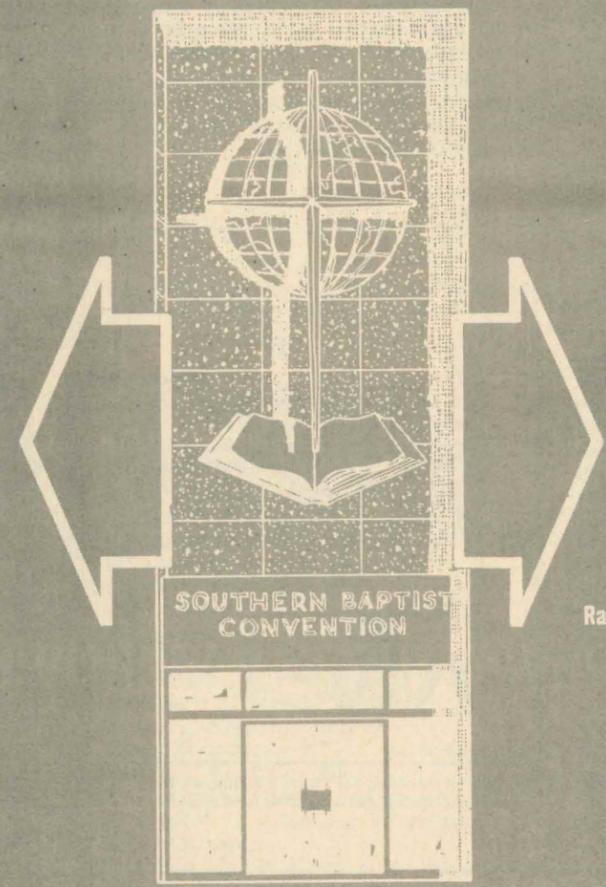


Compassion Confidence Concern

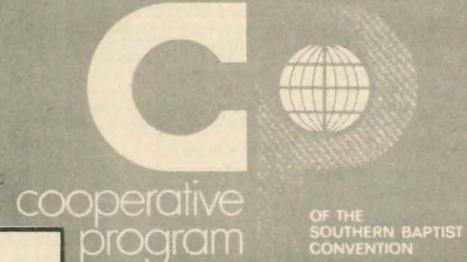
Before mission gifts can help the cause of Christ, cold cash must be converted into warm spiritual ministries. Each week the task of the Southern Baptist Convention Executive Committee is to quickly, yet carefully, channel all Cooperative Program funds received at its Nashville office to the SBC agencies so the money can be put to work without delay. Distribution of funds is in keeping with the budget adopted by the Southern Baptist Convention.

- Public Affairs Committee
- Foreign Mission Board
- Home Mission Board
- Annuity Board
- Golden Gate Seminary
- Midwestern Seminary
- New Orleans Seminary
- Southeastern Seminary
- Southern Seminary
- Southwestern Seminary



- American Baptist Seminary Commission
- Southern Baptist Foundation
- Southern Baptist Hospitals
- Brotherhood Commission
- Christian Life Commission
- Education Commission
- Historical Commission
- Radio and Television Commission
- Stewardship Commission

SBC EXECUTIVE COMMITTEE



WESTERN RECORDER
JULY 17, 1971

Staff Changes

Darrell Dale Cruse, former missionary to Brazil with the SBC Foreign Mission Board, is the new associational missionary of Lynn Association of Baptists in Kentucky. A native of Sonora, Kentucky, Cruse is a 1957 graduate of Georgetown College receiving a BA degree and graduated in 1965 from Southern Seminary with a BD degree. In 1956, he was ordained by the Sonora Baptist Church and has held pastorates in Ewing Baptist Church, Ewing, and Vine Hill Baptist Church in Nelson County.



Cruse

Cruse and his wife, the former Elizabeth Louise Brame, have two children: Stacey DeAnn, age 12, and Melissa Lynn, age 10.

Hugh Hairston, minister of education and administration at the First Baptist Church of Gulfport, Mississippi, has been called as minister of education for St. Matthews Baptist Church, Louisville.



Hairston

A native of Arkansas, Hairston was graduated from Ouachita Baptist College and received a master of religious education degree from Southern Seminary in 1958. He has been minister of education at the First Baptist Churches of Rome, Georgia; Crossett, Arkansas, and Bastrop, Louisiana. He was president of Louisiana Baptist Sunday School Convention, 1968-69.

Hairston and his wife, the former Beverly Cartwright, have three children; Lou Ann, 13, Mary Jane, 12, and Jeff, 10. Mrs. Hairston's father is George Cartwright, pastor at Germantown, Kentucky.

Joseph Richard Chaffin is the new minister of education and youth at Highland Baptist Church, Louisville. He began his duties there on July 1, 1971.



Chaffin

In 1967 Chaffin received his BS degree from William Carey College and was graduated from Southern Seminary with his MRE degree in May, 1969. He has served as minister of education and youth at the Union Baptist Church, Tylertown, Mississippi; Lee's Creek Baptist Church, Bogalusa, Louisiana; and Virginia Avenue Baptist Church, Louisville. He was serving the Park View Baptist Church of Tulsa, Oklahoma, at the time he accepted the call to Highland church.

Chaffin is a native of Georgia and is married to the former Jeanne Frances Potts of Georgia. The couple has a fourteen month old son, Grant.

DEVOTIONAL



Charles E. Smith
Pastor, Hawesville
Baptist Church

Alive From The Dead

"Yield yourselves unto God, as those that are alive from the Dead, and your members as instruments of righteousness unto God." Romans 6:13

Think of it — Alive From The Dead! That was the word that was spread around Bethany concerning Lazarus when Jesus raised him from the dead. Many believed on Jesus because of this miracle and a few days later many of the Jews attended a feast in the home of Mary and Martha at Bethany just so they might see Lazarus, who was alive from the dead.

The Scriptures picture the plight of all mankind as "dead in trespasses and sins". They also picture the work of the Holy Spirit in regeneration as quickening the believer together with Christ. Our baptism pictures this experience for "we are buried with Him in baptism unto death: that like as Christ was raised up from the dead by the Glory of the Father, even so we also should walk in newness of life" (Romans 6:4). Believers are urged to "reckon . . . yourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord" (Romans 6:11) and to "yield yourselves unto God, as those that are alive from the dead" (Romans 6:13). The same truth is presented to the Ephesians when Paul tells those who are saved by grace that they are "His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them" (Ephesians 2:10).

The Christian is alive from the dead. He has passed out of death unto life. This passage is an appeal to every Christian to show the life of the spirit in every walk of life. It echoes the message of the master in the sermon on the mount, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven" (Matthew 5:16).

Let us thank God that the power of the resurrection has worked in our hearts to bring us life and righteousness.

Church Chuckles by CARTWRIGHT



"Call it intuition, but I have a feeling we're running smack into a building fund drive!"

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

Vol. 145 July 17, 1971 No. 28

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

Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

BOARD OF DIRECTORS

JOHN C. HUFFMAN, Mayfield, Chairman; BILL VAUGHT, Danville, Vice-chairman; TEMP SPARKMAN, Louisville, Secretary; LYMAN SMITH ALLEN, Henderson; WENDELL ARNETT, Louisville; ROLLIN S. BURHANS, Bowling Green; GLENN DURHAM, Harlan; WILLIAM D. JAGGERS, Prestonsburg; J. BILL JONES, Princeton; KENNETH KELLY, Covington; HENRY W. SCHAFER, Louisville; JOHN M. SYKES, Ashland.

SUBSCRIPTION RATES

INDIVIDUAL, \$2.50, plus 5% sales tax, total \$2.63 FOREIGN, \$2.75. CHURCH BUDGET RATE, \$1.75 per year. All subscriptions except church accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 5% sales tax. When making change of address, please send a recent label from your paper and the new address, including ZIP code.

