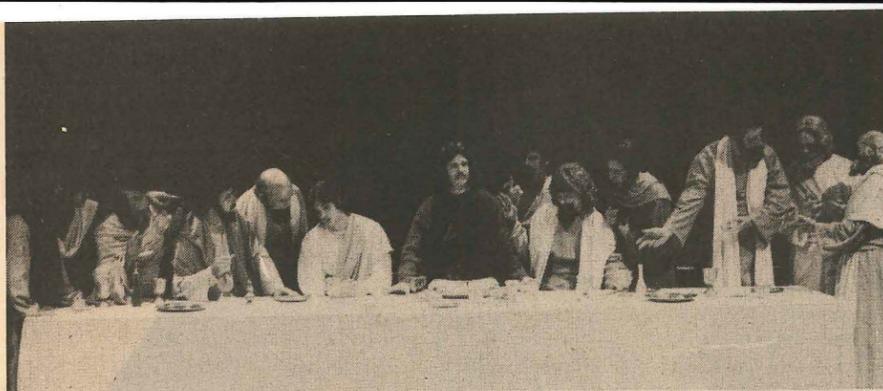


Western Recorder

APRIL 12, 1975





DRAMATIZATION — First Baptist Church, Paducah, presented a dramatization of Leonardo da Vinci's painting "The Last Supper" as part of their pre-Easter revival. Revival services featured evangelist Charles Wellborn and were conducted nightly during Passion Week. John Wood is pastor of the church.

Two Training Workshops Set

Kentucky ministers and lay persons will have the opportunity to participate in one of two training workshops to be offered by Baptist institutions during April.

The Baptist Sunday School Board's administrative services section will sponsor a long range planning seminar April 28-30 in Paducah. According to Howard B. Foshee, secretary of the Sunday School Board's church administration department, "The seminar will deal with getting a good start in long range planning, writing basic church objectives, discovering vital spiritual needs of persons, setting strategic goals, selecting appropriate strategies and events that assure desired results, communicating the completed plan and involving church members in working toward future accomplishments."

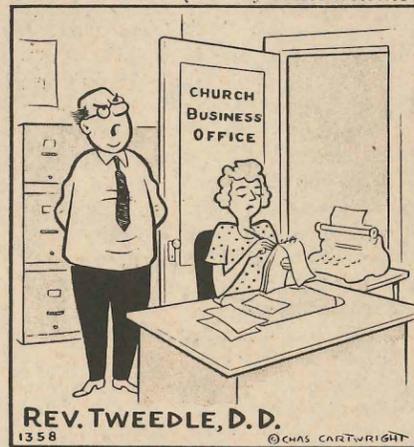
April 25-27, the seventh annual Summer Youth Program Workshop will be conducted at the Southern Baptist Theological Seminary. The Youth Program Workshop provides opportunity for participants to ask leading religious educators their ideas for summer and winter programs of challenge to youth.

The registration fee for the long range planning seminar is \$20 which includes all planning material, two meals and a seminar certificate and binder, is payable

in advance to Earl Shoemake, director of associational missions, West Union Baptist Association, Box 239, Paducah, Kentucky 42001.

The Summer Youth Program Workshop fee is \$15 including furnished room without meals. Advance registration must be accompanied by \$8 and should be mailed to William R. Cromer, 2825 Lexington Road, Louisville, Kentucky 40206.

Church Chuckles by CARTWRIGHT



REV. TWEEDLE, D. D.

"Dear Mrs. Smith: Thanks for the note listing ten reasons you can't pay your pledge—I have checked my preference and herewith return the other nine!"

DEVOTIONAL



Charles Burress
Pastor, Perryville Baptist
Church, Perryville

Acts 1:8-11

Sometime ago a little girl came to her mother and asked, "Mommy how far is it to heaven?" You see her father had passed away and the preacher at the funeral had said the dad had gone to heaven.

In our age of travel we are constantly asking, "How far is the distance from one point to another." It is important because of the time we consume in travel. However, as I think of the question, "How far is heaven?", I am not thinking of distance traveled but how time is consumed in getting there.

How far is heaven? For Enoch it was 365 years of walking with God (Genesis 5:23, 24). How beautiful it is to walk with God. As Enoch walked I feel that all of the paths were not smooth. There were times the path may have led through the forest of life and Enoch was not always able to see through the thickness of the underbrush to the other side. He walked by faith.

Walking with God requires faith for us. We too walk through the forest of life and are not able to see what is on the other side. Walking with God requires that we walk by faith and not by sight.

As Enoch walked with God I feel that some of the paths were through the valleys. Not all valleys are desolate and lonely. Some are flourishing with trees producing luscious fruits that say "Take me and find nourishment as you eat." Also, there may be beautiful flowers blooming and shedding forth their fragrance in the evening air. It is great to walk with God—feast upon the riches of his grace and scent the fragrance of the love of his son Jesus.

As Enoch walked with God some of the paths may have led along the mountain tops. From there they could see far away and they were above the problems of those below. As we walk with God on the mountain heights which we experience in prayer, worship and being present when an erring one comes into the fold of God we say "Heaven is so near."

RECALLING COOPERATIVE PROGRAM'S BEGINNING —

Baptist Elder Statesman Tells Of Dark Days Before Giving Plan

Louie D. Newton of Atlanta was an eyewitness to the birth of the Southern Baptist Cooperative Program unified budget and events surrounding its early days in the 1920s and 1930s.

This is the 50th anniversary year of the founding of the Cooperative Program.

He recalls the despair of many Baptists during the convention's days of heavy debts when the banks were pressing in on all sides up into the 1930s and early 1940s.

Newton, a former Southern Baptist Convention (SBC) president, was editor of *The Christian Index*, news publication of Georgia Baptists, when the Cooperative Program became reality 50 years ago. He's now living in retirement in Georgia.

Newton was one of the "minds," one observer noted, behind the Cooperative Program, often called the financial lifeline to missions and cooperation of Southern Baptists.

Newton, however, credits a single man, the late Austin Crouch, a native Missourian and the first executive secretary of the Executive Committee, SBC, as the "mind behind the Cooperative Program."

"You know the history of every great movement, of every institution is the length and shadow of a man," Newton told A. Ronald Tonks of the Southern Baptist Historical Commission in an oral history interview.

"Now that man Austin Crouch . . . He'd talk about the limbs of the cedars in Lebanon where those storms sweep up from the Sea of Galilee. Those limbs were joined together and they stood against the storm."

It was Crouch, who in 1925, the year the Cooperative Program was formally adopted by Southern Baptists, urged that a business efficiency committee be formed to study the financial stability of the Convention. He had urged full cooperation and a plan long before the Cooperative Program was begun.

Crouch was named chairman of that committee, leading in a revamping of the

Southern Baptist Executive Committee and finally installing a business and financial plan.

Two years later, when the convention recommended that the Executive Committee, SBC, secure a staff and assume responsibility for distribution of SBC-wide receipts to the various mission agencies and other causes, Crouch was named the first executive secretary-treasurer of the committee.

Crouch would say, according to Newton, "We've got to voluntarily—it can't be by compulsion, it can't be by pressure—but we've got to study and pray until we seen the wisdom of working together, giving together."

"Crouch was the one man, apparently," Newton continued, "who was aware of this inevitable hour (of impending depression) and when the Depression of 1921 was coming along and people were getting not only alarmed but panicky over what was going to happen, then Crouch said:

"I'm not going to say I told you so, but I am going to say you see now why I have been so concerned that we do set up this mode of operation by which we can pool the credits of the convention and the confidence in the convention's work."

Newton and other sources credit Crouch as a primary figure in later paying off heavy debts of Southern Baptists, when the banks were leaning hard and wanting their money.

