



Graham Wins TV Commission's Highest Award

Evangelist Billy Graham, winner of the Southern Baptist Radio and Television Commission's highest award, cited radio and television as "one of the greatest factors in this nation's recent religious resurgence" when he addressed the ninth annual Abe Lincoln Awards program in Ft. Worth.

Graham received the Distinguished Communications Medal from the Radio and Television Commission which sponsors the national Abe Lincoln Awards for Broadcasters.

The evangelist was cited for "the Christian persistence with which he has

raised his voice in presenting claims of Christ on the lives of many, undaunted by world disturbance, domestic turmoil and political convulsion."

Previous recipients of the seldom awarded medal are Mrs. Lyndon B. Johnson, the late Walt Disney, the late Edward R. Murrow, Frank Stanton of CBS and Robert Sarnoff of NBC.

Graham called religious broadcasters "sincere people of integrity" but warned that "We are facing the dangers of the false prophets, the charlatans and Elmer Gantroys who, in a relatively short time, could destroy the great privilege we have

of using the air waves to proclaim the gospel."

He also warned about the scramble for ratings and profits in secular broadcasting and refused to excuse the promoters of questionable language, explicit sex and violence in programming who say "we only give the people what they want."

Graham, whose ministry has spanned more than a quarter century, gave credit to radio and television for his longevity, when historically evangelists have had a peak ministry of about 10 years.

WESTERN RECORDER

FEBRUARY 15, 1978

Kentucky Baptists' Weekly News Journal

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No Mercy from Mercer

Faced with an escalating delinquency rate in the repayment of student loans, Mercer University has decided, for the first time in its history, to go to court to collect.

"Already eight suits have been filed in Bibb County to collect delinquent student loans," said W. Newton Moore, assistant attorney for the Baptist university, "and future loan appropriations through the federal government depend on our success in loan collections. This is a revolving fund, and serious debts have been accumulated."

The university previously took a more lenient approach in regard to loan

defaults.

"This change in posture has been mandated by federal regulations because of a growing nationwide problem of delinquencies," Moore said. "The federal government is now actively pursuing through the Justice Department judicial settlement against student debtors where local action fails to provide for full satisfaction of the indebtedness," Moore said.

"No one will now escape the responsibility of repaying these loans," Moore said, "and cases will be pursued to their judicial conclusions."

The university took the action only after extensive attempts to collect the loans through regular collection procedures.

SSB Sets Youth Seminar

The third annual Basic Seminar on Youth Ministry Coordination to be held in Nashville May 8-12 will offer a widely varied agenda of topics for ministers of youth and other persons responsible for coordinating a local church's youth program.

According to Bob R. Taylor, consultant in youth ministry coordination in the church administration department at the Southern Baptist Sunday Board, the special conference has been planned for volunteer, part time workers and full time, professional staff members.

The \$30 registration fee should be sent to Bob R. Taylor, Sunday School Board,

127 Ninth Ave., North, Nashville, TN. 37234.

Boswell in Search Group

J. M. Boswell, president of Cumberland College, has been named to a seven-member search committee to find a successor to Ben C. Fisher. Fisher will take early retirement Sept. 30 as executive director-treasurer of the Southern Baptist Education Commission.



SBC President and Rabbi Differ on "Jews for Jesus" Issue

The president of the Southern Baptist Convention and a Jewish leader agreed on the need for ethical evangelism but disagreed on the "Jews for Jesus" movement during taping of ABC-TV's network program, "Directions."

Rabbi Marc Tanenbaum, national director of interreligious affairs for the American Jewish Committee, expressed the concern of the Jewish community for the tactics used by many in the "Jews for Jesus" movement," Tanenbaum said. "They present themselves to Jewish young people as another sect of Judaism... That's deception and a fraud."

"I think frankly there's a responsibility among Christian leaders to try to indicate that... misrepresenting and violating the... things Jews hold sacred for purposes which are not really Jewish purposes needs to be... conformed to some higher standards," Tanenbaum asserted.

Allen agreed with Tanenbaum that deception in evangelism is immoral. "I don't think we would dissent about the matter of packaging truthfully who you are or not deceiving people about what you're up to," Allen said.

"But to announce that you, out of your Jewish understandings, have come to accept Jesus as Messiah is really in tune with the stream of who we think Jesus is as the promised one and as the returning one," Allen said in reference to his viewpoint on "Jews for Jesus." "So we would dissent probably about the legitimacy of that role but agree about the packaging and being open."

Tanenbaum emphasized, "I would respect (Jews for Jesus) as I do Allen or other evangelical Christians who declare very clearly, 'I'm an evangelical Christian'... We have a Federal Trade Commission which insists on fair packaging so that we know what the ingredients are... I would think religious institutions have at least that obligation to let people

know exactly what they stand for."

Allen, pastor of First Baptist Church, San Antonio, Tex., distinguished between witnessing and proselytizing. "Witnessing is coming to say 'This is my experience with the father (God). To proselytize is to pick out and try to manipulate you in some way to be in my organization or to adopt my language," he explained.

"Because God respected conscience and built his whole creation that way we have a responsibility to respect conscience and the integrity of somebody else's choice," Allen said.

