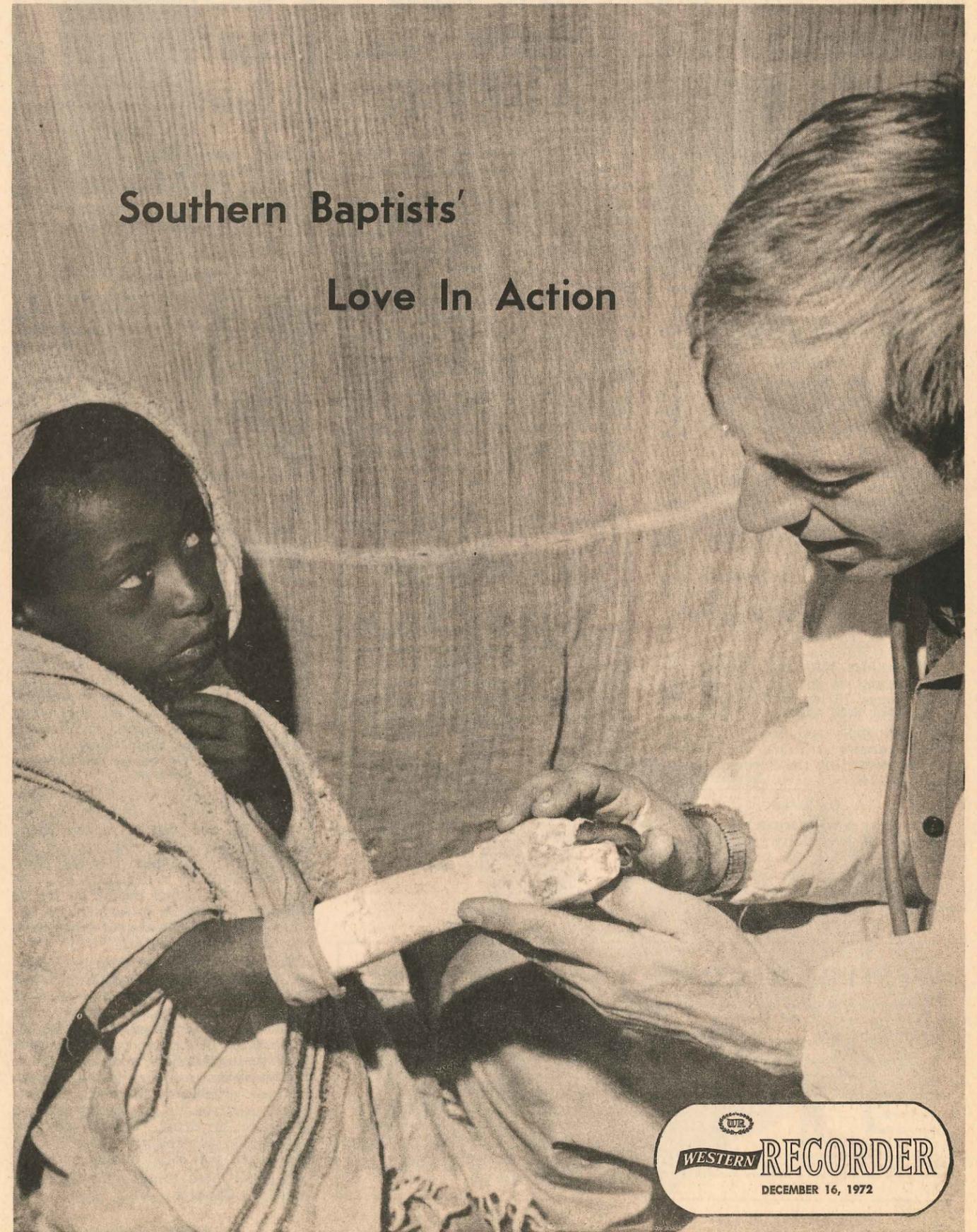


Southern Baptists'
Love In Action



 **WESTERN RECORDER**
DECEMBER 16, 1972

Hospital Pres. Dobbs Takes Leave

William L. Newton, chairman of the board of directors of Baptist Hospitals, Inc., announced some organizational changes following the board's annual meeting in Lexington, December 4-5. In making the announcement Newton stated that H. L. Dobbs, president of Baptist Hospitals, Inc., would be taking a leave of absence at his own re-



Dobbs

quest effective January 1, 1973. In conjunction with this Homer D. Coggins has been named assistant to the president of the corporation effective January 1, 1973. Coggins will assume this responsibility in addition to temporarily retaining his present responsibilities of executive vice president and administrator of Kentucky Baptist Hospital, Louisville.

Effective on or before June 1, 1973, James V. Dorsett, Jr., presently the executive vice president of Baptist Hospital, East, now under construction in the St. Matthews area of Louisville, will become the executive vice president over Kentucky Baptist Hospital and Baptist Hospital, East.

Dobbs stated that the organizational change is in keeping with the trends in hospital management across the country and would further assist Baptist Hospitals, Inc. in maintaining the highest quality patient care to the general public of the areas served at the lowest possible cost.

Missionary News

Furlough

Mr. and Mrs. Raymond L. Kolb may be addressed at 101 Coney Street, Dublin, Georgia 31021. When they were appointed by the FMB in 1944, he was pastor of Fishersville Baptist Church.

Mr. and Mrs. Gerald S. Harvey may be addressed: 1206 S. 29th Street, St. Joseph, Missouri 64507. Prior to their appointment by the FMB in 1954, Harvey served as pastor of several rural churches in Kentucky.

Mr. and Mrs. G. Clayton Bond may now be addressed at 27 Country Club Circle, De Ridder, Louisiana 70634. Mrs. Bond, the former Helen Terry, was born in Stearns.

Mr. and Mrs. William L. Walker may be addressed at 607 Oblate, San Antonio, Texas 78216. Walker was born in Danville. Mrs. Walker is the former Mary Culpepper and was born to missionary parents in China. The Walkers were appointed by the Foreign Mission Board in 1949.

On leave

Miss Mary Neal Morgan may now be addressed at 1485 Holly Lane, Atlanta, Georgia 30329. She was born in Mercer County. Before her appointment by the FMB in 1950, she taught in a Baptist school in Louisville.

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Calvin C. Wilkins
Pastor, Briensburg
Baptist, Benton

Matthew 25:30

Going visiting is a very commonplace practice. Many of the visits we make are thoroughly trivial and unimportant. We visit to have something to do, or to be sociable, or to discharge what we consider a social obligation, or even to gain some advantage. But there are times when our visiting takes on a real importance, times when our visiting is a blest ministry to other souls, when they set in motion influences beyond our knowledge. Our visits often have a tremendous influence upon people's lives.

Jesus included visiting in the list of things done by those who stand on His right side in the day of judgment to receive his judgment that they are blest with eternal life.

Sometimes we are surprised by the harm or good we have done by a visit. There are visits which we make that do no one any good. There are visits made to us that do not help us, that only bore us and make us uncomfortable, we breathe a sign of relief when they leave. They leave no pleasant memories behind them, they do not strengthen us. We count the time as wasted that we gave them.

There are people whose visits come to us like a gentle benediction into our homes. We are glad to receive them, we gladly lay aside whatever we are doing and receive them into our lives. We are reluctant to let them go. Just what is it that such people do for us we cannot describe or explain to another person but we are sure they have helped us by visiting us.

You will notice that Jesus in pointing out the things his followers had done by virtue of which they were to enter into everlasting life did not mention many of the things we put emphasis on today. He did not say you have been great preachers, you were splendid teachers, you were gifted singers, efficient organizers. He said, "I was hungry and you fed me, thirsty and you gave me to drink, naked and you clothed me, sick and you visited me, in prison and you came to see me."

It is in these things that we show ourselves Christian. □

Church Chuckles by CARTWRIGHT



"Woop—there goes the old arthritis twinge in my right hand!"

