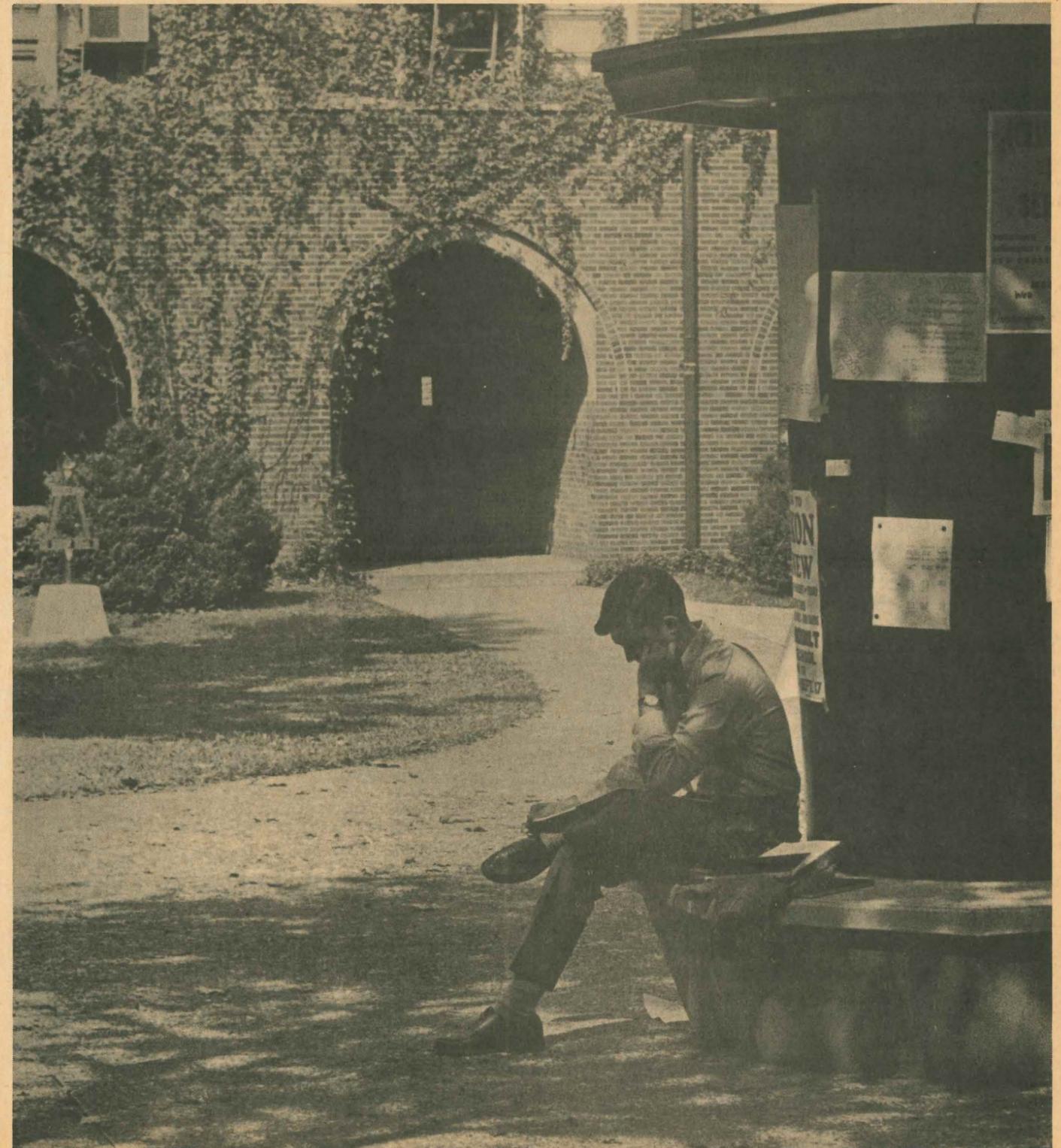




# WESTERN RECORDER

JULY 24, 1969

"Faith That Lives" is the theme of On-to-College Day 1969, to be observed in Southern Baptist churches across the nation. On-to-College Day is designed to help orient freshmen to college; to help all students consider the relationship of the Christian witness to every area of campus life and to help churches plan a more effective ministry to college students.





## GLEANINGS FROM THE FIELD

**JOE COBB SMITH**, associate director of the Radio and Television Commission, has been assigned to man the Commission's new Western regional office in Fresno, California, according to a recent announcement by the Commission's executive director Paul Stevens. Smith served the Commission as director of marketing prior to his appointment as associate director.

**FIRST BAPTIST CHURCH** of Lebanon has adopted a resolution to the memory of Perry R. Lawson, a deacon in the church who died during June. Lawson was remembered as a "faithful and valued member . . . a well known and respected Christian citizen."

**GREENUP ASSOCIATION** will sponsor the Greater Ashland Crusade for Christ July 27-August 10. The E. J. Daniels Evangelistic Team will lead the crusade which will meet on the Oakview School grounds. Serving as co-chairmen of the event are Louis Ader, pastor of First Baptist Church, Russell, and Henry D. Johns, pastor of Oakland Avenue Baptist Church, Catlettsburg.

**JEFFREY LYNN NAYLOR** was licensed to preach by the Oaklawn Baptist Church of Paducah July 2. He is 15 years old and son of the Oaklawn pastor Jack C. Naylor. Young Naylor was youth pastor for the church during Youth Week observance this year.

**OHIO COUNTY ASSOCIATION** will sponsor a county-wide evangelistic crusade July 30-August 9. Under the direction of evangelist Clyde Kendall, the meetings will be held in the Ohio County High School football stadium. Leading the music for the services will be Harry Smith, an evangelistic song leader from Florida.

**D. ARTHUR DAILEY**, 89, former superintendent of missions for the Daviess-McLean Association, died recently in Savannah, Georgia. He was living with his daughter, Mrs. Clarence C. Brown, at the time of his death. A native of Ohio, Dailey served several Kentucky churches before becoming a field worker for the Ohio County Association and later, the first superintendent of missions for Daviess-McLean. Funeral services were held in Owensboro with Wendell H. Rone, pastor of Bellevue Baptist Church of that city, presiding.

**MRS. ANNIE C. WOMBLE**, Raleigh, North Carolina, who died recently, remembered Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, in her will in the sum of \$50,000, according to announcement just made by the institution's president, Dr. Olin T. Binkley. When the seminary's Board of Trustees' Executive Committee met July 1 they voted to establish the Eustace L. Womble and Annie Creek Womble Fund, the income of which is determined by the Trustees in harmony with the provision of the will.

**DR. JAMES H. BLACKMORE** has been elected director of publications and special instructor at Southeastern Baptist Theological Seminary, Wake Forest. Previously he had been director of public relations for the same institution for the last six years.

**TWENTY-SEVEN YOUNG PEOPLE** and seven adult counselors from the First Baptist Church, Murray, have recently returned from Glorieta Baptist Assembly. The group traveled by bus which was provided by the church and was under the direction of Robert C. Miller, youth director of the church.

**MRS. GLENDON McCULLOUGH**, wife of the Southern Baptist Home Mission Board's Secretary of Missionary Personnel, died in Atlanta on July 13. Reflecting the family's commitment to missions, Mrs. McCullough shortly before her death requested that in lieu of flowers, friends donate the money to Mission 70, the World Missions Youth Conference scheduled in Atlanta next December. Before she married, Mrs. McCullough worked as a secretary for the First Baptist Church in Atlanta. Later she attended the Southern Baptist Theological Seminary in Louisville.

**MR. C. C. WEATHERTON**, assistant administrator of the Kentucky Baptist Hospital, Louisville, was given a 34-year service pin at the recent anniversary banquet of the Hospital. Also he was honored at a recent reception at which time fellow employees and friends extended their best wishes for his retirement. Among the gifts presented him, Executive Vice President Homer D. Coggins gave him a golf bag with a supply of sticks and balls, and the business office presented him a bonus of \$50.00. The name of Weatherton and the occupation of retirement are hardly synonyms to those who know him. So Baptists will have to watch and see whether he succeeds in avoiding his usual haunts for the wide open spaces.

**PASTOR GUY GORDON** led the members of Marion Baptist Church, Marion, Kentucky, in worshipping in their newly renovated auditorium recently.

**GEORGE L. EUTING**, former vice-president of Bluefield College, Bluefield, Virginia, has been named coordinated promotion planning coordinator in the Southern Baptist Sunday School Board's education division office, effective July 1.