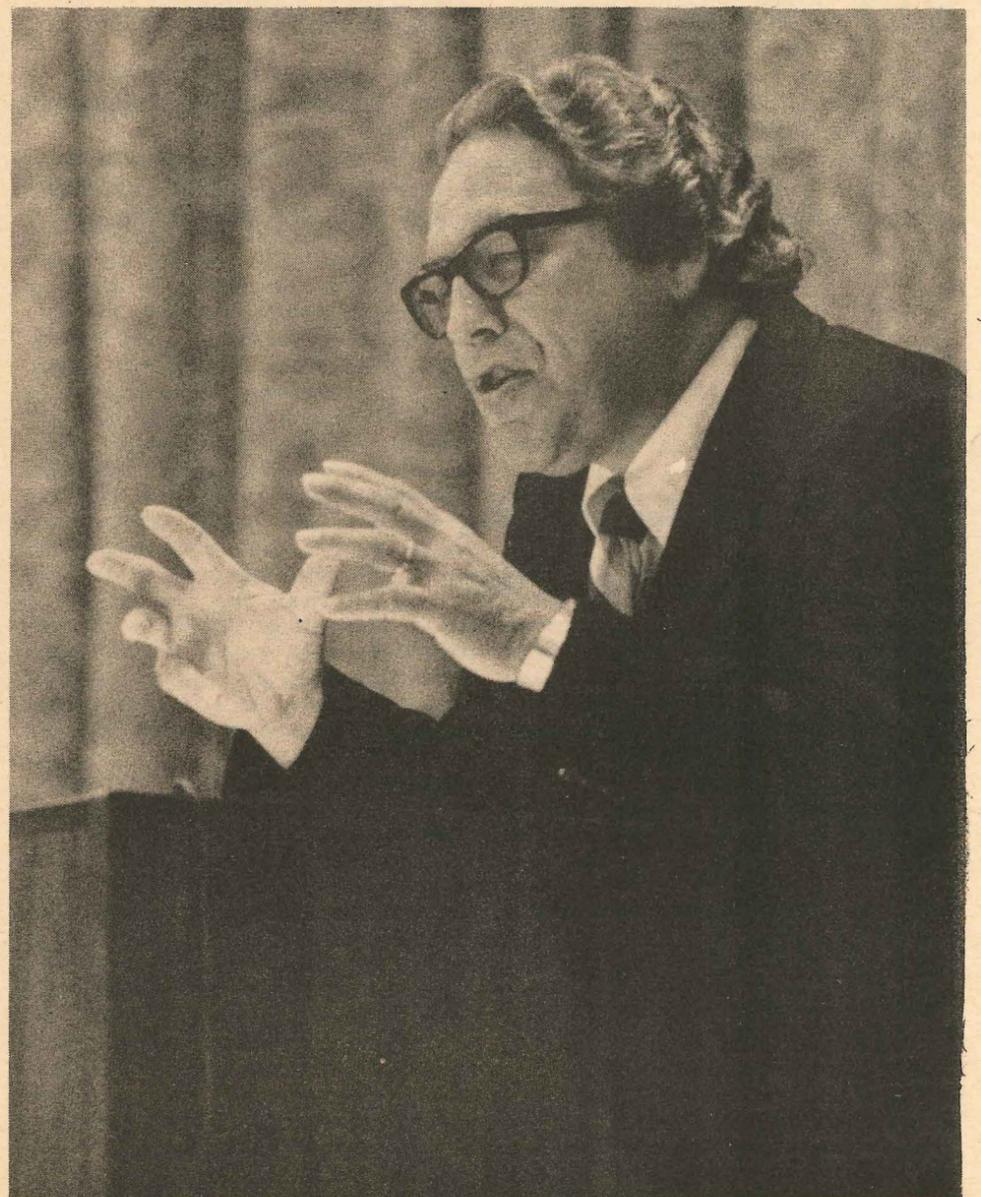
"The spiritual darkness of our world demands that every person with the light bear that light, bear that witness, so we are intentionally evangelistic and missionary without any kind of apology," Allen said.

Tanenbaum acknowledged that the friendships between Baptist and Jewish leaders are only the beginning of dialogue. "Misunderstandings are very deep," he said. "But the prospects for the future are extraordinary because Baptists have given a great deal to America."

Allen noted that Baptists and Jews share a deep belief in religious liberty and human rights.

"If Baptists and Jews stand for anything," Tanenbaum added, "it's for the sacred dignity of every human life. And that's a witness we can share together, not only for ourselves but for all the members of God's human family."

Allen and Tanenbaum noted several areas where Baptists and Jews agree. Both groups have suffered persecution for their belief in individual expression, Allen said. He also pointed out that both groups have congregational forms of government as well as sharing common spiritual roots.



Jimmie Allen, SBC President

Daley Observations



For Churches in Search Of a Vital Ministry

Anyone interested in a vital ministry for Baptist churches in our time should read a new book, "The Integrity of the Church," written by Southern Seminary professor E. Glenn Hinson and published by Broadman Press.

Chapter 7 in Hinson's book is titled "Structuring for Mission." In this chapter the professor points out the tendency of modern churches to adopt models from the contemporary world around us and shows how far some of these models can be from the early church. Here's how Hinson pictures one of these models (pp. 98-99):

"Without certain tangible forms and structures of its own that anchored it to the past, the church would open itself unguardedly to the caprice of contemporary cultures. In our own day, for example, the business model exercises a pervasive influence. In that fact itself there is no serious problem. But there is a problem if the influence of the model dominates to such an extent that it perverts or corrupts certain values that are fundamental to the Christian faith and life.

"Consider for a moment the operation of one urban church. The corporation (congregation) elects a board (deacons), which sets the goals for the corporation (w number of conversions or additions, x number of new buildings, y income in tithes and offerings, z amount of satisfaction among stockholders). The board hires an executive (pastor), offering salary and benefits competitive with those offered by other churches. It outlines for him the expectations of the corporation. If the executive fails to meet the goals, the board sets a time within which he can be expected to improve his performance. If he cannot meet the goals, he will be replaced; and a new and more competent executive will be secured.

"Under pressure to meet the demands, the executive applies proven sales and consumer methods. He advertises that Jesus will meet every need—physical or spiritual. He puts on a "show" every Sunday. He gives away bicycles and TVs for attendance prizes by groups. He buses people from the larger metropolitan area and beyond. Bus drivers win prizes for the largest loads. To attract as many persons as possible, they give away candy bars and balloons and hide five-dollar bills under certain seats. Thus the corporation blossoms and grows!

"The issue here is: How do we evaluate the propriety of this obviously exaggerated influence of the business model? What is to be the safeguard against its subversion of essential truths of the church?"

Professor Hinson's treatment throughout the book is not negative but positive in a challenging sense. It would be an excellent study for an adult church training or study group. It is available from Baptist book stores.

Entertaining an Angel Unawares

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2).

This injunction of the author of Hebrews came to mind recently when I reflected upon the death of Walter L. Moore, the most influential preacher in my life.

My parents did not regard preachers as strangers nor angels but our humble home was the resting place for pastors when I was a child. Our little quarter time church often could only afford student pastors and they were entertained mostly in homes. My earliest memories include nights the preacher spent with mother and daddy and me.