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243
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C. R. DALEY, JR. Editor
BOB TERRY Associate Editor
PAUL WHITLES, JR. Business Manager
MARION O. REED Superintendent of Printing

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How Far Can The Church Go In Using The Business World As A Pattern For Church Life

By E. Glenn Hinson
Professor, Southern Seminary

Every student of church history knows that Christianity has adapted its self-conception and ministry at different epochs to prevailing cultural models, or styles of organization. In the Palestinian setting it started with pastoral images so common in a country where sheep raising was a familiar industry.

As it moved into the Roman Empire, it opted to some extent for the military model which dominated the Roman way of life, while retaining the terminology and some nuances of the Palestinian model, and for the priestly model of Roman religions and the Old Testament. During the middle ages, all of these models influenced the conception of ministers, but, in a feudalistic society, the model of lord-vassal-serf cast its shadow over the others.

The Protestant Reformation assured a partial return to the Biblical models, but Protestants too have seen their concept of the clergy influenced by prevailing social models. In and of itself there is nothing wrong with this kind of accommodation, so long as the models do not divert the ministry and the churches they lead from fundamental principles and commitments. But there is a real danger here, for the influences creep in so subtly by virtue of the fact that our consciousness is saturated with the imagery that they may twist and distort principles and commitments.

In this article I want to ask whether the current dominant motif in the American consciousness has not subtly undermined a proper conception of the church and its ministry. Have we gone so far down the primrose path with a "business" model that we are in danger of aborting our central commitments and principles?

First, let us look at the way this style of organization pervades our thinking even when our language is traditional.

Today's typical "minister" is a corporation executive. Congregations vie with one another to hire the executive who has demonstrated his competence. They offer competitive salaries, attractive "benefits," luxurious parsonages, country club memberships, extended vacations, large staffs, and an endless number of "extras."

Not a few ministers "play the game." Theyicker for higher salaries and all the rest. They insist that they will have to bring their own complete "team" who know how to run the "operation" in the most successful way. I recently

heard secondhand that a well-known Southern Baptist minister demanded a base salary of \$40,000 before he would consider a "position." A few make much more.

Ministers play the executive game with one another as well. They feel compelled to brag about salaries and extras. They run up liberal expense accounts at conventions and other meetings. They rendezvous with their peers to "let their hair down" and show how liberal and cultivated their congregations are.

Supposing a church locates and negotiates successfully with its executive, how does the business operate? The deacons function as an executive board who are responsible to the stockholders. The minister and his staff devise plans for approval by the executive board. Then they try to implement the plans for the whole operation. If they score sufficient "success," measured in terms of attendance at activities, membership and budget, the corporation registers its pleasure with periodic raises and increased benefits. If they have too many failures, the executive is given a warning and, if failures continue, fired. The search for a new executive begins.

The business model, with its built-in success motive, leads to some interesting practices for assuring success. Executive-type ministers become "super-salesmen." If they don't register high enough in the conversions and budget ledgers, they "put the heat on." Churches which have not drawn well in their own communities now "bus" people from all over a city. They offer enticements to draw larger crowds. One church I am acquainted with gave away bicycles and TVs as attendance prizes. On the bus the children got balloons, the adults trading stamps. The church guaranteed a "real show" for those who came. To boost one Sunday's attendance they featured a local clown and promised over local TV to give "anyone anywhere" a bus ride.

Admittedly what has been sketched above is a caricature. But a caricature represents a distortion by exaggeration, not an untruth. In this case the caricature has come to life by putting together a lot of actual facts. It may depict more accurately where many churches are than they would like to admit.

If it is accurate, then we must ask whether we have gone too far with the business model. By virtue of space limitations the question is posed with particular reference to the role of the minister in the church today. It could be posed for the whole range of our church activities. I would ask two questions:

First, has the model of the minister as a corporation executive gone so far that it leaves no possibility or severely restricts the possibility of a "God-called man"? Though you still hear ministers

(Continued on page 14)





On Policies And Prices

The semi-annual meeting of the *Western Recorder* directors last week was one of the most inspiring and encouraging in several years. Ten of the twelve directors were present and gave all afternoon to an intensive consideration of the affairs of the state paper. Four new directors joined us to replace three whose terms of office expired and one who has moved to another state. These new directors include two outstanding laymen: Billy Caldwell, a newspaper man from Danville, and Stanton Carney, a retired engineer from Paducah, now giving full time to studying and teaching Scriptures and other ministries. Also included were two of the ablest pastors in Kentucky: Billy Marcum from Brandenburg and John Kruschwitz from Highland Hills in Ft. Thomas.

This is as good a place to say it as anywhere. The *Western Recorder* through the years has been blessed with directors of unusual ability and dedication. This has made serving as editor a genuine joy as well as a challenging responsibility. No editor could have enjoyed more support and encouragement. (Forget what you are thinking, friends. I assure you the editor's salary has already been determined for next year.)

Among the most heart searching matters for consideration by the directors was wage and salary adjustments next year for shop and office workers. Business Manager Whitler and I felt we must recom-

mend some increase to offset at least partly the ever rising costs of living. The directors agreed that not to make some upward adjustment would be tantamount to lowering pay.

However, the rub came in trying to raise pay and at the same time be fiscally responsible. Before us was the auditor's report for the year which ended last August 31. It showed we had an annual income of only \$1,264 more than our expenditures and this represents nothing put away for reserve or emergency. We were gratified, however, because the year before we showed a net operating loss of \$13,354 and therefore could not make any pay adjustments last January.

In considering any pay increases we had to search for sources of more income. We decided to increase charges for printing by 5%. Then came a lengthy discussion of the feasibility of an increase in subscription rates. The present church budget rate of \$1.75 per year for church families represents only one 25¢ increase in more than 10 years during which time all production costs along with mailing costs have spiraled. The concensus was a nominal increase would be fair but a great concern was expressed that nothing be done to discourage the widest possible circulation.

As I thought about this I remembered an old *Western Recorder* subscription sale receipt which has been in the middle drawer of my desk for several

months. It is dated October 5, 1876, and is reproduced as an interesting insight into subscription rates and other paper policies then and now.

Imagine a subscription in 1876 costing \$2.50 or 75 cents more than a church budget subscription in 1972. And added to the \$2.50 was another 15¢ for postage. The conditions stipulated in the "Newspaper

Decisions" printed on the receipt are almost unbelievable. One has to wonder if we could sell any papers today with the price and conditions that applied in 1876.

All of which is to say we are much better off as producers and subscribers now than 96 years ago. Praise the Lord!

An Excellent Choice For A Needed Ministry

Providing an assistant for Executive Secretary Frank Owen was a timely move by the Executive Board and the choice of Chester Durham for this ministry was as wise a one as could have been made. As Secretary Owen observed in his column last week, providing such assistance was an understanding from the beginning. The weeks between the beginning of Dr. Owen's administration and now were needed to prepare a job description and decide upon the proper person for this ministry.

The special talents of Secretary Owen can be more fully expressed when he is released from the laborious details of some of the paper and desk work and many of the necessary but less consequential administrative chores. Actually, Dr. Owen needs someone to see that he limits his engagements to a reasonable schedule and that his energies be conserved for matters of most importance.

There is no danger of removing him from the main stream of Kentucky Baptist life nor from accessibility to all who need his attention. By nature and disposition he is so gregarious and friendly that he and his office will always be open to all who need him.

For the help needed Chester Durham is ideal. He is an excellent detail man as well as idea man and

knows how to implement plans and programs. By now his administrative experience has taught him to distinguish between the more important and the most important matters. Born and reared among Kentucky Baptists and having spent 32 years in Kentucky Baptist denominational life, Durham has about as much overall knowledge of Kentucky Baptist life as any man living.

Durham is also excellent in communication. He has the respect of fellow denominational workers and the many pastors who know him. In the type of liaison ministry he will perform he should be excellent.

In addition to everything else in favor of this step there is the genuine affection and complete confidence of Owen and Durham for one another.

The Executive Board meeting in which this was but one important action was itself a model of unity and spirituality. This has been said so often about recent Kentucky Baptist events and meetings as to arouse suspicion on the part of those not close enough to observe for themselves. But take it from this observer of some experience. It's true and it's wonderful. Let's enjoy it while it's so and pray it will last. After all, as Dr. Owen quipped in his remarks to convention messengers in November, "I have not had time yet to organize my opposition."