### Revival Reports

Mt. Zion Baptist Church, Irvine Association, was led in revival by Jim G. Henry of Richmond. Pastor Frank Wilson reports six professions of faith.

Mud Meeting House Baptist Church in Mercer Association was led in revival by Bob Jones, pastor of First Baptist Church of Lawrenceburg. Interim pastor W. G. Crossfield reports a total of 11 decisions including eight for baptism.

# A One - Horse Plow For A One - Horse Church

by RAY FRAZIER

Pastor, Greenup Fork Baptist Church  
Owen County Baptist Association

The dilapidated Rose Hill Baptist Church building seizes your attention as you round the curve on Sandy Ridge road; the tall weeds and the peeling paint give it the appearance of an old deserted homeplace. Slowing down for a closer look you realize the congregation long ago abandoned the building.

Every year marks the exodus of more people from Kentucky's rural communities. Churches that overflowed 50 years ago now have but 15 to 40 active members who are in despair about the state of their "old home church."

The terminal illness follows a familiar pattern. First, the budget is cut. Then prayer meeting is abandoned. Training Union and the W.M.U. struggle and finally give up the ghost. The deacons discover that their number has dwindled to four or five and sometimes less.

Because of their inexperience, student pastors often contribute to the instability of the faltering congregations. They cannot grapple with this subtle, creeping death.

And so a rural church here and there moves slowly and surely toward certain death. Consolidation would be a practical solution but the few loyal members remember their proud heritage; and they would rather struggle on alone.

What can we do?

A farmer once had a four-plow tractor. He farmed with it for years and when it turned dirt for the last time he hitched the horse to the tractor plow. Of course the horse couldn't budge it. One horse pulls a one-horse plow; it was made for him.

In years gone by many of Kentucky's rural churches were four-plow churches. They had all the denominational programs, youth activities, and other gatherings that are good for four-plow churches.

Today, however, the fact is that the ministries for which we formed committees and programs can be performed without those committees and programs.

One year ago when my wife and I accepted the pastorate of the Greenup Fork Baptist Church of Owen County, Kentucky, we observed that there was no full-fledged visitation program. But we soon learned that the people of the church were happy to visit with their pastor on Sunday afternoon. Since we have dinner in the homes of church members it is quite natural to ask the man of the house if he would like to go visiting with me.

After all, what would a community of 100 or 150 do with a visitation "pro-

gram?" A less structured visitation effort, when coordinated by the pastor, is quite effective.

Other ministries need no special organization in the small church: buying clothes and other provisions for the needy can easily be handled through the adult Sunday School class; special studies such as a new member orientation and leadership courses can be channeled through the Training Union hour.

The pastor, if he is alert, can perform still other ministries in his sermons or on visits; he can counsel parents-to-be as he visits their home from week to week. There is no need to set up a special "program" for them.

In countless other ways we have come

to see that in a one-horse situation pastor and people need to forget four-plow ideas. The small church can definitely engage in meaningful worship and powerful witness. It must however find its own way of visiting, holding deacons' meetings, electing officers, conducting study courses, ministering to youth, etc.

The creative pastor and dedicated church leaders, if they take their situation as it is, can invigorate the small fellowship with the awareness that even in our space-age world, God has one-horse tasks.

And who knows but that acceptance of a one-horse situation may prove to be the new blood that the small congregation needs to give it new life?

## Laymen In The SBC

by T. B. Maston

Retired Professor of Christian Ethics  
Southwestern Baptist Theological  
Seminary

What can be done to get more laymen to attend the Southern Baptist Convention? Typical of previous conventions there were comparatively few laymen at the most recent meeting at New Orleans.

On Wednesday morning of the convention the approximately 5,600 messengers who were present were asked to answer several questions. One question was concerning their vocation.

The tabulation revealed that 47.4 percent of those present were members of church staffs. An additional 18.8 percent were wives of staff members. These two groups represented 66.2 percent of those present.

Also, there were 12.3 percent who were in a church or denominationally related vocation: evangelists, home and foreign missionaries, employees of associational, state, and Southern Baptist Convention agencies and institutions. Add this group to the church staff and their wives, and you have 78.5 percent. Homemakers made up 8.6 percent of those present. Many and possibly most of the homemakers were wives of denominational employees. There were 4.4 percent who did not indicate their vocation.

This means that only 8.5 percent of the messengers present worked at some so-called secular task and considered themselves "laymen." The preponderance of "professional" leadership in attendance raises some question about how much the decisions of the convention represented the perspective of the rank and file of Southern Baptists.

Can anything be done to increase the attendance of laymen at the Southern

Baptist Convention? There are two or three things that might be done.

Some consideration should be given to a change in the time for the meeting of the convention. More laymen would be able to attend if the sessions of the convention were on weekends, possibly beginning Friday night and closing Monday. Plans might be made for a laymen's rally or a special laymen's emphasis at a Saturday or a Sunday session.

Laymen should be given more responsibility in the convention. They should be given a more prominent place in the work of some of the major committees such as the committee on the order of business, the committee on boards, but particularly the resolutions committee.

They should be elected more frequently as an officer of the convention. It might even be wise to establish the practice of having a layman as one of the vice presidents. Why not elect a layman as president of the convention more frequently?

There is at least one other suggestion, and possibly the most important one, that would contribute to an increase in the attendance of laymen at the convention. Let churches provide in their budgets to pay the expenses not only of the pastor to the convention but also of a carefully selected layman.

Our desire should be not only that laymen in larger numbers attend the Southern Baptist Convention but that they participate actively and effectively in its deliberations, decisions, and work.

Nothing can contribute more to this than getting them involved in the decision making processes in their local churches. This will tend not only to deepen their interest in the work of their churches but also in the work of the denomination.

### WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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C. R. DALEY, JR. Editor  
G. A. PRICE, JR. Business and Circulation Manager  
BOB TERRY Assistant Editor  
MARION O. REED Superintendent of Printing

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## Churches, Look To Yourselves Not To The Denomination

Dr. Findley B. Edge has sounded a note Baptist pastors and churches need to hear and to heed. Speaking to the Christian Life Commission's Chicago seminar this spring, the Southern Seminary Religious Education professor said, "I am tired of hearing pastors say, 'Why doesn't Nashville do something?'" Professor Edge went on to say that we should not expect the denomination to lead the way. Local churches must take the lead in innovative steps to meet the needs of today's world.

Dr. Edge was never more right. Too many Southern Baptist churches depend entirely too much upon a program handed down from Nashville or from the state denominational offices. Dr. Edge reminds us that the denomination serves all the churches and therefore cannot be out on the cutting edge of change. The daring and the different can be tried only by a local church.

A denominational planner cannot sit behind a desk and devise a program to fit the needs of every church. Indeed, many who come up with suggestions how to get the job done in a local church never got it done themselves. They were given denominational jobs while still young and inexperienced because they were bright and they demonstrated leadership ability.

A Baptist church should not be judged by how closely it follows the denominational pattern. It must always be judged by its effect upon the life of the community where it exists. A church might follow the denominational program so closely as to rate an A plus by denominational standards, and at the same time fail miserably to serve the human needs of the community where it exists. Every church then is responsible ultimately to the Lord of the church and

not to denominational headquarters. Every church is free under God to seek the Lord's will for its life.

The freedom which every Baptist church has by virtue of our belief in local autonomy is a precious possession. While this freedom is sometimes exercised to do nothing, it is worth this risk in order for churches to be free to seek and to follow the leadership of the Holy Spirit.

Conformity is the graveyard for some churches. Why don't we realize each church is set down in a community which is a little different from every other community? Why are we afraid to be a little different from other Baptist churches?

Contrary to what some think, the denomination is not trying to ram the same program down the throat of every church. Each church is expected to decide what of the denominational program is needed to do its task. The denomination then exists for the churches and not the churches for the denomination.

Some pastors and church leaders are too lazy to sit down and come to grips with the task of the church and to devise a strategy. They take the course of least resistance and half-heartedly put on the program recommended by the denomination. No wonder they often fail and blame their failure on the denominational program.

However it appears, many non-church people not only need but sincerely want a word from God. What they are rejecting is not the gospel but the way we live and preach it. At no time in history have churches been so challenged to find effective ways to communicate the gospel. If we find these effective ways, it will be as local churches and not as a denomination.

## Putting The Blame Where It Belongs

Much is being said today about the breakdown of law and order. In fixing the blame for this predicament, we point to self-serving public officials, to lax law enforcement officers, to Supreme Court decisions or to some other person or group.

