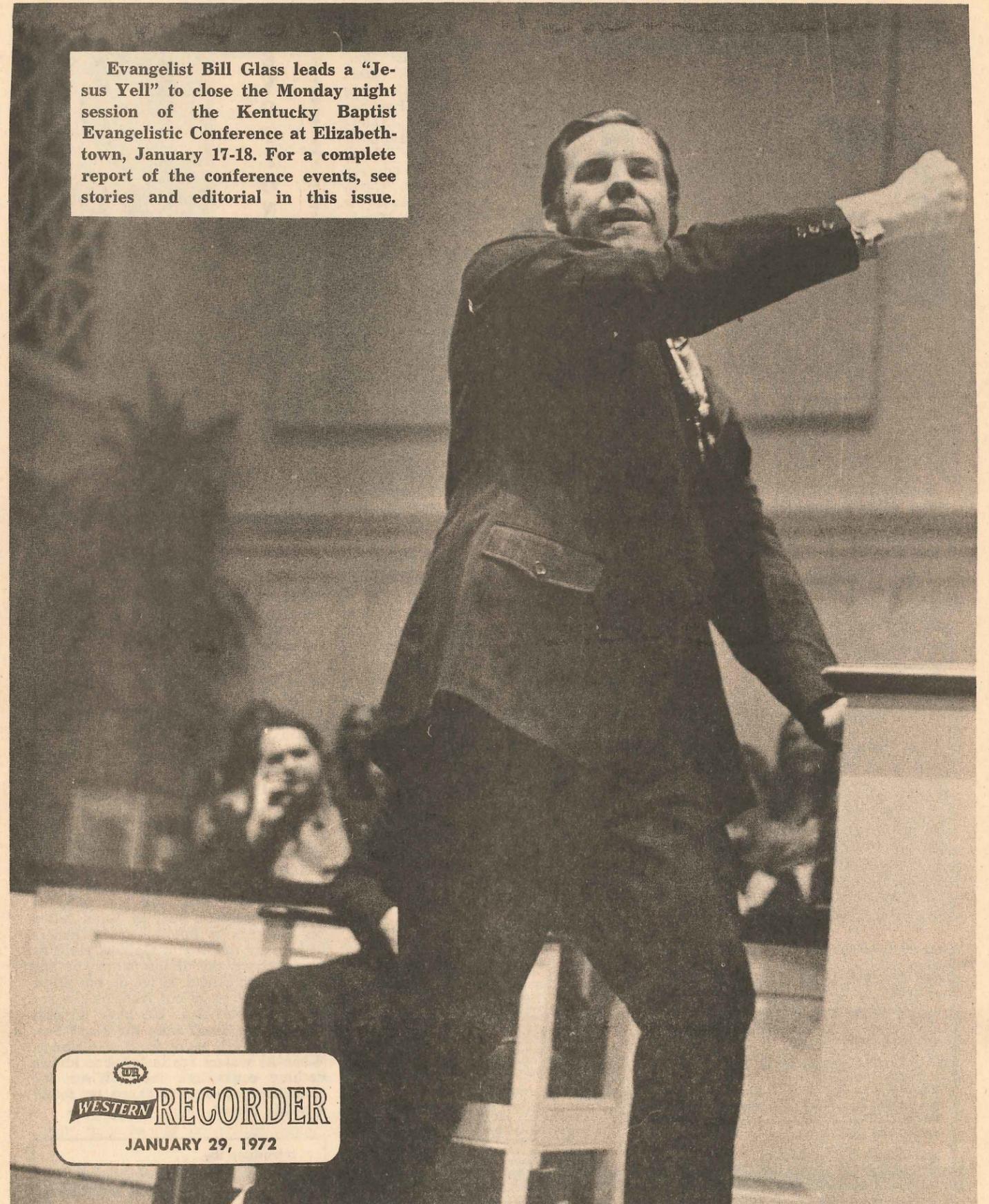


Evangelist Bill Glass leads a "Jesus Yell" to close the Monday night session of the Kentucky Baptist Evangelistic Conference at Elizabethtown, January 17-18. For a complete report of the conference events, see stories and editorial in this issue.




WESTERN RECORDER
JANUARY 29, 1972

Staff Changes

Lone Oak Baptist Church has called **Willis W. Henson**, a native of Smithland, Kentucky, as its pastor. He is presently serving as pastor of First Baptist Church, Huntingdon, Tennessee, and has held pastorates in churches in Kentucky and Tennessee. He will begin his pastorate at Lone Oak on February 6, 1972.



Henson

Henson is a graduate of Bethel College, Hopkinsville, Kentucky; Union University, Jackson, Tennessee; and Southern Baptist Theological Seminary, Louisville, Kentucky. He has also been active in denominational work in Kentucky and Tennessee.

Mrs. Henson is the former Beatrice Dukes of Smithland, Kentucky. The couple has two children, Tammie Ann, age 9, and Chris, age 5.

Harrodsburg Baptist Church has called **William Carey Moxley** as minister of music, education and youth. To go to this position, Moxley resigned a similar post with First Baptist Church of Mt. Washington.

A native of Liberty, the new Harrodsburg minister is a graduate of Campbellsville College and recently a doctor of education degree from Southern Seminary. He is married and the couple has two children.

Fouled By Flu

The flu epidemic has struck hard at Western Recorder. Last week nine of our 14 employees were out at the same time. This is part of the reason that a few subscribers received copies of the state Baptist paper that were not up to quality standards. To these readers we apologize and ask your understanding.

— The Editor

Don Blaylock has been employed as western area Baptist campus minister under the campus ministries department of the Kentucky Baptist Convention. In this capacity he will direct student work on six campuses: Paducah Community College; Madisonville Community College; Henderson Community College; Hopkinsville Community College, Kentucky Wesleyan College and Brescia College.



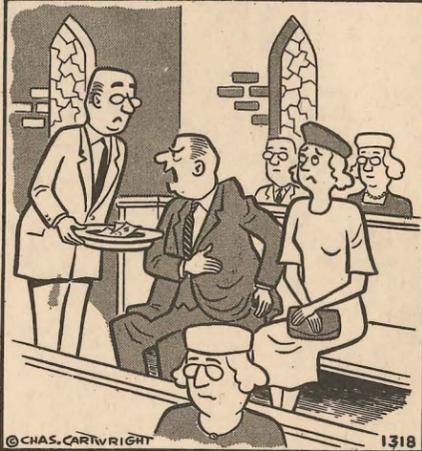
Blaylock

A former campus minister at Morehead State University, Blaylock returns to Kentucky from Cullman, Alabama, where he served as minister of music and youth for First Baptist Church.

A native of Virginia, the new campus minister has served several churches in Tennessee and Kentucky. He is a graduate of Carson-Newman (Baptist) College in Tennessee and Southern Seminary in Louisville.

Blaylock assumed his new duties January 1, 1972. He replaces Otto Spangler who resigned to become campus minister at University of Florida.

Church Chuckles by CARTWRIGHT



"No 30-day free trial period?"

DEVOTIONAL



Ken Clayton
Pastor, Burks Branch
Baptist, Shelby County

Alive Or Dead?

Matthew 4:18-22

The Sea of Galilee is a beautiful body of fresh water thirteen miles long and from three to seven miles wide. The lowlands and rolling hills around the sea seem to frame it like a beautiful painting. Jesus must have loved to be near the Sea of Galilee. His boyhood home, Nazareth, is only fifteen miles away. Jesus made Capernaum, on the shores of the Sea of Galilee, his headquarters throughout much of his ministry.

Walking by the beautiful shores of the Sea of Galilee, Jesus called Peter and Andrew to follow Him and become fishers of men. With a limited understanding of who Jesus was, a vagueness as to the purpose of Jesus' mission and an uncertainty about their role in Jesus' mission, Peter and Andrew, nevertheless, left their life's work and followed Jesus.

There is another large body of water in Palestine that is forty-five miles long and from three to ten miles wide. Its waters are also beautiful. The fresh, clear waters of the Jordan River flow into it. I stood by this sea recently and put my hand in its waters and touched it to my lips. I almost choked! The water was over 25 percent salt. This was the Dead Sea. It is 1291 feet below sea level. There is no outlet. Fresh water flows in, yet none can flow out.

These two seas are symbolic of church members. Just as Jesus called his disciples to follow and be fishers of men by the Sea of Galilee, He calls us to share the living water of the gospel with others. If we do not allow the message to go out from us, we are like the Dead Sea. We have no outlet. We are dead. Like the Dead Sea, we may look good from a distance. When its waters are tasted, one knows nothing could live there. When our lives are tested, will there be found any life there?

introduce the . . .
WESTERN RECORDER
. . . to a friend

Should capital punishment be abolished because it is "cruel and unusual punishment" in violation of the eighth and fourteenth amendments of the U.S. Constitution?

The U.S. Supreme Court on January 17 heard four hours of arguments on this question. At issue are four cases dealing with four persons sentenced to death, two for murder and two for rape.

An opinion from the court, destined to be a "landmark decision" no matter which way the court decides, will affect the lives of 697 persons on death row in 34 states. There is no indication when the decision will be handed down.

A large number of major denominations and religious groups filed briefs supporting the abolition of the death penalty in the United States.

Attorneys for the four men sentenced to death, two in Georgia and one each in Texas and California, all argued that the death penalty is "cruel and unusual" because it is used primarily against the poor members of minority groups, particularly black persons.