Threat To Giving

You had better get concerned now or in four years you may be paying the federal government for the privilege of contributing to your church. The same would be true for gifts to the United Fund, Red Cross and similar charitable organizations.

Jack Hurt
Baptist Standard

Tax exemption for church and charitable contributions is basic to American life. Imposing the tax would be imposing a penalty on one discharging a religious obligation and one striving to help others without gain for himself.

The Senate and House of Representatives have identical bills providing for a systematic review of virtually all tax preferences in existing law. Senator Mike Mansfield and Representative Wilbur Mills submitted the Tax Review Act of 1972 which, without action to the contrary, terminates all tax preferences. These are to be reviewed over a three-year period.

Our quarrel is not with Senator Mansfield and Representative Mills for their strategy in the proposed review legislation. We understand the legislation would apply to all 54 provisions for tax exemption. In effect, each would be brought into the spotlight for reinstatement or expire January 1, 1976.

The Mansfield-Mills proposal also would relate to exclusion of housing allowances for ministers. Those who want to eliminate the exemption should remember some religious orders would maintain their preferred status. Maybe the legislative review will provide more honest treatment, such as exemption for a Protestant minister of music if a Jewish cantor continues to have an exemption.

The Congressional Policy Committee suggests views on tax exemptions may be addressed to either Senator Mansfield or Representative Mills. It is not too early to write now since the lawmakers are searching for more revenue to finance the federal budget.

WESTERN RECORDER.

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To Active Ministers 2 00

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All subscribers who do not send express notice to the contrary to the Publication Office, will be regarded as wishing to continue their subscriptions, and the paper will be sent to them accordingly.

PLEASE NOTE:
In forwarding payments, please state to WHAT POST-OFFICE the paper is sent.

If the payment should not be acknowledged by a change in the date on the address label within two or three weeks after it is sent, please notify us.

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1. Any person who takes a paper regularly from the postoffice, whether directed to his name or another, or whether he has subscribed or not, is responsible for the pay.
2. If a person orders his paper discontinued, he must pay all arrearages, or the publishers may continue to send it until payment is made, and collect the whole amount, whether it is taken from the office or not.
3. The Courts have decided that refusing to take newspapers or periodicals from the postoffice, or removing and leaving them uncalled for is PRIMA FACIE evidence of intentional fraud.

Louisville, Ky., Nov 17 1876

Mr Jno Lealio

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To subscription from 5 day of Oct 18 76,

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Postage to the last named date, - - - 15

Paid 2 65

Western Recorder

People And Places

Caldwell Association recently sponsored a "ReaLife Rally" with more than 400 persons in attendance. Speaker for the occasion was Bob Agee, pastor of Ardmore Baptist Church in Memphis, Tennessee. A 75-member youth choir also performed under the direction of Bob Sisk.

Miss Polly A. White, daughter of Mr. and Mrs. Horace O. White of Russellville, received the master of religious education degree during commencement exercises December 15 at Southwestern Baptist Theological Seminary in Fort Worth, Texas. A total of 158 persons received degrees during the mid-year graduation.

Bill R. Tichenor, pastor of First Baptist Church, Scottsville, has been elected by the executive committee of the Sunday School Board as trustee from Kentucky to fill the unexpired term of Franklin Owen, now executive secretary of the KBC. The Scottsville pastor also serves on the board of trustees of Campbellsville College.

Memorial Baptist Church in Murray observed its 40th anniversary Novem-

ber 12. Included in the day's festivities were a history of the church, recognition of charter members, a special message by former pastor Wendell H. Rone and an address by current pastor Jerrell White.

Temple Baptist Church in Owensboro recently ordained Arthur R. Morris, Jr., to the gospel ministry. He is the new pastor of New Panther Creek Baptist Church in Ohio County Association. Morris may now be addressed at Route 1, Whitesville.

Alton H. McEachern, pastor of St. Matthews Baptist Church in Long Run Association is the author of an article appearing in the January issue of *Youth Leadership*. McEachern also wrote a week's devotional series published in the January-March issue of *encounter*.

Former Kentucky pastor Lewis M. Bratcher died November 16 in Coco, Florida, where he was visiting friends. At the time of his death he was pastor of the Maine Street Baptist Church in Brunswick, Maine, and served on the board of directors for the Baptist General Association of New England. Prior to World War II, Bratcher was pastor of Liberty Baptist Church near Fulton. He also served as pastor of Petrie Memorial Baptist Church in Hazard, 1946-47. Bratcher left the Hazard church to become secretary of the American Bible Society in Brazil.

W. R. Davenport, president of Campbellsville College, has been elected to serve as president of The Council of Independent Kentucky Colleges and Universities for the 1972-73 year. Twenty schools from across the state compose the group's membership.

Two deacons from the Cardinal Hill Baptist Church in Louisville co-authored an article published in the October-December issue of *The Deacon*. Entitled "An Associational Pastor-Deacon Retreat Changed our Ministry," the article was inspired by the Pastor-Deacon Retreat sponsored by Long Run Association, according to the writers Charles W. Wright and Bluford Garrett.

Kenwood Baptist Church ordained Robert A. Deen, III, to the gospel ministry on October 29. A third year student at Southern Seminary, Deen is the associate pastor of the Kenwood church.



Instances of outstanding Christian love and sharing occur all around us and are too seldom told. The love of God is still abroad in the world and Christians are still sharing it. While headlines scream so much of the bad, let us tell this true story of the good.

He is pastor of a church. He has suffered a dreadful series of hardships through repeated critical illness and accident in his household. (Our Annuity Board hospitalization plan paid between \$25,000 and \$30,000 medical costs. Be sure to keep your insurance alive, brethren.) He is a man of strong character, but still might have broken had it not been for a tremendous expression of the love of God, shown through a circle of Christian friends in the midst of a shattering experience.

He and two daughters came out of the hospital after a long vigil of surgery that left a member of the family at death's door. A circle of church friends had waited in the shadows on the hospital lawn. They gathered round the pastor and the two daughters, joining hands and thus locking them in the circle. A spokesman declared that the prayer circle was their way of showing in symbol that their circle would have to be broken before he and his family could be destroyed. There in quiet seclusion the Christian band prayed for their pastor and his family.

Does your church love its pastor like that? Are you the kind of Christians who have capacity for such love? How many of us pastors merit such love?

"... with what measure you mete, it shall be measured unto you..." (Mark 4:24b)

—Frank Owen

Staff Changes

Welton Gaddy has resigned as pastor of Beechwood Baptist Church in Louisville after about two years in that capacity. During this time he has been president of the Louisville Baptist Minister's Conference, member of the state Executive Board, chairman of the board's Christian life committee, and a member of the administrative committee of the board.

He resigned the Beechwood church to take a position on the staff of the Christian Life Commission of the Southern Baptist Convention.

Gaddy is a native of Tennessee and holds degrees from Union University and Southern Seminary. For two years he was an instructor of preaching at Southern Seminary and also served as dean of Simmons Bible College. In 1971 he was selected to appear in the *Outstanding Young Men of America* volume.

Daniel Thomas Avery has been employed by the Executive Board of the Kentucky Baptist Convention as associate in the state department of student work. A native of Georgia, his educational background includes Abraham Baldwin Agricultural College, Valdosta State College and Southern Baptist Theological Seminary.

During college, Avery was vice president of his sophomore class, state vice president of the Student Education So-

Crescent Hill Elects Three Women Deacons

Crescent Hill Baptist Church in Louisville became the second Kentucky Baptist Church to elect women deacons when three ladies were selected recently along with six others to serve in this role.

The election of the three women came after a lengthy study of the office of deacon and Scripture related to the role. The congregation amended its constitution to allow women to serve in this capacity and then nominated three ladies on the deacon ballot. All three were elected on December 3. They are Mrs. Betty Cook, Miss Jane T. Kent and Mrs. Fielden Woodward.

