

Message for
BAPTIST WORLD ALLIANCE SUNDAY

February 6, 1972

God through Christ changed us from enemies into his friends, and gave us the task of making others his friends also. 2 CORINTHIANS 5:18 TEV

The fellowship that binds our hearts in Christian love calls Baptists of the world together as workmen with one another and with God.

Meeting in our individual congregations in a hundred nations on this Baptist World Alliance Sunday, we recognize the unity we have in Christ. We thank God for his gifts to us, for his love for us, for our salvation through Jesus Christ. We lift our hearts in thanksgiving and in praise.

We recognize the priceless privilege that is ours as Children of God. We recognize also that we are laborers with Him in telling the good news of His love to all the world. It is our task to make others His friends also—bringing reconciliation of man with God and man with man.

Baptists of the world, working together in the Baptist World Alliance, are committed to a program known as the World Mission of Reconciliation Through Jesus Christ. It will climax at the meeting of the 13th Baptist World Congress in Stockholm in 1975.

Beginning now, Baptists are called to prayer for this World Mission of Reconciliation, that God, beginning with us and using us, may bring the world to harmony with His divine plan. We need to offer ourselves, individually and collectively, to an active program of witness and ministry.

Let us now, on Baptist World Alliance Sunday, dedicate ourselves:

- 1) to seek spiritual renewal through repentance, prayer, and Bible study (Acts 3:19; Revelation 2:4, 5),
- 2) to express the love of God in positive, practical ministries of reconciliation (1 John: 3:16-18),
- 3) to proclaim in word and deed through creative, relevant approaches, the gospel of Jesus Christ to all men (1 Corinthians 9:19-23),
- 4) to motivate believers to discover, develop, and use their God-entrusted abilities in dynamic witnessing (1 Peter 4:10, 11),
- 5) to lead new believers immediately into warm Christian fellowship and active service for Christ and men (Acts 2:41-47), and
- 6) to challenge all people, individually and corporately, to apply Biblical principles to personal conduct and social relationships (1 John 2:6; Ephesians 4:11-16).

In such dedication we pray that the Lord may keep us forever in His will.

V. CARNEY HARGROVES, *President*
ROBERT S. DENNY, *General Secretary*
BAPTIST WORLD ALLIANCE


WESTERN RECORDER
FEBRUARY 5, 1972

Survey Shows Special Offerings Support SBC Cooperative Program

A survey of more than 6,000 Baptist churches has disclosed that, contrary to popular opinion, special mission offerings among Southern Baptists do not erode the Cooperative Program; they support it.

This finding came from a survey of more than 6,000 churches, including a depth study of two associations in Kentucky, according to Orrin D. Morris, secretary of the department of planning services for the SBC Home Mission Board which conducted the survey.

"Until a more extensive research project is designed, promoters of the special mission offerings and promoters of the Cooperative Program should not be viewed as competitive but as supporters of one another," Morris said.

The special offerings included in the study are the Lottie Moon Christmas Offering for Foreign Missions, the Annie Armstrong Easter Offering for Home Missions, and associational and state mission offerings.

The Cooperative Program is the unified mission giving system supporting all state and world-wide Southern Baptist mission causes.

Most giving through the Cooperative Program and the association is on a percentage of the budget basis and giving to the other offerings is on a one-time basis, Morris said.

He added that the Kentucky associations of Long Run (Louisville) and Pulaski (Somerset) — one urban, the other rural — were selected because Kentucky is a border state and thus was not affected by variables as other states during the period 1960 through 1970.

The significant findings of the study showed that when a church contributes a large amount through the Coopera-

tive Program, the church will contribute more to all other causes. This also holds true for individual members of the church.

In churches where the per capita income is higher than average, the Cooperative Program per capita giving is high and so are each of the special offerings, the survey disclosed.

"At no point," Morris said, "were significant adverse relationships isolated from the data showing that special offerings hurt other giving."

There was indication that the Home Mission Board benefited least when per capita church income rose, while Cooperative Program, Foreign Mission Board and other mission offerings benefited most.

On the other hand, when this income decreased, the Home Mission Board and the association were least affected, the study disclosed. (BP)

Church Chuckles by CARTWRIGHT



"See, I TOLD you it's a well-heeled congregation! They went over the top on their budget without our pledging a cent!"

DEVOTIONAL



Allen F. Harrod
Pastor, Bellepoint
Church, Frankfort

Psalms 42:1-11

Depression is a very common experience for a very great number of people. Life seems to fall apart to the extent that it appears impossible to put it back together again. In Anne Rowe's book, *Say Yes to Life*, she tells of a mother who went into a 5 and 10 to purchase a toy for her child. A clerk was showing her some new items. One particularly struck her fancy but to her surprise she could not work it. Complaining to the clerk, she received this reply, "Oh, Madam, that's alright—you see, that's one of those modern toys. No matter how you work it, it won't turn out right." Life often seems that way, doesn't it?

As you move in on this Psalm, you see that kind of mood in the psalmist. He is overwhelmed by his circumstances. Nothing seems to be going right and the light of hope is burning dimly in his mind. Oh, he's been to church, and that's why he is so troubled. The harder he tries to do right the worse it gets. God seems not to be answering his prayers and his peers stand around taunting him by asking, "Where is your God?", implying — "He doesn't seem to be with you, does He?"

I've got a feeling that you have felt that way at times and perhaps you feel that way right now. You can understand this psalmist. You even understand his enemies and their philosophy because you too have looked up and God seemed not to be there. It is not bad enough that life seems to be ripping apart at the seams, but God doesn't seem to be around to do anything about it. So we begin to ask too, at times, "Where is God?"

Honestly, is that the question, "Where is God?" or should it be, "Where am I?" I wonder by now if we are asking the question which the psalmist began with. If God seems far away — it may be because we are far away from Him. Listen to this invitation of God to us:

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Revelation 3:20)

The fellowship of Southern Baptists is a compelling and even startling reality. The idea of fellowship itself is profound. Fellowship—a fellow feeling, together in an enterprise, mutual trust one in another, a common experience of a spiritual nature, mutual recognition of a kindred spiritual background, shoulder to shoulder in a compelling enterprise.

Back in 1845, those who formed our Convention defined this fellowship:

Southern Baptists—

"The messengers... met... for the purpose of carrying into effect the benevolent intention of our constituents by organizing a plan for eliciting, combining and directing the energies of the denomination for the propagation of the gospel."

This unifying principle — to band together, shoulder to shoulder — has held Southern Baptists together through all of these years. The structure of confidence — together in a missionary purpose — is the unifying principle. The structure of confidence is basic. It is the solid foundation of mutual personal Christian experience and commitment that makes real the union of effort in the joint Kingdom enterprise.

This fellowship rests on concentric circles of confidence. The messengers come from churches committed to the gospel program. Within each congregation there is the fellow feeling for the Master's service, confidence one in another, belief in the sincerity of Christian profession and of commitment. Certification by the churches of the messengers to the Convention attests this confidence. In the Convention itself — in the annual meetings — there is belief one in another as messengers from the churches and as fellow committed Christians, desiring to engage together through the Convention to propagate the gospel. Messengers believe in each other. They are confident of the commitment from and in the churches. These concentric circles of confidence are inherent in our fellowship.

Towering personalities have contributed monumentally to the continuing concentric circles of confidence. Those who wrote that preamble with the historic phrase about "eliciting, combining and directing" are examples: William Bullein Johnson, T. Curtis, Richard Fuller. In their train have followed giants like R. B. C. Howell, J. B. Jeter, James P. Boyce, B. H. Carroll, P. H. Mell, Lansing Burroughs, John A. Broadus, E. Y. Mullins, Joshua Levering, J. B. Gambrell, George W. Truett. The list is unending.