Drug abuse is a fast growing national problem that can no longer be ignored by those who stand in the forefront of moral and spiritual leadership in our country. Millions of Americans face a miserable, unhappy, and unproductive life because of this menacing problem. As Christians we dare not delay any longer the manifestation of a deep and an honest concern to join with other interested groups in a sincere effort to study the causes of this sickness that pervades our society, and to find the best possible remedies for it.

I
We must, first of all, become aware of the needs in this area of concern. It may appear that to become aware of this problem one need only to open his eyes and look about him. This, however, may be an oversimplified suggestion. Many persons whom we meet on the streets of our towns and cities, in shopping centers, and in other places may be experimenting secretly with drugs, and yet may appear to be normal. Even the confirmed "addict," or the alcoholic, at times may seem to be normal physically or mentally. This makes it mandatory that we acquaint ourselves with every facet of this problem so that we may deal effectively with it.

The vast dimensions of the problems are enough to alarm us, and to challenge us to do all that can be done to prevent its spread and consequent destruction among our people. It is worthy of note that drug abuse reaches into every nook and corner of our national life. The victims of drug abuse and narcotics addiction are found in every strata of society and come from every age-group, including boys and girls in the elementary grades.

What are the underlying causes of these conditions? The answer to this question involves four basic principles important to the life of any individual. These are: (1) a desire for security; (2) a desire for recognition; (3) a desire to make a proper response to group challenges; (4) a desire to experience something new and interesting. When these desires cannot, for one reason or another, be met fully in the proper channels of life communication the resultant frustration leads to a frantic search for fulfillment through the use of drugs, narcotics, and alcohol.

It is very necessary for us to become thoroughly acquainted with the types and kinds of drugs used if we would deal effectively with this problem. These range from the mild stimulants such as caffeine and nicotine, to the stronger stimulants as the amphetamines; to the powerful depressants, the tranquilizing barbiturates, to alcohol, morphine, and heroin; to the hallucinogens, LSD, and others. Information on all these are readily available from various reliable sources.

We need also to know something about the tragic results of the use of

Drug Abuse Report

these drugs. The resultant loss both individually and collectively is staggering to the imagination. The estimated 10 to 20 million users of these various kinds of drugs become a problem not only to themselves and their families, but also to all of society. The financial, cultural, social, moral, and spiritual loss is of such dimensions that it defies measurement or calculation. In addition to the direct physical, mental, and spiritual sufferings accruing to personal and family relationships through the abuse of drugs there is growing evidence that such misuse leads to the commission of crimes in order to maintain the addiction. Often the addict finds it necessary to spend sums of money up to \$75.00, or \$100.00 per day to obtain the needed supply of drugs.

Such conditions certainly demand compassionate concern for those who are addicted, and some positive steps toward the prevention of such addiction. Honest efforts must be made toward the correction and elimination of drug abuse.

II
We need to inform ourselves concerning the medically approved plans and methods for the prevention of such misuse of drugs, and the cure and rehabilitation of the drug abusers. From the following sources, reliable information covering this problem can be obtained:

- ▶The Christian Life Commission
460 James Robertson Parkway
Nashville, Tennessee 37219
- ▶United States Department of Health, Education, and Welfare
Public Health Service
Chevy Chase, Maryland 20015
- ▶Department of Mental Health
Bureau of Narcotics and
Drug Education
Frankfort, Kentucky 40601

The following books may also be found helpful in compiling information on this vital topic:

What You Should Know About Drugs, by Charles W. Gorodetzky and Samuel T. Christian, Harcourt-Brace-Jovanovich, Inc., New York, 1970.

How to Fight the Drug Menace, William S. Garmon and Phil Strickland, Broadman Press, Nashville, Tennessee, 1970.

Deciding About Drugs, Kiwanis International, Chicago, Illinois.

Other helpful books, films, etc., are listed in *Resource Guide to Current Issues*, by William M. Pinson, Jr., Word Books, Waco, Texas.

Assistance in dealing with the problem (for individuals or groups) is available from the following:

1. The drug education committee in each of the 120 counties in the state.
2. Kentucky's Regional Comprehensive Care Centers (Mental Health Centers) located in 20 cities, with a drug coordinator at each center.
3. The Clinical Research Center, Lexington, formerly known as the United States Narcotics Hospital. Contact can be made with the U.S. attorney, Louisville, or the U.S. Commissioner in any particular area.
4. County Juvenile Departments in each county of the state.
5. County Health Departments which serve mainly as referral agencies.
6. Local hospitals will offer immediate help in emergency rooms.
7. Local physicians gladly offer their assistance in any area of need in this respect.
8. School counsellors often serve as the first source of help to those who recognize the need for aid.
9. Ministers can give spiritual guidance, and make referral to qualified medical assistance.

III
Pastors and churches are urged to become actively interested and involved in all community efforts to deal effectively with the problem. All concerned groups working together can present a solid frontal attack upon the menacing problem. Concerted effort can bring pressure upon law enforcement agencies resulting in a crackdown upon the illegal sale and distribution, and the use of drugs of every kind.

The role of pastors and churches should be concerned, constructive, positive and informational. Church people must provide friendship, fellowship, understanding, and a listening ear for youth, and others, who are caught up in this tragic condition. As followers of the Lord Jesus Christ we must endeavor to make an evangelistic appeal to every drug user, urging upon them the acceptance of Christ as Saviour and Lord of life.

IV — Recommendations

1. We recommend that our pastors and churches communicate with, and urge our state legislators to reevaluate the statutes covering the manufacture, the sale, and the use of drugs, narcotics, and alcohol, and to initiate legislation that will deal objectively and realistically with this vexing problem.

2. We recommend that the Executive Board, Kentucky Baptist Convention, provide and make available tracts and pamphlets suitable and effective that would be of assistance to our pastors and churches in their endeavor to deal with this grave matter of drug abuse.

Respectfully submitted:
Subcommittee on Drug Abuse
Ellis N. Ham, Chairman
Ralph Berry
Ed Gibson
Vernon King
Gilbert Shely
S. E. Smothermon



The Jesus Revolution: Fad Or Real Revival

Our readers are urged to study carefully the current religious revival among many American youth. We are treating it in a five installment series, the second of which is in this issue (pages 8 & 9). These articles are based on an excellent treatment of this unusual movement in the June-July issue of *Home Missions*. The Jesus Movement, the name by which it is best known, began about two years ago on the West Coast but has swept across the country by now. Its impact has also attracted the attention of leading secular newsmagazines.

What is the proper attitude toward this unexpected and unusual religious movement? Is it merely another passing fad or escapism for searching youth or is it the beginning of the revival many of us have been praying for but never expected to appear in such a form.

To begin with we must realize this movement includes so many forms and varieties that it defies any neat explanation. It varies all the way from the non-church related groups made up mainly of former drug addicts, free sex advocates and other youth rebels to youth groups in many churches who have found a New Testament type of zeal for personal witnessing, Bible study and prayer.

Part of the Jesus Revolution simply defies human explanation while there are some reasons which help explain it. Surely the cold, formal and sleep-inducing worship services of many churches today, including Baptists, could expect a reaction including more feeling and emotion. The movement is also a protest to American materialistic culture. Our youth are fed up with "things" which do not satisfy the human soul made for fellowship with one another and with the Creator. What a Mustang and a generous allowance without the gift of self to our children has not done, a personal experience with Jesus and fellowship with other youth are doing.

Radiant In Life, Courageous In Death

The last time I heard her voice was over the telephone several weeks ago. We were both patients in the Kentucky Baptist Hospital and June Carter had called to assure me of her prayers for my healing and her assurance the Lord was using our illnesses for his glory and our good.

It is also understandable that many young people disillusioned with our materialistic and impersonal world and who have tried drugs, free sex and other "thrills" only to find more disappointment are ready to try Jesus who they find provides a "trip" which is real.

The most crucial question is how the established churches will react to the Jesus Revolution. To reject it entirely could mean the loss of much of this youth generation for the church. However, the segments of the movement which are characterized by emotionalism without intellect, glossalalia, mass baptisms (some in bikinis), communal living, fanatical literalism, no concern for the betterment of society because of the certain early return of the Lord and no interest in the church, offer little hope for genuine and lasting revival. Other segments of the movement appear to be the hope for the transformation of many dead or half-dead churches into dynamic New Testament churches.

