

# Baptist Leaders Pay Tribute To Retiring Miss Alma Hunt

Alma Hunt, who will step down October 5 after 26 years as executive secretary of the Southern Baptist Woman's Missionary Union, was honored in Birmingham, Alabama, by the WMU's executive board and leaders of Baptist agencies.

Miss Hunt was hailed at a dinner attended by nearly 400 persons as a leader of integrity, courage, love, principle and competence. She has headed the woman's auxiliary to the Southern Baptist Convention longer than the chief executive of any other SBC-related agency.

The WMU executive board's finance and personnel committee is seeking Miss Hunt's successor and will possibly report its nominee at the board's next scheduled meeting, June 8, before the WMU annual meeting at the Southern Baptist Convention in Dallas, according to Mrs. R. L. Mathis, WMU president. The board will elect Miss Hunt's successor.

Among speakers honoring Miss Hunt were Owen Cooper, SBC president; Baker James Cauthen, executive secretary of the SBC Foreign Mission Board; Arthur B. Rutledge, executive director of the SBC Home Mission Board; V. Carney Hargroves, president of the Baptist World Alliance; Porter Routh, executive secretary-treasurer of the SBC Executive Committee; and Mrs. L. S. Casazza, president of the North American Baptist Women's Union.

They cited her leadership as a major

factor in SBC growth in home and foreign missions and in giving to the Co-operative Program and special mission offerings and praised her overall contributions to worldwide Baptist efforts.

Since she came to Birmingham in 1948, giving to the Annie Armstrong Easter Offering for home missions has increased from \$684,000 to \$6,884,000 and giving to the Lottie Moon Christmas Offering for foreign missions has increased from \$1.6 million to \$19.6 million. Both offerings are sponsored by WMU.

WMU enrollment increased from 875,000 to 1,125,000 during that period.

Miss Hunt is vice president of the Baptist World Alliance and has served on BWA commissions and committees continuously since 1950. She is a past president of the North American Baptist Women's Union.

Retirement gifts from the WMU executive board included a 1974 automobile, a trip to the 1975 Baptist World Congress in Stockholm, several pieces of furniture and a silver plate with an engraving of the WMU building, acquired soon after she became executive secretary.

The dinner concluded the WMU board's annual meeting with state WMU staff members for promotional planning. Earlier in the week, the WMU executive board adopted the dated WMU program plans for 1975-76 and refined the base design of the WMU program from 1975 on. (BP)

## Officials Threaten Zealous Christians

Christians in the little rural village of Socota, who feared they would be jailed because of their evangelistic efforts, were recently encouraged when they heard a Baptist radio program about religious freedom in Colombia.

After the mayor and a priest in Socota had announced that anyone distributing evangelical literature would be subject to arrest and 30 days in jail, Alirio Betancourt, pastor of First Baptist Church, Sogamoso, Colombia, used one of the daily 30 minute radio programs produced by his church to discuss religious liberty.

Citizens in Socota listening to the broadcast learned there was an article in the Colombian constitution that guaranteed liberty of conscience and freedom to worship as one chooses.

Betancourt quoted from the 1948 United Nations International Declaration of Human Rights, cited names of two well-known Colombian leaders who had signed the document and read from the penal code which said that acts of physical or moral violence to prevent worship according to the dictates of one's conscience were punishable by one to three months in jail and a fine of \$10 to \$200 pesos.

He continued by saying that if the party responsible for such violation of civil rights is a public official, the fine or punishment is increased by one-half.

When Baptists began distributing tracts on their next trip, no action was taken, even though the mayor was watching them from the window of his office.



**GIFTS OF APPRECIATION** — Alma Hunt, left, executive secretary of Woman's Missionary Union, and Mrs. R. L. Mathis, WMU president, admire a collection of gold charms representing the state WMUs, one of the gifts presented at the appreciation dinner honoring Miss Hunt upon her retirement.

## Spring Street Does Last Scheduled Taping

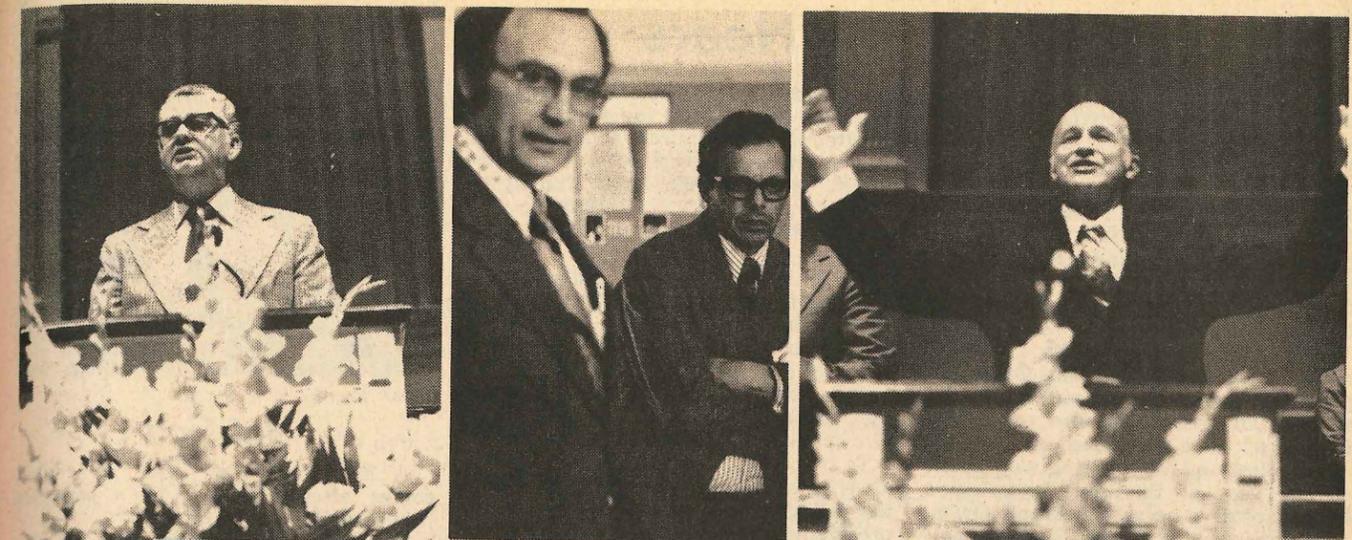
The last scheduled taping of the evangelistic television program, Spring Street, USA, was completed in Nashville in January.

No new taping is scheduled unless new funds become available, a Southern Baptist Home Mission Board spokesman said.

The eight taped half-hour shows bring the total in circulation to 34, televised on stations across the nation.

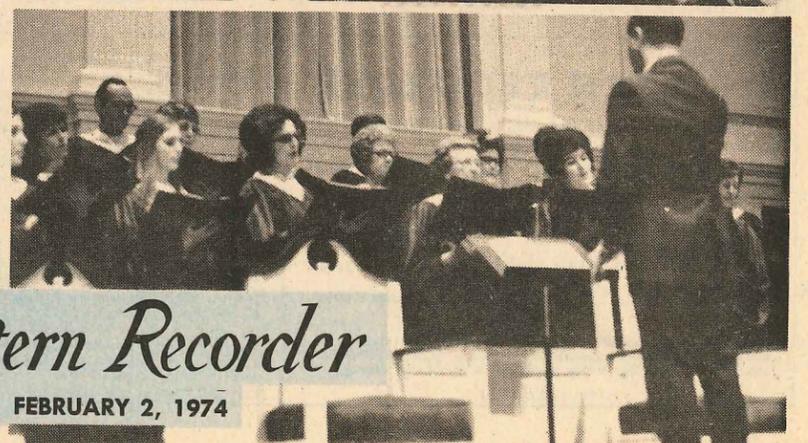
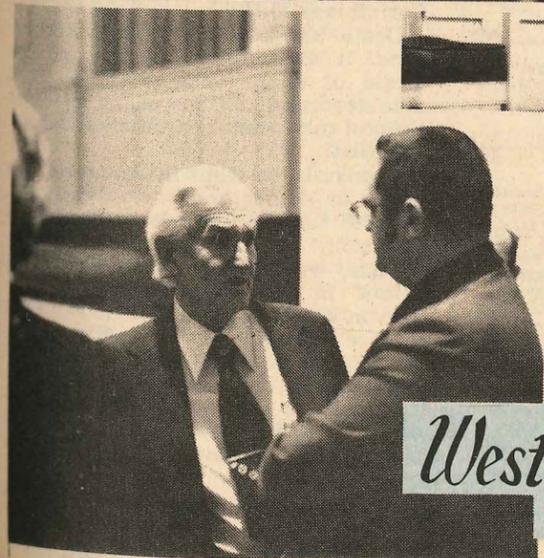
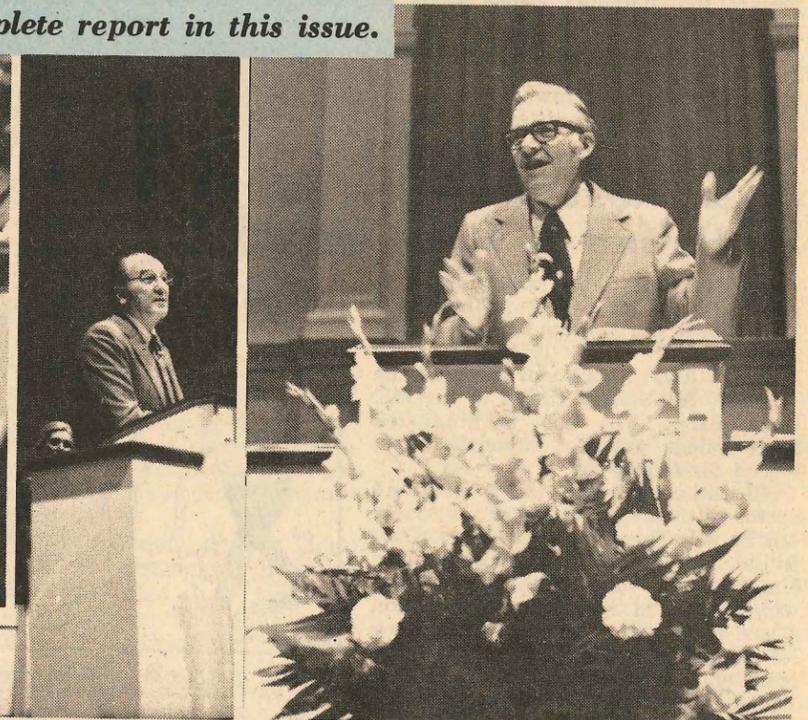
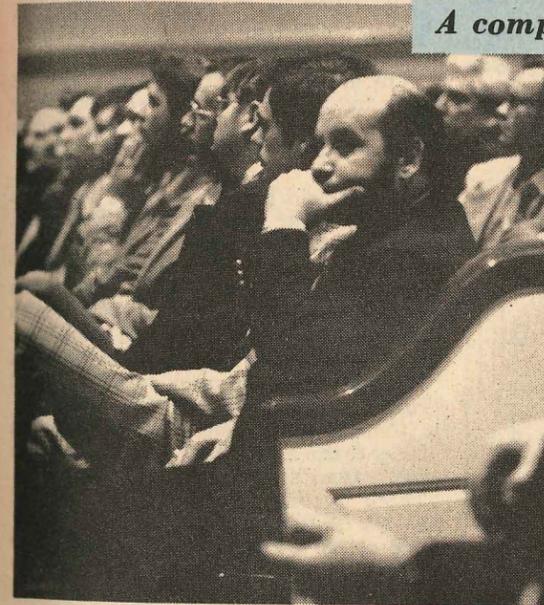
Guest stars for the final eight shows included: Jeannie C. Riley, country singer; Paul Anderson, weightlifter; Noel (Paul) Stookey (formerly of Peter, Paul and Mary) and Gene Cotton, folk singer; Mary Costa, opera singer; Ray Hildebrand and Myrtle Hall, gospel singers; and William "Fishbait" Miller, doorkeeper of the U.S. House of Representatives.