We seldom point to the chief offender in the present dilemma. This is ourselves, the people. More than any other explanation, public apathy accounts for the lack of law enforcement and the leniency of the courts. A police department or court of law can

be no better than the people of the community served by the police and the court.

Baptist pastors in the Louisville area were reminded of this by Louisville Police Chief C. J. Hyde in a recent appearance before this group. The police chief made strong impressions upon the pastors.

Chief Hyde is a layman who gives his witness in his work. He spends many Sundays and other times speaking to some church or civic group on law enforcement. He pleads for community cooperation in the control of crime.

The chief gave a set of disturbing statistics on crime increase in Louisville. He makes no effort to conceal the extent of crime in the city. Rather he makes an earnest effort to inform the public of the existing lawlessness in hopes of creating public concern. Recently he cooperated with Louisville news

reporters in getting and telling the facts on prostitution in the city. Earlier he did the same thing in reference to dangerous drugs in the community.

It's high time we stop criticizing and start cooperating with law enforcement officials. We must be willing to be involved at the cost of time and inconvenience. We should never hesitate to serve as a witness when our testimony is needed to help the police officer make his charge stick. Rather than trying to get off jury service, we should be glad to give our time for the sake of justice. Our presence as spectators in court rooms would encourage judges and prosecutors in their responsibilities.

Let us thank God for men like Chief Hyde who is dedicated to serving the Lord as a law enforcement officer. There are many men like him in other communities. They deserve our appreciation and desperately need our cooperation.

## BAPTIST FORUM



### WHAT IS A BAPTIST?

I am a Baptist. I have been a Baptist for many years. I was not born a Baptist. A man can be born in an area which is predominantly Baptist in population; he can be born of a Baptist family or in a Baptist home, but no man can be born a Baptist.

A man becomes a Baptist through a personal decision which grows out of Bible-based convictions. It ought to be clearly and fully understood that first of all being a Baptist means being a Christian. A man becomes a Christian by inviting Christ to be the Lord of his life and by asking him for forgiveness and cleansing. If a man has not done this he is not a Christian, regardless of any rites or ceremonies in which he may have participated, and therefore could not "in deed and in truth" be a Baptist.

In other words, a man may be a Christian and not a Baptist, but it is a contradiction of terms to call him a Baptist if he is not a Christian. A prominent Baptist layman in Atlanta, Ga. used to refer to believers who are enrolled in Baptist congregations as "Baptist Christians." Perhaps he was about right!

The very name "Baptist" may have constituted a problem for some who do not know much about us. To some this may have implied that for us baptism is the matter of primary importance. Some have thought that we were named after John the Baptist (literally, John the Baptizer). Some have been under the misapprehension that we believed that

salvation was dependent upon immersion in water.

None of these assumptions are true. History indicates that actually our name was applied to us by some who did not agree with our demand for a regenerate (that is, a saved) church membership. However, it is an honorable name with an honorable history and we are not about to abandon it!

Where did we come from? Acts 2:41-42 and the verses which immediately follow tell the story. "Then they which gladly received his word were baptized . . . and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

First, they became Christians by receiving the word which was preached to them. Then they became baptized Christians (as a matter of testimony and obedience); and then they associated themselves with other Christians in a continuing fellowship. They were our spiritual forefathers, we are their spiritual descendants, not because of an unbroken line of people CALLED Baptists from then until now, but because we share the biblical convictions which they held, and observe the practices which they observed.

K. Owen White  
In Arizona Baptist Beacon

### CLEAN TV

Dear Editor:

I want to commend Mr. William R. Hagan of Taylorsville, Kentucky, for the courageous stand he shared with

us in the June 26 issue of the *Western Recorder*.

I agree with him and want to support any effort to help clean up television, including banning all the nudity and vulgarity.

I think that some TV shows actually excite passion and encourage crime.  
Springfield, Ky. Tommie Wright

### SIX-YEAR-OLD

Dear Editor:

I am an active member of the First Baptist Church of Fairview Heights and a sophomore at Belleville High School East. I recently read an article, "Criswell Opposes Baptism of Boy and Girls Under Eight."

I was converted in a revival in Crestwood, Kentucky, around the age of six. It was not a mass appeal which often has a purely emotional effect upon younger children. My going forward was a simple and sincere confession of my sins and a desire to unite with the church in baptism. If someone had said, "I'm sorry, you're too young to be baptized," my whole concept of God's love would have been shattered. Nowhere in the Bible does the invitation to accept Christ include "all" except those under eight.

Some months ago a mentally retarded girl attended a certain church. When the invitation was given, she and several others went forward. While the others were being presented, she remained seated. The same occurred the next Sunday, again because of a condition she could not help. What many of us forget is that God looks at our heart, not our outward appearance or the development of our mind. No one but the Lord can be positively certain of the sincerity of a profession of faith.  
Belleville, Illinois Susan K. Drake

## Herndon Resigns At Spring Meadows

J. D. Herndon has resigned as superintendent of Spring Meadows Children's Home effective August 1. This announcement was made following the meeting of the Baptist Board of Child Care July 8.

Herndon was asked by the Board to assume the new position of director of development. In this office he will promote the total program of child care with special emphasis on deferred giving and securing special gifts.



Herndon

This change came on the tenth anniversary of Herndon's service as superintendent of the children's home located at Middletown, and shortly after the institution's 100th anniversary.

According to the announcement, Herndon will continue to live on the Spring Meadows campus and will be available for individual conferences and speaking engagements.

Named acting superintendent of Spring Meadows was George Gray. For the past four years Gray has served as administrative assistant to Herndon.

This shift in personnel requires no additional funds for administration Superintendent Deusner emphasized.

## Coleman Retires From B'hood Post

Lucien E. Coleman, Sr., special projects consultant for the Baptist Brotherhood Commission, will retire October 1, according to an announcement by George W. Schroeder, executive secretary - treasurer of the commission.



Coleman

Coleman plans to continue his work with Southern Baptist churches, however, as a revival speaker, leader of stewardship campaigns in churches, and in other capacities as needed.

He has served as associate pastor and minister of education in an Arkansas church. Later, he was appointed associate General Secretary of the Arkansas Baptist State Convention. From there, he came to the Kentucky Baptist Convention as Brotherhood Secretary. In 1958, he joined the staff of the Brotherhood Commission.

Since becoming a Christian at 13, Coleman has served in churches as deacon, Sunday School superintendent, Training Union director, and choir director. He also served as associational moderator.

Coleman holds degrees from Ouachita Baptist University, Cumberland University Law School, and Samford University.

Before entering on a church-related career, Coleman practiced law in Arkansas for 21 years. His law practice led to service in the Arkansas Legislature, where he served one year in the State House of Representatives as Secretary to the Speaker, then he was elected to the State Senate, where he served four years.

Coleman was married in 1928 to the former Beulah Mae Mellard, of Fordyce, Arkansas. They have two sons, Lucien E. Coleman, Jr., who is on the faculty at Southern Baptist Theological Seminary, and Robert F. Coleman, a faculty member of Vanderbilt University's School of Medicine, Division of Hearing and Speech Sciences.

The Colemans will continue to make their home in Memphis.



### Upward turn in CP

After the "Seven Year Lull" in Cooperative Program receipts throughout the Southern Baptist Convention showing itself last year, there seems to be an upward turn in receipts.

In a letter from James V. Lackey, director of Cooperative Program promotion for the Stewardship Commission dated July 9th, we read, "Praise the Lord! Southern Baptist Cooperative Program receipts for June were more than any other June in history. Five of the six months this year have set a new record for the month."

"Total receipts to date are \$13,971,590 compared with \$13,078,039 in 1968. This represents a 6.83% increase. The first six months' income in 1969 is more than twice the amount received during the first six months in 1956." (13 years).

### More mission gifts in Kentucky

Likewise, Cooperative Program gifts to the Kentucky Baptist Convention are up 5.41% for the 10 months of our Convention year ending June 25th, or \$150,525.78 more than the same 10 months in 1967-68. For this we are grateful. To every church, every pastor, every missionary, every Baptist who has been responsible for this increase, we are grateful.

### However, we are below the goal

Although we are \$150,525.78 above the receipts this time last year, we are yet \$344,402.15 below or short of the goal for the 10 months of this Convention year. For the 10 months, we received \$2,947,263.45 for the Cooperative (Missions) Program through our office—but the 10-month goal is \$3,291,666.60—hence we are short by \$344,403.15.