Jack Greenberg, attorney for the National Association for the Advancement of Colored People Legal Defense and Educational Fund, Inc., told the court that of 65 persons put to death in Georgia in recent years for rape, 58 were black.

Among the 74 persons currently on death row for rape, 63 are black. All 74 are imprisoned in 10 southern states. In Texas, statistics show that if a black man is convicted of rape, he has an 88 percent chance of getting the death penalty. Whites and Mexican-Americans have a 22 percent chance of the death sentence, the court was told.

Briefs submitted by the religious organizations supported claims that the poor, outcast and black persons are most likely to receive the death sentence for crimes.

The death penalty is "a function of poverty . . . and also a function of race," declared Leo Pfeffer, a prominent church-state attorney, in a brief prepared for the Synagogue Council of America and its constituents, the American Jewish Congress and a number of civil liberties groups.

"The disproportionate number of nonwhites executed constitutes cruel and unusual punishment," their brief maintained.

The National Council of Churches, made up of 33 denominations, joined with the National Catholic Conference for Interracial Justice, the United Methodist Church, the United Presbyterian Church in the U.S., and a number of other religious groups and denominations, in appealing to the court to outlaw capital punishment.

The death penalty should be judged "cruel and unusual punishment" because of the "inherent fallibility of every judicial proceeding, . . . the possibility of executing an innocent man, . . . and because the evils of the death penalty are not remedial," they declared.

"Judicial procedures are beyond man because man is man, imperfect in experience, imperfect in wisdom, imper-

fect in understanding of his fellow man," attorneys for the 13 major religious groups said in the brief.

"We can tolerate an imperfect justice if we do not take life," their brief continued, "because of the need to protect society. But we cannot tolerate imperfect justice when we inflict an irreversible penalty."

A brief submitted by the West Virginia Council of Churches declared that the death penalty infringes on religious freedom. The snuffing out of a prisoner's life prohibits his seeking his own salvation, they maintained.

The brief of the West Virginia church group cited the word "free" in the first amendment. They said that while this does not imply the right to be free from incarceration, it "clearly imports a right to seek one's salvation free from any impending urgency."

In arguing for the right to impose the death penalty, attorneys for California, Georgia and Texas claimed that capital punishment is a part of the nation's "moral heritage." Also, they pleaded that it is a permissible deterrent to crime.

Justice Potter Stewart asked the prosecution lawyers to define "cruel and unusual punishment." Ronald M. George, attorney for California, replied that it means "torture or a lingering death . . . barbarous, wanton or unnecessary pain."

George further maintained that capital punishment might be a more meaningful deterrent to crime "if it were carried out more." He insisted that the rising crime rates since executions were stopped would bear this out.

A Stanford law professor, Anthony G. Amsterdam, arguing for the NAACP Legal Defense Fund in two of the cases, said the trend of nations in the western hemisphere is toward the abolishment of capital punishment and that public opinion is rising against it in the United States.

Amsterdam insisted that "society would not tolerate executions if they were administered evenly and without discrimination."

A Baptist VIEWpoll taken in January, 1971, showed that the majority of a representative panel of Southern Baptist pastors and Sunday School teachers approve of the death penalty for persons convicted of murder. According to the findings, 66.3 percent of the pastors and 56.2 percent of the teachers approve of capital punishment.

The Southern Baptist Convention in 1964 at Atlantic City adopted a brief resolution concerning capital punishment, but deleted two key sentences by a slim vote calling "for the abolition of capital punishment in the states and federal jurisdictions where it is now legally prescribed." As adopted, the brief resolution affirmed "the sacredness of human life in general" and called on legislators and public officials "to study seriously the facts relevant to this issue with a view to enacting constructive legislation which will alleviate abuses where they exist."

The last state execution took place on June 2, 1967, in Colorado. (BP)

WESTERN RECORDER

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

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Something For Everyone At Elizabethtown

An editorial evaluation in the *Western Recorder* of such significant meetings as the annual state Evangelism Conference is more or less expected. The evaluation is also more or less appreciated according to what extent the reader agrees with the editor! Here is a brief, personal estimate of this year's conference with an invitation for other evaluations and an assurance that Evangelism Director Hicks Shelton would welcome responses sent directly to him.

Give Shelton an A for an effort to present the wide variety of approaches to evangelism in this day. The program lived up to its promise; namely, there would be something for everyone who attended.

It's amazing and encouraging that Director Shelton, a member of the so-called denominational establishment who ordinarily would be expected to stick to the traditional, would come up with as daring and venturesome program as we had at Elizabethtown. One would have to go a long way to find such a variety of presentations and anyone finding everything on the program to his liking or nothing at all on it to his liking would be a peculiar bird indeed.

For example, where else on one program could a person hear a coffee house rock duet with blaring electronic guitars and a repertoire including remarks and a song about the sentimental outhouse that has given way to modern plumbing and also a highly talented, trained and dedicated layman soloist lifting his hearers with songs all the way from Vacation Bible School level to Felix Mendelssohn? Or how great the difference in the same service are the presentations of a mellow, seasoned lifelong Bible scholar undramatically plumbing the simple but profound depths of Luke's gospel and the dogmatic preaching of an ultra conservative, R. G. Lee oratorical style, highly successful soul winning pastor evangelist.

Again how different in the same service is the amateur but able performance and heartfelt testimonies of a church youth choir and the platform striding professional football player turned professional evangelist prodding preachers and laymen with simplistic answers to complex problems and turning on youngsters and some not so young with Jesus yells. We had it all at Elizabethtown. How much of it and how it will be channeled to the hungry, lost souls all over Kentucky, leading them to a genuine and lasting experience of new life instead of an emotional response to bolster our sagging Baptist statistics and

possibly to produce a tragic, false sense of security for those who respond, is the question which remains to be answered.

One inescapable conclusion comes from participating in such a meeting. The Lord uses all kinds of persons, talents and all kinds of methods to get the good news out and to motivate those who are to be its bearers. How one reacts to such a wide variety of personalities and performances at an Evangelism Conference depends upon his own personal biases and his spiritual sensitivity.

It's easy to discern this observer was not turned on by everything said and heard at Elizabethtown. It may not be easy to discern from this evaluation but I can sincerely testify I was blessed by much at the Conference and by its total impact. Dr. Ray Summers alone would have been worth the time and effort expended. The same goes for such proclaimers of the gospel in music as soloists Russell Newport and Mrs. Tony Romeo, the visiting musical groups as well as the home church choir.

Probably most impressive of all to me was what the Lord said to me through Mrs. Mary Gellerstedt, youth director for Atlanta's First Baptist Church. Along with Dr. Summers I heard through her much of what sounded like the true gospel of Jesus Christ and while I am not yet ready to sit on an ordaining council for her or any other woman, I will gladly sit at her feet anytime the Lord speaks through her as He did to me at Elizabethtown.

Finally, how amazing it is! If anyone would have said five years ago a program on youth evangelism like we had on Monday night would have been accepted by Kentucky Baptist pastors and laymen, I would have said, No. More amazing is the fact that one whole session could be devoted to "Women in Evangelism" with a woman as a main speaker. Not many years ago this would have been unthinkable for such a meeting and doubtlessly it is so today in some Kentucky Baptist churches.

Whatever else this year's Evangelism Conference said to me, it said this. Courageous, trail blazing and searching approaches to program planning is not restricted to youthful and daredevil evangelism directors and what the Lord does among us cannot be programmed, structured nor even predicted ten or even five years ahead.

Guest Editorial

Our Baptist Brag

As a Baptist growing up, I picked up a lot of Baptist brag. I used to do a lot of thanking the Lord that we Baptists, particularly we Southern Baptists, were not as other Christians.

Erwin L. McDonald
Religious Editor,
Arkansas Democrat

One of the things that used to elate me and fill me with a feeling of superiority over Catholics and Episcopalians — yes, even over Methodists, Presbyterians, and Assembly of God people — was our Baptist democracy. We had no popes, no bishops, no boards, no committees, nobody, we said, to tell us what to do or not to do. Every one of us, we said, had a one-man-one-vote voice in determining our church and denominational affairs.

But, gradually, my self-righteousness began to wear off, as I saw how our system frequently works out. I discovered that in spite of our democratic system, we occasionally (too often for comfort) have Southern Baptist ramrods or dictators who put things over on the rest of the people in spite of everything. Whether in the local church, the association, the convention, or in a Baptist Building (never, never to be referred to as Baptist headquarters!) this is frequently the case. And the culprit can be any one of us at all, or any group of us. Neither pastors, deacons, laymen — not even denominational servants! — always succeed in sidestepping the temptation to throw weight around.

Sometimes deacons, more and more as boards of deacons, run a church like a board of directors runs a business firm, deciding themselves what are sup-

posed to be the affairs of their church. One thing undermining our democracy, I have found, is a lack of participation on the part of the people themselves. For whatever reason, the most of our Southern Baptists never cast a ballot on any item of Baptist business. They are not present when the vote is taken, often being absent by choice because they do not like church business meetings! Or, if they are present, they vote or refrain from voting as if they could not care less how the vote goes.