The program is produced by the Southern Baptist Radio and Television Commission for the Home Mission Board. (BP)



## EVANGELISM CONFERENCE — 1974

*A complete report in this issue.*



## Western Recorder

FEBRUARY 2, 1974

# Scholarship Offering Nears

Kentucky Baptist churches will turn their attention to Christian education as Baptist seminary, college and schools day approaches.

The observance, set for February 17, will climax with the Matching Funds Scholarship offering. This two year old program provides funds for students who receive financial backing from their local church to attend a Kentucky Baptist college.

Last year, 54 students received matching funds scholarships. Other applicants were refused aid from the state convention because available funds had been exhausted.

"Applications are running way ahead of last year at this time," explained KBC executive secretary Frank Owen. "We hope that Kentucky Baptists realize that funds to help these students attend a Baptist college will be available only if they (Kentucky Baptists) give to the Matching Funds Scholarship offering."

Basically, the program works like this. A church votes to contribute \$50 or \$100 per semester toward tuition for a student who will be attending a Baptist college for the first time. The college will then match the amount contributed by the church and the state convention will contribute a like amount. It is possible for a student to receive up to \$600 in scholarship aid during his first year at a Baptist college.

Owen described the Matching Funds Scholarship as an attempt to "subsidize" Christian education. "What we are doing," he said, "is trying to make it possible for a Kentucky Baptist student to attend a Kentucky Baptist college for a cost that compares to that of a four-year state-supported college."

To help make church members aware of what is happening on Kentucky Baptist college campuses, each of the three presidents has pledged to provide speakers to tell about the ministry and service of the colleges. These speakers are available on the designated Sunday, February 17, or any other date convenient to the church.

Those wishing such help may contact Robert Mills, president, Georgetown College; James Boswell, president, Cumberland College; or W. R. Davenport, president, Campbellsville College.

## Former Kentuckian's Son Honored By WMU

J. Glenn Morris, Jr., son of Mr. and Mrs. J. Glenn Morris, missionaries to Thailand, is the Foreign Mission Board recipient of the 1973 Elizabeth Lowndes Award, an honor given by the Woman's Missionary Union to the MK (missionary kid) who is graduated from college with the highest overall record for four years.

His father received the master and doctor of theology degrees from Southern Baptist Theological Seminary, Louisville, and was pastor of churches in Hardin County and Cecilia before they were appointed by the Foreign Mission Board in 1946 to serve in China. They left China in 1950, and Morris has been president of the Thailand Baptist Theological Seminary in Bangkok since its opening in 1952.

## Church Chuckles by CARTWRIGHT



"Well, if it isn't old fire-and-brimstone!"

## WESTERN RECORDER

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

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## DEVOTIONAL



W. R. Davenport  
President  
Campbellsville College

## ... But God ...

A friend of mine said, "It's what comes after the 'but' in a sentence that's really important."

How many times have you heard—or said—something which was completely negated because the comment included "but" and some other thoughts to the contrary? "That's a good idea, but . . ." "I had planned to do that, but . . ." "Yes, dear, but . . ."

I'm grateful for the use of "but" in so many scriptures. The whole course of events is changed as God turns things around with that little conjunction.

I was dead in sins. I had a life-style of a child of disobedience. But God! In the richness of His mercy and love He has given me life in Him and a new life-style as His child. He has given me heavenly privileges of associating with Him and others of His children. There's even more to come! In the ages to come, God promises to shower the riches of His grace. (Ephesians 2:1-7)

Temptations come. Every Christian faces them. Sometimes they seem to be more than can be borne or withstood. There is really no way out. But God! In His faithfulness He does not allow one of His own to face more than can be borne. He always provides a way to escape or to meet the problem. (1 Corinthians 10:13)

Death has a frightful characteristic about it. Basically, human beings are afraid of dying. This is the natural man's reaction. For the pagan man—or the lost man—death is ultimate defeat. But God!

Thanks be to Him! In Jesus, He has given us ultimate victory. When we know Him, even death is swallowed up in victory. (1 Corinthians 15:56-57)

Thus, we can see God's "reversing action" in every aspect of human endeavor. First, in giving spiritual life to replace spiritual death . . . Second, in changing what appears to be sure defeat through temptation and sin within a Christian's life to the victory of escape . . . and ultimately in assuring the final and complete victory even over death itself.

But God!

## SPECIAL SERIES —

# What Are Tensions Between Pastors — Laymen?

(Editor's Note: This is the third of five articles by Albert McClellan on tensions in Baptist life and what can be done about them. Reprinted from Christian Index.)

By Albert McClellan,  
Program Planning Director and  
Associate Executive Secretary of  
SBC Executive Committee

Most Southern Baptist leaders agree that the relationships of ministers and laymen have entered a new phase. The tensions are not always unhealthy, but offer opportunities for improved relationships of higher and longer lasting quality.

The lay-minister situation is dynamic, growing and moving, and, hopefully, changing for the better.

The symptoms of the tensions will help us understand the size of the problem.

1. *Increasing restlessness among ministers.*

One only has to circulate among ministers to feel this restlessness. Not all ministers are affected, perhaps not even half of them. Yet in comparison with a few years ago, the trend is upward.

2. *Increasing hostility of some church members.*

Admittedly, hostility which breaks out against ministers is projected hostility directed against them as authority figures.

The church member cannot get to the president of the United States to express his anger over the high cost of food, but he can get to his pastor. So he turns against him, frequently not knowing the real cause of his attitude.

Most hostility is suppressed. It is never open or aggressive. Yet it is there and sometimes breaks out in violent ways.

We must be careful not to accuse everyone. Indeed, most church members are not guilty. Enough of them are guilty in some churches to make ministers wary of their futures.

3. *One-third of all Baptist ministers may have seriously considered leaving the ministry.*

At least this is the judgment of two clinical pastoral counselors close to pastors and their problems. This is not to say one-third has left or will leave; only that they have considered leaving.

Much of the time this dark musing is not known even to the man's family or his close friends. If he openly talks about it then perhaps his decision has already been made. Most men go on to be victorious over their doubts.

4. *State secretaries and other leaders spend more and more of their time counseling ministers.*

Some state secretaries have said that half of their time is spent talking to ministers about their personal problems.

Ten states have already taken steps to employ men to help the state secretary with this work. Nine of them have taken these steps in the last three years.

5. *Some signs of increasing fatigue among ministers.*

A pastor does not show up for Monday morning pastor's conference. A quiet investigation brings out that he is crushed from the tensions of Sunday.

Though he will not say so, he is fatigued, not physically but emotionally, to the point that he cannot face a meeting he is not forced to face.

His problem is conflict, often not open conflict, but subtle conflict against standards set by laymen, against indifference and lack of support.