### Years ends August 31

So, from the date of this issue, we have but five (5) weeks to make up this shortage through increased and special gifts for the Cooperative Program! We can do it—but not without unusual giving by every church during July and August.

We have a problem, too. August 31st is on Sunday—the fifth Sunday in the month. If your church treasurer waits until Monday, September 1st, to send in your Cooperative Program gifts, it will not count in this year. All gifts must be postmarked before or on August 31st in order to be included. So, do a little planning to get yours in on time! If your post office does not postmark mail on Sunday, better get it mailed before Sunday, August 31st!

## Kentucky Not In Top 10

# Texas, Maryland, Florida Tops In SBC Giving

Texas, Florida and Maryland Baptist state conventions led all other states in three respective categories of giving to the world missions through the Cooperative Program, a report from the Southern Baptist Convention Stewardship Commission disclosed.

Texas Baptists, who comprise the largest state convention in the SBC, led the denomination in the amount given to missions through the Cooperative Program. During 1968 Texas Baptists gave \$4,288,000 through the Cooperative Program.

Maryland led all other Baptist state conventions in per capita giving to Southern Baptist mission causes through the Cooperative Program. Maryland Baptists, on a per capita basis, gave \$3.49 each to the SBC mission causes in 1968.

Florida barely nosed out Georgia for the top spot in the percentage of their state budget going to the Southern Baptist Cooperative Program. Florida Baptists gave 45.87 percent of their state budget to SBC causes, while Georgia Baptists allocated 45.76 percent to SBC causes, a difference of .11 percent.

The top ten states in each of these three categories—amount to the Cooperative Program, per capita giving to

the Cooperative Program, and percentage of the state budget going to the Cooperative Program—were in a tabulation compiled by the SBC Stewardship Commission.

Kentucky did not rank among the top ten in any of the three categories. The total contributed through the Cooperative Program was \$1,125,913.57. On a per capita basis, this amounted to \$1.87. The percentage of the state convention budget going to SBC causes was 31%.

In the amount (dollars) going to SBC causes, Texas was followed in rank by (2) Georgia, \$2½ million; (3) North Carolina, \$1.84 million; (4) Florida, \$1.8 million; (5) Tennessee, \$1.76 million; (6) Virginia, \$1.68 million; (7) Alabama, \$1.65 million; (8) South Carolina, \$1.61 million; (9) Oklahoma, \$1.37 million; and (10) Missouri, \$1.24 million.

In the per capita giving to SBC causes category, first-ranked Maryland led (2) Virginia, \$3.22; (3) Florida, \$2.90; (4) South Carolina, \$2.81; (5) Oklahoma, \$2.56; (6) Georgia, \$2.54; (7) Missouri, \$2.47; (8) Hawaii and Ohio (tie), \$2.42; and (10) Arkansas, \$2.39.

In percentage of the state convention

budget going to SBC causes, Florida and Georgia were followed in rank by (3) Oklahoma, 39.717%; (4) Maryland, 39.577%; (5) Virginia, 38.367%; (6) Illinois, 36.607%; (7) Alabama, 33.967%; (8) Tennessee, 34.967%; (9) Arkansas, 33.547%; and (10) Missouri, 33.5% (BP)

## Sunday School Board's Tax Assessment Upheld

The Metropolitan Nashville Board of Tax Equalization has upheld the decision of the Metropolitan legal department not to continue tax exemptions for six Nashville-based religious-affiliated publishing houses and denominational offices, including the Southern Baptist Sunday School Board.

Almost immediately, officials of the Baptist Sunday School Board announced they would appeal the ruling to the state-wide Board of Equalization.

The Sunday School Board contested new assessments of \$4,644,900 on its real estate and \$1,216,200 in new merchants' ad valorem taxes, claiming they are unjustified because the publishing agency is exempt under Tennessee law.

The law excludes from taxation properties of "any religious, charitable, scientific or educational institution" occupied exclusively for carrying out the charter purposes of the institution.

Sunday School Board officials did not contest assessments of \$1,707,400 on properties which have been on the tax rolls in the past and which are not presently being used directly for the board's religious and educational purposes.

Included in the ruling along with the Sunday School Board were properties of the Methodist Publishing House, the Board of Evangelism of the United Methodist Church, Southern Publishing Association of the Seventh Day Adventist Church, the National Baptist Sunday School Publishing Board, and the publishing house of the National Baptist Convention, U.S.A., Inc.

"We feel that we are currently paying the full taxes which are required under the letter and spirit of the law," said James L. Sullivan, executive secretary-treasurer of the Sunday School Board.

"Further taxation of property devoted to religious purposes would be the start of an erosion process which would seriously impair the historic principle of separation of church and state and jeopardize religious freedom," Sullivan added. (BP)



**FLYING PREACHER**—Dale Moody, professor of theology at Southern Seminary, was a guest at the Base Chapel of Grand Forks Air Force Base in North Dakota June 28-29. The noted teacher, author and preacher delivered the sermons at both Sunday Protestant services and, with his family, was the guest of the Protestant Chaplains for dinner. Later in the afternoon Moody led the Chaplains in a seminar concerning recent trends in theology. Above, Moody is pictured being welcomed to the base by Sgt. H. D. Little (left) Helicopter operations, and Chaplain (Captain) Marion S. Reynolds, Jr., Base Chapel. Chaplain Reynolds is a 1967 graduate of Southern Seminary.

## Bogges, Wilson Resign Music Posts

**John E. Bogges** has taken up his duties as minister of music and assistant to the pastor at the Lewis Lane Baptist Church in Owensboro, Kentucky.



Bogges

He formerly served as minister of music at the Roland Memorial Baptist Church, Greenville, minister of music and youth at Second Baptist Church, Henderson, and minister of education at First Baptist Church, Central City. He resigned the Central City church to accept his new post with the Lewis Lane Church.

A reception was held Sunday evening, June 22, immediately following the worship service, for Bogges and his family.

The Oak Forest Church in Logan Association has called **Randy Davenport** for its pastor.

*The Mission Digest* reported in their June, 1969, issue that **Roy Francis** resigned the Bethel Church in Christian Association to accept the call of the Mt. Tabor Baptist Church in Logan Association. He began his duties at Mt. Tabor the first part of July. The church is planning to build a new parsonage.

Barren River Baptist Church in Warren Association has called **Sam Lawson**, a student at Western Kentucky University, as a full-time choral director. William E. Day is the pastor of Barren River Church.

**Kenneth W. Milby** began his duties as minister of education of Bethel Flock Baptist Church, Long Run Association, on July 6. His brother is F. Eugene Milby, missionary in Rhodesia, Africa.

The Amity Baptist Church, Independence, has called **Charles H. Mitchell** as its pastor. He assumed his duties at Amity in Northern Association on July 6.

Mitchell is the former pastor of First Baptist Church, Cannonsburg, Kentucky. He was assistant moderator of the Greenup Association of Baptists, Ashland, Kentucky, and served on the Camp Committee for Hudgins Hill Baptist Camp.

He has held pastorates in Ohio, Virginia and Kentucky. Mitchell is a graduate of Georgetown College and Southern Baptist Theological Seminary.

**Edgar Mitchell** of New Port News, Virginia, a recent graduate of Clear Creek Baptist School, has resigned as pastor of Crockett Baptist Church, Field, Kentucky. He has been called as pastor of four churches in the Albermarle Association in Charlottesville, Virginia.

**McKinley David Moore** is the new pastor of the Altona Baptist Church near Calvert City in Blood River Association. He began his duties on June 22.

**J. V. Mullen, Jr.**, began his duties as pastor of the Plum Point Baptist Church of Adair County, Russell Creek Association, on July 1.

He has served Dun Bar Hill, Pierces Chapel, Cane Valley in Adair County, Pikes Ridge Baptist Church in Taylor County, Dunmor Baptist Church in Muhlenberg County, Heath Baptist Church of Heath, Ohio, and Pleasant Valley in Green County.

Mullen is a graduate of Campbellsville College and Southern Seminary.

**Howard Partin** left the Liberty Baptist Church, Laurel River Baptist Association, the last Sunday of June to accept the pastorate of Lick Fork Baptist Church in the same association. **J. Raymond Bullock** was the former pastor of Lick Fork Baptist Church. Bullock went to the Mt. Pisgah Baptist Church in Pulaski County Association.

**Phil D. Perrin**, minister of music at First Baptist in Hazard, has resigned to accept a position as professor of music at Gardner-Webb College in North Carolina. The pastor at Hazard is Buron Richerson.

**Sam Smock**, a third year student at Clear Creek Baptist School has been called as pastor of Crockett Baptist Church, Field, Kentucky.