So much emphasis is placed on harmony and cooperation that to raise an honest question anywhere along the way, in deacons' meeting, in committee, or in church or convention business session, is to run the very real risk of getting oneself branded as a troublemaker. And troublemaking is about the worst category into which a Southern Baptist can ever fall. So a lot of our people who have honest questions dare not ask them. And this often results in everybody going along with whatever the pastors, the deacons, or the executives want. No wonder those in positions to make proposals sometimes get power drunk and get to operating pretty much as dictators.

I am as much Southern Baptist as ever. But in the light of our Southern Baptist shortcomings, I am not doing as much Baptist bragging as I used to do. One result is that I have more love and respect now for my fellow Christians of other denominations in spite of their shortcomings!



HELP FROM KANSAS BAPTISTS

Dear Editor:

I have so many people to thank for saving the life of my daughter, Paula. Little did I realize that the day I voted along with other members of the Executive Board to help Kansas Baptists, that they would be helping me.

Dr. L. R. Thomas of Lexington, Kentucky, discovered on June 18, 1971, that my daughter had papillomas in her mouth and throat causing her breathing and speech to be impaired. He said that it would be fatal unless treated properly. Fortunately, a doctor, F. R. Kirschner of the University of Kansas Medical Center in Kansas City, Kansas, knew how to treat it and Dr. Thomas

said he would write and get the appointment. We soon heard that we were due in Kansas City on September 14, 1971, at 8 a.m.

Even though money is no object when it comes to saving the life of your daughter, your only child, I could not keep from thinking about it. Here is the thrilling story which followed.

Houston Lanier, missionary in Laurel River Association has a son, Paul, who attends Eastern University, not far from Kirksville, and a member of our church. He told me one day that his dad used to be associational missionary in the Kansas City area. So, when Paul told his dad about my situation, Bro. Lanier wrote some churches about my situation.

The members of Nall Avenue Baptist

Church of Prairie View, Kansas, said they would help since they were only a few minutes drive from the Medical Center. Pastor Owen C. Dahlor, nephew of Franklin Owen of Lexington's Calvary Baptist Church, led his people into another mission program. Already number 1 in giving to the Cooperative Program in Kansas Convention, they wanted to help us. When we arrived there, they had fixed a couple of Sunday School rooms just like home and close by was a kitchenette and with the help of the Acteens of that church had filled the refrigerator and cupboard with enough food for two weeks. Because of a miracle, we stayed only five days.

We had no worry about going or coming because just before we left for the Medical Center in Kansas, Kirksville Baptist Church of which I am pastor gave my family and me \$823. Another family paid for the gas and oil and so the actual gift was close to \$900.

Dr. F. R. Kirschner, on the morning of the operation, told my wife and me

(Continued on page 15)

Southern Baptists Near Billion Dollar Giving Level In 1971

Southern Baptist churches received almost \$1,000,000,000 in 1971, the executive director of the Stewardship Commission of the Southern Baptist Convention reported to state stewardship and foundation leaders meeting in Nashville.

Projections made by the research service department of the Baptist Sunday School Board indicated that Southern Baptist churches received a total of \$977,644,809 during the 1970-71 church year.

The estimated receipts are \$85,388,891 (or 9.5 percent) above the previous year.

The record receipts for 1970-71 is near the one billion dollar goal set for 1975 and voted on by the 1971 session of the Southern Baptist Convention in St. Louis.

When asked about the increase, James V. Lackey, the Stewardship Commission's executive director, said, "The increase is positive evidence of

the new spirit of concern and sacrifice that is capturing the hearts of Southern Baptists.

"Southern Baptists have accepted the challenge of taking Christ to a lost world and have dedicated their financial resources to the task."

He added, "Baptist pastors and other church leaders are recognizing the essential share of the church and are responding to this new insight with the money to perform local and world-wide ministries in the name of Christ." "Baptists have experimented with other less fruitful ways of telling the word and have come to the conclusion that the best way to tell the world about Christ is beginning through their local churches."

Lackey said he felt Baptist youth have had much to do with the improved giving record. "They have called us back to the central purpose of Christianity and have challenged us to support causes that result in the most good."

The Executive Committee

Guiding Southern Baptists

Southern Baptists gave \$27,925,302 through the Cooperative Program for the programs of SBC agencies designed to bring men to God through Jesus Christ during 1970.

The Executive Committee of the Convention, made up of 64 pastors and laymen from all parts of the United

States, have the responsibility of evaluating the contributions of the agencies toward meeting the Convention objective and recommending the allocation of Cooperative Program resources to use toward this end.

Southern Baptists also provide *Baptist Press* and the *Baptist Program* through

**By Porter W. Routh,
SBC Executive Secretary**

the Executive Committee. Responsibilities for planning the details of the actual convention sessions are also assigned to the Executive Committee. These sessions are made possible because of the Cooperative Program.

Perhaps the most significant relationship for the Executive Committee in the promotion of the Cooperative Program is the relationship with the state conventions. The state secretaries, editors and stewardship secretaries attend the regular meetings of the Executive Committee and hear first hand the needs of the various agencies. In a very real sense, they represent the agencies and the Southern Baptist Convention in their own states. This practical interworking of SBC polity has made the beating heart of world mission concern a reality in every state.



Christian Education Day

Sunday, February 20, is the time to give special recognition of the Baptist colleges, schools and seminaries. Our denomination has grown with its emphasis upon missions and education, and its future is linked with these emphases in greater degree than some would admit today.

This is a time to look at our Baptist schools in Kentucky. What does it mean to have three senior colleges where Christian education is practiced?

First, high type Baptist and other Christian students are attracted to these schools. This makes for a strong witness on campus for themselves and others who have not known our Lord. They are tomorrow's leaders.

Second, each has a dedicated, Baptist educator for its president — Robert L. Mills at Georgetown College, James M. Boswell at Cumberland College and W. R. Davenport at Campbellsville College. These Christian laymen have gathered around them a dedicated faculty and staff who provide inspired teaching and leadership for students.

Third, there is a plus about Baptist colleges — that plus is centered in Christ whose life and teaching are the center of all life and activity. Is every teacher and student a wholly dedicated Christian? Of course not, but the chances of becoming all-out followers of Jesus Christ are greater here than anywhere else in the higher educational campus scene. Encourage your sons and daughters to consider a Baptist college first. Get an application and catalog. Go visit and see. Meet the president and faculty and students.

A similar program for high school students is the Oneida Baptist Institute in the mountains. Here, president David C. Jackson, a minister and coach and educator, provides leadership for a Baptist high school of Christian quality and academic excellence.

Clear Creek Baptist School at Pineville is for the training of preachers, their wives and other religious workers who usually have not had the privilege of a college education. The finest pre-seminary training in the Bible, the church and other subjects is provided under the leadership of D. M. Aldridge.

Southern Seminary is the mother of all six Southern Baptist seminaries, is located in Louisville and is led by president Duke K. McCall and a dedicated faculty, well-beloved for their Christian mind and spirit.—H. Sanders

At Evangelism Conference —

Record Crowds Hear Glass, Others

"In all thy going, get going," thundered Bill Glass, former professional football player turned evangelist, to the approximately 1,500 persons attending the Monday evening session of the Kentucky Evangelistic Conference in Elizabethtown.

With persons sitting in an overflow room in the basement of Severns Valley church, as well as in the sanctuary aisles and adjoining halls, Glass asked the congregation, "Why aren't you going for God?"

Answering his own question, he said preachers always have "bad situations." "The people are always 'too liberal' or 'too legalistic.' The pastor has too little education or is too poor. All excuses for not going for Jesus."

Quoting Matthew 9:29, the evangelist said, "As your faith is, so be it unto you."

Glass, a graduate of Baylor University and Southwestern Seminary, told the group of his two year old niece who was thumbing through her Bible and saying, "Jesus say, 'no; no, no, no; no, no, no'."

"What our Lord might be saying is Go, go, go, go; go, go, go, or yes, yes, yes," he exclaimed.

"But if we sit in unbelief, we will be filled with unbelief for 'as a man thinketh, so is he'."

Turning his attention to pornography, the former Cleveland Browns player expressed amazement at people who know Americans spend \$6 billion annually on "filthy literature" and are surprised at "the filth in America."

"People say the movie 'Love Story' was one of the best movies of all time. But everything 'Love Story' stands for,

Jesus stands against," Glass exclaimed. He cited cursing, taking God's name in vain and pre-marital sex as examples.

"In the name of Christian brotherhood," he shouted, "we are quiet, pushed back and forth across the globe. I wonder if it is really brotherly love or is it gutlessness, or lack of conviction."

Turning to the so-called "communications gap," the evangelist said that as a boy there was no communications

**By Bob Terry
Associate Editor**

gap between him and his father. "My father said, 'Bill, you will do this or else' and I knew what 'else' was. There was no misunderstanding or lack of communication and there isn't today."

