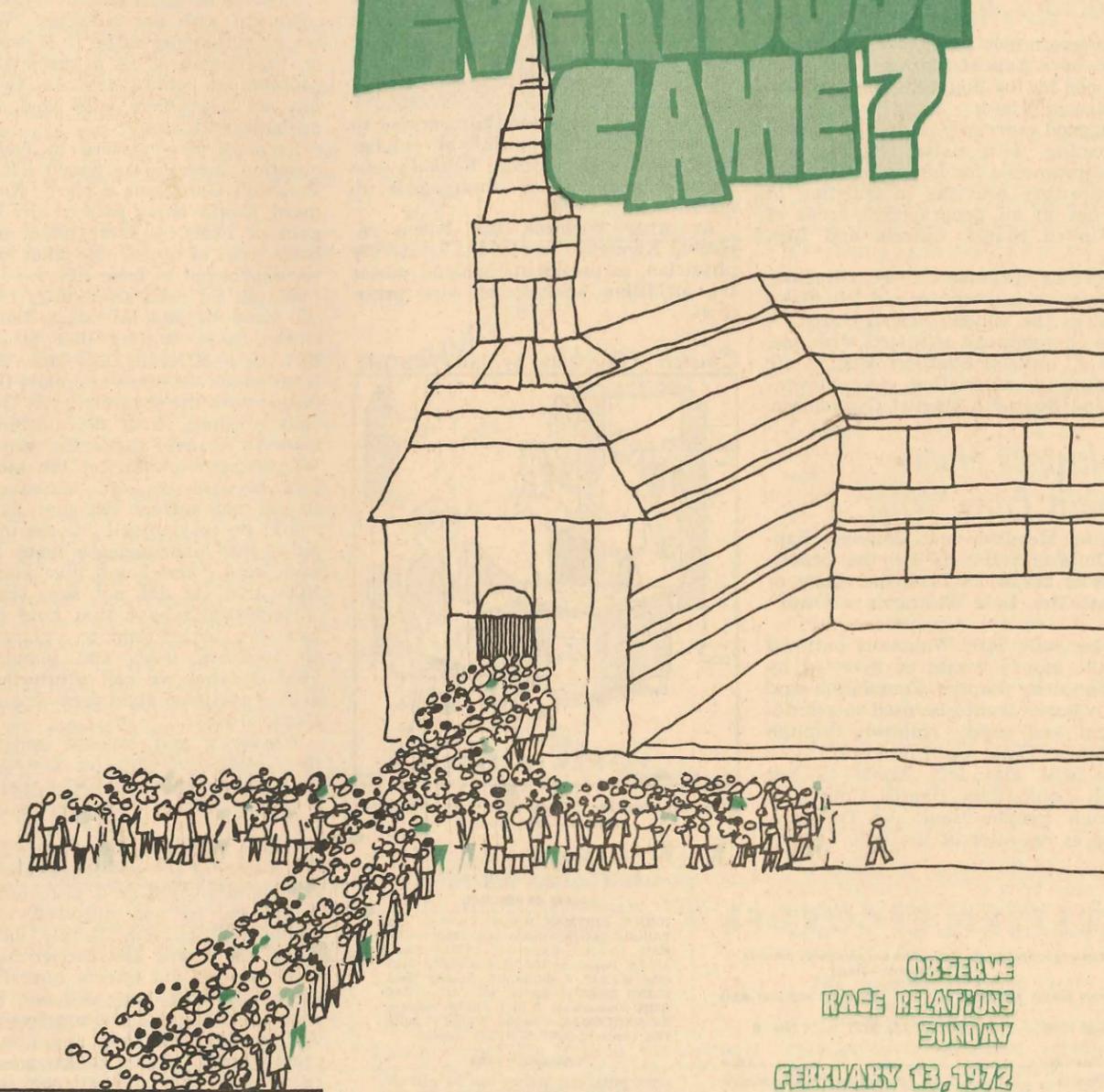


WHAT IF WE HAD CHURCH & EVERYBODY CAME?



OBSERVE
RACE RELATIONS
SUNDAY
FEBRUARY 13, 1972

 **WESTERN RECORDER**
FEBRUARY 12, 1972

Infant Adoption Service Suspended

The Kentucky Baptist Board of Child Care has temporarily suspended the acceptance of infant adoption applications. This action was unanimously approved by the board members at a recent January meeting.

Ford Deusner, general superintendent of the child care program, pointed out that the board was receiving a large number of applications for infants while, at the same time, fewer

newborns were available for placement.

"Last year, we had 15% fewer children to place compared to 1970 statistics," the child care executive stated. There was also a 20% decline in the number of inquiries about maternity care service offered by the Child Care program.

"It is unfair to the prospective parents," Deusner continued, "to continually accept adoption applications when all the time there are fewer babies to place."

He added that the more than 100 couples already under consideration would be processed and that after most of the couples receive babies, the board will consider lifting its suspension.

"This does not affect our service to unmarried pregnant girls," he emphasized. "We will continue to make our services available to these girls in need."

In other business, the board re-elected Kenneth Crawford, a Louisville physician, as president. Ashland pastor Ira McMillan was chosen vice president.

SBC Church Directory Available

A program help series piece, *Directory of Southern Baptist Churches*, has been produced by the Southern Baptist Sunday School Board.

Designed especially as an aid in communicating with sister churches regarding requests for letters of transfer, the directory provides information of churches in all geographical areas of the United States, Canada and Bermuda.

Churches included in the directory are those on a computerized list maintained by the Sunday School Board.

The churches are affiliated with one, if not all units of Southern Baptist life including the association, state convention and Southern Baptist Convention.

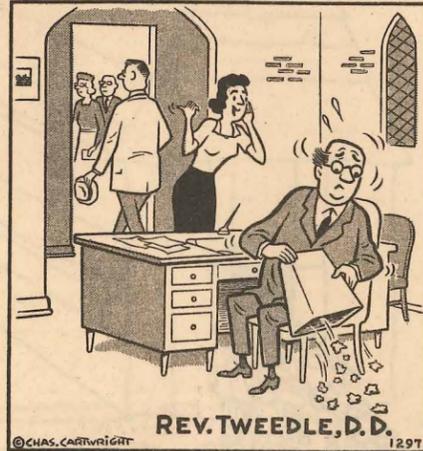
Children's Homes Benefit From Will

Spring Meadows and Glendale Baptist Children's Homes are the beneficiaries of \$68,511.74 from the estate of the late Mrs. Lula Wainscott of Owenton.

In her will, Mrs. Wainscott outlined that the money would be invested by the Kentucky Baptist Foundation and the dividends would be used to aid dependent and needy children through the Baptist Child Care program.

The will also left \$2,000 to her church, Long Ridge Baptist Church in Owenton. Peoples Bank and Trust Co. served as executor of the will.

Church Chuckles by CARTWRIGHT



"On that check for \$200 you questioned—his name really is John Doe!"

DEVOTIONAL



Allen F. Harrod
Pastor, Bellepoint
Church, Frankfort

Most of us approach the problem of suffering with the question, "Why do we as Christians suffer?" If we begin at that point, it is a problem — a problem in philosophy, in theology; but not a problem with God, it is a problem with us.

Perhaps, if we were to meet this question honestly we would ask, "Why shouldn't Christians suffer?" Now, not many people enjoy pain of any kind — pain of heart, pain of mind, pain of body, pain of soul — by what right do we expect not to have it?

We do not need an apology for God. We need to look at man. The Bible enters these matters that trouble us through a different door than the one from which we often approach them. It begins with the sovereignty of God and ends abruptly with the sinfulness of man. Of course, that's the way it is. Where did we ever get the idea that just because we are Christians we should not suffer? Religion like that would be easy to sell. "Come unto me all ye that labor and are heavy laden," said Jesus, "and I will give you rest." Note that he did not say, "release." Who wouldn't have that kind of religion if it carried them to a plane above all troubles, trials and temptations? That is what we call utilitarian religion — religion that uses God, makes Him a utility.

Whenever you become involved in this question of why the righteous suffer just turn to Isaiah 53:3-6. Let's take a careful look at these verses in closing:

"He is despised and rejected of men; and a man of sorrows; acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon Him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

No, that isn't all of the answer but it is enough.

Evangelism is one of the hallmarks of the New Testament church. The struggle for evangelism, with integrity, is a perennial problem. Evangelism is understood here to be the proclamation of the gospel by word and deed, under the inspiration of the Holy Spirit, to elicit response that leads to conversion.

The early church is a good place to look for a strategy for evangelism. In Acts 8, 9 and 10 there are three stories in the life of the early church. A review of the accounts suggests some threads that hold them together. To discover these threads will offer an approach for evangelism in the 70's.