**Gary Spratt** was added to the staff of the First Baptist Church, Hodgenville, Kentucky, as minister of music. Kenneth Hayes is the pastor of the Hodgenville church.

On June 9, **Mrs. Robert D. Stewart** began serving on the staff of the Greensburg Baptist Church as Youth Director.

Mrs. Stewart has been employed with Jefferson County Board of Education, Louisville, where she teaches the fourth year at Goldsmith Lane Elementary School.

Her husband, Robert D. Stewart, son of Mr. and Mrs. K. D. Stewart, is presently serving in Vietnam with the 2nd/138th Artillery which was activated May, 1968. They are scheduled to return home this fall. Mr. Stewart is employed with Hartstern-Schnell Architects, Louisville.

Eminence Baptist Church, Henry County Association has called **Floyd T. Whistler** as pastor. He began his pastorate on July 6.

Whistler is a native of Louisville. He comes to the Eminence church from the Walnut Ridge Baptist Church, Jeffersonville, Indiana. The Whistlers have one son, Tom, who is a student at



**A SCOTTISH GREETING** — When **James Davidson** deplaned at Standiford Field the sounds of a Scottish bagpipe greeted him. Davidson was arriving from his native Scotland to begin duties as assistant pastor of St. Matthews Baptist Church, Louisville. He was accompanied by his wife and two children.

Georgetown College, Georgetown, Kentucky.

**Lester C. Williams**, minister of music at Twenty-Third and Broadway Baptist Church, Louisville, for the past three years, resigned effective July 20 to accept a position as minister of music at the Southside Baptist Church, Jacksonville, Florida. Williams was a 1966 graduate of the Southern Seminary.

Mrs. Lester (Carolyn) Williams has worked as secretary to Religious Education Dean Allen Graves, at Southern Seminary for five years.

**R. Chauncey Wilson** came to the Bethlehem Baptist Church of Springfield, Kentucky, on June 8. He came to this congregation from Madison, Indiana, where he had been serving for the past three years. He has been in the ministry for 13 years.



Wilson

Wilson is from Fern Creek, Kentucky. He has the B.S. degree from Campbellsville College and the Master of Arts degree from the University of Louisville. He has also done graduate work at Indiana University, and is presently working toward the Master of Divinity degree at the Southern Seminary.

He is married to Carolyn Hornback of Upton, Kentucky. Mrs. Wilson is also a graduate of Campbellsville College. She has also done graduate work at Purdue and Indiana Universities. She is an elementary school teacher.

The Wilsons have one son, Timothy Ryan, who is three years of age.

## Central Crusade Closes, Now Local Revivals

The opening phase of the Greater Toledo Crusade closed on a high note Sunday night, July 20, when a record 2,300 persons jammed the auditorium for the religious music concert.

In spite of competition from the moon-walking astronauts, the Stal-necker-Tyson concert drew a standing room only crowd. When David Tyson extended an invitation 53 persons made professions of faith.

For the week over 13,000 persons attended the revival efforts. Public professions at the auditorium numbered 243. There were another 32 professions at services held in area shopping centers.

Added to this number of decisions were 98 rededications and two who surrendered for special Christian service.

Kentucky evangelism secretary Hicks Shelton, pointed out that the Crusade was reaching new people for the Toledo churches. "One pastor had eight people from his area make professions of faith. Out of the eight, there were only three he had ever heard of," Shelton said.

One woman who made a profession of faith was asked why she attended the service. She replied that a girl had handed her a gospel tract and a ticket to the Crusade and she decided to attend.

Many of the outlying churches rented buses so their people could travel as a group. One church brought a bus load Monday night and out of that group five persons made decisions for Christ.

Sunday morning, July 20, was a harvest day for most of the churches. Shelton said that in the Perrysburg Mission where he is preaching, there were 35 people present Sunday morning. Of that number six presented themselves for church membership. All of those coming had made decisions for Christ at the Crusade services during the week.

"Every church I have heard from had the same type response," Shelton added. "The follow up here has been tremendous."

Shelton stated that the response to the Crusade had far surpassed the fondest hopes of the area pastors and laymen.

There are only 1,200 persons on all the church Sunday School rolls combined. If everyone of the rolls attended every service, Sunday through Sunday, there still were 4,000 new people at the Crusade.

In addition to the Toledo Crusade, Kentucky is also involved in a revival effort in Piqua, Ohio, area. Fifteen churches, including seven American Bap-

tists, from Sydney, Piqua, Lima, Troy and Bell Fountain, combined to sponsor a Crusade that attracted nearly 5,000 persons. There were 35 professions of faith and about 35 additional decisions.

The Toledo Crusade is now in its second stage. Kentucky pastors, music men and laymen are leading revival efforts in all of the local churches. There are three associations where these men are working.

In the Maumee Association, those serving as evangelists are Eldred Taylor, Don Randolph, Bob C. Jones, Harold Waincott, Carl Sears, Al Gislser, Felder L. Rowan, James Abernathy, Ercil Barker, Bob Shettler, Dave Gardner, Chester Badgett, Harold G. Sanders, Lawrence Shipley, Verlin C. Kruschwitz, Keith LaGesse, Paul Hatfield, Dick Carlton, Bill Turner, Gayle Toole, Robert E. Grass, A. J. Smith, John Kruschwitz, and J. D. Oakley.

Leading music in the association are Glenn O'Bryan, Forrest Sawyer, Charles D. Bridwell, Carl Sarten, Joe Asher, Don Waltermire, James Richardson, Bill Curl, Dee Wayne White, Eugene Quinn, Guy Hunt, Don L. Bearfield, Voris Howard, Carl Kuhl, Bill Moxley, David P. Shreve, and Alvin Hardy.

Those engaged in personal witnessing and visitation are William McQuary, Henry Corum, Castle Parker, C. C. Gregory, Jimmy Lester, Joseph Smith, Ray Mullen, Bob Richenberg, J. B.

Crawley, Finley Baird, James Gividen, Tom Crouch, Leon Jones, Malcolm Stokely and H. F. Ellis.

In Lakeland Association, those serving as evangelists are Franklin Skaggs, Paul Sullivan, L. C. Gray, Joe Deaton, Earl Pike, John DeVoss, Gates Bowman, and James R. Doyel.

Leading music are Floyd Divert, Henry Cartwright, James Martin and Frank Young.

Those engaged in personal witnessing and visitation in Lakeland Association are William Burnett, Kenneth Heilman, Joe Orem, Herbert Haynes and Russ Adkisson.

In West Central Association, those serving as evangelists are W. B. Bingham, Charles Wilcox, J. C. Bigbee, Frank Kuriger, R. G. Shelton, Jim Best, Joe Carrico, Ed Gorsuch, Foster Howard, Bailey Sadler, Arnold Moon, J. V. Case, Jr., Jack Palmer, Thomas Bray, H. C. Zachry and David R. Dean.

Leading music at one of the associational churches is Jimmy McNeal.

Total Crusade cost will approximate \$35,000 Shelton said. When the resources of the local Baptists are combined with the money raised in Kentucky, there is still an \$8,000 deficit.

"If anyone would like to help pay for this great work they can send their checks to the Kentucky Baptist Convention marked for the Toledo Crusade," Shelton pointed out.

## Glorieta Sermon Interrupted, Congregation Reacts Favorably

A sermon on love, concern and sharing was interrupted by the questions of a girl who doubted the sincerity of the speaker. Many church leaders in the congregation beamed approval.

The occasion was a dramatic presentation at the young people's Sunday School leadership conference at Glorieta Baptist Assembly.

Written by Glorieta staffer Kathie Graves of Fresno, California, the "service" began with the popular song, "Elinor Rigby," which tells of the loneliness of people.

The "minister," a different staffer at each performance, read from John 4:7 about the woman at the well and then proceeded with his sermon.

Undaunted by the loud remarks of the heckler, the minister ended his talk

without response to the questions about his lack of love for other races, his refusal to help her friends who take dope and his failure to help her understand about God.

Leaving the pulpit, the minister told her to "stop by my office for some pamphlets. If you have any questions, my secretary will answer them for you."

The bewildered young girl wandered away as the song was heard again . . . "All the lonely people, where do they all come from? . . ."

Kathie said that she does not have time to talk with everyone about how she feels, so she uses poetry and dramatic presentations to get her message to church leaders.

Reaction among adult young people's leaders at the conference was mixed amazement and admitted guilt. (BP)



For many the conference was a family affair. Above is part of the group present.