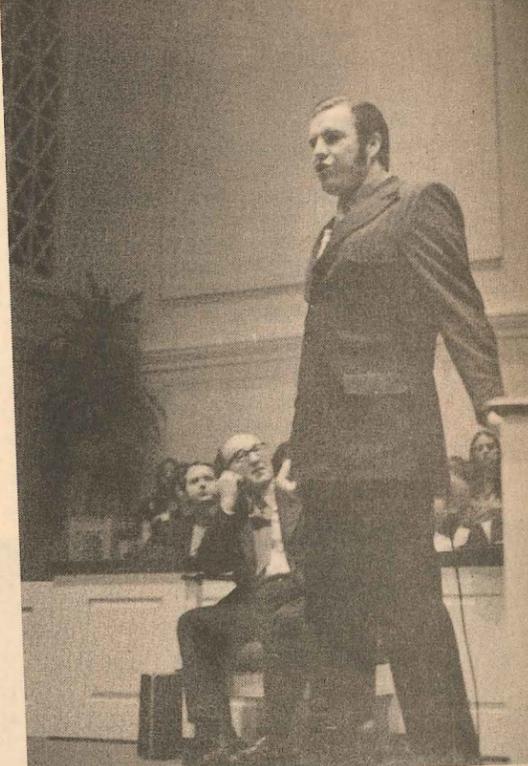
"Today's problem," he continued, "is that adults are saying that life has meaning, that there is a right and a wrong. Kids are saying there is no such thing as meaning or right or wrong. All of life is one giant zero."

"What Christians must do is proclaim Jesus as a moral standard, a standard pole by which all can be measured," Glass emphasized to the audience.

The urgency for this task, according to the Texas native, is the same that prompted New Testament Christians.

"Those Christians realized that Jesus could come back at any moment and we need to realize that we are living in the last days before Christ's return."

To substantiate this claim he quoted scientists who say the world has only 75 years of space left, 125 years of water and 50 years worth of air, at



Evangelist Bill Glass calls for Christians to take their stand for Christ.

present standards. He also cited references to increased earthquakes to support his point.

In these last days, Glass explained that a Christian needed "boldness" in talking about Jesus and some kind of plan to tell others about Him.

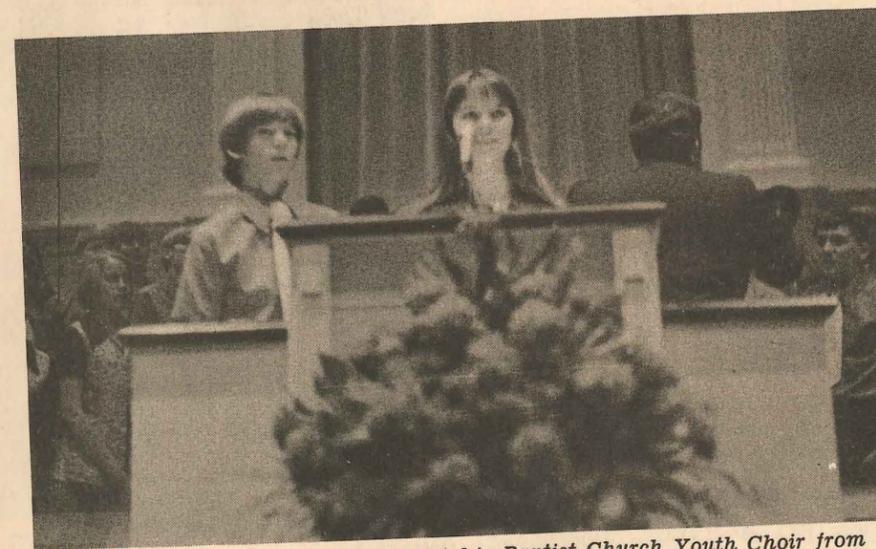
Acknowledging that there are hundreds of ways to tell a person about Jesus, the speaker said, "But I'm not asking for a hundred. I want you to show me one way to tell a lost person about our Lord Jesus."

"Southern Baptists," he said, "helped themselves a hundred years when they developed this new WIN material."

Glass compared an active Christian to a professional football player. The training and excitement of a football player makes him able to absorb tremendous licks and not even notice them, he explained. "A Christian is like that. If he is 'going for God' he might get knocked down but he is right back up and going again without a word of complaint. Only those who are not going for God have it tough," he said.

A "Jesus Yell" led by the evangelist closed the service.

Other conference highlights included three addresses by Home Mission Board evangelism associate Jack Stanton; an address by Mrs. Mary Gellerstedt, a staff member at First Baptist Church in Atlanta and a member of the HMB's committee on evangelism; five Bible study sessions led by Baylor professor Ray Summers and several musical presentations.



Teenage soloist for the Shively Heights Baptist Church Youth Choir from Louisville, sings with the 65-voice group directed by Bob Hollifield.

CP
the
**Cooperative
Program
and ...**
The Executive Committee

Have you ever asked "What happens to Cooperative Program money?" Here is one answer. It is one of a series of testimonies from SBC agency directors regarding the Cooperative Program support of their area of ministry.

Stanton, in each address, emphasized the role of the Holy Spirit in evangelism.

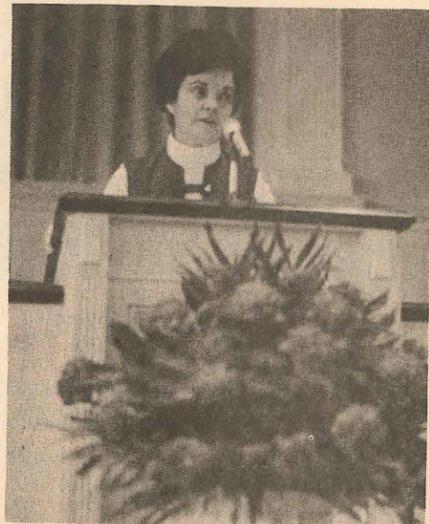
Speaking of lay evangelism, the Atlanta based denomination worker said, "There is no such thing as instant evangelism. A spiritual base has to be built before any evangelism program can get underway. Laymen and preachers alike have to confess sin and be filled with the Holy Spirit."

In the final session, Stanton outlined the roles of the Holy Spirit as convicting of sin, convicting of righteousness, leading Christians into truth, making intercession for Christians and granting boldness in proclaiming Christ.

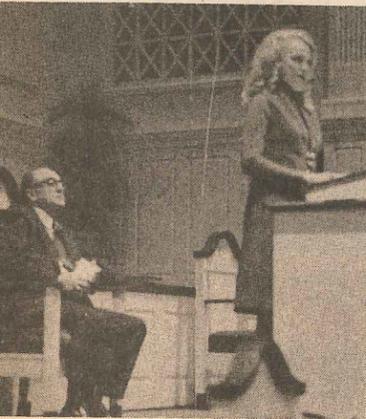
Mrs. Gellerstedt told her Tuesday morning audience that "love is a principle and not an emotion." She reminded her hearers that three times Jesus asked not to go to the cross but, yet, went anyway.

"True 'agape' or 'God-like' love, is acting in a loving way even when you don't feel like it," she explained. "We don't need to pray for a sentimental feeling of love but for the ability to act in loving ways no matter how we feel.

"And this cannot be done unless we have a talking relationship with the person who invented this type of love—Jesus," she declared.



Mrs. Mary Gellerstedt of Atlanta contrasted hate and love in evangelism.



Mrs. Tony Romeo delivers her testimony in song.



Left to right, Elkhorn association pastors Bill Craig, Marlon Lastinger and Tom Miller examine program.

The Components Of A Christian Will

Two men were discussing the matter of wills recently. Both of these men were serving in Christian vocations. A difference of opinion arose when Mr. A insisted that in order for a will to be a Christian will that it should contain some specific bequests for Christian causes. Mr. B contended that his will was Christian even though there was nothing in it for any charitable or religious cause. Who was right? Mr. A or Mr. B?

Let's add one more point before you decide. What is the difference in Mr. B's will as a Christian and Mr. C's will? Mr. C is not a Christian and his will does not mention any charitable or religious cause either. You be the judge!

What then are the components of a Christian will? Let's take an actual case. Mrs. W, a member of her local Baptist church, died, leaving no heirs. Her husband and only son preceded her in death. She made her will and later on changed it by adding a codicil. Upon her death the will was entered for probate and the executor proceeded to settle the estate.

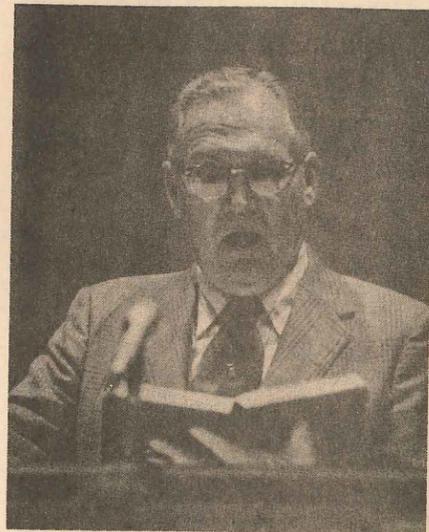
In looking at her will we note that all debts and obligations are met and taxes paid. She remembered her former daughter-in-law and the tenant farmer. Among other things she made a bequest to her church, with the residue of her estate, that which is left was given to the Kentucky Baptist Foundation to be invested and the income paid to the Child Care program.

It is the contention of this writer that remembering the church and the children's homes in this will makes it distinctively Christian. If you did not know this person, a look at her will would at least indicate her concern for Christian causes and her desire to see these causes advanced through the years to come.