They will be ordained during the Sunday morning worship hour January 7.

ciety, student government representative, member of student-faculty disciplinary committee. He was also a member of the Mu Alpha Theta Honor Math Club, Black Key Honor Society and Omicron Delta Kappa. He was selected as a member of *Who's Who Among Students in American Colleges and Universities*. His Baptist Student experiences include being BSU president, missions chairman, state BSU president, Ridgecrest Baptist Assembly staffer and BSU summer missionary.

He served as youth minister at Edgewood Baptist Church, Columbus, Georgia, and during 1970-71 he was a volunteer (no salary) Baptist campus minister at Jefferson Community College in Louisville.

He will serve as general associate in the state department of student work with special assignments at Jefferson Community College and Elizabethtown Community College.

G. Truett Cocanougher is now pastor of Kento-Boo Baptist Church in Florence. To accept this post, he resigned as pastor of Cecilia Baptist Church in Severns Valley Association, a position he had held for three years.

A native of Perryville, Cocanougher is a graduate of Georgetown College and Southern Seminary. Other pastorates include Mt. Pleasant Baptist Church in Elkhorn Association.

The new Kento-Boo pastor is married to the former Jeanene Nichols of Versailles and the couple has one child.

Quentin Lockwood has resigned as Eastern Kentucky Baptist campus minister, serving the campuses of Somer-

set Community College, Alice Lloyd College, Ashland Community College, Hazard Community College, Pikeville College, Prestonsburg Community College. He has accepted a similar position with the schools of the downtown area of Richmond, Virginia.

Lockwood has served in his present position for three years.

Miss Ella Faye Hayes has joined the staff of Gardenside Baptist Church in Lexington as educational secretary and assistant to the pastor.

Miss Hayes served as educational secretary at the Irene Cole Memorial Baptist Church, Prestonsburg, for the past twelve years before coming to Gardenside.

Miss Hayes is a 1954 graduate of Georgetown College and holds a master of religious education degree from Southern Baptist Theological Seminary and Carver School of Missions and Social Work.

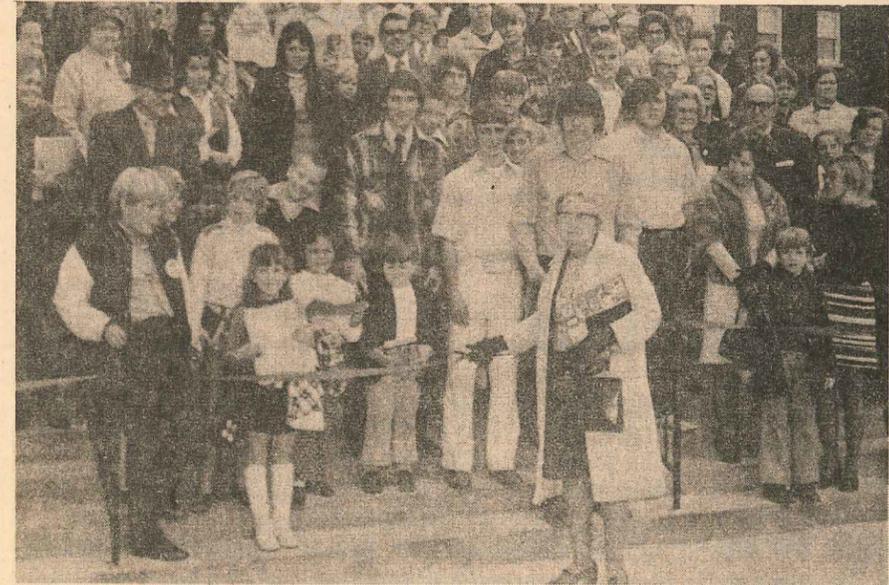
A reception to welcome Miss Hayes was held on Sunday evening, November 5, at the church. James E. Heard is pastor of the church.

John Palmer Smith of Miami, Oklahoma, has been called as minister of music and organist at the First Baptist Church, Shelbyville. A graduate of Oklahoma Baptist University, he is a first year student at the school of church music of Southern Seminary, where he is a Luther Rice scholar. Smith is also the assistant to James Good, professor of organ, at the seminary, and serves as organist for the seminary's Male Chorale.

His wife is the former Becky Wilson of Miami, Oklahoma, and the couple lives in Louisville.



Miss White



DEDICATES NEW STEPS — Hazelwood Baptist Church, located in southwestern Louisville, recently dedicated new colonial style steps to the front of their historic church. The dedication service was led by interim pastor Vernon Cole, who has been serving in that capacity since June, 1972. Stephen Rayburn is the associate pastor. The service also honored Mrs. Elva Simpson, pictured center, who was personally responsible for raising more than sixty percent of the almost \$5,000 cost.

NEWSGRAM

DECEMBER, 1972

Cooperative Program Receipts

NOVEMBER, 1972 — \$379,249.09

To date this year	\$ 882,235.80	(\$35,271.28 or 4.16%
Goal to date for this year	1,074,999.99	increase compared to
To date this time last year	846,964.52	this time last year)

NEEDED EACH MONTH TO REACH GOAL — \$358,333.33

UNDER GOAL TO DATE — \$192,764.52

The LOTTIE MOON Christmas Offering is LOVE EXPRESSED

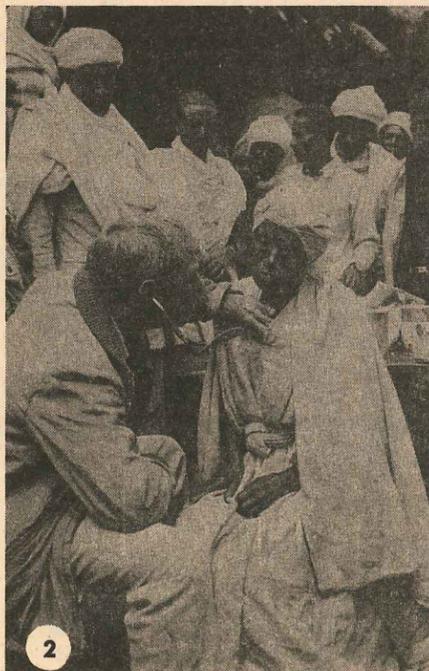
I John 4:10-11: "Herein is love, not that we loved God, but that he loved us, and sent his Son . . . If God so loved us, we ought also to love one another."



PHOTO BY W. ROBERT HART

- 1—Love in person to person concern
- 2—Love in healing the sick
- 3—Love in feeding the hungry
- 4—Love in ministering to the needy
- 5—Love in proclaiming God's word
- 6—Love by Southern Baptists who support their missionaries around the world
- 7—Love in teaching the illiterate

Missionary J. A. Anaya shares with an elderly Spanish goatherd the story of redemption through Jesus Christ. The photograph was made in the Canary Islands.



Physical needs are overwhelming in many parts of the world. Missionary physician Samuel R. J. Cannata, Jr., examines a patient in Gishay, Ethiopia.

PHOTO BY GERALD HARVEY

A young patient in the Baptist Hospital in Guadalajara, Mexico, finds physical nourishment.

PHOTO BY FON SCOFIELD, JR.

