

Staff Changes

Michael J. Stedham, a native of Fort Worth, Texas, has assumed the duties of pastor at First Baptist Church, Liberty, Kentucky. He is a graduate of Hardin - Simmons University, Abilene, Texas; attended the Southwestern Baptist Seminary, Fort Worth; and is a graduate of Southern Seminary, Louisville.



Stedham was formerly pastor of the El Bethel Baptist Church in El Bethel, Indiana, and comes to Liberty from the Franklin Street Baptist Church, Louisville, where he was associate pastor and later interim pastor.

Mrs. Stedham, Mary, is from Hamlin, Texas, and graduated from Har-

Georgetown College Homecoming Scheduled For October 13

Georgetown College will celebrate its annual Homecoming, Saturday, October 13. Other activities will be held Friday, October 12.

The college board of trustees and the alumni advisory board will meet Friday. The classes of 1934 and 1949 and the advisory board will be guests at the president's dinner later that same day.

Beginning at 8 a.m. Saturday, the G-Men Scramble Golf Tournament will be held at Longview Golf Club. A parade through Georgetown and campus open house begins at 9:30 a.m.

Lunch will be served in the cafeteria beginning at 11 a.m. Pre-game warm-up starts at 1:30 p.m., and at 2 p.m., the Tigers meet the Oberlin College Yeomen.

Open house at the president's home begins at 4:15 p.m. The day's activities will conclude with "Strings 'n Things" entertainment in the college grille.

din-Simmons University with a degree in speech and English.

Robin C. Oldham has been named admissions counselor at Georgetown College. He received his BA degree from Georgetown College in 1969 and his MA degree in 1972. Prior to joining the admissions staff he taught English in the Scott County school system. Oldham is married to the former Jeana Cook of Georgetown.

William Hodge has accepted the call to become associate pastor with special emphasis on education to the Florence Baptist Church. He officially began his service with the church on September 16.

Ray Alexander has been named acting executive vice president and dean of Georgetown College. He had been chairman of the college education department.

Lindsey Apple was named to the post of acting associate dean of Georgetown College. He will be responsible for student affairs with the dean of men, dean of women and director of financial aid reporting to him. Academic appeals will be made through him. He is a faculty member in the history department.

Church Chuckles by CARTWRIGHT



"I assume, Senator, we can expect to see you regularly until after elections."

DEVOTIONAL

John Lambert
Pastor, Calvary Baptist Church, Loyall

James, Son Of Thunder

Luke 9:51-62

In every list of the disciples, James is listed in the first three names. These three—Peter, James and John—formed the inner circle of the men who surrounded Jesus.

James like his brother John was not the quiet type. Why were these two called "the Sons of Thunder"? They were quick-tempered, ready to "fly off the handle" when provoked. One day when Jesus with His disciples visited in Samaria — a country whose people despised the Jews — the disciples were met by a party of Samaritans and told to get out of town. James and John said, "Lord shall we send down fire from heaven and consume them?" Jesus said, "You know not what manner of spirit you are of, for the Son of Man is not come to destroy men's lives, but to save them."

One day Salome, the mother of James and John, approached Christ with her two sons and made a selfish request. When He set up His Kingdom on earth would He reserve the seats on either side of His Throne for her sons? Jesus said, "You don't know what you are asking. Can you drink the same cup that I shall drink? Are you willing to share my cross?"

The next incident in which James appears pictures the disciples in the Garden of Gethsemane. Jesus tells eight of the disciples to rest, while He goes a distance away, with Peter, James and John. Leaving them alone He approaches a quiet solitary spot where He prostrates Himself before His Father and agonizes in prayer. What were James' thoughts as he saw his Master in the distance in that agonizing before the throne. Apparently he was not too disturbed for he with the others fell asleep. Jesus expressed His deep understanding when He failed to reproach them for their lack of watchfulness and said, "The spirit indeed is willing but the flesh is weak."

Surely this understanding spirit of our Lord should teach us how We should act when we see those whom we might otherwise condemn who fail to realize the cruciality of the hour.

SBC President Outlines Areas For Study

Owen Cooper, drawing on his experiences as Southern Baptist Convention president and former SBC Executive Committee chairman, has suggested some areas Southern Baptists need to study and probe carefully during the next few years.

Addressing the Executive Committee during its three-day meeting in Nashville, the widely-traveled layman from Yazoo City, Mississippi, suggested that "the general philosophy of the Executive Committee should be made more positive."

Cooper also touched on the tongues movement, the name of the Southern Baptist Convention, greater involvement of state executive secretaries in SBC activities, the method of presenting resolutions to the SBC, clearer retirement policies by SBC agencies, wider representation on SBC bodies, better use of Southern Baptist volunteers, increased support for the SBC's unified Cooperative Program budget and the historic significance of the 1976 convention in Norfolk, Virginia.

"I say this in love," the SBC president emphasized, "but less time should be given (by the Executive Committee) toward finding 'reasons why things can't be done' and adjudicating differences between agencies, and more time should be given to finding 'how things can be done'...if necessary (by) re-assigning programs among agencies."

"It is interesting to note that during the course of this meeting, considerable time was spent by the Executive Committee in listening to...the various agencies...outline the need for more funds."

"Ultimately, this hearing will result in the division of an inadequate amount of money among these requests and no agency will secure funds indicated as its current needs," Cooper said.

Inadequate funds

"It is also interesting to note," he continued, "that practically no time was spent by the Executive Committee in discussing ways and means to provide additional funds. It would appear to me that at least equal time should be given reports from agencies working to increase the amount of funds available for distribution."

"I recognize that this is not a specific assignment of the Executive Committee but if the Executive Committee is to act 'for the convention ad interim' it should interest itself in all of the critical problems of the convention, and one is that of increasing available funds to agencies of the convention," he said.

"The problem we face as an Executive Committee is not the lack of ability to 'equitably distribute funds.' Our problem is that of a lack of funds 'to equitably distribute'."

... "but less time should be given toward finding 'reasons why things can't be done'... and more time should be given to finding 'how things can be done'..."

"The program of the convention must not become stagnant. It must be dynamic. It must show growth. There must be room for new ideas, for new concepts, for new programs," Cooper said.

"The innovator should not be frowned upon. He should not be thwarted. He should not be discouraged. He should be given freedom. The methodology of applying Christianity in the latter part of the 20th century may change. Provision must be made for change," the retired chemical corporation executive said.

"This is not to suggest that we change the Biblical basis of our approach or turn one iota from being a Bible-based, Bible-believing, Bible-belonging mission body."

Tongues movement

Cooper expressed concern over the "serious problems" the tongues movement has created in some Southern Baptist churches and suggested that the Executive Committee ask a committee to study the matter and draft "some ideas, suggestions or perhaps guidelines" to help pastors and laymen understand the situation and know how to cope with it.

"We should neither ignore this situation or get overly excited about it — but we should recognize and face it," Cooper said. "A lot of honest people need some help in this area."

Cooper said the name of the Southern Baptist Convention "should be under constant review and consideration."