Acts 8:26-40 tells the story of a deacon named Philip. He was moved by the Holy Spirit to go to a little traveled road and thumb a ride. The man with whom he rode was the Secretary of Treasury for Ethiopia. Philip bore his witness to Jesus Christ and the black man responded and a baptism resulted.

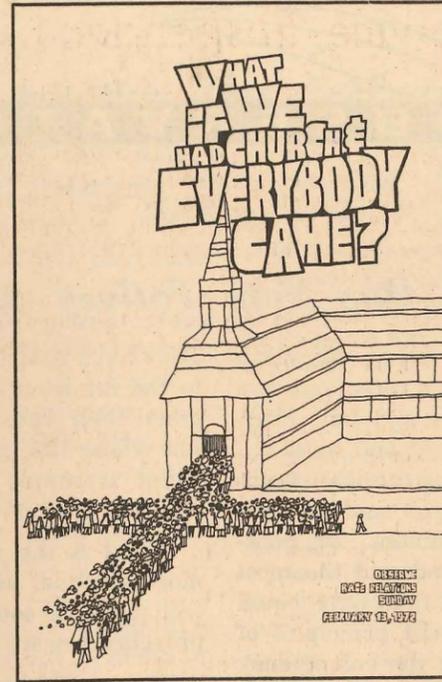
Acts 9:10-19 tells the story of a little known man by the name of Ananias. The Lord told him to bear witness to a Jewish Panther named Saul. Ananias apparently had a cultural hang-up about the gospel being only for proper people. Surely one as hostile toward the church as Saul could not be a fit subject for evangelistic visitation. Nevertheless, Ananias followed what he believed to be his commission. Saul responded and a baptism resulted.

There are two conversions recorded in Acts 10:1-48. An uptight preacher named Peter is converted to a new insight. He discovered that "God is no respecter of persons" (verse 34). To really follow God meant that he needed to be converted from his prejudice. God struggled with him and he was finally able to see the beauty and worth of men who were different. The other conversion was a member of the military establishment and a gentile, Cornelius. Peter, explaining his own conversion (verse 28), shared the gospel with Cornelius and others and a baptism resulted.

There are some threads that hold these stories together. A look at these threads will highlight the contemporary application for the church today. If we are serious about evangelism we need to look at the implication of these stories.

As already pointed out, each experience resulted in a baptism. We are well aware that the rite of baptism may occur without conversion. Implicit in these stories is the fact that baptism was a public affirmation that the good news of Jesus Christ had resulted in a genuine conversion experience.

The second thread is that in each case the witness went to where the



Evangelism

Evangelism

Evangelism

Evangelism

By Bill Rogers, Director
Interracial Department, KBC

A third thread is that the church was made richer as a result of each baptism. The early spread of Christianity to the southern coast of the Mediterranean may well have been the result of the Ethiopian's witness. The New Testament is replete with examples of the influence of the missionary, Paul. One cannot be certain but Cornelius may have witnessed to the Roman guards. Paul writes greetings from the saints in Caesar's household (Philippians 4:22). These greetings may well have been the results of this soldier's witness. Imagine the richness of the church as this broad spectrum of humanity became a part of her witness to the world.

The fourth thread is the indication that the world was more ready to respond than the witnesses anticipated. There is no indication that Philip resisted the call to witness. Ananias and Peter both protested the advisability of wasting their energy or the gospel on such unlikely people. Both had to come to grips with the nature of prejudice before they could proceed. Could it be that a large segment of the church has not really faced up to the sin of prejudice?

The last thread to be mentioned here is that each witness went in response to the Holy Spirit. Sensitivity to human hurt and human need is imperative to be a faithful witness. Sensitivity to the presence of God in one's life is also necessary. This is difficult in an age when we are so competitive with each other. Our competitive spirit may blunt our sensitivity and cause our motives to be confused. It is this writer's opinion that the greatest need for the church today is to recover our faith in the power of the Holy Spirit. To believe that He can change lives is encouragement to live with sensitivity to those with whom we come in contact and to the call of the Holy Spirit to bear our witness.

This writer's concern for evangelism, with integrity, is related to the conviction that the church cannot ignore or discriminate against any of God's creation. Resistance to the call of the Holy Spirit to one's life is not new. Resistance or apathy toward our fellow man is not new. The good news for the church in the 70's is that the God who acted in the early church will act today.

The question is being raised, "What if we had church and everybody came?" The stories related here and the threads that hold them together suggests a way for the modern church to find an answer to this question. Before they (*everybody* — all kinds of people) come, the church will go to them with authentic concern. The gut question is: "Do we really want to be the Church today?"

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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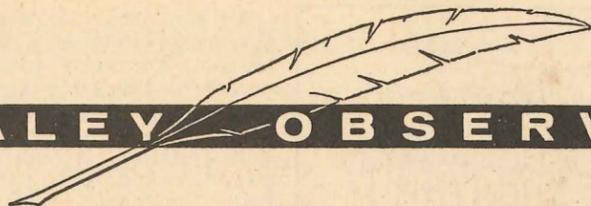
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The One Man, One Vote Fallacy Among Baptists

Theoretically the principle of democracy by which Baptist churches determine their own directions and choose their own courses is precious and fair. Practically it often works out to be absurd and most unfair. To allow every member including the least faithful and the most faithful, the youngest and the oldest, the least known and most prominent, the poorest and the richest, the least educated and the most educated to have one vote each and thus have equal power is in keeping with basic Baptist principles of the priesthood of every believer and the competency before God of every one of His children. But to practice this democracy like we often do is shameful and a travesty upon these precious Baptist principles.

In most Baptist churches less than half of those on the membership roll have any kind of meaningful and sustaining relationship to the church and any of its efforts to bring men to God through Jesus Christ. They rarely if ever show up for any services. They give nothing or next to nothing for the support of the church in its local and worldwide ministry. Most of their Sundays are spent at home in bed or in front of a television set, on the lake or golf course, visiting relatives or most any other thing besides something that has to do with the church to which they once promised loyalty and faithfulness.

Ordinarily the business meeting is the least popular of all church meetings and is left to the faithful few. The majority of church members including in many instances even deacons are dropouts so far as prayer meeting and evening worship are concerned, they could not care less about the regular business meetings and so are almost completely ignorant as to what their church is doing about anything.

But there are exceptions to this attitude of apathy and non-participation and herein lie the absurdity and unfairness. These exceptions generally are when the church becomes involved in a controversy. The controversy could be over a building program, a budget proposal or many other matters but most often centers around the pastor or another staff member and generally is over whether to keep them or to send them on their way.

These business meetings draw members which haven't been in the church for months or even years.

They have contributed nothing in efforts or resources to the ministry of the church. Yet when the vote is taken their vote counts the same as that of the person whose life, work and gifts have kept the church going. It simply isn't fair. It's more like a worldly political election than doing divine business.

What is the solution? It is not simple but some more spiritual and fair manner of local church control must be sought. There are several possible approaches toward a more fair way.

One would be to change our concept of the church membership roll. Those who don't indicate any concern in the life of the church over a reasonable period of time could be dropped from the list of those allowed to vote on church issues. When any of these indicate renewed interest and support of the church, they could be restored to the active or voting membership roll. Of course regular attendance is not the ultimate standard and understandably some members who are old, infirm, or otherwise are deprived of regular attendance or even regular contributions should not be deprived of a full voice in the business affairs of the church.

The most difficult but the only true solution to this problem is an educational process by which we come to understand what kind of democracy a Baptist church is supposed to be. This is a spiritual democracy and not a political democracy. A spiritual democracy is one in which the Lord instructs each member how to vote. Thus it is not our opinion nor our likes or dislikes which determines how we vote but how the Lord would have us vote.

It might help at the next business meeting if before we cast our ballot we could imagine Jesus was sitting next to us and we leaned over to ask him which way to vote. Better still, we should remember if we are truly God's child, Jesus doesn't sit beside us but lives in us in the form of the Holy Spirit and His mind should be ours in every decision.

But as it now is too often we call upon someone to pray for the Holy Spirit to lead us in what we are about to do and then proceed to vote the way we had already decided upon before any prayer was lifted and this is the problem.

Guest Editorial

Christian Education Day-February 20, 1972

Bruce V. Hartsell
Chairman, Christian Education
Committee, KBC

If we are to sustain our role in the field of Christian Education through the support of Baptist schools and colleges, and seminaries, it is going to require of us that we do more than raise the cry of "Wolf, wolf."

