

**WESTERN RECORDER**

MARCH 3, 1977



## How Vital Are Kentucky Baptist Colleges and Schools?

Over the years many committees have studied many facets of the education programs and institutions sponsored by the Kentucky Baptist Convention. The latest study was done by a special committee of the Christian Education Committee of the Executive Board with the aid of the heads of our Baptist colleges and schools in Kentucky and the technical assistance of Ralph Atkinson Jr., a vice president of Mississippi College.



The members of this study committee were: Bill Whittaker, A. B. Harmon, Jim Highland, Henry Johns and Joe P. Williams. Their report of a two-year study reflects the thoroughness of their efforts and it is one of the most far reaching reports of any committee for Kentucky Baptists in this decade. Its implementation will greatly affect the direction of the ministry of the Kentucky Baptist Convention in the years ahead. If its aims are fully

realized, Kentucky Baptist colleges and schools will receive a considerable share of the total financial resources of the convention.

The purpose of the study as stated in the report was to develop a long-range program for the advancement of Baptist colleges and schools in Kentucky. The aims included in the report do just that.

Beginning with last week's issue of *Western Recorder* important parts of this report are being printed. Hopefully, every Kentucky Baptist will become familiar with the report so that reactions might be based on the actual provisions of the report and not on hearsay.

The report includes a statement of purpose for Kentucky Baptist colleges and schools (see page 16 in *Western Recorder* Feb. 24) along with a statement of purpose for each individual institution. These statements of purpose are followed by a definition of relationships of the schools to the churches, the denomination, the Kentucky and national academic communities, the local and federal governments and to each other (page 13 this week).

The heart of the report is found in a list of eight objectives and a list of 11 aims. The aims are made into goals with each being treated separately with specific action plans and target dates for implementation.

Goal one comes right to the heart of the matter. It seeks to develop and implement a strategy to interpret the importance of Baptist colleges and schools to Kentucky Baptists. How important are these colleges and schools in the thinking of individual Baptists in Kentucky? How important are these schools to the future ministry of Kentucky Baptist churches? Are Baptist schools indispensable in the life of our churches and the denomination?

Some Kentucky Baptists believe we must have strong schools but not all agree. Christian education doesn't appeal to nor excite most Kentucky Baptists like state, home and foreign missions and child care.

There is not a great reservoir of Baptist college alumni in Kentucky Baptist churches. Until recent years we had only one senior Baptist college and its history is punctuated with controversy and poor relationship with many Kentucky Baptists. The spirit which now exists among the schools themselves and with the people in Baptist pews is probably the best of any time in our history.

But not enough Kentucky Baptists are sold on our schools. Consequently most Baptist families in Kentucky turn to state supported colleges for the education of their children. Some do so because they think they cannot afford the costs of Baptist schools but many simply aren't convinced of the superior quality of education in a Baptist school over that in a state school.

Our Baptist schools and their leaders are trying valiantly but they are handicapped by this lack of conviction on the part of many Baptists in Kentucky of the imperative importance of our Baptist colleges and schools.

If Goal I can be achieved, the other 10 goals will be easier to attain. If not, this new effort will be but another one to write about when the next one comes along in another few years.

## Baptist Roots in Charleston

There's no place like South Carolina and especially Charleston, when it comes to Southern Baptist roots. Southern Baptist state paper editors relived many experiences of Baptist founding fathers in Charleston last week in their annual get-together hosted by South Carolina Editor John Roberts.

Charleston Baptists were responsible for almost every "first" for Southern Baptists. The first Baptist church in the South was in Charleston. The first Baptist district association was formed from churches in the Charleston area and this association sent out the first associational missionary.

The first Baptist state convention was in South

Carolina, the first organized Baptist Women's work was in the Charleston area and the first school for training Baptist ministers in the South was conducted by the pastor of the Charleston church.

Two of the founders of the first Southern Baptist seminary, James P. Boyce and Basil Manly Jr., came from the Charleston congregation. This church was also among the first in America to support Baptist foreign missions by contributing to the ministry of William Carey in India.

The list of early pastors and leaders of the Charleston congregation reads like a Baptist Hall of Fame. The first of them was William Screven who had moved from Boston to Kittery, Maine, when Baptists were persecuted in Massa-

chusetts. Not finding it much better in Kittery, Screven with his congregation set sail around 1696 for Charleston. Baptists already in Charleston joined Screven and his transplanted group and thus began the most influential Baptist church in the South.

The church has been on the same spot since 1699. An indescribably beautiful sanctuary designed by the famous architect Robert Mills and completed around 1822 still stands.

With all the efforts of Screven the Baptist cause was pathetically weak in early Charleston. Ministers were untrained and extremely scarce. In desperation Charleston Baptists appealed to Baptists in the Philadelphia area for help in finding ministers to serve them.

One who responded was Oliver Hart, a most remarkable man. When he heard the letter from Charleston Baptists appealing for ministers read to the Philadelphia Association, he interpreted it as the Macedonian Call and set out for Charleston. On the day of his arrival in 1749 next to the last Baptist preacher in the colony was being buried.

Hart was called by the Charleston church in 1750 and served for 30 years. Among his many contributions probably the greatest was the training of young ministers which he first started in his home with himself as the only faculty member. Hart ardently supported the American

Revolution and twice had to flee to escape the British. He finished his ministry in New Jersey.

The next great among Charleston Baptists was Richard Furman, a preacher, educator, denominational statesman and patriot. This amazing man with only one year of formal schooling became a master of Greek, Latin, Hebrew, French, German, philosophy, history and theology. He was such a patriot that Cornwallis placed a price of 1,000 pounds on his head.

Furman was pastor and leader of Charleston Baptists from 1787 until his death in 1825. He was one of the architects of the first national organization of Baptists in America in 1814 and served as its first president.

Furman is also credited with the basic organizational concepts of Southern Baptists. These concepts were taken to Augusta, Georgia, in 1845 by William B. Johnson, the pupil and spiritual heir of Furman. They were incorporated in the basic organization of the Southern Baptist Convention in 1845 and are largely followed today.

No wonder Baptist editors and executive secretaries sitting in the old sanctuary in Charleston in 1977 felt they were surrounded by a great world of witnesses. As we sang, "A Mighty Fortress Is Our God," I wondered what will be said 300 years from now of Baptist witnesses in this generation.

## Baptist Forum

I am responding to a news item in *Western Recorder* dated January 20, 1977, page 3, entitled "Ohio Executive Board Sets Affiliation Guide." This action will destroy both the priesthood of all believers and the autonomy of the local church in the state of Ohio, both of which, are central and foundational to the rights of all Baptists.

Over the years of our proud existence we have abhorred any person or body interfering in the affairs of a local church. We have insisted that all believers, under the leadership of the Holy Spirit, have the right of interpreting scriptures and implementing the practice of ministry without outside interference. The action taken by the Ohio executive board simply annihilates those beliefs.