A science lab provided meeting space for one of the sessions for the Baptist pastors.



Children as well as parents were busy with special conferences and Bible study.

## Mountain Mission Conference Draws Record Number

A record number of people registered for the 21st annual Mountain Mission Conference held at Oneida Baptist Institute July 14-18.

According to Bob C. Jones, director of Mountain Missions for Kentucky Baptists, and coordinator of the conference, over 250 persons registered. Numerous others attended sessions but did not stay overnight and thus did not register, Jones said.

Reminiscing, Jones pointed out that when he began working in the mountains 11 years ago, the conference was so small that the participants met in the living room of one of the old Oneida dorms. Now the conference taxes all the facilities of the school.

Each morning session began with a period of Bible study led by Clifford Ingle, professor at Midwestern Seminary in Kansas City. This was followed by special conferences of interest to the men and women.

The afternoons were devoted to free time except for one conference for pastors on teaching teachers. A special worship service was the order of each evening.

For recreation Oneida offered its guest swimming, fishing, tennis, ping-pong, hiking and gym facilities.

Special arrangements were also provided for the children. "We knew there would be lots of children here, so we made provisions for them," Jones said.

Nursery facilities were provided by Oneida Baptist Church which also furnished workers. For the other age groups qualified workers were recruited as part of the conference program.

During the evening worship periods, the children had their own meetings. One evening slides of the Holy Land were shown. Another evening featured a special film. One evening a campfire type service was led by the mountain mission youth team which also had charge of activities for the intermediates and young people.

A. B. Colvin, director of direct missions, who, along with the Home Mission Board, pays for the Mountain Missions Conference, pointed out that Oneida did not charge for the conference but accepted whatever was offered for their services.

Colvin said last year Oneida received an average of \$2 per adult per day and \$1.50 per child per day. This charge included housing and meals.

Looking toward next year, Jones said that William Pinson, Christian ethics professor at Southwestern Seminary in Ft. Worth, Texas, will highlight the conference. Pinson will lead Bible study periods, Jones said.



Mrs. Sample



Perry



Mrs. Bennett



Bennett

## Music Weeks Scheduled At Cedarmore

Opportunities for Christian growth, musical training, and recreation await those who register for the Music Assembly for youth and adults and the three Junior Music Camps at Cedarmore in August.

The Youth Assembly, July 28-August 1, features conferences and the production of the Christian musical "Purpose," led by eminent Kentucky youth leaders including Joe P. Williams, Baptist Tabernacle, Louisville, Mr. and Mrs. Sid Morris, Somerset, C. Michael Watts, Albany, and John Ashley of Hopkinsville.

Richard Lin will conduct and George Blaylock will produce the dramatic part of the folk musical "Purpose."

The first Junior Music Camp, being held that week also, features the cantata "David" conducted by Hugh McElrath of Louisville, accompanied by Bill Probus of Owensboro, with soloists Richard McDowell of Elizabethtown, Jack M. Jones of Lexington, and Bill L.

Roper of Louisville.

The Music Assembly, August 4-8, offers great Christian musical experiences led by a faculty including Dr. and Mrs. Carlyle D. Bennett of Golden Gate Seminary, San Francisco, California. "Purpose" will be presented in both sermon and song during the week brought to a climax by the presentation of "The Seven Last Words of Christ" by Dubois on Friday evening at 7:15.

The two Junior Music Camps, August 11-15 and 18-22 feature Mrs. Mabel Warkentin Sample of Youngstown, Ohio, and Carl Perry of First Baptist Church of Knoxville, Tennessee, as conductors of the cantata "David." An excellent faculty will provide inspiration and training in Christian musical experiences.

Reservations should be requested at least two weeks in advance of the starting date of each week. Write directly to Cedarmore Baptist Assembly, Bagdad, Kentucky 40003.

## Kindergarten Conference Planned

A Kindergarten Education Conference is planned for the second session of Sunday School Week at Cedarmore Baptist Assembly August 14-16.

Mrs. A. B. Colvin will lead the first three conference periods. The aim of these periods is to help kindergarten directors and teachers in the area of administration and curriculum. Mrs. Colvin is associate director of Nursery School-Kindergarten at Southern Seminary.

Eugene Sutherland will lead the last three conference periods. His area of concern will be pre-school music. Sutherland is adjunct professor of church music at Southern Seminary and minister of music at Walnut Street Baptist Church, Louisville.

Under the direction of Mrs. Warren Allnatt, children's work director for the state Sunday School department, over eight hours of conference time will be



Mrs. Colvin



Sutherland

involved in the workshop.

According to Mrs. Allnatt, the workshop would be valuable to those interested in beginning a kindergarten or nursery school as well as those already involved in such projects.

Send reservations to Marvin M. Byrdwell, Cedarmore Baptist Assembly, Bagdad, Kentucky 40003.

## HMB Appoints Bumpass, Promotes Jones

Recent missionary appointments by the Southern Baptist Home Mission Board here indicate a continuing trend to increase the denomination's ministries to military personnel and non-evangelicals.

Mr. and Mrs. Richard F. Bumpass were appointed to Annapolis, Maryland, where he will direct military personnel and Baptist Ministries at the U. S. Naval Academy and the surrounding area.

A. Jase Jones, who had been directing work with Jews in Missouri, was elevated to missionary-director of work with all nonevangelicals in a 16-state Midwest area.

In addition, Mr. and Mrs. Donald D. Jackson were appointed to Turlock, California, where he will be superintendent of missions for the Central Valley Baptist Association. Jackson formerly was pastor of Emmanuel Baptist Church in Dos Palos, California.

## Southern Seminary To Host First Jewish-Baptist Confab

A unique three-day Jewish-Baptist Scholars conference will be held August 18-20 at Southern Baptist Theological Seminary here.

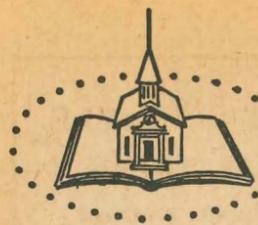
This is the conference to be held with representatives of the Southern Baptist Convention and all branches of American Judaism and Jewry, involving a select group of about 50 of the foremost Baptist and Jewish theologians and scholars in the U.S.

Joint sponsors are the Department of Work with Nonevangelicals of the Home Mission Board, SBC, in Atlanta, and the Interreligious Affairs Department of the American Jewish Committee based in New York.

The program will seek to uncover new ground by focusing on some specific historical, theological and sociological aspects of relationships between Baptists and the Jewish people, according to Southern Baptist Glenn Igleheart, former pastor of Westport Road Baptist Church in Louisville.

Igleheart, Northeastern Area Director for Southern Baptists ministry to nonevangelicals, is one of the program coordinators.

"Working together for social justice" will be the theme of the closing session. Final statements on "Prospectus for the Future" will be presented by Joseph R. Estes, secretary of the department of work with nonevangelicals, and by Marc H. Tanenbaum, national director of the Jewish committee's department of interreligious affairs. (BP)



# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for August 3, 1969)

LIFE AND WORK SERIES

## The Disciple's Motives

In this lesson Christ dealt with those types of religious activities which men are tempted to perform for the good opinion of others. From it we learn that our Lord detested and denounced insincerity and hypocrisy on the part of those who claim to be His followers.

### In almsgiving Matthew 6:1-4

Almsgiving is a Christian duty, but one wonders if the pride of the natural man is not more in evidence in this realm than it is in any other area. Any who give for the purpose of deceiving God, others, or themselves are certainly insincere. It is as easy to be insincere and hypocritical in the matter of giving. Frequently gifts are made in order to attract the attention of others and to win their praise, and to perpetuate one's name.

Christ specifically warned His disciples against the distribution of alms to the needy in the hope of gaining the approval and the applause of men. Those who give from that motive need never expect Him to reward them for so doing. Scriptural almsgivers give as unto the Lord, and without expecting any praise from men. Secret almsgiving pleases the Lord the best, blesses the recipient the most, and proves to be the most beneficial to the giver, even though this form of giving is not the most popular today.

### In prayer Matthew 6:5-8

Prayer, which is the communion of a soul with God, is indispensable in the life of a true Christian. By precept and example our Lord taught the necessity of prayer. It is regrettable that prayer is neglected so woefully by professing Christians.

When Christ discussed the subject of prayer, He tore away the mask of human hypocrisy, placed His approval upon and called His followers to secret prayer, which type of prayer Satan has always opposed with tenacity.

