




WESTERN RECORDER
AUGUST 18, 1973

Thousands of Baptist young people will be among those entering college for the first time this fall. There to greet them will be the Baptist Student Unions, whether they attend a senior college or a junior college, private school or public. For a look at Baptist Student Union attempts to greet and involve students see story, page 7.

Furlough

Mr. and Mrs. LeRoy Albright may be addressed: Box 6, Georgetown, Kentucky 40324. He is a native of Pineville, Kentucky. Prior to their appointment by the FMB in 1958, he was pastor of Petersburg Baptist Church in Kentucky.

Mr. and Mrs. Daniel R. Cobb may be addressed c/o Eric Lee, Route 4, Box 22, Morehead, Kentucky 40351. She is the former Fannie Morris of Kentucky; born in Versailles and also lived in Sadieville.

Mr. and Mrs. James P. Craigmyle may be addressed c/o J. A. Bilyeu, 1908 Milburn Drive, Anchorage, Kentucky 40223. Before they were appointed by the FMB in 1969, he was pastor of Rockport Baptist Church in Kentucky.

Miss Mary Sue Meuth may be addressed: 521 Center Street, Henderson, Kentucky 42420. She is from Henderson County, Kentucky.

Mr. and Mrs. Kenneth B. Milam may be addressed: 2751 N. Olney Street, Indianapolis, Indiana 46218. Before they were appointed by the FMB in 1969, he was pastor of Greenview Baptist Church in Florence.

Mr. and Mrs. Paul E. Sanderson may be addressed c/o Mrs. Carrie Masden, Route 1, Lebanon Junction, Kentucky 40150. She is the former Martha Masden of Lebanon Junction.

Miss Billie V. Scaggs may be addressed: 2961 Murtha Drive, San Jose, California 95127. A Kentuckian, she was born in Ashland and also lived in Greenup County.

Miss Sarah Wilson may be addressed: Route 1, Box 544A, Mount Holly, North Carolina 28120. Before she was appointed by the FMB in 1957, she was youth director and social worker at Central Baptist Mission, Louisville.

On the field

Mr. and Mrs. Glendon D. Grober may be addressed: Caixa Postal 1043, 66000 Belem Para, Brazil. She is the former Marjorie Steele of Ballard County, Kentucky. Before they were appointed by the FMB in 1955, he was pastor of the Eddy Creek Baptist Church, Princeton, Kentucky, and part-time professor at Bethel College, Hopkinsville.

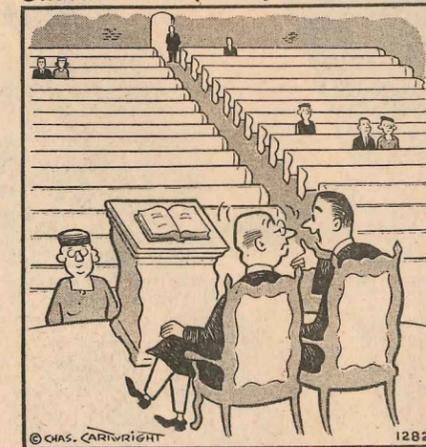
Mr. and Mrs. Raymond L. Kolb may be addressed: Caixa 221, 50000 Recife, Pernambuco, Brazil. Before they were appointed by the FMB in 1944, he was pastor of Fisherville Baptist Church in Kentucky.

Mr. and Mrs. Dewey E. Merritt may be addressed at Box 94, Kaduna, Nigeria. She is the former Elizabeth Cooper of Louisville.

Medical leave

Mr. and Mrs. Joe H. Williams may be addressed: 4913 Cawood Drive, Apartment 5, Louisville, Kentucky 40218. Before they were appointed by the FMB in 1971, he was associate night supervisor in medical technology at St. Anthony Hospital.

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Roy S. Faulkner
Pastor, Evarts Baptist Church, Evarts

Looking Unto Jesus

Hebrews 2:8, 9

As we read in Hebrews 2:8, 9 and chapter 12 we are reminded that we should look beyond ourselves and look to Jesus.

First, we need to look around us. And as we do we see a sad, sick and uncertain world. A world that is torn with wars and rumors of wars. We also see a pleasure seeking world. We see a sinful, unhappy generation, a place that has become so accustomed to immorality that it no longer seems to us to be immoral.

Secondly, we need to look within ourselves. How many of us are leading a double life? In church on Sunday morning we are one person — in school another, on the job another, and when alone we are still another person. But you see, that is where God has the advantage — because God sees us in the dark too.

Thirdly, we need after looking at the world and looking within ourselves to look to Jesus... "But we see Jesus." "Looking unto Jesus." We need to look to Him in acknowledgement of our sins. We need to look to Him for cleansing. "What can wash away my sin? Nothing but the blood of Jesus. What can make me whole again? Nothing but the blood of Jesus."

Finally, what will we see when we look to Jesus? When we look to him we will see love and condescension — love that is so strong that it reaches down to the most sinful of sinners. We will see a love so great that it will lead to the cross and to the crucifixion of the Son of God. We will see love so great that it caused Jesus to give His all. When we look to Jesus we will see pardon and regeneration. We will see cleansing. When we look to Jesus we will see a risen Lord who has promised to return to gather His own.

As we see Jesus, our life will change. Our service will be greatened.

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



Of all the hazy, ephemeral aspects of the ever popular occult revolution, reincarnation has been gaining phenomenal acceptance in a generation seeking escape from life and meaning after death, said Southern Baptist Thomas Starkes.

"Fully one-third of those students I meet, in free-wheeling discussions of religion, believe in reincarnation," Starkes, secretary of the Southern Baptist's Home Mission Board department of interfaith witness, said.

A 1969 Gallup Poll revealed that 22 percent of the adult population of the United States believe in reincarnation.

The reasons for the sudden increase in interest, he said, is influence of Eastern religions, from Zen Buddhism to King Fu, on Western culture; despair from the loss of confidence in scientism and lack of correlation between "church" ideas and "real" life; renewed interest on all aspects of the occult; and initiative taken by groups open to reincarnation including the Unity School of Christianity, Theosophy and the Association for Research and Enlightenment.

Reincarnation, the state of the body being "embodied anew" after death, has long been accepted by Hindus and Buddhists. As the soul makes the birth-death-birth cycle, through several bodily forms, the ultimate purpose is to escape into Nirvana — the Hindu "heaven."

Philosopher Leslie D. Weatherhead points out that the early church did not deny reincarnation until the Council of Constantinople in 553 A.D., and seeks to prove that life is just when viewed with reincarnation. "If every birth in the world is the birth of a new soul, I don't see how progress can ever thus be consummated."

However, critics of the theory of reincarnation argue that if the soul is sent to earth in another body, it would seem that in order to progress, it would benefit him to remember shortcomings and mistakes from earlier lives. However, except for a few adepts, hardly anyone remembers any past lives or where he has failed.

By far the most popularizer of reincarnation is the late Edgar Cayce, according to Starkes. Aided by followers in the Association of Research and Enlightenment, his writings continue to influence suburban and street-scene America.

"What happens most often in modern America when one becomes intrigued with reincarnation is that he reads of

one or more instances which seem best explained by reincarnation. Without examining the theological roots of such cases, he jumps to a conclusion which might be more easily explained by a study of the unconscious," Starkes said.

Carl Jung, in *Man and His Symbols*, said that the unconscious consists of a series of obscured thoughts and images, though seemingly lost, continue to influence our conscious minds. Sigmund Freud went on to call these "archaic remnants," — psychic elements surviving in the human mind from long ago.

One of the most famous cases of remembering past lives was recorded in 1952 involving a pueblo housewife, who under hypnosis recalled her life as an Irish girl named Bridey Murphy, more than a century earlier. The hypnotist, Morey Bernstein, tried to verify her recollections with the help of other persons and organizations in the United States and Ireland, but whether or not he did so successfully has been disputed.