On paper their statement may look positive, but look at what has been left out: the context of what they will use to decide whether or not a "... church is out of fellowship in practice or doctrine ... ." In other words, if a church does not meet their beliefs, then that church

and pastor will be investigated.

For several years I have feared that this destructive approach to Baptist life might appear and now that it has I am fearful of its spreading to other states. I am hoping that we will always recognize that diversity among Baptists is not only an asset, but a source of great strength to meet the challenge of Christian discipleship.

We need to reexamine this issue raised by our colleagues in Ohio for the priesthood of all believers and the autonomy of the local church can never be surrendered.

Robert C. Elliott, Flatwoods

Thank you for your article on the TV boycott. I agree with the boycott but I think there is a better way to get to the heart of the matter.

I would like to suggest printing the addresses in newspapers and magazines of all companies and businesses

that advertise and support these programs on TV. Good letters for the good programs and bad letters for bad programs. I believe that once advertisers get enough letters or comments against a program they will consider very seriously dropping the program. A program with no money to support it will be replaced by one whose advertisers will pay for it.

I believe these large and small companies will listen to the public in forms of letters, telegrams, phone calls and personal visits. The reason is they want to sell their product and we have the power to refuse to buy it and to urge others not to also.

You have to get to them where it hurts and that is their pocketbook.

Marvin Robinson, Harrodsburg

## 'Our Land for Christ' Is Theme Of Home Missions Week Mar. 6-13

With bold planning for evangelizing the USA from Atlantic to Pacific, Southern Baptists will rally around the theme "Our Land for Christ" Mar. 6-13 for the annual Week of Prayer for Home Missions.

Southern Baptists will be meeting coast to coast to pray and to dig into their pockets for support of the Home Mission Board's plans to evangelize and congregationalize the whole nation.

Carolyn Weatherford, executive director of Woman's Missionary Union, and William Tanner, executive director-treasurer of the Home Mission Board, jointly have urged churches to set bold goals for widespread participation and for the Annie Armstrong Easter offering for home missions.

The offering goal of \$11,250,000 will undergird the Home Mission Board's thrust for bold mission. For Bold Mission Thrust in evangelism and missions, \$1,650,000 is designated. It will be used to expand the work of all the Home Mission Board's programs related to the bold mission objectives to let every person in our land have an opportunity to hear and accept the gospel of Jesus Christ and to let every person in our land have an opportunity to share in the witness and ministry of a New Testament fellowship of believers.

Evangelization plans include appointing 15 summer missionaries to special-

ize in evangelism with weekend revivals and special crusades. Plans for congregationalizing include projects like one in southeast Alaska. There, congregations are being established in lumber camps and other areas on islands near Juno.

WMU organizations will promote prayer and offering projects, and the entire congregation will join in church-wide observance plans for home missions emphasis in worship services through mission sermons, missionary speakers and a hymn/theme interpretation of "From Ocean Unto Ocean." A filmstrip with cassette, *From Ocean*

*Unto Ocean*, is available from the Home Mission Board. The narration is also printed in January, February, March 1977 *Dimension*.

Mar. 13 is designated home missions day in the Sunday school.

For the Wednesday evening observance, a family mission supper is suggested.

Other churchwide activities may include a family prayer night for home missions and a Who-Was-Annie-Armstrong fellowship for new church members.

Families will be encouraged to pray daily at home for bold mission and to set a bold goal for the Annie Armstrong Easter offering. Family prayer guide/factual leaflets have been distributed across the nation.

Also during the week other activities will be offered by WMU age-level organizations.

Baptist Women will pray all day for home missions, Monday through Friday.

Baptist Young Women will involve families, neighbors and other non-BYWs in home missions meetings.

Acetens will begin a daily prayer diary and Girls in Action will write a drama using a biographical sketch of a home missionary. Mission Friends will provide a bulleting board showing their participation in the Week of Prayer for Home Missions.

### SPECIAL SECTION

In an attempt to be helpful, Western Recorder is publishing a six-page section in this issue [pages 4-9] devoted to next week's annual Week of Prayer for Home Missions, including the Annie Armstrong Easter offering, Bold Mission Thrust and Home Missions Graded Series. Many Kentucky Baptist churches will participate in this emphasis. The section may be retained for future reference.

### Western Recorder

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

Published 50 times per year by the Kentucky Baptist Convention, Box 43401, Middletown, Ky. 40243. Second class postage paid at Louisville, Ky.

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Individual, \$3.60 (tax included); Foreign, \$3.75; Church Budget, \$2.50. All except church accounts payable in advance. Church accounts must have tax exemption number.

## Double Exposure

*But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd (Matt. 9:36).*

Bold Mission Thrust targets are typified by this scene at Techwood Baptist Center on the hub of Atlanta. The targets include a Baptist witness for every county, transitional community, key city and social-cultural group. Prayer and financial support to claim the United States for Christ is the goal of the Week of Prayer for Home Missions, to be observed next week in Southern Baptist churches everywhere.

Vol. 151, No. 9



## 1977 Missions Series Focuses on Northwest

Seattleites call it "dry rain."

Between October and March the moisture hangs in the air—the city may go as many as 29 days without seeing sun.

When the sun does shine, the people accept it and treasure it.

According to an Environmental Protection Agency study, Seattle, Wash., ranked as the third best city in which to live.

But the King County area, which includes the city, also scores second among the most under-evangelized areas of the country, according to the Evangelism Index prepared by the Home Mission Board in preparation for Bold Mission Thrust, the board's part of the SBC strategy of Bold Mission.

The area also records an unusually high number of suicides, divorces and alcoholics.

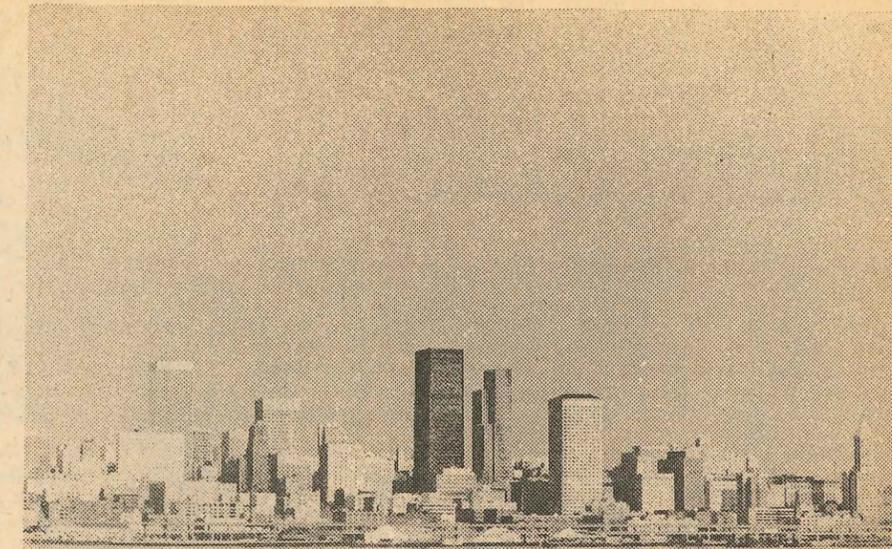
According to Dan Stringer, executive director of the Northwest Baptist Convention, "More than 100,000 people in the inner-city have no witness."