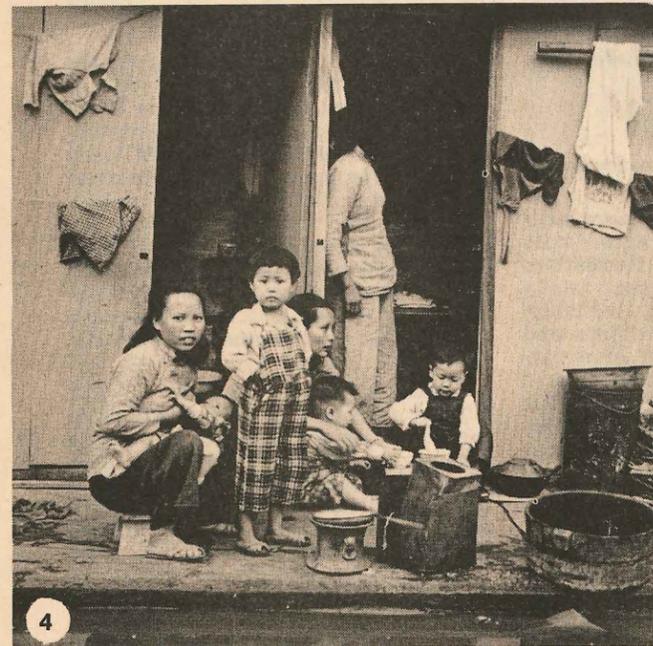
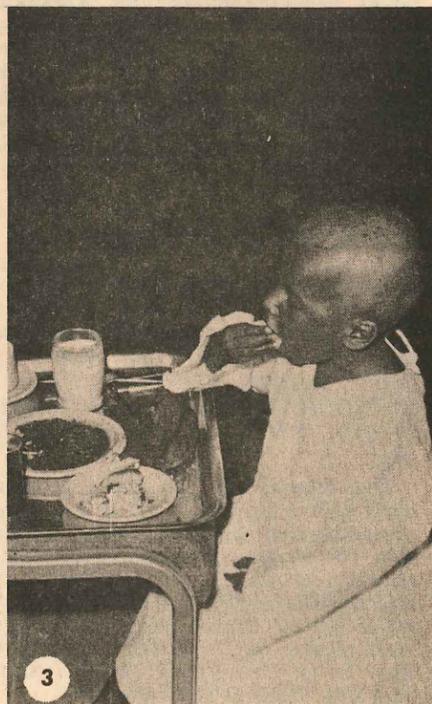


PHOTO BY MORRIS WRIGHT

In many areas of the world, great numbers of refugees give constant and compelling opportunities for Christian witness. Missionaries and national Christians share the Gospel with refugee families such as this one living on the sidewalk in Hong Kong.

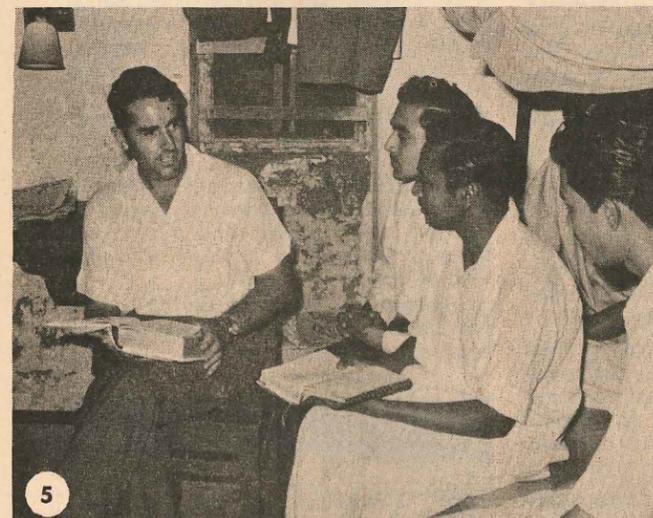


PHOTO BY FON SCOFIELD, JR.

The Lottie Moon Christmas Offering means that much of a needy world can have a chance to hear about Jesus Christ. Missionary Carl Ryther (pictured) leading a devotional period in Faridpur, Bangladesh, or 2,500 other Southern Baptist missionaries, or thousands of national Christians with whom missionaries work bear the message: God's love expressed to man through his son, Jesus Christ.



PHOTO BY FON SCOFIELD, JR.

The goal for the Lottie Moon Christmas Offering this year is \$18,000,000. This phenomenal expression of love would provide half of the financial support for foreign missions.

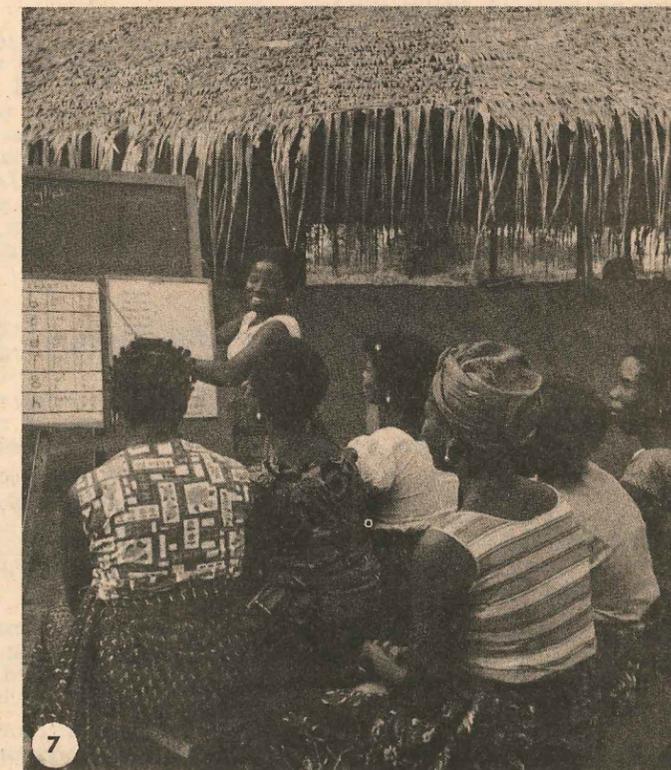


PHOTO BY GERALD HARVEY

A Nigerian Baptist teaches reading at Ahoada Baptist Church in Ahoada, Nigeria. The young ladies shown may be future Baptist leaders in Nigeria.

Broadman Press Publishes New Series On Sexuality

A "Sexuality in Christian Living" series of books will be released by Broadman Press in January, 1973, as a response to the 1969 Southern Baptist Convention vote "encouraging all agencies and curriculum planners to give increasing attention" to such material.

The series of six books will provide factual information for leading the individual to develop wholesome attitudes toward sexuality, according to officials of the SBC Sunday School Board.

Each book is designed to present accurate information that is Biblically, medically, socially and psychologically sound for the age group of the intended readers.

"Sexuality in Christian Living" books were planned following a resolution adopted by the 1969 Southern Baptist Convention in New Orleans which urged agencies to the SBC "to give increasing attention to basic and special resource materials on family life and sex education for Southern Baptist families and churches," in accordance with their program assignments.

The resolution also stated that "human sexuality and personality fulfillment may best be understood through teaching in home and church."

Broadman's "Sexuality in Christian Living" books are aimed for individuals six years of age and above, to be used

by boys and girls, their parents and teachers.

Robert and Annelle Harty have written "Made to Grow" for ages six to eight. This book lays the foundations for wholesome attitudes toward family relationships and human sexuality. God's creation of plants, animals and people sets the background of a natural discussion of where babies come from. God's plan is emphasized in discussing the care and love of parents for a child, the importance and wonder of the family, and the roles of fathers and mothers.

"The Changing Me," for ages 9-11, is by David Edens, director of the marriage and family program at Stephens College, Columbia, Missouri, and author of other books in this subject area. Emphasizing God's creative intention, the book discusses sex differences, the growth and birth of a baby, simple facts of heredity and family relationships.

For those who are 12 to 14, the series includes "Growing Up with Sex" by Kenneth Crawford and Paul D. Simmons. Crawford is a pediatrician in Louisville and Simmons is a Christian ethics professor at Southern Baptist Theological Seminary, Louisville. This book answers questions about the relationship of Christianity to sexuality, Christian value systems, male-female

role development, biology of sex and socio-sexual problems.

"Sex Is More than a Word" for ages 15-17 is by Andrew Lester, director of the school of pastoral care at the North Carolina Baptist Hospital, Winston-Salem. The book shows the relationship of developing human sexuality to other facets of personality and answers questions honestly and constructively. Included are discussion of male-female role development, biology of sex and human reproduction, the Biblical approach to sexuality, sexual expression in personality development and the significance of marriage.

"Teaching Your Children About Sex" is a resource book for parents to use in connection with one or more of the age group books. The first three chapters present Biblical insights and a theological basis for the Christian view of sex, the physiology of sex, and the intrinsic sexuality of life and the need for a wholesome attitude toward it. Subsequent chapters deal with each of the four age groups, reviewing the questions, problems and needs typical of each group. A glossary defines special words used throughout the series. The author is John Howell, professor of Christian ethics, Midwestern Baptist Theological Seminary, Kansas City.

