd leaving his flock and seeking one sheep which had strayed away from the group. He searched for it until he found it and returned it to the flock. He rejoiced over having recovered his sheep and invited his fellow shepherds to rejoice with him.

This parable pictures love as the impulse which governs our Lord's activities. Love's activity is seen in the shepherd leaving the ninety-nine safe in the fold and going after the one which is lost. Love's persistence is displayed by his refusal to abandon the search because of any distance or difficulty encountered. Love's joy is truly genuine, for it says, "He layeth it on his shoulders, rejoicing." Love's consummations is portrayed, "When he cometh home." Love's fellowship, which is so precious, is implied in verse six. A child of God may wander from Him but not beyond His love. He will be pursued and restored. The net result will be joy in the heart of God as well as in the one who has been restored.

### Parable of the lost son Luke 15:11-20

The young man's longing to be free from the restraints of home is a splendid illustration of man's desire for independence from God. Estrangement from God always causes unhappiness. When this young man received his inheritance, he left home as though he never expected to return. He fully intended to have a good time and really live it up. What a tragedy when pleasure is the chief goal in one's life!

In the distant city the young man went all the ways and took in practically everything — places of pleasure, haunts of vice, dens of immorality and a multiplicity of intoxicating drinks. A band of highlifers and jovial spendthrifts attached themselves to him because he had money and together they indulged in the sins which have been the undoing of the great civilizations of the past — gambling, drinking and immorality.

When his financial resources were completely exhausted, his associates promptly deserted him. Finally, in desperation he accepted employment as a swineherd, the most degrading and obnoxious task at which a Jew could work. His freedom to do as he pleased had not been as enjoyable and profitable as he had anticipated. The more

### INTERNATIONAL SERIES

## What Price Discipleship?

### Call to discipleship Luke 9:1-6

Christ always calls people to Him ere He sends them forth to work for Him. Upon calling the twelve to discipleship and to intimate fellowship with Him, He gave them the proper training and equipped them for the mission on which He was sending them by giving them sufficient power to cure all diseases that afflict the human body, even reaching to the control and expulsion of demons. He sent them forth to put into practice what He had taught them and to preach the gospel. Those whom our Lord calls to discipleship and sends forth in His service He always empowers for the assigned task.

Christ instructed them to cast aside every weight that might impede their progress on the way, to provide nothing for the journey, to carry as little as possible with them, to trust the

he got of what he had wanted, the less he wanted what he got. In his poverty and degradation this young man portrayed the condition of the person who is alienated from God. Ere long he came to his senses. He decided that he would turn from his sinful way of life, return to his home and cast himself on the mercy of his father. In this respect he set a good example for every sinner.

Meanwhile the devoted father was anxiously waiting and watching for the prodigal to return. In fact, he was far more anxious for him to come back than the boy was to return. With a love which the boy could not understand, when the father saw the boy in the distance, he recognized him, had compassion on him, ran to him, threw his arms around his neck and kissed him. Then he led him into the house, called his servants and bade them place a robe upon his back, a ring upon his finger and shoes on his feet. He also commanded them to kill a fat calf and prepare a great feast for the celebration of the return of his son.

From every standpoint the young man received a royal welcome. After his repentance, return, reconciliation, restoration and reinstatement, there was great rejoicing. Human response to God's love is a necessity.

people to be hospitable and to depend entirely upon Him to care for them as they went about His business. Knowing that they would be helpless in the face of the tremendous forces arrayed against them unless His power operated within them, He assured them that He would provide for them the power which they would need as they went forth to proclaim His message and to do His work.

### Cost of discipleship Luke 9:23-25

The price of Christian discipleship is self-denial, self-renunciation and self-abnegation.

Self-denial is a renunciation, a disowning of self, a declaration that self shall not rule. It is the setting aside of self-will for full obedience to Christ's will.

Self-renunciation means to take up one's cross; it does not mean to bear

WESTERN RECORDER

some of life's little disagreeable experiences. "Cross" here means something to be taken up voluntarily and not merely endured because it is laid upon one.

Self-abnegation means accepting Christ as one's leader for life and doing His will rather than one's own. We should think His thoughts and work out His will.

### Commitment to discipleship Luke 9:57-62

From Christ the three unnamed men, who were splendid types of would-be disciples, learned about the sacrifices involved in commitment to true discipleship.