Baptists number only one out of 100 at best in the Northwest, officials estimate.

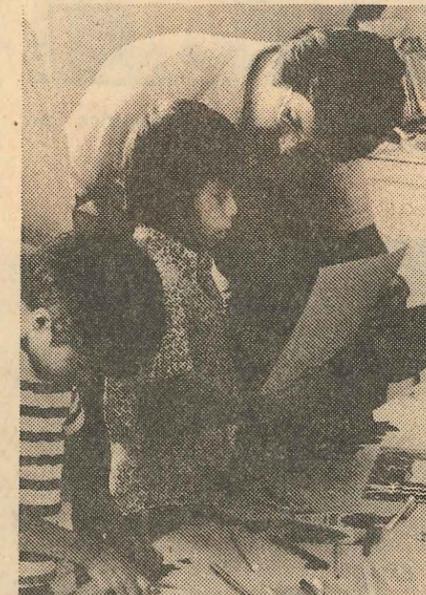
"We're a test tube society for Southern Baptists," Stringer says. "We've always wondered if the Southern Baptist approach would work in a society like this.

"I don't know if Southern Baptists can penetrate the Northwest," he says. "But I think God can. And I think God can and will use Southern Baptists to break through this society where people are without Christ."

The Northwest including King County and the Seattle area are studied in detail in the Home Missions Graded Series for 1977.



The outline of Seattle from across Elliott Bay shows tall skyscrapers, shorter office buildings and occasionally the steeple of a church. Seattle's population at the 1970 census was 530,831. It ranks 19th among U. S. cities in living costs for a middle class family. The ethnic percentage is 12-13 percent black and 5-6 percent Asian.



Andrew Viera, Home Mission Board missionary, talks about Seattle: "The number of unchurched is astronomical. They're everywhere. There's always the temptation to worship the god of the weekend instead of the true and living God."

More Home Missions Week features on the next four pages.

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Through April 1



The Bronx Baptist Church in New York is one of many churches in America that survive in the midst of a changing neighborhood.

### *Bold Mission Thrust— Our Land for Christ*

The 1977 Annie Armstrong Easter offering for home missions will help provide funding for the Home Mission Board's attempts to congregationalize and evangelize the nation by the end of the decade.

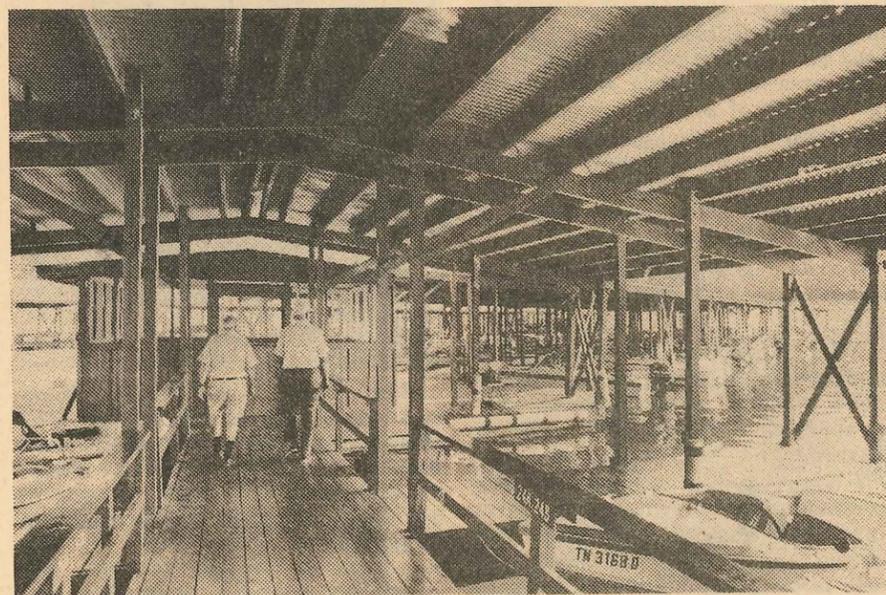
Approximately 15 percent of the \$11,250,000 Annie Armstrong Easter offering goal will go for new Bold Mission projects. The rest of the funds will underpin home missions to keep up work already in progress.

Bold Mission Thrust centers on four target areas of the nation where need for Christ is the greatest.

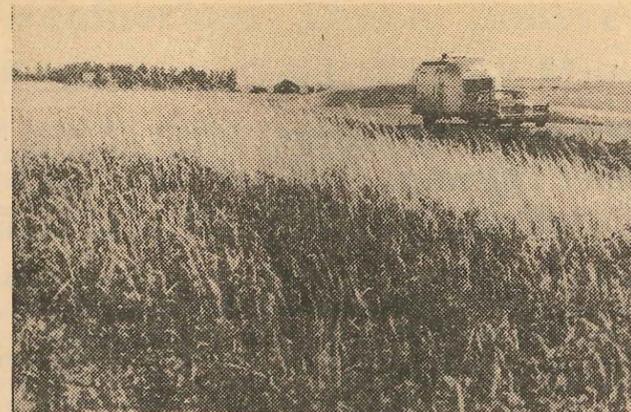
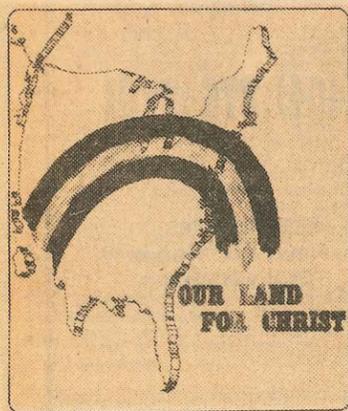
The four target areas are (1) counties without an effective evangelistic witness, (2) key cities, (3) cultural and lifestyle groups and (4) churches in transitional communities.

The cost will be high in dollars, time and prayer. Bill Hogue, director of the Home Mission Board's Evangelism Section, says that Bold Mission Thrust's potential comes from a vision of lay persons willing to sacrifice.