After talking with Crouch and his colleagues, the banks determined that the "good name of Southern Baptists" was sufficient collateral to pay the convention-wide debts.

Southern Baptists, through their cooperative efforts, eventually paid in full interest and principal of all their national debts, which added up to millions of dollars. This, Newton noted, was true while some religious bodies were said to be taking discounts on their loans.

Newton recalls long days and nights at the Sam Davis Hotel in Nashville working

with Crouch and other executives of the Southern Baptist Convention agencies over the financial status of the SBC.

Following the formation of the Cooperative Program in 1925, many states were still slow to cooperate, yet Crouch succeeded in leading each into cooperation.

But Crouch wasn't without his problems. He and the Executive Committee met with resistance from pastors and others who were afraid that the committee represented the beginnings of some form of "super church."

Crouch was also resisted by some Southern Baptist agency executives who viewed the Executive Committee as a threat to their direct responsibility to the convention. But Crouch's "firmness and fairness" in administration soon dispelled opposition to the convention. Crouch died in August, 1957.

Many great men and women were prominent in formulating the Cooperative Program, not the least of whom was M. E. Dodd, of Louisiana, who was chairman of the commission that brought the Cooperative Program recommendation before the SBC meeting in Memphis on May 13, 1925, the day the program was formally adopted.

Today, the Southern Baptist Convention is comprised of 12.3 million members in more than 34,000 churches in 33 Baptist state conventions. Southern Baptists have work in 82 countries and all 50 of the United States.

The real backbone of Southern Baptists' work is the local church and a feeling of responsibility for support by every individual church member.

Success has come because of the faithfulness of Baptists to their convictions that the world needs Jesus Christ and that the best way for Baptists to spread that message is by a vast effort in support through the Cooperative Program. (BP)

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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Nominal Christianity Is An Enemy

Churches should be concerned for all the activities of their members as well as for their worship and Bible study. However, some activities sponsored by Baptist churches today don't sound much like the New Testament churches. Recently I was in a Baptist worship service when the announcements included such church sponsored activities as bowling, sewing and gourmet cooking. Following these announcements we sang, "Jesus, Keep Me Near The Cross."

Nominal Christianity may be our greatest detriment. A little religion only serves to soothe our conscience and immune us to the real thing.

It was reported that General MacArthur was asked if, upon the surrender of Japan, he invited the Japanese emperor to become a Christian. He reported he did not and when asked why he said he was afraid the emperor would respond without

fully understanding and millions of Japanese would follow his example without really knowing what they were doing.

It is really not difficult to be a Baptist. It is not even too difficult to be an active, tithing Baptist. A Baptist church is about the easiest organization one can join and once in, it's almost impossible to get out without specifically asking out or dying. And it would be surprising to know how many non-resident members still listed in Baptist statistics are dead physically as well as spiritually.

We didn't learn this kind of discipleship from Jesus. Many flocked to hear him, to be healed and to be fed by him but few remained when they heard his requirements (Matthew 10:37-39; 16:24, 25).

This is still the cost of true discipleship no matter how cheap we make it sound or appear.

The Cheap Price Of Being A Baptist

By now everyone has heard the old story of the woman who said she couldn't be a Baptist because she was not physically able. Baptist churches are known for their many activities but not many Baptists over exert themselves. Indeed, less than one-half of Baptists are present on a given Sunday to worship and to study the Bible, two of the chief activities of Baptists.

Rather than demanding too much, Baptist churches may well be expecting far too little from their members. Other religious groups demand more and get more though their beliefs are fantastically unbiblical. The Latter Day Saints (Mormons), for example, derive much of their doctrine from the weird man, Joseph Smith, instead of the Bible. Yet one out of every three Mormons between the ages of 19 to 25 give two years of missionary service witnessing 10 hours a day while paying their own expenses. Mormons have 18,000 missionaries who support themselves.

How recently has a Jehovah Witness knocked on your door smiling while inviting you to sit down for a Bible study? These people believe Jehovah's

Kingdom came to the world in 1918 when King Jesus defeated the devil. How unbelievable! But every Jehovah Witness is considered a minister and their zeal leads them to brave rain and snow, blizzards and heat waves and rude rejection at many of the 100,000,000 homes they visit every year.

Consider a moment. What are the hardest things asked and expected today of Baptists by their churches? We are asked to attend services on Sunday and the mid-week prayer service. Actually only a small percentage of members can be counted on for Sunday morning and evening and Wednesday night. The shallowness of our commitment is revealed on a rainy Sunday and even the annual changeover from standard to daylight saving time knocks a hole in attendance.

In material stewardship we are asked only to tithe and again only a small percentage of Baptists respond. This is a sub-Christian standard which the Jews lived by before the coming of Jesus Christ.

To be present and to bring a present are

important but not enough when we worship. This is an appropriate manner in which to come to worship but this is only the prelude to a meaningful encounter with the Lord. We should never major on the mechanics instead of the meaning of worship. The mechanics are important only to the extent they aid in worship.

More important than how many times we attended or how much offering we brought are

such questions as:

- Have we confessed our sins?
- Have we been forgiven?
- Have we truly praised the Lord?
- Have we recommitted our lives?

"Ye have not, because ye ask not," said James (4:2). Churches as well as individuals should heed this. Baptist churches would receive more from their members if they expected and asked for more.

BAPTIST FORUM



SUICIDE NOT ANSWER

Dear Editor:

The Christian world was shocked recently by the announcement that Henry P. Van Dusen, former president of Union Theological Seminary and noted theologian, along with his wife carried out a suicide pact. Mrs. Van Dusen, according to the news accounts, died quickly; Mr. Van Dusen died sometime later.

Van Dusen left a suicide note describing the pact between him and his wife as one that had been carefully thought out, and suggested that such action would become more usual and acceptable as the years pass.

One of the saddest things to us is the statement attributed to Van Dusen by *Time* magazine: "We are both increasingly weak and unwell, and who would want to die in a nursing home?"

It is not easy to sit in judgment on any human being who takes his life, and, particularly on such a noted theological leader and Christian as Van Dusen. In addition to his own physical difficulties and those of his wife, the recent decline in Union Theological Seminary's enrollment and its financial problems and internal divisions must have weighed heavily on the man who said he wanted to make this seminary a marketplace for ideas.

Nevertheless, we feel that fundamental questions of Christian discipline and morality have been raised.

If Van Dusen was correct, should we offer to all the aging and infirm in nursing homes a quick and easy way for them to take their own lives? Or if his thesis is logical, can any age or health limit be applied?

We think that Van Dusen was wrong. His act was not one of Christian strength but of human weakness. Some of the finest Christian witness has come through those who have endured great physical

pain, and particularly those who have suffered, fully conscious, of a terminal illness. We recently observed a young lady slowly dying from one of the most painful forms of cancer. She had at her fingertips at all times several kinds of medicine which could have brought a swift and painless end. Towards the last she made her decision to enter a nursing home. We believe that her last days were deeply satisfying and that she faced death with dignity and serenity. Her last days were also a witness to her Christian faith and her belief in the providence and mercy of God.

Apparently, there are some theologians who will support Van Dusen's position. John C. Bennett, also a former president of Union Theological Seminary, was quoted in the *New York Times* as saying: "Knowing the circumstances, I think that he did the right thing." Daniel C. Maguire, professor of theology at Marquette University, has also been quoted as saying that there are circumstances under which it is permissible for a human being to take his own life.