Again, not nearly all men are affected, but the average is higher than we like to think.

6. *Self-doubt as to the leadership role in the local church.*

Confusion over the role of the minister is a serious problem in our time. It is one of the reasons that the minister is not the respected community image he once was.

Hidden in the minds of many church people are the questions: "Who is he? What does he do?"

Among reasons for this confusion are conflicting views taught by different seminary professors, different roles held by different denominations, devastating images drawn on TV programs, unconscious comparisons made by church members of the minister with brilliant and renowned public TV communicators, and lack of clear vocational concepts in minds of ministers at the time of their call.

Hopefully, the denomination will sometime take steps to clarify roles of both the minister and the layman.

7. *Difficulties between churches and older ministers are increasing.*

Tremendous emphasis on youth the last few years has helped rob the aging of their dignity and security. Youth chauvinism has thrown the social structure completely out of balance.



McClellan

Churches are not unaffected. People unconsciously compare their ministers with glamorous youths of TV and radio. Frantically, they search for a strong youth figure to hold youths.

We perhaps are seeing now a swing of the pendulum in the other direction.

Ministers of music and ministers of education may be even more affected. A myth seems to be around that men who work in education and music are more responsible than pastors for what happens to youths.

8. *Frustration of many active men over lack of church growth.*

For many years Baptists have put a strong emphasis on numerical gains. Everything has been quantitatively measured. This has been the way of American life.

Now for reasons greater than one man or any combination of men to solve, this no longer seems possible, even in church work.

Both church members and their ministers still feel the pressure of numbers. Every kind of promotional scheme is tried, but few of them succeed.

People are frustrated, sometimes because they have built big buildings and accumulated huge debts, which now are millstones to them.

A subtle sickness moves into the heart of the pastor. They would feel a lot better if their laymen did not bug them about it.

9. *Personality changes take place as men grow older.*

Where great love and trust exists, age takes on a mellow dignity. If there is serenity, personality becomes stronger and more contagious. Faith, courage, hope, love are etched into the physiognomy. The great stone face comes alive.

But if there is distrust and suspicion, dislike and rejection, the personality is defeated. It can covertly change into the image set by its accusers.

An older man can be two personalities. One has outward personality of peace and assurance. Until aroused he is like a peaceful kitten, but once aroused he becomes a roaring lion.

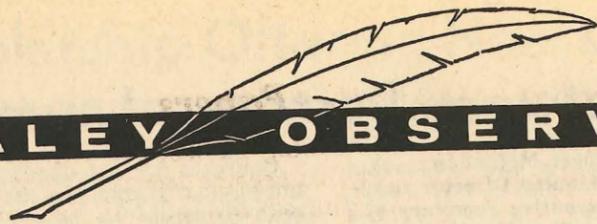
In his anger and dismay, his countenance gives way and he becomes another person.

Not all men are like this, for indeed most ministers finally win their battles and emerge as genuine, heroic, serene, self-possessed personalities. Yet more and more are breaking under the pressure and their demeanor is changing.

10. *Pastorates are entirely too short on an average.*

Some churches have a drama they must play out every four or five years.

(Continued on page 14)



### More Than Words Can Tell

Words are the best tool we have for describing feelings and events but there are some experiences which cannot be fully communicated with words. These high moments must be experienced to be understood. Yet here I am trying with words to convey to those not there what happened in Elizabethtown where the annual Evangelism Conference met last week.

Let me confess my own feelings when I first saw the 1974 program for the conference. It didn't look like many of the lineups we used to have for this event. It did not include any member of the Baptist Hall of Fame preachers who used to have to be booked three or four years in advance for evangelism conferences. Therefore I did not expect the inspiration and the zeal we have come to expect in these meetings.

My first surprise was that at the first night session there was standing room only. The same kind of crowd was present for every service except the final session when a few seats were empty in the balcony. It was the largest last session congregation I ever remember for this or any other Kentucky Baptist meeting.

Tending always to analyze such meetings I looked again at the overflow crowd and the program. It still didn't add up. But the longer I looked and thought the more apparent became one explanation for the crowd and the spirit of the meeting. I saw in many faces what I felt in my own heart. This was a genuine hunger for a deeper and more meaningful experience with the Lord. We were not there to be entertained with funny stories nor to be impressed with the oratory of master pulpiteers. We were searching for personal renewal and how to share our faith with others.

Preachers and their wives are as human as anyone else. They grow weary from much effort and little response. Their cups run dry and need refilling. The

annual Evangelistic Conference has come to be such a refilling experience for all of us.

There was a minimum of pontifical preaching in this year's conference. The speakers for the most part did not try to prove their greatness by "since I came" statistics but put themselves on the level with the rest of us who are still seeking all that God has for us.

The 1974 Evangelistic Conference was not the kind to give pastors a good supply of sermons to take home and use on their congregations. Rather it was prayerfully planned to fill every heart with the Holy Spirit who gives to every possessor more sermons than he can ever preach.

It would not be fair to select which speaker contributed most to the program. All of them seemed to be at their best. For many of us one of the most unforgettable moments was the testimony and solo from our black brother who received a spontaneous standing ovation. Another moment never to be forgotten was the hundreds of men and women on their knees at the end of the last session offering themselves to the Lord's service with no reservation.

Such experiences don't just drop out of heaven. Though they come from heaven they require careful and prayerful preparation. Evangelism secretary Hicks Shelton is not so concerned to line up a team of all-stars. Rather each year he plans a program to meet the most urgent needs of Kentucky Baptist pastors and laymen. Once again he has succeeded beyond the highest expectations. As hosts the Severns Valley Church, pastor Verlin Kruschwitz and the whole church staff left nothing undone.

The chief concern now is that what we received in Elizabethtown stays with us and bears fruit wherever we serve. Inspiration comes easily in meetings like this but it is perishable and cannot be stored up. It must be renewed every day by a close walk with its original donor—Jesus Christ.



The Cooperative Program —  
More Than The Sum Of Its Parts

### The Vital Ministry Of State Papers

L. R. Scarborough (1870-1945) was a prominent Southern Baptist pastor, evangelist, seminary president (Southwestern), author and denominational leader. Speaking to editors of SBC state papers in 1939, he said:

"The greatest single informational achievement for Baptists is the editing, managing and distribution of Baptist papers... These papers are a fundamental necessity to the promotion, expansion and growth of our churches and the cause of Christ. To be without them or to fail to adequately support them is denominational suicide... These papers are the only means of promoting all Southern Baptist work in every home each week."

There have been many outstanding leaders in our denomination through the decades who were unreservedly committed to the vital ministry of state papers. George W. Truett (1867-1944), uniquely endowed Southern Baptist world leader, was one of them. He was invited to address the 1940 Southern Baptist Convention on the importance of enlarging the circulation of the respective state journals. Subsequent to his message, a "Blue Ribbon" committee was authorized to direct the campaign of enlargement. Growth in the circulation of state papers dates from that year.

It is important to recognize that in any democracy, political or religious, responsible participation presupposes an informed constituency. Intelligent cooperation is contingent upon knowledge. People must know before they can realistically be expected to do. Truett emphasized this truth in his 1940 address: "The zeal that lasts and grows and triumphs is a zeal which is according to knowledge." This is a profound insight and in some ways more relevant than when he first made the statement.

By Julian Pentecost  
The Religious Herald

During the last three decades our society has become increasingly complex. The organized life of our denomination, its agencies and institutions, has not been immune to this growing complexity—nor could it be. The need for people to know the facts and to understand relationships and processes is more acute now than it has ever been before, and will become more so.

The growth of the independent church movement in Virginia and throughout the nation is a dramatic illustration of the unmet need for reliable information. Often men, both ordained and unordained, seek to build a church (?) by directing their efforts against the leadership, programs, literature, and mission ministries of Southern Baptists. Their method is usually a mixture of untruths, half-truths and truths out of context. They engender suspiciousness, which is encouraged until it becomes criticism and finally comes to fruition in hostility and censure. Persons who are uninformed, misinformed or poorly informed are easily deceived by such men!

There is no better defense against this problem than a regular flow of reliable information into Baptist homes each week.

L. D. Newton did more than any other one man in recent years to interpret the distinctive role and function of state papers in SBC life. Speaking in 1964, he said:

"The best investment any church can make in furthering the Kingdom of God, at home and to the ends of the earth, is putting the Baptist state paper in the homes of the membership. The Baptist state papers are the packhorses of every phase of denominational life, and a constant channel of informing, enlisting and inspiring the people."



#### OVERWORKED PASTORS

Dear Editor:

Many pastors need more help! Evidence of this is the overworked pastor. Pastors who overwork find the ministry frustrating. They cannot be church administrator, pastor, counselor, visit the sick, minister to the dying, conduct funerals and weddings and be civic-minded all at once.

The need for pastor assistance is seen in the growing number of members

with emotional problems. Many of our problems in churches stem from hang-ups. Hang-ups may not be religious, but emotional. I am not suggesting our people are psychotic. I do believe we have emotional problems that keep us from being our best. To meet this growing need, let me suggest the following:

Let's encourage men to enter the field of counseling and hire them to assist the pastors. Some churches already have counselors. Obviously, all churches cannot afford them.

Where churches cannot hire counselors, let me suggest two or three churches going together. Too, I believe this could work on an associational level. Furthermore, two or three associations may join in meeting this need.