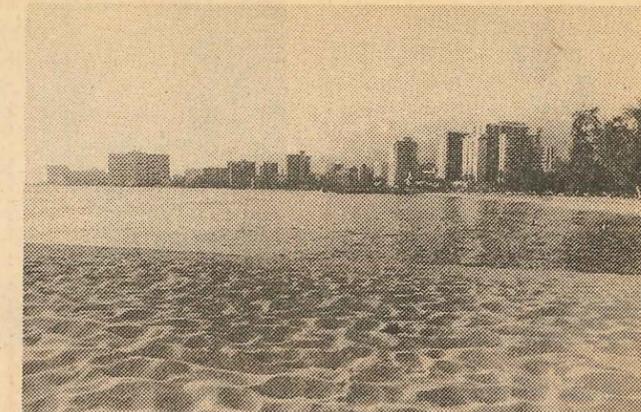
The pictures in this spread tell something of the work to be done.



Elderly and retired persons flock to marinas and resort areas like Fairfield Bay, Ark. Southern Baptists have a chapel here, but many persons in the community lead a lifestyle not easily adapted to traditional attempts at missions.



In South Dakota travelers can drive for miles without seeing a town, much less a Southern Baptist church. Home Mission Board missionary Henry Chiles travels the Northern Plains in his trailer to help sustain new congregations.



Honolulu, Hawaii, is one of America's urban areas that may not have a strong enough Southern Baptist witness to handle tourists and variety of cultures.

# OUR LAND FOR CHRIST

**ANNIE ARMSTRONG EASTER OFFERING  
FOR BOLD HOME MISSIONS**

**\$11,250,000.00**



Many counties across America do not have an effective evangelical witness. In Worchester, Mass., youngsters are touched by a Southern Baptist church.



Two Ukrainian women in Philadelphia represent the 48 percent of America's population who are of a cultural group other than Anglo-American.

## Bold Mission Thrust: What Is It? And Where Does All That Money Go?

The Home Mission Board has its Bold Mission Thrust on the launching pad awaiting fuel from the 1977 Annie Armstrong Easter offering.

The countdown begins Mar. 6-13 during the Week of Prayer for Home Missions. Code name for the project is "Our Land for Christ."

Mission control stations in Birmingham (Woman's Missionary Union) and Atlanta (Home Mission Board) say that if the \$11,250,000 goal for the Easter offering is reached, Bold Mission Thrust will blast into its first orbit.

The Easter offering has three stages, with Bold Mission in the nosecone.

Stage one is a \$7,950,000 chunk assigned to the support of 2,200 home missionaries and field ministries of the Home Mission Board. The check points include \$100,000 for missionaries and conferences in interfaith witness on the low side and \$2,875,000 for language missions on the high side.

These funds work with the Cooperative Program to form a two-pronged umbilical cord through which Southern Baptists pump basic strength into home missions.

Stage two includes special projects costing \$1,650,000. A \$150,000 slice will boost missionary salaries up to the United States median family income.

A missions footprint will be placed in American Samoa, the newest home mission field, with a \$110,000 allocation.

Special project student summer missionaries will get \$275,000. US-2 appointees will get \$225,000.

Vietnamese churches created in a crack response to the arrival of refugees will be assisted by \$40,000. Ministries along the Alaska Pipeline are earmarked for \$20,000.

Evangelism gets not only \$375,000 from stage one but also \$100,000 from stage two. A national consultant in evangelism for women and TV programs will be launched with this amount.

These two sections of the offering total approximately the amount of the 1976 Easter offering.

Stage three of the Easter offering bears the Bold Mission label. Only after the necessities are met will fuel flow into Bold Mission Thrust. The \$1,650,000 up to the \$11,250,000 goal plus all overage will ignite projects to give every American a chance to respond to Jesus Christ and to be part of a fellowship of believers.

Money will be poured into personnel, equipment and plans for the four big targets of bold mission. These include 600 U.S. counties without a Southern Baptist congregation; key cities; language, culture or lifestyle groups; and crisis churches in transitional communities.

To dock Bold Mission Thrust with these targets, the Easter offering will have to outpull local gravity and enter a higher sphere. A 13 percent increase over the 1976 offering is needed to touch \$11,250,000.

## 1977 Annie Armstrong Easter Offering Allocations

### I. For Support of Missionaries and Field Ministries of the Home Mission Board \$7,950,000

**Evangelism Projects:** \$ 375,000  
Including Projects in Pioneer Areas and Lay Witnessing.

**Church Extension:** \$1,975,000  
Pastor-Directors; Mission Pastors; Student Pastors.

**Christian Social Ministries:** \$1,050,000  
Including Baptist Centers and Literacy Missions.

**Language Missions:** \$2,875,000  
Missionaries to 30 Language Groups and Refugee Relief.

**Interfaith Witness:** \$ 100,000  
Missionaries; Conferences; Materials

**National Baptists:** \$ 410,000  
Including Missionaries and Camps and Assemblies.

**Chaplaincy Ministries:** \$ 40,000  
Including Chaplains at Mayo Clinic and Ministry to Military Personnel.

**Associational:** \$1,125,000  
Associational Superintendents of Missions in Pioneer, Rural-Urban, and Metropolitan Areas.

### II. For Support of Special Projects \$1,650,000

Including WMU Assistance in Pioneer Areas; Evangelism TV Programs; National Consultant in Evangelism for Women; Summer Student Missionaries; US-2 Missionaries; Work in Puerto Rico and American Samoa; Alaska Pipeline Ministries.

### III. For Bold Mission Thrust in Evangelism and Missions \$1,650,000

Including Pastoral Assistance to New Congregations; Additional Missionaries to Spearhead Bold Mission Thrust; Additional Short-Term Personnel Such as Seminary Interns; Assist Churches in Transitional Areas to Assure a Continuing Witness; Use the Media in Preparation for Evangelizing and Congregationalizing Penetration; Train Pioneer Pastors, Ethnic Workers, Associational Leaders, and Bi-Vocational Pastors in Strategies for Evangelizing and Congregationalizing.

**Goal \$11,250,000**

### IV. All Over \$11,250,000 Goal:

To be used for Bold Mission Thrust.

## Weatherford, Tanner Believe Armstrong Goal Will Be Met

A reporter eavesdropped on a conversation between Carolyn Weatherford, executive director of Woman's Missionary Union, Birmingham, and William G. Tanner, newly elected executive director-treasurer of the Home Mission Board, Atlanta. In part, this is what he heard.

**WEATHERFORD:** I think the whole convention is catching your enthusiasm about Bold Mission Thrust. WMU has set bold goals for the Easter offering to match the bold strategies the Home Mission Board has outlined. This year \$11,250,000, next year \$13 million. By the end of the Bold Mission emphasis it should be \$15 million.

**TANNER:** We really appreciate the growth of the Easter offering and of the Cooperative Program too. At this rate, we will be able to do some dramatic work in evangelizing and congregationalizing the United States.