The biggest mistake we could make would be to write off completely the Jesus Revolution because it does not fit our idea of what is proper religion. The way God moves is not man's choice and doubtlessly other revivals through the centuries with permanent good effects likely appeared as far out in their day as the Jesus Revolution does today.

Only the Lord knows the ultimate outcome of this movement. The least we can do is to reserve judgment and pray it is the genuine thing. In the meantime we need some of its enthusiasm and to do everything possible to channel its emotion and feeling into a mature religious experience with lasting effects.

However unconventional it is, the Jesus Revolution of 1971 is better news than the apparently true remark of John Lennon in 1967 that the Beatles were more popular with youth than Jesus Christ and the claim of a theology professor about the same time that God had died some years ago.

This was the June Carter I knew and admired. Fighting what appeared to others a hopeless battle against a relentless malignancy, she never despaired but rather demonstrated the radiance, courage and faith rarely seen in a child of God.

As a pastor's wife, mother, college teacher and a

librarian in public schools only the Lord knows how great was her influence in life. In such a courageous and victorious facing of death she amazed and blessed those who sought to comfort her.

The sympathy and prayers of their countless friends are extended to Dr. Carter and the children in their loss which truly was a victory for June. When I recall the manner of her life and death, I cannot

but think of some words my own wife chose to help me begin each day.

Live each day to the fullest.
Get the most from each hour, each day,
And each age of your life.
Then you can look forward with confidence,
And back without regrets.

Evangelism In Kentucky As I See It

By T. Hicks Shelton
KBC Evangelism Secretary

God is putting a deep desire for spiritual experiences into the hearts of people. Many and varied manifestations of a search to fulfill this desire are evident. Note the revival of the spirit cults, the Jesus movement, the use of Christian themes in modern music, the increasing crowds attending mass evangelistic efforts, and the spiritual awakenings taking place in many of our local churches. We do not understand all that is taking place but we must not be caught standing on the sidelines. God does not ask us to understand... no, not even to agree. What He does require of us is to be a faithful witness to the saving power of Jesus.

It has become evident that our world of today with its socialistic and materialistic approaches cannot meet the total needs of man. Therefore, more and more people are turning to God asking for spiritual wisdom and understanding to cope with the needs of our world.

The laity of our churches—men, women and youth—are seeking more meaningful ways of expressing their Christian faith. Evangelism is the spark and fire of this meaningful way of life. Nothing is more thrilling than to be used of God in bringing a person to Jesus.

The most notable change of attitudes is with our young people. When they truly experience the love and saving grace of Jesus they want to share Jesus with others. Recently in Scottsville, Kentucky, I saw young people praying, witnessing and giving their testimony with a fervor and excitement which I have not seen in a long time. They were not particular as to where they were... in the Methodist church, in the Baptist church, on the streets or in the Tabernacle where a county-wide revival was in progress. These Christian youth are as perplexed with adults for their seeming unconcern as the adults are skeptical of the excitement and emotion of youth. We must succeed in bringing these two groups together. We need each other. We must work together with patience and loving understanding.

We found our young people want "to do" and they are happy "to do" the right things when given leadership. In my opinion, the greatest need among Kentucky Baptists is for a man to give that leadership on a statewide level.

Another exciting experience is to witness the ever growing number of men who are living witnesses for

Jesus. These men want to experience a living Savior on a day-to-day basis. They want to share Him with others and

they're doing it in growing numbers. The Louisville area has such a group. Members give their testimony in public services whenever asked and then go into the community to witness person-to-person. You will find men like these in every part of our state.

The division of evangelism of the Home Mission Board has developed the Lay Evangelism School where men, women and youth learn how to share their faith and by the power of the Holy Spirit teach lost people how to come to Jesus for salvation.

A Lay Evangelism School involves twelve weeks of church preparation, one week of intensive teaching and on-the-job training and twelve weeks of follow-up training. The daily sessions of the one-week teaching and training involves Bible study, creative activities, "how to" share my witness and witness visitation.

This School must not be construed to be just a one-time project or just a preparation for a revival meeting. It should become a program of perennial church evangelism. The WIN material is used in the school. Schools are now planned here in Kentucky whereby every church may have trained men, women and youth witnessing for Jesus.

Our Day is a peculiar day in that the older people are longing for the "good ole days" and the youth are looking for the joy, love and peace of tomorrow. Attempts are being made to reconcile these but most of our dialogues are simply little critical groups discussing what is wrong. What we need is a realistic look at the hope and joy found in the new life Jesus has promised. With faith in Him, we need to move out using the best of the past and the creativity of the present, motivated by the hope which is in Jesus. The method of evangelism is not really important. The important fact is that God has put each child of His under orders to bear the "Good News of Jesus."

I would like to challenge you to join me in praying for an outpouring of God's spirit upon us, for a desire and willingness to make the preparation and training needed to fill our communities with men, women and youth who have had a vital experience with Jesus, who want to be used of God and who are trained to lead people to have this wonderful spiritual experience with Jesus.

Missionaries Murdered In Dominican Republic, Were Former Kentuckians

A former Kentucky couple serving as Southern Baptist missionaries were found murdered in their residence in Santiago, Dominican Republic, on the morning of July 7, the Southern Baptist Foreign Mission Board reported.

Mr. and Mrs. Paul E. Potter, 38 and 36, were discovered in bed by their



Potter



Mrs. Potter

children, Susan, 12, and Paul, 10. They had been beaten and stabbed to death. Potter was pastor of the Pleasant View Baptist Church near Bedford between 1958-60.

While investigations were still underway, motive for their deaths was not known. Potter had reportedly cashed a large check the previous day in order to purchase a motorcycle for his work on the day he was killed. It was not immediately known if anything was stolen, however.

Missionary Howard Shoemake, who flew to the site of the tragedy from Santo Domingo, reported that there was no sign of a struggle and that the pair had apparently died without waking. The children, who were not harmed, were asleep during the assault.

Bodies were being flown to Marshfield, Missouri, their home town, for

burial later in the week. The children planned to return with Mrs. Potter's parents to Marshfield.

The murders were the first within the 2,500-missionary Southern Baptist Foreign Mission Board since a missionary doctor died in a Communist prison in China in 1951. A missionary was killed in the Taiping Rebellion in 1861, and another was killed in Mexico in 1880.

A field missionary stationed in Santiago, Potter was pastor of two churches and three mission points and worked with the country's radio and television ministry. Mrs. Potter assisted her husband in his preaching ministry.

He attended Southwest Baptist College, Bolivar, Missouri, and was graduated from Southwest Missouri State College, Springfield, with the bachelor of science degree and from Southern Baptist Theological Seminary, Louisville, Kentucky, with the bachelor of divinity degree. He was pastor of First Baptist Church, Paris, Missouri, for nearly five years before going overseas.

Mrs. Potter, the former Nancy Roper, attended Cottey College, Nevada, Missouri, where she was selected by the faculty as the student who most nearly approached "the ideal of intellect and spirituality" and who had exerted "the most wholesome influence upon her associates." She was graduated from the University of Missouri, Columbia, with the bachelor of science in education degree.

Her parents, Mr. and Mrs. F. D. Roper of 579 N. Clay Street, Marshfield, Missouri, flew to the Dominican Republic on learning of the tragedy. Potter's mother is Mrs. Roy H. Potter of Route 2, Marshfield.

The Potters only returned to the Dominican Republic in June after a furlough in the United States. (BP)



New convention budget

The detailed 1971-72 budget of the convention was mailed this week to all pastors, missionaries, members of the Executive Board and agency leadership in advance of its effective date of September 1.

The convention in annual session voted a Cooperative Program goal of \$4.2 million for 1971-72; and to this is added "other income" of approximately \$258,087 for a total budget of \$4,458,087.