We cannot believe that the Christian answer to frustration, illness, physical pain, loneliness or despair is suicide.
Nashville, Tennessee Ben C. Fisher

BAPTISMAL ISSUE

Dear Editor:

In the March 15 issue of *Western Recorder*, the article on the baptismal issue at Harlan Baptist Church quotes the proposed constitution for the Upper Cumberland Association as saying, "(the association) may judge the propriety of retaining in its union any church which has become unscriptural and/or untraditional in its doctrine or practice . . ."

If this statement be true, they are elevating tradition to the same rank as Scripture. This would be the exact spot where the Pharisees stood when Jesus began to preach (Matthew 15:1-9). Their

tradition, not their Scripture, led them to crucify Christ, martyr Stephen, and persecute the church. It finally led them to reject the leadership of God altogether in favor of their own human understanding.

I am so afraid baptism is going to become for us what circumcision was in the early church. The Judaizing Christians tried to force their tradition on the church. Our only hope is that through all the arguing, confusion, tension and broken fellowship, Jesus Christ will lead his own to the right path now as he did then.
Radcliff, Kentucky Mrs. Mayetta Hay

Dear Editor:

I have read the article regarding the Upper Cumberland Association withdrawing fellowship from Harlan Baptist Church. It seems strange that we as Baptists insist, by our actions, that our way of doing things is the "right" way. If Christian people come to our churches and want to fellowship with us, what difference does it make who does the baptizing?

I believe in baptism by immersion but I do not like the idea that we cannot become members of a church until we are baptized. It seems this takes away from the real meaning of baptism. We should be able to become members by our faith in Jesus Christ.

I noticed a statement in the article that says "(the association) may judge the propriety of retaining in its union any church which has become unscriptural and/or untraditional in its doctrine or practice . . ." I thought the Scriptures were to be our guide—not tradition. We claim to be autonomous in the governing of our churches but this article proves the contrary.

I was happy to note that pastor Earl Bell says "they (the association) may be out of fellowship with us but we are not out of fellowship with them."

Jesus prayed that we would be one as He and His Father are one, but we seem to move away from this goal. Christ brings freedom, not bondage.
Versailles, Kentucky Ruth Prigge

(Continued on page 15)

Staff Changes

D. L. Barnett, who retired as associational missionary for Ohio County Association, has accepted the pastorate of Wickland Baptist Church in Nelson Association. An Alabama native, Barnett is a graduate of Howard College, now Samford University, in Birmingham and Southern Seminary. He was formerly pastor of Wolf Creek Baptist Church, Paynesville, and Bethlehem Baptist Church, Texas. He has also served as district missionary for the Goshen, Gaspar River, Ohio County and Twin Lakes Associations.



Barnett

Bill J. Leonard, former pastor of churches in Texas and Massachusetts, has been appointed assistant professor of church history at Southern Seminary effective July 1. Leonard, who recently received the doctor of philosophy degree from Boston University, is a graduate of Texas Wesleyan College, Fort Worth, Texas, and Southwestern Seminary. A native of Decatur, Texas, and member of the American Society of Church History, he directed a federally funded summer recreation program in Dallas, Texas, in 1968-69. In 1972 he was named an Outstanding Young Man of America.

James Rennell has resigned as pastor of Edgewood Baptist Church, Hopkinsville, to become minister of outreach and education at First Baptist Church, Madisonville. A native of Alabama, Rennell is a graduate of Austin Peay State University, Clarksville, Tennessee; Southern Seminary; and the U.S. Army Chaplain School. He is currently completing requirements for the doctor of ministry degree at Vanderbilt University, Nashville. Harold Purdy is pastor of the Madisonville church.



Rennell

Dennis Allen has been called as minister of music to Mill Creek Baptist Church, Radcliff. A native of Atlanta, Georgia, and graduate of the University of Georgia, Allen is currently enrolled in the church music program at Southern Seminary. He is the son of Mr. and Mrs. Clyde Allen of Atlanta. Mill Creek Baptist Church is in the Severns Valley Association.

Blood River Association reports that **Bobby Edmonson** has resigned as pastor of South Marshall Baptist Church and **Larry Angel** has accepted a post as director of youth activities at Salem Baptist Church.

W. W. Thompson, pastor of First Baptist Church, Jackson, has resigned to take a position with the Peninsula Baptist Association, Newport News, Virginia. The new post responsibilities include the establishment of a pioneer mobile home court ministry in the Newport News area. A graduate of Clear Creek Baptist School, Thompson was awarded the Outstanding Mountain Minister Award in 1962 by that institution. He has served as president of the Breathitt County Citizens League and as a member of the Social Service Advisory Committee for Breathitt County. He was formerly pastor of Marrowbone Baptist Church in Pike Association and Leatherwood Baptist Church in Three Forks Baptist Association.



Thompson

Billy Craddock, pastor of Smiths Grove Baptist Church, Smiths Grove, has resigned to become pastor of Eastern Parkway Baptist Church, Louisville. Craddock, a native of Horse Cave, has earned the bachelor of arts degree from Campbellsville College and the master of divinity degree from Southern Seminary, and has been employed as a staffer by seven Kentucky Baptist churches. In 1962, Craddock was presented the Campbellsville College Award for Academic Superiority in the religion department. In 1972, he received the Distinguished Prior Service Award from the Kentucky Department of Mental Health.



Craddock

It's That Time Again



By Arlis Hinson
Manager, Cedarmore Baptist
Assembly, Bagdad

As winter turns to spring each year there are numerous occasions when this writer is greeted with such words as, "I guess Cedarmore is getting ready for a busy season." My response depends on the person making the statement, but I always chuckle inwardly. It reminds me of the often stated description of a pastor's duties as "preaching twice on Sunday and once during the week."

These occasions also remind me that some Kentucky Baptists don't yet know their state assembly has a year-round program. Indeed, as many as 60 percent of the annual participants attend retreats and conferences during the school year. Speaking positively, however, I'm glad to get these greetings each spring. It lets me know that folks are thinking about summer camp so their youth can have a Cedarmore experience.

The Cedarmore experience is unique since it's the compilation of the individual impressions one has of a group activity. For boys, it happens in the secluded rugged countryside setting of Camp Rabro. For girls, it's traveling the winding road through the dense trees to Cedar Crest. For coed youth, it's learning there is a Youth Camp and living in the new buildings that replaced Barnmore. For adults, it's hoping to get a room in Boone Lodge. For all, it's fulfilling Cedarmore's purpose by studying God's Word at Kentucky Baptists' Christian out-of-doors educational center.

For some the Cedarmore experience will always occur in the summer. For many, however, it will continue to happen any time of the year as they take advantage of the opportunity for social, physical, mental and spiritual growth and development.

The Cedarmore experience is available to all but limited to those who use the facilities and attend the activities.

I'm always encouraged when folks inquire if we're "getting busy." It's their way of saying, "It's almost time for me to come to Cedarmore again!"

People And Places

Leon Drennan, a sophomore at Murray State University, has been ordained to the Christian ministry by Walnut Grove Baptist Church, Fredonia, in order to become pastor of Old Salem Baptist Church in Blood River Association. Drennan plans to attend Southern Seminary after graduation. Pastor of Walnut Grove Baptist Church is James Lovett.

Bob Kruschwitz, son of Mr. and Mrs. Verlin C. Kruschwitz of Elizabethtown, placed first in the Kentucky Philosophical Association's Student Essay Contest. The Georgetown College senior is an honor student and has been accepted to the graduate program in philosophy at the University of Texas.

Mount Zion Baptist Church, Paducah, honored their pastor, **Vernon L. Talley**, and his family at the close of the morning worship service on March 30. Following the evening worship service a reception was held in the fellowship hall of the church. The Talleys are active in West Union Baptist Association and Mrs. Talley serves as director of the Baptist Women of Mt. Zion.