I firmly believe the results would justify our efforts. Many church members would not go to a psychiatrist, if they had the money. But they will go to a pastor-counselor. A trained counselor could assist pastors in forming growth groups, crisis groups, supportive groups, marriage enrichment groups, groups for single parents, caring teams and even pastor teams. Do you see, as I do, great strength in such efforts?

Harahan, Louisiana      Ralph H. Scott

## Pastor Urges Gospel Preaching

By Larry High

"I am afraid that too many of our pulpits are preaching everything else but Jesus. Our main theme should be Jesus and him crucified. I think every preacher should take note of himself. Can the world see Jesus when I stand here?", asked Thurmond Coleman, pastor of First Baptist Church, Jefferson-town, as he addressed pastors attending the Kentucky Baptist Evangelism Conference in Elizabethtown.

"You know one thing we also need to tell them," he said, "is not white theology nor black theology but about Christian theology. Tell them that Christ is the way. Not so much about Watergate, but man tell them about the straight gate.

"We need to tell them about Jesus. It is the only name written. And you don't have time to fool around with other names," Coleman said.

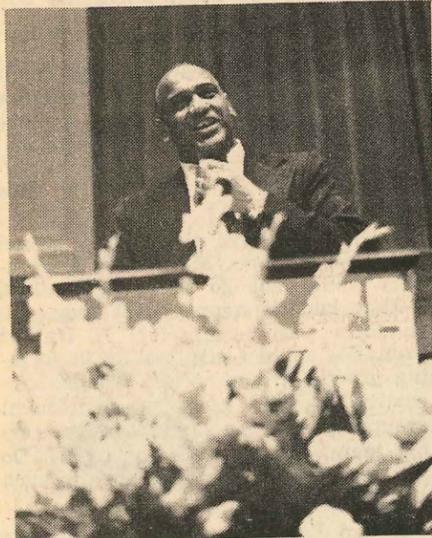
"I'll tell you the strongest church I know of is a church where a man stands and preaches the gospel and the gospel is good news," he pointed out.

Coleman said that the time is not for pastors to let the world know how intellectual they are but to "preach the plain old gospel, simple, plain and free."

"It's not time for us to talk about black power, white power but to tell the world about Holy Ghost power. We need to tell them about Jesus, the power of the Holy Ghost," the black pastor explained.

"When I heard about Jesus I heard also from my mother and father. You know we need to be more God fearing parents. You need to tell your children," Coleman said.

"I thank God I heard my father pray and my mother pray in my childhood days," he said. "And then I had to



move from that point of hearing because hearing is not enough. After hearing I moved to another arena in my life and it was to believe," Coleman told the gathering.

"But to believe is not enough," he said, "the devil believes. I moved in the church circle, I was president of the choir, I was a trustee, and, man, you talk about being somebody, assistant superintendent of the Sunday School," he said.

"Then one fine evening I had to move from the area of belief where I could stand and say that I know. How many folks can really say I know that my redeemer lives because he lives in me?," Coleman quizzed.

Then he reported that his conversion experience happened not in the church but in the hills of West Virginia while playing a card game.

"Something got hold of me. There I was, man I was whipping that boy's socks off. I jumped up and said here's your money back. I took the deck of cards, threw them out the window and I went home that evening," he said. My dad was a Baptist preacher sitting before the fireplace reading the word of God and my mother reading the evening paper. I sat there beside the fireplace and I said, "Momma, Daddy, I found Christ. But more than that, I have accepted Christ."

"I'm not what I ought to be, but thank God I'm not what I used to be," Coleman concluded as he began to sing "He Touched Me."

In response to Coleman's inspirational message the audience expressed their appreciation through a standing ovation.

### Pastor's Conference Planned This Month

The 30th annual Baptist Pastors' Conference of the General Association of Baptists in Kentucky will be held February 19-21 at the West Chestnut Baptist Church in Louisville. The program is under the direction of the State Mission Board of the General Association.

Theme for the conference is "The Gospel Speaks in Times Like These." The guest is Samuel D. Procter of New Brunswick, New Jersey, who will deliver four sermons.

J. B. Porterfield, superintendent of missions, extends a cordial invitation to all Baptists in Kentucky. Frank Owen, executive secretary of the Kentucky Baptist executive board, will be on the program to extend greetings from the Kentucky Baptist Convention.

Help,  
Help

FRANKLIN OWEN  
Executive Secretary, Kentucky Baptist Convention



I'm in trouble. I'm afraid all of us are. It's about the Christian Education Day Offering for Matching Funds Scholarships to be observed in the churches February 17, or whatever optional Sunday your congregation prefers.

You see, this was a plan intended to bring tuition and boarding costs at our three Baptist colleges down to the reach of more Baptist students who wish to get their college education in a Christian context. First, the local church levies \$100 per semester for the first year of its Baptist student member. This is matched by the Kentucky Baptist college he attends and matched again by Convention funds. (Thus, \$300 per semester, or \$600 per school year, is made available to the deserving Baptist student.)

The only trouble last year was the fact that the Christian Education Day Offering didn't get enough funds. We were greatly pleased to respond to more than 60 students who have received such help in our three colleges this year. We were deeply saddened in our necessary first-come, first-served policy to have to turn down the last 18 applicants because the funds ran out.

Now we are already being deluged with mail from students across the state who want such scholarships for next school year, 1974-75. Baptist young people are tremendously interested in attending our schools and many need this help to do so. Without tax funds, it is hard to keep costs down to other school levels for which there is government subsidy. Surely more churches want to observe this offering to put more students in a Christian college.

I don't want any of these young people to be unable to get to a Baptist college who wants to go. I don't want to miss this chance to have such favorable joint relationship with the coming generation. Do you? Please observe this offering in your church on or near Christian Education Day the coming February 17. All three schools are ready to send student or faculty witnesses on request. Ask them if you like that approach.

*Frank Owen*

WESTERN RECORDER

## Hundreds Make Decisions At Evangelism Confab

By Bob Terry  
Associate Editor

Hundreds of Kentucky Baptists responded to an invitation to complete dedication to God during the closing session of the Evangelism Conference in Elizabethtown, January 21-22.

The altar and aisles of the spacious Severns Valley Baptist Church were jammed with Baptist pastors and laymen kneeling in prayer. Conference director Hicks Shelton pronounced the final benediction.

The decisions came after Texas pastor Jack Taylor said that "God was looking for someone through whom to show himself God." As illustration of the kind of person God looks for, the Castle Hills pastor used the story of Moses encountering God in the burning bush.

Taylor told the 1,400 person audience that he had always thought the story of the rod turning into a snake was visual aid to assure Moses of God's power.

"Then I found, right below the surface of the story, the real meaning of the event," he said.

"God always starts with a man where he is," Taylor declared. "And where Moses was, was in the wilderness. The 40 years he spent there took away everything he used to hold dear: his education, his contacts, his clothes, his influence. All he had left was a rod and now God told him to throw that away too."

Using imaginary dialogue, Taylor described Moses' protests to giving up the main tool of his trade, the only thing he had left. But God insisted that he throw the rod down and Moses reluctantly obeyed, Taylor told the audience. When it hit the ground, it turned into a snake.

"There is that which you hold in your hand which has the nature of a serpent if it has never become God's exclusive property. If it never becomes God's it will one day rear up and bite you and take you out of the spiritual ministry," Taylor declared.

"It may be your reputation, your political ambitions, your education, your family, your church, your pride. But whatever it is, if it does not become God's it will destroy you," he thundered.

Taylor said, "Listen, you can almost hear the serpent tell you what it is that stands between you and God. It is 'ssssssssself.'"

Returning to the imaginary dialogue, the speaker described Moses hesitancy to pick up the snake, especially by the tail.

Taylor pointed out that having courage to obey God and pick up the poisonous snake by the tail showed that Moses was willing "to let God handle the business end."

"When we throw ourselves down," Taylor said, "we never again hold onto

life or self as firmly. We hold on by the tail and let God handle the business end for us, and our work.

"Before Moses threw it down, the rod stood for the best of his ability. Now it is God's exclusive property. It looked the same but the difference was relationship. It was God's rod."

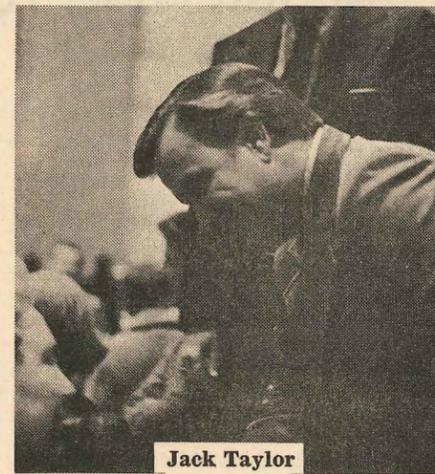
Taylor pointed to verse 20 in the fourth chapter of Exodus to point out that the scripture writer knew that Moses now carried "...the rod of God in his hand...."

The preacher described how Moses used his rod as a sign of God's powers before the Pharaoh; how the Red Sea parted when Moses struck it with the rod; how water flowed from the rocks of Mt. Horeb when struck with the rod; how the people of Israel prevailed in battle when the rod was lifted toward heaven.

"When we throw down those rods in our hands that stand for the best that we are; when we make them God's exclusive property, it will do three things," the pastor said. "It will deliver us from the bondage of self. It will provide all our needs. And it will whip every enemy around us."