Perhaps even more mystifying are the cases of child prodigies, whom reincarnationists claim brought with them knowledge from past lives, and simply picked up their talents where they had left off. Mozart, who could compose at age five, was one of the more famous child prodigies.

Even more astonishing was the "Infant of Lubeck" in Germany, born in 1721, who talked within a few hours of his birth, knew the chief events of the early parts of the Bible at one, and the Bible in its entirety at two, and most

of world history at age three. At the same time he acquired a knowledge of French and Latin. The child predicted his own death, which occurred when he was four.

Critics of reincarnation are quick to point out its shortcomings as an acceptable philosophy of life. If poverty, illness or mental illness are signs of sins or misdeeds in another life, why should any help to these people be offered? Or if we all get a second chance in another life, why not enjoy all the vices in this life? Not a very good philosophy for making a better world.

Emanuel Swedenborg, an 18th century Swedish mystic, rejected reincarnation, saying every man is a new creature and has never existed before. He explained recollections of past lives as being the work of evil spirit-entities who projected these false histories on the minds of those susceptible to receive them.

Author Benjamin Walker said, "To the Christian the cycle of birth-death-rebirth, if indeed there is any such cycle, is broken by Christ's atoning sacrifice. Faith in its redemptive power not only dissolves the bonds of Satan but also releases the soul from the wheel of eternal return. In other words, for the Christian the belief in reincarnation is superfluous; he does not need it."

Starkes said that at no point is reincarnation crises more acute than in the area of the Biblical view of man.

"Rediscovery of Paul's contrast between the immortality of the soul and the resurrection of the body is essential in viewing reincarnation correctly," Starkes continues. "In Paul's day, the prevailing Greek idea was that the soul survived by being released at death from its prison, the body. In I Corinthians 15 and his sermons in Athens in Acts, Paul sought to refute these Greek ideas from a Hebrew-Christian base. Apparently, from the popular ideas about death and the afterlife in existence in late 1973 among evangelical Christians, Paul has been largely unsuccessful. Paul did not attempt to describe the resurrection body in detail, but he did make it clear that it will be identified with that body."

Starkes said that immortality, where the soul just lives on, expressed through reincarnation, is negative. However, "resurrection is a positive assertion that the whole man, who has really died, is recalled to life by a new act of creation by God."

WESTERN RECORDER

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

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Is Not Life More Than Food?

From childhood days one of the most unforgettable Biblical injunctions for me has been Proverbs 6:6. "Go to the ant, thou sluggard, consider her ways, and be wise." This verse became a part of me during the great depression when getting enough to eat winter as well as summer was a real concern and so it was no trouble for me to see the importance of saving the summer harvest for winter's needs. Part of my boyhood chores was to help in canning vegetables, preserving fruit and curing meat and I still believe in doing these things whenever possible.

It has been since childhood days I have wrestled with a New Testament verse which on the surface appears to contradict the advice of Proverbs. "Therefore I say unto you, be not anxious for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not life more than food, and the body more than raiment?" (Matthew 6:25)

Now it is certain Jesus did not mean we are to take no thought of our physical and material needs as the old translation might indicate. He did not ignore his own physical needs and performed miracles to provide bread and drink for others. His words do mean we are not to be overly concerned about these things and the securing of them is not to make grabbing animals out of us. One can follow the counsel of Jesus and still be as industrious as the ant.

The current run on the grocery shelves and meat counters in anticipation of food shortages is a poor reflection upon our common sense and our morality. It reveals our unredeemed animal nature which always puts self above everything else. For Christians, at least, it is strictly unbecoming and, I believe, is outright sinful.

Some reports of current food grabbing and hoarding must be exaggerated. But selfish people who panic do unreasonable and unbelievable things. Yesterday I heard of a couple who found what appeared to be a bargain in eggs and by alternately going through the checking line with the limit ended up with 30 dozen eggs. Frozen food rental space seems to be exhausted all over the nation and home freezer delivery is two weeks behind if not more. Shoppers

are reportedly grabbing meat before it is put in display cases and without even looking at the price.

Is there justification on the basis of shortages for such panic? Apparently not, but that makes no difference to the selfish person. Reliable reports indicate the number of cows and hogs processed by packers in recent weeks is equal to or near equal to the number processed the same time last year. And so the shortages are artificially created by panicky hoarders.

Even if there should not turn out to be enough choice fresh meat for the ever growing voracious appetites of Americans, are we justified in hoarding so as to have our fill while our neighbors who do not hoard have to do without? Can a sincere Christian enjoy sumptuous fare made possible by his hoarding which deprives others of their fair share?

Let's be sensible. Do we really need as much as we eat? Could we not profit by some self-restraint and even austerity in diet? Would it not be good for us to live awhile on a limited diet like most of the people of the world always lives on?

Let's not be manipulated by merchandizers nor be slaves to our greed. Why do we not only refuse to hoard but also pass up meat and other items upon which exorbitant prices are placed? Then the law of demand and supply would take over and prices would come down.

There is a difference between being frugal and preparing for lean times and in being selfish and hoarding up more than a fair share. One is right, the other is wrong. One is justifiable self concern, the other is unjustifiable selfishness. One is encouraged by the Scriptures, the other is forbidden by the Scriptures.

Why write about such a matter in a religious publication? Because it is a religious matter. Nothing reveals more clearly our state of spirituality than our behavior in times of crisis. The unredeemed are expected to act like animals in looking out for themselves first. True disciples are expected to believe Jesus when he said all these things would be provided those who put Kingdom affairs first. What is your witness these days in this respect?

An Inspiring Gift From A Brazilian Baptist Church

One of the privileged ministries of the *Western Recorder* is to send the paper cost free each week to Kentuckians serving on mission fields all over the world. This is quite a list since we include along with native Kentuckians many from other states who came to the seminary in Louisville and served in Kentucky Baptist churches.

Naturally we receive many letters from these missionaries sharing their victories and setbacks. Among these inspiring letters was one recently from Harold and Marie Bratcher who have just returned to Brazil after a year furlough spent in Lexington.

This letter was unique in that it contained a gift of \$10 to the *Western Recorder* from the 14th of December Baptist Church. The name of the church sounds unique to many but the unique thing is the contribution and not the name of the church. In Brazilian cities some streets are named for national holidays and obviously this church bears the name of the street where it is located.

This is a highly prized gift. Ten dollars won't go far these days but such a spirit will always go a long way. Usually we think of only one way giving in relation to the mission field — gifts from the homeland to the mission field. Here is an example of two

way giving which is really the way it ought to be.

The gift from the Brazilian church naturally led to thoughts about gifts from Kentucky Baptist churches. We have no complaint because the *Western Recorder* and its editor have been most generously treated by Kentucky Baptist leaders and churches. I don't remember, however, any such gift to the paper from any Kentucky Baptist Church in the last 16 years. The truth is hundreds of Kentucky Baptist churches have never sent a dime to the *Western Recorder* even for subscriptions.

This is not a hint for gifts though we do have a foundation and are always in a receiving mood. It's a reminder that if the *Western Recorder* is valuable for missionaries and church members in Brazil, it should be worth \$1.75 a year for each Baptist family in Kentucky. Indeed, the most prized gift we can think of would be the privilege of sending the paper each week to every family in your church.

We think so much of it that we are willing to send it to each family in the church for 90 days without cost on a trial basis. Send us a list of the resident church families now and a check later. Or write us for answers to any questions about the *Western Recorder*.



SUNDAY NIGHT PLACE

Dear Editor:

The Sunday night attendance in many Southern Baptist churches is growing and the power of God is being felt by thousands on Sunday night. But there are many more Christians who need to become regular "Sunday nighters" at church.

We believe that more and more churches will be "lighted" for meaningful Sunday evening training and worship activities. This is not only a memory from the past but a positive trend for the future. Church training is alive!