Our house had only three rooms in those days: a small kitchen, a dining room and one bedroom with two beds. When the preacher came we took one bed down in the bedroom and moved it into the dining room where the three of us slept giving the preacher the bedroom.

Several of these childhood pastors became lifelong friends of my family but Walter Moore stood out above all the rest and came to be an angel in my life. The friendship between my family and this godly man grew deeper and more meaningful through the years. He and my daddy hunted quail together at least once every year for almost half a century.

When our school burned he and his dear wife took me to live with them 50 miles away to finish high school. I saw in him the kind of person I wanted to be but living with him and seeing what a pastor experiences made me not want to be a preacher. But I never got away from the inspiration of his life and eventually the Lord used him as the greatest human influence in my struggle with God's call to the ministry.

Though our ministries went different directions he has remained my model to this day. He was a man of absolute integrity. He had one standard and that was excellence whether in the pulpit, in writing, on the golf course, in pursuit of quail and bass or as a husband and father. He came closer to living as I think Jesus would have lived in the 20th century than any man I have ever known.

Appropriately his family and friends did not regard his death as a tragedy but as a blessing of the Lord in relieving him of a mortal body being relentlessly consumed by an incurable disease and in bringing him into the presence of the Lord. Friends and admirers did not find his family members mourning at a funeral home but at home in a spirit of gratitude, worship and triumph. And since death cannot really take away such a life, he was there too.

The life and ministry of Walter L. Moore blessed all who were ever touched by them. But for me he was more than is communicated in the word blessing. He was nothing less than an angel of God for one to whom an angel appears realizes he is in the presence of holiness and that he is being pointed to God's direction for his life. In that respect Walter Moore was God's angel for me.

I thank God not only for such a man but for my parents who found place in a three room cottage to entertain preachers.

Guest Editorial

Local Church—Best Place to Give Our Money

by Presnall H. Wood, Baptist Standard

There is a constant scramble for the religious dollar from many organizations with varied purposes. Riding under religious banners these groups claim to be worthy of the financial support of Christian people. Their appeals for help come by way of radio, television, direct mail and door-to-door solicitation. Veiled in religious language they zealously ask support in their fight against sin and the devil.

Some of these groups are worthy of being helped but some are nothing more than unscrupulous religious hucksters who are after the religious dollar for their own use. Some promise health, happiness and holiness if money is sent to their "great cause for the Lord." That the independents and para-church groups are successful in receiving large sums of money is testimony that many contributors have failed to realize the best place to give their gifts to the work of the Lord.

It is strange that many Christians have become confused as to the best place to give. God has already "laid it on our hearts" through his word (Mal. 3:10, I Cor. 16:2) that the local New Testament church is the best place to give our money to the work of the Lord. It is through the church that we can participate in the broad work of evangelism, missions, Christian education and benevolence. The tithe should be given through the church, and it is through the church that we can give substantial gifts to the institutions of our denomination.

In looking for a place to give money to the work of the Lord, don't overlook the church. It is the best place.

Western Recorder

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

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Let's Get Rid of Them!

Our Baptist colleges and seminaries are necessary to the training of each new generation of pastors, missionaries and other leaders. This makes them vital to our total evangelistic outreach. However, they are not "sacred cows," and it is becoming increasingly obvious that they must now come under much closer scrutiny by pastors, by the people in the pews and hence by our conventions.

The board of trustees of the University of Richmond and the board of trustees of Wake Forest University are two good examples of the need for such scrutiny.

Robert S. Alley, chairman of the religion department at the University of Richmond, by his own admission, does not believe in the divinity of Christ and does not believe that all of the Bible is inspired. But the trustees simply moved him to another job in the university instead of dismissing him as they should have done. And the Wake Forest trustees failed to abide by a state convention mandate not to accept federal funds for construction, thus placing themselves in clear violation of the Baptist doctrine on separation of church and state.

The Bible warns, "But there were false prophets also among the people, even as there shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that brought them, and bring upon themselves swift destruction" (II Pet. 2:1). Not one of these false teachers should be on a Baptist college or Baptist seminary faculty under the guise of academic freedom because he or she is on tenure or for any other reason.

We have an obligation as Bible believing Baptists to work through our conventions to require boards of trustees to promptly dismiss any professor who does not believe in the great distinctive Baptist doctrines that are taught in the Bible.

William R. Hagan
Taylorsville

Perhaps Campbell's Soup?

I have read Mr. Homer Wm. Smith's baffling letter in the Jan. 25 issue of the Western Recorder. Mr. Smith's conclusion that "...a simple definition of Baptists... is, they are people whose sole aim is to restore original Christianity to the earth" is interesting. Should Mr. Smith ever decide to write pseudonymously on that subject, I've a pen name to suggest: "Alexander Campbell."

Billy G. Hurt
Frankfort

It's Not Highway Robbery

In response to the article, "Are You Robbing Your Pastor?" by Byrd Ison, in the Jan. 18, 1978 issue of Western Recorder, I dislike very much the term "robbing." The word robbing suggests that something is taken by force or by deceit. When a church calls a pastor it should be well understood what the housing provisions will be, whether it is to be a parsonage or housing allowance. In almost all situations these arrangements are met according to agreement.

I will agree at this point that when a church is financially able it should furnish a pastor with a housing allowance and let him make his own housing arrangements. The points Ison makes are good and sound. Other arguments

could be made for this arrangement.

There are many small village or country churches which could not afford to move to this plan and should not be made to feel guilty that they have robbed their pastor. Many of these churches already own a parsonage. If it is sold or given to the pastor then the church will eventually have to give more to the pastor to enable him to pay for his housing. These small churches usually have a limited amount of money available for the pastor's salary along with the rest of the church program. More money for housing means less for missions, educational programs, benevolence, etc.

Secondly, the parsonage is often built on part of the church property adjacent to the main church buildings. The parsonage should not be sold because the space may be needed for future growth. If nothing is sold then more money will be needed immediately for the pastor's housing provisions. This money will have to come from somewhere in the already tight budget.

Thirdly, suitable housing is often not readily available in a small village or a country community. When there is a change in the pastorate the new pastor may have to look for suitable housing away from the community where he is serving. He will run the risk of losing his identity with the community or church field.