Experiences with relatives in the Pentecostal Holiness church made him closed to the idea of the Holy Spirit. Yet, he said, there was a longing for something in the practical experiences of life that he did not have. "In high school, I thought it would be in college. In college I thought I would find it in seminary. In seminary, I thought I would find it in the pastorate," he recalled.

Taylor described how he took a 100 member church in Castle Hills, Texas, when he graduated from seminary and went to work. "And it worked," he said. "We doubled our membership, then doubled again and redoubled. Our offerings were up. Our buildings were



Jack Taylor

going up. I had a reputation of a real good preacher and that made me happy.

"I had everything I had been taught to want and I was miserable." Taylor shared how at 28 he had prayed to die, he was so miserable.

"I did not want to take my life. That would have been too hard for my family and for my church. But if I could die, then the church would have a good story about an energetic pastor cut down in the prime of life and I would be free of my misery."

The speaker said he went to bed one night and told God that he was going to pray one more time for God to take his life and to do it that night. "But I added one more thought. I said to God that if I woke up the next morning I would see that as a sign from Him that there was something more that I had missed along the way," Taylor said.

"Well, I awoke. I wasn't sad. I simply said, 'Alright God, I will try and find what I missed.' I began reading the Bible with new insight and then I saw 'Christ in you, the hope of Glory.'

"I had gloried in reputation, buildings, budget, baptismal record, everything but Jesus," Taylor said. "I found that the glory is Jesus in you and God does it by the Holy Spirit."

A second phase of that experience occurred in February of 1964 during a conference on a fuller Christian life. "I was in a room all alone on my knees praying to God when it happened," Taylor stated. "I experienced something I had never experienced before. And since that moment, everything has been different."

"I have not spoken in tongues like many of you have heard," he said. "I might someday and if things are in proper relationship to God, we will allow it.

"What I have found is a fullness of the Holy Spirit." Taylor said that baptism of the Holy Spirit and fullness of the Holy Spirit are two different things.

"The baptism of the spirit is the initial event, an event that prepares us for heaven. The fullness of the spirit is a continuous process. It prepares us for earthly living," he explained.

Taylor supported this contention by quoting from Ephesians where Paul writes, "Keep on being filled with the spirit."

"This means the fullness of the spirit is a truth to be believed because it is Biblical," he said. But the truth of the scripture comes from God, thus it is a revelation to be received.

"It is also an experience to be had that can come only with complete surrender to Him. Then it is a relationship to be lived in discipline and obedience before Him," the speaker concluded.

## Star Worship Continues Growth

Astrology is growing like an epidemic in this country, according to John P. Newport, professor at Southwestern Baptist Seminary in Fort Worth, Texas. Addressing the KBC Evangelism Conference in Elizabethtown, Newport spoke three times, directing his comments toward astrology, witchcraft and demonology.

Fifty million people a week read astrology column written by Morris Woodruff, Newport reported. He added that there are over 100,000 full-time astrologers in the United States today.

"The most scientifically sophisticated generation of our time is returning to one of the oldest pagan systems that the world has known," Newport said.

He told the audience of a woman who is telling young people the most important vocation in days ahead is not to be a minister, physician or lawyer but the vocation of astrology. According to Newport, this Ivy League graduate says that every physician will have co-equal in his office an astrologer. Before seeing the doctor it will be more urgent that you see your astrologer. "This is not tongue in cheek, this is a very serious statement by this woman," he said.

"We used to think, as ministers, that this was just fun and games. But I think we now are beginning to see, whether we like it or not, that this has become a counter religion," Newport added.

### State VBS Clinics Set For East, West

The Sunday School department of the Kentucky Baptist Convention has scheduled two Vacation Bible School clinics to train workers for upcoming schools.

The first clinic, for the western section of the state, will be conducted February 26 at the First Baptist Church, North Main Street, Madisonville.

On February 28 a clinic will be held for the eastern portion of Kentucky. This will be at the Porter Memorial Baptist Church, 4300 Nicholasville Road, Lexington.

Both conferences will begin at 9:30 a.m. and adjourn at 3:30 p.m.

Associations are asked to bring a team of workers to the conferences.

Those planning to attend the clinics are asked to supply a "sack lunch" for the noon hour.

"From the very beginning astrology was a religion. The ancients thought that the planets were actual super-beings, they were actual gods," he said.

Newport finds particularly disturbing the increasing number of ministers entering the astrology field. He points to people like Mark Edmund Jones, the American astrologer, who was formerly a Presbyterian minister, and Jean Dixon, who claims to be an ardent Roman Catholic. Many think this is an indictment of organized religion, Newport explained.

"Deuteronomy 4 says that the Lord God created the stars and they are not to be worshiped," he added.

Demon possession and the current popularity of demons also presented a subject of alarm to Newport.

He pointed to the increased number of pastors who have turned to the area of exorcism, the casting out of demons from a possessed soul.

Preoccupation with demon possession may ultimately lead to an increased number of persons claiming to be possessed, according to Newport. He attributed this to the power of suggestion. "The power of suggestion can affect many immature and insecure people who feel the world is already alien and populated by demons," he said.

Newport limits the power of exorcism because "Paul does not in a systematic way talk about exorcism and it is not one of the 19 spiritual gifts listed in the New Testament, even if you accept all of these as valid in our time," he explained.

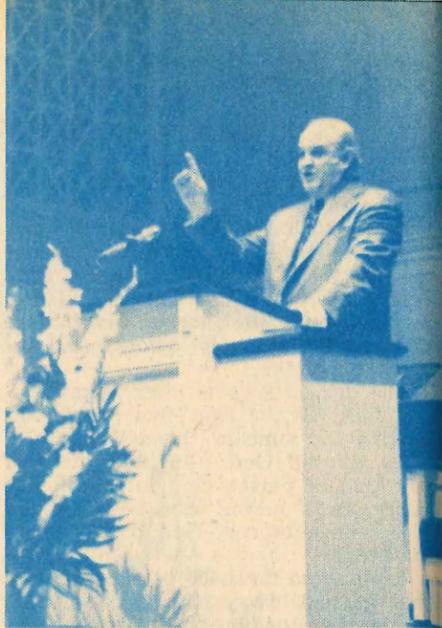
"Whatever we think of the Roman Catholics they are very careful in this area. They have only one man in the diocese that is emotionally, psycholog-

## Herndon Fund To Aid Children

The Kentucky Baptist Board of Child Care took steps recently to help children with education beyond high school and to honor a former long term employee.

Both steps were accomplished in the establishment of the J. D. and Ann Herndon Scholarship Fund. This fund will be for children under Baptist Home care who wish to enter college or vocational training.

Herndon, currently superintendent of missions for Christian County Baptist Association, served the Child Care Board for 29 years prior to his resignation in December, 1973. He has been superintendent of Spring Meadow's Children's Home in Middletown and



**A GOOD DAY'S WORK** — Alabama Baptist Convention president Dotson M. Nelson, Jr., told Kentucky Baptists attending the Evangelism Conference that the best day's work he ever did was the day he baptized Verlin Kruschwitz. The event occurred while Nelson was pastor of New Salem Baptist Church in Nelson County and both were students at Southern Seminary. Kruschwitz, a former Methodist, is pastor of the host Seaverns Valley Baptist Church. Nelson led three Bible studies during the two-day conference.

ically and spiritually strong enough to do this work. He is the man to whom they refer the cases," Newport said. He warned that Southern Baptists need to be more cautious in this area.

"I think that having some of our youth evangelists going around the country diagnosing these people as demon possessed and exorcising people may get us in some real trouble," Newport warned.

director of development for the board.

"I greatly appreciate this honor," the former child care worker said in a telephone interview. "This is an idea I pursued while working with the children, encouraging them to go to school and trying to make it possible.

"I'm glad to be identified with this need. The child care program is still a vital ministry for Kentucky Baptists and I am still committed to it," he said.

Five hundred dollars has already been received toward the scholarship fund. Other contributions may be sent to the Kentucky Baptist Board of Child Care, 10801 Shelbyville Road, Middletown, Kentucky 40243.

## Havlik Asks Baptists To Follow Evangelism Of Jesus

A Home Mission Board evangelist asked Kentucky Baptists attending the Evangelism Conference in Elizabethtown if they were practicing the evangelism of the Biblical Pharisees or the evangelism of Jesus.

John Havlik, associate director of the evangelism division of the HMB, described the evangelism of the Pharisees as a "religion of rules."

"That is all they ever had — rules," he said. "But Jesus does not put us in a box like that. Jesus condemns those who place burdens on the backs of people.

"What Jesus wants is in our lives. Then he will help us be what he wants us to be in this life and give us eternal life," Havlik declared.

The evangelist contrasted the evangelism of the Pharisees and the evangelism of Jesus in five ways.

"The Pharisees said 'Be good.' Obey the rules. That is the same thing we

say to our children, 'Be good.' That is what we say to our young people at church — obey the rules," he observed.

"But Jesus said 'be transformed.' Jesus said he would make us new creatures, that we would be born again. It is because we are new people that we live lives that glorify Christ. We are not boxed in by rules."

The Pharisees waited for people to come to them, Havlik explained. But Jesus sent his disciples into all the world to preach the gospel to all people. "We don't have a 'come' religion. We have a 'go' commandment," he declared.