**WEATHERFORD:** I have every confidence that these goals are in tune with the spirit of our people. Last year the offering overshot the goal.

**TANNER:** Think about this: we have increased the offering by 93 percent since 1970! There's no doubt that we can do it if people catch a vision of what their home missions money really can do. Last year's offering gave us a \$934,362 head start on Bold Mission. This year about \$1,600,000, plus everything beyond the goal, will go into Bold Mission.

**WEATHERFORD:** The plans for Bold Mission Thrust thrill my imagination. I like the idea of giving every American a chance to respond to the gospel and of putting a Southern Baptist congregation in reach of everyone. Do you really have a plan for accomplishing these goals?

**TANNER:** We really do. We know the counties that have no effective evangelical witness. We know the key cities that make the wheels of the country turn and we know the spiritual needs in them. We know what's going on in language, racial and cultural groups. And we are trying to help churches in transitional situations which maintain this witness. It is clear on paper. Our missions personnel are on fire. All we need are funds, prayers and lots of personal involvement from every committed Southern Baptist.

**WEATHERFORD:** What about more missionaries—you've maintained about 2,200 for several years.

**TANNER:** It's a matter of money. First we have to raise missionaries' salaries to the median U. S. family income. We're almost there. Then we can say yes to the hundreds of people who are seeking appointment.

**WEATHERFORD:** The \$11,250,000 goal for the Annie Armstrong Easter offering is a huge challenge for us. We will have to increase our gifts by 13 percent over last year to make it.

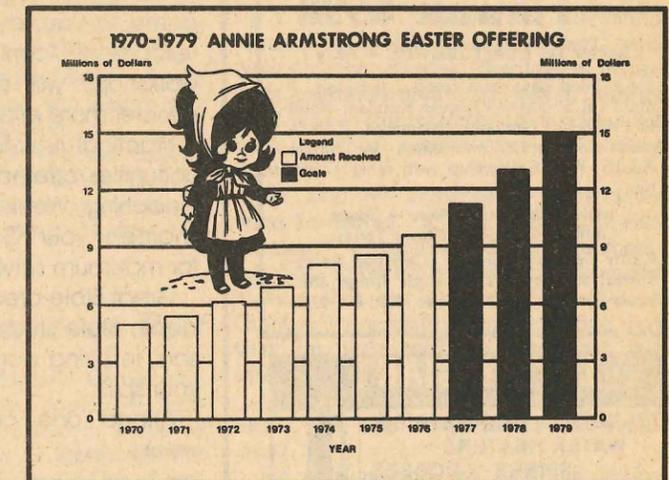
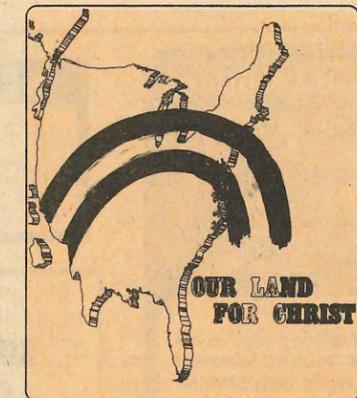
**TANNER:** It's hard for me to grasp a figure so huge. It is fantastic that Southern Baptists are able to give so much money after a relatively short time of promotion. I believe it shows us the bigness of our convention and our love for home missions.



Miss Weatherford



Tanner



With an \$11,250,000 goal in 1977 the Annie Armstrong Easter offering for home missions is growing toward the \$15 million mark by the end of the decade. Goals for bigger-than-usual increases were set for the years of Bold Mission emphasis.

## FAMILY BIBLE CONFERENCE

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## Baptist News in Brief

### Executive Secretaries, Editors Name Officers

James H. Landes, executive director of the Baptist General Convention of Texas, and Jack U. Harwell, editor of *The Christian Index*, weekly Baptist state paper in Georgia, were named presidents of the State Executive Secretaries Association of the Southern Baptist Convention and of the Southern Baptist Press Association, respectively.

Other officers named during the concurrent meetings in Charleston of the two groups were:

Executive secretaries group—Harold C. Bennett, executive secretary-treasurer of the Florida Baptist Convention, vice president, and Joe L. Ingram, executive director-treasurer of the Baptist General Convention of Oklahoma, secretary-treasurer.

Press Association—John E. Roberts, editor of the *Baptist Courier*, weekly news publication of South Carolina Baptists, president-elect; and R. Gene Puckett, editor of the *Maryland Baptist* weekly news publication, reelected secretary-treasurer.

### Choir Robe Advertising Unsuitable: Manufacturer

The Southern Baptist Convention's Sunday School Board has labeled as "ridiculous" a charge by a company in Roanoke, Va., that the board is mislabeling choir robes.

Bentley & Simon, a manufacturer of choir and pulpit robes, has filed an \$800,000 suit against the Sunday School Board, according to news reports.

The suit in U. S. District Court in Roanoke alleges that the board, although it ceased buying Bentley & Simon robes in 1976, still advertises them as such.

Bentley & Simon legal action asks that the board be forbidden to advertise robes as made by the plaintiff, withdraw all such references in church supply catalogs and remove all Bentley & Simon labels from products in its inventory.

Sunday School Board President Grady C. Cothen said, "The Sunday School Board for years purchased robes from Bentley & Simon until the company

was acquired by the Oak Hall firm.

"By agreement with Oak Hall, we were to sell our remaining stock with the Bentley & Simon label in the robes. No robes of any kind have been sold by the Sunday School Board except with the label intact.

"In editing copy of the catalog of one distributor the editor failed to delete two mentions of the Bentley & Simon name. The charge of fraud as reported by the public press is preposterous," Cothen said.

### Executive Committee Proposes \$63.4 Million

The Southern Baptist Executive Committee in Nashville voted to recommend a \$63.4 million total national Cooperative Program unified budget for 1977-78, an \$8.4 million increase over 1976-77.

The budget, which includes \$8,320,000 in "bold advance" funds above basic operating and capital needs of the Southern Baptist Convention agencies' worldwide missions efforts, will be voted on by messengers to the SBC annual meeting in Kansas City in June.

The Executive Committee voted to appoint a committee of six from its membership to make proposals by January 1978 for a new capital needs program to begin with the Cooperative Program budget year of 1978-79. Capital needs are distributed after the basic operating budget is met and before any advance funds are allocated.

The committee approved the Executive Committee and the BWA sharing 15 percent of any bold advance funds for the SBC Operating Budget in 1977-78.

### Cooper Comments on Post

Former Southern Baptist Convention (SBC) President Owen Cooper, 69, indicated that if he was asked to serve as Ambassador to India, he would view it as a challenge and chance to be of service "to help human need wherever it occurs."