Persons who attend Sunday School and morning worship will be doubly blessed when they come back to church on Sunday night. One worship service on Sunday is not a complete Lord's day experience. As I travel all over the United States, I observe that the trend in Sunday night attendance is now upward. More and more, Sunday night is becoming prime time for churches that

have an objective to win the lost and develop the saved.

It is true that some of our fellow Baptists have deserted the Lord's house for some other place on Sunday night; but let us continue to plan for training sessions and worship services in the evening — just as essential to spiritual growth as are the activities on Sunday morning.

Nashville, Tenn. Philip B. Harris

NOT 'FORMER' MISSIONARY

Dear Editor:

Two years ago we arrived in the United States from the foreign mission field for a one year furlough. After several months in the United States, a change began to take place in our thinking and in our lives. In spite of our desire to return to our new country, Ecuador, and the people we loved there, we could not get away from the

realization that God was leading us toward a change of ministry. After our year of furlough, God led us to resign and return to the pastorate in the Pleasant Grove Baptist Church in Owensboro, Kentucky.

To be honest, I was disappointed at first because I missed the life and people of Ecuador. Then, in October, I was the missionary speaker for the last of the Regional Meetings for the Kentucky Woman's Missionary Union. This experience taught me what my "mission field" really was. It was still Ecuador, but only as my experiences there could be used to challenge the people of Kentucky to be missionaries every day, just as Jesus intended us to be.

What an opportunity my Lord has given to me! To be able to travel, week by week, over this great state, sharing His work and His word has been more rewarding to my spiritual life than any other period or opportunity in my life.

I am no "former" missionary, as I am sometime introduced. God is using me as a missionary every week and every single day of my life.

My prayer is that each Christian in Kentucky will seek and find the mission field God has for him, even if it is only in his own back yard.

Owensboro, Ky. Mrs. Richard Clement

'Sunday School Builds Church'-Neyland

"Build a solid Sunday School and you will build the church," James Neyland told 2,600 participants at Glorieta Baptist Conference Center. "If your church wants to preach to more people, teach more people and give more to missions — build your Sunday School program, and you will do it!"

Neyland, minister of education at Dauphin Way Baptist Church, Mobile, Alabama, relayed this philosophy during the recent "Sunday School Leadership Conference." The conference was sponsored by the Sunday School department of the Southern Baptist Sunday School Board.

If it does nothing else, professes Neyland, it will continue to preach, teach and witness. The other functions of the church are built around that three-fold purpose.

In recent years the Mobile church has started a bus ministry, built a Christian Life Center with complete recreational facilities, started a Day Care program, an International ministry and a clothing ministry.

"We've tied all these activities onto our Sunday School trying to reach people through these programs," continued Neyland. "We have tried all these projects but we have never gotten away from the fact that we are going to build our Sunday School program if we don't do anything else."

According to the minister of education, ministering is part of church responsibility although outreach and building have the priority since you are building a church that can minister. It must have a solid foundation built on Sunday School because the Sunday School can build the church.

"I believe the Sunday School is simply the church at work reaching people, bringing them under the influence of gospel preaching," he added. "Enlist and train qualified workers, enlarge the organization, improve the administration, provide the space, then go out to the people. It always works."

"Just work at the job. People are waiting to be reached and we can reach them!"

Foundation Gets Clear Creek Funds

The board of trustees of the Clear Creek Baptist School in Pineville has approved a recommendation to transfer its entire endowment fund to the Kentucky Baptist Foundation. Since the decision last year the transaction has now been completed.

The foundation will be responsible for handling funds, endowments and investments for the school. "We are extremely happy to render this service for one of our Baptist institutions, and expect that through our management

services we can improve the earnings and values of this account," said Grady L. Randolph, executive secretary of the foundation.

He added that the decision of Clear Creek to make this transfer signals a growing appreciation of the work of the foundation on the part of Clear Creek officials.

At the time of the initial transfer the fund totaled \$236,000. Since that time increases have valued the sum at approximately \$280,000.



Kentucky Baptist Foundation executive secretary Grady Randolph, right, examines the portfolio of Clear Creek endowment as others look on. From left they are K. S. Clendaniel, Clear Creek vice president of development; J. T. Miller, Foundation president; and D. M. Alldridge, Clear Creek president. Clendaniel has since accepted a pastorate in Tennessee.



Our Southern Baptist Convention promotional emphasis for the church year 1974-75 includes the slogan, "Church: A Sunday Night Place." This caused me to remember what I wrote on the front of Lexington's Calvary Church bulletin of August 7, 1960, as follows:

Let's go to church Sunday nights. You used to, before TV. Are you willing to cancel out the values of the Sunday evening church activities, and the value of your own influence on others because of a TV program or two? If so, your Christianity has lost some of its zing.

Let's go to church on Sunday nights. You used to, before you acquired this circle of unchurched friends, who have had more influence over you than you have had over them. Surely, you aren't willing to cancel the influences of Sunday night church services in favor of a little social circle that is unwilling to use six other nights for its secular fellowship.

Let's go to church on Sunday nights. You used to, when friendships made on the basis of the common Lordship of Christ were the friendships dearest to you. Do you think it would be well if we turned out the lights and joined the host of churches that have found it necessary to cut the Lord's Day in half?

Let's go to church on Sunday nights. Our fathers did. Old ministers used to announce that services would begin "at lamp lighting time." Their religious devotions grew the moral fiber that largely made our culture what it is. Is your religion as strong as theirs? Will the future be as strong? Your children's world, for instance?

Let's go to church on Sunday nights. Jesus did. It was in the Upper Room, at eventide, on the first day of the week, that our Lord appeared after the Emmaus travelers reported his being "made known to them in the breaking of bread." In fact, our custom of first day of the week (Lord's Day) worship began with Sunday night services during Jesus' post-resurrection appearances.

Let's go to church on Sunday nights. The Apostles did. They continued Lord's Day assembly and, we surmise, they broke bread at eventide. What shame that we grow softer. What shame that our devotions weaken. Lord, forgive us, and re-commission us, as you did Simon Peter of old.

Let's go to church on Sunday nights.

BSU Offers Help, Friendship To New Collegians

College campuses across Kentucky will open to freshmen students during the next few days. And as the students arrive, representatives of the Baptist Student Union will be there to greet them.

At Western Kentucky University Baptist students will be there as soon as the new students get to their dormitories. Male students will offer a free "porter" service for the new coeds. And once the luggage is safely delivered inside the rooms, the "porter" will offer the coeds a brochure explaining the Baptist Student Union and invite the new students to other BSU sponsored activities during the week.

Most Baptist students will already know something about the BSU before they arrive on their chosen campus. At the University of Louisville, a cooperative effort by the various denominational campus ministers resulted in a letter to all incoming students explaining the varied religious activities at the university. All Baptist preference reply cards were channeled to campus minister Dwight Lyons who wrote a personal letter to each one. Other campuses, such as Morehead, took the religious preference information from advanced registration forms and contacted the incoming students.