Fourthly, some churches may be looked upon by some as transition pastorates. It may be God's plan for a pastor to serve a period of time in small churches before moving to larger churches. Most large church pastors began their ministry in small churches. A "transition pastorate" church would have a difficult time maintaining housing provisions for an often changing pastorate if it did not own a parsonage.

Lastly, in small villages and country communities almost always there exists an abundance of semiskilled repairmen who keep the parsonage repaired with a minimum of expense to the church. The church can always be assured that it has adequate provisions for the pastor.

Again, I dislike being told that our church "robs" our pastor. I wish we could do more for him and maybe someday we can. But for the present I believe that in the light of the total task of the church we're doing the best we can with what we have.

Ken Massey
Ghent

A Case[y] in Point

Brother Casey's comments in the Jan. 18 issue of Western Recorder are well taken. The strength of the Cooperative Program is that it is voluntary. Being Baptist, it could be no other way. But lest we take our freedom as an occasion to sin, we must all ever recognize that we tend to give more to those things that are closer to us. That is the natural tendency.

I am afraid of the church that cuts the percentage of its total gifts going to missions through the Cooperative Program in order to build a new building. Why not challenge the church to build the new building, and at the same time increase the percentage of its total gifts going to missions through the Cooperative Program?

James O. Teel Jr.
Stewardship Commission
Nashville, TN

On Giving and Keeping

A few months ago I shared with you our joy in retiring our church debt. Since that time we have had another experience that has motivated our fellowship.

A few weeks after our debt retirement service I received a call from an attorney in Berkeley, Cal. stating that we would receive a gift from the estate of M. E. Bratcher. The attorney handling this estate was a Baptist and a member of First Baptist Church, Berkeley. He was excited about the gift and assured me the gift would be forthcoming. The more we talked the more curious I became. Finally I asked him if he were at liberty to tell how much the gift would be so that I could acknowledge receipt of the gift. The attorney replied that it was \$20,245.00. You can imagine what that did to a Baptist preacher.

The following Sunday I shared the good news with our congregation. Needless to say the congregation was overwhelmed, but I wondered what effect this would have on our stewardship.

That Sunday I challenged our congregation to experience the joy of giving that was evidenced in the life of M. E. Bratcher. We talked about the positive effect it should have on our lives. Since that Sunday our gifts have not only exceeded our budget, we have experienced some record breaking giving in our church.

We can be appreciative of men like M. E. Bratcher whose testimony has awakened our church to renewed stewardship. This should serve as a reminder that what we give is what we are able to keep.

Our church has already purchased two additional acres for a recreational and parking area. Thanks to a man whose testimony will live on in our lives.

Charles A. Blanc, Pastor
Ekron Baptist Church

Freedom vs. Colonialism

Historically, Southern Baptists have been dedicated to missions. This dedication to meet the needs of the people around the world has led Southern Baptists to contribute millions of dollars for the building of hospitals, schools and churches and to support thousands of missionaries. We have participated in foreign missions in order that people around the world might have an opportunity for spiritual and material freedom.

Our dedication to providing spiritual and material liberation is located in both the Old and New Testaments. The central theme of the Old Testament is the Exodus story. The Hebrew people cried out for liberation from their bondage in Egypt, and their god sent a liberator in Moses. In the New Testament, Jesus' victory over the cross provided freedom for all people. The word resurrection is synonymous with the world liberation. Jesus is our liberator.

These biblical themes of liberation have greatly influenced American history. America was the first independent colony; after many harsh and agonizing years, America abolished slavery; America opposed Nazi and Japanese captivity of Europe and Asia; and America opposed European colonialism. In an age when colonialism is resented throughout the world, America, the first independent colony, continues to hold a colony. Our colony is the Panama Canal zone.

Our support for the ratification of the

Panama Canal treaties would demonstrate Southern Baptist commitment to freedom. Moreover, ratification would elevate Southern Baptists in the foreign mission fields (i.e. the third world) from second class Christians to first class citizens. And finally, our support would be a sign of our sincerity to our commitment for foreign missions. If we, as Christians in America, are to stand on biblical grounds—in the tradition of our forefathers—we must support the liberation of all peoples, and consequently, we must ratify the Panama Canal treaties.

David and Ellen Fleming-Hughes
Louisville

A Course to Pursue

Thank you for your editorial comment on "Jethro's Advice" in the Jan. 25, 1978 issue. It was a very timely article for some 70 students here at the seminary.

I have just completed one of the finest courses I have ever had in my life! This class is entitled "Church-Staff Relations" and is taught by J. Ralph Hardee. This course is offered every fall semester and every January J-term. This course is a must for every church staff member and it should be required of all seminary graduates. Churches should allow their staff members to have a study leave during January so that they can take advantage of this valuable course.

It deals with all areas of church staff relationships, including the church staff meeting, the entrance and exit processes, job descriptions and the ministry leadership team concept.

If every SBC church staff member could be exposed to a course such as this I am convinced that our staff relationships would greatly improve. Many unpleasant experiences could be prevented by the awareness that this course provides.

There is help in this area. Encourage your staff members to take advantage of this educational opportunity.

Paula Settle
SBTS Student

Prayer Sure Feels Good

I am writing to thank Kentucky Baptists for their support of missions. As home missionaries my wife and I have received exceedingly valuable support from friends around the state who have written us and who assure us of their prayers.

To have someone write and say "I'm praying for you" means more than words. It means that someone is interceding for you before the very throne of God. That someone cares enough about missions and missionaries to become themselves a vital link in the whole missionary experience.

To pray for missions is to be a missionary. The great German born scientist Werner von Braun was right when he said, "Prayer is the greatest work of man."

Kentucky Baptists are great people. They pray. I believe they will continue to support missions and missionaries in this most vital way. Again thank you for your prayers for home missions. Thank you for doing "the greatest work of man."

Lawrence E. Baldrige
Pippa Passes

Share!

IN BOLD MISSION THRUST



**ANNIE ARMSTRONG
EASTER OFFERING**

**BOLD GOAL
\$13,000,000**

13,000,000 Baptists Can "Share"

by Carolyn Weatherford

When plans were being dreamed for Bold Mission Thrust in home missions it was suggested that Woman's Missionary Union should set appropriately bold goals for the Annie Armstrong Easter Offering.