Turning attention to Key 73, a Christian witnessing effort by several evangelical denominations, the Home Mission Board worker said, "I'm sorry that Rabbi (Marc) Tannenbaum had trouble with Key 73. He felt that Jews were being singled out for witnessing to by Christians."

"The truth is that Key 73 was designed to witness to all people who do not know the risen Lord. If we had not witnessed to the Jews then we would be guilty of proclaiming a racist gospel. We would be saying the Jesus Christ is not for the Jews," he charged.

"The Pharisees believed that their religion was just for the Jews. It was exclusive," he charged. "But Christianity knows no such racial gospel. Our definition of race ought to come from the New Testament and the only two things it says about race is that 'all have sinned and come short of the glory of God' and 'Christ died for all'."

Havlik also described the Pharisees as "repelled by human depravity." "Jesus," he said, "loved the sinners, not just the upright in the world. He had time for the blind, the lame, the poor, the outcasts.

"Jesus was attracted to this group. He did not run from them," Havlik said.

The final comparison was establishment versus the disenfranchised. Havlik said that the Pharisees were a part of the establishment of their day. Jesus, on the other hand, began his movement with the poor, the disenfranchised.

"Christianity must never be identified with government, good or bad," he asserted. "It must never be a part of a political movement. Christianity must be free to speak to the moral issues of the day just as Jesus did. We must depend on the power of God for our guidance and strength, not the power of a government's good favor."

Havlik concluded that churches that want "valid" evangelism must practice the evangelism of Jesus and no other.

## Fagan Named Stewardship Head

A. Rudolph Fagan, a Florida pastor and immediate past chairman of the Southern Baptist Stewardship Commission, was elected in Nashville as the commission's new executive director-treasurer, effective March 1.

Fagan, 44, current president of the Florida Baptist Convention, succeeds

James V. Lackey, who announced his resignation last October. Lackey has since formed a Nashville based firm, James V. Lackey and Associates, financial consultants specializing in fund raising for churches and charitable institutions.

Commission chairman Paul Cates, a layman from Lubbock, Texas, said Fagan was recommended by the commission's executive committee to the full commission "after much prayerful consideration and many meetings and after having discussed 20 to 30 persons from 16 states."

A native of Richton, Mississippi, Fagan has served as pastor of First Baptist Church, Bradenton, Florida, for the past two years. He previously held eight-year pastorates at both Delaney Street Baptist Church, Orlando, Florida, and First Baptist Church, Sebring, Florida. Two other pastorates were in Kirbyville, Texas, and Boca Grande, Florida, and two assistant pastorates in Arcadia, Florida, and Birmingham, Alabama.



Fagan



**TIME TO VISIT** — This group of Daviess-McLean Association pastors found the time between the afternoon and evening sessions of the Evangelism Conference an ideal time to swap stories and experiences.

Message for  
BAPTIST WORLD ALLIANCE SUNDAY

February 3, 1974



Greetings in the Name of the Lord Jesus,  
to fellow believers in every nation:

"By grace you have been saved through faith. This is not your own doing; it is the gift of God" (Ephesians 2:8).

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

Baptists of the world are in the midst of a World Mission of Reconciliation Through Jesus Christ. It is appropriate that on Baptist World Alliance Sunday we consider "Reconciliation: God's Gift—Our Task."

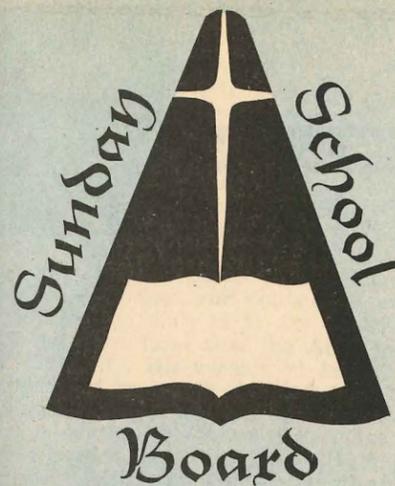
Sometimes we deserve the gifts and honors that are awarded us. But this gift of God—salvation through Christ—is one gift of which no one is worthy. As we accept God's saving grace, we seek to show our appreciation by our daily living and by service to God and man (Ephesians 4:1). When much has been given to us, much is expected of us. Our tasks, our responsibilities involve *being*—"a life worthy of your calling"—and *doing*—a life about which the Master might say, "Well done, good and faithful servant."

We have the task also of communicating this gift to those around us, both in our communities and to the ends of the earth. Here again it is a task of being and doing, of letting the love of God be seen in the lives we live and of reaching beyond the ordinary to help our brother. It is our task to "preach the gospel to the poor, to heal the broken hearted, to preach deliverance to the captives and the recovering of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord" (Luke 4:18).

As we gather on Baptist World Alliance Sunday—many millions of us in congregations around the globe—let us pray that God will give us wisdom, strength and determination for our task. And let us ever be mindful of His great gift, available not only to us but to everyone who believes in Christ Jesus, the Son of God.

The Lord bless you and keep you; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift his countenance upon you, and give you peace. Amen.

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



COMMITTEE OF 15 —

Sunday School Board,  
Twelve Other Agencies  
Get Recommendations

By W. C. Fields  
Director of Baptist Press



The Committee of 15 has called for continuing improvement in service to Southern Baptist churches by the Sunday School Board and a dozen other agencies of the Southern Baptist Convention.

While stressing that the Baptist agencies have each had notable achievements over the past 15 years, the report specifies some "areas of concern" which need attention by trustees.

**SUNDAY SCHOOL BOARD:** The Nashville-based Sunday School Board, which publishes literature and develops educational programs for the 34,500 SBC churches, is cautioned against capital over-expansion and against literature price increases which might work undue hardships on the churches.

The report raises a question about more direct involvement in the board's program budget allocations by the Southern Baptist Convention, in keeping with requirements for all other SBC agencies.

The Sunday School Board, unlike other agencies, receives no allocations from the Cooperative Program, the denomination's unified budget. Its income is largely from literature and book store sales, which amounted to \$44 million in 1971-72.

The report also asks the board to work with the four SBC mission agencies "to include once again a strong missions emphasis in its materials," to revise the task statements for church organizations, to take a stronger lead in coordinating SBC programs related to the organizations of the local church and to give more attention to critical issues in the churches.

The Committee of Fifteen, a subcommittee of the SBC Executive Committee, recommends that a special SBC committee of seven be named by the new 1974 SBC officers to study the Executive Committee itself and report back to the Southern Baptist Convention session at Miami Beach in June, 1975.

**ANNUITY BOARD:** The study group asks the Annuity Board, Dallas, to do a depth study of its various retirement plans to insure maximum flexibility for Baptist workers.

The group urges the Annuity Board to make an all-out effort to enroll all eligible Baptist workers and to secure the best possible yield from the \$336,439,081 currently held in trust for approximately 43,000 annuitants.

The Committee of Fifteen recommends that the SBC Executive Committee approve a recommendation to the Southern Baptist Convention meeting in Dallas June 11-13, which would permit the Southern Baptist Foundation to work more actively with Baptist state foundations to raise money from private sources for SBC causes.

The report requests the Southern Baptist Historical Commission, Nashville, to reduce unnecessary duplication between its services and the six SBC seminary libraries and to increase its specialization in areas not covered by other Baptist libraries.

**RADIO AND TELEVISION:** The Radio and Television Commission, Fort Worth, should exercise caution in over-secularizing its programs, especially on television, according to the report.

The study committee reminds the commission that basically "it is not a public relations organization" and therefore should guard against an undue investment in "peripheral services such as public and station relations as over against the services of the purchasing and distribution of a product."

A recommendation calls for development of clear-cut procedures for marketing certain Radio and Television Commission products through the Baptist Book Stores.

**CHRISTIAN LIFE:** The study group requests the Christian Life Commission, Nashville, and the Baptist Joint Committee on Public Affairs, Washington, D.C., to work out duplication and over-

lapping in their respective emphases on Christian citizenship and church-state relations.

The Christian Life Commission and the Home Mission Board, Atlanta, are also asked to secure clearer understanding between them of their kindred roles in Christian social concern and Christian social ministry.

The report suggests that the Christian Life Commission work in closer cooperation with other SBC agencies to secure implementation of Christian social concerns.

The Committee of Fifteen calls on the commission to be more active in presenting commission-approved statements on moral and ethical questions for the information and approval of the Southern Baptist Convention in its annual sessions.

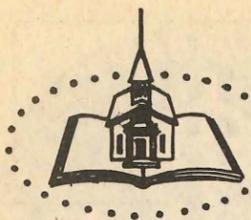
**EIGHT OTHERS:** The eight other Baptist bodies in North America which share in the operation of the Baptist Joint Committee on Public Affairs are challenged by the report to join the SBC in more adequate financial support for the agency.

An earlier recommendation of the Committee of Fifteen that the Stewardship Commission, Nashville, be dissolved and its functions turned over to the SBC Executive Committee, was turned down by the Southern Baptist Convention in 1972.

This final report of the study committee calls on the Stewardship Commission to involve the SBC agency heads and Baptist state executive secretaries more fully in its efforts and asks the commission to revive the 50/50 division as a goal of Cooperative Program sharing between the state conventions and the SBC.