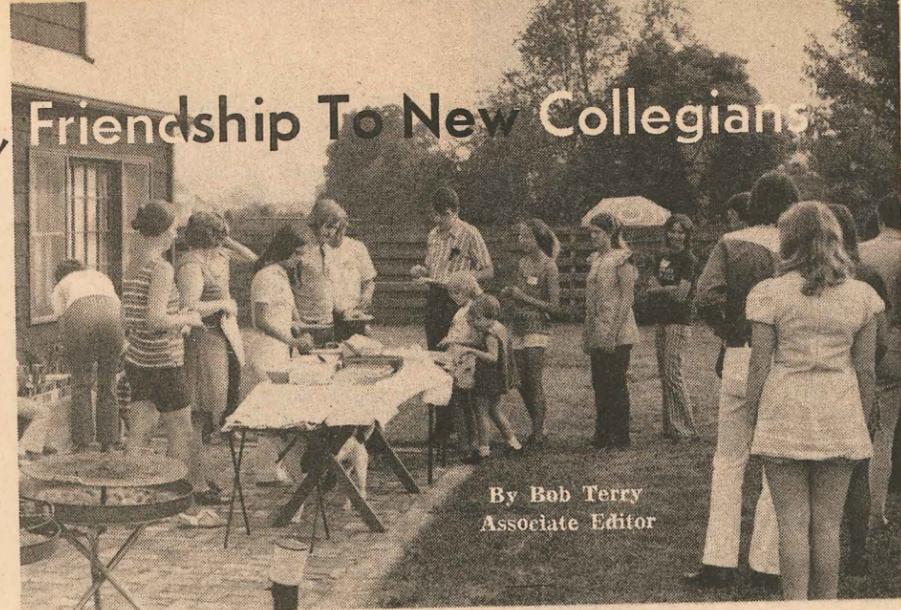
At Bowling Green, the area churches wrote to Baptist preference students and included information about the BSU. "This was to make the BSU more of an extension of the local church rather than another competing organization," explained Tony Romeo, WKU's Baptist campus minister.

Registration helps

At Morehead State University, Baptist students will go through the registration lines giving out billfold size calendar of activities cards to each student. These cards contain a complete list of all BSU activity in addition to basketball and football dates. Another university provides free lemonade for students in registration lines along with pencils and brochures. Printed on the pencil is the BSU name, address and phone number. Another service offered is an upper classman to accompany a freshman through the registration line to help him with the many forms and directions.

New students on most campuses will find a Baptist Student Union booth near the registration lines offering free brochures about the work of the local BSU and giving the vital statistics such as when and where of each activity.

But help through registration is only the beginning. Open houses, parties, retreats, fairs and "Backyard Baptist Burger Broilings" will offer incoming students a chance to meet local pastors,



By Bob Terry
Associate Editor

Berea College students enjoy "Burger Broiling" at area home last year.

professors, administrators and other students in an informal setting. At Berea College, members from two of the local Baptist churches will host "Backyard Baptist Burger Broilings" at their homes. About 150 students are expected to participate in this activity. Georgetown College hopes to attract about 200 students at a series of four freshmen retreats during September, according to their dean of religious life Robert Fields.

At University of Kentucky, a dixieland band, a barbershop quartet and an old fashioned bathing beauty contest will highlight a "Gay Nineties" party for all students. This will be followed by a New Student's Retreat.

A nickle Coke cart stationed near the Baptist Center at Morehead will attract a lot of activity there, campus minister David Book hopes. As the students enjoy their inexpensive refreshment, other students will be inviting them to the center for "Welcome Week" activities. These include a freshmen social, a double feature movie party, a creative worship celebration, a swimming outing, a "Jesus Jubilee," a trip to a nearby children's home and a get acquainted breakfast at Morehead's First Baptist Church.

At Eastern Kentucky University Doug Sjolander, Baptist campus minister there, has arranged for a "Hootenanny," a carnival and a supper to raise money for summer missions.

At Cumberland College, director of religious activities Elwyn Wilkinson initiates his year with activities for the few students who make the college run during the first hectic days. Those arriving early will find an evening's marshmallow roast and singing to occupy their few spare minutes. A mini-concert, a movie and a swimming party will help occupy the rest of their time until the full student body arrives. Then an ice cream social, a bowling party and a camping outing will attract

students to the BSU, Wilkinson hopes. At the various junior colleges in the state, signs will be posted announcing the Baptist Student Union meetings. A faculty advisor will be handy to greet students as will other students who will invite them to activities as varied as those of any four year school.

Activity to relationships

But activity simply opens the door to relationships. Plans at one school call for BSU's to take the religious preference cards and make personal visits to each student inviting them to BSU activities. Another BSU will concentrate on students who have expressed interest during the opening days. Regular BSU students will be assigned new students to meet and become friends with if possible. Still another school will use visitation from local Baptist pastors and church members to augment the BSU work.

Most campuses offer students an ongoing program of BSU choir, worship experience, discussion groups, Christian service opportunities, counseling resources and Luncheoncounter (free food once a week). One organization even provides free rolls, coffee and hot chocolate each Sunday morning for students who come by the BSU center before being picked up for Sunday School and church.

One campus minister summarized the BSU objectives as "to show the love of Christ by being of service to others and making them feel welcome on the campus." Another said, "In all these activities, the BSU endeavors to communicate that it is composed of individuals who really care and that care is shared in the name of Jesus Christ."

Studies indicate that 90 percent of a student's friends are formed during his first 90 days on campus. The Baptist Student Unions seem to be doing their best to make certain that Christian friends are included in that 90 percent.

Staff Changes

R. E. Winstead is now pastor of the Prospect Baptist Church, Prospect.



Winstead

He has come from the South Fulton Baptist Church, South Fulton, Tennessee, where he served as assistant pastor. Other experience includes serving as minister of music in churches in Tennessee, Virginia and Germany.

First Baptist Church, Earlington, has called **Jerry A. Barron** as pastor beginning July 29. He was formerly pastor of Cox's Creek Baptist Church in Nelson Association. Barron is a graduate of the Southern Seminary and has served as pastor of several churches in Kentucky during the past 10 years.



Barron

Ralph Huffman has resigned the pastorate of Highlands Baptist Church, Lexington, effective July 15, to accept a call from Yellow Creek Baptist in Middlesboro.



Grimes

Kenneth Grimes has assumed the duties as pastor of the First Baptist Church, Williamsburg, Indiana, for the second time. He left the pastorate to attend Clear Creek Baptist School in Pineville. Having graduated, Grimes has now returned to his former pastorate.



Ripley

Robert A. Ripley, a native of Crofton, has been called as pastor of the Tates Creek Baptist Church, Richmond. Ripley is married to the former Rachel Rye, also of Crofton. The couple has three children. He is a recent graduate of the Clear Creek Baptist

The Marion Baptist Church has called **Fred W. Edwards**, Louisville, as minister of music and youth. Edwards is a graduate of Southern Seminary where he earned the master of church music degree. Edwards held a similar position at Ralph Avenue Baptist Church, Louisville, prior to going to Marion. He assumed his new duties July 15.

St. Matthews Baptist Church recently welcomed **Mr. and Mrs. Wiley B. Faw** and their children Rhonda, Wiley, Jr., J.C. and Mira as their newest resident missionaries. The Faws have served as missionaries in Nigeria for the last 11 years. While there they worked through the Nigerian pastors in the area of evangelism. They are residing at 3538 Nanz Avenue in St. Matthews while on furlough.

Walnut Street Baptist Church, Owensboro, has called **Carson D. Bevil** as pastor beginning August 19. Bevil was formerly pastor of the Stanford Baptist Church in Stanford. He has held pastorates in Kansas and Kentucky since 1957. Bevil holds the master of divinity and religious education degrees from Southern Seminary. His past denominational activities include associational Sunday School superintendent for the Daviess-McLean association and secretary-treasurer of the Owensboro area Baptist ministers association. Bevil has also served on the executive board of the KBC and as president of the Stanford ministerial association.



Bevil

Campbellsville College has announced two faculty additions beginning this fall. **Carolyn A. Garrison**, Middlesboro, will be working with the basic studies program of the college. She will also be teaching reading on the elementary and secondary level to student teachers. **Robert L. Doty**, Lexington, has been appointed assistant professor of literature and languages. Doty is currently pastor of the Hutsonville County Baptist Church, Hutsonville, Illinois.

Shepherdsville Baptist Church has announced the calling of two part-time directors. **Henry Hawkins**, a first year student at Southern Seminary, will be director of education and youth. **Stuart Underwood**, a senior at Campbellsville College, will assume the duties of music director.