"Involvement" is one of the lead words in the vocabulary of our contemporaries. Somehow the word on the lips of some is almost a mockery because it seems that what is said is matched at hardly any point by a corresponding commitment through efforts to recruit students, to support financially, to become realistically acquainted with the institutions through actual visits to the campuses and to show any continuing concern or compassion beyond the cry of "involvement."

Our Convention Christian Education Committee wants to encourage every church of our Convention to *actually observe* Christian Education Day on February 20, 1972, or, if necessary, a more convenient Sunday. Each of our schools will be most happy to arrange for every church to have someone come to the Church to speak on the day selected. It may be an officer of the school, a faculty member, a student, or someone who has attended or graduated from that institution, but the schools will be glad to help you in any way possible to arrange for the occasion.

This would be only one way for your church to better acquaint itself with our schools. Each institution seeks opportunities for students to visit the churches with Youth Teams for evangelistic services, with choral groups, choirs, ensembles, instrumentalists, drama groups *et cetera*. Each or any of these would be tremendously effective in our churches. The possibilities of knowing our schools, their officers, faculties and students are limited only by our own willingness to seek them.

If you have thought about Kentucky Baptist Convention relationships to our schools and colleges that you feel are worthy of sharing with the Christian Education Committee, you are urged to communicate them to the committee or any of its members, or to the Executive Secretary, Harold Sanders. It is the very earnest desire of the Christian Education Committee to serve the convention and the institutions to the best of their ability. Your willingness to share ideas will be one of the best ways to strengthen the committee and the schools.

If you find that your church has had a unique experience in its observance of Christian Education Day on February 20, 1972 (or another more convenient day), please share it with Kentucky Baptists through communicating with the *Western Recorder* and the Christian Education Committee.



STUDYING KENTUCKY BAPTISTS

Dear Editor:

Your editorial in the January 22 issue concerning a "Committee of Fifteen" for the Kentucky Baptist Convention comes as something of a curiosity. Certainly such a committee could serve the cause of Kentucky Baptist life in a very meaningful way. However, you are no doubt aware that such a committee did function in the early 1960's and that recommendations concerning a more efficient relationship between Kentucky Baptist agencies and institutions were rejected.

As one of the "casualties" of Kentucky Baptist life, I am moved to say that I hope that the situation is more favorable now for Kentucky Baptist cooperation. Specifically the crucial need of the early 60's was for a coordination between the Baptist colleges in

the state. It would not help to recite all the developments at that time but Baptists will have to be persuaded that Kentucky Baptist schools are more willing to relate to each other than they were a decade ago. I have the distinct impression that Kentucky Baptist schools are more and more drifting away from the convention affiliation, at least so far as the convention having a determining voice in the school life is concerned. Of course, they still want and need to receive the donations which come from Baptist people. The mentality which prevailed in the early 60's resulted in a ten million dollar "donation" to the University of Louisville.

Suffice it to say, though, that I hope a more positive approach to things might be made possible in this decade than in the last.

DeLand, Florida

Joseph R. Estes

AN OPEN LETTER TO PREACHERS

Dear Editor:

I am white; I do not say that proudly. Last Monday, I was in the company of my pastor and his wife at a Southern Baptist conference. Everything was going fine and we were being spiritually uplifted until — the speaker began to digress on "a big black preacher boy" who preached about Jonah. The dialogue went on and on about "this big black boy who pointed his long black finger" — and so I sat there becoming increasingly nauseated and embarrassed. My pastor and his wife are black.

The speaker was rewarded with the intended response as the conference audience roared with laughter. It was costly laughter, however, for it was at the expense of a brother humiliated. Suddenly I was thankful that others from our church who had planned to attend could not come.

The speaker was a missionary leader from another state. This is not the first time, it was just a little worse this time.

(Continued on page 14)

President Nixon Asks For Prayer As He Visits Communist Lands

President Richard Nixon asked for the prayers of the nation that he will be able to "play the role of peacemaker" in his upcoming journeys to Red China and Russia.

In an address before 3,000 persons gathered for the annual National Prayer Breakfast, President Nixon dwelt on the theme of peace and the "unprecedented opportunity" of this generation "to build a structure for peace in the world."

The National Prayer Breakfast is sponsored by the prayer breakfast groups of the United States Senate and House of Representatives. As in past years, the occasion brought together prominent leaders from business, labor and religion to meet with



JORDAN HOSPITAL GETS MICROSCOPE — When Mr. and Mrs. Ken Murphy (right), students at Southern Seminary, Louisville, learned that the Baptist hospital in Jordan had no microscope, their concern led to a campaign in their home churches in Alabama and Indiana to raise funds for one. Successful in their efforts, they presented the microscope to Mr. and Mrs. Joe Williams (left), who casually told them of the need for the instrument while they were next door neighbors at the seminary. Williams, a medical technologist at the hospital in Jordan, and his wife are recent foreign missionary appointees.

members of the Supreme Court, the Congress, top military men and representatives of government agencies. Distinguished diplomatic leaders from 100 countries were present also.

Billy Graham, a regular participant in these annual meetings, read the New Testament selection on the program. After saying that the Bible teaches "that a day of ultimate peace is coming," Graham read Philippians 2:5-11.

The President referred to the great differences that exist between this nation and Red China and Russia, the two nations he will visit soon. "It is naive to think our differences would evaporate if we get to know each other better," Nixon said. "These differences exist because we do know each other . . . and the philosophical gulf is great," he emphasized.

The President talked about the role of the United States in its relationships with other countries. Our chief goal, he said, is to help them to be nations "of liberty and justice for all."

He referred to giving economic help when that is needed, but he stressed the challenge for America "to build a new structure of peace in the world where men of differences can talk about these differences instead of fighting about them.

"As a Christian nation . . . enriched by other faiths, we have a charge and a destiny to play the role of peacemaker," Nixon declared.

Earlier in the program, mayor Walter Washington, the black appointed leader of the District of Columbia, received a standing ovation after an emotional message asking for "unity and reconciliation" in the land.

Mayor Washington mentioned the poor, the hungry and helpless in the land who, he said, are not willing to wait until they get to heaven to claim the promises of a good life. Calling for a national "liberation of the spirit" as we try to solve the problems of this land, Washington said, "We must listen to the poor as well as to the rich, to the young as well as to the old, to the sick along with the well."

Mayor Washington, a Baptist layman, who said he was "speaking from his heart" and not from the advice of others, said he fails to understand "why it is so difficult for us to understand the needs of the poor, the hungry, the helpless and the dispossessed.

"We cannot say that we can reach the moon and yet fail to heal the wounds of those who suffer," the mayor cried. (BP)



Viola Crismon

Mrs. Leo T. (Viola) Crismon has improved sufficiently that the doctor allowed her to fly to the funeral of her mother, Mrs. Cora Fowler, in Vandalia, Missouri, February 7. In my column recently I left the impression that Viola had been in the hospital just after her visit with Leo to Turkey to see their son, Major Fred Crismon of the U.S. Army. Actually, she returned from Turkey September 6 but entered the hospital after an angina attack on December 5 and returned home January 1. We remember her in the homegoing of her beloved mother.

Leo T. Crismon is serving the Foreign Mission Board in library consultation, and currently may be addressed at the Philippine Baptist Theological Seminary, P.O. Box 7, Baguio City, Philippines (use air mail). In March or April he will be in Taiwan and again in Hong Kong and in May, in Japan. He expects to return in October. Viola hopes to rejoin him for some of these tours.

Christian Education Day

Sunday, February 20, is Christian Education Day in the churches of the Southern Baptist Convention. On this day, special emphasis is given to our Baptist seminaries, colleges and schools.

Kentucky Baptists are fortunate in having our "mother seminary," Southern Baptist, located in Louisville. We have three splendid colleges in our state which should be most attractive to your best youth in the churches — they are Campbellsville College at Campbellsville, Cumberland College at Williamsburg and Georgetown College at Georgetown. This is the time to be talking to your seniors in high school about Baptist colleges, where the Christian "plus" makes the difference — and where they can add their witness in a congenial student body. We also have a unique mountain academy or high school known as Oneida Baptist Institute at Oneida in the mountains. Further, Clear Creek Baptist School at Pineville is an outstanding preachers' school for men who have not completed their college work — it is a fine seminary-type of program which equips many of our pastors and other church leaders.

Remember, Sunday, February 20!

Harold G. Sanders

WESTERN RECORDER

For Race, Sex, War Issues —

BSSB Trustees Approve Guidelines For Writers

Trustees of the Southern Baptist Sunday School Board meeting in Nashville, Tennessee, approved three papers setting guidelines for writers and editors in dealing with race, sex and sex education and war and peace.