The study raises questions about the propriety of continuing the commission's field program of providing personnel to assist churches in building fund drives. (BP)

FEBRUARY 2, 1974



# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for February 10, 1974)

## LIFE AND WORK SERIES

### Response of unbelief Mark 6:1-6a

After His entrance upon His public ministry, our Lord returned to Nazareth with a longing to make known to His townspeople the way of life. As had been His custom throughout life, Christ resorted to the synagogue on the Sabbath to join in public worship. When He had been officially invited to read from the Holy Scriptures and to deliver a message therefrom, He gladly read the famous Messianic passage from Isaiah 61, and boldly declared that He had been anointed to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, to give sight to the blind, to liberate the bruised, etc. With the attention of His acquaintances, associates, and patrons of former years riveted upon Him, Christ made the explicit and startling declaration that Isaiah's prophecy was fulfilled in Him.

At first His listeners marveled at His words, but as soon as they began to think about His claims for Himself, and about the mighty works which had been wrought by Him, they began to question as to the source of the power which lay behind this strange manifestation of wisdom and these wondrous works. Then they began to account for Him by saying: "Is not this the carpenter?" Knowing His mother and her other children, they rejected Him because He was too well known. They were not willing to believe that such wonders could be performed by one of their own number. Unable to disprove His miracles or the claims which He made concerning them, they were offended and forthwith refused to believe Him and His claims. Most of His relatives and fellow-townsmen refused to believe on Him, and to be saved and blessed by Him. Not only were they impoverished by their unbelief, but they deprived others of wonderful blessings which they might have received and enjoyed if they had believed.

### Response of faith Mark 10:46-52

Christ was on His way to Jerusalem to partake of the Feast of the Passover, and great crowds were making their pilgrimage to the same Feast. He and His party passed through Jericho. By

## Unbelief Or Faith?

the side of the highway at the outskirts of Jericho sat a blind man begging alms from the passersby. The story about him is full of interest and rich in instruction. Seven things about him are noteworthy.

1. His condition (verse 46). This man, whose name was Bartimaeus, was blind, and therefore a stranger to all the beauties of nature.

2. His circumstances (verse 46). Bartimaeus was beset with the handicap of poverty. Incapable of earning a livelihood from useful employment in a remunerative vocation, he sat on the roadside and solicited alms from the travelers who passed.

3. His courage (verse 47). Hearing the tramping of the feet and the voices of the approaching throng, Bartimaeus inquired about the cause of all the excitement. He was informed that Jesus of Nazareth and those with Him were passing by. Bartimaeus leaped to his feet and cried: "Jesus, thou Son of David, have mercy on me!"

4. His crisis (verse 48). Assuming that he was just begging alms, the people rebuked the blind man and told

him to hold his peace, or to be quiet, but he kept on with his vociferous appeal.

5. His call (verse 49). Instead of being impatient or angry, Christ stopped, listened to the man's cry, and commanded him to be called or brought to Him.

6. His conversion (verse 50). Casting off his outer garment in order that it might not impede his movement, Bartimaeus arose at once and permitted them to lead him to Christ. Knowing his great need, but wanting him to express it, Christ said, "What wilt thou that I should do unto thee?" His straight-forward response was, "Lord, that I might receive my sight." As soon as he had stated his desire, Christ gave him sight and saved his soul, and said to him, "Go thy way; thy faith hath made thee whole."

7. His consecration (verse 52). Without hesitation or reluctance Bartimaeus chose to follow Christ. Because He had forgiven his sins, saved his soul, and given him sight, Bartimaeus wanted to love, follow, obey, and serve Christ, and to glorify God.

## INTERNATIONAL SERIES

## Victorious In Defeat

When members of the Sanhedrin asked Christ, "Art thou then the Son of God?" He answered in the affirmative, whereupon they rushed Him to the official residence of Pilate and demanded that he pronounce the death penalty upon Him immediately. After going out into the open court, Pilate honorably asked, "What accusation bring ye against this man?" They refused to name the crime with which He was charged. Desirous of getting this case off his hands completely, and provoked at His accusers, who simply wanted him to authorize the killing of Christ, Pilate said, "Take ye him, and judge him according to your law." They revealed their diabolical spirit in their reply, "It is not lawful for us to put any man to death."

John 18:33-38

Pilate was wise enough to retire in-



by the Jews, Pilate asked Him harshly, "What hast thou done" to create this situation? In perfect poise Christ affirmed the fact of His kingship. His answer, "My kingdom is not of this world," convinced Pilate that he was dealing with One Who was more than an earthly king. Christ not only acknowledged His kingship, but declared that God had sent Him into the world to "bear witness unto the truth." Upon concluding that Christ was only an harmless enthusiast, and not a rival of Caesar, Pilate returned to the multitude and announced that the Accused was not guilty. His verdict, "I find in him no fault," met with howls of rage. Indignant at this acquittal, and thunderstruck by the defeat of their plans, they repeated their accusations with numerous additions.

John 19:7-11

It was very evident to Pilate, as well as to all other observers, that the accusers of Christ wanted the death penalty inflicted on Him regardless of what the facts were in the case. Not wanting Christ put to death, and being anxious to avert making the Jews angry, Pilate tried to avoid doing anything with Him, but that was impossible.

The Jewish leaders appealed to their own law concerning a blasphemer, for which the penalty was death by stoning. So, they changed the accusation to blasphemy and affirmed that Jesus Christ should die because He declared Himself to be the Son of God. When Pilate heard the expression, "the Son of God," he was frightened at the thought that the One Whom he had scourged and tortured might be a supernatural Being. The very thought that he had before him the Son of God caused him alarm and anxiety. When he inquired privately of Jesus as to His identity our Lord remained silent. Pilate was unworthy of an answer because of the treatment to which he had subjected Christ. Pilate proudly and angrily taunted Christ with his assertion of power as the Roman governor to determine His fate. With calm dignity Christ informed him that he did not have any power over Him except that which God gave him.

Pilate was a pagan ruler and ignorant of many things of which the Jews were fully aware. The Jews sinned against greater light than did Pilate, and added light always brings greater responsibility.

Pilate was convinced that the Lord Jesus was innocent, but he was too cowardly to stand by his convictions. Many today are following in Pilate's steps. They know what they ought to do with Christ, but fear the comments of others, or the loss of some earthly advantage, and follow Pilate's example.

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# Pastors And Laymen Tensions

(Continued from page 3)

It is "Fire the Pastor" and has five acts and many scenes.

The first act is "Lionize Him;" the second, "Treat Him Indifferently;" the third, "Whisper Little Innuendos;" the fourth, "Frustrate Him;" the fifth, "Fire Him."

Many pastors leave in the third or fourth acts. One of the pressures some ministers constantly feel is a subtle unspoken challenge: "Prove yourself. If you don't, we'll quit."

11. Some ministers say they would not again choose the ministry if they were in their first year of college.

The very reason that a man would make this statement is an indication of a radical departure on the part of some from the meaning of the call.

Many other ministers would say, "I did not choose Christ: He chose me. I did not lay hands on the ministry, but it laid hands on me."

Yet the plain truth is that some men irrevocably committed would not choose the ministry again.

At the bottom of their frustration is a disillusionment in which the pressures of laymen loom large.

In some cases these ministers are not realistic, making demands far beyond reason, or refusing to identify and minister to their people.

They chose the ministry following an image of lionization and fail to come to grips with the servant side of their calling.

Lay-minister tensions are by no means a one-sided problem.

12. Foreign missionary resignations were about five percent of the total last year.

This is up some over previous years. Many of these people are not lost to the churches, but some of them are.

One of the reasons is the vocational emphases we place on the ministry. Once we called out only the generalists for missionaries, men and women who could do anything, anywhere, anytime.

Then we began to emphasize the calling out of men and women as spe-

cialists to work in such areas as health, general education, religious education, agriculture, building, etc. When the specialties did not work out they returned home to do their special kind of work in homeland churches. A few dropped out of church work altogether.

13. Counselors report dramatic release that comes to ministers who in counseling sessions at last learn that they are accepted.

Some ministers have felt rejected so long that it has become a traumatic experience for them, to the point of blighting their personality and ruining their effectiveness.

When such men seek counseling and are successful in identifying their true feelings, they have an overwhelming sense of release.

Counselors are quick, however, to point out that almost none of their counselees among ministers are psychotic and a few are neurotic.

Some counselors blame the inability of the minister to adjust to the new lay understanding of the ministry. Others blame deficient vocational training.

14. Working wives of ministers may also be an indication of unrest.

One associational missionary says 85 percent of the wives of ministers in his

association work. Another puts it at 75 percent.

In a study done three years ago as to the reasons for fall-out among ministers, family problems were rated high on the list among the reasons.

One woman told this writer, "I feel like a guppy in a lighted aquarium."

Part of her problem is the lack of security of a reasonably permanent home, tensions arising over parsonages, inadequate salaries for basic necessities and deep role conflicts.

Lay tensions were deeply involved in all of this. She found that working for the public is a release.

15. Increasing family problems of all kinds.

It is getting harder to rear children in the parsonage, so many pastors observe. People are more prone to criticize.

The idealism of values formerly strongly held is breaking down among church members and bringing increasing pressure on the children of pastors.

A subtle countervailing influence comes from TV and the schoolroom. Not even all pastors really know how to train and educate their children in today's world.

There is a vicious circle that operates here. The more trouble he has with his family, the more tension he develops with his church.

These tensions in turn make more difficulty for his family.