This we were eager to do, especially as we sensed the excited willingness of our congregation to take missions with new determination.

We asked, "What are the bold plans for home missions that deserve a dramatic increase in the Easter offering?"

That is when we heard for the first time the now famous words, "Evangelize and Congregationalize." This simple strategy captured the enthusiasm of WMU leaders, just as it has all informed Southern Baptists. We could see the door opening on mass evangelism projects, communication media and volunteer witnessing campaigns wherein we could actually share the gospel with every American. We could see the reach of every American and of saturating key population centers with ministries and churches.

Most of all, we could see why the Annie Armstrong Easter Offering for home missions needed to stretch like a balloon to float into new heights of mission support.

So WMU suggested that a national goal for the Easter offering might be a bold \$13 million. As it has developed, that will require a 21 percent increase over last year's offering. Any church or individual who wants to keep in step with the challenges of Bold Mission

Thrust can begin to do so by setting a target of giving 21 percent more than last year to the Annie Armstrong offering.

We didn't suspect at goal setting time that the \$13 million goal would equal the overall number of Southern Baptists. This is the only time in our history that we could say, "One dollar from every Baptist will reach the goal."

It would really be a great strength to home missions and to every local church if every person on our rolls were concerned enough to give at least \$1.00 to home missions.

Practically, we realize that our actual present membership is much less than 13 million. In the last couple of years, the average gift per resident member has been less than \$1.05.

We know that those loyal and faithful to home missions give sacrificially much beyond ones and tens of dollars. But even if every resident member gave at least one dollar, our base of giving and our actual total would be vastly expanded.

In light of the unprecedented opportunity of this year, I would like to challenge every Baptist, including those thousands who have never given before, to "Share" at least \$1.00 in home missions. To those who have been faithful in the past I would like to suggest a 21 percent Bold Mission Thrust in "Sharing."

A goal of \$13 million from 13 million Baptists seem an easy minimum to me. Does it to you?

Share! Is Challenge Of Home Missions

"Share!" is the challenge to Southern Baptists in the 1978 edition of the annual Week of Prayer and Annie Armstrong Easter Offering for Home Missions.

The emphasis reminds Southern Baptists to "Share" their service, prayer and money for Bold Mission Thrust in the United States.

Prayer activities during Mar. 5-12 and the Easter offering focus on congregationalizing and evangelizing, the Home Mission Board's two-prong strategy for sharing the gospel with every person in the home territory.

The emphasis gives every church member an annual update on home missions. The offering provides slightly over half the funding for home missions. The other half is given week by week through the Cooperative Program.

Goal for the Easter offering is \$13 million. The goal was deliberately set for a whopping 21 percent increase over last year's to provide two million dollars for Bold Mission projects.

The first \$9,163,000 of the offering is earmarked for basic support of 2839 home missionaries and their field ministries in 50 states and the American territories. Basic operations covered, the next \$1,837,000 will finance special projects, many of which relate to Bold Mission Thrust.

For example, \$165,000 will help fund

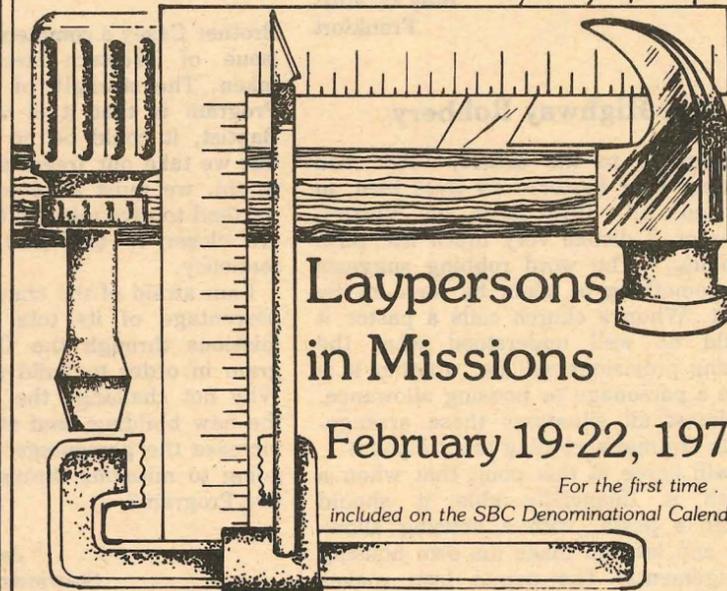
the computerized process known as Volunteer Involvement in Missions, linking short term volunteers with the appropriate mission project. Missionaries will get a raise from a \$300,000 allocation. Metropolitan evangelism crusades will be backed by \$30,000 and \$90,000 will fund mass media campaigns in Bold Mission Thrust.

All funds beyond the \$11 million mark will be spent on evangelism and congregation-planting projects. Approximately \$500,000 will help pave the way for Mission Service Corps workers. Although Mission Service Corps expenditures will often be needed to facilitate their work.

If the goal of \$13 million is achieved \$2 million will be applied to the Mission Service Corps and other Bold Mission Thrust projects. If the offering falls short of the goal these same two categories will be cut.

WMU leaders, including executive director Carolyn Weatherford, have urged Baptists who have never before participated in a home missions offering to give at least one dollar to this campaign. "We need a broadened base of involvement to reach this goal and the greater objectives of Bold Mission Thrust," she said. "This is a task that every Southern Baptist needs to share in."

Church Study of
Home Mission Graded Series



**Laypersons
in Missions**

February 19-22, 1978

For the first time . . .
included on the SBC Denominational Calendar.

Annie Armstrong:

The Woman and the Offering

by Debbie Baird Buie

Annie Armstrong is more than just a name on the home missions offering envelopes. There really was an Annie and she was the power behind mobilizing Baptist support of home missions.

Annie Walker Armstrong was the first corresponding secretary (now called executive director) of Woman's Missionary Union, auxiliary to Southern Baptist Convention. As corresponding secretary she led in establishing conventionwide offerings and weeks of prayer for both foreign and home missions.