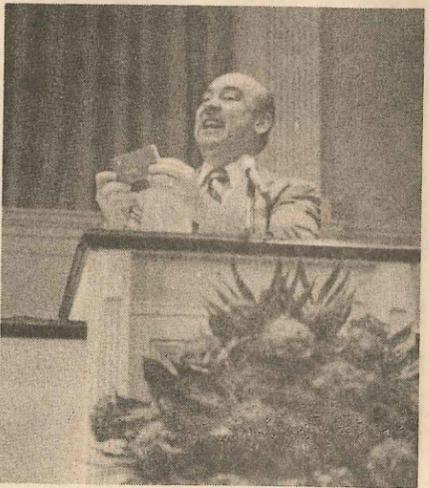
When your will is probated, will those who read it, a will probated is public property, see in it your love for Christ and His work in the world?

For a will to be truly Christian it must provide something for Christian causes and the one making the will must himself be a Christian.

Write to the Kentucky Baptist Foundation, P.O. Box 43433, Middletown, Kentucky 40243, for further information.



Former Southern Seminary professor Ray Summers explains Luke's gospel.



HMB worker Jack Stanton explains some newly developed WIN material.

700 Decisions In Own Church Since October—

Rogers List Characteristics Of Evangelistic Church

Declaring that today is a dark spiritual day in the history of the world, evangelistic conference preacher Adrian Rogers assured the more than 900 persons attending the confab's final session that God wanted to send revival "in our time."

The Merritt Island, Florida, pastor reminded those assembled at Severns Valley church in Elizabethtown that Mt. Carmel was a dark day for Elijah but that God sent revival.

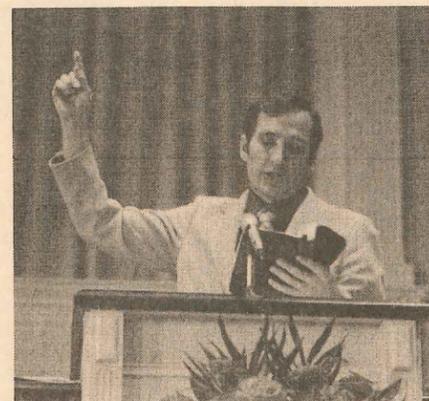
"Louisville can't be any worse than Ninevah," he continued, "and look what God did when the preacher got himself right with God."

Turning to Acts 2, Rogers, a graduate of New Orleans Baptist Theological Seminary, outlined 10 things which he found necessary for evangelism in New Testament time or today.

"Accord" was the first characteristic noted. "This is two or more people doing the same thing together and evangelism can be the uniting force in our churches." Rogers warned that if there were not an overriding purpose for the church, the members would become introspective and fight each other.

"But evangelism can overcome all barriers, even racial barriers. I told my people that some of the black families in our area were lost and needed Christ just like everybody else. We now have several black families which I have baptized," he told the audience.

A second characteristic noted was "authority." "Every church that is doing evangelism that I know about has a strong pastor figure," the speaker



Adrian Rogers preaches at final session.

said. "If the pastor is God's man for a situation, then the people ought to support him. If he is not God's man, then he ought to be fired."

Rogers sounded one note of warning. "No pastor should be a dictator. If a man abuses his authority he will find himself kicked out."

"Allegiance" to the Word of God was cited as the third characteristic. Rogers, a graduate of Furman University in South Carolina, explained that Peter's preaching at Pentecost was based on the Old Testament. "Today all the churches that are reaching people in great number are Bible-based, conservative churches," he declared.

For his fourth point, the speaker told the congregation that they should seek to "appropriate the power of the Holy Spirit." "Adoration" of the person of Jesus Christ was cited as point five.

"Activity," point six, is being part of "God's invasion army," according to Rogers. "Evangelism is the most important job of the church," he declared. "It is more important than the music, the WMU or even your preaching."

"Review what you are doing, re-evaluate your priorities and then recommend ways to get evangelism as the goal of your church," shouted Rogers. "Jesus has promised the victory. 'His enemies will become His footstools.' We can do the job. We need a positive attitude that we can do the job," he continued.

Rogers also pointed out the need for carefully worded invitations and "appeals" for salvation. "Don't preach until noon," he cautioned the pastors, "and then offer a quick invitation. Cut out a song or a point of the sermon so you have time for an appeal."

The Florida pastor also told his hearers to work on their invitations like

they work on their sermons. "Make sure people know to what it is you are inviting them," he declared.

The combination of all of these, according to Rogers, is the "atmosphere of the church." "You can tell when Jesus is in a church," he said. "The atmosphere is just electrifying. It is in the voice of the people as they sing, in the hand shake of the usher, in the smiles on faces. It is warm and alive."

With all of these, the result will be "additions," he concluded, as "the Lord adds to the church daily."

Earlier in the day, Rogers preached on the "Resurrection of Jesus" and the "Second Coming."

In his first sermon, the brown suited preacher pointed out that once a person acknowledges God, the difficulties of any miracle disappear. With this ground work, he then gave five reasons for the resurrection.

The Easter event, Rogers said, confirmed the diety of Jesus; showed the cleansing power of the resurrection; demonstrated the condemning power of God over sin; confronted death; and conquered him who had the power of death.

Concerning the second coming of Christ, the Floridian quoted statistics showing increased frequency of earthquakes, rise in human sufferings and false signs of peace to substantiate his claim that Christ's return is near.

"We should live like Christ died yesterday, rose this morning and is coming back this afternoon," he told his audience.



The Phoenix, a folk music group from Pittsburgh demonstrated how they do evangelism in inner-city coffee houses.



Some pastors found time to visit. Talking here are, left to right, David Nelson, Owensboro; Jim Highland, Williamsburg; and Bill Nave, Madisonville. In background is R. D. Baker of London.

Structure Changes Recommended For Stewardship, Brotherhood, Radio-TV

A committee assigned to study the organizational structure of the Southern Baptist Convention will recommend reorganization of the SBC Brotherhood and Radio-Television Commissions, and reassignment of stewardship and Cooperative Program promotion to the SBC Executive Committee.

If approved, the recommendations would mean dissolving the SBC Stewardship Commission as an agency of the convention and returning to a pattern of organization in the SBC prior to 1960 when the Stewardship Commission was organized.

Prior to 1960, the SBC Executive Committee was responsible for stewardship and Cooperative Program promotion.

The recommendations from the restructure committee, called the Committee of Fifteen, must be approved by the SBC Executive Committee which meets in Nashville, February 21-23, and by the Southern Baptist Convention, which meets in Philadelphia, June 5-8.

Only recommendations concerning three agencies, the Brotherhood Commission, Radio-TV Commission and Stewardship Commission, will be presented at this time, said E. W. Price, Jr., chairman of the restructure com-

mittee and pastor of Green Street Baptist Church, High Point, North Carolina.

"The committee has reviewed various alternatives dealing with the Christian Life Commission, the Education Commission, the Historical Commission, the Baptist Joint Committee on Public Affairs and the Commission on the American Baptist Theological Seminary, but is not prepared until all agencies are studied to make any proposal," said the committee in an 11 page type report to the SBC Executive Committee.

The report added that the committee is now starting a study of the six SBC seminaries and will conclude with a study of the Southern Baptist Foundation and four boards.

Price said in a telephone interview that when the study is completed the committee will make some recommendations regarding each of the agencies and boards, and that there is a possibility that in some cases the committee will recommend no major changes in structure. Two more years may be necessary to complete the study.

Six basic principles were listed by the committee in making the proposals. Consolidation of overlapping SBC programs into fewer agencies was cited in two of the six basic principles.

"Since the assignment of related programs to different agencies creates problems and inefficiency in administration, the proper grouping and coordination of related programs under fewer agencies would accomplish better work on behalf of the churches," said the report.

Other guiding principles stated that any changes should increase and not decrease effectiveness; that magnitude of concern for a program does not necessarily imply the need for a separate agency or the size of the agency; that the convention exists to assist the churches in bringing men to God through Jesus Christ, and that the convention does its work through programs assigned to agencies responsible to the convention.

Currently, there are 19 agencies of the convention — four boards, seven commissions, one standing committee, six seminaries and a foundation. In addition, there is a Woman's Missionary Union Auxiliary and an Executive Committee.

If the Committee of Fifteen's initial proposals are accepted, there would be one less agency.

STEWARDSHIP COMMISSION

The committee will recommend that effective October 1, 1973, the programs of the SBC Stewardship Commission be assigned to the SBC Executive Committee and that the Executive Committee be reorganized to give a proper elected representative base for personnel in this area.

The date of the transfer of responsibilities could not occur before 1973 since approval by two successive sessions of the Southern Baptist Convention is necessary to dissolve an agency, according to the denomination's bylaws requirements.

The committee recommended "that assurance be given to the Stewardship Commission staff that every consideration be given to the continued utilization of each one in the transfer with as little change in relationships and benefits as possible."

Financially, assets held by the commission, now amounting to about \$400,000, would be transferred to the Executive Committee and Cooperative Program budget allocations to the commission would be assigned to the Executive Committee.

Seven reasons were listed by the committee in recommending the change.

"Better teamwork" was cited as a factor in three of the listed reasons. "It will provide for a new breakthrough in Cooperative Program promotion by placing it along with stewardship promotion in a positive position to make possible greater teamwork of all programs in their promotion," the committee claimed.

It would also "restore a three-way partnership in promotion of stewardship and the Cooperative Program" that had existed from 1919 to 1960 between the Executive Committee, the SBC agencies and the state conventions, the committee said.

The commission, with offices at the Southern Baptist Convention in Nashville, currently has seven professional staff members. Offices of the Executive Committee are located in the same building.