By Joe W. Burton
Editor, "Home Life" Magazine

FEBRUARY 5, 1972

These have been to us what Paul calls "gifts unto me" (Ephesians 4:8). They have contributed beyond measure to continuing concentric circles of confidence, to the great structure of trust which is basic to Southern Baptists.

Inevitably, there are threats to any spiritual intangible such as fellowship: war, theological controversy, debt, depression, struggles over comity, debates about publications, the birth pangs of

an evolving plan of cooperation. The effort to elicit, combine and direct the energies of the denomination is still an unfinished task.

Today, the struggle centers on polity. The many motions in recent annual sessions of the Convention aimed at the agencies are evidence of that continuing struggle. A motion which requests, suggests or directs, is in the field of polity. Today it is most important to understand polity, to see very clearly the best way to organize "a plan... for the propagation of the gospel."

Even in 1845, the founders of the Convention were convinced that the work could be done best by setting up agencies, charging them with specific responsibilities and giving them the resources to do the assigned work. This they clearly expressed in the historic preamble of the Constitution: "a plan for eliciting, combining and directing the energies of the denomination." Acting on that conviction, they established

A Fellowship Of Trust

two boards and set them to their work.

In recent years, that polity has been challenged as early as 1962. The precedent set ten years ago has been repeated each year with increasing frequency. This has been done through motions that are administrative in nature. Some have been declared out of order on the grounds that they violated Convention polity, while on others the Convention has taken action. In every case, the motion has been based on the premise that the Convention should act as a committee of the whole. Each has presumed that the Convention replaces the trusted agency in some aspect of assigned responsibility.

In all of these motions there have been two implications, unintended almost certainly but still very definitely in the background of the motion. First, there is the implication of disagreement with Convention polity. This is implicit in any motion that assumes the administrative prerogative of an agen-

cy. The motion, in fact, takes over agency responsibility in some particular.

Consistency would suggest that all such motions should be declared out of order. That this has not always been done has been due, very likely, to the leniency of the presiding officer. The motions also have grown out of the prevailing feeling that the parent body (the Convention) can do as it will in all areas, even to the point of setting aside its own fundamental regulations. They disregard the Convention's self-adopted rules and procedures.

Infrequently, in any deliberative body, there will be a motion which is out of order, according to the agreed rules of the body. But a multitude of such motions is too many. There needs to be a clear understanding generally of established Convention polity.

We need to understand mutually the way we Southern Baptists work together. We do so through appointed, trusted agencies. Each agency has its assigned tasks. The Convention, through official action, determines to engage in broad areas of activity, appoints those who will administer the program and supplies the resources for the enterprise. The broad determination to do the work is at the Convention level. The administration and the guarantee of performance are the province of and the reason for the agencies.

Curbs on the agencies — effective curbs — are neither creedal requirements nor Convention directives. The effective curb is constituency response — letters, conversation, the election of board members, financial support.

These are the effective curbs on an agency. Motions aimed at rebuke, at

correction by Convention order, at setting up a creedal authority never accomplish their stated purpose. Doctrine is not determined by decree. In the integrity of his person, one must believe what he believes.

The guarantee of performance within the established purpose is through trusted agencies. This is the way Southern Baptists have always worked. This is the way we will continue to work — if we continue.

This suggests the second unintended implication in these recurring motions. They all imply mistrust of responsible persons. They carry the impression of lack of confidence in those who have been duly set to their tasks by the Convention itself. Certainly, no one of these denominational employees is perfect. Each — and all — have made mistakes. But there is no ground, none at all, for doubting either the Christian experience or the Christian commit-

(Continued on page 14)

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

Vol. 146 February 5, 1972 No. 5

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Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown, Kentucky 40443. Second class postage paid at Middletown, Kentucky.

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Committee Of Fifteen Recommendations Are Excellent

The Committee of Fifteen, which is assigned the responsibility of evaluating present programs and recommending needed changes in the Southern Baptist Convention organizational structure, gives indications of living up to the highest expectations of it. The first major recommendations of this committee were announced in last week's issue of the *Western Recorder* and they are excellent.

The committee has wisely chosen to submit recommendations for only three convention commissions this year to be considered in February by the Southern Baptist Executive Committee and in June by the convention messengers in Philadelphia. They have to do with the Stewardship Commission, the Brotherhood Commission and the Radio and Television Commission. Recommendations for other Southern Baptist agencies, boards and institutions will be forthcoming next year or the next.

To transfer the duties of the Stewardship Commission back to the Executive Committee makes sense. This is how it once was and should have never been changed. A separate Stewardship Commission has never appeared to have been a wise move.

It is truly disappointing that the present Stewardship Commission members have already met to announce resistance to the recommendations and to fight for continued existence. Generally the reaction of any agency once established is to fight for survival whether justified or not. The reasons given by the Stewardship Commission members for resisting the recommendations are not persuasive and the Executive Committee members as well as the convention messengers will do well to approve the carefully considered and wise recommendations of the Committee of Fifteen.

There is one consoling thought in respect to this matter. Verlin Kruschwitz, the Kentucky member of the Stewardship Commission, was one of only three who did not resist the proposal to place stewardship promotion back under the Executive Committee. Kruschwitz observed that those opposing the recommendation seemed to be afraid the Stewardship Commission might lose a little power. I believe he hit the nail directly on the head.

The proposals for the Brotherhood Commission, if approved, will definitely strengthen and enlarge the scope of its ministry. As go Baptist laymen, so goes the hope for Southern Baptists in the days ahead and the Brotherhood Commission, in spite of its efforts, has never quite been as effective in leadership as many could have hoped. This will be the greatest opportunity for the Brotherhood Commission in its history.

The recommendations of the Committee of Fifteen for this commission have also been carefully scrutinized by its leadership and members. Some changes from the official proposals are being suggested by the Brotherhood leadership but the major suggestions appear to be acceptable. The suggestion that the Committee of Fifteen proposal be altered so as to make state Brotherhood directors on the commission not voting members but only advisory members is a good one and should become the recommendation of the Committee of Fifteen.

The Radio and Television Commission has not been heard from as of this moment and what reaction will come from Paul Stevens and his colleagues is always the \$64 question. The proposals for the Radio and Television Commission are forthright and fair, however, and while minor changes in the recommendations might be justified, what is being proposed for this commission is definitely needed and should receive Executive Committee endorsement and approval by the convention.

The including of representatives from sister agencies to serve in an advisory capacity on the Brotherhood and Radio and Television Commissions seems especially helpful. Future recommendations for other agencies will doubtlessly include this provision and surely this will promote better understanding, clearer communication and more cooperation and correlation between all Southern Baptist agencies which has been long needed.

The long hours of study, listening and deliberating by the Committee of Fifteen are reflected in these first recommendations. We will be the worse off if we don't follow their leadership and resist being persuaded to support special interest groups or individuals who have vested interests.

The World Is Starving For Love

In answer to a *Western Recorder* article entitled "Myths About Ministers," a reader recently replied with a letter entitled "Myths About Laymen." (January 22 issue.) What the letter writer said made a lot of sense to me. There was not only much truth in her words but also an undertone of hunger and longing between the lines.