"Our convention has work in each of the 50 states, two territories of the United States, in many outposts where we have citizens or military establishments," and "we have foreign mission work in 77 countries. Truly we are an international... organization."

"I am aware that we contend the name of 'Southern' reflects the 'theological position' rather than a 'territorial position,'" he said.

"This is exceedingly difficult for most non-'Southern Baptists' to understand. Actually the word 'Southern' denotes no more theological position than the word 'Calvin' denotes a geographical position."

Calling for greater involvement of youth and minority groups, Cooper said he recognized that the majority should not be circumvented "simply to recognize the minority, but I believe there are alternatives by which this can be accomplished and the matter should be studied."

On the question of more women representatives on SBC boards, commissions and committees Cooper said, "This has nothing to do with 'Women's Lib.' It's simply a matter of justice and has to do with recognizing the contribution that women make toward our work."

Cooper said executive secretaries of state conventions should be more involved in "the planning, the programming, the emphases and the projected activities of the Southern Baptist Convention."

He emphasized, "Through action of state conventions and the offices of state executives, decisions are made, not only affecting the financial support of the Southern Baptist Convention, but also the degree of enthusiasm with which cooperation is given, commitments are made and support is provided."

Cooper also called for study of retirement practices of SBC agencies, not to set an age for retirement but to improve how it is administered.

"What I am talking about is the general practice of extending on a year-to-year basis the tenure of service beyond age 65. It's not good administration to have a period of 'limbo' in the life of an agency. In the interest of employee morale and proper planning this should be studied."

Review of resolutions

He also called for review of "the entire matter of resolutions at the Southern Baptist Convention."

"If the resolutions of the convention are to be meaningful... demand the attention of those to whom they are addressed... attract the support of the great mass of Southern Baptists who never attend the convention, then... (they) should be properly introduced, carefully reviewed by the committee and seriously considered by the messengers — all in a well planned manner."

In closing Cooper suggested that the 1976 SBC meeting in Virginia offers Southern Baptists "a unique opportunity to... portray, on site, many challenging and historic events so meaningful in the development of our country... and denomination." (BP)

WESTERN RECORDER

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

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As A Man Thinketh

Bob Terry
Associate Editor

Most Kentuckians reacted with shock and sorrow to the accounts of the six murders in our own state last week as well as the multiple slayings by young gangs in the Boston area. Like in most tragedies, we read the details of the gastly events described in the first few paragraphs of the story. But less a detail in the fifteenth paragraph of the Courier Journal's story of the Boston slayings escapes attention, let us call it to mind. After the murders, Boston Police Commissioner Robert G. deGrazia declared, "It's about time the public demanded an end to violence such as this in our movies and on television."

The target of deGrazia's comment was the movie "Fuzz" which had been shown only two nights before in the Boston area and most other sections of the United States. The movie depicted deaths in a manner similar to those later committed in Boston. The similarity in the style of murders and their following so closely the showing of the film can hardly be called coincidence.

Social scientists long ago established a relationship between a person's behavior and what he witnesses. Specifically, if one is exposed to violence over a span of time one's behavior will become more violent. Professor Walter Berns in "The Real Disasters" phrased it this way, "Bearbaiting and cockfighting are prohibited only in part out of compassion for the suffering animals; the main reason they were abolished was because it was felt that they debased and brutalized the citizenry who flocked to witness such spectacles."

Granted, we are approaching the area of censorship, an area Americans have generally shied away from. The claim has been that if one errs, it is better to err on the side of individual freedom. Thus much of a questionable nature has been allowed to flourish for the "mature adults." But the argument

of an individual choosing what he wants to watch can be used to justify the sport of gladiator combat where spectators gawked at men as they killed one another in the middle of a Roman arena. Or where a peculiar group of people called Christians were devoured by wild beasts before the eyes of "mature adults." Today such acts are called inhuman and we wonder how so called civilized people could allow such spectacles.

Has American citizenry been debased and brutalized? Have we become inhuman in our own thirst for violence and death? Are our minds so contaminated that we know no other reaction?

And where is the voice of the christian. The station manager of the ABC affiliate in Boston that showed the movie, said if the public expressed their objection to the movie, "we would have gladly reconsidered running the film." (October 4 Louisville Times) But no one did object, at least to the stations. The time is passed when a christian response can concern only an individual and his family. It is time for the followers of Jesus Christ to stand up and do battle for the hearts and minds of men, not only for a saving knowledge of Jesus but about the teachings of Jesus concerning the way a man lives with his neighbors. To default on such responsibility is to hand over our communities and our country to those special interest groups whose main purpose is exploiting of the public for their own benefit.

In his letter to the Philippian church, Paul wrote, "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."

It is time Christians openly declared these truths for, as social scientists have demonstrated, "As a man thinketh, so is he."

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Guest Editorial

Do Not Help Harvest--The Wrong Crop!

James F. Cole
Baptist Message
Louisiana State Paper

The history of Southern Baptists reveals that there have always been individuals and groups of individuals who have set themselves up as infallible critics of the Convention. They exist today, their methods are the same, only their names are different. First, they seek to create the impression that they have a greater knowledge of Biblical truth than do those of whom they are critical.

Secondly, they seek to bring Southern Baptists back to the paths from which they feel they have departed. If this does not work, they try to divide and even conquer. To gain a following they employ pious phraseology and they set themselves as defenders of faith. Always they portray an image of humility unmatched in the history of the church. To state it differently, they set themselves up as watchdogs of the flock. In time they become like sheep dogs — they nip at the heels of all the sheep which they feel are straying from the fold. If this does not work to their satisfaction, they seek to shear the sheep, even kill, figuratively speaking, of course. As reformers they feel their ethical conduct is unimpeachable, even though they violate the very standard of ethics they proclaim. They preach a gospel of redemption, but they are unredemptive in attitude. The letter of the law becomes more important than do persons.

Sheep are always vulnerable. This is also true of Southern Baptist agencies and institutions. The administrators and the trustees of the institutions and agencies are not paragons of perfection. But they are dedicated to a task, and like Nehemiah, they are in-

involved in a constructive effort.

For sixteen years this writer has been attending the Executive Committee meetings in Nashville, both fall and winter. As a forward observer at these meetings, there has been a consuming desire on the writer's part that more Baptists might sit in on the sessions and observe. The members of the Executive Committee work tirelessly, almost round the clock, with a labor of love.

One of the most impressive aspects of the Executive Committee meeting is the reporting of the administrators of the agencies and institutions to the Executive Committee. They are factual in their presentation and they carry a burden on their hearts as to how they may more effectively serve the cause of Christ. To be sure, there are inter-agency and institutional jealousies, but there is a common concern and a spirit of comradery unsurpassed by any group anywhere. They are faithful to their stewardship.

To be sure, critics are needed in every aspect of Baptist life — constructive critics. But before you ride with the critics, be careful to distinguish between constructive and destructive criticism. Seek to ferret out the fact. Try to analyze the motives of the critics. Many times the critics are not altogether altruistic in condemnation — sometimes their criticisms spring from an egotism that even they are unaware of in their judgments. No one can keep various critics from sowing seeds of destruction, but we should refuse to help them bring in the harvest — separate the wheat from the chaff.