Buena Vista Baptist Church, Owensboro, broke ground March 16 for a \$300,000 expansion to their educational facilities. The first spade of dirt was turned by James Graybeal, moderator of the church and chairman of the building committee. Archie W. Allison is pastor of the church.

Perryville Baptist Church, Perryville, observed Layman's Day on Sunday, March 9. The day began with breakfast prepared and served by men of the church and continued with a lay led worship service. Deacons of the church designated the day "Pastor Appreciation Day" and recognized pastor Charles Burress and his family with a certificate of appreciation and a love offering. At the close of the morning service the Burresses were called to the front of the church and the entire congregation came forward to offer a handshake of appreciation.

The executive committee of the **Southern Baptist Theological Seminary** board of trustees has approved a proposal to extend the deadline of the bachelor of divinity/master of divinity exchange program. Applications for the exchange will be accepted through July 31, 1975. For information concerning the program, contact Harold S. Songer, 2825 Lexington Road, Louisville, Kentucky 40206, or call him toll free, (800) 626-5525.



FESTIVAL REP — Nancy Baker of Midway will represent Georgetown College in the annual Mountain Laurel Festival at Pine Mountain. Miss Baker is a sophomore elementary education major and a member of Midway Baptist Church.

The Alpha-Omega players of **Campbellsville College** presented the major elements from the historical drama "Saint Joan" at Campbellsville College Convocation, March 27. "Saint Joan," by George Bernard Shaw, is the story of Joan of Arc.

Former Kentuckian **Paul Douglas Hampton**, pastor of Live Oaks Baptist Church, Jacksboro, Texas, will be the guest evangelist for an April revival at Calvary Baptist Church, Central City. Hampton will speak April 13 at his home church in Bowling Green, Hillvue Heights, where Bob Durham is pastor, and will be at Calvary Church April 14-20.

William R. Wright, executive director of the Arthur Vining Davis Foundations, has notified **Georgetown College** president Robert L. Mills of the approval of a \$50,000 grant from the foundations as a contribution to the cost of furnishings for Giddings Hall, the newly renovated administrative center. In acknowledging the grant, Mills expressed deep appreciation to the foundations for their interest in the college and their contribution to a project which is of interest to all Georgetownians.

March 23 was Youth Day at **Clover Bottom Baptist Church**, Versailles. About 50 youth conducted the morning and evening worship services. Donald Reed, pastor of the church, coordinated the program.



GEORGETOWN CHOIR — The 40 voice Georgetown College A Cappella Choir, under the direction of W. Wayne Johnson, will tour Maryland, Ohio and Virginia April 16-23. The nationally prominent choir has been well received in music conferences and workshops as well as in radio and television appearances.

Evangelism Functions Upgraded In HMB Structure

Following a request for stronger evangelistic emphasis from the Southern Baptist Convention last June, directors of the Southern Baptist Home Mission Board have raised the board's division of evangelism a notch in priority.

While there was support at the Dallas SBC meeting for a motion which would establish a Commission on Evangelism apart from the HMB, the action taken was not in that direction. The new alignment makes the evangelism director accountable directly to the board's executive director. It also places the evangelism director on the staff's executive council.

To give additional strength to the evangelism division, the directors voted to add two new HMB programs to the 12 already in existence. Both pertain directly to evangelism. Only one of the present 12, the evangelism development program, is evangelism related. The two new programs are personal evangelism and mass evangelism. The additional 11 areas are chaplaincy, church loans, church extension, associational administration

Ten Churches Add 'Western Recorder'

Ten more Kentucky churches have expanded their ministries by subscribing to the *Western Recorder* on behalf of their membership. This brings to 16 the number of congregations that have added the state Baptist newspaper in 1975 to the list of services they offer their constituency.

New to the *Western Recorder* family are: Northview Baptist Church, Lexington, Gary Sharp, pastor; Calvary Baptist, London, Seymour Whattenbarger, pastor; Belleview Baptist, Burlington, Gary Light, pastor; Lake City Baptist, Grand Rivers, C. B. Pierce, pastor; Phillips Memorial Baptist, Brandenburg, Billy Marcum, pastor; Calvary Baptist, Loyall, John Lambert, pastor; Airport Gardens Baptist, Hazard, James Hamblin, pastor; First Rock Haven Baptist, Vine Grove, Joe Mathis, pastor; Central Baptist, Ashland, John Weaver, pastor; and First Baptist, Junction City, Lester Nash, pastor.

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service, pioneer missions, rural-urban missions, metropolitan missions, language missions, cooperative ministries with National Baptists, Christian social ministries and interfaith witness.

The two new programs, board leaders say, will provide additional thrust to the evangelistic emphasis which has made the SBC one of the nation's growing denominations. Last year more than 410,000 baptisms were reported — the fourth year in succession the total has exceeded 400,000.

Frank Minton, pastor of Far Hills Baptist Church, Dayton, Ohio, moved at the Dallas meeting that the convention consider removing the program of evangelism development from the HMB and creating a separate Commission on Evangelism to give evangelism more prominence in SBC life.

The SBC Executive Committee's study Committee of 15 previously had pointed to the need for "a bolder profile" for evangelism in Southern Baptist life, while expressing the view that the evangelism program should stay with the HMB.

Minton's motion was tabled in order to give the HMB directors, whose administrative committee already had appointed a sub-committee to study the issue, time to consider elevating evangelism within the board's organizational framework.

The sub-committee studied the issue for more than a year before recommending the change. The sub-committee was comprised of Carl E. Bates, chairman, of Charlotte, North Carolina; Landrum Leavell, then of Wichita Falls, Texas, now president of New Orleans Baptist Theological Seminary, and A. Bruce Coyle of Memphis, Tennessee.

Under the new arrangement, evangelism will become a separate section, with director C. B. Hogue, directly answerable to Arthur B. Rutledge, the board's executive director-treasurer. Section director status seats Hogue on the staff executive council which consists of the executive director-treasurer, assistant executive director-treasurer, section directors and the administrative assistant.

The change will mean realignment of the board's staff into four sections—evangelism, missions, planning and services, and planning and coordination.

Under the former organizational setup, evangelism was a division in the program implementation section, along with four other divisions—missions, chaplaincy, church loans, and associational services, which will remain in the program imple-

mentation section (now called the missions section).

Two division titles will be changed for clarification. The missions division will be renamed the "missions ministries division."

Board president Russell H. Dilday, pastor of Second-Ponce de Leon Baptist Church, Atlanta, presented the evangelism proposal, noting it was the recommendation of the Bates-Leavell-Coyle sub-committee and adding the endorsement of the administrative committee.

"These changes will identify Home Mission Board responsibilities in two basic categories—evangelism and missions," Dilday said. "They will provide a large base for evangelism input in HMB administration planning and in SBC coordinated program planning."

Bates, whose committee worked with executive director Rutledge in drafting the new structure, praised the action.

"I am very pleased," he said. "I think what we have accomplished here, if the SBC approves the two new programs, will give us exactly what the convention asked for—greater prominence for and emphasis on evangelism. I have the feeling the convention will respond most favorably to this action."

Child Care Program's Thanksgiving Offering Reaches Record High

The Thanksgiving Offering for the Child Care Program set an all-time record. The final figure, as reported by the Kentucky Baptist Convention, is \$392,131.17. The amount exceeds the previous high of \$380,000.00 in 1972.

"All of us in the Child Care Program are extremely gratified by this kind of enthusiastic response from Kentucky Baptists," says William Amos, executive director. "This really says to us that Kentucky Baptists want a continued part in what we feel is a most exciting ministry."

More than 600 churches were 100 percent in that their offerings equaled or exceeded the percent of resident members in carrying out the "Care a Dollar" theme for 1974-75.