This longing was for understanding, compassion and acceptance on the part of pastors for their sheep and for those not yet in the fold. By understanding is not meant indulgence or approval of wrong but a feeling that the man of God should know how perplexing are the problems of being a helpful parent, a faithful wife or husband, a sweet spirited person in the face of mistreatment or an honest business man in today's world. The desire of conscientious souls today is not to be told it's alright to go ahead and do what is obviously wrong but they do covet the understanding that someone knows how hard it is to resist evil when caught in the clutches of temptation.

Compassion is the ability to enter into another's suffering whether it is physical, emotional or spiritual. Compassion is more than a few oft used ministerial words of assurance that if one turns it all over to Jesus, everything will be all right. It is more than a hurried prayer from a preacher making a dozen hospital calls in 45 minutes. It is actually entering into the experience of one who desperately needs the assurance that there is someone in addition to God who really cares.

Acceptance is likely the deepest longing of every soul. To be accepted for what he or she is — one

made in the image of the Creator — as well as what one might be by the grace of God is a deep longing of every soul. This is the opposite of condemnation which never wins but always repels. The classic example is Jesus' treatment of the harlot caught in the act of her sin. The religionists of her day not only condemned her but were ready to kill her in the name of God. Jesus did not approve her behavior but was the one person on earth who really loved her enough to say, "I have nothing against you. Go and sin no more." I have an idea she found new life in his acceptance and forgiveness.

What does all this say? It says that whatever else we give to others as ministers or just disciples of Jesus we must give love. In loving one cannot call black white nor wrong right nor even deal in moral relativism but can speak the truth in love.

This love is not what is being sung about in the sentimental and lustful music of our day nor what is tried to be made respectable in X rated movies. Nor even is it the warm friendliness which is far too scarce today. This loving is nothing else than the gift of self to one who doesn't deserve love by human standards. It is perfectly seen in the heart of God bleeding on the cross of Calvary for sinners.

This surely is the hardest of all gifts to give but it is the only truly redemptive gift in this world. And it is not possible to give it from purely human motivation but only when the one who first truly demonstrated it lives in us. The good news is that He will live in us if we dethrone self and we can love like He loved. This is the hope of the world.

Guest Editorial

Message For Baptist World Alliance Sunday

God through Christ changed us from enemies into his friends, and gave us the task of making others his friends also. (2 Corinthians 5:18 TEV)

V. Carney Hargroves
President, Baptist World Alliance

The fellowship that binds our hearts in Christian love calls Baptists of the world together as workmen with one another and with God.

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(3) To proclaim in word and deed through creative, relevant approaches, the gospel of Jesus Christ to all men (1 Corinthians 9:19-23); 4) to motivate believers to discover, develop and use their God-entrusted abilities in dynamic witnessing (1 Peter 4:10, 11); 5) to lead new believers immediately into warm Christian fellowship and active service for Christ and men (Acts 2:41-47); and 6) to challenge all people, individually and corporately, to apply Biblical principles to personal conduct and social relationships (1 John 2:6; Ephesians 4:11-16).

In such dedication we pray that the Lord may keep us forever in His will.

Gaza Ambush Slaying Details Given

At the church on the Baptist hospital compound in Gaza, after the late Sunday afternoon service, missionary nurse Mavis Pate got into the front seat of the Volkswagen bus which missionary Ed Nicholas was to drive. Mavis had business in Tel Aviv on Monday and was to bring a mission car back.

On the third seat in the back of the bus sat the three Nicholas girls, Carol, 17; Mary Ann, 15; and Joy, 12. They were going back to the MK (missionary kid) dorm in the suburb of Tel Aviv where they attend the American school.

The girls sat on the seat in the back because tanks for nitrous oxide for the hospital which Ed was to refill on Monday took up the center section of the bus. As it developed, if they had not had the center seat out of the bus and the girls had been sitting there, they would probably have been killed.

It was about 5:45 and already dark when they left the church. The drive to the Israeli border takes 10 to 15 minutes, but they never reached the border.

When they were scarcely out of town, the bus suddenly was hit with heavy automatic weapon fire from the left side of the road. It was reported by the military later that more than 50 shots were fired at the vehicle.

Ed was hit but he drove on to a citrus packing plant about 250 yards from the site of the shooting. Carol went to telephone for help.

Mavis was critically wounded. After being taken to an army field hospital in the town, both she and Ed were taken by Israeli military helicopter to Beersheba to a well-staffed and equipped government hospital.

Dr. Roy McGlamery and Dr. Merrill Moore, missionary doctors at the Baptist hospital in Gaza, went immediately

to the hospital in Beersheba, accompanied by a soldier.

Israeli defense minister Moshe Dayan came from Tel Aviv to offer assistance. Dr. Moore observed the surgery on Ed Nicholas. Fortunately, his injuries were not serious and he will soon be all right.

Mavis lived for about three hours after the attack and died while the doctors were working with her.

By Mrs. Merrill D. Moore, Jr.
Southern Baptist Missionary to Gaza

The people of Gaza were shocked and saddened by the news. The Israeli television news in Arabic had a five-minute editorial about it in addition to an interview with missionary doctor Jean Dickman. Dr. Dickman was able to use the interview as a witness for Christ, as she stated in Arabic the belief and assurance we have as followers of Christ, even in such a tragic event as this.

Early Monday morning the Gaza mission met to make the necessary plans and arrangements. Mavis' family had expressed the desire that Mavis be buried in Gaza, with a memorial service to be held in her home church in Ringgold, Louisiana.

We received the fullest cooperation from the government in obtaining the necessary permits. No one had previously been buried in the hospital compound, but the permit was granted with no problem.

The funeral was held Tuesday morning, January 18, in the church on the hospital compound. The church was overflowing with people — local residents, United Nations relief workers, military personnel, embassy representatives, fellow missionaries from the Israel mission and newsmen.



CAMP HELP — Arlis Hinson, left, manager of Cedarmore Baptist Assembly, the KBC state camp, recently met with camp committee of Upper Cumberland Association, Harlan Howard, right, chairman, to study property, land area and camping possibilities. Later, Hinson made recommendations about the camp to the association's executive board.

Doctors McGlamery and Moore had a part; the pastor of the Gaza Baptist Church, Hanna Ibrahim Hanna, brought the message; and Robert L. Lindsey of the Israel Baptist Mission also spoke.

Martha Murphey of the Israel Mission sang two songs of Christian triumph, "I Know That My Redeemer Liveth" and "Lead On, O King Eternal." Many floral arrangements surrounded the white-satin covered casket. (BP)

NASA Names Baptist Deacon To '73 Skylab

Astronaut William R. Pogue, a Baptist deacon, was one of nine U.S. spacemen named for Skylab missions in 1973.

Skylab is an experimental space station the size of a three bedroom house which will orbit the earth at 270 miles altitude. Three crews of three men each will spend up to eight weeks in the laboratory.

The third Skylab mission, in which Pogue will participate, will be designed to study the earth and the sun with remote sensing devices and telescopes. The crew will spend up to 56 days orbiting the earth.

Pogue, a deacon at Nassau Bay Baptist Church in Houston, is described by pastor William R. Rittenhouse as one of his "most active" laymen. He is an Air Force pilot and is the second member of Nassau Bay Baptist Church in Houston, Texas, to participate in the space program as an astronaut. Fellow Nassau Bay member James B. Irwin was the first Baptist to fly in space. (BP)

'Laymen Need Spiritual Guts, Courage' - McCullough

The new executive secretary of the Southern Baptist Brotherhood Commission, in his inaugural address in Memphis, Tennessee, called for a new partnership in developing "a new breed of Christian courage, a new quality of spiritual guts on the firing line" for Baptist laymen.