### 1. The motive in prayer Matthew 6:5

The Pharisees had reduced prayer to an elaborate system. Before a crowd, they put on a prayer "show" for the

benefit of the onlookers. They stood in the public places and uttered long prayers, in order that others might see and hear them and conclude that they were very religious. The Master told His disciples that to engage in prayer merely to attract the attention of others and make an impression upon them is wrong. Real prayer comes from the heart, and is direct to God instead of to the people who may hear it. To pray to be heard of man will be rewarded by the hearing, but with nothing else.

### 2. The manner of prayer Matthew 6:7-8

Since true prayer is a definite transaction between the soul and God, we should have a real longing for communion with Him. When we approach the throne of grace in prayer, God wants us to be conscious of our needs, to have a desire that our needs shall be supplied, and to ask Him to do for us what we are unable to do for ourselves.

It is our Lord's desire that Christians shall retire to a secret place, and pour

out their hearts and present their petitions to Him. He does not want our prayers to be orations, but He wants them to be child-like requests to Him. He wants us to desire and seek His will about everything else.

### In fasting Matthew 6:16-18

Fasting, which is an expression of humiliation and mourning, is not a prescribed duty, but a personal resolve for the purpose of self-discipline. If one thus voluntarily brings his body into self-restraint, it may prove to be helpful and useful, but it will never prove to be so when done in order to gain merit. The reason for fasting is to search out and deal with certain subtle tendencies and temptations which interfere with one's devotion to the Lord. God is never pleased when a person fasts for the purpose of impressing another that he is pious. Fasting is commendable when it brings one into a closer fellowship with God; otherwise, it is without real value.

## INTERNATIONAL SERIES

## God's Covenant And Law

God protected the children of Israel from the plagues, provided for them the basic needs of water, food and protection from their enemies, provided a great leader for them in the person of Moses, delivered them from bondage in Egypt, chose them for a specific purpose, and guided them by a pillar of cloud or of fire.

### God's covenant was offered Exodus 19:3-6

Three months after the Israelites had left Egypt, they arrived at that awe-inspiring mountain called Sinai. God summoned Moses into His presence on Mount Sinai and there assured him that He had great and numerous blessings in store for the children of Israel, provided they would obey Him. God charged Moses, the mediator between God and His chosen people, to inform

the people that if they were disobedient to Him they had no right to claim or to expect His blessings upon them. Compliance with the divine will constituted the basis upon which they might become the recipients of His blessings.

God commanded Moses to remind the people of His coming to them in their slavery and helplessness, and swiftly delivering them and bringing them into an actual covenant relationship with Him. His covenant with them was both a pledge to sustain and protect them and a challenge to them to be faithful in their obedience to Him. In this regard they were favored far more highly than any others. Because love is a much greater motive for action than anything else, God reminded the people of how He had provided food and drink for them when they were facing



death from starvation and thirst, lovingly and tenderly exercising their painstaking care over them in a manner far surpassing the eagles which bear the eaglets on their wings. Consequently, they were obligated to do their part by exercising a redemptive ministry in the world, out of appreciation to Him Who had done His part by them. There were two sides to the covenant, namely, what God would do and what the people would do.

### God's covenant was accepted Exodus 19:7-8

After God declared His ownership of all the earth, revealed that He had chosen the Israelites for a specific ministry, and made it known that He expected them to respond with a cheerful and ready obedience, Moses descended the mountain and conveyed God's message to the elders and they in turn to the people. Without any hesitation the people cheerfully, readily, and wholeheartedly pledged themselves to do what God had commanded them through Moses. Their ratification of the covenant was prompt and commendable.

### God's gift of the law Exodus 19:16-17; 20:18-20

Because they needed laws to guide them in their relationship with God and with their fellowmen, the majestic, holy, and all-powerful God provided for their need in a marvelous fashion. In the morning of the day on which God was to reveal His presence there were thunderings and lightnings and a thick cloud overshadowed Mount Sinai, and the voice of the trumpet was so loud that the people trembled. There must have been a great suspense on the part of the people, who were encamped in the wilderness before Mount Sinai. The thunder, lightning and smoke were symbols of God's power and His anger toward sin.

The circumstances were awe-inspiring when Moses summoned the people to meet with God, at the base of the mountain and hear His expressed will. God's overwhelming presence, the majestic exhibition of His tremendous power, and the clear communication of His will for their lives, were never forgotten.

Frightened thoroughly by the thunderings, lightnings, and noise, the people withdrew some distance from the mountain and trembled. They were willing to hear the commandments and expressed wishes of God, but they wanted to hear them through the voice of Moses, their highly esteemed leader, rather than through the thunder, lightning, and noise at Mount Sinai. God wanted them to have a high regard for His authority, to be reverential in their attitude toward Him, and to express their belief in His holiness and power through their willingness to do what He commanded them to do.

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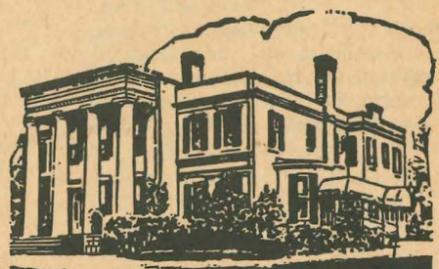
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JULIAN G. ROGERS



## Chaplain, Evangelist Combine In Prison Revival Effort

Seventy decisions for Christ in the maximum security prison at Eddyville, Kentucky! A strange, but true story.

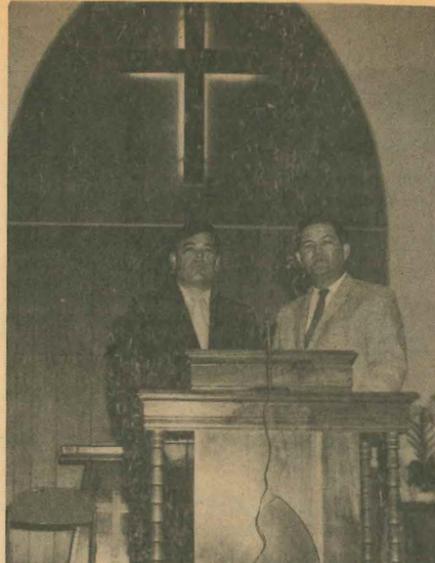
It all began in the early spring when the Salvation Army had charge of Sunday worship services at the Eddyville prison. The local Salvation Army major asked Hopkinsville evangelist Al Grounds to preach the morning sermon.

When the invitation was offered at the conclusion of the worship hour, 20 decisions were made public. Most of these were by men with whom prison Chaplain H. I. Inman had worked for months.

After the service it was decided that the evangelist would return in June and lead a revival in the prison.

Yokefellow prayer groups of inmates supported the effort with hours of prayer and witnessing to their peers.

In the Hopkinsville area the idea of a revival in the prison captured many Christians. Sunday School classes made the revival an object of prayer, a radio station taped part of the services and played them on morning shows. Grounds received numerous calls of



**IN PRISON**—Evangelist Al Grounds, left, is pictured with Eddyville Chaplain H. I. Inman. The picture was taken in the chapel of the Eddyville prison.

support from residents and several laymen made plans to attend the revival.

Grounds described the prison as "filled with the spirit of God" when he arrived for the first service June 6. His assumption was validated when at the close of the meeting over 50 men had made decisions for Christ.

Now Grounds returns to the prison once a month for fellowship and prayer with the inmates. However, it is Chaplain Inman that gives everyday guidance to the men who are learning to be Christians. His untiring work makes possible times of harvest such as the one experienced in the Eddyville prison.

## Franklin County Earns Merit Rating

Franklin County Association is the first associational Sunday School organization in the state of Kentucky to reach the Merit Achievement Recognition.



**Salchli**  
Under the leadership of Stanley W. Salchli, associational Sunday School superintendent, the Franklin County organization met 15 of the suggested 28 steps for Merit Achievement Recognition. Steps included special study and activities by associational workers as well as participation in regional or state Sunday School meetings. Also, the workers cooperated closely with the state Sunday School department.

Roy Boatwright, state Sunday School Secretary, said Franklin County is to be congratulated on being the first in the state to gain this new honor. He added that other associations are on the verge of gaining the honor and should achieve it in the next few weeks.

## Harrells Celebrate 50th Wedding Anniversary

Rev. and Mrs. W. C. Harrell recently celebrated their 50th wedding anniversary. They were honored at a reception given at the home of Mrs. Harrell's brother, J. W. Brown. Mr. Harrell is a native of Grayson County and Mrs. Harrell is originally from Logan County.