Annie was never a "pew-warming" church-goer. To her, Christian dedication meant working for her Lord to spread the gospel. Annie became interested in missions through her unwillingness to be a complacent Christian. Her mother had been involved in a woman's society on foreign missions, "Woman's Mission to Woman," and when in 1880 she heard of the needs of an Indian mission on the "frontier," Annie and her sister Alice responded by forming a missionary society to make clothes for the Indian school children. Two Baltimore societies were formed.

In 1882 requests from the mission were so great that the two societies could not comply with them all. Annie visited Baltimore and surrounding area churches to express the need and help begin mission societies.

Annie kept in close contact with the Southern Baptist Home Mission Board during this time. She and sister Alice began literature dissemination from the Maryland Baptist reading room. The mission rooms distributed leaflets on both home and foreign missions.

The Home Mission Board corresponding secretary, I. T. Tichenor, requested the Baltimore women's societies to help in many projects. One, a drive to acquire

funds for building a Baptist church in Havana, Cuba, was begun just a few months before the founding of Woman's Missionary Union.

When WMU was established in May 1888 one of the first and major fund raising projects given the unified women's missions societies was "buying bricks" for the Cuban church.

Annie Armstrong was elected corresponding secretary of Woman's Missionary Union in that May 1888 meeting. Baltimore was established the central headquarters. Annie and Baltimore had a lot of missions in making. With her love for the Lord and missions Annie brought with her firsthand knowledge of work with the Indians and missionaries on the frontier, she had worked with immigrants in the seaport town of Baltimore and had led in teaching them English by using the Bible as textbook and she had helped to reinforce or begin missionary societies in the black churches of Maryland.

Annie got right about the business of mission support through praying, giving and learning about missions. Using the Baltimore mission rooms as a good, strong foothold, Annie led in the production of many leaflets and other literature needed to educate Southern Baptist women in missions needs.

"Brick Cards" and informational leaflets, prepared by Tichenor, were distributed by the thousands, soliciting support for the Cuban church. This was the first "fund raising" effort of the societies now known as Woman's Missionary Union.

In 1894 WMU was made aware of a large debt owed by the Home Mission Board. Annie Armstrong proposed a week of self denial to acquaint people

with the needs on the home mission fields. The first observance was held in 1895 and the first offering, the Self Denial Offering for Home Missions, was begun.

Miss Armstrong continued to work to organize women—just as she had done for the Indian mission children with the Baltimore women's home mission-society. She continued to learn missions first hand—just as she had done when she worked with immigrants and the black churches.

From 1888, when she became corresponding secretary of WMU, until 1901 Miss Armstrong paid her own travel expenses and refused salary for her services. At one time she traveled on a mission tour over 3300 miles in 21 days, visiting 19 places and giving 26 speeches.

She kept a log of her journeys, noting specific needs of the missionaries and others along the frontier of missions. From these notations women's societies were assigned a missionary or missionary family to clothe for a project. They were given sizes of the missionary, his wife and children. Along with clothing societies would fulfill other requests for bedclothes, blankets, shoes, books and other supplies.

Women's societies would pack these articles in "missionary barrels" and ship them to their missionary. Women began to identify with the missionary, with missions in a deep, personal way.

In 1903, at the suggestion of the Home Mission Board, the special emphasis for home missions was changed to "Week of Prayer and Special Offering for Home Missions." Giving to and learning about missions had become less a self denial and more a way of service for the

Southern Baptist women.

In 1922 the offering became known as the "Thank Offering" and in 1933 it was named for the one who had so painstakingly supported and promoted home mission. It became the "Annie W. Armstrong Offering for Home Missions." Later the "W" was dropped, and the offering became identified with the Easter season when in 1969 it was named the "Annie Armstrong Easter Offering for Home Missions."

Annie Armstrong died in 1938 at the age of 88. She had retired from WMU in 1906. The offering memorialized her and her ideals and dreams for home mission support.

The year the offering was named for Miss Armstrong the home missions gifts totaled over \$68,000. Last year, 44 years later, offering receipts totaled \$10,745,967.67. Cumulative receipts for the home missions offering since 1907 is \$104,177,212.72.

It all began with a plan to help some Indian children and now Indians represent but one ethnic group in the Language Missions Department. In the 1978 Annie Armstrong Easter Offering for Home Missions \$3 million is allocated for language missions. And under special projects, \$10,000 is allocated for Indian leadership training.

But language missions is only one of eight major divisions of funds. There is evangelism, church extension, Christian social ministries, interfaith witness, work with National Baptists, chaplaincy, and associational support.

In 1904 Miss Armstrong reported to the Home Mission Board an offering gift of \$.10 from Peter Ewing, a "full-blooded Indian." She told the board, "The gift is so small, still I feel he should receive a receipt for it."



Frank Owen



Inside-Outside

He is a perfectionist by nature. He believes things ought to be done adequately and well, but unwastefully. He wanted to talk about our work. How it looks from where he sits and my responsibility to improve or sometimes correct things that look inept to him.

He wasn't right in every case. Things sometimes are different from the inside and vice-versa. But it was easy to see why they looked to him the way they did. Also, much of his criticism was valid and helpful to keep our office in touch.

Supportive criticism is valuable, even when it is

negative and even when its basis isn't entirely accurate. The opportunity to communicate and fill each other in usually makes it possible for good men to hang together in a right cause. The cause and the people who support it must stay in touch.

Denominational servants honestly do not expect pastors and laymen to be automatic rubber stamps—neither positive nor negative. We know that everything we come with cannot be perfectly fitted to every circumstance. Local adaptations are often needed. Occasionally some Baptist project may be misfitted to a particular church.

We do ask favorable consideration. Our programs are made up by representative committees and boards

of our own people. Their proposals deserve an honest look and support when appropriate. ("... try the spirits whether they are of God..." I John 4:1)

Occasionally some seeming inappropriate program may be just the thing that many other Baptists want. (We are all sorts of people.) Maybe even we promote it without much personal enthusiasm, because we owe that to others who desire a full chance to help make go that which they believe in.

We would never mute inside criticism. We need it for evaluation. We must not fear each other and never become "outsiders" to each other. If viewpoints differ they need to be shared if we are to steer a right course for a real fellowship.



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Evelyn is in charge of the Sunday School Board's Information Desk, a new service to provide information about the Board's programs and other services.