A would-be disciple voluntarily and enthusiastically affirmed: "Lord, I will follow thee whithersoever thou goest." Obviously he did not have any clear conception of what it was going to cost him to follow Christ. Not wanting the man to be deluded, Christ told him what it would cost him. Our Lord dealt with this eager, impulsive and impetuous man by bringing him face to face with the hard, stern and pitiless facts. Christ is ever seeking those who will go all the way with Him, regardless of the cost. Christ wants all whom He saves to follow Him without any delusions about what is involved in doing so.

The second man did not volunteer to follow Christ but our Lord took the initiative and invited him to follow Him. Christ had a work which He wanted him to do — "preach the kingdom of God." The man was willing to go but he was not quite ready to get started. He wanted to delay. Moved by sentiment, he said, "Lord, suffer me first to go and bury my father." He was willing to follow Christ but he did not want to put his family second. He was saying, "I will follow Thee, but it is not convenient for me to do so just now." But Christ will not wait for our convenience or take the second place in our lives.

The third man considered the cost of following Christ and wanted to go with Him but he was a volunteer who stated categorically the conditions under which he was prepared to follow Him. He wanted to go back home and put his business in order so that he would not lose anything during his absence. While his request seemed simple and reasonable, Christ knew that his looking back would soon result in his going back. His attitude was that Christ should not expect him to put the Lord ahead of his own affairs.

Christ made it clear to this man that a person who pretends to follow Him and looks back for a place to rest or seeks an excuse to stop or keeps his eyes on the things back at home is not fit for the kingdom of God. Whatever makes us look back, even if it be family or friends, makes us unfit for service in the kingdom, dishonors Christ, cripples His work, and injures one's church.

JANUARY 15, 1972

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## BAPTIST FORUM



(Continued from page 5)

actions and decisions, it is my sincere conviction the Executive Board has no spirit of "high-handed tactics" and would be happy to submit their choice of an executive secretary-treasurer to the convention for ratification if enough sentiment is expressed for this by Kentucky Baptists.

### CHEER FOR NEW YEAR

Dear Editor:

Two figures have just come to my desk which bring cheer for the New Year and which reflect a spirit of outreach and compassion on the part of church members in the 34,360 churches.

The first figure is the estimated 412,684 baptisms reported for the 1971

### Youth Picket Theater, X-Rated Films Stopped

Picketing by young people from Second Baptist Church in Marion, Illinois, has prompted the local Orpheum Theater to promise it will show no more X-rated films.

Youth in the church felt the technique was so effective that they would carry the fight to surrounding communities in the county, according to the pastor, Wallace Curlee.

It all started when a young member of the church, Allen Clemons, asked the pastor what could be done about a four-night showing of two X-rated color films.

"We started by praying," the pastor recalled. "Then we contacted other youth and they wanted to help. We talked to the chief of police. He advised us he didn't think it would do any good, but as long as we didn't cause any trouble, go ahead."

Curlee said that only a few patrons went into the X-rated movie on the night the youth picketed the theater and some left after seeing the pickets.

After front-page news coverage and coverage by several local and regional television and radio stations, Curlee said the youth of the church decided to picket two Williamson County drive-in theaters which were showing X-rated films.

One drive-in manager said he hated to show "the kinds of movies they send me," and observed that with pressure from local patrons, he would not have to. (BP)

church year. This is nearly 12 percent increase over 1970 and reflects something of the evangelistic compassion to be awakening among Southern Baptists, particularly among young people.

A man cannot judge the quality of another's Christian decision, but from the meetings where I have participated there seems to be a new depth to commitments which may reveal a more consistent Christian life in all kinds of witness. If this be true, and I sincerely believe it is, then this is Good News for the New Year.

Another figure which has come to my desk today is the \$29,970,527 for Southern Baptist Convention causes through the Cooperative Program during 1971. This 7.32 percent increase (compared with a 1.79 percent increase in 1970 over 1969) shows a response to the challenge of advance on the part of Southern Baptists which is most heartening, and will bring joy and encouragement to missionaries across the seas as well as those in hard places in the United States. This significant increase will bring encouragement to seminary professors and students alike, and to other program leaders who seek to help the churches in their objective of bringing men to God through Jesus Christ.

This increase in Cooperative Program gifts is a reflection on the part of state conventions and means that \$835,566 can be paid on the \$932,927 capital funds still due from 1970. It may mean that all of the 1971 capital funds and a substantial part of the capital funds due in the first nine months of 1972 can be paid. This can be done if Southern Baptists continue to give as God prospers them.