Glendon McCullough, the newest head of the Baptist agency which works with laymen, said it would take a new partnership between laymen and ministers "to turn the world upside-down with this generation of Christian men in business suits or overalls."

The pastor must be neither passive, shepherd nor super-salesman, but a partner with laymen to enable them to do God's will, McCullough declared.

"The army of lay disciples we could muster for effective evangelism staggers the imagination," he said. "Yet where is the army?"

"Civic clubs and other community groups," he answered, "can count on their participation in everything from light bulb sales to scholarship drives. But the church still depends on hired help (ministers) to win the world. We are fielding the coach instead of the team."

McCullough, who 80 days earlier assumed the top executive post with the Baptist laymen's organization, said he was convinced that Southern Baptists "are ready to tell the Brotherhood Commission to either get with it in a daring way or close up shop and quit talking about it."

The 50 year old Georgia native told the crowd of commission members, brotherhood workers and SBC agency leaders, however, that "if any of you thought you were coming to the tomb of Lazarus to examine a resurrection or a wake, I've got news for you.

"The Brotherhood Commission . . . certainly isn't dying," he stated emphatically. "I wasn't joining a funeral cortege when I moved to Memphis," quipped the former personnel secretary for the Southern Baptist Home Mission Board in Atlanta.

"Exactly the opposite is true," he added. "Brotherhood enrollment is increasing."

McCullough cited statistical projections which indicate the work with men and boys in the SBC experienced the largest percentage enrollment increase of any organization in the SBC during 1971.

He derided the misconception that the Baptist men's program involves only "joining, meeting and listening" and is just another church organization struggling for survival.

"There are good Christian men across this nation who are tired of being just a part of a jolly fellowship or an elite corps of church door greeters or just holding the ushering franchise. They



BROTHERHOOD CONFERENCE — A piece of pottery, used to express a space and peace theme at the annual meeting of the Brotherhood Commission in Memphis, is examined by Forrest Sawyer, left, of Middletown, Kentucky Brotherhood director, and Glendon McCullough, new executive secretary of the agency.

have moved into areas of mission action that are exciting," he declared.

In many cases Baptist laymen are ready and anxious to do things their pastors have been afraid to tackle.

"There are thousands of lay people who are impatient with their church and their denominational leaders," he charged. "They are ready to do something in the areas of race, drugs, youth, poverty and war."

Three million Baptist laymen are not "a silent majority," he stated. "Rather, they comprise a group that has been lulled to sleep by the lack of purpose with a real challenge, . . . and a confused theology of clergy and laity that finds no support in the New Testament."

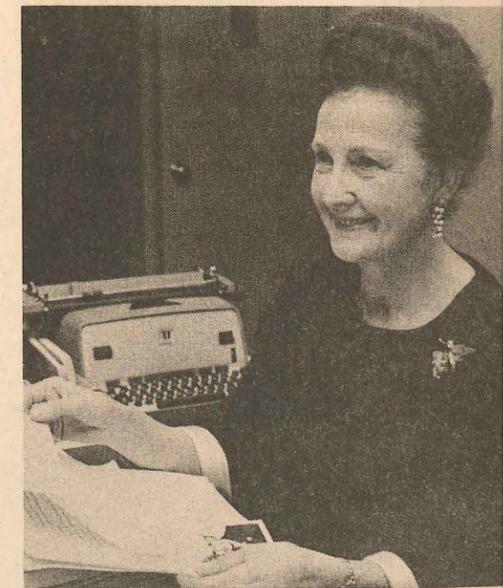
McCullough outlined several steps he plans to lead the Brotherhood Commission to take in order to challenge the committed and awaken the unchallenged.

He listed plans to: keep the good ideas and programs; improve the Brotherhood image; work as a team with other SBC agencies and state Brotherhood leaders; increase promotion of Royal Ambassador work; harness the potential of senior men and young men; train men to witness; involve men in creative and imaginative mission action! undergird SBC stewardship efforts; and build a solid theological basis for their work.

He outlined plans to promote a program of enlisting young people to serve for one or two years in mission work at their own expense or at the expense of their parents or churches — a program similar to one sponsored by Mormons.

McCullough added, the commission

is also evaluating the need for providing counseling services for young men who are confused and seeking answers over the war ethic. An organization which works primarily with men and boys cannot ignore the issue of conscientious objection, he said. (BP)



HAPPY NEW YEAR — Mrs. Lillian B. Robinson, who customarily opens the mail at Foreign Mission Board headquarters, Richmond, Virginia, had a surprise on the first business day of 1972. The first envelope she opened contained a check for \$75,000, a bequest to the board from the late Miss Annie Z. Walker of Franklin, Tennessee. Miss Walker, a lifelong Baptist, died in May, 1970, at the age of 93.



NEWSGRAM

February, 1972

COOPERATIVE PROGRAM receipts, January, 1972	\$ 351,713.05
To date this Convention year	1,576,052.46
Goal to date for this year	1,750,000.00
Under goal	173,947.54
To date this time last year	1,566,732.57
Increase — .6%	9,320.89

\$350,000.00 needed each month to reach goal of \$4,200,000.00

STEWARDSHIP - PROMOTION DEPARTMENT • KENTUCKY BAPTIST CONVENTION
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Teacher, Coach, President—

Jim Boswell and Cumberland College, A 41-year Love Affair

Editor's Note: During February, Southern Baptists focus attention on their seminaries, colleges and schools. In keeping with that emphasis, this is the first in a series of articles about the presidents of the institutions supported by Kentucky Baptists.

James M. Boswell, president of Cumberland College, Williamsburg, is entering the 41st year of a love affair which began in 1931. The love between Boswell and Cumberland College began in that year when he came to the Williamsburg school, then a junior college, as an instructor of math and physics. The love affair was heightened in 1947 when he was officially appointed president, after having served two years as acting president.

A Harrison County native and graduate of Cynthiana High School, Boswell attended Georgetown College from which he was graduated magna cum laude. He received his masters degree in math from the University of Kentucky and did further graduate work there and at the University of Michigan. Before coming to Cumberland he taught at the University of Kentucky, Georgetown College and Campbellsville College.

James Boswell assumed the position as teacher of physics and math at Cumberland College in 1931. At the end of that year he was also assigned duties as "coach of all sports." In July, 1942, he went on active duty in the U.S. Navy, returning to Cumberland in 1945 to assume duties as acting president. In 1947 he was officially

installed as the seventh president in the school's history. Two years later his alma mater, Georgetown College, conferred upon him the honorary doctor of laws degree.

His 25 year reign as Cumberland's president could be summarized in two words: love and dedication. The love is a unique one, not only for Cumberland but for the entire Appalachian region and people which it serves. As he often states, "At Cumberland we

By Billy Jack Canupp,
News Director, Cumberland College

attempt to help all who come. Our students are our reason for existing."

The dedication is evidenced in his 40 years of service to Cumberland. Fred Roth, coordinator of counseling at Cumberland, pinpoints this dedication as the most important factor in Boswell's tireless work over the past years. "Boswell leads an exhausting daily schedule . . . he must have a total dedication to the school."

The schedule of Cumberland's president is a lengthy one. The day begins before the sun rises and often does not end until late at night. "I arise at 6:30 a.m. each morning . . . my working day usually ends at 10:00 p.m., not always, but usually."