'LOYAL CRITICS' NEEDED

Dear Editor:

Your September 22 article by T. B. Maston on SBC trends was exquisite. I think we are fortunate to have men like this who are willing to assume the role of "loyal critic." I'm sure that role can be very painful, especially with the type of subject that he is dealing with. We Southern Baptists certainly need our "gadflies" to occasionally sting us on the back.

I was especially interested in his remarks on the suspicion of education. I certainly agree that "what we need desperately is freedom to differ in

love." It's great to have a free flow of ideas, especially when that flow is the undercurrent in the sea of Christian love.

Cambridge, Mass.

Dave Adkisson

SHORTAGES

Dear Editor:

It occurs to me that ours is an age of shortages. There is talk of a food shortage, enough to make housewives stockpile meat and other foods, and to make home freezers in stores as rare as silver quarters. Then there is the energy shortage, and a paper shortage,

and who knows what we'll be short of tomorrow.

Businessmen have discovered that this is good for sales. So, now fertilizer companies are hinting that there may be a shortage of fertilizer next spring—buy now! I can imagine how it will be when everyone catches on — stock up on pillows before we run out of feathers; install a fireplace and avoid the chimney shortage; blow up some balloons, there may be a shortage of air.

It seems to me that the church could benefit by this. We could leak to the press that there may be a shortage of religion. Then everyone would come to church. Then we could hint that there is not enough dedication to go around. People would outdo each other to become dedicated. The opportunities are unlimited. We could increase the number of Sunday School teachers, missionaries, and (maybe this is too much)

(Continued on page 15)

Daddy, What Happened In Your Class?

Supper time. Father, Mother and children gather around the dining table. But instead of the usual conversation, the topic of Vacation Bible School comes up. Leading the discussion is the father and mother as they tell their siblings what went on in their VBS class.

Parents being able to talk to their children about VBS may be rare in some congregations but not at Eastland Baptist Church, Lexington. From August 13 through 18 Mommy and Daddy brought their youngsters to the church for the school. But instead of making a full circle in the church parking lot and heading for the exit, they parked their car.

Once inside the church children scurried toward the young people's classrooms. Meanwhile, adults were engrossed in the comments of a visiting speaker while meeting in the Adult VBS.

The idea for an adult and children's VBS meeting at the same time was arrived at earlier this year by Gordon L. Shinn, interim pastor, and Mrs. Marion S. Guilfoil.

Mrs. Guilfoil said the need for family centered programs within the church was recognized. As she explained it, "Each member, whatever the age, went home talking about the apostles, disciples and events of VBS. This gave them more in common to discuss at home."

Church Literature Prices Raised

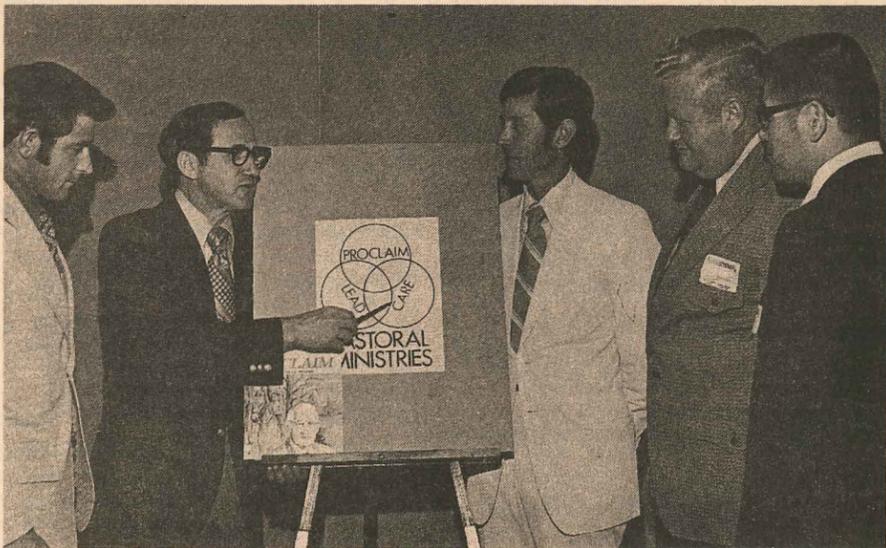
Increased cost of paper, postage, printing, binding, packaging and shipping will raise prices of most Southern Baptist Sunday School Board church literature materials about five percent next April.

"We want to give churches an opportunity to prepare for this in their 1974 budgets so we are making this announcement well in advance," said board president James L. Sullivan.

"In the past year we have been able

to absorb a portion of cost increases," said Allen B. Comish, director of the board's church services and materials division. "Raising prices is never a pleasant experience.

"We had originally scheduled a price increase for October, 1973, but delayed six months," Comish explained. "As a result, we have absorbed more than half the calculated 11 percent increase allowed by the current Phase IV program of the federal government." (BP)



KENTUCKIANS ATTEND PREACHING SEMINAR — Three pastors and a missionary from Kentucky were among 42 participants attending the first "Improving Your Preaching" seminar held recently in the Church Program Training Center at the Southern Baptist Sunday School Board. James Barry (second from left), consultant in the board's church administration department, discusses aspects of pastoral ministries. Shown here are (left to right) Wilbur C. Powell, pastor of Calvary Baptist Church, Franklin; Barry; R. D. Baker, pastor of First Baptist Church, London; Ferrill Gardner, pastor of Mill Creek Baptist Church, Radcliff; and Tak Oue, missionary to Japan who is on furlough and from Mill Creek Baptist Church.

Make
Or
Break

FRANKLIN OWEN

Executive Secretary, Kentucky Baptist Convention



I like to put things together, whether it be new pieces to make new things or broken pieces put back together to have their usefulness restored. I believe that I get even greater satisfaction, if possible, out of restoring broken things than I do from creating new things.

I enjoy putting people back together even more than things. To restore and rebuild personal relationships and human institutions that are worthy of survival is extremely satisfying.

I suppose I am a fix-it man by nature. I didn't say a successful one, but I speak of basic desire. I said to a committee not long ago, concerning a bad relationship that I knew about in which there was a severance of personalities, that if I am to begin to work on the situation, I know my nature and know that I shall be inclined to see if there is any way, hopefully, to put it all back together again.

I don't mean to denounce all Iconoclasts, separators of things, nor to uphold all builders. Some people spend their time building things that need to be torn down. King Hezekiah was a good iconoclast. He tore down some wrong things that had become established in his nation. There are also men who construct wrong things and build up that which should never be. I would not uphold them.

I am observing though, that there are two natures; one is dedicated to taking things apart and the other to putting things together.

Do you have a talent for putting things together? Why not try it, especially in human relationships. Is there an estrangement in your marriage, in your family? Try putting these estranged parties back together, even if you are one of them. Has the loving, happy, fellowship of your church been lost in strife and ill will? Have a lot of unkind things been said that have fragmented the fellowship? Are there factions? Try putting them back together in forgiveness and love.