Cooper, a Baptist layman and retired president of Mississippi Chemical Corp., responded to a report in the *Jackson Clarion-Ledger* that he was

being considered as a candidate for the ambassadorial post:

"I'm interested in trying to help human need wherever it occurs, and if the opportunity for such service were to become available through me to India, it would be a challenge," he told the *Mississippi Baptist Record*.

Cooper was named in November 1976 to a committee of prominent citizens to advise then President-elect Jimmy Carter on potential governmental leaders.

Cooper, who was president of the 12.7 million-member SBC in 1973-74, said he had heard nothing from the White House or U. S. State Department as of Feb. 19. He said that apparently a friend or friends had recommended him.

### Edwards Resigns Plains

On what Georgia State Sen. Hugh Carter called "the bloodiest, blackest day in the history of Plains Baptist Church," Bruce Edwards resigned his pastorate after a segment of the church apparently maneuvered to fire him.

He told Baptist Press he will be on a salaried leave of absence until Apr. 30. He has no immediate plans about his future course of action, although he says he is "still committed to the pastorate."

"I had no intention of resigning when I went into that meeting," the New Orleans Baptist Theological Seminary graduate said. "It was a special conference the church called to deal with another matter—an outstanding debt."

He said his resignation came after what he called "a long and bitter discussion," which followed an unexpected but apparently carefully planned motion that he be fired. He said no charges were brought against him but that he was told he had lost his effectiveness.

"I finally decided to just hang it up, and I gave my resignation," Edwards said.

He said he did not feel the action represents the feelings of most of the church. He said many members were absent and that the opposition had brought in a number of members who had moved away—people he had never seen during his two years as pastor.

# Christian Education

## SWBTS Seeks President

A nine-member presidential search committee has been named to find a successor for Robert E. Naylor, who retires as president of Southwestern Baptist Theological Seminary, Ft. Worth, Tex., in August 1978.

The committee, named by seminary trustee chairman, Oswin Chrisman, includes seven trustees, a faculty member and a student. James Carter, a trustee and pastor of First Baptist Church, Natchitoches, La., has been named chairman. He said the committee has set no target date for its recommendation to the board of trustees of the world's largest seminary.

## Georgetownians Attend Legislative Hearing

Three students and one faculty member from Georgetown College attended a recent meeting of the Legislative Study Committee public hearing in Frankfort.

Designed to receive the views of the public and children advocacy groups on the needs of children in Kentucky and to evaluate the services provided to children in the state, the session allowed participants to study government and private programs.

Representing Georgetown College were Mrs. Meddis Hay, chairman of the Department of Home Economics, and students Carol Lykins, Beth Powers and Kathy Royster.

Mrs. Hay is serving on the Early Childhood Task Force.

## D. Min. Receives Highest Marks

The Doctor of Ministry degree at Southern Seminary has completed the final phase of its accreditation process by receiving full accreditation without notation of any kind.

The January action means that Southern's Doctor of Ministry holds the highest possible official rating on the basis of nationally recognized accreditation standards.

The Commission on Accreditation of the Association of Theological Schools is the agency responsible for accreditation of theological education.

## Seminary Extension Sets Five-Year Objectives

The administrative committee of the Seminary Extension Department of the six Southern Baptist theological seminaries heard reports on the department's 1976 growth and approved five-year objectives and annual emphases for 1972-82.

The committee, made up of presidents of the six seminaries, also met in conjunction with the SED's curriculum committee, made up of seminary faculty representatives.

The curriculum committee approved plans for advanced diplomas requiring 16 additional courses beyond the 16-course diplomas in pastoral ministries and educational ministries the SED now offers through extension and home study programs.

Eleven objectives approved include objectives to increase denominational awareness among pastors, churches, and state and SBC denominational leaders about the value of Seminary Extension; focus on special groups; improve the department's ability to deliver its extension and home study materials; and give assistance to other Baptist agencies within the framework of its program statement.

## Recreation Workshop Comes to Louisville

A church recreation workshop titled "Leisure and the Church" is to be held on the campus of Southern Seminary, Louisville, Mar. 14-15.

The workshop, sponsored by Southern's School of Religious Education and the Church Recreation Department of the Baptist Sunday School Board, is open, free of charge, to any persons interested in church recreation programs.

Leaders for the workshop will include William L. Hendricks, professor of theology at Southwestern Baptist Seminary, Ft. Worth, Tex.; and Ray Conner, John Lanoue, Everett Robertson, Frank Hart Smith, Bob Sessoms and Don Mattingly, all of the Church Recreation Department in Nashville.

Sessions will begin at 3 p.m. Monday and conclude at 9 p.m. Tuesday. Topics

will include church camping, use of sports and games, using recreation as mission outreach, retreats, family recreation, recreation for senior adults and improvisations and dramatic games.

At 7:30 p.m. Tuesday a drama festival will take place in Heck Chapel. It will include work with puppets and muppets and improvisational drama.

All religious education classes will be dismissed on Tuesday so students can attend the workshop.

Persons desiring more information should contact William Cromer, professor of religious education, Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville, Ky. 40206.

## Seminary Acquires Pioneers' Letters

Two hand-written letters by early Baptist pioneer John Clarke have been acquired by Southern Seminary, Louisville, with funds provided by Mrs. Richard Hill, a Louisville resident and member of the seminary's board of trustees.

Clarke was co-founder, with Roger Williams, of the Rhode Island colony and was founder and pastor of the Baptist churches in Newport, R. I., in 1644. The Newport Church is one of the two oldest Baptist churches in America.

The letters, one written in 1655 and the other in 1658, were addressed to Col. Robert Bennet, an active Baptist layman in England. The importance of these letters, according to a seminary spokesman, lies in the major role played by John Clarke in Baptist beginnings in America and in the scarcity of documents written by Baptists in this period.

Clarke obtained the charter for Rhode Island from Charles II in 1613, and the two letters were written during his period in England. Upon his return to the colonies, Clarke served three terms as deputy-governor of Rhode Island in addition to his duties as pastor of the Newport Baptist Church.

The two Clarke letters will be housed in the Boyce Centennial Library on the Southern Seminary campus.



## Definition of Relationships

### Kentucky Baptist Colleges and Schools

The Baptist colleges and schools in Kentucky maintain organizational relationships with many significant constituencies. The nature and characteristics of these relationships vary with constituencies.

Kentucky Baptist colleges and schools are owned by individual corporations and directed by boards of trustees elected by the Kentucky Baptist Convention in its annual meeting. These five institutions, however, are related through shared purposes to the denominational body. Each of these colleges and schools functions as an independent institution of the Kentucky Baptist Convention, but the denominational body is empowered through its elected trustees to exercise authority over institutional policy. The colleges and schools cooperate with the agencies of the Kentucky Baptist Convention in seeking to achieve the objectives of the Convention.