Often callers do not know which of the 950 Nashville Board employees to contact for a specific service. Evelyn knows. If you need assistance but don't know who to call, call Evelyn.

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From the Editor

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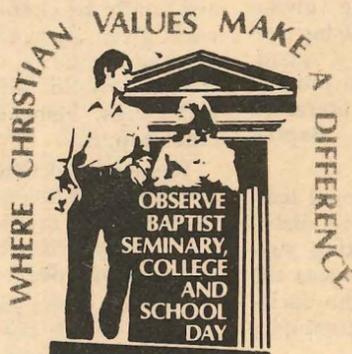


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FEBRUARY 19, 1978

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Baptist News in Brief

Richmond Still Troubled

Faculty at the University of Richmond have urged in a resolution that officers and trustees of the university ask controversial professor Robert Alley to resume his chairmanship of the department of religion.

Alley, a tenured professor, reportedly requested transfer to chairmanship of the university's newly-created area studies program following heated response from many Virginia Baptists after he told a group of atheists in an address Dec. 6 that Jesus "... never really claimed to be God or to be related to him."

The controversy has caused sharp debate on the Richmond campus, with some students reportedly circulating petitions on his behalf on the basis of academic freedom. The editor of the student newspaper labeled his stance as "hypocritical" coming from a Baptist minister and representative of a Baptist school which accepts the traditional Baptist position of belief in the divinity of Jesus.

Even the faculty resolution, voted on by about half of the university's 300 faculty members, was not unanimous. The resolution was voted on grounds of academic freedom of a tenured professor, not in an attempt to support Alley's statements on the divinity of Jesus.

Earlier, a group of about 300 students gathered in front of the home of university president E. Bruce Heilman and engaged him in a 30-minute question-and-answer session on the Alley situation.

The trustees will deliberate on the resolution at their Mar. 3 meeting.

'Conservative' Baptists?

Nationwide energy problems have prompted Southern Baptists to devise energy conservation methods local churches may adopt to combat rising costs and curtail waste.

Church building conferences, held annually in state Baptist conventions, will feature discussions of the energy situation this year to help make churches aware of possible conservation actions, according to Lee Anderton, supervisor of the field services and promotion section in the Church Architecture Department of the Baptist Sunday School Board.

Sources of energy currently under

study for development include atomic, solar and ocean energy, wind, steam power from the earth, hydrogen from water and synthetic fuels.

Anderton cited many ways to reduce energy use in existing buildings, including additional insulation, storm windows, double entrance doors, shade trees for summer sun protection and operable shutters on southern exposure.

He also suggested that churches check mechanical systems and make necessary alterations to maintain heating and cooling only in areas in use and stop heating or cooling in halls, storage areas and mechanical rooms.

'Living Proof' Ads Best

Texas Baptists' "Living Proof" testimonies carried statewide on television last winter have been named in the "100 best" commercials of 1977 by "Advertising Age" magazine.

Production costs for the nine "Living Proof" TV spots featuring Christian testimonies of well known people averaged about \$10,000 each. Another commercial which made the "100 best," promoting a popular brand of denim, cost more than \$250,000. "Advertising Age" reported in its Jan. 30 edition.

MARTA Ready for SBC

Extensive plans to simplify transportation problems have been made for the annual meeting of the Southern Baptist Convention in Atlanta June 13-15.

About 20,000 persons will attend sessions in the World Congress Center in the heart of downtown Atlanta.

Three special bus routes are already planned to bring convention-goers from downtown hotels to the center. Twenty hotels within a 10-minute ride of the center have already committed 4392 rooms to SBC messengers.

In addition, Atlanta Civic Center parking lots will accommodate 2300 automobiles about one mile from the SBC hall. Shuttle buses will carry messengers from this lot to the center. Cost for parking there is \$1 per day for SBC messengers.

Also, a fourth bus route is being considered serving the Northeast Expressway. Five major motels on this expressway have committed 1200 rooms for SBC use.

Family Subject of Study

President Jimmy Carter announced a White House Conference on Families Dec. 9-13, 1979 in Washington.

Carter explained: "The main purpose of this conference will be to examine the strengths of American families, the difficulties they face and the ways in which family life is affected by public policies."

"The conference will examine the important effects that the world of work, the mass media, the court system, private institutions and other major facets of our society have on American families," he continued.

Coordination for the conference is located in the office of Department of Health, Education and Welfare secretary Joseph Califano. In the near future an executive director and an advisory committee of 35-40 members will be named.

Eat, See Jimmy: \$12.50

Plans have taken shape for a National Conference of Baptist Men in Atlanta June 16 at which President Jimmy Carter is invited speaker.

The lay meeting, scheduled the day following the 121st Southern Baptist Convention annual meeting, features breakfasts for 19 vocational groups in 11 Atlanta hotels and the World Congress Center, climaxed by a 90-minute rally at the 16,500-seat Omni Coliseum.

Glendon McCullough, executive director of the Southern Baptist Brotherhood Commission, sponsor of the men's conference, said a concert by an 800-voice choir of Southern Baptist men and boys, will open the rally which features Carter.

Registration fee for the conference, including the breakfast and rally, is \$12.50. Admission to either or both events is by registration receipt only, McCullough said.

Billy Aids 'Plains' Folk

Funds to construct a new building for Maranatha Baptist Church, Plains, Ga., have increased to \$35,000 partly because of a \$10,000 pledge from evangelist Billy Graham.

The Graham pledge came after letters were sent out by Georgia state Sen. Hugh Carter asking for contributions. Senator Carter is chairman of the finance committee of the church which has a \$250,000 building fund goal. He is also cousin to President Jimmy Carter who attended Christmas services at the church.

Maranatha Church was created after some members of larger Plains Baptist Church broke off last spring partly because of a disagreement over racial issues.

\$13 Million in January

Bolstered by an all time record month giving the Southern Baptist Convention's national Cooperative Program unified budget has registered an 8.82 percent increase over last year after the first four months of the 1977-78 fiscal year.

Cooperative Program contributions total \$18,778,808 through January—more than \$1.5 million ahead of the same period last year. Total contributions for the year-to-date amount to \$27,427,505.

Contributions to the Cooperative Program in January totaled \$5,784,485, a record for one month.