Some people like to take things apart. I like to put things together.

Frank Owen

WESTERN RECORDER

An Inner-City Church Can Survive— But Not With Too Much Help

By Larry High

It is apparent by now that cities in this country are up to their necks in trouble. Through the years churches paid about as little attention as civic, political and educational leaders to the rapid changes taking place in the city.

Sometimes it is easy to see a need. Just open the door and poke your head out. That's what Robert C. Mulkey did three years ago at West Side Baptist Church in Portland, an inner-city section of Louisville.

Twenty years ago West Side had a membership of 500, today that number has plunged to 150. For years the church members had fled the decaying city for the openness and prosperity of the suburbs.

When Mulkey came to West Side from Twenty-third and Broadway Baptist Church in Louisville "there weren't any activities of the community nature type going on other than Boy Scouts and they had been here for 30 years," he said.

Modeling a program after that of his former church Mulkey set out to change the image of West Side in the community.

"Black residents felt very certain that this was a racist church and with just reason," he said, "but that image has changed now."

Changes for West Side came slow the first two years, according to Mulkey, but an alumni fund grant arranged by Larry McSwain, assistant director of field education at Southern Seminary, provided money for the church to obtain a community minister.

Last year George W. Bullard, a student at Southern, was called to fill that position. "George is a good organizer and planner and has moved us very quickly since his coming in the last year," according to Mulkey.

About the same time as Bullard began his work at West Side a relationship with Trinity Baptist Church was started. This gave West Side some of the funds necessary to provide a vast community ministry.

Another source of funding is Paul's Workshop, a "church encouraging foundation," Mulkey said. "Twenty percent of the salary of church workers who will visit in the neighborhood or will do community type projects from the church is provided by this foundation," Mulkey said.

Paul's Workshop also provides West Side with reports of juveniles arrested in the community. These are then contacted in an effort to be of assistance. "When financial or other aid is given to an individual or family it as-

sure a future contact with them from which the church can work," according to Bullard.

Much of the financial assistance and personnel necessary to carry out a community ministry effort is provided by suburban churches, Bullard explained.

He called this aid a "package deal" in which the help of several churches and agencies is needed to make the ministry successful.

The goal of West Side, Bullard said, is to make this assistance so diverse that if one group were to stop its aid the community ministry program would not be in jeopardy.

An inner-city church can survive

Mulkey said this effort could be seen in the recent Vacation Bible School held at West Side. Thirty-six West Side members formed the nucleus of the school's faculty. "This gives them the feeling of a sense of community," he said.

There are no potentially destroying problems facing West Side's ministry at present, Mulkey said, but he stated that more volunteer help is still needed. This summer, workers from the Urban 4-H are helping with the programming of children's clubs at West Side. They are also offering the possibility for some children to attend day camps.

Mulkey said transportation for sen-



NOW PAY ATTENTION — Just before the children's club begins, pastor Robert Mulkey, center, talks to his son. Community minister George Bullard also looks over the group of children assembled to participate in the club.

and perform a useful service to the surrounding community if suburban churches are willing to help with personnel and financial aid, according to Mulkey.

But he warned that as great as the need of the inner-city church is, there is the danger of too much help.

He said it is essential that the members of West Side feel they are part of their church's ministry. Mulkey expressed concern that if suburban churches provide for the entire program with their own members and finances the members of West Side will have the feeling that theirs is just a ministry of the supporting group.

Help is badly needed, he said, but it must be in the form of aid, not control.

Therefore, he explained, Bullard and he try to keep West Side members involved and not rely totally upon volunteers from the seminary or other churches to do all the work.

Senior citizens is a prime concern for the future. He hopes for a program to provide buses for them in order that they can go to shopping and recreation areas.

There is a possibility that community agencies such as a liaison officer from the city juvenile department could locate within the church building, he said.

Housing, especially for senior citizens, is also a projected program, according to Mulkey. He said there is an acute shortage of adequate housing at present in the west end.

The church has obtained an area house and plans are now being formulated for its use.

West Side Baptist is not an unusual inner-city church. Throughout the country, cities are marked by their presence.

What is rare is its determination to stay in the city and minister to the needs of community residents.

Committee Blazes New Trail In Presidential Search

There seems to be a policy, procedure or bylaw to cover every circumstance at the Sunday School Board.

Except one — the selection of a new chief executive for the agency.

When James L. Sullivan began making preliminary plans for his mandatory retirement at age 65, he knew for sure only one thing about the selection of his successor — that the board trustees would do the selecting. Nowhere is it written what the procedure is to be.

"They could do it by drawing names out of a hat or by sticking a pin into a page of the SBC Annual if they wanted to," says Sullivan.

Although these methods are close enough to the scriptural plan of casting lots, nothing so frivolous was favored by the trustees.

At the semiannual meeting in February of 1973, trustee chairman Scott Tatum of Louisiana appointed a committee on policies and procedures headed by John Jeffers of Alabama, asking for a report at the following meeting, in July.

Jeffers' committee suggested a five-man nominating committee plus two ex-officio members who would seek a nominee whose name is to be presented as the trustees meet in February, 1974. The candidate, if approved, would begin work as soon thereafter as possible, serving along with Sullivan until his retirement in February, 1975.

The policies and procedures committee of its report stated that the document provided "some additional tools which may be used in the choosing process — means by which the will of our Lord may be more accurately discerned and followed."

Five qualifications were suggested for the new president:

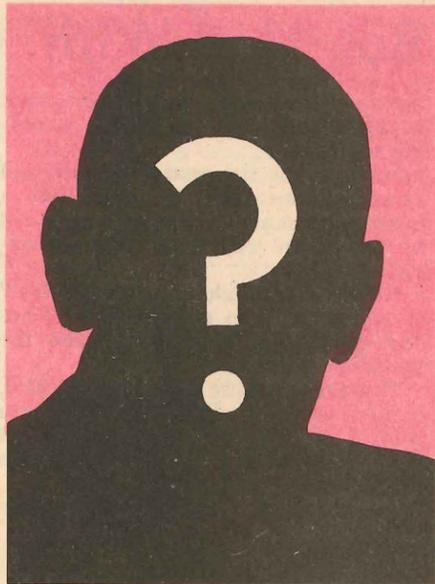
(1) Personal: A man within the general age span of 40-55; physically, emotionally and domestically stable; possessing a history of good interpersonal relationships.

(2) Educational - Intellectual: Adequate formal education based upon significant native intelligence.

(3) Experience: A history of successful achievement accomplished with integrity in current and previous positions in business, education and theological endeavors.

(4) Denominational: A man committed to the Bible as the word of God, the diversity and integrity of the churches, the doctrines expressed in "The Baptist Faith and Message" and who is "in tune" with the total life of the denomination.

(5) Spiritual: A man who is a born again believer; prayerful and spiritual in all things and faithfully involved in



a local church in friendly cooperation with the Southern Baptist Convention.