"Made for Each Other" is by John W. Drakeford, professor of religious education and counselor in family life, Southwestern Baptist Theological Seminary, Fort Worth. This book is intended to help young adults, whether married or unmarried, understand themselves and their roles. The book is more concerned with beliefs, attitudes and relationships than with mere physiology. It discusses masculinity and femininity, the significance of marriage, sexuality and personality development, sexuality and the single person and misconceptions of the past in contrast with the idea of sex as God's gift.

"Sexuality in Christian Living" books will be available in Baptist and general book stores January 1. (BP)

Lawson Retires From Mission Staff

The Southern Baptist Home Mission Board recently honored Eual F. Lawson, associate director in the board's

division of evangelism, on his retirement after 25 years of mission-related work and a 43-year ministry.

Executive Secretary Arthur B. Rutledge, in presenting a plaque and resolution of appreciation, praised the enthusiasm and compassion for people Lawson has displayed in his commitment to evangelism.

A native of Oklahoma, Lawson received academic training for a business career and later attended Southwestern Baptist Theological Seminary.

He was pastor of churches in Oklahoma and New Mexico before becoming the first state secretary of evangelism for the Baptist Convention of New Mexico.

In 1955 he joined the SBC Home Mission Board evangelism staff as director of evangelism on the associational level. He participated in numerous evangelistic crusades in Panama, Jamaica, Brazil, South America, New Zealand and throughout the United States. (BP)

Baptist Schools Share More Than \$1 Million

Kentucky Baptist schools recently received more than \$1,000,000 in endowment gifts from the estate of the late Kentucky native George Bagby of Grayson.

Specifically, Georgetown and Cumberland Colleges received \$405,000 each. Campbellsville College and Oneida Baptist Institute were allotted \$130,000 apiece.

These were part of a larger estate settlement that saw funds going to most private colleges in Kentucky.

According to will stipulations, the funds will go into the endowment funds of the various schools.

PROJECTIONS INDICATE SBC RECORDS —

Most Baptisms, 12 Million Members, Billion Dollar Gifts

Statistical projections from reports for 26,337 Southern Baptist churches indicate that the denomination in 1972 will pass the 12 million mark in church membership, the one billion dollar mark in total receipts, and will set a record in number of baptisms.

Increases are expected in baptisms, church membership, Sunday School enrollment, church music enrollment, mission expenditures, and total financial receipts.

Decreases are predicted in Training Union enrollment, WMU enrollment, and Brotherhood enrollment.

The figures, according to Martin B. Bradley, secretary of the research services department for the Southern Baptist Sunday School Board, should be "very close" to the final official figures which will be released in February, 1973.

Baptisms increased by 43,014, over the 1971 total. The estimated 1972 total of 452,673 is an all-time high for Southern Baptists, exceeding the previous high of 429,063 reached in 1959.

If the projections are accurate, it will mark the second year in a row that baptisms in the SBC have increased more than 40,000, making the total baptisms for the last two years more than 80,000, Bradley noted.

Church membership is expected to reach the 12,051,166 mark, reflecting a gain of 224,703 members, Bradley said. The increase was seen in churches of all sizes and locations, but was greatest in towns and cities, except for the largest churches in the cities. These had the least membership gains.

In educational organizations, Sunday School gained 42,849 for a total enrollment of 7,184,302 — the first gain in enrollment since 1964.

Church music enrollment continued its pattern of increase, with an 8.5 percent rise over last year. The new enrollment for music organizations is 1,181,543, a gain of 92,563.

Training Union enrollment continued to decline, although at a slower rate than last year, Bradley said. There was a loss of 50,565 members, a 2.4 percent loss compared with a loss of 5.4 percent last year. Total 1972 enrollment is projected to be 2,056,290.

Woman's Missionary Union enrollment dropped 15,926, or 1.4 percent, a smaller loss than the 5.2 percent loss last year. Total enrollment this year is expected to be 1,121,660.

Brotherhood declined a total of 903 persons in total enrollment, to 450,635. Last year there was an increase of 6.9 percent.

Mission expenditures showed an increase of 9.2 percent, to \$175,316,505, while total receipts were up 10.6 percent, to \$1,078,651,871 mark. The total

figure includes some miscellaneous income, but the total gifts from members should easily surpass the billion dollar mark, according to Bradley.

An increase in baptisms was reported for churches of all size groups in all locations.

As a group, churches in cities (other than new churches) showed hardly any increase in Sunday School enrollment, but more churches in other categories showed modest increases this year than last year.

Training Union membership increased slightly in open country churches, even though fewer churches reported an enrollment increase in that group along with churches in other locations.

In church music, there was a sizeable increase in enrollment and churches reporting enrollment in all size and location groups, with the greatest gains in open country churches.

There were increases in open country and village churches in WMU en-

rollment, but decreases in the larger churches in towns and cities more than offset these increases.

Brotherhood losses in some town churches and city churches with 300 members and up were offset by general gains in the open country, village, and smaller churches in towns.

Financial increases were fairly uniform across all size and location groups, with open country churches reporting the largest gains in total receipts.

The preliminary figures were arrived at by the research services department by computing the actual figures from 26,337 churches, then projecting through statistical means the expected reports from the remaining churches, based on their 1971 reports.

Weighting factors were added to give an acceptable degree of accuracy to these projected figures for planning and decision-making purposes in the denomination, according to Bradley. (Prepared by BSSB-Bureau)

Pinson Tops Seminary Mission Confab

William M. Pinson, Jr., professor of Christian ethics at Southwestern Baptist Seminary, will be the featured speaker for the 17th annual Student Missions Conference at The Southern Baptist Theological Seminary. The conference, to be held on the seminary campus February 23-25, will center around the theme, "Will It Matter That I Was?"



Pinson

Pinson, a prolific writer and contributor to denominational publications, is a well known speaker at state conventions, conferences, and at Ridgecrest and Glorieta Conference Centers. He has participated in the Foreign Mission Board's training and orientation program for career missionaries and journeymen, and is speaker for "Omniscope," a radio program for college students produced by the SBC Radio and Television Commission.

Other program personalities will include James McKinley, missionary to Bangladesh; Robin Rogers, former US-2er to New York City; and Doug Van Devender, former journeyman to Vietnam. Rogers and Van Devender are now students at Southern Seminary.

Don Hustad, professor of church music at Southern Seminary, will be directing the seminary's Male Chorale, and associate professor Phillip Landgrave has composed a special theme song for the conference. Gene Cotton, well-known folksinger from Tennessee, will also be on hand for the Friday night session, which will be opened with a special multi-media presentation.

Participants can choose from a wide variety of small conferences, including the areas of high school youth evangelism, interracial missions, missionary family life, Christian social missions, medical missions, missions through the arts, and college campus ministries. They will have a chance to meet with personnel from the seminary and the mission boards at a special "World Marketplace" on Saturday afternoon.

The conference will end on Sunday morning with a special worship celebration written by Rob Sellers, a recent Southern Seminary graduate who is now minister to youth at St. John's Baptist Church in Charlotte, North Carolina.

Registration fee is \$5, which includes travel insurance. Free campus housing will be available only to the first 700 registrants. Registration deadline is February 10. For reservations and further information, write to 1973 Student Missions Conference, 2825 Lexington Road, Louisville, Kentucky 40206.

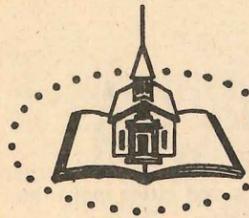
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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons For December 24, 1972)

LIFE AND WORK SERIES

Promise And Fulfillment

The promise
Genesis 49:10; Isaiah 49:6

To the end of his life Jacob held to the promise that God would restore his family to Canaan. He assured Judah that his tribe would have the preeminence and that he would rule over his enemies. It was stated that the scepter, which was a symbol of royal authority, would remain with the tribe of Judah until one should come to whom it truly belongs. Initially this promise was fulfilled in David the king, but ultimately in his descendant, the Lord Jesus Christ, Who came to bring salvation to all who would believe on Him. Eventually His reign will be universal.