Offices of the Brotherhood Commission are located in Memphis, Tennessee, while the Radio-Television Commission is located in Fort Worth, Texas.

Most of the recommendations regarding these two agencies seems to be designed to promote better cooperation and coordination of their work with other SBC agencies.

BROTHERHOOD COMMISSION

The committee recommended creation of an advisory committee to the SBC Brotherhood Commission, plus reorganization of the commission membership to include a 10 member local board. The entire commission membership should then be proportioned to consist of one-half laymen, one-fourth pastors and one-fourth state Brotherhood department directors.

The advisory committee would be comprised of all other state Brotherhood department directors, a representative of the six SBC seminaries, the state convention executive secretaries and one staff member each from the Sunday School Board, Foreign Mission Board, Radio-TV Commission, Christian Life Commission, Woman's Missionary Union and Stewardship Commission. Each group would select its own representative.

With regard to its program, the committee recommended that the commission "develop, project and implement plans and programs involving men and boys in the total mission scope of SBC activities (such emphases as mission learning experiences, mission involvement, personal involvement, personal witnessing, evangelism and financial support) and make plans and programs available to the local churches." The agency's program statement should be rewritten accordingly, the committee said.

Further, the committee recommended that "all activities of Baptist men and boys be continually studied, analyzed, developed and implemented by the commission in cooperation with the agencies of the convention that could most effectively and successfully expedite the work."

Four reasons were cited by the committee: (1) involvement of laymen is one of the biggest challenges of the SBC; (2) all SBC agencies work with laymen; (3) a highly coordinated but not necessarily an organizationally centralized approach is necessary; and (4) the proposals can effectively coordinate and promote lay involvement in all SBC programs.

RADIO-TV COMMISSION

Concerning the Radio-Television Commission, the committee recommended expanding the commission's membership to include not only one representative from each qualified state but also two staff members of the SBC Foreign and Home Mission Boards and Sunday School Board, plus one staff member each from the Woman's Missionary Union, Brotherhood Commission and each of the six seminaries.

The agency staff representative members, however, would have no voting privileges but "shall act in an advisory capacity only," the committee proposed.

Three responsibilities of the commission were summarized: (1) to provide programming materials to the radio and television industry, (2) to provide personnel, skills, equipment and technology for television and radio production and distribution to all organized entities of Southern Baptist life as they may request, and (3) to leave to each agency the content of such programming as it makes use of the commission's staff and skills.

The committee further proposed that the commission's charter and program

statement be revised to incorporate the proposed changes.

Three major reasons were cited: (1) better coordination among SBC agencies and the commission, (2) more latitude to the agencies in using their own creativity in presenting a wider range of programs, and (3) a coordinated approach can best achieve SBC goals and objectives.

"The agencies which could use in their programs mass media should, where possible, utilize the skills which have been abundantly evident in the Radio-Television Commission . . ." said the committee.

Price, commenting on the proposals, said that it does not mean that all agencies of the SBC "must" use the commission to produce their broadcasting programs but the committee hopes the commission will become the primary source of producing radio and television programs for all agencies.

Price acknowledged that the committee was not recommending a consistent organizational pattern for the Brotherhood and Radio-TV Commissions. "We don't feel we have to be consistent with every commission," he said. "We're trying to make every commission flexible enough to meet a particular need. We started off at one time with the idea of trying to make a consistent pattern but found that was simply impossible."

Price added that there also might be inconsistencies with current program statements for the agencies and that changes in the program statements would be assigned to the program subcommittee of the SBC Executive Committee. (BP)

Seminary Extension Sets New Records

A record number of students from 48 states and 13 foreign countries enrolled in courses offered through the Seminary Extension Department of the Southern Baptist Convention last year, an annual report prepared by the director disclosed recently.

A total of 4,769 persons took Seminary Extension courses last year, an increase of nearly 350 over last year's 4,420 students enrolled, according to the annual report submitted to the presidents of the six Southern Baptist seminaries which sponsor the department.

The report indicated that 159 persons in Kentucky enrolled for Seminary Extension courses. Of this number, 122 enrolled in three extension centers and 37 students took correspondence courses. Total cumulative enrollments in Kentucky were 241.

Raymond M. Rigdon, director of the Seminary Extension Department, pointed out that the students represented every state in the nation except Delaware and Vermont and 13 foreign countries. Students from 48 states were enrolled, compared to 45 states represented the previous year.

The 4,769 students enrolled took a total of 6,936 individual courses through the department, an increase of more than 300 over the number of courses

taken the previous year.

About one in five of the students did their study through the department's school of correspondence, with the majority doing the work through 187 seminary extension centers located in 30 states and eight foreign countries.

In the school of correspondence, 832 students were enrolled in 1,226 courses. A total of 3,937 students were enrolled in 5,710 courses at the 187 seminary extension centers across the nation and in eight countries.

Two types of study are offered in the centers, according to Rigdon. A basic curriculum, designed for persons who have not completed a high school education, enrolled students in nearly 400 courses; while a college level curriculum enrolled students in 5,311 courses. The student body included military personnel from the Army, Air Force, Navy and Marine Corps, as well as numerous ministers in the SBC.

Foreign countries in which there were students studying with the Seminary Extension Department, either in centers or by correspondence, were Canada, Vietnam, Germany, Guam, Guyana, Greece, India, Israel, Macao, Okinawa, Taiwan, the Canal Zone and the Virgin Islands. Centers are located in all but the last five countries listed. (BP)

New Miss. Governor Is Baptist Deacon

The inauguration of William Lowe Waller as the 56th governor of the state of Mississippi started with a prayer meeting at the First Baptist Church in Jackson.

Waller, who has been acclaimed by some observers as ushering in a new day in state government in Mississippi, is a deacon at First Baptist Church where his wife is also a Sunday School teacher.

Larry Rohrman, pastor of the church, told the inaugural day prayer service crowd that the new governor's religious beliefs "are not feigned or artificial. They are genuine." He said it was the wish of the governor and his wife to begin the day with prayer.

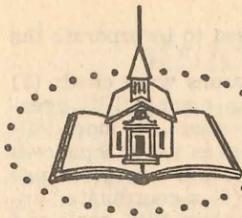
"The problems of our day demand our being here," Rohrman said. "Good government doesn't just happen. It is the product of good men who dare to engage in the pursuit of adequate solutions to the problems of mankind. Good men are not produced by environment.

Good men produce good environment. We are here today to pray for changed men."

The prayer of dedication for the new governor was led by W. Douglas Hudgins, executive secretary of the Mississippi Baptist Convention and former pastor of the church where Waller is a deacon and member.

Hudgins, in the prayer, asked that God would "deliver him from the pressures of selfish or sectional scheming and keep him dedicated always to the doing of what he believes is right under God. . . . May the spirit of Christ, our Lord, characterize his leadership in every sphere of endeavor."

Forty-five minutes after the special prayer at the church, Waller was inaugurated. During the formal ceremonies, Rohrman led the invocation and Lewis W. Nobles, president of Mississippi College, a Baptist school in Clinton, Mississippi, led the benediction. (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For February 6, 1972)

LIFE AND WORK SERIES

Luke 18:9-14

In the prominent and highly-respected citizen and the outcast, we find numerous virtues and flaws in glaring contrast.

The Pharisee was a devoutly religious man. He was a clean moral man. No scandal was attached to his name. He was an honest business man. He did not seek to acquire the property of any man by fraud or by force. He paid the tithe. He was quite proud of himself and gave himself credit for a decided superiority over others.

The publican was not deeply religious. He was dishonest, stingy, regarded as social riff-raff, a liability to his community and a traitor to his nation. He was fully aware that he had committed many sins.

The Pharisee, however, was so self-righteous, self-centered and self-satisfied that he was not conscious of having received anything but only of having achieved much by himself. He congratulated himself on being free of the faults of others and confessed the sins of others only.

If you want to make an accurate estimate of your character, compare yourself with Christ and your pride will melt like frost when the sun shines on it. He needed to see himself as God saw him and this is our need also.

The publican was overwhelmed with a consciousness of sin. He did not consider himself worthy to approach God. Standing at a distance, he penitently confessed his sinfulness and did not blame his parents, wife, children, associates or environment for his sins.

The Pharisee went away from the house of prayer without the touch of God upon his spirit. He went away unhelped and unchanged. Because the publican had acknowledged his sin and asked for mercy, he had received forgiveness, justification and salvation.

Luke 18:18-23

A certain young man, who possessed many praiseworthy virtues, rapidly approached Christ and knelt before Him. His morals, habits and conduct were commendable. His character and reputation were above reproach. He was justly proud of his clean record. He was reverent in spirit but, like many others, his piety was purely negative.



Lost In One's Self

All that he could boast of was the evil which he had not done. He had great possessions, but that fact speaks of great opportunity and grave peril.

Even though the young man had a high position, a clean record and great possessions, he still had a craving for something which he did not have. He was not discontented with what he had, but he was dissatisfied with what he was. Having heard about eternal life, and knowing that he did not have it, he was interested in learning how he might obtain it.

Confident that Christ knew how it might be obtained, he ran and knelt at His feet and asked: "Good Master, what shall I do that I may inherit eternal life?" His question revealed the fact that he thought eternal life could be obtained through his own efforts. The law of inheritance is never operative on the ground of doing. Wanting him to see that eternal life is not something bestowed upon one as a recompense for moral excellence or faithful service, Christ directed his attention to the commandments, which he had been trying to obey.