Kentucky Laymen Help Observe Coop. Program Day

In a car returning to Louisville from the 1973 Baptist Men's Prayer Breakfast for Home Missions in Atlanta, a Kentucky Baptist layman made a suggestion to state Brotherhood director Forrest Sawyer.

Why, the layman thought, couldn't Kentucky Baptist Men have their own prayer breakfast program? And why, he further pondered, not start the program for promoting something like the Cooperative Program? That way, the prayer breakfasts would have a real purpose—a goal in mind.

About one month later, Sawyer and some other Baptist Men convened on a Saturday morning to further discuss the possibility. Before the meeting was over, a program was planned which has now spread not only throughout Kentucky but into other states as well. In short, Kentucky laymen were the catalysts for the program which is beginning this year.

"This guy (the layman) just mentioned the idea, and pointed out to me that there was nothing of this nature being done," explained Sawyer. "In the first Prayer Breakfast we tried (last year), Albert McClellan suggested that the Brotherhood Commission (SBC) would be ideal for promoting the Cooperative Program."

This year, there will be eight prayer breakfasts for the Cooperative Program in Kentucky alone. According to Sawyer, there will be one breakfast in each region. The KBC Brotherhood department is making available (in cassette and printed form) a history of the Cooperative Program to be used as a portion of each prayer breakfast. The breakfasts are being organized and planned in their entirety by leading Baptist laymen throughout Kentucky.

While the program is still in its inception, Sawyer sees the potential as just unlimited: "We hope we can get the associational leaders involved in the regional prayer breakfasts this year; then next year, we're projecting one for each association."

According to Sawyer, the key to the success of the idea is the emphasis upon the Cooperative Program. "We're not telling the leaders of the regional meetings how they should spend every minute.

"They can all do their different twists in planning it the way they want," he said. "All we ask is that they keep the purpose of the meetings in mind—the Cooperative Program."

The Southern Baptist Brotherhood Commission has also followed the suggestion of the Kentucky Baptist laymen. The

April-May-June issue of *Brotherhood Builder* contains guidance materials for helping associational officers in planning and promoting the prayer breakfasts. The designated time for the prayer breakfasts is April 19, the Saturday before Cooperative Program Day, April 20. It just so happens that 1975 is the 50th birthday of the Cooperative Program.

When asked if Kentucky Baptist Men are going to follow all the guidelines prepared by the Brotherhood Commission in Memphis, Sawyer smiled:

"No, we're kinda doing our own thing."

And as the April 19 date for Prayer Breakfasts in Kentucky gets closer, Kentucky Baptist Men can take a little pride in the fact that they were the initiators of the program which is now convention-wide.

And it's all because one Kentucky layman made a suggestion to Sawyer—a suggestion that began with something like "Why not . . .?"

REGIONAL COOPERATIVE PROGRAM PRAYER BREAKFASTS

Saturday, April 19

Following are listed the local times, places, and regional Brotherhood directors for the prayer breakfasts:

- 7:37 First Baptist Church, Benton; Carroll Hubbard, Jr., P.O. Box 462, Mayfield 42066, (502) 247-7128
- 7:45 Georgetown Baptist Church; Curtis Phipps, 120 Highland Court, Georgetown 40324, (502) 863-3795
- 8:00 Baptist Building, Owensboro; Donald Bratcher, 1709 Booth, Owensboro 42301, (502) 685-4582.
- 9:30 First Baptist Church, Paintsville; L. H. Owens, Route 1, Box 413, West Liberty 41472, (606) 743-4121
- 8:00 First Baptist Church, Mt. Washington; Harold Hanks, 105 Gailane, Lawrenceburg 40342, (502) 839-4577.
- 8:00 First Baptist Church, Bowling Green; Glenn Henderson, Box 1, Marrowbone 42759, (502) 864-5621.
- 8:00 First Baptist Church, Somerset; Ken Forman, 420 N. Central Avenue, Campbellsville 42718, (502) 465-8115.
- 8:00 Binghamtown Baptist Church, Middlesboro; C. A. Easterling, Box 104, Leatherwood 42756, (606) 675-4471.

Those planning to attend should notify the host church or regional director by Thursday, April 17.

Charles Colson Set To Address Pastors' Confab In Miami

Charles Colson will address the SBC Pastor's Conference in Miami Beach on June 8 and 9, 1975.

Colson, a former Nixon presidential aide, testifies to a life-changing spiritual experience during the recent Watergate trials. He was converted while serving a sentence in federal prison.

The Monday night session of the pastors conference will feature Colson speaking on "A New Man In Christ Jesus;" R. G. Lee, pastor emeritus of Bellevue Baptist Church, Memphis, speaking on "The Pastor — the Rewards for Faithfulness."

NEWSGRAM

Cooperative Program Receipts

FOR THE MONTH CLOSING MARCH 25, 1975

	1975	1974
Cooperative Program Receipts (March)	\$ 400,193.20	\$ 415,753.55
Goal to date for this year	2,800,000.00	2,625,000.00
To date this convention year	3,066,969.09	2,781,929.03
Over goal	266,969.09	156,929.03
To date this time last year	2,781,929.03	2,483,886.26
Increase	285,040.06	298,042.77
Percentage increase	10.24%	12.00%

NEEDED EACH MONTH TO REACH GOAL\$400,000.00

1975 Music Weeks at Cedarmore

"Special Emphasis: Music in Missions"

MUSIC ASSEMBLY FOR YOUTH AND ADULTS

Register Early: Use special registration form of Church Music Dept., P.O. Box 43433, Louisville, Ky. 40243. Request reservations from Cedarmore Baptist Assembly, Rt. 1, Bagdad, Ky. 40003.

Cost Per Person: Including registration, meals, room and materials (bring pillow & bed linens):

For Youth and Counselors: \$37.00

For Other Adults: Regular Assembly Rates. See the 1975 Cedarmore brochure, available at Church Music Department, or at Cedarmore Baptist Assembly.

Counsellors: A man must accompany each group of 10 or less boys and a woman must accompany each group of 10 or less girls, whose ages are under 18.

Some Program Features: The Freedom Song by the Assembly Choir, a Concert by Kentucky Baptist Chorale, and "Music in Missions" led by Music Missionary James Tye of Ecuador.

JULY 21-25

**GUEST
CONDUCTOR**



JAMES TYE
Ecuador, S.A.

**CONDUCTOR
AUGUST 4-8**



DEAN GRAY
Hartford

**CONDUCTOR
AUGUST 11-15**



BYRON SONGER
Scottsville

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Feature production: The Freedom Song, a cantata by M. Caldwell presented on Friday at 11:30 a.m. each of the three weeks at Cedarmore.

**CONDUCTOR
JULY 28 - AUGUST 1**



HUGH McELRATH
Louisville

Cost per Person: \$32.00 total. Bring pillow and linens for Junior camps.

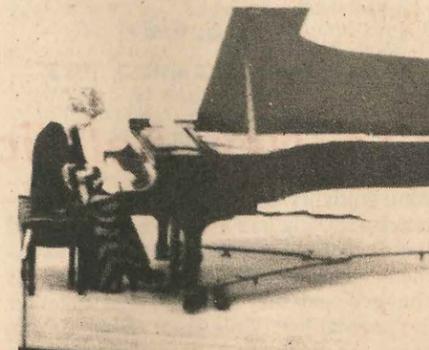
Send \$3.00 Reservation Fee per person with registration form provided by Church Music Dept., P. O. Box 43433, Louisville, Ky. 40243, to Cedarmore Baptist Assembly, Rt. 1, Bagdad, Ky. 40003.