Ronnie Nance is now pastor of the Second Baptist Church in Providence. Nance was ordained by the church on July 29.



Mr. and Mrs. Carl Miller

Carl Miller of Bowling Green has announced that he and his wife, Lucille, are entering the field of full-time evangelism. He was a deacon at the Ninth and O Baptist Church, Louisville, before being ordained to the gospel ministry. In recent years he has lived in the Bowling Green area where he served as pastor while involved in evangelistic activities.

Ray Alexander, chairman of the Georgetown College education department, has been named acting academic dean, effective Aug. 1. He has been at Georgetown College for 12 years, and is director of the graduate program in education. He also taught a year at Transylvania University in Lexington, and five years in public schools.

H. S. Rogers has accepted the call of the Middleton Baptist Church in Franklin to serve as their pastor. He comes to the church from the pastorate of First Baptist Church, Nesbit, Mississippi. He has served four other churches as pastor and two as religious education director. All of the churches were in Mississippi.

Rogers is a retired Air Force officer having served as consultant to the Air Force in public relations and consultant to the commanding general in north-west African operations. He has also served as professor of air science and tactics at Auburn University.

Rogers begins his duties in Kentucky effective September 3.

Barbara Crawford, elementary/kindergarten director at Green Acres Baptist Church, Louisville, for the past eight years, has resigned to become preschool/children's director at Parkview Baptist Church, Lakeland, Florida, effective August 15, 1973. Miss Crawford is a graduate of Mars Hill College, University of Richmond and Southern Seminary. She has served churches in both Alabama and Georgia prior to Louisville.



Miss Crawford

Church Holds State Record—

Former Contestant's Reunion Held At Arlington

By Larry High

There is a Baptist church in western Kentucky that holds a unique distinction and recently those members who made the record possible were honored at a reunion after the Wednesday night prayer service.

Since 1949 members of the First Baptist Church, Arlington, have represented their association, state and region at Bible sword drills and speaker's tournaments more than any congregation in Kentucky. A check of past records reveals the church has sponsored a first place winner in the state Bible drill an average of once every four years.

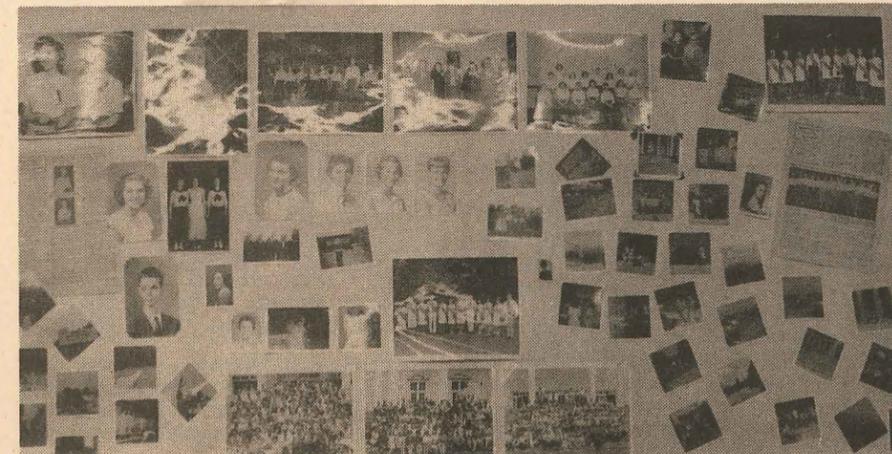
Each year the youth of the church are encouraged to practice for the drill and speaker's tournaments by other church members. The tradition of winning and the "esprit de corps" present in the church lead several young people to sacrifice one hour each weekday for many months of practice.

Most of the training is done by **Robert Hocker** and his wife, **Mary Helen Hocker**, an Arlington businessman, has been training the contestants since the early 1940's.

At the reunion former contestants and winners shared many laughs as they viewed a collection of photographs taken when they participated in the drills and tournaments. They came from as far as Memphis, Tennessee, to see old comrades again.

As they looked at themselves as they appeared when they represented their church, the group recounted the experiences they had shared then.

Hocker told of the time he was stopped at a railroad crossing in Lexington by a slow moving train and



Mrs. Robert Hocker prepared a board displaying pictures of past contestants as they appeared when they competed in drill and speaker competition. Many laughs were shared as contestants viewed themselves as they appeared then.

missed the state Bible drill. He and his wife regretted that **Keitha Burgess** missed her chance to participate so much they took her along on a family vacation that year.

Then there was the time **Joyce Dunn** was forced to switch her Bible from the left to her right hand when the judges learned she wasn't left-handed. Despite having practiced for a year using her left hand **Joyce** was able to adapt and capture second place.

As the tension mounted at a drill championship the photographers flash bulbs were lighting the room. Then one exploded in the face of **Marilyn Talbot**, but today she is able to joke about the experience.

Parents who have participated in the drills and speaker's tournaments now have children following in their foot-

steps. **Joyce Dunn** has two daughters, **Donna** and **Joy Rhea**, tracing the same path as their mother did several years ago.

Stanley Brown's mother, **Beth** was also a contestant like her son was last year. Likewise, **Mrs. K. L. Hicherson** has a son, **Timmy**, and a daughter, **Cynthia**, now competing as she once did. **Jane Simmons** has two daughters also in the tournaments, **Debbie** and **Celia**.

Many of the former contestants recounted the strictness of the judges when they competed. **Marilyn Talbot**, now residing in Memphis, told of how judges would subtract points from a participant's score if she cupped her hands while holding the Bible. She added that her elbows were always kept tight against her side for fear of losing additional points.

Then she continued to explain the "tricks" she and other contestants used during the Bible drills. "Girls grew their fingernails real long," she said, "because we could put them near the section of the Bible before the caller was done saying the scripture verse."

The Bible was divided into halves, then fourths, eighths, and sixteenths in the minds of the participants so they could more easily find the proper verse.

As the New York Yankees and Green Bay Packers each held their respective sport dynasties so the First Baptist Church in Arlington has its grip on the Bible drill and speaker's tournament. The Packers and Yankees lost their holds on first place but Arlington has had champions for over two decades. Future contestants are warming up in the bullpen now and Arlington expects the winning tradition to continue.



Past and present Bible drill contestants lined up to compete against one another in a champion's drill. Although it has been several years since some of the ladies have competed they were able to set the pace.

People And Places

The East Frankfort Baptist Church, Frankfort, observed its 11th anniversary with a homecoming celebration on August 5. The morning service featured a message by J. Bruce Wyne who received a license to the gospel ministry from the East Frankfort congregation in the same service.

The afternoon message was delivered by Henry Downing, who was pastor at the Crestwood Baptist Church when East Frankfort was organized as a mission of the Crestwood congregation. The East Frankfort pastor is Daniel S. Crawley, III.

Benjamin O. Herring, 84, a leader for many years in Southern Baptist education, died on July 22 in Waco, Texas, where he spent 21 years at Baylor University before becoming president of Golden Gate Baptist Theological Seminary in California in 1946. He also served as president of Grand Canyon Baptist College and taught religion at Howard Payne College. Herring was a graduate of Southern Seminary, Louisville, and his Kentucky ministry included serving as assistant pastor of the East Baptist Church in Louisville and as pastor of the Pembroke Baptist Church, Pembroke.

During the recent meeting of the Russell County Association, Ron Davidson, pastor of Friendship Baptist

Church was elected moderator. Other officers chosen included James C. Porter, assistant moderator, and Valda H. Cooper, clerk. Porter is pastor of Pleasant View Baptist Church. Associational missionary is Gifford Walters.

Mrs. William Pruitt, wife of the pastor of Bethany Baptist Church, Mount Washington, has written a two month unit for *Accent*, the magazine for Ac-teens. "Me, A Missionary," the unit for July and August, studies the missionary vocation and establishes an attitude toward pursuing a career in mis-sions.