The fulfillment
Luke 2:25-32

The birth of Jesus Christ took place exactly as the Old Testament prophecies said, neither ahead of time nor one minute late, but at the very time appointed by the Father.

According to the law of Moses, two things were required of Mary after the birth of the Saviour, namely, a ceremony of dedication for the Child and one of purification for herself. While the law demanded a lamb as an offering at the ceremony of purification, in the case of poverty it was permissible to present a pair of turtledoves. Mary made the latter offering simply because she, like the widow and her mite, could give only what she had.

During the ceremonies at the temple an aged seer, Simeon, came into the picture. He was noted for his piety and was "just" in the sight of men and "devout" in the sight of God.

The Holy Spirit assured Simeon that Christ would come before he departed this life. Directed by the Holy Spirit, one day Simeon went into the temple in Jerusalem. That very day Mary and Joseph entered the temple, taking the Lord Jesus with them, Who was then forty days of age. The Holy Spirit bore witness to Simeon that the Christ-child was the Messiah for Whom he had been waiting and watching.

With gratitude in his heart, the venerable old saint quickly concluded that the appearance of Him for Whom he had been commanded to watch entitled him to be released from further duty. Simeon breathed an humble pray-

er to God in which he expressed not only his willingness to depart from this world but also a strong desire to do so. He had seen the Saviour and that was enough for him.

The remainder of his prayer was an outburst of spontaneous adoration and thanksgiving. He praised and thanked God for providing the long-promised and long-looked-for salvation for both the Jews and the Gentiles.

The method and purpose of Christ's coming — Galatians 4:4-5

These verses announce the birth of Jesus Christ or the incarnation of deity. The Saviour arrived exactly at the time appointed by the Father, foretold by the prophets and when conditions had ripened sufficiently for this glorious consummation. The way for the incarnation of Christ was prepared by the Jewish religion, by Grecian culture, and by Roman conquest. There had

INTERNATIONAL SERIES

The Promised Messiah

Jeremiah 33:14-16

Jeremiah was grieved deeply by the terrible wickedness of his people. As a true prophet of God, Jeremiah denounced sin in their lives and warned them that punishment for their wrongdoing was inevitable. Jeremiah did his best to get his people to repent of their sins and to comply with the will of God, but they refused to believe what he told them and to do what he urged them.

Speaking through Jeremiah, God assured the people that, after they had paid the penalty for their disobedience, He would bring them again into their homeland, and that upon their regathering their beloved city of Jerusalem would be restored in a fashion which would far exceed their fondest expectations. God wanted them to know that He had not abandoned them and that He would never permit His eternal purpose to be thwarted. God informed them that, in His own time and manner, He intended to give victory to His submissive and obedient people.

Events in the days of Jeremiah no doubt were very disconcerting and dis-

been a political, a linguistic, and a religious preparation for Christ's coming.

As to the process of the incarnation, God sent forth his Son, made of a woman, made under the law. The phrase, "made of a woman," points significantly to His supernatural conception. It excludes human fatherhood. Christ Jesus was begotten by the Holy Spirit and conceived by the virgin Mary. There was in Him a union of deity and humanity. He was as divine as if He were not human, and as human as if He were not divine.

What was the real purpose and final goal of the incarnation of Christ. Christ came "to redeem them that were under the law." He accomplished this by fulfilling the requirements of the law. His supreme purpose in coming was to make atonement for sin. Christ redeemed us "that we might receive the adoption of "sons." ■

couraging. Evil had become so entrenched in the government that it was decaying rapidly. The people were involved in sin to such an extent that, due to their unwillingness to repent and turn from their wicked ways, they were on the verge of forfeiting all of their national privileges.

Turning his attention to the future, Jeremiah sought to encourage and help his people with the prediction of a better day which was in store for them. He delivered unto them a message of hope. He assured them that what God had promised He certainly would perform. He declared that in God's own time the Messiah, Whom he here calls "the Branch of righteousness," would appear on the scene and execute righteousness and justice in all of His dealings with men. According to God's prophet, this son of David would bring salvation and security. When this predicted Saviour came, lived and died, righteousness was wrought out for and imputed to us.

Matthew 2:1-6

The promise of the Messiah found

WESTERN RECORDER

fulfillment in the birth of the Lord Jesus. At least forty days after the birth of the Saviour at Bethlehem, these wise men came out of an obscure past and appeared on the stage for one brief scene and then disappeared forever. From their visit we can learn some interesting and instructive lessons.

"When Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem." The Scriptures do not disclose their number, their names, or the particular country from whence they came. They represented the very best of the old world culture, learning, religion, and civilization. They were students of astronomy and kindred sciences. They were also men of rank, wealth, and influence. Their earnestness of purpose was revealed by their long and dangerous journey from their far-off homes in the East to the city of Jerusalem in search of a heavenly king.

These men were familiar with the Jewish Scriptures and knew that the Messiah was to come. They were looking for His coming with keen interest and great anticipation. Pleased with their attitude, God gave these men a special sign to lead them to the Lord Jesus. It was that of a star (Numbers 24:17). When they beheld this particular star, they concluded that this prophecy had been fulfilled, so they proceeded to Jerusalem and inquired where He was, with a view to finding Him and rendering to Him due homage.

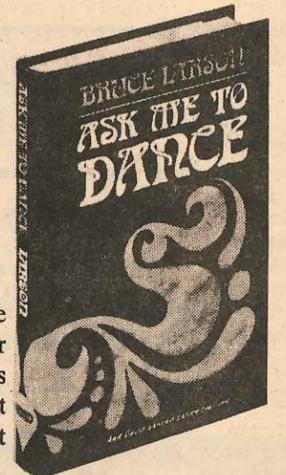
When the wise men arrived in Jerusalem and inquired about the newborn King, the whole city was troubled. Herod, the usurper, was greatly disturbed lest he should lose his throne and his power. Naturally, the least disturbance would arouse the fears of this ruthless and ungodly ruler, because many of his subjects hated him to such an extent that they would have been glad if all his power had been taken away from him. The citizens of Jerusalem were troubled because they feared a disturbance which might result in the Roman government imposing extra burdens upon them. But primarily, both Herod and the people were troubled on account of their sins.

When Herod inquired of the chief priests and the scribes where Christ should be born, they knew exactly where to turn for the correct answer to his question. That had been made perfectly clear seven centuries earlier, according to Micah 5:2. So, they answered him at once from the prophecy of Micah.

How strange that the heart of Herod should quail with alarm and fear! Knowing that his throne had been reared on falsehood, injustice, and bloodshed, it is not surprising that this great sinner determined that he would destroy the Saviour. ■



Bruce Larson asks you to what?



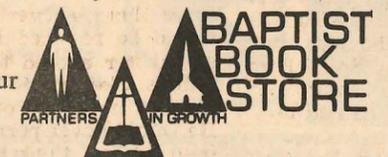
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WORD books

The Church And The Business Model

(Continued from page 3)

give lip service to "God's will" and "divine calling," how do these things correlate in reality with negotiations for executive salaries?

As a student of church history, I can see little difference between this kind of motive and the "livings" and "benefices" of the late middle ages which

we criticize so severely as clerical cupidity. Both the medieval and the modern models undercut the sense of dedication upon which Christianity has always depended for its work.

To be sure, every man who serves in a leadership capacity in the church has a right to expect proper provision for his and his family's needs. But has any

man a right to let the talents and abilities which are a part of his "calling" become a piece of merchandise to be auctioned to the highest bidder? Where in this is any place for the sense of humility which makes a man say, "I am what I am by the grace of God."

Second, given the dominance of the business model, is it possible for congregations to treat ministers as "God-called men"? Or, put in a different perspective, is there any place for a prophet? The corporation hires and fires. It pays the piper and calls the tune. The executive satisfies the whims of the stockholders or else.

To be sure, the business model does not dominate all pastoral and church situations. However, it does dominate enough that we should be deeply concerned. Take one example.