Jogging 2½ miles each morning, Boswell's daily physical activity allows him to remain in good physical condition and offers a release from the pressures of his office. The heavy responsibilities of his position combined with the long work hours place a monumental strain on the man. "The

challenge of this job enables me to work these long hours," explained James Boswell. "I enjoy it — certainly we have a worthwhile purpose and a reason to work. However, I couldn't stand the strain without my outside activities." These activities include jogging and playing doubles tennis once or twice weekly.

After his spirited morning workout, James Boswell exchanges his gym clothes for the 'tie and coat' of the college president. Now refreshed and relaxed, he is ready to face the day's challenges with the same zeal and enthusiasm with which he approached his workout. This attitude was described as a "missionary zeal" by professor Robert Hoffelder of the Cumberland sociology department. "What this means," elaborated Hoffelder, "is that he has a love for people. He has a strong desire to help others."

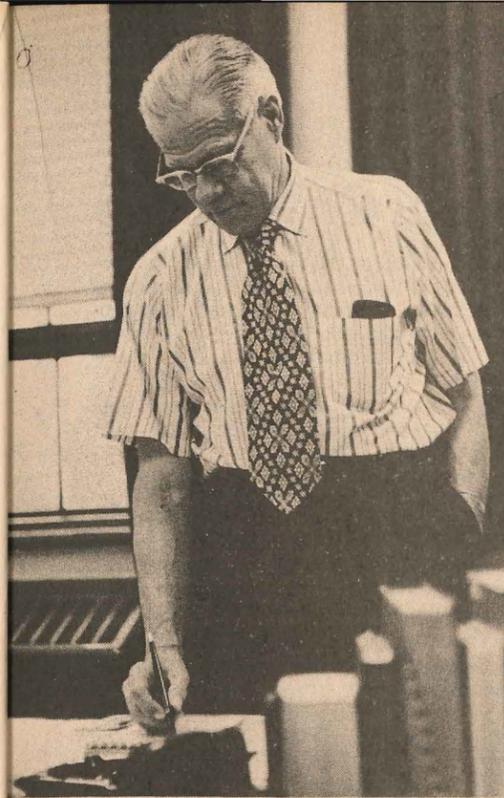
"I never thought of it as a 'missionary zeal,'" mused Boswell, "I have always had a desire to help people, to replace the aggressiveness in human nature with the spirit of constructive understanding and appreciation between people."

This desire to help is apparent in the college's "open door" policy. Boswell is available at any time to anyone for advice, consultation or just ordinary listening. "Starting as a teacher in '31, I found that an open door to my office encouraged the student to open the door to his heart as well as his head. We have continued this policy since being president. Many times the caller wants to talk about something other than the 'reason' for his visit. This is an effective way of showing we care."

This concern and love for the college and its people extends even beyond the office. Boswell talks with students on campus, in the student center and, occasionally, in the dormitories. "I don't feel intruded upon if a student wishes to talk with me during non-working hours. Actually, I find it refreshing and stimulating to discuss a student's problems, whether they are financial, social or personal." So the day goes, an endless parade of new problems and refreshing solutions to the old. "It's difficult to remain available to 1800 students, our staff and the public. I go home tired but happy."

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Boswell makes a note for day's activities.

At day's end there are still many waking, active hours for James Boswell. These hours are given to school or civic activities, or simply to relaxing. During home basketball games in the Gatliff Gym, he can be found sitting in the bleachers along with other spectators. Becoming completely engrossed in the game (the love of a coach for his sport showing through) the former Cumberland coach has been described as "playing every position on the court — all at once."

Community activities also demand Boswell's time. He is vice chairman of the board of deacons of First Baptist Church in Williamsburg; a member of the Rotary Club, of which he is a past president; a member of the Cumberland River Mental Health and Retardation Center, of which he is also a member of the personnel committee; serves as a Sunday School teacher at First Baptist Church; and . . . "Do you want a long list?"

On Wednesday evening he attends prayer meeting. Other evenings are given to meetings of various civic groups to which he belongs or to meetings of the Cumberland College staff or administrative staff. "The college is an important part of the community; therefore, I feel obligated to enter into as many activities as I have time for in order to help the community."

Assisting James Boswell in his school and community involvement is his wife, Mary Susan Boswell. Wed in 1932, they have two children and four grandchildren. She is patient and understanding of James Boswell, his many activities and responsibilities.

"Mrs. Boswell is highly professional in matters relating to my work. She is constructive in meeting problems and trying to solve them. She is always willing to give her time and efforts in assisting me."

Mrs. Boswell takes a very unselfish attitude in "sharing" her husband. "Jim does spend a great deal of time involved with the school. That's his function and it's what he's happiest doing. He's always become totally involved in his work; that's the type person he is."

For 40 years Boswell has been totally involved in Cumberland College. Under his leadership the school has grown from a junior college with less than 100 students to become Kentucky's largest Baptist school with an enrollment of over 1800. Since 1955, 11 new buildings have been constructed at a cost in excess of \$5½ million.

Is he satisfied with his life's work? "I won't say Mrs. Boswell and I are satisfied because so much remains to be done, but we are contented."

New VBS Materials Available

Vacation Bible School advance planning kits for the church series and the mission series, along with other related items, are available now in Baptist Book Stores.

"The VBS Church Series Advance Planning Kit, 1972" contains one of each of the new church series VBS materials for 1972, along with an envelope of selected free samples of Broadman Press VBS promotional items. The advance planning kit is packaged for the convenience of churches in selecting and ordering 1972 VBS supplies. The "Vacation Bible School Plan Book, 1972" included in the planning kit, provides an organizational chart, order blank and VBS catalog to assist in determining amounts of materials needed. Among the samples of Broadman VBS items included in the kit are the posterette,

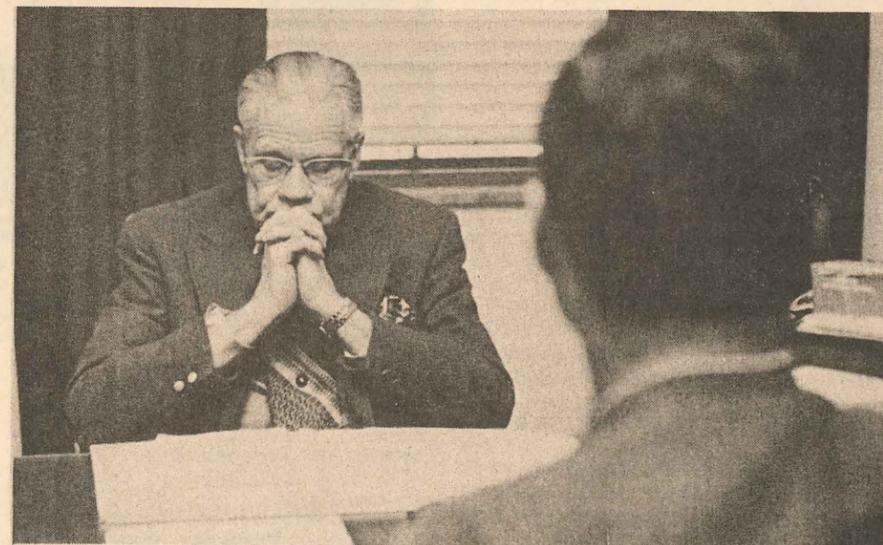
post card, worker's certificate, pupil's certificate, family night program, balloon, door-knob hanger, button, offering envelope, tag, department attendance card and daily report envelope.

"The VBS Mission Series Advance Planning Kit" includes one of each of these undated materials specially prepared for Bible schools conducted for pupils not in an ongoing Sunday School, who have not been introduced to the Bible, Christianity and the church. Additionally, the free samples of Broadman VBS promotional items are included in the kit. Churches that used the Mission Series last year will not need this kit.