Freedom Association Woman's Mis-sionary Union adopted resolutions of respect in memory of Mrs. Vertie Sid-vel who passed away July 4, 1973.

First Baptist Church, London, pos-sesses large 14 x 30 inch portraits of former pastors H. L. Thornton and R. A. Mahan. They would like to donate the portraits to the families of these men. Anyone interested may write the church at: Main at Third, London, Ken-tucky 40741.

James W. Cox, professor of Christian preaching at Southern Seminary, Lou-isville, has begun in the current issue of *The New Pulpit Digest* a continuing feature titled "Pastor's Study" which will include on an issue by issue basis discussion and commentary on preach-ing and related topics. The publication is edited by Charles L. Wallis, a Baptist minister at Keuka College, Keuka Park, New York.

The Trenton Baptist Church burned a \$75,000 note in special services on August 12. The note covered the re-



A GIFT FOR CAMPBELLSVILLE — Campbellsville College recently received a \$1,000 gift from the Hartford Baptist Church. The presentation took place July 8 during the morning worship hour of the church. David Jester, right, academic dean of the college, was the pul-pit guest that day. He is shown receiving the check from, left, Eddie Albin, church treasurer, and Hayward Spinks, a mem-ber of the church and a trustee at the college. The \$1,000 came from the church's 1973 budget and is to be used for the school's general expenses.

maining cost on building facilities. For-mer pastor Earl Northern and his wife joined the church members and pastor D. R. Plank for the significant service followed by a picnic lunch served in Fellowship Hall, a part of the new fa-cilities.

The First Baptist Church of Dawson Springs has ordained Dennis Mayfield to the gospel ministry. The service was on July 8 and the newly ordained min-ister is now serving as pastor of the Suthards Baptist Church near Earling-ton.

Bethany Baptist Church, Mt. Wash-ington, will observe its annual home-coming Sunday, August 19 at 2:00 p.m. in the church fellowship hall. Follow-ing the morning worship members and guests are invited to participate in a covered dish luncheon. Harold Mauney, pastor of the First Baptist Church, Tay-lorsville, will speak at the service themed "Bethany as a body of Christ."

Bethany Baptist was begun as a mis-sion of the First Baptist Church of Mt. Washington in 1959. Since then the church has grown to a membership of 240.

A retired school teacher, Miss Eva Taurman, died recently at her home in Bloomfield at the age of 100. Born in 1872, Miss Eva, as friends and pupils called her, was a member of the Bloom-field Baptist Church for over 60 years. She had taught a Sunday School class there from 1914 until 1962.

During her centennial years Miss Eva held a variety of positions in the teach-ing and secretarial professions. In 1906 she served as personal secretary to John R. Sampey, then president of Southern Seminary in Louisville.

\$17 Million Set For USA Missions By Baptists

Southern Baptists, through their Home Mission Board, will spend \$17,172,754 in 1974 for national missions, an increase of more than \$1 million over 1973.

The budget, adopted by the agency's directors during their summer session at the Glorieta Baptist Conference Cen-ter, will support a mission force of more than 2,200 working in every state, Panama, and Puerto Rico.

Executive secretary Arthur B. Rut-ledge said the increased budget will allow the agency to keep its personnel at the same level despite inflation and also make possible some strengthening of its major programs.

He said some of the added funds will open new work in church extension, will meet some special mission needs and strengthen evangelism efforts, such as the denomination's new attempt at evangelism on national television, "Spring Street, U.S.A."

Major budget expenditures will go for language missions — \$3.1 million; church extension — \$2 million; social ministries — \$1.5 million; cooperative ministries with National Baptists — \$5 million; church loans — \$1.9 mil-lion; associational services — \$1.3 mil-lion; chaplaincy — \$234,955; and inter-faith witness — \$499,677.

"The laymen have become a key force within the three major emphases of the board. Evangelism has activated a force of more than 125,000 lay evan-

gelists through the lay evangelism schools. Christian social ministries de-pend 90 percent on volunteers for their work, and church extension enlists the lay person to lead in Bible fellowships," he added.

Such volunteers multiply Baptist mission efforts, he said, adding that the agency also places more than 1,000 student volunteers on the mission fields of the nation for 10 weeks each sum-mer.

The agency leads Southern Baptists in implementing a single, uniform wit-ness program in the nation, especially in developing a national missions strat-egy in cooperation with the Baptist state conventions. (BP)



Mrs. Crawford Ray, Mrs. Keys Kell and Mrs. George Gray inspect donations given to Jonathan Creek for ground work.

Mission Giving Continues Climb

Gifts to world missions through the Cooperative Program unified budget of the Southern Baptist Convention con-tinued to move upward through July, increasing by \$1.7 million over the same period last year.

With two months remaining in the denomination's fiscal year, SBC offi-cials are optimistic about reaching the 1972-73 budget goal of \$33,087,882. A 6.09 percent increase in contributions would be required, they said.

Gifts of Baptist church members through the SBC Cooperative Program through July totaled \$28,069,069.77, an increase of 6.5 percent over the same period last year. This is an increase of \$1,712,714.74.

John H. Williams, SBC finance plan-

ning director, pointed out that the to-tals for July did not include checks from the Baptist state conventions in Illinois, Florida, Utah-Idaho, and West Virginia. Their checks arrived too late to be counted in the July totals.

For the month of July alone, Co-operative Program contributions were down slightly from July, 1972. Gifts totaled \$2,689,627.89, down \$35,641.80 or 1.31 percent from July of last year.

Figures reported in the monthly tab-ulations from the SBC Executive Com-mittee in Nashville reflect only a-mounts given to national and world causes of the Southern Baptist Con-vention and do not include larger a-mounts given to state and local Baptist mission enterprises. (BP)



KENTUCKIANS AT SEMINAR — Ruth Ouzts (fourth from right), manager of the Baptist Book Store in Louisville, and Mrs. Martha Miner (second from right), manager of the store in Owensboro, recently attended a five-day management and communications seminar at the Sunday School Board in Nashville. Shown here are (left to right) Jim Shull, seminar leader from the Sunday School Board; Nolan Houston, manager in Norfolk, Virginia; Nellie Higgins, manager in Luther-ville, Maryland; James Yarborough, manager in Nashville; Neal Clary, manager in Richmond, Virginia; Miss Ouzts; Charles McGlocklin, manager in Roanoke, Virginia; Mrs. Minder and Rod Murphree, manager trainee in the Nashville store.



Donald Hustad, left, of Southern Semi-nary, is shown discussing the Church Music Leadership Conference with Wil-liam Reynolds, secretary of Sunday School church music department.

Missouri Exec. Harding Dies

Earl O. Harding, 61, executive secretary of the Missouri Baptist Convention since 1954, died of a heart attack in Jefferson City, Mis-souri, August 12.

Harding was at home recuperating from an attack which hospitalized him on July 9. He was rushed to a hospital but died in a few hours. A similar attack had occurred in 1963.

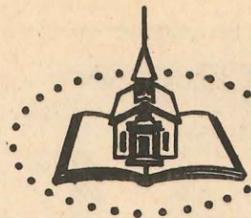
Memorial services were scheduled for him in Jefferson City and at Warrensburg, Missouri, August 15.

Harding had been pastor at Lee's Summit, Warrensburg, and Joplin, Missouri.

He is survived by his wife, and one son James Earl.



Harding



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for August 26, 1973)



LIFE AND WORK SERIES

Jonah: God's Concern For All Men

God assigned Jonah the difficult task of being a foreign missionary in Nineveh. Rather than undertake the assignment of preaching to the Gentiles, Jonah took a ship for Tarshish which was in the opposite direction. God's will for Jonah and His purpose for the Ninevites were not to be thwarted by his disobedience. After chastising Jonah for his disobedience, God gave him a second opportunity.