Counsellors: 1 man per 10 or less boys and 1 woman per 10 or less girls.

Luggage: Include classroom, recreational, and concert clothing, pillow, linens, and other personal needs.



The Kentucky Baptist Chorale begins the week with rehearsal. Their concert, under the direction of Eugene Sutherland of Walnut Street Baptist Church, Louisville, was presented Tuesday afternoon in Massey Auditorium at Belmont College.



Pianist and vocalist Betty Chatham of Shelbyville presented a recital on Thursday afternoon at Belmont College. Donald Hustad of Louisville presented an organ recital later in the week.



Kentucky state music director, Eugene Quinn, receives his souvenir copy of the new Baptist Hymnal on Thursday night at Municipal Auditorium.

"PraiSing 75" Becomes History—

New Hymnal Officially Released

PraiSing 75 sounded its final note and, concurrently, the first note of a new era in Baptist musical history. The new Baptist Hymnal has been formally introduced, mid pomp and circumstance, by the Baptist Sunday School Board.

To say the week long PraiSing was a grandiose affair would be something of an understatement. Over 10,000 participants from 47 states, Canada, Brazil and Japan, gathered in Nashville's Van Ness Auditorium to help such celebrities as George Beverly Shea, Jeannie C. Riley and Jerry Clower, "sing the hymnal through."

Fifty-four daytime concerts were presented at six different locations to give Music City, in the words of Sunday School Board president Grady Cothen, "Music like it hasn't heard before."

There was Shea singing "Amazing Grace," in his words, "the Southern Baptist national anthem"; the Nashville Symphony Orchestra accompanying a 600 voice choir for the performance of "This We Believe," by Cecil Effinger; the Fisk Jubilee Singers of Fisk University, Nashville, and the Centurymen in concert.

There was a Wednesday evening country/gospel program emceed by comedian Jerry Clower and featuring Jeannie C. Riley and Myrtle Hall. Miss Hall's rendition of "To God Be the Glory" drew a standing ovation from a 7,500 member congregation in Municipal

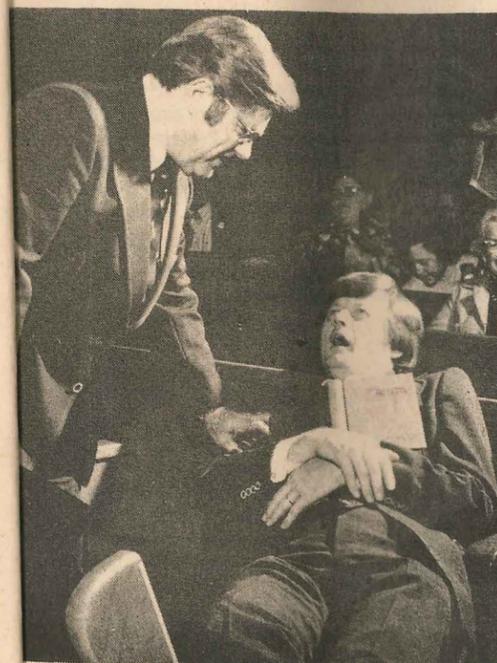
Auditorium. The evening was brought to a close by soloist Cynthia Clawson and The Speer Family.

The highlight of the week was a marathon "Sing the Hymnal Through" program — 30 continuous hours of singing — in which Kentucky ministers of music joined a dozen other state choral groups and the internationally famous Centurymen in singing "every note in the book."

Amerigo Marino, music director and conductor of the Birmingham (Alabama) Symphony Orchestra, was guest conductor of the Nashville Symphony Orchestra, replacing Thor Johnson who died in January. William J. Reynolds, secretary of the church music department of the Sunday School Board, paid special tribute to Johnson for the work he had done in preparation for PraiSing 75 before his untimely death.

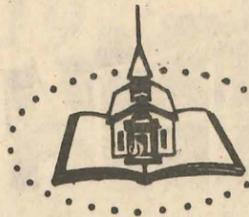
Late Thursday night, 10,000 voices joined in Van Ness Auditorium for the final PraiSing session. The entire audience sang "Have Faith In God," "Victory In Jesus" and "How Great Thou Art." Then, with the singing of "Sweet, Sweet Spirit," PraiSing 75 came to an end. New Baptist Hymnals were already in the mail to churches that had placed orders before the ceremonies began.

PraiSing is ended . . . Southern Baptists officially have a new Baptist Hymnal.



BUT IF YOU ONLY KNEW HOW TIRED . . . William J. Reynolds, secretary of the church music department of the Southern Baptist Sunday School Board and general editor of the new Baptist Hymnal, found it necessary to do a little extra prodding to encourage Bill Anderson of the church music department to continue in the "Sing the Hymnal Through" effort at PraiSing 75. Don't worry, though, they finished right on schedule.

APRIL 12, 1975



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for April 20, 1975)



LIFE AND WORK SERIES

Called To New Relationships

Ephesians 2:4-5

Salvation had its origin in the matchless grace and the marvelous love of God. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). It was His love that prompted God to take the initiative in the salvation of sinners. In contrasting the previous condition and the present position of his readers, Paul pointed out that they had been quickened from the dead. Rich in mercy and love, God quickened them. After He had quickened them from the dead and made them alive in Christ, there was as much difference in their past condition and their present position as there is between death and life in the physical realm.

How grateful Paul's readers were, and rightly so, that in mercy and love God had provided a Saviour for them and that by grace and through faith in Him, Christ had saved them! Today people teach three methods of salvation: by works alone, thus making man his own saviour and declaring Christ's death on the cross was a useless sacrifice; by grace and works, thereby making salvation dependent upon the grace of God plus man's own efforts; and by grace alone, apart from any human effort or merit, thus acknowledging that the Lord Jesus Christ is the only Saviour. Verse five states clearly that salvation is by grace and not by any mixture of human works.

Ephesians 2:11-22

Paul also reminded his Christian readers that in their former spiritual condition they were without Christ, without a place among the children of God. They were alienated from God. It is a fearful thing to think of being without Christ and yet that was the condition of all prior to their being saved by Him. Because of what He has done for us and the amazing transformation that

Moreover, the blood of Christ does away with the barrier between Christian Jews and Christian Gentiles. The unsaved Jews were exceedingly scornful and

contemptuous of the Gentiles, and the latter naturally had a bitter hatred toward the former. However, after Christ saved them, their attitude toward one another changed and they were welded together in fraternal love. This great change in the spirit and attitude proves that Christ does abolish alienation, remove bitterness and unite contending forces in Christian love. Every spiritual blessing that any believer receives comes through Christ.

Christ broke down the wall that separated the Jews and the Gentiles. Christ made peace with God for both Jews and Gentiles through the shedding of His precious blood on the cross of Calvary. Through the gospel of Christ salvation is offered to Jews and Gentiles alike. He abolishes the enmity between them and brings them together in Himself. When people are right in their relationship with God, they enjoy a harmonious relationship with one another and have a delightful fellowship together.

It is through Christ that we are able to approach God (verse 18). God the Son provides the way into the Father's presence. "Jesus saith unto him, I am the way, the truth, and the life: no man

INTERNATIONAL SERIES

Making, Renewing The Covenant

Exodus 19:3-6

Three months after the Israelites left Egypt, they arrived at Sinai. God summoned Moses into His presence on Mount Sinai and there assured him that He would bestow His abundant blessings in His covenant with the children of Israel, provided they would obey Him. He charged Moses to inform the people that if they were disobedient to Him they would not have any right to claim or to expect His blessings upon them. Compliance with

God commanded Moses to remind the people of His coming to them in their slavery and helplessness and swiftly delivering them, providing food and drink

cometh unto the Father, but by me" (John 14:6). Christ wrought out our redemption and the Holy Spirit worked it in us. "For through him we both have access by one Spirit unto the Father." The Holy Spirit conducts the Christian into the presence of the Father. Let us ever be grateful to God for the privilege of continual access to Him!