As an aid to reaching parents of pupils in VBS, the Vacation Bible School registration card now provides space to show Sunday School and church affiliation of both the mother and the father.



A KENTUCKY GREETING — Mrs. Pat Nixon shakes hands with Kentuckian Margery Henderson, wearing dark glasses, after Mrs. Nixon's arrival in Liberia to represent the United States at the inauguration of President William R. Tolbert, Jr. Mrs. Henderson and her husband, Glenn, both natives of Christian County, were employed by the Foreign Mission Board as missionary associates in 1967. They are on the faculty of Ricks Institute, a Baptist school in Monrovia, Liberia.



As president of Kentucky Baptists' largest college, Boswell faces many problems.

Stewardship Agency Makes Counter-Proposal On Structure

After a four hour discussion, the Southern Baptist Stewardship Commission voted in Nashville to offer a counter-proposal as a substitute for a restructure committee's recommendation to dissolve the commission and assign its work to the SBC Executive Committee.

The action came two days after the "Committee of Fifteen," a sub-committee of the SBC Executive Committee, had released its report recommending that the Stewardship Commission be dissolved and its programs be assigned to the Executive Committee, as they had been prior to 1960.

A motion by Albert S. Lineberry of Greensboro, North Carolina, asking the commission to voice its opposition to the proposal, passed with only one dissenting vote, but only after it was amended to emphasize positive alterna-

tives to the committee's recommendation.

The counter-proposal, being circulated by mail among commission members, states that the commission does not feel the restructure committee's proposals "best meet the stated objective of enhancing the work presently done by the commission."

Instead of dissolving the commission and assigning its work to the Executive Committee, the commission will likely propose two other steps instead, according to the draft of the three commission members:

First, that a committee of three Executive Committee members and three Stewardship Commission members be created to recommend means by which the thinking of the two organizations and efforts regarding promotion of the commission's program assignments can best be correlated.

Second, that representation on the Stewardship Commission be broadened to include as non-voting members representatives from other SBC agencies, as deemed needed by the joint committee.

If the second proposal is approved, the organizational pattern for the Stewardship Commission representation would be somewhat similar to what the Committee of Fifteen is recommending for another SBC agency, the Radio-TV Commission, which would have on its commission non-voting staff members of several other SBC agencies.

Three major reasons for the counter-proposal were cited by the sub-committee drafting the proposals:

1. Recognition of the need for greater involvement of all agencies in the programs of stewardship promotion.

2. Recognition of the "image" problem that would exist if the Executive Committee assumed stewardship promotion assignments, including a feeling that the Executive Committee should have no programs of its own, since it is the agency which allocates funds to the programs.

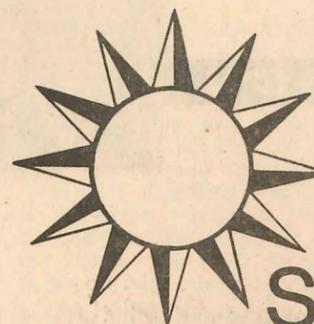
Furthermore, assignment of stewardship programs to the Executive Committee would intensify a growing opposition to greater centralization, the stewardship sub-committee pointed out.

3. Improvement of a recognized successful method of stewardship promotion rather than reverting to a method already proved less desirable.

Only three commission members said they felt the commission should not oppose the restructure proposal. All three favored taking no official position.

H. C. Croslin, state stewardship secretary for Illinois Baptists, said he felt the committee's proposals had merits, especially since the Interagency Council of the SBC and the state stewardship secretaries generally favor assigning the stewardship programs to the Executive Committee. Croslin said he felt there would be better rapport between state conventions and SBC agencies if stewardship were the responsibility of the SBC Executive Committee.

V. C. Kruschwitz of Kentucky and A. F. Nelson of Louisiana also favored taking no official stand. Kruschwitz said the commission members who felt the Executive Committee was seeking "power" seem to be afraid that the Stewardship Commission might lose a little power. Nelson argued the commission had no authority to determine whether or not it should exist. Nelson cast the lone dissenting vote. (BP)



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- recreation
- one counsellor for every twenty young people

Brotherhood Commission Urges Restructure Proposal Changes

The Brotherhood Commission of the Southern Baptist Convention voted in Memphis, Tennessee, to recommend a change in the restructure proposal released four days earlier by the Committee of Fifteen, a subcommittee of the SBC Executive Commission assigned to study the organizational structure of the denomination.

In a unanimous vote at the suggestion of the state Brotherhood secretaries, the commission asked that only laymen and pastors, not state Brotherhood secretaries, serve as elected, voting members of the commission.

The Committee of Fifteen had recommended that the Brotherhood Commission be composed of one-half laymen, one-fourth pastors and one-fourth state Brotherhood directors.

The commission's counter-proposal will recommend a commission composed of three-fourths laymen and one-fourth pastors.

During discussion of the proposals, state Brotherhood secretaries who spoke were unanimous in saying they did not want to serve as official members of the commission.

Glendon McCullough, executive secretary of the Brotherhood Commission, said he and his staff had consulted with the state Brotherhood secretaries and the state men said they "want a voice, not a vote."

In other actions, the commission ap-

proved the first report of its new executive secretary, including a recommendation from McCullough that the Brotherhood Commission offer to serve as the promotional agency for involving more Southern Baptists in world mission conferences.

If the offer is accepted, the Brotherhood Commission would become the SBC agency responsible for promotion of association-wide world mission conferences (formerly called schools of missions).

McCullough said that the executive secretaries of the Home and Foreign Mission Boards, Arthur Rutledge and Baker J. Cauthen, looked with favor on the new promotional thrust being proposed for world mission conferences.

Two agency employees were promoted by the commission. Dana Driver, assistant editor of Baptist Men's materials, was promoted to editor; and Jack Childs, periodicals service manager, was named assistant to the director of the Business Services Division.

The commission also voted to open their meetings to SBC agency leaders and state Brotherhood representatives, to invite young men ages 18-30 to participate in the commission meetings and to inform the SBC committee on boards they would welcome the nomination of young men, 18-30, as members of the commission. (BP)

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APPLICATION

Name _____ Age _____ Sex _____

Parents' Name _____ Phone _____

Parents' Occupation _____ Address _____

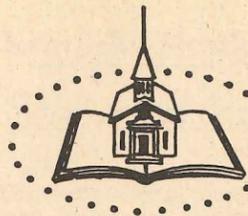
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Division of Evangelism, Home Mission Board, Kenneth L. Chafin, Director



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By H. C. Chiles

(These Lessons For February 13, 1972)

LIFE AND WORK SERIES

When The Lost Is Found

Luke 19:1-10

Christ's mission in the world was to seek and to save the lost from their sins. On His way to Jerusalem for the last time He passed through Jericho. Among the masses of curious spectators, who wanted to see Christ about Whom they had heard so many things, was a well-known and well-to-do man named Zacchaeus, about whom we shall note four things.

His character

Zacchaeus was a Jew by nationality and a publican in position. He thought more of money than he did of his nation, the respect of his fellowmen, his soul or God. He was an extortionist, oppressing the people for personal gain, levying the taxes to the limit, paying Rome her demands and adding the balance to his personal savings. Since he was the chief tax collector, he probably got a "rake-off" from the rest of those who gathered taxes. Although he had become rich, by taking advantage of those who could not help themselves, he was held in contempt by the people.