Preaching of the prophet Jonah 3:1-4

Having learned from experience that disobedience brings confusion and trouble, Jonah became willing to preach to the detested Assyrians. After entering the idolatrous and wicked city, Jonah went up and down the winding streets preaching what God directed him to preach. His preaching was characterized by simplicity and brevity, and the gist of his message was the prediction of the imminent destruction of the city, unless the people repented of their sins immediately.

Penitence of the people Jonah 3:5

When Jonah went through Nineveh preaching repentance and warning the people, they interpreted his message as one which was coming directly from the true and living God. Conscious of their guilt, they became aware that judgment and punishment were inevitable unless they repented. When "they believed God," they "proclaimed a fast," which was a sign of their dependence upon or trust in God. As an evidence of their humility, and sorrow for their sins, they "put on sackcloth." They confessed their sins and acknowledged the justice of the threatened judgment. They forsook their evil ways, and trusted in God's forgiveness and mercy. Even the king humbled himself by descending from his throne, laying aside his robe, covering himself with sackcloth, and sitting in ashes. He commanded the people to humble themselves before God and implore His mercy upon them.

Pleasure of God Jonah 3:10

Observing their godly sorrow and genuine repentance, God exercised His mercy and spared the people from destruction.

Petulance of the prophet Jonah 4:1-3

It is human to want to see things result as one anticipates. Jonah's desire was to see these heathen punished. It was his hope that at the end of forty days God's arm would be extended and the people of Nineveh would be destroyed. Therefore, their repentance was not to his liking. Jonah was highly displeased that God had not fulfilled the threatened doom and substantiated his own prediction. The prophet did not hesitate to express and display his selfish anger.

Jonah was such a patriot that to spare a people who were potentially such foes of his people was unthinkable to him. He wanted Nineveh destroyed lest she might destroy his people. Loyalty to one's country is a noble quality and one to be encouraged, but there is no virtue in that kind of loyalty which condones sin in one's own country while condemning the same sin in another. We should remember that God does not have any favorites either among individuals or nations.

Believing that he was discredited as a true prophet because God had exercised clemency with the penitent people, the peevish and self-pitying Jonah

pleaded for God to take his life. Inasmuch as God had been merciful with those for whom Jonah had such a bitter hatred, the prophet did not want to continue his ministry.

God let Jonah know that he did not have any right to be angry. Jonah's trouble was that his own will was of much greater concern to him than was the will of God.

Persuasiveness of God Jonah 4:9-11

God caused a gourd vine to grow in a miraculous manner in order that it might shelter him from the extreme heat of the sun. When this vine was killed, Jonah was embittered because he was thereby deprived of some personal comfort. God chided Jonah for having more interest in and compassion for the vine on which he had not expended any energy than he did for the Ninevites.

God used that gourd vine as an object lesson to teach Jonah that as he, who had not bestowed any labor on the gourd vine, was deeply concerned about its having been destroyed, so God, Who had bestowed greater energy and care upon the Ninevites, had a right to be greatly concerned for those people.

INTERNATIONAL SERIES

Redemptive Love In Action

Mark 2:16-17

Christ found Levi, or Matthew, sitting at the receipt of custom in Capernaum. Having sold himself and all that a man thinks worthwhile for the opportunity of making money by collecting taxes for the Roman government, he had truly turned his back upon his people, his religion, and his honor. Jews and Gentiles looked upon him as a despicable and contemptible renegade. In response to the straightforward call of Christ to "Follow me," Levi instantly, unhesitatingly, and resolutely left all, arose, and followed Christ. Of him Christ made a clean, self-respecting, happy, and God-honoring man.

As soon as the Lord saved, transformed, and called Matthew, so great was his joy and so real was his sense of appreciation and obligation that he sought occasion to make Christ known

to his friends. Matthew celebrated the experience by giving a great feast in honor of his Lord. To this feast in his house Matthew invited many of his friends. One reason for this display of hospitality was to express his love and gratitude to Christ for what He had done for him.

At this feast, which was given in His honor, Christ ate with the publicans and the sinners. He loved them and wanted to change their manners of living. His conduct in eating and drinking with people in questionable occupations and of notoriously bad character was regarded as scandalous by the scribes and Pharisees. Considering themselves superior to all others, these self-righteous, self-appointed critics exercised the privilege of finding fault with anything which was being done contrary to their own notions. Comparing Him-

self to a physician who does not visit the healthy people, but those who are ill, Christ told His critics in no uncertain terms that He had come to call sinners to repentance and to give them life abundant. He ate and drank with sinners in order to deliver them from their sins. Since the scribes and Pharisees were not aware that they had any spiritual needs, Christ could not help them, but He could minister to and help the sinners who recognized and acknowledged their needs.

Galatians 5:25 - 6:5

Paul informed those to whom he was writing, who had been born from above and were indwelt by the Holy Spirit, that the Spirit of God was the source of their strength and, therefore, they should walk in Him. Paul urged them to refrain from the sinful practices of provoking and envying one another.

In verse one of chapter six Paul set forth the duty of a Christian toward a believer who is guilty of a breach of conduct. When a believer is guilty of wrongdoing, a true Christian has a splendid opportunity to prove the genuineness of his spirituality by his attitude and behavior toward the fallen one. Rather than rejoicing over the fact that he has fallen into sin, or displaying an arrogant spirit toward him, it is the duty of the Christian to deal sympathetically, carefully, and meekly with him, both for the sake of the offender and lest he find himself in a similar position.

If a believer falls into sin, he needs to be restored to fellowship with his Lord and his fellow-Christians. The word "restore" is a surgical term, which means "to reset." The thought is that such a "dislocated" person is spiritually out-of-joint. The process of "resetting" or "restoring" is a delicate one. It requires such skill that only those who are spiritual should attempt the task.

Sooner or later every person has burdens. There is an endless variety of burdens — physical, mental, social, and spiritual. Recognizing burdens is not enough. What we really want to know is how to manage them worthily and triumphantly. In verse two Paul urges Christians to bear their own burdens, implying that there are some burdens which cannot be transferred. No one can transfer the burden of responsibility, no matter how hard he may try. There is a life for you to live and a service for you to render that can never be transferred to another. Consider your neighbors' burdens rather than your own. An approving smile, a little sympathy, a kind word, a message of condolence, or a gift in need will help another tremendously. The life of every Christian should be characterized by numerous deeds of redemptive love and helpfulness.

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World Baptist Growth Over 3 Million In Five Years

The world population of Baptist church members grew 10.7 percent, a total of 3,176,954 additions between 1968 and 1973, according to a statistical review made at Baptist World Alliance headquarters in Washington, D.C.

Five years ago, the number of baptized, communicant members was listed as 29,627,444. At the start of this year, the membership figure was 32,804,398.

North America has led the growth, up 2,600,092 since 1968 to 29,013,168.

Europe alone declined in Baptist membership, dropping 16,218 in five years, down to 1,141,214.

The seven nations where Baptists number more than 200,000 are the same now as five years ago, but ranking within the group has changed.

The USA remains in first place with 28,674,903 Baptists. India has forged upwards from third place to second because of a five-year growth from 545,000 to 731,661.

The Soviet Union dropped to third place in Baptist population, losing 10,000 members since 1968, dropping to 535,000 members.

Growth in Brazil (283,860 to 400,800) and in Burma (222,984 to 275,008) in the five years moved them past the United Kingdom which declined in Baptist membership from 283,860 to 261,108.

Zaire likewise lost from 228,059 to 225,100 and dropped from sixth to seventh place during the same period.

The most spectacular growth of Baptists in places which are on both the 1968 and 1973 lists occurred in: Uganda, from 120 to 8,337; Rwanda, from 2,389 to 17,515; Costa Rica, from 947 to 4,698; Indonesia, from 4,886 to 24,041; Malawi, from 3,263 to 14,818; Ethiopia, from 140 to 942.