68.7% of the C.P. goal goes for causes in Kentucky, and 31.3% for causes of the Southern Baptist Convention.

Your church "mission" budget

When your church makes its budget you put in a worthy item for "The Cooperative Program" — it is usually just one figure or percentage of your church budget: but the details of your church "mission" budget are implicit in our Convention budget to which it is sent.

Why not imagine what your "Cooperative Program" item in your church budget really does and where it goes by studying the state budget of which it becomes a vital part?

Ask your pastor to see it. Have your budget committee consider it when they are praying about your church's part in the state-SBC program as they build your new church budget!

It's larger next year

The new convention budget is \$100,000 more than the current one—each church is asked to increase its gifts to the state budget for the Cooperative Program: for we receive and use only Cooperative Program funds sent by the churches to us.

Many churches are now developing their new budgets—talk and pray about your church's share in our Cooperative Program.

Old year ends August 31

Right now, we are about \$192,000 behind our \$4.1 goal for the current State Convention Goal for 10 months of this budget year which ends August 31.

How about your church? Have you fallen behind in your commitments to the Cooperative Program? Can you catch up? Can you give an extra year-end gift by August 31? Let's reach our goal this year! —Harold G. Sanders

THE . . .  IS
All Missions

WESTERN RECORDER

People And Places

James Ronald Roysse of Louisville recently received the master of divinity degree from the Pacific School of Religion in Berkeley, California.



A member of Victory Memorial Baptist Church, he is the son of Mrs. Rubye Cabell Roysse of 4325 Southern Parkway. Roysse is a graduate of the University of Louisville and holds the master of arts and doctor of philosophy degrees from the University of Chicago. He has been accepted to work toward a doctor of theology degree at Pacific School of Religion.

Hyland Baptist Church in Henderson recently sponsored its Youth Choir on a mission tour in Indianapolis, Indiana. In addition to nightly performances in Baptist churches, the choir members were divided into work groups to minister in such projects as a coffee house, a mission Vacation Bible School and religious census. Gary Holder, minister of music and youth for the church, commented that the VBS conducted by the choir members was the first such successful event in the Clear Creek Housing project, a predominantly Black area.

Sulphur Fork Baptist Association recently sponsored a Youth Music Festival at Westport Baptist Church. Featured at the festival were the youth choirs of Ballardsville and Buckner Baptist Churches. A reception followed the festival hosted by association music director Mrs. William Ellis.

Funeral services for William Bryan Hilbun, a former professor of pediatrics and child psychiatry at the University of Louisville, were held July 6, 1971, at McAfee Funeral Home, Louisville.

Hilbun, 40, had been missing from his home in Augusta, Georgia, since May 1. His body was found by hunters in a remote section near Thompson, Georgia.

Hilbun's father, Benjamin B. Hilbun, was the former chaplain of Kentucky Baptist Hospital.

Hilbun was head of the child-psychiatry department of the University of Georgia School of Medicine at the time of his death. His father stated that the young doctor had received threatening letters prior to his disappearance. The death was under investigation by federal authorities.

His wife was the former Charlotte Graham. The couple had two children, Susan and William Bryan, Jr.

Mr. and Mrs. Charles Baird of Adairville were the featured speakers at the Little Bethel Association July Rally on lay witnessing. Mr. and Mrs. Baird and daughter Mae Ann recently completed a European tour with a lay witnessing group.

James Wooten has recently been ordained to the gospel ministry by the First Baptist Church of Clinton. Wooten, a student at Union University, Jackson, Tennessee, has been called as pastor of the Tuscumbia Baptist Church in Booneville, Mississippi. William R. Whitlow is pastor of the ordaining church.

Mrs. John M. Carter, wife of the former president of Campbellsville College, died Wednesday, July 7, at Baptist Hospital in Louisville after a long illness. She was 57.

Mrs. Carter, the former June Winslow, was the author of numerous articles appearing in Southern Baptist periodicals. She also taught at Campbellsville College.

At the time of her death she was a librarian for the Louisville Board of Education and a member of Bethany Baptist Church.

Funeral services were held at Lynn Acres Baptist Church in Louisville on Friday, July 9. Burial was in Stanford, Kentucky.

The family asked that expressions of sympathy take the form of donations to the American Cancer Society.

The trustees of Southwestern Baptist Theological Seminary have elected the sixth new faculty member for the 1971-72 school year. Elected assistant professor of childhood education in the seminary's school of religious education is Hazel M. Morris of Jackson, Mississippi.



Miss Morris

A graduate of Eastern Kentucky University, Miss Morris holds the master of religious education degree with a major in childhood education from Southwestern Seminary.

Miss Morris' background includes five years of teaching experience in the public schools of Ohio. She has also served as director of a day nursery program in Louisville, Kentucky. Prior to her appointment at the seminary she was serving as director of children's work at First Baptist Church, Jackson, Mississippi.

Parkland Baptist Church dedicated its new sanctuary and educational building, Sunday, July 11. The church also observed its 85th anniversary that day. Special guest speaker for the event was former pastor H. Leo Eddleman. A dinner-on-the-ground was also held. The new facilities cost approximately \$355,000. The auditorium will seat 800 and the educational space will accommodate 250-300 persons. Pastor of the church is Don Zuberer.



EVANGELISTS — The New Life Singers, a group of young people from Rockford Lane Baptist Church in Louisville recently participated in an evangelistic crusade in Clarkesburg, Georgia. Each evening the group sang at evangelistic meetings. During the day they worked taking a religious census and did personal witnessing. The church' minister of youth, Rick Marshall, and minister of music, Eugene Coates, were in charge of the group.

COOPERATIVE PROGRAM CARD-O-GRAM

KENTUCKY'S 1970-71 COOPERATIVE PROGRAM

GOAL — \$4,100,000

THIS IS THE RECORD FOR TEN MONTHS:

September 1970	\$ 224,443.18	*February 1971	\$ 369,764.39
October 1970	303,802.19	March 1971	315,343.64
November 1970	304,586.32	April 1971	317,119.27
*December 1970	347,104.92	May 1971	315,923.23
*January 1971	386,795.96	June 1971	339,386.62

Total to date\$3,224,269.72

UNDER OUR 1970-71 GOAL\$192,396.88

OVER LAST YEAR THIS DATE\$68,571.74 or 2.17%

*NEEDED EACH MONTH TO REACH ANNUAL GOAL.....\$341,666.67

Love Is Its Theme And Evangelism Its Response

The Jesus Movement — Second in a Series
By Baptist Press

"Wow! Jesus loves you."

Over and over teenagers across the nation are using that phrase as the "Jesus Movement" shakes their lives. To them, it is a startling revelation.

And it captures the theme of the movement. Love is the theme. Jesus is the subject. Surprising discovery is the response.

In Southern California, a mustached youth shook his head and repeated the phrase, "Wow, I used to hate cops, and now I just love everybody. Praise God."

In the worship service for teenagers in the movement, love is the mood. You can feel it, hanging heavy in the atmosphere.

"It's so peaceful there, man," said one teenager in describing a worship and Bible study period at Calvary Chapel in Costa Mesa, about 40 miles south of Los Angeles. "You can go there and sing or listen and know Jesus loves you. The love is just so heavy."

It shows on the faces of the kids present. Look closely at their radiant, happy expressions. Wear your nerve ends on your eyeballs, and sense what you see: the freshness, the vigor, the openness, the commitment in those shining faces.

When did you last see that?

Listen as they greet, not just their friends, but strangers. "Jesus loves

you." — "Jesus is the answer." — "Praise the Lord." — "God bless you." — "Glory to God."

Even when greeted with jeers, the response is love. "Freaks! A bunch of wierdos," yelled a youth with a beer can in his hand as an old Cadillac wheels past three long-haired girls entering Bethel Tabernacle, another Jesus movement center in Redonda Beach near Los Angeles.

One of the girls turns calmly. Her answer is quiet, almost serene and completely without rancor: "Jesus loves you," she says.