The trustees recognized that Sunday School Board curriculum materials "must deal from time to time with current moral and social issues, on which there is considerable diversity of opinion and feeling among writers, editors and Southern Baptists in general." These issues must be handled in a constructive and helpful way, the statement said.

The paper on race stated: "As the principal publishing agency of the Southern Baptist Convention, the board has a unique opportunity to render significant service in matters of race. Southern Baptists are the second largest religious group in the nation. They can and should become real leaders in practicing and fostering better racial relationships and in working for justice and equality of opportunity for the members of all races. The board can be one of the foremost influences in helping Southern Baptists to be Christian in their treatment of racial groups."

Among the points included in the race paper is a call for developing "a climate that assumes that those who disagree about race are nevertheless sincerely seeking the Christian position. The atmosphere in which such matters are discussed shall be one in which proper respect is shown toward divergent views and toward the persons who hold them, the paper explained.

Utilizing a study of Bible principles, encouraging people to want to move

nearer Christ in their concern for relationship to racial groups and creating a positive and constructive atmosphere and tone within each of the board's publications are among the guidelines.

The paper also stated that ". . . the board will best advance the cause of improved racial conditions, not by proposing detailed, ready-made, arbitrary solutions, but by educating our people in the basic principles of Christian human relations."

In a further discussion of purpose in using material on racial relations in Sunday School Board publications, the paper stated: "Whatever the opinions of individual writers and editors may be, the board's objective is not to promote integrated churches or segregated churches, but Christian racial relations. So, we will promote neither integration of churches nor segregation. Rather, we will appeal for a Christian treatment of racial groups, whether integrated or not."

In a paper titled "Sex and Sex Education," six problem areas were cited as giving evidence of the need for sex education. They were ignorance, false ideas about sex, the alarming increase of premarital and extramarital sexual indulgence, the strong sexual stimulation to which people are exposed in everyday living, the need for birth control education and the problem of sexual perversion.

"The Bible often refers to sex and sexual behavior, and it is noteworthy that the subject is always treated frankly and without apology," the paper said.

Some Sunday School Board periodicals can deal with sex more successfully than others because they are in-

tended for private reading and are not ordinarily used as study guides for educational groups in the churches, the statement said.

"Sexuality must be presented as the God-given reality that it is. . . . Always and in all our publications, the Biblical ideal of purity and chastity must be upheld," the paper stated.

A paper on "War and Peace" stated that ". . . the board gives no official endorsement to either (pacifist or non-pacifist) position but allows writers to express their views as they wish so long as they are properly respectful of those who differ with them. It is important that an appropriate balance be maintained between articles representing differing viewpoints. . . . Both pacifists and nonpacifists should unite in working for peace."

Four basic Christian convictions that bear on the task of working for peace were listed: (1) God is the creator and ruler of our world. (2) God is a God of judgment. (3) God alone is sovereign. (4) God is Redeemer and Father.

Included in the 17 guidelines for use by writers and editors were calls for prayer for peace, participation in government and public affairs to exert a Christian influence, support of efforts toward the reduction of armaments by all nations, while emphasizing the importance for our nation to be spiritually strong, and learning about the needs of the peoples of the world. (BP)

Vacation Bible School Clinics Set

First Baptist Church, Madisonville, and Gardenside Baptist Church, Lexington, will be the sites of state Vacation Bible School clinics, according to Mrs. Betty Allnatt, director of Vacation Bible Schools for Kentucky.

Nine officers from each of the state's 80 Baptist associations are invited to these training conferences which will prepare the associational officers to return home and lead VBS clinics in their local communities.

Faculty for the two state clinics have been trained by SBC age group consultants in special training sessions at Vandalia, Illinois, and Atlanta, Georgia. Composing the faculty are:

Middle Preschool (3 year olds), Mrs.

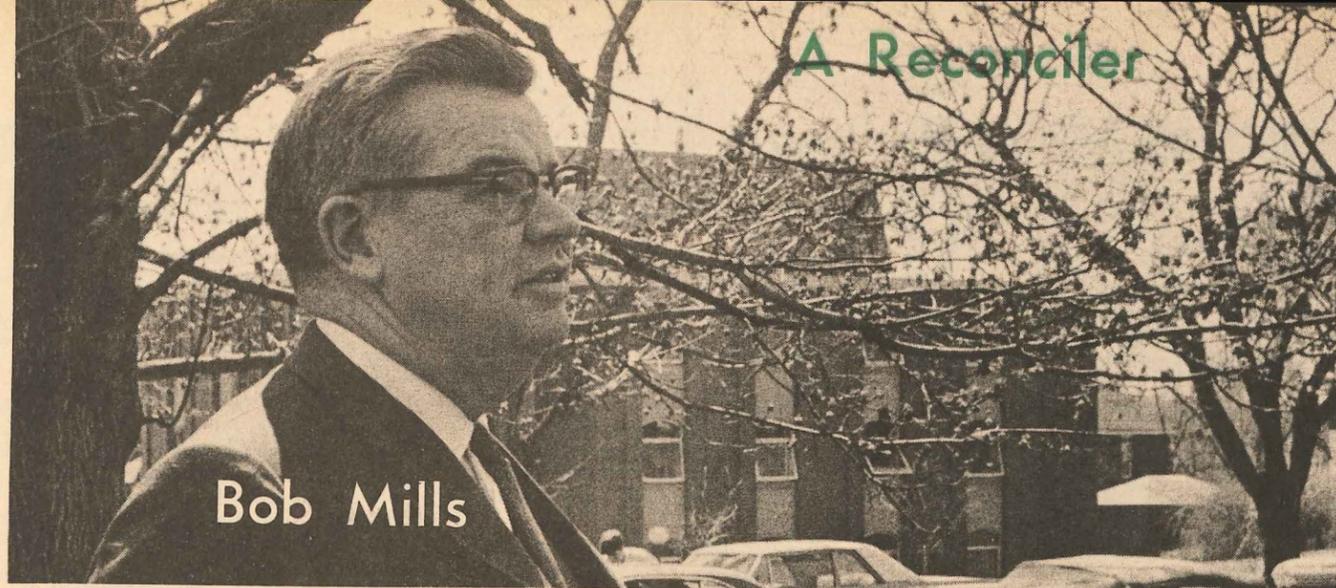
R. B. Hooks, Sr.; Older Preschool (4's and 5's), Miss Mary Johnson; Younger Children (6's and 7's), Miss Barbara Crawford; Middle Children (8's and 9's), Mrs. Betty Moore; Older Children (10's and 11's), Mrs. Ann Smith; Younger Youth (12's - 14's), Mrs. Charlene Tallant; Older Youth (15's - 17's), Sid Morris; Adult, T. Frank Smith; and General, Roy E. Boatwright.

Assisting Boatwright in the February 29 conference at Madisonville will be Wendell Price, Sunday School director for Tennessee. On March 2, Indiana Sunday School director Lew Reynolds will assist Boatwright in Lexington.

Last year approximately 1,600 church Bible schools were held in Kentucky. They enrolled about 175,000 persons.



A GIFT — The Carnation Milk Company recently presented an unrestricted \$500 grant to Campbellsville College. Earl Netherland (right), local manager, presents the check to W. R. Davenport, president of the Baptist college.



Bob Mills

The college presidency is in large part a ministry of reconciliation: reconciling young people and those of another generation and reconciling the mission of the college and its exploration of truth with the mission of the church which is proclaiming and evangelizing.

All of this is for one purpose: to move the institution forward.

To Robert Lee Mills, president of Georgetown College, this is his philosophy and duty.

Mills came to Georgetown in 1959, after having served as chairman of the department of educational administration at the University of Texas in Austin.

He is a native of Erlanger and his wife, Mildred Sizer Mills, is from Cincinnati.

"Anyone who serves as Georgetown College president needs to know there is a constituency of Baptist people who have a long-standing interest in the college and a concern about it; there are students who feel they ought to have some voice in determining how the institution moves; there is a faculty concerned not only about teaching but also about new programs and new directions; there are alumni who want the college to move forward but still view it with nostalgic feelings; and there is a community in which we live that has expectations of the institution."

Changes have taken place on the Georgetown campus and will continue to take place. This is part of the growth and maturing of knowledge. Mills feels many people do not understand these changes because they have not had the opportunity to live on a campus where these things are happening.