Kentucky Baptist colleges and schools have significant and lasting ties with Baptist churches in Kentucky. The churches look to the colleges and schools for the development of qualified men and women to exercise Christian leadership and activity in the churches, in the denomination, and in the society. The colleges and schools look to the churches for prayer support, for students, for good will in promoting

Baptist education, for volunteer service, and for financial support.

The five Kentucky Baptist colleges and schools relate to each other in a spirit of interdependence, cooperation, and mutual support. The institutions are distinctively different in character, but share many common purposes and priorities. It is appropriate, therefore, that the colleges and schools work together in a spirit of teamwork to advance Baptist education in Kentucky in general and the welfare of the individual institutions in particular.

Kentucky Baptist colleges and schools are an integral part of the higher education community in Kentucky, the Southeast, and the United States. In their relationships with Baptist universities, colleges, and schools throughout the United States outside of the state of Kentucky, they share mutual purposes and priorities in the cause of Baptist education. With the universities, colleges, and schools of other Christian denominations in Kentucky and elsewhere they share a commitment to and a concern for the cause of Christian education. With non-Baptist universities, colleges, and schools, the Baptist colleges and schools in Kentucky have fraternal bonds in promoting the cause of higher learning and in the maintenance of functional relationships that are essen-

tial to a national system of higher education.

Each Kentucky Baptist college and school is dedicated to establishing and maintaining the highest standards of education program quality that available financial resources permit. The relationships of the colleges and schools with regional and other appropriate accrediting bodies grow out of a concern for not only establishing and maintaining educational quality, but for the public validation of that quality to provide the academic integrity and credibility that is essential to attracting students and financial support.

The colleges and schools operated by Baptists in Kentucky operate only by and with the permission of the Commonwealth of Kentucky which determines the various statutory and constitutional regulations which affect almost every aspect of the institutions' operation. Therefore, Kentucky Baptist colleges and schools must maintain extensive relationships with not only state bodies and agencies, but also local and federal governmental bodies whose regulatory powers also touch many areas of the life of the colleges and schools. The basic relationships of the institutions with the Commonwealth of Kentucky are described in the charters of the colleges and schools. These charters are basically documents which authorize the colleges and schools as non-profit corporations to operate under their approved by-laws. Kentucky Baptist colleges and schools in keeping with Baptist policy concerning the relationships between church and state are not permitted to accept governmental funds for operational purposes. The colleges and schools are permitted to act as agent, however, for the disbursement of governmental funds, e.g. student financial assistance, which are awarded by the governmental agency directly to the student.

The maintenance of effective and appropriate relationships by Kentucky Baptist colleges and schools with these varied constituencies is a difficult, but an essential task. The future of Baptist education in Kentucky depends in large measure upon the strengthening of these significant relationships in ways that inspire respect for and confidence in the five colleges and schools of Kentucky Baptists.

# Christian Education Special Report

If Red Cross hadn't trained young Lars Alecksen in lifesaving techniques, last summer Adam Gauthier just might have ended up one more drowning statistic. (Adam's alive and well today, thank you, and in the first grade in Manitowoc, Wisconsin.)

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## Frank Owen



### BAPTIZING CHURCHES

Many sorts of churches make up the constituency of our Baptist denomination in Kentucky. Individual congregations have different primary opportunities for ministry. Not all of the churches excel at the same thing nor do all have equal opportunity to excel at the same thing.

I am conscious just here of the tremendous debt we all owe to the great baptizing churches; like Ninth & O, Glendale, Vine Grove, Spring Bayou, Rockford Lane, Walnut Street, Valley Station, Valley View, Cumberland, Highview; and of course, many more than this space permits. We salute them all.

The command of Christ is to teach and proclaim, to "make disciples" and to "baptize them." I have an impression that the great bulk of our baptizing is done in and through the ministry of what we might call middle class churches, both across the countryside and in the towns and cities. Somehow it becomes more difficult to win the new convert from among more highly sophisticated people. Higher education, wealth, culture—all these things (however good in their proper perspective) can become a sort of cultural veneer that inhibits spiritual expression from within and resists Christian witness from without. It is a fact that more formal churches tend to gain most of their new members among Christians who were baptized elsewhere.

I observe that it is also the churches with strong youth thrusts (whatever their types, otherwise) that do lots of baptizing. Again, churches with great Sunday schools are great baptizers, especially when those Sunday schools are dedicated to outreach.

We love all the churches and their particular strengths and contributions to our Baptist life, but let none of us forget our obligation to baptize all we can, wherever we are, and let us praise and give thanks for the churches of exceptional fruitfulness in administering our initial ordinance.

## Sunday School Lessons

Lessons for Mar. 13, 1977

by H. C. Chiles, Murray, Ky.

International Series

### The Way of Authentic Prayer

Luke 11:1-13

While Christ was praying in a certain place, his disciples stood nearby. They observed in him a strange separation from the world, a conscious nearness to God, a delight in the Father's presence, and a familiarity in communion with God which seemed to them like heaven upon earth. Seeing and hearing Christ pray must have convinced the disciples that they knew comparatively little about this spiritual exercise. So, they wanted to learn to pray as their Lord prayed.

Christ's example emphasized the privilege, power, and blessing of prayer. It also aroused the disciples' sense of their inability in this realm and filled them with a desire to learn to pray. His example prompted one of the disciples to make the earnest plea, "Lord, teach us to pray."

In answer to that plea, the Lord gave them the prayer which had to do with the whole range of human need, temporal and spiritual. It was a model of brevity, simplicity, and comprehensiveness. In it three things are indicated—relationship, "Our Father"; reverence, "Hallowed be thy name"; and resignation, "Thy will be done." The deepest desire of the heart should be concerned with the Father's name, kingdom, and will.

In verses 5-8 Christ gave his disciples a specific lesson on importunity and perseverance in praying. The embarrassed host had a real sense of need. He also had a friend to whom he could go. He firmly believed that this friend could and would help him. He went to his friend personally and directly. He was specific, persistent, and unselfish in his asking. It was the need of another which caused him to ask.

Christ followed the parable with the assurance which has comforted the hearts of innumerable people through these intervening centuries. He stressed the point that Christians should persist in their praying. "Keep on asking and it shall be given to you. Keep on seeking and you shall find. Keep on knocking and it shall be opened unto you." Just as earthly fathers are ready and willing to give good gifts to their children when they ask for them, our heavenly Father will supply our daily needs if we will earnestly and persistently ask him to do so. Why should we be slow in claiming such wonderful promises?

An important truth which these verses accentuate is that God's infinite love is exemplified in his provision for his own. Since worthy parents can be trusted to give good gifts to their children, how much more so will our heavenly Father care for his own, whom he loves devotedly! He wants to give his children the things they need, even more than do the very best of earthly fathers. However, he wants his children to ask for the things which they need.