As love is its theme, evangelism is its response. The Jesus movement is intensely evangelistic.

Why? The youth have discovered Jesus, and his love. And they can no more bottle it inside them than they could cap a volcano with a cork. They've got to tell others.

"Hey man," they say, "Jesus died for your sins."

"Yeah, man, get turned on to Jesus. He's the greatest high in the world."

Everywhere they go they bubble over with the news of what Jesus is doing in their lives. They bring friends to church, Bible studies, communes, rock concerts. They pass out tracts on the streets.

It's a social event, sure; but it is more. It is their attempt to lovingly offer friends the peace they've found. It's their effort to share the rapture.

Their witnessing is in the idiom of

youth, not the pious phrases of the older generation. Instead of asking, "Brother, are you saved," they often respond with a friendly, "Jesus loves you; can we rap about it?" Their loving, sharing phrase takes evangelism out of the "selling" category and puts it in the "sharing" category. And they are willing to leave the response to the Holy Spirit, without using high pressure evangelism techniques.

So intense is this evangelistic sharing that freelance writer and photographer Jack and Betty Cheetham, who sold their story on the Jesus movement to *Look*, were converted during their investigation. Instead of just "covering" the Jesus movement, they joined it.

Some of the most intense public expressions of love as a basic characteristic of the Jesus movement are shown at the mass baptisms where hundreds of kids are immersed in the swirling waves of the Pacific.

Calvary Chapel in Costa Mesa, for example, recently baptized 700 in one day. Earlier, they had baptized more than 1,000 young people.

It's a super-charged time, with the youth feeling unique crowd electricity.

"Wow," exclaimed one dripping young girl, "I just love Jesus so much. I've never been so happy in my whole life. Oh, praise Jesus."

Water—or was it tears—streamed down her face, but she was oblivious to it. Her friends swallowed her up with open arms and shouts of congratulations, praise and joy.

At a mass baptism at First Baptist Church in Houston following a crusade with more than 4,000 conversions and 1,100 baptisms, the crowd expelled thundering cheers and whistles and applauded loudly as the pastor raises a new convert from the water.

"Praise Jesus," one youth shouted. "He needed that . . . Praise Jesus!"

The rapture, joy, celebration, love, electrifying sense of the presence of God all are manifestations of the theme of love embracing the movement. These characteristics are seen, not only at the mass baptisms, but in the music of the movement as well.

When the Jesus rock groups play and sing of love and Jesus, the kids respond with an emotional "high." And music is where it is at. Music communicates. Music is "in." Preaching is "out."

There is in the movement an apparent de-emphasis on preaching. With it goes the strong beat of rock music, and the twang of an amplified guitar. And the feeling, like the technique, is electric.

Testified one thin, long-haired girl in a maroon T-shirt: "Wow, I went to the rock concert Friday night . . . and wow, it was just wonderful. So beautiful.



Seaside baptismal service

"I mean, like the guys were playing and I raised my arms, and I could just feel it. I mean, my arms got so light and I felt I could just reach out to heaven. And it was so goood . . ."

She was referring to a rock concert sponsored by Calvary Chapel at the Woodrow Wilson High School in Long Beach. An estimated 5,000 kids were there, packing the 1,700 capacity auditorium. Another 1,000 jammed into the gymnasium. Thousands were turned away; hundreds waited outside hoping someone would leave.

Inside, five Christian rock groups (one of them symbolically called Love Song) play and sing. Their sounds are quality; their musicianship, professional. Both in song and testimony, they tell of their search for meaning in life, their trips through drugs and sex and occult religions to Jesus. About 400 kids respond to the invitation, tears rushing over their cheeks; smiles cutting their faces in half.

A boy sitting on the steps of the stage comments aloud. "Oh, wow, it's so wild. It's so wild. Praise the Lord."

Though perhaps not necessarily a manifestation of the Jesus movement, but certainly complementing it, "God-rock" music is sweeping the country in popularity.

According to authorities in the music industry, only about one out of every 100 records becomes a hit; but one out of every 25 hits now has a religious theme.

The examples are legion: Judy Collins' old-time-religion recording of "Amazing Grace," George Harrison's "My Sweet Lord," the amazing popularity of "Jesus Christ, Superstar," and top-40 hits like "Put Your Hand in the Hand of the Man from Galilee."

Rock music is part of the youth culture, and it has been a natural thing for the Jesus people to take an idiom

of youth culture to express their faith. Yet the movement is strangely incon-sistent in its blending of culture and religious expression.

Bare feet, long hair, ragged clothes—the mod look—are blended with a new pietism in the movement that defies understanding by most adults. They look like "hippies;" but they talk like pietistic fundamentalists.

Accompanying the new pietism is a new literalism in Biblical interpretation. Yet there is nothing new about it, except that youth educated in a culture that teaches logical criticism accept with such unquestioning, simple faith the Bible, and its application to life.

Coming out of a youth culture where permissiveness has recently sanctioned everything, the pendulum is now swinging the other way.

The movement stresses the Ten Commandments. It strongly prohibits promiscuity, greed, pride, drunkenness, drugs, debauchery, laziness, cigarettes, etc. A new kingdom in moral conduct seems to be waiting in the wings.

It is most apparent in the Christian communes that have sprung up in many major cities. Girls wear long maxi-dresses, sleep upstairs, and never go into the boys' rooms except to clean them.

"We want this place to be an example of the way Christians should live," said the director of Mansion Mes-siah, a commune in Los Angeles. About 30 single young people live there, mostly

just studying the Bible. A feeling of Puritanism hangs in the air. The house has rigid rules and curfews. And they have no "moral" problems.

And the youth seem to have the ability to accept the discipline with a willingness that causes them little distress.

Paradoxically, love is the theme of the movement; yet many of the participants would reject the situation ethics concept that Christians should reject rules in favor of doing whatever is "the loving thing to do" in each and every situation. Instead, they search in the Bible for prooftexts for a rule for each action.

Pietism, fundamentalism, and legalism are both strengths and weaknesses in the movement. Most would rejoice that the youth are seemingly turning this direction and rejecting the former state of drugs, sexual permissiveness and atheism.

Others would counter that the movement is simplistic; that it has a shallow grasp of Biblical theology; even that it is an emotional escape from the harsh reality of the world. "Turning on with Jesus" has been substituted for "turning on with LSD."

Yet it is not that simple. Generalizations about a phenomenon so diverse are difficult to substantiate.

But if any one trend seems to come through loud and clear in the movement, it is the theme of love. And love runs deep, not shallow, in the heart of the gospel.

POWERLINE LIFELIGHT FOR TEENS

By Paul M. Stevens
Director, SBC Radio-Television
Commission

Problems answered in this column are from actual letters to "Powerline," teen music program heard on 550 radio stations.

Parents need forgiving love
Dear Powerline:

My father never really has man-to-man talks with me, so I often ignore him completely. He recently remarried to a 36-year-old blonde. He is 48. He and my stepmother don't really care what I do. My home life is in turmoil. Can you help me?

* * *

Maybe, if you'll back your ears and gulp this down: It's you who have moved first to change things, and it'll be up to you to keep the ball rolling. And that won't be as easy as skimming down the expressway on a new set of wheels.

First you'll have to get eyeball-to-eyeball with your own attitudes. What about their attitudes? Right. They're wrong—if you're telling it like it is, as I believe you are. But your resentment sticks out like an ostrich in argyle socks. It's a regular Mount Everest blocking the path to any chance of a

patch-up. How do you get rid of it? The Bible says—fifth chapter of Romans, eighth verse: "God has shown us how much He loves us: it was while we were still sinners that Christ died for us."

God didn't wait for us to change. He took the initiative, making His love so obvious that a blind-folded baboon couldn't miss it. If you'll show your parents the same forgiving love that God has shown you, hopefully your circumstances will change. If not, you'll still come out on top. You'll have a kind of happiness that doesn't depend on circumstances.