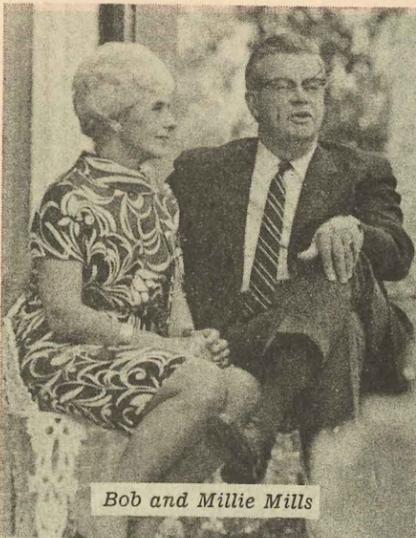
"Generally, I think people do not understand the changes taking place on our campuses. This is not a criticism of anyone's depth of understanding or the degree of his perception. Some of us who live on college campuses have

difficulty in fully understanding and appreciating what is happening. We are dealing with 18 and 20 year olds who are searching. The whole world is changing and all of these changes are reflected on the college campus. All these changes are impinging on their lives. The college campus is such an alive place it is hard, if you are not around, to keep abreast of it."

Georgetown College has a responsibility to help bring about better understanding. This can be achieved, Mills said, by being sensitive to those things which people have as concerns.

"In every legitimate and proper way, we must try to communicate what we are thinking. We should share our problems, rather than avoid them, trying to indicate things are as they use to be. Integrity demands that we not only interpret but that we give as honest and accurate an interpretation as we can."

To Mills, the most enjoyable achievement of his presidency has been the development of a vital and alive program. He is quick to point to what he



Bob and Millie Mills

calls a "stimulated" faculty and a "strong and interested" student body.

"I feel the college is more alert and alive — and therefore more alive as a Christian educational institution."

Georgetown College's relationship with the Kentucky Baptist Convention is important to its chief administrator. The real significance of the relationship lies in the knowledge that there is a constituency interested in the college.

"Immediate dollars may be less important than the concern, goodwill, student recruiting, bequests and major gifts which result from our long-standing Baptist identity."

Commenting on the current Challenge of the Seventies capital fund campaign, Mills is strong in his conviction that it expresses a deep desire by the college to move forward to implement new ideas.

"Georgetown College is determined to become more than it is. We must emphasize that the Challenge of the Seventies is not being carried on in order for Georgetown to grow in numbers or become bigger. We have no plan to grow beyond an enrollment of 1500. But we do want to have facilities — instructional, teaching and living — so we can really be the Christian learning community we profess to be."

To Robert Lee Mills, it is important to maintain the stated purpose of individualized education. For this reason he has committed himself to Georgetown College. His articulateness, deep thought and warm manner blend so well that, in any situation, it is easy to forget he is a college president with the burdens of that office.

At any college function, Bob and his lady, Millie, are there — not because they should be but because they want to be.

Robert Lee Mills is probably one of the few college presidents who truly tries to practice what he preaches about concern for the individual.

Sunday School Board Responds To Convention Actions

Trustees of the Southern Baptist Sunday School Board responded to motions made at the 1971 Southern Baptist Convention in St. Louis requesting deletion of the name "Broadman" from the "Broadman Bible Commentary" and elimination of a doctrinal reader position.

In their semi-annual meeting in Nashville, Tennessee, the trustees studied the following motion made before the St. Louis convention and referred to them through the SBC Executive Committee:

"That the name 'Broadman' be

dropped from 'The Broadman Bible Commentary' so as to remove any connection between the commentary and the Southern Baptist name, due to its liberal content."

The trustees approved a reply to the SBC Executive Committee which states: "The Sunday School Board trustees feel that no change should be made in the name of this set of books which has already been published and distributed widely."

Reasons cited for the decision included the fact that the commentary meets characteristics set up for a Broadman publication and that it is being used by thousands of purchasers, the majority of whom are Southern Baptists who seem to have no problem with the name. Also noted were the costs of securing new copyrights and correcting at least one-half of the printing plates for all twelve volumes.

Included in a discussion of Broadman publication characteristics was a statement of purpose:

"Across the years, Broadman has sought to produce general books for wide distribution through many outlets. An expressed purpose has been to present varying viewpoints held by different Baptists or Baptist groups. Under the basic doctrinal concept of the priesthood of believers, calling for the right and responsibility of believers to make their own determinations in spiritual matters, the production of books

presenting varying points of view has been considered necessary. Some of these viewpoints may be considered fundamentalistic, conservative or liberal, depending largely upon the stance of the individual doing the evaluating.

"Broadman Press has sought to present within limits diversified views when sincerely expressed in publishable form by Bible-loving men who appear to have something to say and who say it well, whether those views might be shared by all Southern Baptists or not."

Also referred to the board's trustees by the SBC Executive Committee was a motion from the 1971 convention "... that the Convention request the Sunday School Board to eliminate the position of doctrinal reader."

Pointing to the board's tradition of using doctrinal readers through much of its history, a reply to the motion states, "The administration affirms and the trustees concur in the affirmation that the position of doctrinal reader is a necessary and appropriate one."

The statement cites the need for a doctrinal reader based "on the concept that educational materials published by the board for use by churches must be products of group work since such publications must record facts in the most accurate and understandable way possible after exhaustive analysis and do not seek merely to express opinions." (BP)

Death Takes Stuart, Was Leading Sunday School Board Worker

George Wilse Stuart, 60, long-time Southern Baptist Sunday School worker, died January 20 in St. Thomas Hospital in Nashville, Tennessee.

A consultant in the general offices section, Sunday School department of the Southern Baptist Sunday School Board, Stuart had been recovering from a heart attack suffered in December.



Stuart

A native of Paragould, Arkansas, he was educated at Arkansas State College, Jonesboro, and Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Stuart came to the board in July, 1960, as a consultant in extension work. Later he served as a consultant in associational work and as a general administration consultant. Working in the area of outreach and enlargement of the Bible teaching program, he compiled the study course book, "A Guide to Sunday School Enlargement." He directed Sunday School enlargement campaigns in major metropolitan associations in most of the Baptist state conventions. He worked in his local church, Belmont Heights Baptist, as the Sunday School outreach director.

Prior to joining the board's staff, he was associate in the Sunday School department of the Baptist General Convention of Texas from 1957-60. In that capacity he was in charge of associational and district promotion.

He is survived by his wife, the former Ferne Barnes of Nashville; a son, George Michael Stuart; a daughter, Mrs. Gene Mason; and one grandson, all three of Dallas. (BP)



RETIRING — Ellis Ham, second from left, pastor of Gano Avenue Baptist Church in Georgetown, retired from the pastorate effective January 30. Pictured with Ham are the first and last persons he baptized during his 12 years as pastor of the church. At right are Mr. and Mrs. Everett Walters who made their professions of faith the Sunday the retiring pastor preached a "trial" sermon for the church. He baptized the couple after becoming the church pastor. Miss Sherell Gunnell, left, was baptized January 30. A reception followed the service. The Hams will continue to live in Georgetown. In addition to the Georgetown church, the former pastor has served churches in Fairdale, Perryville, Paducah and Princeton. He is also a former president of McGoffin Baptist Institute.

New "Church Lobby Bill" Urged In U. S. Senate

A new bill has been introduced in the U.S. Senate to permit church groups and other "public charities" to lobby members of Congress and state legislatures concerning legislation of interest to them without jeopardizing their tax exemption.

The bill's provisions apply only to direct communications by these groups to legislative bodies on "matters of direct interest to the organization." The provisions also do not apply to grassroots appeals to the general public and they do not apply to efforts to influence elections, both presently restricted for tax-exempt organizations.

The new bill, S. 3063, replaces an earlier bill, S. 1408, both sponsored by Senators Edmund S. Muskie (Democrat, Maine) and Hugh Scott (Republican, Pennsylvania), the Senate minority leader. When the first measure was

introduced last March, 23 senators from both parties joined Scott and Muskie as co-sponsors.

The chief difference between the two bills is that the amended version applies only to a public charity if substantially more than one-half of its expenditures are normally in pursuance of its exempt functions other than lobbying.

"Substantially more than one-half" is interpreted in the Tax Reform Act of 1969 as "65 percent," and "normally" refers to a four year period of an organization's experience, according to notes accompanying the Senate bill.

"This legislation would redress a serious inequity in present tax law," Muskie told the Senate. He explained that the Internal Revenue Code permits businessmen to deduct the costs of lobbying on matters of direct interest to

them, and certain noncharitable, tax-exempt organizations have the same privilege, without adverse consequences to their tax-exempt status.

"Yet similar legislative activity by a charity can cause loss of its tax exemption," Muskie declared, urging quick action to remove such "unjustifiable discrimination."

The Maine senator observed that churches and other groups "with diverse perspective and expertise" are important sources of information on legislative issues which they should be permitted to communicate.