His condition

Zacchaeus was small in stature. He was rich. While his ill-gotten riches enabled him to purchase many things which he wanted, there were two things which he could not buy — peace with God and true happiness, both of which always go together. Nobody thought much of him. Zacchaeus was a social outcast. Sitting in his booth one day, he observed a crowd of people down the street. Being curious, he inquired as to what it meant and was informed that Jesus Christ had come to town.

Dissatisfied with himself and with a great longing for a better life, Zacchaeus resolved that he would go to see Christ Jesus. However, it was not at all easy for him to accomplish his purpose because of the multitude surrounding the Saviour and his own smallness of stature. Undaunted by these handicaps and obstacles, he went on ahead of the crowd and climbed the famous sycamore tree. That was a very undignified thing for a public official to do but Zacchaeus was out for something far better than dignity, namely, to see Christ. He refused to let his dignity or his wealth prevent him from seeing the Saviour. As

usual, an earnest man with a will finds a way.

His call

When the Saviour arrived at the tree which Zacchaeus had ascended, He looked up at him and said, "Zacchaeus, make haste, and come down; for today I must abide at thy house." This call was so unexpected to Zacchaeus that it startled him. It was most gracious and very earnest and urgent. And it proved to be effective for "he made haste and came down."

His conversion

When Christ singled out Zacchaeus, addressed him by name and called him to minister unto Him, it broke his heart to think that here is One Who sees me, knows me, cares for me and needs me.

Zacchaeus was gloriously saved. He declared that he would make amends for his past wrongs. His conversion changed his estimate of the value of money and his idea about honesty with

INTERNATIONAL SERIES

Endurance And Christian Hope

Luke 21:25-36

After spending a busy day in the precincts of the temple in teaching the teachable, rebuking the selfish, denouncing the hypocrites and healing the afflicted, Christ and His disciples went to the Mount of Olives. There He delivered His wonderful Olivet discourse, in which He dealt with the approaching destruction of Jerusalem, which took place in 70 A.D., with the end of the age, and with the conditions which will prevail upon the earth during the interval between His departure and His return. Our Lord went far enough to predict that His final manifestation would be heralded by various supernatural events, such as the falling of the stars, the darkening of the sun, the failure of the moon to shine and the shaking of the heavenly powers. These signs are to indicate that God has not forgotten His people but that He is about to intervene in their behalf.

A parable — Luke 21:29-31

This parable centered around a fig tree. He pictured the fig tree as having withstood the ravages of winter. When it budded, blossomed and put forth its leaves, everybody recognized the fact that summer was approaching. Christ explained that such a scene was symbolic of Israel. In other words, the fig tree stands for Israel and the revival of her national life.

Christ pointed out that when winter passes, the sap rises in the trees, they take on new life and put forth their buds, blossoms and leaves; then all should know that these things constitute a sure sign that the summer is coming and that it will soon arrive. As the budding of the fig tree was the sign of approaching summer, so, when certain things come to pass it should be quite obvious that, so far as the kingdom affairs are concerned, the summer is approaching and the return of the Redeemer is drawing nigh.



Christ emphatically asserted the absolute certainty that His predictions would be fulfilled.

A promise — Luke 21:32-33

Christ meant that some of His contemporaries would live to witness the destruction of Jerusalem, which they did. That terrible war, like various others, during which the city was besieged by the Romans under Titus, was the result of despising God's mercy. These unflinching words of our Lord clearly indicate His deity, for no mere human being, who was in his right mind, would have dared to make such a glorious promise.

A plea — Luke 21:34-36

Christ declared that the exact time of His return was unknown to all except the Father. The fact that He will come personally, bodily, visibly, suddenly, unexpectedly and gloriously constitutes a great challenge to all Christians. It is an incentive to preparedness, it urges spiritual alertness, it is conducive to purity of life, it produces patience in trial, it inspires sacrificial service and it is a great comfort to those who mourn.

These verses constitute a strong appeal to Christians to subtract from their lives such sins as surfeiting, drunkenness and the anxieties of life. There is a great need for the believer to be on guard against self-gratification. We are strongly urged to avoid the evils of intemperance. Indulgence in strong drink gives one a wrong estimate of values, blurs the vision, dulls the sensibilities, sears the conscience, deadens the will and makes it very difficult for him to respond properly to the highest and noblest things in life. Every child of God should practice total abstinence for his own welfare from every standpoint, for the sake of his influence over other people and for the sake of the Saviour. A real desire for a wholesome influence over others and a longing for the return of Christ should cause a Christian to separate himself from sinful activities and yield himself to the Lord.

Watchfulness and prayer will greatly increase our spirituality, usefulness and effectiveness as Christians. Prayer is the crowning protection against the evils of this age. It is the fountain of blessing, but in many of our lives there issue from it only trickling rills whereas there might be and should be flowing rivers. When we are beset with evil, persistent praying will bring the strength which we shall need to live the victorious and useful Christian life. Watchfulness and prayerfulness on the part of Christians are preferable to trying to figure out the time of Christ's return.

In view of the sure return of Christ, which is the greatest future event, all Christians should wait in patience, walk in purity of life, weep in hopefulness, witness in faithfulness, work in diligence and watch in readiness.

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Operation 'Talk Back' Brings Recommendations

Increase in use of Biblical content in church training materials, more helps for small churches and more emphasis on the non-believer were among recommendations made by the Southern Baptist Sunday School Board's research

services department after compiling suggestions proposed through Operation Talk Back, a readership survey of SBC study periodicals.

Operation Talk Back was an effort to determine readership opinion toward

periodicals and publications produced by the Sunday School Board, Brotherhood Commission and Woman's Missionary Union, agencies of the Southern Baptist Convention.

Analysis based on the 36,868 questionnaires returned by June 1, 1971, has been completed.

Individual reports prepared for each of the 79 periodicals involved seek to pinpoint specific and general problems users are experiencing with each publication.

"Future publications of the board will reflect changes based on findings from the reports," Allen Comish, director of the board's church services and materials division, said.

In addition to individual reports, a general report has been prepared recommending that efforts be made to determine the materials and organization which will help smaller churches to operate at maximum effectiveness.

It was recommended that the board explore ways of making leaders more aware of curriculum options a quarter in advance and to encourage leaders to discuss these options with members before placing literature orders. (BP)

Fellowship Of Trust (Continued from page 3)

ment of these who serve in positions of trust. Such implication in the motions was surely unintended.

Our fellowship still rests on the circles of confidence, on a solid structure of trust. We are brethren. We are Christians. We are together to "elicit, combine and direct the energies of the denomination for the propagation of the gospel."

I have requested the space for this plea. I have done so on the basis of a lifetime with Southern Baptists. Mine has been a lifelong fellowship. For more than forty years my life has been sustained by Southern Baptists — practically, emotionally, spiritually. For 36 years I have been employed by two of the Convention's agencies — 10 by one, and 26 by the other. In these years

with the second, I have been editor of a magazine at the very center of the crisis of our times. Southern Baptists have given me my opportunity for service. My retirement, by generous Convention provision, is set for next October 1. My plea now is deep in emotion.

As President Garfield lay dying, felled by an assassin's bullet, he is reported to have whispered, "Be very careful, oh, be very careful, how you tell my wife!" Be careful, oh, be very careful, how we preserve this delicate venture of fellowship which is the true spirit of Southern Baptists.

Let's come back resolutely to the valid polity principle. Let's grant its grounding in confidence. Let's practice the self-restraint implicit in our fellowship. Let's treasure our structure of trust.