To every layman (and this includes women), to every pastor, to every associational superintendent of missions, to every state secretary, editor, and program leader, we say "Congratulations and Thank You" for a demonstration of the beating heart. There is Good News for God's work for the New Year.

Nashville, Tenn. Porter South  
Executive Secretary-Treasurer  
SBC Executive Committee

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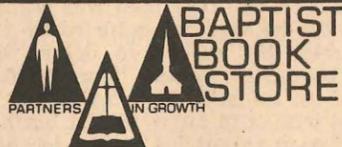
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## Fellowship Or Ill Will

By William H. Rogers

Director, Department of Inter-racial Cooperation, KBC

Race Relations Sunday is February 13, 1972. It is placed in the calendar to encourage every church to observe this emphasis on brotherhood. Each pastor and church will determine how this emphasis will be made or whether or not it will be made.

In some areas of Kentucky the immediate problem is more acute than in others. However, the Christian claim of brotherhood is universal. All of the followers of Christ need to be confronted with the Biblical message of our oneness in Christ.

A study of the early church reveals the struggle and victory in breaking down racial barriers. In Acts 8 there is a Greek deacon bearing his witness to an Ethiopian. In Acts 9 there is the account of a little known layman, named Ananias, bearing his witness to a Roman Jew by the name of Saul. Acts 10 is the story of Peter's struggle and victory over race prejudice. He bears his witness to a Gentile Roman soldier. In each case a baptism resulted and the church was made richer by the broad spectrum of humanity who responded.

Howard Thurman in his book, *Jesus And The Disinherited*, devotes one chapter to the matter of racial ill will. He says that contact without fellowship leads to ill will. He illustrated this by saying that in those areas where blacks and whites have had the greatest contact there has been historically little or no real fellowship. Fellowship develops where there is common commitment, common respect and an opportunity to share the joys and hurts of life together.

Thurman goes on to say, a contact without fellowship tends to express itself in a kind of understanding that is strangely unsympathetic. When a white man says: "I understand the Negro" what he really means is that he has knowledge of the Negro within the limits of the boundaries which the white man has set up. He really doesn't know the Negro. This kind of understanding is not likely to be sympathetic. Opportunity to know each other as Christian persons is a needed emphasis for today's church.

Thurman further states that unsympathetic understanding will be expressed in the active function of ill will. He illustrates this by an experience on a train from Chicago to Memphis. A white woman expressed her indignation at his presence in the coach filled with white people. Up to that point his presence had been generally unnoticed. The atmosphere in the car began to change. He says of this experience: "I was able to see the atmosphere in the entire car shift from common indifference to active recognition of and to some extent positive resentment of my presence; and ill will spreads its virus by contagion."

In the last place, this author suggests that ill will when dramatized in a human being becomes hatred walking on earth. He recognizes that hatred may go both ways. The question Thurman raises is at the heart of the Christian gospel. He reminds us that: "The religion of Jesus made the love-ethnic central." Open or closed membership is not the real issue for the church. The issue is whether or not one can love his brother, black or white, whom he has seen.

Race Relations Sunday, February 13, is one opportunity for Kentucky Baptists to examine the Christian stance, seek to be better informed, develop a more meaningful relationship with those of other races and pray for the strength to love. Our Lord knew no barriers and related to everyone as an authentic person. This was the pattern of leadership of the Holy Spirit in the early church. In the Spirit of Christ may we develop the same posture in our churches today.

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JANUARY 15, 1972

## To Reach Youth-

### Missions Folk Musical Commissioned By HMB

In search for new avenues of missionary education, the Southern Baptist Home Mission Board has commissioned a song writer and composer to create a musical with a home mission theme.

Kenneth Day of Atlanta, secretary of the department of missionary education, announced the commissioning of Ed Seabough of Atlanta and Bill Cates of Nashville to provide the religious musical.

"We are searching for new means of informing Christians and non-Christians of the needs of Americans and how they can become involved in meeting those needs," Day said.

The musical will be premiered during home mission weeks at Glorieta and Ridgecrest Baptist Assemblies this year, with proposed publication of the music by Broadman Press by August 1.

Seabough, the song writer of the team, is best known for his song, "Here Is My Life," written for Mission 70. He has composed scores of other songs and is the author of two books on poetry and drama published by Broadman Press.

Seabough is an associate secretary in the department of missionary personnel for the SBC Home Mission Board.