God's Word refers to those of us who have been saved as "saints." The term "saints" is simply God's name for believers in Christ. We are set apart and dedicated to Him. As members of God's family, we are the center of His love and life. In addition to the superb fellowship which we have with God, it is truly wonderful to have fellowship with those who have become members of God's family and to remember them when we pray unto our heavenly Father.

Those of us who have been regenerated and reconciled to God, and are therefore His children, should be grateful for the privilege of church membership and all of the benefits and opportunities that accompany it. We should think of ourselves as being the Lord's temple and the habitation of the Holy Spirit.

for them when they were facing death from starvation and thirst, lovingly and tenderly exercising painstaking care over them in a manner far surpassing the eagles which bear their eaglets on their wings. Consequently, they were obligated to do their part by exercising a redemptive ministry in the world out of appreciation to Him for doing so much for them. There were two sides to the covenant, namely, what God would do and what the people would do. His covenant with them was both a pledge to sustain and to challenge them and a challenge to them to be faithful in their obedience to Him.

Exodus 20:2-4, 7-8, 12-17

The commandments came directly from God through Moses to the children of Israel. They were a condensed summary

of their moral obligation to God and to men.

1. The First Commandment. Verse 3—No other god, other than the One Who spoke these commandments, is to be recognized and worshiped at all. He must be first in our thoughts and love.

2. The Second Commandment. Verses 4-6—All idolatrous representations of God are strictly forbidden.

3. The Third Commandment. Verse 7—God's Word tells us that profanity is a terrible sin. It is an evidence of coarseness and futility.

4. The Fourth Commandment. Verses 8-11—God instituted the Sabbath for His own glory and for the benefit of man's physical, mental and spiritual natures. Our Lord wants us to study the Scriptures, pray, meditate and worship Him on His Day.

5. The Fifth Commandment. Verse 12—"Honor" includes respect, reverence, submission, love and obedience. God commands it, Christ's example inspires it and self-respect demands it.

6. The Sixth Commandment. Verse 13—God prohibited the taking of human life for malice, revenge, or any other evil motive. Murder is both a sin against one's fellowman and an affront to God.

7. The Seventh Commandment. Verse 14—Any violation of the divine plan for the marriage of one man and one woman is contrary to the Word of God, and is destructive to the home. This commandment strikes at an evil which is growing with frightful rapidity in these days. Adultery is the breaking of a union established by God. Whoever violates God's law by committing adultery is certain to reap distress sooner or later.

8. The Eighth Commandment. Verse 15—Stealing is taking that which rightfully belongs to another or withholding from others that to which they have a right. Men often defraud God of that which rightfully belongs to Him. "Thou shalt not steal" forbids every kind of theft.

9. The Ninth Commandment. Verse 16—False witnessing is an abomination in God's sight. There is no way of measuring the pains, heartaches and tears that false witnessing has caused. It always injures its victim. It never fails to injure its hearer. In every case it hurts the false witness.

10. The Tenth Commandment. Verse 17—Covetousness is an inordinate desire for the things that belong to others. This great sin, which God has forbidden, is one of the most dangerous. It is the prolific parent of the various other sins against which the commandments speak.

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APRIL 12, 1975

Bid Notice

Bids will be received until 12:00 noon May 1, 1975 by the Kentucky Baptist Convention for paving of approximately 2.5 miles of roadway and parking lots of Cedarmore Baptist Assembly, Bagdad, Kentucky. Plans and specifications can be secured from Dr. Franklin Owen at the Kentucky Baptist Building, 10701 Shelbyville Road, Middletown, Kentucky 40243.

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BROADMAN

Religious Ed Confab In Miami, June 8-9

The Southern Baptist Religious Education Association has scheduled its 1975 annual meeting for June 8-9 in Miami Beach, Florida—immediately preceding the meeting of the Southern Baptist Convention.

The meeting will be at the Hotel Seville, some 10 blocks from Miami Beach Convention Center, the site of the SBC meeting.

Special emphasis conferences will be offered for education, youth, associational and denominational workers.

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(Continued from page 5)

NEEDED: INTERIM PASTOR

Dear Editor:

I am a Southern Baptist missionary serving on Guam, pastoring an English speaking church. Our plans are to go on furlough January, 1976, for four months. The Foreign Mission Board does not secure us an interim pastor for such a short period of time, due to all the expenses involved. The Mission Board does request that we follow their guide lines in securing a pastor for English speaking work on the mission field.

Therefore, I would like to request that you print in some form or fashion our request for an interim pastor on Guam, emphasizing the four month period. Listed below are items of interest that would help a pastor in making such a decision:

1. Couple—no children. (Because of the expense involved in supporting a family.)
2. Round-trip air fare provided.
3. House, car, utilities, gas provided.
4. Retired couple is best because of their retirement income.
5. If no retirement income, salary will consist of food allowance only. On Guam this would be between \$200 and \$300 a month for a couple.

This is primarily a military church, though we do have Koreans, Filipinos, Chinese, and Guamanians, also. When we came to Guam in July, 1973, this mission church was having only 40-50 in attendance and now we are over the 200 mark.

Anyone interested please contact: Eugene Grubbs, Foreign Mission Board, P.O. Box 6597, Richmond, Virginia 23230.

Agana, Guam John C. Calhoun

BOOST FOR BOYCE SCHOOL

Dear Editor:

It was my privilege to spend the month of January this year teaching in the Boyce Bible School on the campus of Southern Seminary. I would like to share some impressions with your readers.

I am impressed with the dedication and the progressive outlook of the administration. They are spending long hours and giving serious study to find ways of offering the greatest possible help to those who can profit from a school such as this. They have brought together a strong faculty with a wide range of interests and experience.

Let me appeal to pastors and other church leaders within driving distance of Louisville to take advantage of the offerings of this school. (You can also live on

campus or nearby if you are too far away to drive in.) Let me also appeal to churches whose pastors could profit from studying at Boyce Bible School to encourage your pastor to enroll. Courses can be arranged so that he can still serve the church well while studying at Boyce. Any time given to him or extra financial support provided so that he can take advantage of these courses will be a good investment for your church and for the Kingdom of our Lord.

Henderson, Kentucky E. Keevil Judy

SEND US OLD HYMNALS

Dear Editor:

We have learned that a new Baptist Hymnal will soon be on the market. We are sure that many Kentucky Baptist

churches will be using this new Hymnal. What will you do with the old Hymnals? Please don't throw them away! If you have old Hymnals that are still in good condition, send them our way. We can use 2,000 copies right now, and more later on. The new Hymnals are far too expensive for us to buy, so send us your old ones.

Please remember to pray for the Baptist work here in Trinidad. God has opened so many doors we just cannot enter them all. Pray to the Lord of the Harvest that He will send some of you over here to help us.

James E. Spaulding
Port-of-Spain
Trinidad, W.I.
P.O. Box 488

Copeland Returns To Japan

E. Luther Copeland, professor of Christian Missions and World Religions at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, has resigned to return to a position as chancellor of Seinan Gakuin, a Baptist school in Fukuoka, Japan.



Copeland

The move by Copeland represents a decision to re-assume a post he formerly held from 1952-1955. Prior to his joining the Southeastern faculty in 1956, he was also a Southern Baptist missionary and president of the Japan Baptist Mission from 1951-1952, before accepting the post as chancellor of Seinan Gakuin.