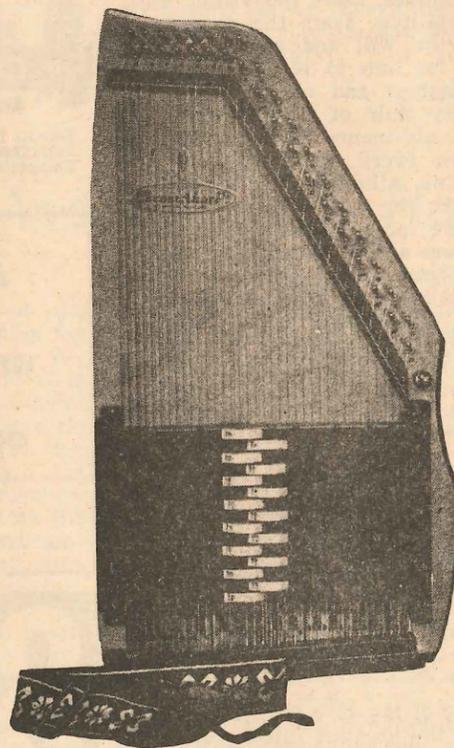
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WORKING — Kentucky WMU leaders were in Birmingham recently for the meeting of the Executive Board of Southern Baptist Woman's Missionary Union. Participating were (left to right) Mrs. William Ellis, Shelbyville, state WMU president, and Miss Kathryn Jasper, Middletown, state WMU executive secretary.

Southeastern Seminary Offers Urban Workshop

Southeastern Baptist Theological Seminary, in cooperation with the metropolitan missions program of the Home Mission Board, has announced the introduction of a new workshop in urban studies. The workshop is a two-week course specifically designed for Baptist church, associational and denominational leaders. It deals with Christian mission and ministries in urban settings with special attention to the work of the association and mission strategy. It will be led jointly by professors Thomas Bland and Luther Copeland.

The course will include lectures and group dialogue led by the professors and area specialists.

The workshop will meet jointly with the Seminar on Urban Studies, Monday through Friday for the two weeks July 17-28, 1972.

This course offers two semester hours' credit. The matriculation fee is \$20.00. Regular registration procedures must be completed in the office of the registrar. Application for enrollment must be filed prior to June 1, 1972.

Student housing facilities of the seminary are available.

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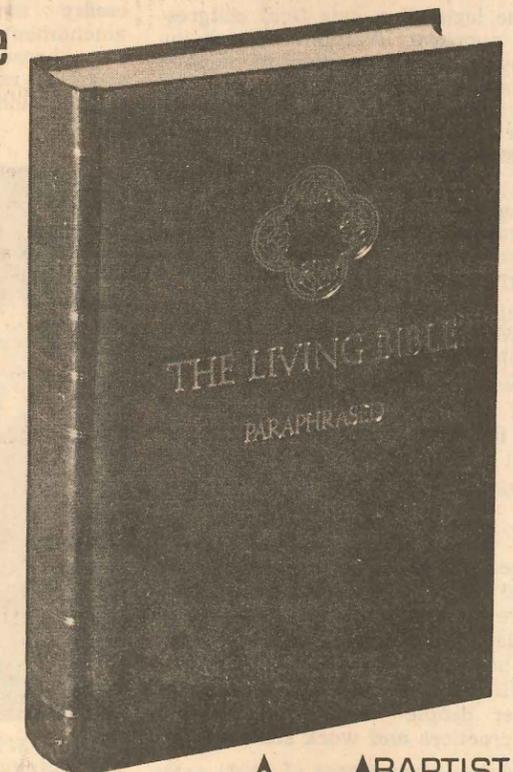
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SBC Missionaries In Bangladesh Want Funds To Rebuild Village

Reconstruction of a village outside Feni, Bangladesh, has given Southern Baptist missionaries their first opportunity to become directly involved in relief operations since the former East Pakistan began its fight for independence almost one year ago. Currently, missionaries have \$50,000 with which to begin relief work.

"This opportunity in relief is just what we have been wishing for," said John D. Hughey, the SBC Foreign Mission Board's secretary for Europe and

the Middle East. "Our missionaries can now participate in a substantial way in the relief of suffering and distress in Bangladesh," he added.

Missionaries had a \$25,000 relief fund on hand which the Bangladesh mission (organization of Southern Baptist missionaries) has authorized for use in rebuilding a village outside of Feni, where two missionary families were formerly stationed.

James F. McKinley, Jr., one of the missionaries in Bangladesh, wrote of

that relief work: "The village to be reconstructed is within two miles of our Feni residences. There are 119 families who have nothing left but the good earth on which the houses are to be built. Everything was destroyed during the recent crisis.

"This work has been assigned to us by the local authorities. We can rebuild the houses and possibly provide some additional assistance for 119 families for the approximate cost of a good house in the States. Surely this will say something to Southern Baptists."

The mission has requested from the Foreign Mission Board an additional \$75,000 for similar projects in or near Dacca, Comilla and Faridpur. Baker J. Cauthen, executive secretary of the board, has already approved the mission's request for \$25,000 of that money.

In its February meeting the board will be asked to respond to the appeal for the additional \$50,000, Hughey said.

McKinley said, "We will be involved in the work ourselves and handle the funds. The money will not be turned over to someone else."

Until now missionaries have been able to channel funds for relief efforts only through local churches and government-approved relief agencies or among their own personal acquaintances. (BP)

Senate Approved Amendment Assures Day Off For Worship

The U.S. Senate has unanimously approved an amendment to the Equal Employment Opportunities Enforcement Act of 1971 stipulating that an employee will not be forced to work on his day of worship unless it causes "undue hardship" on the employer.

If the legislation gets final congressional approval, freedom of religion and the right to free exercise of one's faith, already guaranteed by the U.S. Constitution, would be strengthened further, according to Baptist observers in Washington.

Vote on the amendment in the Senate was 55-0. A number of senators who were not present to vote arranged to have their approval of the amendment registered for the record.

Senator Jennings Randolph (Democrat, West Virginia), a layman in the Seventh Day Baptist General Conference which observes Saturday as its day of worship, sponsored the amendment. Randolph cited the problems of several denominations with traditional worship days different from the majority who observe Sunday as their day of worship.

Some denominations have complained of a "dwindling membership" relative to the situation of working on Saturday, Randolph told the Senate. Also, he said some faiths are having "a difficult time, especially with the younger people" because of employment practices and work schedules.

Randolph cited scores of court cases and complaints to the Equal Employment Commission wherein, contrary to civil rights laws, employees were discriminated against because of the practice of their religious faith.

Purpose of the amendment, Randolph declared, "is to assure that freedom from religious discrimination in the employment of workers is for all time guaranteed by law.

"... I think it is a well-intentioned amendment, a good amendment, a necessary amendment, a worthwhile amendment," Randolph told the Senate, "because it carries through the spirit of religious freedom under the Constitution of the United States." (BP)



FOR HOSPITAL—Jerry C. Taylor (left), assistant administrator of Kentucky Baptist Hospital, D. E. Wittekiend, manager of Sears-St. Matthews, and H. L. Dobbs (right), president of Baptist Hospitals, Inc., review news clips at the Kickoff Dinner for the Special Gifts, Business and Industry phase of KBH's Second Mile Campaign. A total of \$710,000 was reported already pledged by Kentucky Baptist Hospital "family," comprised of board members, medical staff, Woman's Auxiliary, employees, individuals and some businesses. The campaign goal is \$2 million for the construction of a new Baptist hospital in the St. Matthews area of Louisville.