Cates, a free lance composer from Nashville, was musical director for "Up With People," a national musical touring group. He wrote the music for the song, "Do You Really Care?" in the Good News musical published by Broadman. (BP)

## Why Baptist Colleges?

(Continued from page 3)

"The higher religions alone can help mankind to save itself from itself by helping it to regain contact with the ultimate spiritual reality which is the ground of being and the source of salvation." (*Experiences*, page 328.)

To affect culture significantly is not easy. It requires quality education. If fundamentally Christian values are to pervade our civilization, church-related colleges and universities have to turn out a cultural elite who can shape the character of our society by filling positions which count — in politics, in economics, in art, in education, in literature, yes, even in science, which has so much to do with our present values. We cannot settle for less than the best.

Given the necessity of making a significant cultural impact through excellence, the question which Baptist institutions of higher learning must answer is: How do we obtain sufficient quality to justify our existence? Some schools may not be able to give a satisfactory answer. How many can?

## An Unexpected Christmas Present...

Kentucky Baptist pastors Jimmy Grayson of Inez and John Sammons of Warfield were able to surprise countless folks in the Martin County community during the Christmas season, thanks to the work of Miss Jo Boomsma of Grand Rapids, Michigan.

Right before Christmas, Miss Boomsma, who works in Martin County during the summer, arrived in the area with over 1,000 Christmas presents, a truck load on new clothes and a \$1,000 check, all to be distributed by the Baptist pastors.

The presents were marked for appropriate age group and sex. The check was designated to assist underprivileged persons with their medical expenses, to help provide transportation to the physician, to assist older folks and other similar services.

All of the gifts came from churches in the Grand Rapids, Michigan, area who had worked for several months to collect them. The check was signed by the Calvin Christian Reform Church of that city.



## FBC, Houston, Sets Baptismal Record

The First Baptist Church of Houston baptized 1,669 persons last year, apparently a new all-time record for a Southern Baptist church during a single year (October-September).

Pastor John Bisagno, who came to the downtown church in 1970 from First Southern Baptist Church of Del City, Oklahoma, said that 950 of the baptisms resulted through a SPIRENO (Spiritual Revolution Now) campaign conducted by the church last spring.

The three month long campaign was led by evangelist Richard Hogue, who spoke in Houston high schools and junior high schools, inviting young people to evangelistic meetings at the church. Total professions of faith during the revival exceeded 4,000, Bisagno said.

Besides those baptized by First Baptist, other churches reported baptizing at least 600 who came to Christ during the SPIRENO rally, the pastor reported.

Bisagno also attributed the continuing revival in the church with spurring members to raise the church's annual budget from \$290,000 last year to \$656,000 this year.

He said the previous recorded high mark for baptisms by a Southern Baptist church in a year was about 1,100 by Highland Park Baptist Church, Chattanooga, Tennessee, a congregation no longer affiliated with the SBC.

Officials in the Southern Baptist Home Mission Board division of evangelism in Atlanta said they knew of

no other Southern Baptist church which had baptized as many persons in one year. Last year, First Baptist Church, Merritt Island, Florida, led the SBC in baptisms, with 395 reported. (BP)

*Part of the 1,000 Christmas presents for folks in the Martin County area are loaded into a Jeepster as Baptist pastors Grayson and Sammons begin another day of gift delivery.*

## POWERLINE LIFELIGHT FOR TEENS

### "LOVE" MORE THAN MERE ATTRACTION

Dear Powerline:

I am 14 and have a real problem. I am 5 feet, 7 inches and the boy I like comes only up to my chin. When my friends ask him what he thinks of me, he says, "Oh, she's O.K.," but I love him. What can I do to get him to like me? The only time I see him is twice a day in the hall when we change classes.

Aren't you coming on a little strong, saying you love a guy you only see for a few seconds each day? We know what you mean. You feel a very strong attraction to him. And his not feeling the same for you does represent a problem. But love — real love — is a lot more than a strong attraction. It involves a total blending of two personalities. You don't achieve that with chance meetings in the hall. It takes time, and something else. Maturity.

For you this is a time to build toward that maturity — physically, emotionally and intellectually. To build solidly, you need a good foundation. That is where Jesus Christ comes in. Let Him be at the core of your life, guiding all your reactions to other people. Then you'll always find yourself taking things in their proper order. At this point, that means reading widely, listening to others, and just knocking around with the kids you like, including a boy now and then. Later, when you're much better prepared, it'll mean looking for that one special person with whom you want to spend your life. By then you'll both be mature enough that things like how tall you are won't make that much difference.