A few years ago many churches were struggling over whether to open their doors to blacks. Some ministers courageously tried to lead their flocks to take the bold step which would accept all persons in the belief that God is the God of all. For this they were fired or forced to resign.

Many other ministers took another route. They developed a rationale for doing so. Here is how one man explained it to me: "I believe our church should open its doors to all persons. So do many of the members, probably a majority. However, our church has a big indebtedness. If we open the doors to all, many of our best contributors will stop coming and giving. We will not be able to pay off our debt. We will go bankrupt."

In this story you can see starkly portrayed where a church and a minister went too far with the business model. The church could not follow the mandate which it saw coming from the Scripture. The pastor could not speak as a prophet.

There arise also some serious questions about the methods to assure successes which satisfy. Do the fundamental principles and commitments of Christianity entail the selling of pleasure for its own sake? Or are there truths which cannot be wrapped in crepe and covered with glitter? Is there a fundamental antipathy between a faith that is free and the huckstering which is peddling it today?

The answers are not all easy to give. We will inevitably use images which our era and culture imposes. Yet we dare not do so without evaluating their implications. Are we on another of those thresholds, like the Protestant Reformation, which is forcing us to scrutinize everything we are doing in light of the Biblical images? If we do, rest assured, some practices will have to be abandoned, for they clash with fundamental Christian principles. ■

G'town College Gets \$300,000 Grant

The James Graham Brown Foundation of Louisville has made a grant of \$300,000 to Georgetown College toward the renovation of Giddings Hall.

The announcement was made jointly by officers of the foundation, president Robert L. Mills and Ira J. Porter, chairman of the college board of trustees.

The grant will be paid over a period of three years, at \$100,000 per year, beginning in 1973.

"We appreciate this expression of confidence in Georgetown College by the Brown Foundation. Their interest in quality higher education is well known. I am confident the Giddings Hall renovation will be completed as scheduled. With these funds we will be able to begin the project in the near future," Mills said.

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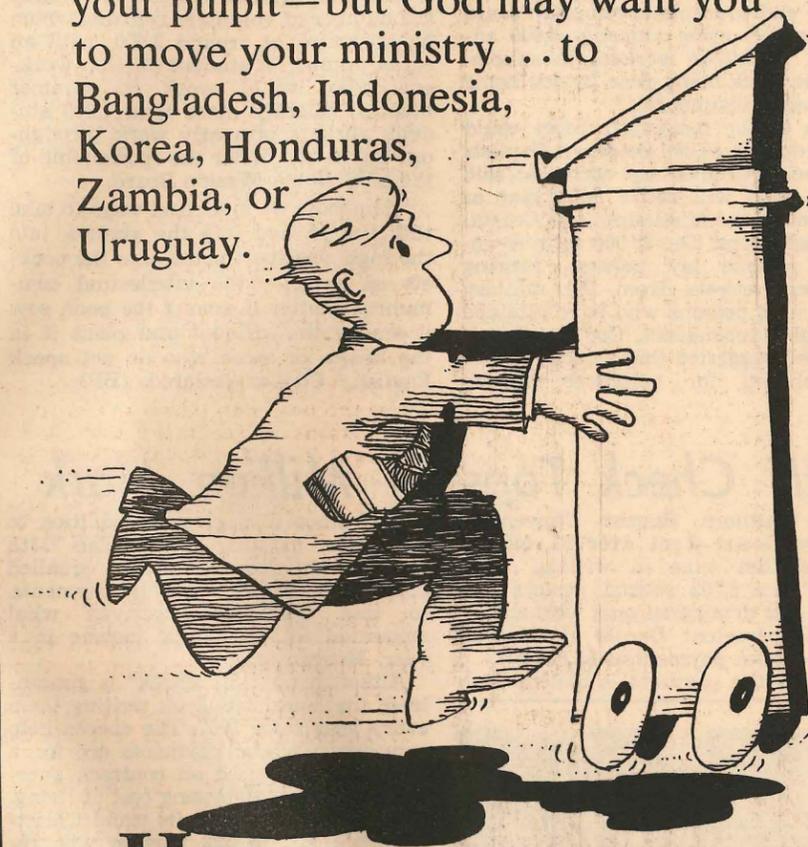
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5,000 New Mission Volunteers

Southern Baptist Convention president Owen Cooper challenged Southern Baptists to raise a volunteer mission force of 5,000 and increase monetary gifts to its mission forces.

In a speech to the directors and personnel of the convention's Home Mission Board in Atlanta, Cooper challenged the board to reverse a trend of a slow-down in Baptist growth during recent years.

Saying that Southern Baptists have decelerated their rate of growth in recent years, Cooper pointed out that "the great momentum Southern Baptists had in the 1950's and 1960's has slowed down. This is not as it should be," he said. "There is a need for Southern Baptists to 'get growing' again."

While Southern Baptists were one of the few mainline denominations that could boast an increase in the number of churches from 1970-71, the increase was only one-fourth of one percent, he said.

Cooper called for a renewed emphasis and an intensified program in organizing new churches. This, he said, can be accomplished by providing the convention's mission boards, home and foreign, with more funds to employ additional missionaries to assist in organizing new churches and provide additional pastoral support.

"We have a total of 4,775 home and foreign missionaries," Cooper said of the SBC. "This number should soon increase to 5,000. It is my sincere belief that in five year's time a properly developed and coordinated program could result in recruiting annually 5,000 additional volunteer workers to supplement the work being done by our home and foreign missionaries."

Much of the manpower force could come from the 80,000 Southern Baptists who reach retirement age each year, said Cooper, who will retire next year as president of the Mississippi and Coastal Chemical Corps. The 80,000 retirees annually include lay persons, retiring ministers, retirees from the military service, and persons who have attained financial independence, Cooper said.

He also suggested that persons should be recruited for volunteer mission

work who retire from church staffs, seminaries, educational institutions, convention agencies and other related activities.

Cooper suggested that Baptists match the number of volunteer retirees, whom he estimated at around 2,400, with an equal number of student mission workers, who would work in summer months. Slightly more than 1,000 student workers presently work throughout the nation under the sponsorship of the SBC Home Mission Board.

"Somehow we must find ways to take the love of God into the ghettos, into the high rise apartments, into the pockets of poverty, the intellectual community, scatter it among the poor, sow it among the affluent and plant it in the hearts of those who do not speak English," Cooper declared. (BP)

'13th' Check Tops \$1 Million Mark

The Southern Baptist Convention Annuity Board went over \$1 million for the first time in writing "13th checks" for 6,792 retired pastors and church and denominational workers.

Board president Darold H. Morgan reported total payment as \$1,004,277.

He said the payment is called "13th

check" since it is given in addition to 12 regular monthly checks. The "13th check," however, actually equalled about two regular monthly payments, so that annuitants received what amounted to 14 months' income in a year, Morgan said.

Although no "13th check" is guaranteed, the board has been writing them every year since 1967. The checks help annuitants, whose payments are for a fixed amount based on contract, overcome effects of the rising cost of living.

The board also sent its usual Christmas-time gift to 392 persons who receive relief funds. These gifts totaled \$29,475, according to Morgan. (BP)

Christmas Aid Asked By Inner City Church

Baptist Center and East Baptist Church have a crises ministry in the inner city of Louisville, according to pastor-director Bill Kaufman.

"The inner city needs are more than we can meet," Kaufman commented, "but Christmas gives us a special opportunity to express God's love."

"We will be furnishing Christmas baskets to as many persons as possible. If anyone would like to help us," he continued, they can bring canned goods and staple items or send cash for the purchase of perishables to the church."

The East Baptist Church and Baptist Center are located together at 400 E. Chestnut Street, Louisville 40218. The center is open from 8:30 a.m. to 4:30 p.m.



A NEW WAY — Merwyn Borders, left, and his wife Linda, right, demonstrate their "bookcase" to a neighboring couple in Randolph, Vermont. Borders, a Home Missionary Board missionary who works as a circuit-riding "enabler" to help start SBC work in the state, will use the suitcase full of books as an entree to homes of prospects. On first visits, he will offer people a chance to check out a book, promising to return for it in a few weeks, thereby establishing future contacts.