Before retiring several years ago, Mr. Harrell served as pastor at Salem Baptist Church, Christian County; Drakesboro Baptist Church, Muhlenberg County; and Clarkson in Grayson County. He also was an area missionary for the Kentucky Baptist Convention for eight years.

The Harrells now live at 2938 Richland Avenue in Louisville and are active members of the Melbourne Heights Baptist Church.

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### BAPTIST BOOK STORES

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July 31, 1969**



An Alaskan funeral conducted by US-2 worker Virginia Brown

## US-2er Finds Alaska Filled With Unexpected

On June 17, 1968, the oldest and only male adult member of Shungnak Baptist Mission died. US-2er Mike Brown was in Kotzebue, so his wife, Virgie, found herself preaching a funeral—another of the many unique experiences she has had since beginning their two years of service in 1967. Her following account of her assistance when death touched two different families reveals Eskimo traditions, as well as the trust the Browns have earned in the villages they serve.

"I came from Shungnak to Kobuk about 8:00 o'clock at night (at this time of year, of course, there really isn't any night). Never before have I seen such cooperation.

"The ladies of the community were washing the body for burial. Some men brought lumber and made the casket while other men went to dig a grave. (Alaskan summers can get hot, and the Eskimos know that bodies don't keep long in the heat.)

"No one was sitting around crying. The stepdaughter was in charge of feeding everybody. I expected the neighbors to take over, but nobody did. Everybody just found something to do and did it. During the night I made trips

across the village getting things from the mission that were needed—dish towels, extra cups, food.

"One of the ladies made new caribou slippers for the man to be buried in, the men had finished the grave, and one of the grandsons had carved the grave marker.

"At 5:30 that morning I finally went to bed. Since the whole village of Shungnak was also in Kobuk, there weren't an abundant amount of sleeping places. I had put two little girls in my bed earlier in the night, so now their mother got in with them and I crawled into the sleeping bag for two hours. By 7:30 I was on the radio trying to get the airlines to bring Mike to preach the funeral. But there was no way to know whether Mike was coming until the plane landed.

"After noon someone discovered the grave had filled in with water so the boys left again to dig, knowing that it took a good five hours. The plane landed about 2:00 P.M. and there wasn't any Mike. I just went to the mission by myself a few minutes to face up to the fact that this was my funeral and I'd just have to go through with it. Around 5:00 the family decided to charter a

plane to get another stepdaughter. The trip would take three hours.

"At last when everything was ready, I tried to find out when they wanted to start the service. The time was set for 9:00. Charlie Sheldon, a former lay pastor at Kobuk, had come to help me with the part of the service I knew nothing about, the history of the deceased. The service was over at the church around 10:00, my part having been brief.

"The casket was nailed closed and we proceeded to the graveside. Now this wasn't an ordinary procession. First we went by boat across the lakes and got on a road back across the tundra and walked for miles, it seemed to me. When we got there, we did not proceed directly with the graveside service. First a tent was set up and the women began to cook. Men began to dig and to cut trees. After everyone had eaten, we gathered around the grave, sang a song, had a verse of Scripture and a word of prayer before we started the long trek home. I fell into bed after 2:00 A.M.

"One winter night I went over to the home of the Woods family where their smallest child lay so sick and with such a high temperature that she did not even cry. The 105° temperature had to be brought down right away, so I uncovered the child and began washing her with ice water. From 8:00 until midnight, it dropped to 102°, but the child still shook with convulsions periodically for long periods of time. At 3:30 I left her, thinking she would rest.

"At 7:30 I was asked to represent the health aide on a chartered flight taking the plane, I accompanied the child to the emergency room and remained with her until she died from meningitis. The parents were also there and were told of the death. Together we traveled back with the lifeless child.

"Because it was winter there wasn't any hurry to bury the body. An older sister was away in high school and the plane would not come for about three days.

"The grave was harder to dig this time because the ground was frozen. Although the hospital had built a plywood casket, the family discarded that one and built a new one from 2 x 12 pieces of wood. A new parka and mukluks were made and new mittens were knit.

"Late on Saturday night we had the service and because it gets dark early in winter we waited until Sunday morning to go to the grave. The same procedure of cutting trees, digging and cooking took place again. A big bonfire was built so that those not working or in the tent could thaw a little. We went to the grave this time via snow travelers.

"In our revival a month later, the parents and three siblings of this child came and made professions of faith."



Barnette



Bennett



Bland



Howell



Insko



Pinson



Schudder



Waddell

**PROFESSORS AND EXTREMISM**—Two Southern Seminary professors are among the program personalities for the Christian Life Commission's Conference on "Extremism: Left and Right." They are, top row left to right, Henlee H. Barnette, professor of Christian ethics, and G. Willis Bennett, professor of Christian ethics. Others on the program include, continuing, Thomas A. Bland, professor of Christian ethics and sociology, Southeastern Seminary, and John C. Howell, professor of Christian ethics, Midwestern Seminary. On the second row, left to right, are C. Arthur Insko, professor of Christian ethics, Golden Gate Seminary, William M. Pinson and C. W. Schudder, both Christian ethics professors at Southwestern Seminary, and H. Clayton Waddell, social ethics professor at New Orleans Seminary. The Ridgecrest Assembly dates are August 22-27. The Glorieta Assembly is scheduled for August 8-13.

## Ouachita Baptist University Names Grant New President

Daniel R. Grant, professor of political science and director of the Urban Regional Development Center at Vanderbilt University, Nashville, has been named president of Ouachita Baptist University, Arkadelphia, Arkansas, effective, February 1, 1970. Grant will fill the position left vacant by the resignation of Ralph A. Phelps, who had been president for 16 years.



Grant

Grant, 45, received his bachelor of arts degree summa cum laude from Ouachita in 1945. In 1946, he received the Certificate in Public Administration from studies pursued at the Universities of Alabama, Tennessee and Kentucky. He received the master of arts degree from the University of Alabama and the doctor of philosophy degree from Northwestern University in 1948.

He has attained national recognition as an authority on urban government and inter-governmental relations; has served as visiting professor of municipal government and planning at Thammasat University, Bangkok, Thailand; has served as consultant for the U.S. Ad-

visory Commission on Inter-governmental Relations; and is currently a member of the Advisory Committee on Federalism and Metropolitan Government, established by the National Committee for Economic Development.

Grant is author and co-author of several books; and has served on several committees and commissions of the Southern Baptist Convention, including the Southern Baptist Foundation, the Christian Life Commission, and the Findings Committee of the Baptist Education Study Task (BEST) of Baptist Colleges, and the study committee on Baptist Student Work.

Grant has been consultant for numerous cities and metropolitan areas and is presently completing two research projects—a comparative study of metropolitan governments in Toronto, Miami and Nashville, financed by a grant from the Ford Foundation; and a study for the U.S. Department of Agriculture of the relation of metropolitan government to rural areas.

He is a member of the American Political Science Association, American Society for Public Administration, and American Association of University Professors.

Last year, Grant lectured at Glorieta and Ridgecrest Baptist Assemblies and wrote a book entitled *The Christian and Politics*. (BP)

## BAPTIST VIEWpoll

### Death Penalty Backed

Many pastors and teachers of Sunday School in Southern Baptist churches approve of the death penalty for persons convicted of murder according to the latest Viewpolls.

Pastors in the Baptist Viewpoll panel, selected to be representative of all Southern Baptist pastors, recorded 65.2 percent approval of the death penalty. This percentage is higher than the total for Sunday School teachers and considerably higher than the general public approval recorded by the Gallup Poll one month prior to the Baptist VIEWpoll survey. However, the percentage for pastors is more comparable to a 60 percent approval on the part of male Americans in the Gallup study.

Along with five other current questions, panel members were asked, "Are you in favor of the death penalty for persons convicted of murder?"

"Yes" was the opinion of 65.2 percent of the pastors and 58.8 percent of the Sunday School teachers.

"No" was expressed by 29.2 percent of the pastors and 34.5 percent of the Sunday School teachers.

"No opinion" was the choice of 5.2 percent of the pastors and 5.8 percent of the Sunday School teachers.

In the Gallup Poll's 1969 survey of this item, 51 percent of the adult general public expressed approval of the death penalty, while 40 percent disapproved of the death penalty for persons convicted of murder and nine percent indicated "No Opinion."

In a 1953 Gallup Poll, level of approval stood at 68 percent, then dropped regularly to a level of 42 percent in 1966, and is now on the upswing. The recent rise is consistent with, and perhaps associated with, the increase in unrest, riots, and general disregard for laws in the country. (BP)

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