According to the Muskie-Scott bill, "none of the following activities shall be deemed 'carrying on propaganda,' or otherwise attempting to influence legislation:

"(A) Appearances before, submission of statements to, or sending communications to, the committees, or individual members of Congress or of any legislative body of a state, a possession of the United States, or a political subdivision of any of the foregoing with respect to legislation or proposed legislation of direct interest to the organization; or

"(B) Communication of information between the organization and its members or contributors with respect to legislation or proposed legislation of direct interest to the organization."

The bill was referred to the Senate Finance Committee which has not yet scheduled public hearings. (BP)

Baptists Plan Agricultural Mission

An agricultural missions effort aimed at making desert areas of northern Mexico "blossom like a rose" has been planned by Texas Baptists with approval of the Mexican government.

Texas Baptists will provide technical assistance to "help people help themselves" in areas where the rainfall is too scant for farming. Baptists also will supply implements, seeds and equipment supplies.

"Working together in a bond of brotherhood, we can transform barren land into green farms capable of producing great quantities of food," said T. A. Patterson, executive secretary of the Baptist General Convention of Texas.

Patterson said that while the new agricultural development is a Baptist effort, "we want to extend a helping hand to every person in need, regardless of creed or race.

"We want to carry out this ministry in the spirit of the Good Samaritan about which Jesus talked. At no point," he added, "must we lose sight of the priority of introducing men and women to Jesus. This project provides us with an open door for Christian witnessing."

The agreement calls for Baptist volunteers to help develop farm land about 10 miles into the states of Coahuilla and Chihuahua. However, the scope of operations will extend along the Rio Grande River for about 250 miles between El Paso and Big Bend National Park.

"There has been a growing enthusiasm by Texas Baptist farmers and agricultural engineers to help the Mexico border communities help themselves through the use of better farming and livestock methods and facilities," said Elmin Howell, coordinator for the Texas Baptist River Ministry.

Howell said the River Ministry was begun by Texas Baptists several years ago to involve more people from up-state churches in missions efforts along the 889 miles of the Rio Grande River.

The new program of technical aid by volunteer specialists was only recently worked out between Baptists and the director general of Mexico's Rural Industries, Senor Lic. Pedro de Koster and his associates. A Midland, Texas, rancher, D. L. Kite, and his wife sold their interest in 11 ranches and an irrigated farm and moved to Marfa, Texas, to direct the agricultural venture for the first year. (BP)

Kentucky Ministers Attend Conference

Seven Kentucky ministers attended a seminar entitled "Fundamentals of Church Administration for a Small Church," January 24-28 at the Church Program Training Center of the Southern Baptist Sunday School Board.

Philip D. Ball, pastor, Hillcrest Baptist Church, Frankfort; Jerry D. Johnson, Calvary Baptist Church, Frankfort; G. R. Pendergraph, administrative consultant, Kentucky Baptist Convention, Middletown; Joe M. Thomas, Lebanon Junction Baptist Church, Lebanon Junction; Dennis L. Pulley, pastor, Kelley Baptist Church, Hopkinsville; Albert P. Evans, Jr., Pleasant Hill Baptist Church, Hopkinsville, and J. E. Rennell, pastor, Edgewood Baptist Church, Hopkinsville, were among seminar participants.

Directed by Joe Hinkle, consultant, church administration department, Southern Baptist Sunday School Board, the seminar gave a practical introduction to all phases of administration in a small church situation.

Thanks.

This Christian school with its successes, failures, inspiration, and imperfection motivated me to be a better Christian. Within that framework I desired to learn more in the field of music. For half of a lifetime, I've been trying to do both.

—Betty Jean Chatham ('47)

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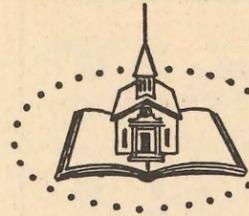
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Our oldest child graduated from Georgetown College in 1971, and we have a daughter now attending. This plus my 25 year association with the College puts me in a position to judge the small church related school. With the Challenge of the Seventies facing us, I hope all friends of Georgetown will be generous in their support, insuring the future of an institution which has meant much to so many, especially to Kentucky Baptists.

—Dr. Donald Chatham ('48)

Shelbyville



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons For February 20, 1972)

LIFE AND WORK SERIES

A Loyalty Test

Luke 19:11-26

Excitement was running high when our Lord passed through Jericho on His last journey to Jerusalem. Some, who were convinced that He was the Messiah, thought that the kingdom was at hand and that upon His arrival in Jerusalem He would defeat His enemies, throw off the Roman yoke, restore the lost glory to Israel and begin the exercise of His kingdom rule.

To correct this misunderstanding of His mission Christ spoke "The Parable of the Pounds." He told about a nobleman who was about to go on a long journey to receive a kingdom, which was a very common occurrence among the Jews, so he called together his ten servants. To each he gave a small sum of money with instructions to see what he could do with it by trading. As the nobleman journeyed, some citizens of his prospective realm sent messengers to oppose his appointment. Months later, with his mission accomplished, he returned and called his servants for an accounting. One had gained a thousand percent and another five hundred percent. A third had not traded but returned the money intact. He placed the successful servants in places of authority, took the trust money from the negligent servant and had the rebellious citizens executed.

The servants were definitely commissioned to go out and do business until the master returned. The capital necessary to carry out his wishes was delivered to them, which teaches us that God never assigns a task to a child of His without providing a means for carrying out the work. God never leaves the accomplishment of His work to human ingenuity but, by His grace, puts at the disposal of His own that which they need.

These men differed in the use which they made of the gift that was placed in their hands and in the extent of their obedience to the command of their master. One man did his best. The second man took the command of his master seriously and worked diligently but he did not do quite as well as he might have done. He could have done better if he had really tried. The third man did not use his pound at all. He valued it highly but merely sought to keep it. He made the terrible mistake of think-

ing that it would be possible to keep something that he did not use.

These men also differed in the rewards which they received. The man who had done his best received the highest reward. The second did not do so well and received in proportion to his faithfulness. The third and unfaithful servant did not receive a reward.

When that nobleman placed a pound in the hand of each of his servants and commanded him to trade with the same, he lifted stewardship out of the realm of choice and made it an obligation. He had a perfect right to tell each one what he must do and then in due time to call him to accountability.

To whom does our Lord deliver His goods? He does not entrust them to those who reject Him as their Saviour. When we trusted Christ for salvation and received it from Him and then surrendered to the Lord as His servants, He was certainly entitled to tell us what to do and then to call us to render an account to Him. He certainly expects us to make the very best use

INTERNATIONAL SERIES

The Death That Gives Life

Luke 23:39-53

Christ was crucified on a cross on a skull-shaped hill overlooking the city of Jerusalem in order that He might bring us to God. Two others, who were malefactors and participants in crime, were crucified with Christ. The malefactors had broken the laws of the land and sinned against God and were suffering the consequences thereof. These criminals were crucified with Christ, the Guiltless One, in an effort to dishonor Him.

At first, both of these robbers showed the baseness of their character by reviling Christ. As the day wore along, one of them observed the wondrous bearing of the Saviour and listened to the matchless words which fell from His lips. The perfect innocence of Christ touched the robber very deeply. He ceased to rail at Him and a new look came over his distorted features,

possible of what He has given us, whether it be little or much. That is why we should make the most of every opportunity which He gives us.

"Moreover it is required in stewards that a man be found faithful." Every steward is required to be faithful to his trust, whether it be little or much. Faithfulness is a requisite for any service but especially for one involving such a responsible trust as the care of what belongs to another. As stewards of the gospel of Christ, we are responsible for propagating it according to the directions which He has given us.

It is exceedingly important that each of us learn the simple lesson that faithfulness, rather than success, is going to determine what our rewards will be. What a happy and encouraging thought that, even though it may not be within our power to be brilliant and highly successful, it is possible for each of us to be faithful and, if so, we shall not lose the commendation of the Master at the end of the way. For every opportunity that has been given to us there is a corresponding responsibility to do the best that we can with it.

while the other robber went on reviling Christ.

This penitent robber acknowledged that he had sinned, confessed that he deserved to suffer for his sins, repented of his sins and accepted Christ as his Saviour. When this ruffian cast himself upon the mercy of the Lord and received Christ, he was happily forgiven and gloriously saved by Him. His prayer, "Lord, remember me when thou comest into thy kingdom," was a marvelous expression of faith in the person, power and mercy of Christ. Our Lord gave him the blessed assurance of the fact that He had saved him in the words, "Today shalt thou be with me in paradise." Regardless of what anybody may say to the contrary, that dying robber was saved by grace through faith in Christ, apart from any ordinance or works.