Knowing that no man had ever been saved because of what he did to or for

his fellows, and that this young man had one fatal lack, which was eternal life, Christ commanded him to dispose of his possessions because they were standing between him and salvation. When He offered eternal life to him on terms which were different from what he expected, he declined to receive it. He wanted the blessing but only on his own terms. Conscious that he was missing much, he turned his back on Christ and made the greatest mistake that one can possibly make, namely, that of refusing eternal life. Salvation is obtained on the Lord's terms only.

Luke 18:26-27

Those who listened to the conversation believed that great riches, social position and personal prestige constituted what was necessary for salvation and the blessing of God. When they learned from Christ that this young man of good character, great wealth and social prominence could not be saved through them, they asked, "Who, then, can be saved?" Christ told them that whereas it is impossible for any sinner to save himself, it is a fact that God could save any sinner who would trust the Lord, no matter how sinful he may have been.

INTERNATIONAL SERIES

Christ's Concern For The City

Luke 19:37-48

Accompanied by the multitudes who followed Him with eager expectation, Christ approached Jerusalem with agony of spirit because of the impending judgment upon the city and its inhabitants.

The praise — 37-38

When the multitude came within sight of the city and the temple, their joy and enthusiasm went out of control. They began to rejoice and praise God as they thought of His miracles, and especially of the raising of Lazarus from the dead. They were right in proclaiming Him a king. He accepted the title and received their homage. But He was on a different mission than the ones which the Jews expected.

The protest — 39-40

Recognizing that their influence with and power over the people was waning rapidly, some of the critical Pharisees were enraged by the shouts of praise from the throngs. They thought that the purpose of the procession was to recognize and present Christ as the Messiah. In view of the calm manner in which Christ accepted the popular adoration, the Pharisees concluded that He was claiming to be the Messiah; otherwise, He would have restrained their praises. They demanded that He rebuke His followers for identifying Him with the Messiah. Instead of complying with their wishes and demands, the Lord stated very plainly that if the crowd were silenced then the stones themselves would speak.

The prediction — 41-44

Rounding a curve in the road, from which He could see the city of Jerusalem, a place that was very dear to Him, our Lord was grieved deeply that its citizens had not taken the advantage of their opportunities to know Him and to walk in the way of blessing. Foreseeing the inevitable fate of the most renowned city of that era, our Lord wept aloud over it. Only a few times do the Scriptures portray our Lord weeping. At the grave of Lazarus His tears were shed in silence but at Jerusalem there were the sobs and loud cries of a soul in agony. It must be remembered, however, that His inexpressible grief was not for Himself but for the people who had rejected Him. It was not merely what had been done to Him that caused Him such deep grief but rather what would befall the city on account of the fact that her citizens had rejected Him.

Their rejection of Him caused our Lord to make a very sad prediction concerning the city. But, He did not make it harshly and unfeelingly. In spite of the sinfulness of the people, Christ had great compassion and love for them. In infinite love and compassion He could see the terrible distress through which the people would pass when the fair city should be destroyed by the Romans under Titus in 70 A.D., in which siege the walls were to be battered down and the temple polluted, forsaken and burned.

The purification — 45-46

Christ went immediately to the temple, which was the very center of the religious activities. There He set Himself to the task of cleansing the temple of the things which polluted and degraded it. Once before, at the beginning of His ministry, Christ had cleansed the temple of those who defiled it by avaricious practices. So now, at the close of His ministry, our Lord had to cleanse the temple again. Whereas it should have been a house of prayer continually, it was defiled by the greedy pursuit of business. These traffickers had turned the house of prayer into a marketplace, profaning the holy things for their own financial gains.

The proclamation — 47-48

Enraged at Christ, they did their best to get Him to say something which they could use as a basis of a charge of disloyalty to Rome or of treason against God. The authorities used deceitful methods to carry out their evil purpose to destroy Christ, whose proclamations they opposed bitterly, lest they should bring the wrath of the excited populace upon themselves. Escaping their snares, He continued to proclaim daily the message which they needed so much. Rejection of Christ brings ruin to individuals, to cities and to nations, and prevents the admission of those individuals who reject Him into the family of God and into the heavenly home.

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The contents and authors of volume 5 are Proverbs, Martin E. Tate, Jr.; Ecclesiastes, Wayne H. Peterson; Song of Solomon, John T. Bunn; and Isaiah, Page H. Kelley.

Volume 6 includes Jeremiah, James Leo Green; Lamentations, Robert B. Laurin; Ezekiel, John T. Bunn; and Daniel, John Joseph Owens.

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One Approach To Race Relations

Church leaders may struggle with a strategy for leading the church to involvement in the area of human relations. Each church is at some level of participation in the black-white encounter. The following is intended as a tool to aid in the development of a strategy. It could be that your church has moved beyond these levels to integration. The levels are:

AWARENESS: The media and human experience has made us aware; to some degree, of the inequities of our society. Prejudice is very subtle. Our culture has given to everyone some degree of prejudice. The pulpit is the logical forum from which to press the claims of Christ and deal with the nature of prejudice. When taken seriously, the life and teachings of our Lord will sensitize one to the meaning of brother. It will make one aware of prejudice and will cause one to examine his own status as a Christian in relationship to his brother regardless of race. The pastor is in a unique position, as preacher, to struggle with himself and his people as he seeks to bring to bear the Christian gospel upon the meaning of brotherhood.

EXPOSURE: Some churches have already participated in pulpit and choir exchange. Other churches have had black evangelists or song leaders. This is an excellent way to discover what can be learned and exchanged in the process. Both blacks and whites have much to learn from each other in the matter of worship, education and re-

ligious expression. Exposure will make some uncomfortable. The only way many have ever related to the black community is in an over-under relationship. To be ministered to spiritually by a black man or a black choir may be a new experience.

DIALOGUE: This is an exchange of ideas and insights. It is a means of coming to understand how another person thinks and feels in sharing his own

By Bill Rogers, Director
KBC Interracial Department

experience. Dialogue is a means by which one can put himself in the other person's place and come to view life from his perspective. Dialogue is a way of coming to understand our differences, our uniquenesses, and our possibilities. Dialogue is a give and take opportunity where both blacks and whites have the opportunity to share their experience. This may be done by having a black minister speak and then open the floor for talk back.

ENCOUNTER: This is a structure where a group of people move beyond the level of sharing ideas to the level of sharing feelings. This is a setting where both positive and negative feelings can be explored and worked through. Such feelings as hostility, fear, anger and prejudice may be dealt with. This can best be done in small groups where all can share together. It may be done through a highly structured program

or through a loosely structured experience. It may be done by several couples meeting together in homes and simply sharing their lives together. The model followed by one church was to invite four couples from a sister church to have pot-luck dinner and then met in a group setting. The discussion centered on what it means to be black or white in today's world.

INVOLVEMENT: This is moving beyond becoming aware or entering into dialogue or encounter. Involvement is an emotional acceptance of responsibility in the matter of changing structures and eliminating barriers that tend to enslave or dehumanize. Involvement calls for one to put faith into works and demonstrate by his life that God has created all men equal. To stop at any other level is less than Christ intended for his followers. To move from awareness to involvement without information and emotional conditioning may lead to failure. The needs in each community will determine involvement.

CONCLUSION: The goal of this strategy is to help a church discover the meaning of brotherhood. It is to recognize that we are not inferior or superior to each other. It is to understand that paternalism is not a Christian stance. It is to recognize that we need each other and therefore must let Christ break down the wall of hostility that separates us. (Ephesians 2:14)

Human Relations Conference

Union District Association with J. H. Taylor, moderator, and Warren Association with James Britt, moderator, have planned a Human Relations Conference for February 21, 1972, at Eastwood Baptist Church, Bowling Green, Kentucky. The emphasis is upon the future. With some modification, in time and structure, this program could be adopted for a Sunday or Wednesday evening emphasis in the church.

- 3:00-3:30 Planning Ahead in Human Relations
- 3:30-4:15 Dialogue and Group Interaction
- 4:15-5:00 Bridging the Communication Gap
- 5:00-5:30 What's Happening in Human Relations
- 6:00-7:00 Dinner (served by host church)
- 7:00-7:15 Devotion and Introductions
- 7:15-7:45 The Future of Black Baptists in Kentucky
- 7:45-8:15 The Future of White Baptists in Kentucky
- 8:15-8:45 Dialogue on Future of Black and White Baptists in Kentucky
- 8:45 Wrap Up — Looking Ahead

WESTERN RECORDER



THANK YOU — Members of the newly formed Baptist mission in San Andres, Venezuela, wish to say "gracias" to their "brothers in Christ" in the United States for financial assistance with their new building. SBC missionary Ronell L. Owensby, far right, lettered the banner saying "gracias" in English. Cooperative Program and Lottie Moon Christmas Offering funds financed the construction. Men of the San Andres mission assisted in the construction to conserve funds.



(Continued from page 5)

that he did not know exactly how bad it was but that it was the worse that he had ever seen. He said he would do his best. He also said that if the papillomas are lower than the voice box, it's fatal. So he went to work and I went to pray. And God heard and answered and as the doctor told us later the growths had stopped at the voice box.

Today my daughter is breathing normally, singing and talking as clearly as a bell, has gained several pounds and has not missed a day of school since we returned home.