# Southern Baptists At Work In Race Relations

By Charles V. Petty, Director  
Council on Christian Life and Public Affairs,  
Baptist State Convention of North Carolina

The news about Southern Baptists at work in race relations is both good and bad.

First, the good news.

There are seven positive contributions which Southern Baptists have made toward encouraging brotherhood, love, and justice.

1. Desegregation. More and more members of minority groups are becoming part of our structures, particularly within our institutions concerned with health-care and higher education. More and more local churches are adopting "open door" policies. Desegregation is the present trend among Baptists at all levels.

2. Ministry to minority groups. The Foreign Mission Board has made us aware that our actions here affected their ministry and credibility in other nations. In like manner the Home Mission Board has been very aggressive in attempting to meet the needs of all Americans; it has conceived and implemented many creative and innovative programs relative to minority groups. The Sunday School Board has printed books and curriculum materials regarding race relations. The Christian Life Commission's voice has been heard on this issue through many media; it has been a consistent reminder that, under God, men are to take their neighbor responsibilities seriously. Most state conventions attempt in specific ways to understand, minister to, and cooperate with minority groups. Across our Convention, church after church has made some attempt to proclaim reconciliation between brothers.

3. Dialogue groups. It is true that talking can be a cop-out. However, it is generally true that talking precedes action. Baptists have provided platforms and forums whereby racial issues can be discussed and evaluated. In some instances Baptists have been the leaders in trying to respond to explosive situations within communities.

4. Materials relative to race. Baptists have published materials which have reminded us of God's requirements in race relations. There have been books, Sunday School and Church Training curricula, mission action guides, music, articles in periodicals, special study materials, tracts, pamphlets, resolutions, recommendations, and policy statements.

5. Confrontation. A fifth positive influence Baptists have made relates to confrontations of the power structures, particularly the political structures. Baptists have been politically involved in a number of racial issues.

6. Prophets. A sixth virtue is that Baptists have their prophets. We have had, and still do have, those who are willing to pay the price to preach the whole gospel.

7. Personal accountability to God. One last virtue: Baptists have strongly supported the presuppositions that each man is personally responsible to his own conscience and to God. If Baptists ever sell out to either the state or to culture, they will have committed idolatry and will have lost the privilege and capacity to be the children of God.

Now for the bad news.

Just as there are seven virtues, so there are seven sins.

1. Our first sin is that of apathy. The truth is that many of us don't really care about race relations. We don't care enough to discover the facts; and if we do, our commitment

is often not strong enough to override the inevitable resistance to good.

2. Our second sin is timidity. "The Bold Ones" is certainly not a title that can be applied to many Baptists, Baptist churches, or Baptist agencies. Some of our agencies are intimidated by a few racists. It is annoying and depressing that a few can so easily control the larger entity.

3. This timidity surfaces in a related but third and distinct sin: the sin of talk without deeds. Some dialogue is needed; but if we consistently fail to convert talk and concern about race relations into positive actions, then we have failed to be salt and light and leaven.

4. A fourth sin is paternalism. It is a mistake to think that the average Baptist structure relates to minority groups as equals. The truth is that most of us still believe that the white way is the superior way. Our paternalism is also reflected in our gifts to minority groups. Just as we give them unwanted and dated clothing, we have made black churches dumping grounds for unwanted, irrelevant, dated, and unmarketable materials.

5. A related sin is a spin-off of several of the above: by and large, we have hired white people to work with blacks. Greater efforts will have to be made to recruit, employ, and support minority leaders for programs to minorities.

6. A sixth sin is that many Baptists initiate and support programs which promote segregation and racism. One of our most recent sins may be the most serious as far as the welfare of our country is concerned. Across the land racially segregated academies have been created. Tragically, many of these are housed in Baptist churches or created by associations of Baptists. There are still cries of prejudice on some of our educational institutions' campuses. We tolerate and give tacit approval to unbelievable judicial abuses. Our sinful actions are legion.

7. One final sin is that Baptists still stone and kill their prophets. Ask anyone who has been involved. The stories are incredible, the abusive letters, the obscene and threatening telephone calls, the shotgun blasts through living room windows, the retaliation upon innocent children, the loss of a job, extreme difficulty in finding other employment, the alienation of friends, the withdrawal of friendship, the ostracization from denominational life, and the character assassination all make one believe in bad dreams.

## Conclusion

One of these days my little boys will go to school. They will study history and the dogs of Selma, the four little dead Baptist Sunday School girls — it will all be there. And my sons will turn to me and ask, "Daddy, when men were striving for justice, when men were trying to be free, when men were asking for others to play fair, when men were dying for basic human rights and dignity, Daddy, where were you?"

How will I answer them?

It may be that you do not have to worry about your children asking you that question. But make no mistake about it, one day your Father will ask you. God will ask, "Where were you when people across the earth were seeking to be free—spiritually and physically. Where were you when the fight for justice was raging?" Your life and the lives of others depend upon how well you answer that question.



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## Seminary Prof Calls For Renewal

By Larry High

Speaking before the Kentucky Baptist Evangelism Conference Tuesday afternoon, Findley B. Edge, professor of religious education at Southern Seminary, called for a fresh spirit through renewal evangelism to begin in Baptist churches.

"Renewal, as I see it," he explained, "is simply a person meeting God at a deeper level of his own life. Essentially renewal is a spirit, it is not a program.

"What we need is for a real spiritual resurgence in the lives of all of God's people. We need to come to find a sense of personal relationship with God in which there is an exactness in our lives about who God is and what God is doing. This is what needs to happen to us," Edge said.

Edge isolated two problems which he said in themselves are good and desirable but that call for the necessity of renewal. The first of these, he said, is that so many people have been brought up in Christian homes and made professions of faith as small children. The problem we face is, he continued, that these children grow up, go to high school, college, become adults and get married. But, he added, they grow to maturity physically but "are still living with a child's experience with Jesus."

Edge affirmed his belief that a child's experience is valuable but "it seems to me it is tragic for an adult simply to

have an immature faith and immature experience with the Lord Jesus Christ. Our churches are filled with people, good people, but people who have an immature experience with our Lord Jesus Christ," he said.

The second area emphasized by Edge again involved something that is "good and desirable" but has become a problem. He said that churches have come to value the organizational life of the church such that members have come to be related to the organization of the church more than they are to the person of Jesus Christ himself.

Edge offered as evidence for this contention that when Baptists go out to witness they find it easier to talk about organizations and to invite people to come to organizations than they do to talk about Jesus Christ. "They can talk about organizations because they know more about organizations than they do about Jesus Christ," he said.

It is these problems that Edge says renewal evangelism can meet.

"These people who are serving the Lord and working hard in the organizations of our churches need to come into a deep, fresh relationship with Jesus Christ in which they get excited about who God is and what God is doing and they have something to share in their personal lives. This is what renewal evangelism is about," Edge said.

Many people believe, he said, that

renewal evangelism means to speak in tongues. "To meet God at a deeper level of your life it is not necessary to speak in tongues. Use the old one that is not worn out," he said. "The problem of speaking in tongues," he continued, "is a whole different issue."

"What I do advocate is for some new life to come in your churches where God really begins to work in our lives," he said.

The theological base for renewal evangelism, Edge said, is incarnation. "When God wanted to communicate with his world, his message became incarnate in his Son. The message of God is always communicated best not through words but through incarnation, through lives. That's what renewal evangelism is. It's some people who come into your church and let their lives rub up against the lives of some of your people. Most of the people who come have been good church members. But something happens," Edge concluded.

### Dick Wilkins Elected UK Campus Minister

The Kentucky Baptist Convention has appointed a former Kentuckian to the post of campus minister for the University of Kentucky campus in Lexington.

Richard T. Wilkins, a graduate of the university, is currently pastor of the South Hill Baptist Church, State College, Pennsylvania. This church is located near the University of Pennsylvania campus and is considered the "student church" for Baptists.

Wilkins spent his childhood days in the Bellevue and Dayton areas. After graduating from the University of Kentucky he attended Southern Seminary in Louisville where he earned the BD and MDiv degrees.

After seminary Wilkins served as pastor of the Eighteenth Street Baptist Church, Louisville. While pastor at his present location he has also served as campus minister at Penn State University.

Kentucky student ministries director Don Blaylock said, "We are very fortunate to have a man of Wilkin's background and ability to work with the students at UK.

"That situation demands a top flight man and we believe we have one in Wilkins," he added.

The new campus minister will begin his Kentucky ministry on February 11.

## Matching Funds Scholarship



I was very interested in attending a small liberal arts college in Kentucky and was impressed with Georgetown. When I had decided to come to Georgetown I became aware of the Kentucky Baptist College Scholarship Fund through Severns Valley, my home church. I found out that Severns Valley participated in this program and that this money was available to me. I accepted this aid, which has proven to be a great help in relieving the financial burden of college expenses.

Georgetown College has provided a Christian atmosphere which has not only encouraged my academic pursuits, but my spiritual growth as well.

I hope the scholarship fund will grow and be supported so that others will have the opportunity to attend one of our colleges.

Michael Goodin, Georgetown College

## Offering, February 17



FEBRUARY 9, 1974

HE  
WHO SAYS  
HE IS IN THE  
LIGHT  
AND HATES  
HIS  
BROTHER  
IS IN  
THE  
DARKNESS  
STIL.

1 JOHN 2:9

OBSERVE RACE RELATIONS SUNDAY

FEBRUARY 10, 1974