The trustees want to make it clear that any Southern Baptist should feel an opportunity and obligation to have a voice in naming the Sunday School Board president. They urge anyone with a nomination to send it, along with a biographical sketch of the nominee and reasons for the nomination, to the nominating committee chairman, Dr. Gene Wofford, East Grand Baptist Church, 6211 East Grand Avenue, Dallas, Texas 75223.

Other members of the nominating committee include another pastor, two laymen and a minister of education. Hankins Parker of Florida is the pastor. Mahlon Morley of Kansas and Paul

Henry of Maryland are the laymen, and James Neyland of Alabama is the minister of education. Scott Tatum of Louisiana, a pastor, and DeVaughn Woods of Nashville, a layman, are ex-officio members by virtue of their board officer positions.

A timetable of events calls for the board's chairman and vice chairman to appoint a committee to nominate the executive vice president in February of 1974, looking to the retirement of J. M. Crowe the same day as Sullivan. This committee will report at the July, 1974, meeting, having worked in the consultation with the president-elect.

At the July, 1974, meeting, another committee will be appointed, to plan for formal installation of the new president, now scheduled for February, 1975.

Sixty-five of the 67 elected trustees were present in July for the initiation of the nominating process, a better record than that of the first trustees. In 1891, only 10 of the 40 trustees gathered in the study of the pastor of First Baptist Church, Nashville, to secure a chief executive.

"Even some of the men named as trustees of the new board were less than enthusiastic about the enterprise," explains historian Robert Baker in "The Story of the Sunday School Board."

The first man named, Lansing Burrows, declined the position. The second man named, J. M. Frost, struggled against the call because of his passion for the pastorate, but he finally accepted the post.

History will record whether or not the 1974 nominee showed such reluctance.

A Double Win For The Saints

When the Saints basketball team of the Southern Baptist Theological Seminary takes the court this year the players will be planning for a double victory. Coach Jim Queen said the team will not only seek to win games, but also to win people to the life principles of Jesus Christ.

"All the talent God gives is meant to be used for His glory, be it intellectual, musical or athletic. Jesus Christ has a claim on our abilities to use this gift to the greatest possible potential," Queen wrote in a letter to team members.

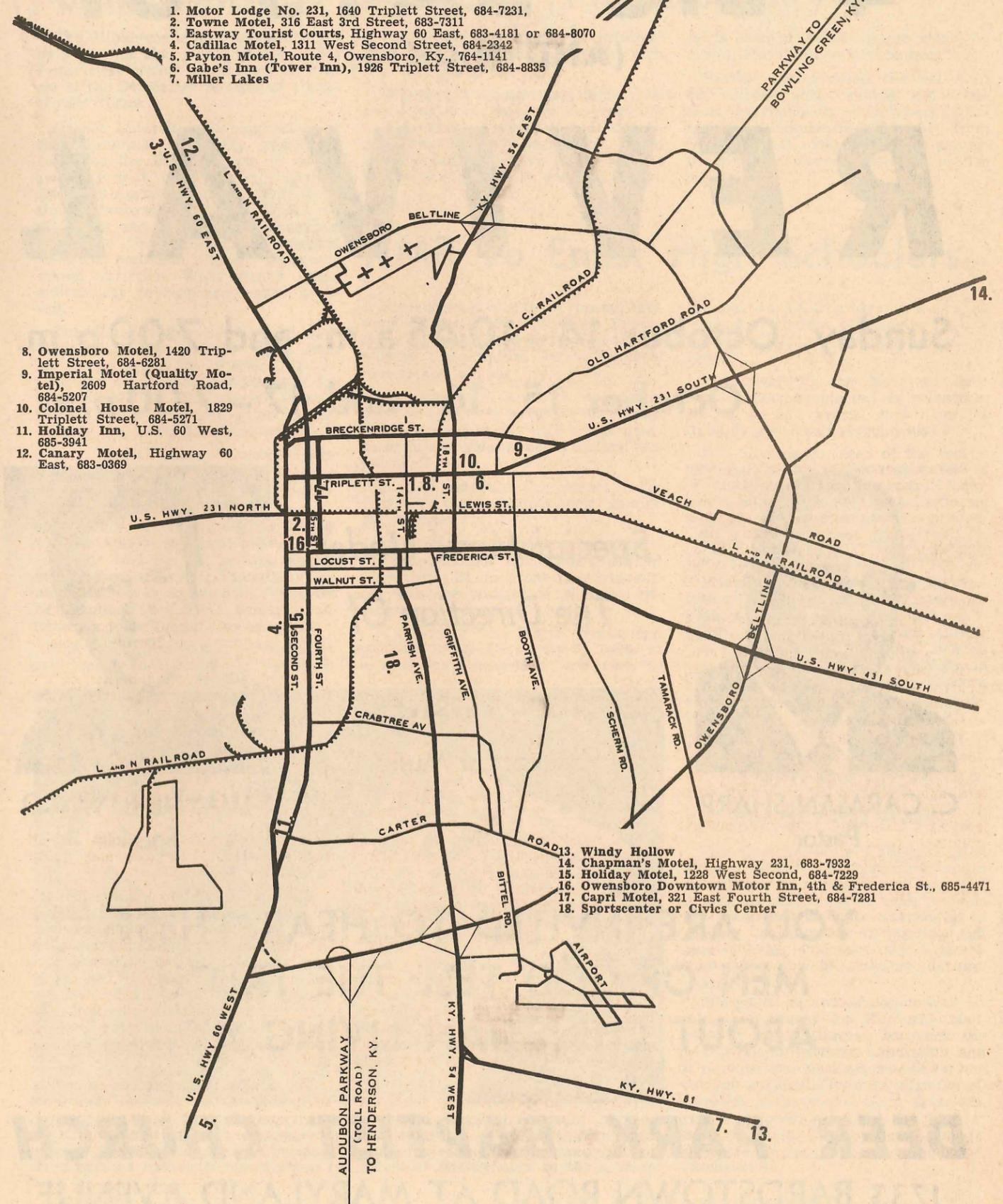
During regular games the team will seek to illustrate athletic ability and basketball skill. Queen is interested in having team members also serve local

churches in basketball clinics and in regular worship services and youth meetings.

Queen said, "Through clinics it is my hope that we can help in the development of character through spiritual growth." He encourages church leaders and laymen to use the basketball clinics as methods of evangelism and missionary work. During the sessions the boys will be instructed on basic basketball skills and in such other areas as sportsmanship and having a winning attitude.

Individuals and churches interested in having the Saints visit their area may contact coach Queen in care of the seminary, 2825 Lexington Road, Louisville, Kentucky 40206.

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Bible Said To Condemn Homosexuality

The Bible condemns homosexuality as a sin but also makes provision for forgiveness of that sin, asserts an article in the September 28 issue of *Christianity Today*.

Harold Lindsell, editor-publisher of the influential bi-weekly periodical, compares the Biblical view of homosexuality with the view expressed in the July-August issue of *Trends*, a United Presbyterian journal. "This issue of *Trends* was an effective propaganda piece for the increasingly accepted view that homosexuality is a legitimate sexual variation. What should evangelicals say in response?" asks Lindsell.