But don't expect to find that forgiving love within yourself. The Bible says, "Love is from God . . . whoever loves knows God." Read your Bible regularly; attend church and get help in understanding it. Take Christ into your life and get to KNOW Him. Then you won't have to fake anything. You'll find His love becoming second nature to you. Or better still—first nature!



A rock music group sings at evangelistic rally

Supreme Court Prohibits Parochial School Aid

The U.S. Supreme Court, in an historic decision, ruled that certain types of aid to elementary and secondary parochial schools are unconstitutional, but that construction grants to church-related colleges do not violate the constitution.

In nearly-unanimous rulings, the Supreme Court made a distinction between public aid to parochial schools in the forms of purchase of services and payment of teachers' salaries, and the construction of facilities on church-related college campuses for secular purposes.

According to the court, the use of public funds in Rhode Island to pay teachers of secular subjects in parochial schools, and the purchase of secular services from parochial schools in Pennsylvania are "unconstitutional under the religious clauses of the first amendment."

On the other hand, the court said that the construction of facilities for secular purposes on church-related college campuses does not violate the constitution.

Coop. Program Gifts Show Half Year Rise

Southern Baptists gave more than \$36.8 million to world mission causes during the first half of 1971, including \$15 million through the denomination's Cooperative Program unified budget.

Cooperative Program contributions, which benefit 19 agencies in the denomination, increased 5.49 percent, or \$783,387 compared to gifts for the same period last year.

The \$38.8 million total also includes \$21.8 million given to support specific designated mission causes in the SBC. Designations were up 6.15 percent, or \$1,263,990.

The combined total gifts to SBC causes from January through June was an increase of \$2,047,378, or 5.88 percent.

Porter W. Routh, executive secretary of the Southern Baptist Executive Committee which prepared the financial report, expressed gratitude that Cooperative Program receipts for the first half of the year were up 5.49 percent, but pointed out the increase was still not quite enough to meet budget needs. "We will need a 7.72 percent increase for the year to pay the 1971 operating budget and the balance due on the 1970 capital needs," Routh said.

The report indicated that during the month of June, Cooperative Program receipts totalled \$2,245,101, an increase of 4.85 percent over last year.

The amounts included in the report reflect only gifts to nationwide Southern Baptist causes and do not include contributions to local and state Baptist mission efforts. (BP)

Rhode Island's 1969 Salary Supplement Act provides for a 15 percent salary supplement to be paid to teachers in nonpublic schools at which the average per-pupil expenditure on secular education is below the average in public schools.

Eligible teachers must teach only courses offered in the public schools, using only materials used in the public schools. Neither are these teachers allowed to teach courses in religion. To date about 250 teachers in Roman Catholic schools have been the sole beneficiaries of the act.

Pennsylvania's Nonpublic Elementary and Secondary Education Act of 1968 authorizes the state superintendent of public instruction to "purchase" certain "secular education services" from nonpublic schools. The superintendent directly reimburses those schools solely for teachers' salaries, textbooks, and instructional materials. Contracts are made with the parochial schools participating in the program.

In Connecticut, four church-related colleges and universities received federal construction grants for five facilities. The court upheld the Higher Education Facilities Act of 1963, except that part which limits the federal interest in buildings to 20 years.

This limitation prohibited the use of federally-funded buildings for religious purposes. The court held that such use of these buildings after 20 years is in effect a contribution to a religious body and is thereby in violation of the constitution.

The reason given by the court for voiding the Rhode Island and Pennsyl-

vania practices of aid to parochial schools is that they involve "excessive entanglement between government and religion."

In the case of Rhode Island, the court said that the entanglement arises because of the religious activity and purpose of the church-affiliated schools. The court said that this is true especially with respect to children of impressionable age in the primary grades, and the dangers that a teacher under religious control and discipline poses for separation of religious from purely secular aspects of elementary education in such schools.

In Pennsylvania, the court said that the entanglement arises from the restrictions and surveillance necessary to ensure that teachers play a strictly non-ideological role. Coupled with this are the accounting procedures required by the state to establish the cost of secular as distinguished from religious education.

The court explained the difference between the aid prohibited in elementary and secondary parochial schools, and permitted in the construction of facilities in church-related colleges. It said:

"(A). There is less danger here than in church-related primary and secondary schools dealing with the impressionable children that religion will permeate the area of secular education, since religious indoctrination is not a substantial purpose or activity of these church-related colleges.

"(B). The facilities provided here are themselves religiously neutral, with
(Continued on next page)

correspondingly less needed for government surveillance; and

"(C). The government aid here is a one-time, single-purpose construction grant, with only minimal need for inspection. Cumulatively, these factors lessen substantially the potential for divisive religious fragmentation in the

political arena."

The court further observed that the implementation of the Higher Education Facilities Act of 1963 does not inhibit the free exercise of religion in violation of the first amendment.

The court vote in the case of the Higher Education Facilities Act of 1963 was

5-4. Those upholding the act were Justices Burger, Harlan, Stewart, Blackmun and White. Dissenting were Justices Douglas, Black, Marshall and Brennan.

The vote in the parochial aid cases was 8-0, with Justice Marshall taking no part in the decision. (BP)

Decisions Called 'Tenuous Beginning' For Parochial Aid

The United States Supreme Court, in its historic decisions on state and federal aid to religious education, made only a tenuous beginning at a solution to this problem which has divided the nation for years.

The number of concurring opinions and the number of dissents indicate that the justices have only minimal areas of agreement and broad areas on which they are strongly divided.

In the case which tested the validity of the Higher Education Facilities Act of 1963 (Tilton v. Richardson), for example, only four of the justices could agree on a single statement.

Led by Chief Justice Burger, Justices Harlan, Stewart and Blackmun agreed that the act was constitutional with the

By John W. Baker

exception of the clause which allowed the church-related colleges and universities to use a building built with federal funds any way they desire after 20 years.

These four justices held that the buildings must always be used for strictly secular purposes. Justice White did not agree with this exception but gave the court a five-man majority by concurring with the decision.

Justices Douglas, Black and Marshall joined in a strongly worded dissent which declared that the act provides for an unconstitutional establishment of religion. In a separate statement, Justice Brennan also dissented from the majority.

In this case the majority attempted to differentiate between higher education and that of elementary and secondary education on the basis that the students in higher education are more mature and, therefore, less susceptible to religious indoctrination.

They held that because there is a difference in this level of education and because grants for a building are on a "one time only" basis, there is not the excessive entanglement of church and state which the court ruled against in the 1970 Walz case.

A decision as divided as this does not provide sound case law for a determination of how the court, even in the

John W. Baker is acting executive director of the Baptist Joint Committee on Public Affairs, Washington, D.C.

immediate future, will decide on acts which provide state or federal aid to higher education. State laws to provide scholarships to church-related colleges and universities face uncertain litigation as do proposals to exempt tuition paid to these schools on the individual income tax.

Chief Justice Burger's statement that the line of separation between church and state "... far from being a 'wall,' is a blurred, indistinct and variable barrier depending on all the circumstances of a particular relationship" gives little guidance and less security to those who oppose the use of public funds for religious education.

In the cases dealing with state aid to elementary and secondary schools (Lemon and Dicenso) the court had a little more agreement. Chief Justice Burger was joined by Justices Stewart, Harlan and Blackmun in a decision which held that the programs in Pennsylvania and Rhode Island were in violation with the First Amendment.

In handing down the ruling, the justices said that such aid to elementary and secondary schools violates the constitution because the programs themselves and the so-called "safeguards" to assure that the tax funds would be used exclusively for secular purposes entangle the state with religion to such a substantial degree.

In addition the chief justice wrote, "a broader base on entanglement of yet a different character is presented by the divisive political potential of the state programs." A continuing year-to-year political issue of financing of parochial schools would divide the communities and the legislatures. "Political fragmentation and divisiveness on religious lines is thus likely to be intensified," the court said.

Justices Douglas, Black and Marshall joined in the opinion of the court and filed a separate concurring opinion. Justice Brennan filed an additional concurring opinion and Justice White concurred on the Pennsylvania decision (Lemon v. Kurtzman) but dissented on the Rhode Island decision (Early v. Dicenso and Robinson v. Dicenso).