I thank God for Kentucky Baptists and Kansas Baptists that worked together in showing concern for this preacher and his family. We say thanks to all who helped in any way and we claim the promise of Romans 8:28 and the assurance from the chorus that says: "God is so good; God is so good; God is so good; He's so good to 'US'."

Kirksville, Ky. Chester P. Culver

WHY BAPTIST COLLEGES

Dear Editor:

Re: "Why Baptist Colleges?"

By E. Glenn Hinson

May I quote a loud and resounding "Amen! and Amen!", as pronounced by a former evangelist employer located in Tulsa, Oklahoma.

Nothing further can be said about Mr. Hinson's article. It was honest, forthright — and needed.

In answer to his last questions at the conclusion of the article: We can obtain sufficient quality to justify our existence only if the folk of the denomination will support the institution with their time and their finances. As he points out, if the institution is to sway with the ebb and flow of the many philosophical views of every group and sub-group in the denomination, it will never — repeat, never — be worth the ground it takes up.

We must quit bickering and get to work — together!

Georgetown, Ky. Norman E. Rourke

GLASS FRONT BAPTISTRIES

Dear Editor:

"The glass front aquarium type of baptistry as seen in many Baptist churches is a contradiction of their (Baptist) theology concerning the meaning of baptism and more pagan than Christian." The speaker, a professor of practical theology in a non-Baptist seminary continued, "Baptism, according to Baptists, symbolizes the death, burial and resurrection of the believer concerning sin and the new life. If they believe this, then it seems slightly ridiculous to have a full length plate glass in the side of the casket or grave."

The perceptive wisdom of one from another denomination elicited from me a silent amen. He might have added that the candidate should pass completely from the sight of the viewer and that a glass front baptistry was in poor taste.

While the origin of putting a glass in the front of baptistries is unknown, it is past time that such practice cease. If correcting present baptistry architecture is too expensive then the glass could be painted the same color as the wall in which it is encased.

Kansas City, Mo. Clifford Ingle

The Christian And World Outreach

The Christian outlook has since its inception had a deep concern for the sufferings and needs of mankind. Coupled with this concern the church has applied it in global terms of a worldwide ministry.

Relief of refugees, hospitals and clinics, schools and colleges, as well as churches have been fostered and sponsored throughout the world to teach, to heal and to feed the needy.

Therefore, the recent action of the United States Senate to eliminate all foreign aid raises some pertinent questions in the minds of Christians who feel that all well-to-do governments have a responsibility to aid the underdeveloped countries and to bring relief to the poverty stricken and the hungry.

The year 1971 marks the start of the United Nations Second Development Decade with an appeal for funds to stimulate development in those areas of the world that have not been a part of modern economic advances.

Does the action of the Senate indicate a strong trend on the part of the United States to retreat from its responsibilities as the richest nation on earth?

Even if the most ambitious proposals of the strategy of the limited nations

are implemented there will remain a terrifying burden of poverty, wretchedness and despair in poorer countries of the world.

Not many Americans truly appreciate the extent of two-thirds of the world's

By Frank A. Sharp
Editor, American Baptist
News Service

poverty unless they have seen it and experienced it. Cultural shock is the term given to those who travel to a depressed country or visit in an area where there are thousands of refugees.

Part of the problem with foreign aid in the past is that governments usually are generous only when it is in their self-interest. Therefore much of so-called aid was given for the purchase of weapons or the receiving countries were required to buy products manufactured here. In addition, loans were made with high interest rates that eventually returned more money to the giving country than was loaned out.

The strategy is wrong in starting with what is politically expedient in the rich countries, rather than from the

needs of the poor, which can also be an important factor demanded by realism.

A report issued by the World Council of Churches at the last General Assembly which met in Uppsala, Sweden, in 1968, sought to "enlist the influence of all Christians and men of goodwill" in a campaign to diminish expenditures on armaments and apply the savings to development and to make development a priority consideration of all church bodies.

Gunnar Myrdal, noted Swedish sociologist, speaking at a recent Third World Seminar said that America gained goodwill throughout the world after World War II through the Marshall Plan. At that time world aid was given out of compassion. Now it is changed.

Some accuse the church of changing too. There is a drive to sponsor programs here at home instead of abroad. Granted that the problems at home are important but as a nation and as a church can Americans forego the solidarity and oneness of all humanity? We are all part of the human race and we are "our brother's keeper."

SBC Missionary Nurse Killed, Others Wounded In Gaza Strip

Southern Baptist missionary nurse Mavis Orisca Pate was shot and killed, and another missionary and his daughter were wounded when Arab guerrillas ambushed them as they drove near a refugee camp late Sunday, January 16.

Miss Pate, 46, of Ringgold, Louisiana, died of bullet wounds in the head. She and missionary R. Edward Nicholas and his three daughters were attacked near the Jeballiyah refugee camp in the Gaza Strip.

Within minutes, Israeli soldiers arrived and took the victims to a nearby military hospital. Miss Pate was pronounced dead about an hour after the attack.

Following the attack, the soldiers combed the camp looking for the assailants.

Merrill D. Moore, Jr., missionary physician at the Gaza Baptist Hospital, told an SBC Foreign Mission Board official that Miss Pate was probably un-

conscious from the time she was hit, around 6:20 p.m.

She was accompanying Nicholas and his three daughters to Tel Aviv, where she was to pick up a car and drive it back to Gaza. The girls were returning to the school for missionary children in Tel Aviv.

Moore said of the shooting: "This was not a special attack on the hospital. This was an isolated incident just like other similar isolated incidents. They (the guerrillas) probably did not know whom they were attacking. They just saw a car traveling toward Israel."

The victims were transferred from the military hospital to another hospital in Beersheba where surgeons removed two bullets which struck Nicholas in the thigh and pelvic region. Carol Beth, the oldest daughter, was treated for a slight wound in the foot. The two other girls were not injured.

Nicholas was said to be in satisfactory condition and was to be released within a few days.

He is chaplain and business manager of the Gaza Baptist Hospital. Miss Pate was supervisor of the operating room and instructor of nursing.



Miss Pate

She was to be buried in a plot behind the nurses' quarters on Tuesday, January 18, following a funeral service in the hospital chapel.

A memorial service was to be held for Miss Pate in her home church, Social Springs Baptist Church in Ringgold, Sunday, January 23. Baker J. Cauthen, executive secretary of the Foreign Mission Board, and John D. Hughey, secretary for Europe and the Middle East, were to attend.

Staff members of the board held a memorial service in Richmond, Virginia, Monday, January 17.

Miss Pate went to the Gaza Hospital in mid-1970 following a furlough in the United States. Earlier she had been stationed in East Pakistan (now Bangladesh) and Thailand.

Appointed a missionary in 1964, she had been operating room supervisor at Medical Center Hospital in Tyler, Texas, for six years. She took a leave of absence from that job to supervise the operating room of the hospital ship "Hope" during its first voyage.

She was graduated from North Louisiana School of Nursing, Shreveport, and Northwestern State College of Louisiana, Natchitoches. (BP)

POWERLINE LIFELIGHT FOR TEENS

GOD'S FORMULA SIMPLE: TRUST HIM

Dear Powerline:

When I attend church, everyone talks about a close, personal, day-by-day relationship with Christ. They seem to be very close to Christ and they see Him working in their lives. I don't have that kind of a relationship. I am a Christian but I don't understand how to let God lead my life. I sometimes get the impression that one has to go around thinking about God all the time.

□ □ □

First, you're fortunate to be associated with Christians who realize the importance of a close personal relationship with Christ. If they genuinely seek it as much as they talk about it, you're in good company. But Rule No. 1 in the Christian faith is "Don't compare your experience with someone else's." Spiritual experiences are to be shared — not compared. The Apostle Paul got knocked off his mount in his personal encounter with Jesus and spent the rest of his life talking to others about it. Andrew, on the other hand, quietly sought out his brother Peter and said, in effect, "Look who I've found," and then let Jesus do the talking. Clearly, their experiences differed. Yet both were vibrant, effective Christian witnesses.

As for letting God lead your life, here's God's own formula: "Commit everything you do to the Lord. Trust Him to help you do it and He will" (Psalm 37:5). The place to start is at the beginning of each day. Let your first conscious act in the morning be a firm commitment to let God lead in your every action and decision. Then go about your business, trusting God to do as He has promised. The thing is not to try to "think about God all the time." It's just to be confident that He's thinking about you.

"Missions Hot Line" Logged 4,149 Calls

The Foreign Mission Board's "Missions Hot Line" logged 4,149 incoming calls while the telephone information service was in operation from November 1 to December 31 last year.

The hot line's three minute recorded messages were updated twice a week. A caller could dial the hot line number direct from any locality to Foreign Mission Board headquarters in Richmond, Virginia.

Each call was tallied by a counter attached to the telephone system. However, the total audience for "Missions Hot Line" cannot be accurately measured since a recording could be made from a call and played back later, or a group could listen to the telephone message through a "live" hookup with a public address system.

The Foreign Mission Board received accounts of the hot line's use in Woman's Missionary Union circle meetings and Southern Baptist church worship services in different areas.

"On the basis of this experience we are encouraged to study the feasibility of a Missions Hot Line II for this fall," said Samuel A. DeBord, director of promotion for the Foreign Mission Board.