The Bible makes it clear, he contends, that homosexuals, along with idolaters, adulterers, thieves, drunkards, and extortioners cannot enter the kingdom of God. The passage appears in Paul's first letter to the Corinthians, chapter six, verses nine and ten.

But, Lindsell adds, "There is hope for the homosexual. He can be delivered from his sin — just as adulterers, drunkards, and idolaters can."

He points out that Jesus noted that a woman taken in adultery was guilty when he told her to "go and sin no more." Similarly, says Lindsell, a homosexual can be forgiven by Jesus, but he too must obey Jesus' words of admonition to go "and sin no more."

The article also probes current militant homosexual statements that theirs

is not a sin, but merely a different form of sexual release that carries with it no sense of guilt.

"Whether a homosexual feels good about his homosexuality or proclaims that he has no sense of guilt doesn't alter the Biblical prohibition. Good feelings cannot deliver him from the judgment of God. If he does not repent,

he is doomed, but he is not alone. So are all other unrepentant sinners."

Finally, says Lindsell, the last word on homosexuality should not come from psychologists, sociologists, secularists, or humanists. "It comes from God, who has spoken his word against it and has never stuttered in his speech."

HMB To Enlist High Schoolers

In an attempt to tap an unused missions resource, the Southern Baptist Home Mission Board is developing two mission opportunities for high school juniors and seniors.

The board will use high school students in a 10 week assignment in youth summer missions and high school graduates in one year ministry called "Sojourner."

In both instances, the parents, home church or the individual must provide all expenses.

To develop the mission opportunities, the Home Mission Board has appointed Clay Price, 24, to a one-year missionary associate position to plan and coordinate the program.

A native of Fort Worth, Texas, and graduate of the University of Texas at Austin, Price served for two years in

the board's US-2 program, where he worked as student coordinator for the San Jose Baptist Association in California.

"I understand the Mormons have 15,000 young people out as volunteers for up to two years," said Price. "I think Baptists will respond also."

Don Hammonds, head of the special missions ministries department out of which Price will work, said, "We've had mission personnel ask us for years why we didn't get into this."

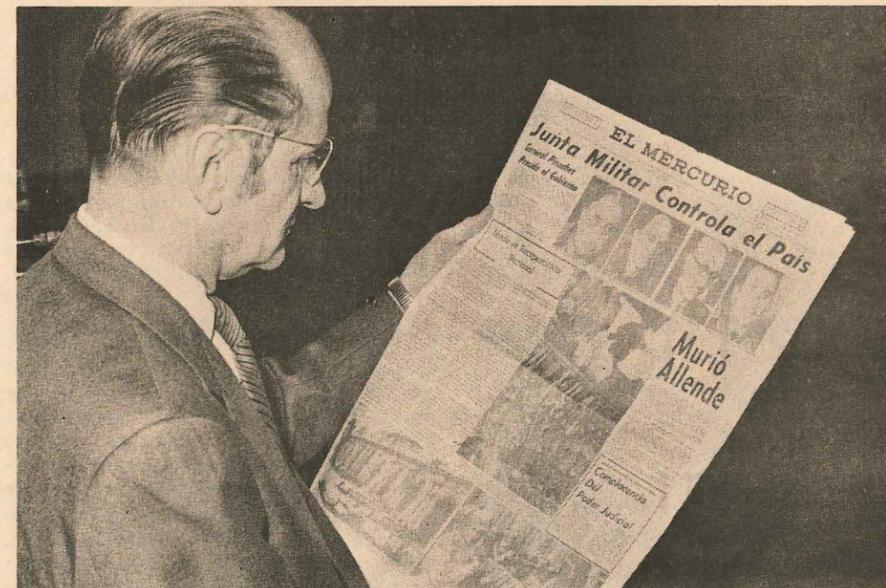
"And young people returning from special youth projects have written us."

Price said he expects no conflict between his work and that of Barry St. Clair, who works in high school evangelism for the Home Mission Board. "St. Clair recruits for work in high schools themselves. I will recruit young people from the high schools to work in other missions fields," Price said. (BP)

Youth Available For Revival Aids

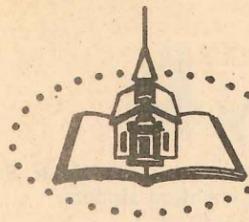
The Campbellsville College Baptist Student Union is sponsoring youth evangelistic teams again this year. The groups are able to direct week revivals or week-end revivals furnishing a speaker, music director, pianist, and special music. The team also uses the local talent to help in the revival services.

The youth-led revivals serve two important purposes for Kentucky Baptists. It helps churches to reach the young people in their community and it provides practical experience for the college students. Churches who are interested in having a team from the college should write to the Baptist Student Union, Campbellsville College, or phone Wilburn Hoglen at 465-8158, extension 40.



MISSIONARY BELIEVES RELIGIOUS FREEDOM WILL CONTINUE — John McTyre, Southern Baptist missionary to Chile, reads one of Chile's leading newspapers. The edition is the first printed following the recent military takeover. McTyre gave an optimistic report about the future of Baptist work in the country.

OCTOBER 13, 1973



SUNDAY SCHOOL LESSON

By H. C. Chiles



LIFE AND WORK SERIES

(These Lessons for October 21, 1973)

Using My Bible

Romans 3:21-23

All are sinners by nature, by choice, and by practice. In their natural condition all men stand before God under the burden of condemnation and the blight of His wrath. There are degrees of wickedness and guilt, but all have come short of the standard, which is the perfect life of the Lord Jesus Christ. Experience, observation, history, and the Bible teach us that sin is a terrible reality in the life of every human being. The verdict of the Holy Spirit is that "there is no man that sinneth not" (I Kings 8:46). "For there is not a just man upon earth, that doeth good, and sinneth not" (Ecclesiastes 7:20). "For all have sinned, and come short of the glory of God" (Romans 3:23).

Since man does not have any righteousness of his own, it is a certainty that he cannot save himself. There is only one way of salvation and that is to "believe on the Lord Jesus Christ." Christ is able, ready, and willing to save any sinner who will repent and believe on Him as Saviour. Because Christ died in behalf of guilty sinners, the sinner who believes on Him can have and will receive forgiveness and salvation. As soon as a personal trust in Christ takes place in the heart of the sinner the divine righteousness is imputed to him.

Romans 5:6-8

There are three factors in the romance of redemption, namely, the sin of man, the love of God, and the death of Christ. Love is not merely an element or attribute of God's nature, but it is the very essence of His being. That "God is love" is the fundamental truth in the entire Bible. It is worth noting that God's love is very different from man's love. Men love because they recognize in the object of their affection something that is lovable. Occasionally a man will die for a generous and devoted friend, but seldom, if ever, will he die for a righteous man. Unlike man, God loved sinful people and His bitter enemies enough to give His Son to die for them. In contrast with human love, God's love is enabling, and enduring. God demonstrates His love for us, and presents it for our observation, examination, ad-

miration, and appreciation. Christ's death for us was the greatest demonstration of God's love. The words, "Christ died for us," state the central fact about the atonement, and our forgiveness and salvation. God's love was so great and wide that it reached down to the most unworthy and sinful and transformed many of them from the slaves of Satan into the children of God.