Thus, despite the outward appearance of a united court on state aid to religious education, there was a rather sharp disagreement within the court on why the acts were unconstitutional.

These rulings are landmark cases.

However, they do not completely answer the question of the constitutionality of all forms of state and federal aid to parochial schools. The court left intact the previous cases in which they had agreed to transportation, secular textbooks, school lunches, etc.

Those who are proponents of public aid to parochial schools view the decisions as a setback but not a defeat. They feel that the court has struck down the form of public aid but not the concept itself. It is their belief that if the proper vehicle can be found—one which does not make for excessive entanglement of the state in religion — the court will declare it to be constitutional.

At present the supporters of public funds for parochial schools are looking with some hope to the various voucher systems which have been proposed or for a state income or property tax write-off for parents who send their children to parochial schools.

There are, no doubt, other plans which will come to light which will ultimately come before the Supreme Court. Rather than ending litigation in this sensitive area of church-state relations, the decisions of the court have served as an invitation to wider experimentation and, consequently, expanded litigation.

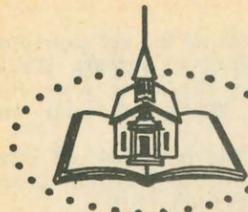
This leads to a final point. Because the court was divided on these cases, the shifting of one or two votes could make for substantive changes in future decisions. The membership of the court changes. There are several current members who are eligible to retire now. If they chose to do so, the kind of men appointed as their replacements would be decisive. Former Chief Justice Stone said, "The Constitution is what the Supreme Court says it is."

As the court membership changes so will its interpretation of the Constitution. The lack of clear decisions and the lack of substantial case law developed by these cases indicates that the proponents of the principle of religious liberty must not be lulled into thinking that this segment of the struggle is won.

Supporters of religious liberty must work on the state and national levels for programs which do not compromise religious liberty and must actively oppose those which do. They must be concerned about future presidential appointments to the courts. They must be willing to sacrifice if they hope to achieve and maintain religious liberty in the United States. (BP)



AFTER DEDICATION — T. L. McSwain, pastor of First Baptist Church, Richmond, left, visits with KBC executive secretary Harold Sanders, center, and Duke McCall, president of Southern Seminary, after the dedication services of the recently renovated church building June 20. This scene took place at a reception following the dedication service at which McCall delivered the dedication sermon and Sanders brought the dedication charge.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for July 25, 1971)



LIFE AND WORK SERIES

The Christian Response

In this fourth lesson in the unit on poverty, based primarily on the example and instructions of Christ, we are taught that Christians should respond in loving concern and cheerful sharing with the poor. His ministry to the needy is to be continued by His followers.

Luke 4:18

After His entrance upon His public ministry and His remarkable victory over Satan through the use of God's Word, our Lord came to Nazareth and entered the synagogue on the Sabbath to join His townspeople in public worship. According to custom, when a distinguished visitor was present the one in charge of the services would invite him to read the Scriptures and then deliver any message he might have for the people. Such an invitation was extended to Christ.

When Christ stood to read, the scroll of the prophet Isaiah was handed to Him. Turning to the sixty-first chapter, He read the verses which declared God's purpose to send the Messiah to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty those who are bruised and to preach the acceptable year of the Lord. What a mission!

James 2:1-7

Insisting that Christians who had not overcome the habit of showing respect of persons, prove the reality of their Christianity by their lives, James used the expression, "My brethren," which had the tendency of placing them on equality. Showing favor to one Christian above another because of mere external differences is displeasing to God.

Recognizing Christ as the all-glorious One, James was careful to make Him the center of all glory. Faith in Christ should result in a godly life bringing great glory to His matchless name. James did not hesitate to reprimand his readers for glorying in men because of their possessions or accomplishments.

Since God is not a respecter of persons, His children certainly ought not to be. Since He loves equally the rich and the poor, Christians should do the same. If we, who are Christians, will keep our eyes on the Lord of glory, as we should, we shall not be showing special favor to men because of their

wealth, education or social standing. Those who show respect of persons have their eyes on something besides the Lord of glory. Fawning over the wealthy and neglecting the poor in the house of worship is an abomination in the sight of the Lord. Rich and poor should meet for Christian worship on one common ground. They are in dire need of God's grace and blessing.

Matthew 25:37-40

When Christ returns for "The Judgment of the Nations" it will be in the role of a mighty, majestic and glorious King and Judge. He will speak first to those who have fed Him, given Him drink, welcomed Him as a stranger, clothed Him and visited Him when He was sick and in prison, according to this passage. Astonished at His remarks, they will inquire, Lord, when did these things take place? He will reply, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." To minister unto the spiritual, intellectual and physical needs of others is one way of ministering unto Christ.

Ministering to the needs of others is

INTERNATIONAL SERIES

Why The Family?

The institution of marriage is as old as the family of man and God Himself is the author. God has purposed that man and woman join together in holy matrimony, should bear children and rear them in the nurture and admonition of the Lord. It would be difficult to exaggerate the importance of the home and the family.

Genesis 1:26-31

Here for the first time we are told about the three persons of the Trinity counselling together. The Trinity consulted, agreed and decided to make man. The creation of man was the result of God's sovereign decision (verse 26) and by God's direct and immediate act (verse 27). God purposed that man should have dominion over "every living thing" upon the earth. If God had not decided to create man, he never would have been called into being. All that anyone knows about the origin of man is what we are told in the Scrip-

ture. A fruit and an evidence of salvation and never a condition on which one may obtain it. Service to others, particularly the hungry, thirsty, stranger, naked and imprisoned, will be counted as service to Christ Himself, if rendered from a heart of love and with a desire to be helpful. Christlike people forget themselves in loving service to those who are in need.

Luke 19:8

When Christ singled out Zacchaeus, addressed him by name and called him to minister unto Him, it not only startled him but it also broke his heart to think that here is One Who sees me, knows me, cares about me and needs me. His conviction of sin, unfeigned repentance, reception of Christ, confession of Him, restitution of possessions, joy of heart and reformation of life are excellent evidences of his genuine conversion. Zacchaeus declared that what he had taken from others he would restore fourfold. When he got right with the Lord, he immediately got right with his fellowmen, including the poor. After his salvation he had a new attitude and way of acting toward the poor.

tures.

When God made man, He made him in His own image so there is an unspeakable dignity attached to him. What does it mean when it says that God created man in His image? In no sense of the word does it mean that God is a corporeal being. There is nothing in the Bible which indicates that God looks like man because he created man in His own image. The Scriptures plainly teach that God is Spirit (John 4:24). So this image was not material or physical but rather a likeness of personality. Just as God knows, feels and wills so man, made in His image, knows, feels and wills.

Having created man, God gave him instructions concerning how life was to be sustained (verses 28-30). Man was to multiply by becoming the agent through which God would continue to populate this earth. While man was to exercise dominion over all that God

had made, he was to be a vegetarian, eating the things that would grow from the ground.

When God surveyed what He had made, He saw that all had been well done. When we consider God's approval upon His work in creation, we are made to ask ourselves, "Is He pleased with the work which He has been able to do in and through our lives?" Since God supplies all of our needs, we certainly ought to be faithful stewards and render service which will be acceptable to Him.

Genesis 2:18-25

It is interesting to notice that God let Adam look over all the living creatures in existence before He made a wife for him. In none of them did he find a complete companionship. None of them answered to the nature of the creature made in the image of God, whose name was Adam. Therefore, God created one who could be a help meet to Adam. He did so by making woman from man's side.

Remember that when God formed Adam from the dust of the ground He breathed into his nostrils the breath of life and he became a living soul. Life came from God and there is no other plausible explanation for its existence.

Solitude was not good for Adam. He needed companionship. He needed someone to share his joys and purposes, reciprocate his feelings and assist him in his labors and enterprises. Therefore, God proceeded to create "an help meet for him." He did so by putting Adam to sleep, thereby preventing him from seeing His miraculous act, taking one of his ribs from his side and making Eve and presenting her to him for his wife or helpmate.