Total giving in January 1978, including the Cooperative Program amount and another \$7,401,460 in designated contributions, totaled \$13,185,945—an 8.99 percent increase over January 1977.

Assembly Policy Altered

Trustees of the Baptist Sunday School Board approved recommendations to improve use of Glorieta and Ridgecrest Baptist conference centers and elected Robert M. Turner director of the Conference Center Division.



Turner, 46, moves to the post from the position of manager, Accounting and Control Department. A native of Tennessee, Turner came to the board in 1958.

Steps taken by the trustees concerning the centers include:

- Approving a public relations campaign to reduce the number of cancellations and to help make the public aware of the problems caused by cancellations.
- Changing the date of reservation acceptance from Jan. 1 to Feb. 1.
- Returning none of the deposit to those who cancel during the 30 days prior to a conference; returning half the deposit to those canceling 30 to 59 days prior to conferences; and returning 100 percent of the deposits for those canceling two months before a session.
- Basing room rates on single occupancy and elimination of family discounts effective 1979.
- Offering special rates for youth who stay in bath-on-hall facilities and the development of a separate program for youth for as many weeks as feasible during the summer months.

The trustees also approved the establishment of a unit to support ethnic and black churches.

Bob M. Boyd, 50, a native of Hopkinsville, Ky., will move from the position of conference director to temporary supervisor of the ethnic support unit. He will also work with Baptist schools and groups to inform them of board resources.

Trustees also approved a monthly magazine for single adults, "Christian Single," to be produced by the Family Ministry Department.

CLC Explores Lifestyles

Senate minority leader Howard Baker of Tenn., former Watergate figure Charles Colson and CBS television executive Van Gordon Sauter will address the subject, "Lifestyle: Christian Perspectives," during the Southern Baptist Christian Life Commission's 1978 seminar Mar. 27-29 in Nashville.

Senator Baker will discuss foreign policy and the American lifestyle. Colson, involved in a nationwide prison ministry, will talk about a changed lifestyle. Sauter, former vice president of program and practices for CBS, and Harry N. Hollis Jr., director of family and special moral concerns for the Christian Life Commission, will speak on morality and television.



Conferring in Nashville recently with William J. Reynolds [center], secretary, Church Music Department, Baptist Sunday School Board, were music deans [l-r] James D. Woodward, Oklahoma Baptist University; James C. McKinney, Southwestern Seminary; Milburn Price, Furman University; and Forrest Heeren, Southern Seminary.

Sunday School Lessons

Lessons for February 26, 1978

by H. C. Chiles

Trusting in God

Ps. 23:1-6

International Series

The twenty-third psalm is as precious today as the day it was written. It is the most used and best loved of all the psalms.

Possession of the Believer—Ps. 23:1

David was happy the Lord was his personal possession. All that David was to his sheep, the Lord was to him, yea, and far more. He rejoiced the Lord would never forsake him. He rejoiced his shepherd would supply his needs. David was happy the Lord knew him personally, loved him and supplied his needs.

Provision for the Believer—Ps. 23:2-5

Sheep don't worry about what they shall eat or drink. It is the shepherd who locates the pastures and the waters. Because the Lord was his shepherd David knew revitalization would be provided for daily. Through warning, exhortation and chastening the Lord restores fellowship with his children who've gone astray.

Illness frequently brings the Christian into the shadows but our Lord says, "My grace is sufficient for thee." Many go into the valley of grief because loved ones have died. Encouragement is found in the words, "Yea, though I walk through the valley." Another valley is "the shadow

of death." Loved ones can't keep God's child from entering the valley and only the good shepherd can accompany the children of God through it. The fact that "Thou art with me" is a guarantee that all will be well. His presence with his own is a certainty. Comfort is also provided for the believer—"Thy rod and thy staff they comfort me." The rod refers to authority and the staff speaks of aid.

Verse five takes us to a table scene. The Lord has prepared a banquet table for us in the presence of our enemies, but in protection from them. The anointed head and overflowing cup refer to God's care for his children. The assurance that our cups will overflow with his blessings affords us great satisfaction.

Prospect of the Believer—Ps. 23:6

Goodness and mercy are attributes of God. God expresses his goodness through merciful acts. Goodness is the root and mercy is the fruit. His past faithfulness convinces us we can trust him implicitly. Because God's love never changes, his care of his children never ceases. What a joy when our Lord bids us enter the fellowship of the saints and the saviour in heaven!

Martyr or Saviour?

John 18:1-14

Life and Work Series

A Christian martyr is one who chooses death rather than repudiate his faith in Christ. The one and only saviour is Jesus Christ who gave his life to atone for the sins of men.

Having finished his prayer of intercession (John 17) our Lord led the 11 apostles to the Garden of Gethsemane. He had visited it frequently to pray. Judas secured a band of temple police and Roman soldiers and went to the garden to find Christ.

When they arrived Christ greeted them with the question, "Whom seek ye?" They replied, "Jesus of Nazareth." Without hesitation Christ informed them he was the one whom they were seeking. Shocked at Christ's confession the group tripped and fell to the ground. Jesus offered himself willingly instead of being taken forcefully. As an additional expression of love for the disciples, Christ requested their liberty. To the end of his earthly life our Lord had deep interest in the welfare of his followers.

When Simon Peter saw the military men step forward to take his saviour he impulsively drew his sword and tried to cut off the head of Malchus, a servant of the high priest. Malchus was able to save his head, but the sword cut off his ear. Violence attempted by Christ's followers might well have resulted in the slaying of them all. Highly displeased with Peter's actions, Christ rebuked him and commanded him to put his sword away. He assured Peter he didn't need him for protection. Fully committed to the Father's will, Christ submitted himself to the armed group without a struggle.

Although Christ had willfully surrendered to them they bound his hands as though he were a desperado. The Lord was taken before Annas, a high priest who had been succeeded by his four sons and a son-in-law. The latter was Caiaphas, the present high priest, but Annas was still the power behind the throne. Annas sought revenge and his so-called trial of Christ was a mockery of justice. One purpose of the hearing was to formulate a charge against Christ resulting in his crucifixion.



Georgetown is one of several KBC institutions celebrating Southern Baptists' Seminaries, Colleges and Schools' Day Sunday, Feb. 19.