It is extremely difficult for us to understand how anyone could treat

Christ as those did who were around and near the cross. And yet we must not forget that those who reject Christ today, spurning His willingness and longing to save them from hell and take them to heaven, are just as guilty as those mockers at the cross. They, too, absolutely refuse to accept Him as their Saviour, and that after having received much additional information.

For three hours after His crucifixion Christ was exposed to the fierce rays of the sun. At noon there came a three-hour period of supernatural darkness which extended over the whole land. What went on during these hours of impenetrable and mysterious darkness only Deity knows. Christ died at three o'clock in the afternoon, thus ending for Him not only pain and agony but also insult and outrage.

We should cherish the last words spoken by our Saviour from the cross. Luke, writing as directed by the Holy Spirit, took special care to tell us that Christ's last cry from the cross was not in subdued tones but with a loud and triumphant voice He spoke and made known that He was laying down His life willingly. When our Lord cried with a loud voice, "Father, into thy hands I commend my spirit," He was in possession of all His powers and of His own accord was giving up His life for our salvation.

Just as certainly as Christ committed His spirit to the Father, we ought to make a full committal of ourselves to Him. We need never have any fear or anxiety about the safety of that which we commit to the Father. The voluntary committal of self into the hands of God for service is the only method by which we may accomplish any good in this life. Into God's hands must go all that we are and all that we have.

The Roman centurion, who was in charge of the crucifixion of Christ, was tremendously impressed by the heroic and majestic bearing of Christ and by the supernatural accompaniments of His death. Because His death was so different from all others he had witnessed, the centurion acknowledged that Christ was the Son of God.

After Christ's atoning work was finished, respect and honor were paid to His body. Thereafter it was touched only by believers. Joseph of Arimathea, a secret disciple of Christ, acted quickly by going to Pilate and obtaining permission to remove the body of our Lord from the cross and to prepare it for burial. It frequently happened that the bodies of criminals were never buried at all, but were simply taken down from the crosses and left for the vultures and the scavenging dogs to consume. Joseph was anxious to prevent that sort of thing from happening in the case of Christ, so he obtained the body and placed it in a new tomb.

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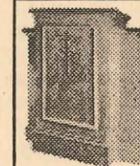
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National Bible Confab Program Set

Program personalities for the National Bible Conference—East in Richmond, Virginia, April 24-27, have been announced by the sponsoring Sunday School department of the Southern Baptist Sunday School Board.

Meeting at the First Baptist Church in Richmond, conference participants will hear inspirational messages each evening. Speakers are Carl E. Bates, president of the Southern Baptist Convention and pastor of First Baptist Church, Charlotte, North Carolina, speaking on "Joy and Hope — A Biblical Message"; Luther Joe Thompson, pastor of First Baptist Church, Richmond, Virginia, speaking on "The Pursuit of Happiness"; Larry Rohrman, pastor of First Baptist Church, Jackson, Mississippi, speaking on "Hope and Its Promises"; and Dale Moody, professor of Christian theology at Southern Baptist Theological Seminary, Louisville, Kentucky, speaking on "Joy and Hope, an Eternal Possession."

Each morning an exposition on "The Philippian Exaltation" will be presented by A. Stuart Arnold, consultant in the extension activities section, Sunday School department of the Sunday School Board.

Each morning and evening, book expositions will be offered by John D. W. Watts, Southern Baptist Theological Seminary, on Genesis 1-11; Clyde T. Francisco, Southern Seminary, on Isaiah; Fred M. Wood, pastor of Eudora Baptist Church, Memphis, Tennessee, on Daniel 1-9; L. D. Johnson, chaplain at Furman University, Greenville,

South Carolina, on John 1-6; Harry Turlington, pastor of University Baptist Church, Chapel Hill, North Carolina, on Revelation 1-3, 21-22.

Afternoon and evening book expositions will be offered by E. D. McCreary, professor of philosophy and religion at Virginia Union University, Richmond, on Psalms; Henry M. Chiles, pastor of Central Baptist Church of Bearden, Knoxville, Tennessee, on Matthew 16-18, 28; and Dale Moody, Southern Seminary, on 1 and 2 Thessalonians.

Among sessions to be led each morning and evening on contemporary concerns will be "The Bible Speaks on Human Worth," led by J. Larry Mayo, pastor of Warrington (Florida) Baptist Church, and "New Testaments in Action," led by Dale Cowling, pastor of Second Baptist Church, Little Rock, Arkansas.

Afternoon and evening sessions on contemporary concerns will be "The Bible and Religious Liberty," led by John M. Lewis, pastor of First Baptist Church, Raleigh, North Carolina; "Biblical Concepts of Responsible Citizenship," led by Wayne Barnes, pastor of First Baptist Church, Zachary, Louisiana; and "The Biblical Basis for Morality," led by Henlee H. Barnett, professor of Christian ethics, Southern Seminary.

For registration forms, write to Registrar, National Bible Conference—East, Sunday School Department, 127 Ninth Avenue, North, Nashville, Tennessee 37234.

Union University Plans Bible Confab

Union University in Jackson, Tennessee, has planned a three day Bible Conference, March 6 through 8, according to David Irby, dean of religious affairs at the Baptist college.

The special conference has been approved by the college board of trustees as an annual event on the campus. Irby noted that it is designed for church laymen and educators, as well as ministers, who are interested in doing additional Bible study and hearing inspirational Biblical messages.

Irby said that all area churches will be invited to send Sunday School teach-

ers, Training Union leaders, and other church workers, along with the ministers to the sessions.

Outstanding evangelists and theologians have been invited for the program. Included are Ray Frank Robbins, professor of New Testament interpretation and Greek, New Orleans Baptist Theological Seminary; Vance Havner, popular evangelist and Bible teacher of the mid-south area; T. T. Crabtree, pastor of the First Baptist Church, Springfield, Missouri, and author of *The Zondervan's Pastor's Annual* for the past five years; and J. D. Grey, pastor of the First Baptist Church, New Orleans, Louisiana. Carlys Scates, minister of music at Jackson's First Baptist Church, will direct all special sessions of music.

There is no fee for the conference. Programs may be obtained from David Irby, dean of religious affairs, Union University, Jackson, Tennessee 38301.



REED PRESENTED NEW AUTOMOBILE — Friends of R. Alton Reed, soon to retire as president of the Southern Baptist Convention Annuity Board, Dallas, have presented him with a new Buick Electra 225, a four-door hardtop especially equipped to haul the airstream trailer he already owns. Reed plans to visit "pioneer" mission work areas of Southern Baptists after retiring March 1. Shown here are W. Dewey Presley, left, president, First National Bank, Dallas, and a trustee of the board, handing keys to Reed and his wife, Helen. Cost of new car was borne entirely by private gifts from friends.



(Continued from page 5)

"Blacks are super-sensitive and biased," some say. But the offense would have been the same had the dialogue been about any other group of people.

It is biased jokes and illustrations like this that offend and help speed some people on the road to hell! They come into a church looking for truth and love and find themselves the butt of a preacher's joke.

Exaggeration? It's been done for years and no one complained? After having been so humiliated, the offended are not likely to approach their humiliator and complain. They simply slip out the nearest door and vow never again to be so foolish as to think the Christians have the answer to truth and love.

Racial reconciliation? NEVER, if Southern Baptist pastors and leaders must make distinction to color in their illustrations and jokes. This is perhaps the most subtle form of racism still being freely practiced in Southern Baptist circles.

Please, for the cause of Christ, put away your biased illustrations and jokes that not only offend the brethren, but are a stench to our Heavenly Father.

Cleveland, Ohio Lorene M. Brown

Student Missions Conference Set For February 25-27

The sixteenth annual Student Missions Conference at Southern Baptist Theological Seminary will begin Friday evening, February 25, and last through Sunday morning, February 27. This year's theme is "Sharing Christ In The Global Village," focusing on the plight of today's world and showing some ways the church can spread the word of hope.

The conference is open to all college and college-age persons. Last year more than 1,100 students from 75 colleges and universities participated.

Featured personalities will be Ed

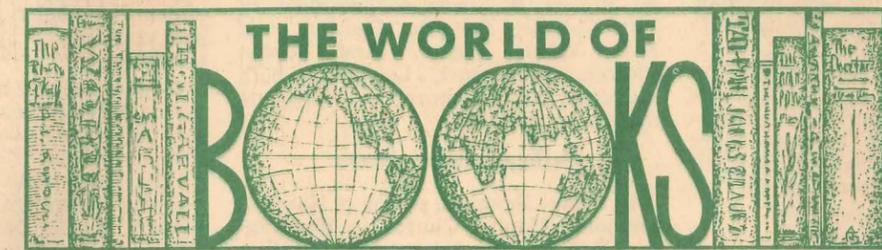
Seabough of the Home Mission Board, Grady Nutt, humorist and television personality, and Bob Tremaine, pastor of the Worcester Baptist Chapel in Massachusetts. Other program leaders include Emery Smith of the Home Mission Board, Mel Torstrick of the Foreign Mission Board, William O'Brien, missionary to Indonesia, Ashley Wiltshire, a former journeyman in Thailand, and Michael Brown, former US-2er in Alaska.