Romans 6:23

For an explanation of this verse, the reader is requested to note the comments on it in the Uniform Series on this page.

Romans 10:9-13

Christ's gospel places righteousness within the reach of any penitent soul. This word about faith in Christ is clear. Note that there is a heart duty, "Believe in thine heart that God hath raised him from the dead," and a mouth duty, "Confess with thy mouth the Lord Jesus." The belief is with the heart, where the Lord sees it; the con-

fession is with the mouth, and men hear it. Real believing is with the heart — a term which includes the mind, the emotions, and the will. As Charles Hodge said, "Saving faith is not mere intellectual assent, but a cordial receiving and resting on Christ alone for salvation."

This great salvation is offered through the gospel of Christ to both Jew and Gentile. To obtain salvation one must exercise faith in Christ or depend on Him alone for it. Because this message of salvation by grace through faith in Christ is for all men, and needed by all, it must be carried to them. It is the privilege and duty of every Christian to tell others of Him Who alone can save them. We are not responsible for their reception or rejection of Christ, but we are obligated to proclaim the gospel of Christ to them. We should be faithful in proclaiming the gospel and bearing our testimony for Christ even though some who listen to our message may reject the Christ Whom we proclaim. ■

INTERNATIONAL SERIES

Free But Still Bound

Romans 6:15-23

When Christ saved a person, imparting to him freedom from the bondage to Satan and the slavery of sin, that individual is under obligation to prove that he is a child of God by his conduct or manner of life.

Servants of Sin, 6:15-17

In the previous chapters of this letter Paul dealt with sin as guilt in the unbeliever, but he here deals with it as something which is powerful and detrimental in the believer. Believers may choose to be the servants of sin. When they do, they displease God, influence others in the wrong way, and do themselves an irreparable injury. Since Christians are no longer under the law, but are now under grace, does that grant them a license to indulge in sin? Absolutely not! Any such idea is

absolutely foreign to the teachings of God's Word. It is so unfortunate, as well as dishonoring to God, when a Christian allows Satan to use his tongue to say what should not be said, or his feet to walk in ways that do not please God, or his eyes to observe and to appropriate that which defiles the heart. The life that is truly yielded to God is the only one that is really pleasing to Him or satisfying to the one who is living it. The full realization that one is under grace and a genuine appreciation of that position constitute the greatest deterrent to sin, rather than causing one to want to indulge in sin. Those of us who have renounced sin and received Christ as Saviour, and are now under grace, are obligated to resist sin and to strive to be well-pleasing to our Lord and Master. It is amazing

what God can and will do through the lives of His children who are fully yielded to Him and the doing of His will. There is no justification whatever for professing Christians to be the servants of sin. Those who yield themselves to Christ always enjoy a richer, deeper, and fuller life than they have ever known before.

Servants of Righteousness, 6:18-23

While we were in slavery to Satan and the servants of sin, we ignored God and lived without any interest whatever in righteousness. The result of that manner of life was consciousness of guilt, unhappiness, and remorse. Upon our acceptance of Christ as our Saviour and being saved by Him, we came into possession of real peace, joy, and satisfaction. Because of our love for Him, Who did so much for us, it is our genuine desire to live righteously. Living in accordance with His will for us is delightful. It affords a joy that nothing else can provide or impart.

God's Word frequently uses striking and forceful contrasts to portray the characters and the portion of the unsaved and the saved. This was done most effectively in verse 23. Therein is a contrast of masters — Satan and God, in remuneration — wages and gift, and of condition — death and life.

Satan pays wages to all who work for him by sinning. His wages are always proportionate — the more work one does for him the greater will be the wages which he receives from him. Satan never gives anything to anybody. That is contrary to his nature and disposition. Compare his promises and his payments, and you will see how deceitful Satan is. To the sinner Satan promises life, pleasure, and profit, but the wages that he pays are death, destruction, and torment.

In contrast with Satan's wages stands God's gift. A gift is something which cannot be bought or earned. God presents salvation as a gift, but He will not sell it to anybody. There is no way in which one can earn, buy, merit, or be worthy of salvation. Salvation is "by grace through faith and that not of ourselves, it is the gift of God."

Death is the wages of sin, that for which men work, something they earn or deserve. The records of the lives of men down through the centuries teach us that the wages of sin are death. Life is the very opposite of death. Eternal life is the counterpart of eternal death. "Eternal death" is a term that is descriptive of a state of terrible misery. "Eternal life" refers to a state of perfect and endless felicity. Eternal life is God's greatest gift to a human being. Unmerited by man, eternal life is bestowed freely, entirely, and exclusively through Jesus Christ, God's Son. ■

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Read Western Recorder

Revival Reports

The First Baptist Church, Burnside, has experienced a revival, according to pastor Wendell P. Furlong. Visible results included 26 baptisms and the attendance for the revival services "was the greatest the church has experienced in years," says the pastor. The preacher for the revival was evangelist Sammy Allen of Resaca, Georgia.

Temple Baptist Mission of Springfield, Kentucky, reports a revival held August 27 through September 2. H. C. Hedgespeth, pastor of Mackville Baptist Church, was the evangelist. A total of 45 decisions were reported: 16 by letter and 12 rededications. David Simpson is pastor of the mission.

Mt. Olivet Baptist Church, south of London, Kentucky, held a weekend revival on September 21-23, led by the Jack Sherman Evangelist team. Three rededications were reported.

The Letcher County Crusade for Christ resulted in 262 first-time professions of faith and 109 rededications. Eight services were held on the Whitesburg football field, drawing about 15,000 people. Twenty Letcher County churches were led in the crusade by the Eddie West Evangelistic Association. George King and the fellowship provided special music. Forty-five

youth came from One Way Baptist Church, Augusta, Georgia, to work in the crusade. Bill Mackey, pastor of First Baptist Church, Whitesburg, served as chairman for the crusade.

Macedonia Baptist Church in Breckinridge Association continues their church in revival all year and reports 91 enrolled in Sunday School, 81 present on a recent Sunday, 21 professions of faith and 24 additions by letter. This

has taken place in regular Sunday services. Henry Hylton is the first pastor to live on the field and serve the church in a full-time capacity.

Trinity Baptist Church of Newport held a revival in September. Bob W. Brown, pastor of Trinity Baptist Church in Lexington, was the evangelist. Morton Oliver, Jr., is the Newport pastor.

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(Continued from page 5)

even tithers. However, this would only work until some person, full of the devil, announced a sin shortage. But it would be fun for a while. Of course, we would have to ignore that passage about "take no thought for the morrow" and "my God shall supply all your need," but we have been pretty successful at ignoring them so far. And why shouldn't the church do this? Many churches have been very successful promoting their program by capitalizing on the selfishness of men.

There are other possibilities I could list, but there is no time now. I have to rush out and buy our Thanksgiving 'possum. I hear there may be a shortage.