Seinan Gakuin has an enrollment of nearly 10,000 students and includes the junior high, senior high, college and graduate school levels. Founded in 1916 by Southern Baptist missionary C. K.

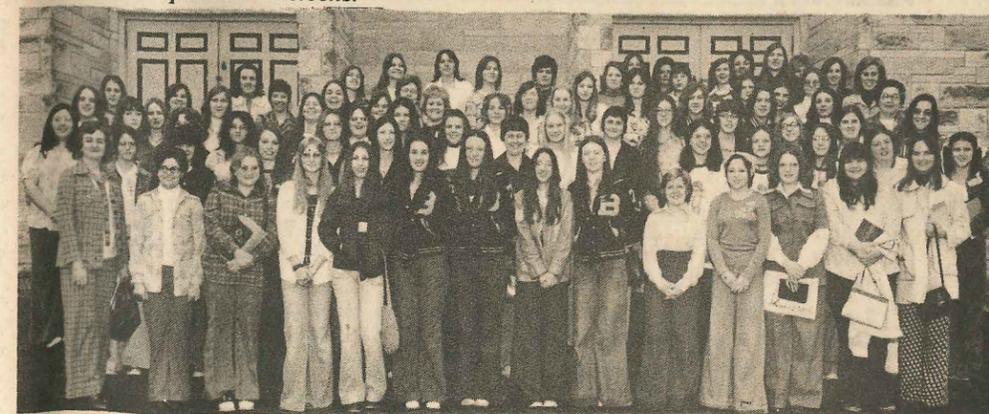
Dozier, the institution has close ties with the Southern Baptist Foreign Mission Board.

A graduate of Furman University, Southern Seminary and Yale University (PhD), Copeland has traveled widely and lectured throughout Europe, Asia, Africa and the Americas. Last summer he lectured in a Latin American Conference on Urban Evangelism sponsored by the FMB. In 1963-1964 he spent a sabbatical year as a Fulbright Research Scholar at Banaras Hindu University in India.

Copeland is a member of the Baptist World Alliance Commission on Missions and Evangelism, as well as the Faith and Order Commission of the National Council of Churches. He has also served as president of the national Association of Professors of Missions, and is a member of the executive committee of the American Society of Missiology.

Copeland, a native of Drennen, West Virginia, has written two books: *Christianity and World Religions* (1963) and *Frontiers of Advance* (1964).

ACTEENS HOUSEPARTY — A total of 76 Acteens participated in the recent annual houseparty at Campbellsville College, March 21-23. Theme for the confab was "Let Me Clearly See." Acteens Mini-camp will be at Cedar Crest April 17-19, during spring vacation. It is open to all Acteens.

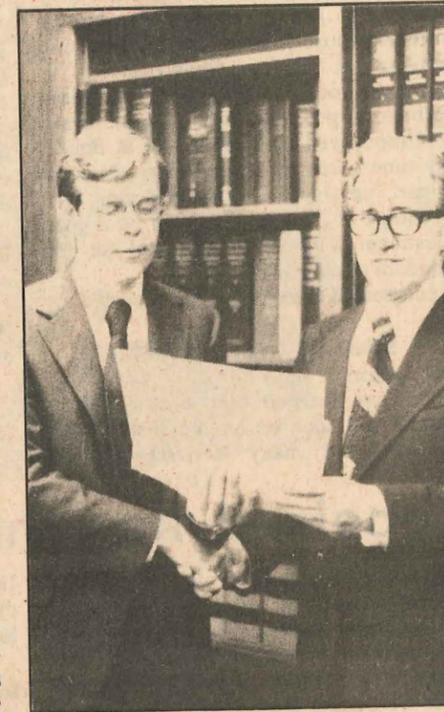


Congressman Again Introduces Tax Credit Plan For Giving

Pennsylvania congressman H. John Heinz, III (Republican), has reintroduced a measure which could spur giving to churches and other charitable organizations by providing an income tax credit for such gifts.

An aide to Heinz said that response to the bill is favorable. However, the proposal drew immediate fire from James E. Wood, Jr., executive director of the Baptist Joint Committee on Public Affairs.

Wood, terming the action "most regrettable," cited Heinz' failure to recognize distinctions between the nature of tax deductions and tax credits. "In the former," he said, "the government recognizes the principle of voluntary contributions for charities and nonprofit institutions, while the latter provides for reimbursement by the state for contributions made to churches and charities."



◀ **More Gifts to Baptist Foundation—**
C. Barrett Birnsteel, trust officer of the Liberty National Bank, Louisville, delivers securities to Grady L. Randolph, executive secretary of the Kentucky Baptist Foundation. These securities are a part of more than \$73,000 left to the Foundation from the estate of Charles W. Morris, a member of the Walnut Street Baptist Church in Louisville. The gift will benefit foreign missions and brings to over \$387,000 the amount of money presently being managed by the Kentucky Baptist Foundation for the Foreign Mission Board. "This gift illustrates how the Kentucky Baptist Foundation can be used by Kentucky Baptists to give support to any and all causes throughout the SBC," said Randolph.

Few Seats Still Available On Miami Airlift

A few seats are still available for Kentucky messengers planning to attend the Southern Baptist Convention via the Miami Airlift.

The Airlift, jointly sponsored by *Western Recorder* and Southern Seminary, offers messengers roundtrip air fare, limousine transportation to and from the airport, spectacular oceanfront hotel ac-

commodations, seminary luncheon of your choice, yacht cruise of Millionaires Row, courtesy use of the Doral Country Club, and bellmen's and maid's gratuities, all in one complete package.

Two of the three Louisville flights have seats remaining. A Monday morning flight departs at 10:20 from Standiford Field and arrives in Miami at 12:30 p.m.

via Eastern Airlines. This flight returns to Louisville at 9:24 Friday evening. Cost for the complete package is \$221.

Another Louisville based flight originates Sunday morning at 10:20 via Eastern. It arrives in Miami at 12:30 p.m. and lands back in Louisville at 7:37 Friday evening. Cost is \$234.

One Miami Airlift flight originates at the Greater Cincinnati Airport. This flight departs at 2:00 p.m. Sunday afternoon, arriving in Miami at 5:59. It returns to Cincinnati at 3:30 p.m. Friday via Delta Airlines. Cost is \$234.

Some Kentucky messengers may want to consider Airlift flights from Nashville or Memphis, Tennessee.

The Nashville flight departs Sunday at 1:50 p.m. and returns to Nashville at 4:14. Cost is \$221.

The Memphis flight departs at 1:18 p.m. Sunday and returns at 1:14 p.m. Friday. Cost is \$227.

All prices shown are the full cost of the Miami Airlift based on present rates. Prices are based on an affinity plan which specifies that the 40 SBC messengers and their immediate family will leave together and return together.

Flight times are those currently in effect.

Reservation deadline is May 1, 1975. Clip the coupon below and mail to Miami Airlift, 2825 Lexington Road, Louisville 40207.

Make your check payable to Southern Baptist Seminary and mail with this reservation form to: MIAMI AIRLIFT, 2825 Lexington Road, Louisville, Kentucky 40206. Mail today! Kentucky residents may dial the reservations agent for information at [502] 897-4145.

Passenger 1 _____

Passenger 2 _____

Mailing Address _____

City/State/Zip _____

Telephone: Area Code _____ Numbers _____

Messenger to SBC from _____ Baptist Church

City of Departure: _____ June 8 June 9

I enclose \$ _____ to cover \$25 deposit for each passenger listed above. The full balance is due before May 1, 1975, and the deposit is not refundable after that date.

I enclose \$ _____ as full payment for all passengers listed above. Cancellation after May 1, 1975 is subject to forfeit of \$25 deposit per passenger.