The 7:30 chapel service on Friday evening begins a full weekend of large group meetings, small group seminars

and dialogue sessions with seminary students and faculty. Seminary officials will be available for conferences with prospective students.

Each participant will pay \$5 in advance to cover travel insurance and a Friday evening buffet supper. Housing will be provided in campus dorms and apartments at no charge to the first 700 pre-paid conference participants on a first-come, first-served basis.

Reservations can be made by sending the \$5 fee to 1972 Student Missions Conference, Box 454, Southern Baptist Theological Seminary, Louisville, Kentucky 40206.



Churches And How They Grow, by M. Wendell Belew; Broadman Press, copyright 1971.

Through case studies of a large number of churches, representing several of the denominations in America today in all environments, the author—a native Kentuckian—has noted similar characteristics in the growing churches. Through this book he is passing on the information to others who are interested in helping their churches to grow.

Dry Bones Can Live Again, by Robert E. Coleman; Fleming H. Revell Company, copyright 1969.

This book is designed to help bring revival into focus; to propose a practical way through which one can work for revival in his church; and to emphasize principles of revival. It is intended as a source book for personal and group study.

Coping With Crises, by Ruth Fowke; Judson Press, copyright 1968.

The author presents case studies and involving factors which cause mental breakdowns. Light is given to the reader on the role of the psychiatrist and the reinforcing power of the caring Christian community in such a time of crisis.

Purple Was The Robe, by Mary Cashion; Exposition Press Inc.; copyright 1971.

The author spent many years in research, adding historical facts to Scriptural facts. This novel, concerning the life and teachings of Jesus, is for readers of all faiths who seek the truth of God.

How To Stop Feeling Blue, by Frank Cheavens; published by Frederick Fell, Inc., copyright

This book is more comprehensive, profound and more genuinely helpful than its title seems to imply. The author has read widely as professor of psychology in the University of Texas and he has spent many years in the practice of psychotherapy. His style is simple and readable. The book is up to date, quotable and an aid to finding valuable suggestions on almost any emotional problem.

Purple — Violet — Squish, by David Wilkerson; Zondervan Publishing House, copyright 1969.

This book gives a description of people of this generation referred to as hippies, yuppies, freebie gypsies, freakniks, wagumps, squares and many others. It is an appraisal of the hip teen scene by the author of *The Cross and The Switchblade*, a man who knows the "turned-on" generation, and it is also a report on his efforts to save the dope addicts, radicals and revolutionaries from themselves.

Red Star Over Bethlehem, by Ira Hirschmann; published by Simon and Schuster, copyright 1971.

This book is a new aid in viewing and examining the crisis in the Middle East and showing what has happened following the Six Day War of 1967. The author explains how the Soviet Union has moved in to fill the power vacuum left in the Middle East by the departure of the British and by the preoccupation of the United States with the war in Vietnam.

The Marriage Affair, edited by J. Alan Petersen; Tyndale House Publishers, copyright 1971.

This book is a smorgasbord of information and inspiration from many writers about marriage from the Christian point of view. It was written to answer questions, solve problems and bring new joy and happiness into family circles by helping couples know the basis upon which their happiness can continue.

Dealing With Doubt, by C. W. Brister; Broadman Press, copyright 1970.

This book attempts to help the Christian master his doubts so God can become real to him.

It's A Woman's Privilege, by Evelyn McCullough Anderson; Baker Book House, copyright 1970.

Drawing on an old saying of a proverbial nature, "It's a woman's privilege to change her mind," this book speaks to women of today through reflection of the author's faith in God. New problems spring up regularly demanding reassessment of intellectual and emotional positions and this book attempts to lead to the use of this priceless privilege in order to capture for the reader that joy and eagerness radiated from the lives of early Christians.

Please Tell Me A Story, by Velma B. Kiefer; Baker Book House, copyright 1966.

This book of stories portrays in words true life situations which confront our children today. They were written to assist children in forming right attitudes and relationships to God and to men.

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Sunday School Board Trustees Express Regret Over "Becoming"

Trustees of the Southern Baptist Sunday School Board approved a statement expressing regret over the misunderstanding and difficulties caused by the revision of "Becoming" and "Becoming for Leaders."

The statement also reaffirmed the responsibility of the executive secretary as editor-in-chief to make decisions concerning board publications, and encouraged board staff members to speak, write and print Christian attitudes on race "without equivocation."

Revision of the text and photography in the two periodicals was made at the last stage of the board's publication process after printing because board officials felt the material, which dealt with race relations, was "subject to misunderstanding."

BSSB's statement

The statement approved by the board reads:

"The trustees of the Sunday School Board reaffirm the responsibility of the executive secretary as editor in chief to make executive decisions concerning any board publication although some may agree and some may disagree with the wisdom of these decisions.

"We deeply regret the misunderstanding and ensuing difficulties which have resulted from the events related to the revision of the original January-March issue of 'Becoming' and 'Becoming for Leaders' magazines.

"We wish the people of our convention and other Christian friends to know that it is the firm intention of this board to present and encourage Christian attitudes in race relations and the Sunday School Board staff members are encouraged to speak, write and print such Christian attitudes without equivocation.

"We further pledge our continued adherence to the 'Crisis Statement' on race relations adopted by the Southern Baptist Convention in May, 1968, which appealed to all Southern Baptists 'to engage in ventures in human relationships, and to take courageous action for justice and peace.' We stand on our record concerning race relations and the ministry of reconciliation. We will remain true to our responsibility in the 'furtherance of the gospel' of Christian love and understanding among the people of all races."

Original statement rejected.

The statement as approved was drafted by a special committee of five

board members after two board members said they felt a proposed statement approved the previous evening by two board committees was not strong enough.

A three paragraph statement had been proposed to the full board by the plans and policies committee and the church services and materials committee, and was presented to the board by Robert W. Jackson, president of Tift College, Forsyth, Georgia, and Scott Tatum, pastor, First Baptist Church, Shreveport, Louisiana, both members of the church services and materials committee.

Perhaps made mistake

R. Stuart Grizzard, pastor of National Memorial Baptist Church in Washington, D.C., said he did not feel the original statement was strong enough. "It would appear to me that we should see that our people, whatever their understanding of this, do not like what was done. I wonder why we can't admit perhaps that there was a mistake made."

Claude U. Broach, pastor of St. Johns Baptist Church in Charlotte, North Carolina, told the board that regardless of the wisdom of the decision, or the intent of the people involved, "this board has been pictured, at least in the public eye, as subscribers to a matter that has racist overtones."

Broach proposed a substitute motion, part of which was incorporated with the original committee-drafted statement to form the final version.

Several board members voiced support for Broach's substitute in favor of the committee's statement.

Regret over misunderstandings

Richard T. Moore, pastor of Centerville Baptist Church in Chesapeake, Virginia, said he felt the substitute was more conciliatory, a stance which he felt the board should emphasize. He added that the board should express regret over the misunderstandings which developed following the decision, not regret over the unfortunate publicity.

A motion made by Wade Darby, pastor of First Baptist Church in Jefferson City, Tennessee, asked the chairman to appoint a committee composed of the three individuals who drafted the original statement, plus Tatum and Broach, to come back to the board later with a new statement including the best of the two proposals.

Later, when the revised statement was submitted, it was adopted unanimously with almost no discussion.

When the matter was first brought before the board, executive secretary James L. Sullivan summarized the background of the controversy, pointing out the factors involved in the decision to revise the quarterlies, which were mailed to churches on schedule.

Sullivan's reasons

There were three primary factors, Sullivan said, two of miscommunication and one of education philosophy. A photograph with the unit, he said, did not portray reconciliation. "It was the wrong age group, the background was obliterated, the facial expressions were wrong, it was the wrong pose, and the wrong mix."

Secondly, he said, the textual material had one paragraph which was subject to misinterpretation, not because of race, but because it advocated what could have been seen as being a solution to problems with the touch method of physical contact. He pointed out the controversy over sensitivity training in speaking of this difficulty.

Third, the approach in the textual material was not consistent with the board's educational philosophy. "Causes, research shows, must be sustained by being sucked forward from the front, not by being pushed forward from the rear." He added that promotion of race relations belongs to the convention's Christian Life Commission and Home Mission Board, while the Sunday School Board's role is that of education. (BP)

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