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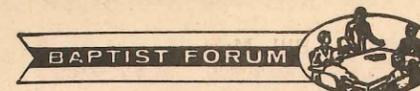
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OCTOBER 13, 1973



ABORTION RESOLUTION NEEDED

Dear Editor:

I have a picture of a 21 week old baby who was born alive. I have a picture of another 21 week old baby who was brutally killed by abortion. Both were created by God, and given the same right to live, but one had his God given right to live taken away, and he had no personal choice in the matter.

There is no room for compromise on the abortion issue. Abortion is legalized murder, it's a selfish, sinful act. It's an abomination in the sight of God, and it's a sin for a Christian to refuse to take a stand against this legalized killing.

I challenge each Kentucky Baptist church to pass a resolution in favor of a right to life amendment to the Constitution of the United States. Then each church could get as many members together as possible to mail resolutions and letters to President Nixon and to congressmen.

I also challenge the messengers to the Kentucky Baptist Convention (November 13-15) to pass a resolution in favor of a right to life amendment. This is necessary to let it be known that Baptists still believe in the sacredness of life, and are willing to take a stand for what is right.

God has not delegated the authority to take innocent life to any man or institution — Stand up, Christians, stand up! "Thou shalt not kill" (Exodus 20:13).

Taylorsville, Ky.

William R. Hagan

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C. P. Gifts Reach Record Level

The Southern Baptist Convention's unified Cooperative Program budget ended the 1972-73 fiscal year \$745,050 above operating and capital needs, pushing receipts from SBC churches to the highest total in convention history.

Gifts in September totaled \$2,929,817 (19.59 percent above the same month last year) to increase the 12-month Cooperative Program total to \$33,832,932.

That figure represents an 8.48 percent increase over last year, the highest percentage of increase from one year to the next in a decade, according to John H. Williams, finance planning director and assistant to the treasurer of the SBC Executive Committee.

"We are grateful to God that the \$745,050 will help meet some of the erosion of inflation suffered by SBC agencies during the year," said Porter Routh, executive secretary-treasurer of the Executive Committee.

Routh said the increase in Cooperative Program giving makes possible the first "advance funds" (receipts above both operating and capital needs) since 1967 "and reflects an increase in the

percentage from the states for SBC causes, as well as increased participation by churches on the part of church members."

By action of the Executive Committee, the additional Cooperative Program funds have been distributed to the 19 SBC agencies on the basis they received the regularly budgeted 1972-73 Cooperative Program receipts.

For example, the Foreign and Home Mission Boards, which received \$382,062 and \$136,344 respectively will be able to strengthen missionary and evangelistic outreach, Williams said. The additional funds to the Foreign Mission Board, he said, will help "overcome the inroads of dollar devaluation abroad."

Williams said the 8.48 increase "will help shore up the diminishing buying power of the dollar during this inflationary spiral."

Southern Baptists gave an additional \$29,079,065 in designated gifts during the fiscal year ending September 30, including contributions to the Lottie Moon Christmas Offering for Foreign

Missions and the Annie Armstrong Easter Offering for Home Missions.

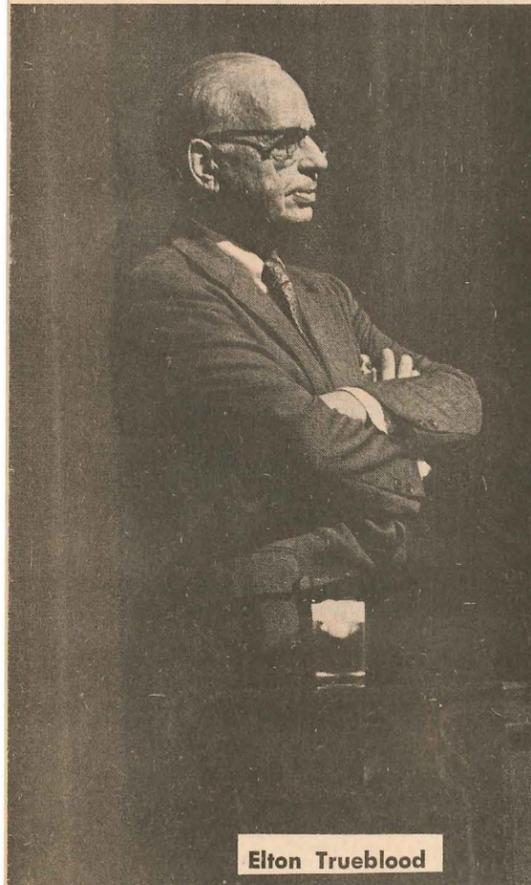
Designated giving increased 12.54 percent over last year's total of \$25,839,254.

Combined world missions contributions, including both designations and Cooperative Program gifts for 1972-73, totaled \$62,911,997 — a 10.32 percent increase of \$5,885,396 over last year's total of \$57,026,600.

For September alone, both Cooperative Program receipts and designated giving showed large increases over the same month last year. Besides the 19.59 increase in Cooperative Program gifts, designated giving soared 78.45 percent from \$251,748 in September, 1972, to \$449,241 in September, 1973.

Total gifts for September were \$667,450.61 — a 25.08 percent increase over September of last year. (BP)

'Colleges Part Of Disease, Not Cure'—Trueblood



Elton Trueblood

Colleges are in great difficulty as far as understanding their identity and vocation. The paradox is that the very institutions which were established as a cure for the disease of our culture, themselves are becoming part of the disease.

These observations were made by Elton Trueblood of Earlham College. Trueblood was the Danford-Thomas Lecturer at Georgetown College.

"In many places the standards have clearly dropped. We have an incursion of a new set of ideas which have undermined the value system we once had," Trueblood said.

He reminded the audience that many colleges have no requirements. "Consequently, we have a product (students) with no knowledge at all. We don't know if they can use good English, or if they have a sense of history or anything else."

We must face the situation as it is: standards are shoddy and "phony research" is going on that doesn't mean a thing, the famed author and educator said.

"I believe a college with a Christian commitment such as Georgetown is our best hope. What kind of institution is it that can survive in the mediocrity of our age and the general decline of our culture?"

He said the Christian college is taken for granted. Historically it has been the Christian college that was established before the "large state institu-

tions." Trueblood said there is nothing like the Christian college concept in Europe.

"The Christian college is a place of learning with a vision of wholeness seeking to have intellectual vitality and serving mankind with an expansion of knowledge. And all of it is held together with a conscious commitment of Jesus Christ."

Trueblood likened the Christian college to a pumping station on a pipeline.

"Just as an oil pipeline needs a pumping station to move the oil along, so we need Christian colleges along the pipeline of civilization."

He said many of those at Earlham College who set the high standards were men of science who saw no conflict in the sciences and a commitment to Christ.

"It's natural to have all the elements at a college: libraries, chapels, scientific facilities. This is the result of the particular kind of fellowship found in a Christian college."

The "crying need" today, Trueblood said, is the building up of a cadre of Christian intellectuals.

"They are to be found in a college like this. It is not enough to feel. We must also think. Committed Christians have been able to always outthink the opposition! The greatest dignity is for you in your lifetime to become an instrument for God's purpose."