Life and Work Series

### The Disciple Who Denied Jesus

Christ's disciples were wrangling over which of them should rank as the greatest, and he informed them that the way to greatness was through service that would be helpful to others.

With sobering suddenness Christ warned the disciples that they would be sifted by Satan. While Christ repeated the name of Simon for emphasis, the fact that he used the pronoun "you" in the plural made it plain that it was not only Simon Peter, but also the rest of the apostles, whom Satan was asking for the privilege of sifting as wheat. Satan was exceedingly anxious to pass the apostles through the sieve of temptation in the hope of thereby overthrowing their faith. From this we learn that Satan cannot touch a child of God without divine permission.

In a sense the apostles had virtually invited Satan into their company by ignoring Christ's teaching concerning humility and love. If they had been more humble and less selfish, they would not have been subjected to such a thorough sifting. Inasmuch as Satan is still hurrying to and fro in the world, peering into every character in an attempt to find baseness and depravity, all Christians need to be reminded that he is endeavoring to impair their usefulness, to diminish their influence, and to bring them back under his control as much as possible.

Fully aware of Simon Peter's self-confidence and his exaggerated sense of his own importance, Christ informed him in advance of Satan's attack that he was interceding for him. Using the pronoun "thee" in the singular, in referring to the impulsive apostle who was so anxious to lead, Christ informed him that he had prayed for him particularly and personally. Knowing that he had something in him which was worth preserving and utilizing, Christ prayed that Peter's faith might not suffer an eclipse. After Peter was forgiven of his waywardness and restored to fellowship with his Lord, he was able to strengthen his brethren in Christ and to render a far more effective service for his Lord.

As the captors of Christ led him to the palace of the high priest, Peter followed him timidly in the rear, and remained on the outside. John went out and brought Peter into the courtyard. As he sat by the fire with the soldiers who arrested Christ and the servants of the household, hoping to escape notice, the girl who kept the gate said to him, "Thou also wast with Jesus of Galilee." Ere long Peter had thrice denied that he knew Christ.

Christ turned and "looked on Peter," maybe through an open door. Peter was filled with godly sorrow and wept bitter tears of repentance because of what he had done, whereupon he was forgiven and restored to fellowship with his Lord.

Hal Wingo, who wrote this article, is a Southern Baptist living in New York City where he is news editor of People magazine.

## Interesting People

### 'Thanks, Jimmy. They're beginning to understand.'

Whatever else history may finally decide about Jimmy Carter, it should surely credit him with shaking the regional dust off the words "Southern Baptist."

Let the record reflect that what George Washington Carver did for peanuts, Jimmy Carter's "religion on his shirt sleeve" did for his brethren in the faith, whatever they may have thought of him.

No one, not even Billy Graham, ever came close to creating the public awareness and curiosity about Southern Baptists that Carter managed from the moment he burst on the national scene in 1976.

Why? Because most Americans had never seen a Southern Baptist up that close before. Even though the denomination is part and parcel of the social and political life of every Southern town and claims representation in all the other states, the pickings north of the Mason-Dixon line are slim indeed.

Consider: There are 22 million people living in the greater New York Metropolitan area, and the Baptist Convention of New York (covering New York state, New Jersey and Connecticut) numbers only 18,000 followers. Among the 45 million people — one out of every five Americans — who live along the eastern seaboard from Boston to Washington, there aren't enough Southern Baptists to fill Baylor Stadium.

And since most of the national press is located in this eastern corridor, a presidential candidate who happened to be Southern Baptist was a challenge to the reportorial and interpretive skills of the nation's press. Some of them met the challenge honorably while others never got past a misunderstanding of "born again."

In some of the more cynical circles of Manhattan it was suddenly chic to be southern and nothing less than politically prescient to be Southern Baptist. On more than one occasion this year I had people say to me, "You mean you really are one?" and then proceed to stare as if I were going to sprout wings or babble in tongues.

As Carter's prominence grew, so did the stories dealing with his church. The Southern Baptist Convention's annual meeting in Norfolk, Va., last year got much bigger play in the New York papers than ever before and Time magazine did a two page feature attempting to explain who these Baptists were anyway. The stories were often objective, fair and sometimes admiring of the denomination. Some of them even understood what Carter meant by being "born again."

Journalists love catch phrases, and "born again" quickly became the most popular description of the season. More often than he was called a peanut farmer, Carter was labeled a born again Southern Baptist, and from the accurate beginning sprang other uses of the words that left theology waiting to be reclaimed.

Theater advertisements on New York radio soon began beseeching audiences to "be born again—see 'Godspell'." A journalist friend of mine proposed that a terrific idea for a new magazine would be one called Born Again, with limitless editorial possibilities: "Born again with a new career," "Born again with a new wardrobe," "Born again with a new mate," etc.

Somewhere along the way Carter's purer protestations of the rebirth experience almost got lost in the shuffle. Because he did make such an obvious point of his own religion (and his mother complained that his religion was being overdone in the press), Carter's Sunday morning church attendance and public prayers were initially met with a healthy dollop of skepticism. One midwestern bureau chief for a national magazine spent two weeks following Carter on the road and reported to his editors in New York that he felt Carter really believed he was Jesus Christ. Other reporters feared that Carter was using his religion to get the "evangelical vote," which in itself became a major new block of the electorate to contend with.

Everytime Carter went to church his morning prayers and Sunday school observations were dutifully reported by

the wire services, news magazines and television networks. On occasion he actually taught the lesson for his Bible class and reporters soon noted that he brought some of the same mannerisms and methods of the Bible class into his campaign speeches.

Often at political rallies Carter would ask questions for which there were simple, obvious answers, waiting for the response from the audience. Other times he would ask for a show of hands in response to a question. Observers who had sat with him through the Sunday school session dubbed his campaign style "Southern Baptist dialectic."

Ironically, at just about the time the press began to perceive Carter's religious sincerity (there may have been no conversions from all those hours spent in the Plains Baptist Church, but the skeptics about his religious convictions fell away for the most part), Carter's stock among fellow Baptists and other evangelicals appeared to fade.

While some took exception to his candor and his words, the language in the Playboy interview was reassuring to many who had wondered all along if anybody could be as consistently righteous as Carter appeared.

Years ago, Reinhold Niebuhr wrote that "religion is more frequently a source of confusion than of light in the political realm." Probably so, but at the end of the Carter campaign the man and his religion seemed compatible to those who had followed him down the long months of the political trail. Religion was one thing on which he had never changed his point of view.

And in the process much had been written about the kind of church he represented, the kind of faith he claimed. Southern Baptists living far away from the encircling presence of the denomination could now confront that part of their identity without hearing "Southern what?" in response. For that, if there had been nothing else, I say "Thank you, Jimmy."