A large change was also recorded for the Dominican Republic, but is accounted for by the earlier erroneous omission of a church of the Haitian Baptists on the Dominican side of the border.

Highlights of the survey by continent are:

North America: the largest increase 1968-73 was in the United States, 2,568,904.

Europe: major increases were in Sweden, 15,272, and Romania, 10,000. There were also increases in southern Europe. Large decreases are shown for the United Kingdom, the Soviet Union, and Hungary. Decreases also took place in many countries in the northern part of the continent.

Africa: thirty-four of 39 countries showed increases during the five-year period. The largest increase was Nigeria, 37,485. In 14 of the nations and

one dependency, the number of Baptists more than doubled.

Asia: large increases in India and Burma offset a decrease caused by dropping mainland China, earlier estimated at 123,000. It has been omitted in 1973 on the premise that the churches there, if still existing, are underground, and no reliable data are therefore available. South Korea, Singapore, and South Vietnam more than doubled their Baptist population.

Middle America: the largest increase was in the Bahamas, 22,345, a nation where the Baptists now outnumber the adherents of all other Christian persuasions. Costa Rica's new figure is more than five times the old. Honduras more than doubled its Baptists. Cuba and Trinidad slipped downwards.

Middle East: this geographical grouping, Baptists' smallest, showed a net gain in each of the six nations listed.

Oceania: all seven jurisdictions having Baptists showed increases over the five-year period, Indonesia and Guam showing the greatest percentage growth. However, there are some island groups without Baptists.

South America: Brazil's spectacular increase of 145,800 led this continent. Every country showed some increase, however. Bolivia, Guyana, and Peru all reported increases of over 100 percent for the five-year period.

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Preaching Improvement Meeting Planned

The first seminar on "Improving Your Preaching" will be conducted September 10-14, 1973, in the Church Training Center at the Southern Baptist Sunday School Board in Nashville.

"Many pastors working under heavy pressures will, from time to time, form some poor habits in sermon preparation and preaching," says Ernest Mosley, church ministries section supervisor. "This seminar will give them a chance to back off and evaluate themselves and their preaching."

Sponsored by the church ministries section of the board's church administration department, the week-long seminar will consist of morning sessions, 8 a.m. to 12 noon, and 1:15 p.m. to 3 p.m. afternoon sessions.

Topics and program personalities include "The Preacher Looks at the Bible," "The Preacher Looks at the People," and "Do They Hear What You Are Saying?" all presented by Clyde E. Fant, professor of preaching at Southwestern Baptist Theological Seminary, Fort Worth, Texas. Jim Henry,

pastor of Nashville's Two Rivers Baptist Church, will present "Preaching to Win and Involve," Robert J. Norman, pastor of Belmont Heights Baptist

Church, Nashville, will give "Resources to Enrich Preaching," and "Elements of an Effective Worship Service" will be presented by Mosley.

The pastor of First Baptist Church, Carthage, Mississippi, Harold T. Bryson, will conduct several discussions involving "Preaching for Special Occasions," "The Art of Illustrating the Message," "Building the Sermon," "A Study of Innovative Techniques in Preaching" and "The Thrill of Preaching the Bible."

"The Preacher Looks at Himself," "Planning a Year's Preaching," "How Are You Spending the Time of Your Life?" and "Innovative Worship Service," will be presented by James C. Barry, pastoral ministries consultant at the board.

A \$20 registration fee will cover the cost of seminar notebooks, three meals, refreshments and a book on preaching. Registrations should be sent to the Southern Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37234.

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McCullough Suggests "Third Board" Special Plan For Involving Laymen

The church's greatest need today is to reform its forces and equip and motivate its troops to battle, a Southern Baptist lay leader told a home missions oriented group at Glorieta, New Mexico.

Glendon McCullough, executive director of the Brotherhood Commission, suggested a plan involving lay ministers and the possible formation of a "third mission board" for getting the work done.

Keynoting the Home Missions Conference at Glorieta Baptist Conference Center, McCullough used Jesus as his example in identifying the proper role of pastors today.

Jesus didn't try to go throughout the world personally to present the gospel, but concentrated on training and feeding the sheep whom he sent out to lead other sheep into the fold, McCullough said.

The Baptist leader, who recruited home missionaries for 12 years before joining the Commission almost two years ago, encouraged Southern Baptist pastors to share their work "among the twentieth century apostles that the world will know every Christian cares with the heart of his Master."

Identifying himself as part of a benevolent, concerned, caring bureaucracy, McCullough described his job as slashing a path of concern through the tangled jungle of man's need so the lay person can get to work.

"The lay minister must do what no hired apostle can do: provide the hu-

man validation, that telling touch that is the church's reach beyond its bureaucracy."

McCullough called the recent record of lay minister involvement the great omission of the modern church.

"In all too many instances, we have permitted the layman to get a warped view of the real purpose of God's church."

The rod used to measure the work of the church is not what can be seen and counted, said McCullough, who labeled the effort "a set of warped priorities and twisted aspirations built on material success."

"The scandal of the twentieth century is its failure to mobilize the lay minister for evangelism in a world so deeply lost."

The national lay leader offered a four-step plan for mobilizing the laymen to help reform the church under the leadership of an enabling pastor.

► Begin by getting the lay minister involved in an organized short-term ministry project outside his normal environment, possibly outside the immediate community, and help him discover his hidden gifts, McCullough suggested.

► Then, using a reinforcing group, help the layman translate this discovery into continuing participation in ministry projects closer to home, he said.

McCullough suggested a coordinated, church-wide system for making mission assignments and periodic opportunities for the laymen to share their experi-

ences with the larger church fellowship.

McCullough said the "third mission board" he proposed could serve as a coordinating agency in organizing and stimulating participation in home town mission projects.

"It could be a kind of a clearing-house, an idea factory, a development center for a systems approach to missionary involvement among lay ministers."

"I'm not suggesting a new board. But the Brotherhood and Woman's Missionary Union organizations should fill this gap in a local church through the implementation of an aggressive mission action program."

And when that happens, the reformation of the church could be the most exciting happening of the century, McCullough predicted.

Expanded Program Announced By C.T.

An expanded program of Pastor-Church Training Director retreats will be offered by the KBC church training department in September.

Instead of the usual statewide retreat at Cedarmore Baptist Assembly in Bagdad, church training director James Whaley and his staff will conduct two training sessions. The first event, September 7-8, will be held at Jonathan Creek Baptist Assembly. The second event will be the statewide effort at Cedarmore.

Purpose of the retreats, Whaley outlined, is to give the pastor and church training director an opportunity to plan the church training program while they receive new ideas, promotional suggestions and review new materials.

Leading the session at Cedarmore will be Sunday School Board personnel Woody Watkins and Nolan Howington. Watkins is general officers consultant. Howington, former Christian ethics professor at Southern Seminary, now serves as curriculum consultant for the board.

Whaley and departmental associates Vernon Cole and Mic Morrow will also lead sessions.

The Jonathan Creek conference will be led by Whaley and Morrow.

Of this event Whaley said, "We look forward to offering this training session at Jonathan Creek. It is especially exciting because the local leadership asked for the session. If there is a good response, perhaps we can make this an annual affair."



AT PASTORS' CONFERENCE — During the annual Pastors' Conference at Georgetown College, August 7-10, a group of those attending were photographed as they visited with one of the speakers. From left are: Joe Lewis, coordinator of the conference, Georgetown College; Ernest Cruse, Plattsburg, New York; Clyde Francisco, one of the lecturers; David Nelson, Owensboro, Kentucky; George Cummins, Sikeston, Missouri; Austin Roberts, Danville, Kentucky; Paul Howerton, Louisville, Kentucky; and Joe Thomas, Lebanon Junction, Kentucky.