After God created Adam and Eve, He gave to them the power to propagate life but not to create it. When husband and wife are united in Christian marriage, joys are multiplied, cares are divided, burdens are subtracted and much happiness is added. Through the union of a man and his wife, God ordained a way whereby life should be propagated. If husband and wife are blessed with children, they are obligated to care for them, to train them and to bring them up in the nurture and admonition of the Lord.

HERBERT C. CRALLE FUNERAL HOME

Edwin R. Hillock, President

Wallace C. Hatler

Phone 896-8821

Frankfort and Peterson Avenue

Louisville, Kentucky

HERE THEY ARE!
BEST-SELLING 1971-72
SUNDAY SCHOOL
LESSON COMMENTARIES



THE ADULT LIFE AND WORK LESSON ANNUAL

Bible text; Bible truths; teaching procedures, teaching aids. Uses modern translations. Life and Work Series. (Convention) \$3.25

BROADMAN COMMENTS

Bible text; present-day applications; bibliography; audiovisual helps. Uses King James Version. Convention Uniform Series. (Broadman) \$3.50

ROZELL'S COMPLETE LESSONS

Word for word text; bold type outlines; concise introductions and conclusions. Uses King James Version. International Uniform Series. (Zondervan) \$3.95

STANDARD LESSON COMMENTARY

Eight big pages of helps; verse-by-verse explanations; outlines; special articles. Uses King James Version. International Uniform Series. (Standard) \$4.25

Use the convenient form to order your favorite. Ask your local Baptist Book Store about special quantity prices on *The Adult Life and Work Lesson Annual* and *Broadman Comments*.

BAPTIST BOOK STORE

Please send:

- THE ADULT LIFE AND WORK LESSON ANNUAL 1971-72 (Convention) \$3.25
- BROADMAN COMMENTS 1971-72 (Broadman) \$3.50
- ROZELL'S COMPLETE LESSONS 1971-72 (Zondervan) \$3.95
- STANDARD LESSON COMMENTARY 1971-72 (Standard) \$4.25

Enclosed is \$_____ Charge _____

Credit card no. _____

Name _____

Address _____

City _____ State _____ Zip _____

(State sales tax, if applicable, extra. Add 25c for postage on cash orders.)

BAPTIST BOOK STORE
Service with a Christian Distinction
Coast to Coast

Lee E. Cralle Co. Funeral Home

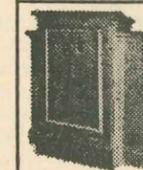
LEE E. CRALLE, JR., President

PHONE

634-3646 • 634-3647

1330 South Third Street

Louisville, Ky.



CHURCH FURNITURE
PULPITS - TABLES - CHAIRS
BAPTISTRIES - SPIRES - LIGHTS

Landon Church Furniture
Box 281 - Dept. WR - London, Ky.
Tel. 864-2230

An Impressive, Comforting Service that meets the requirements of every family calling us

Kerr Brothers FUNERAL HOME

Lexington, Ky.

463 E. Main St. • Dial 2-3345



A STEEPLE MAKES A DIFFERENCE

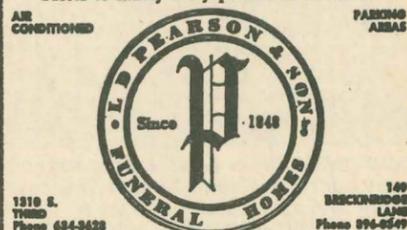
- PERMANENT FINISH
- ALL ALUMINUM
- CUSTOM BUILT
- MODERATE COST

WRITE OR CALL
Campbellsville Industries, INC.

"The Steeple People"

P. O. BOX 278 502-465-8135
CAMPBELLVILLE, KY. 42718

SERVING ALL RELIGIONS
Prices to satisfy every preference and need



PEARSON FUNERAL SERVICE
Louisville, Kentucky
Members: Kentucky Funeral Directors Board Association
Members: National Selected Morticians by Invitation

Final SBC Registration Totals 13,716

Final registration at the Southern Baptist Convention in St. Louis totalled 13,716, only 21 more registered messengers than attended the 1970 convention in Denver.

The number of registered messengers ranks the 1971 convention in St. Louis as the fifth best-attended in Southern Baptist Convention history.

Record attendance was at the 1969 convention in New Orleans, when 16,678 messengers registered. The 1965 convention in Dallas ranked second with 16,053 messengers, the 1968 convention in Houston was third with 15,071; and the 1967 convention in Miami Beach, with 14,794 messengers, ranked fourth.

The final count of 1971 convention messengers, including a breakdown by states, was tabulated by the Southern Baptist Historical Commission in Nashville which microfilmed each of the registration cards.

Of the 13,716 messengers, Missouri claimed the largest number, with 1,760. Second largest number of messengers, 1,260, came from Texas.

North Carolina ranked third with

1,010, and Tennessee was a close fourth with 1,008.

Rounding out the ten states with the largest registration were: (5) Alabama, 949; (6) South Carolina, 796; (7) Kentucky, 790; (8) Georgia, 776; (9) Illinois, 763; and (10) Mississippi, 759.

Registration from other states (listed alphabetically) was as follows:

Alaska, 6; Arizona, 51; Arkansas, 461; California, 176; Colorado, 55; Connecticut, 6; Delaware, 4; District of Columbia, 42; Florida, 512; Hawaii, 12; Indiana, 179; Kansas, 154; Louisiana, 409; Maryland, 122; Massachusetts, 4;

Michigan, 79; New Jersey, 20; New Mexico, 96; New York, 34; Northern Plains Convention, 28 (includes Montana, 7; North Dakota, 1; South Dakota, 11; Wyoming, 9); Ohio, 210; Oklahoma, 530; Oregon-Washington, 36; Pennsylvania, 36; Rhode Island, 4; Utah-Idaho, 12; Virginia, 531; West Virginia, 30.

In addition, two messengers from the Panama Canal Zone and one from Puerto Rico registered. There were 15 registration cards that did not indicate a state.

College Group Approves Golden Gate

Golden Gate Baptist Theological Seminary in Mill Valley, California, has received accreditation by the Western Association of Schools and Colleges, the accrediting agency for educational institutions in California, Hawaii and Guam.

Accreditation came after an examination team from the association visited the seminary last March, and after the seminary faculty had completed a year-long self-study under the direction of Dean Elmer L. Gray and Professor W. A. Carleton.

Golden Gate previously had been accredited by the American Association of Theological Schools.

President Harold K. Graves said the seminary's relationships with the Western Association of Schools and Colleges had been "most profitable", especially in helping the seminary determine higher goals for learning.

The additional accreditation will mean appropriate recognition for alumni who serve in the dual roles of public school teacher and preacher in pioneer areas, Graves added. (BP)



A CONVERSION — *Le Phenix*, former bar and dance hall, has become the meeting place for the second French-language congregation related to Southern Baptist work in the Ivory Coast. It is located in the Koumassi section of Abidjan, the capital. Seventy-five adults attended the first worship service in the new chapel June 20. Missionary James H. Darnell of Tulsa, Oklahoma, is pastor. The sign over the entrance was removed after the building was rented by the Baptist Mission.

HAVE YOU HEARD...?
A Quality Education in a Christian Environment
TOTAL COST: Under \$2,000 per year.
FOR DETAILS WRITE:
DIRECTOR OF ADMISSIONS
ELMONT COLLEGE
NASHVILLE, TENNESSEE 37203
Operated by the Tennessee Baptist Convention

A filmstrip on
The Annuity
Board's GROUP
INSURANCE
PROGRAM
is ready to
show in
YOUR
CHURCH!
Contact the
Annuity Sec-
retary at your
Baptist
State
Headquarters
... OF
Insurance Services
Annuity Board SBC
511 N. Akard Bldg.
Dallas, Tx. 75201

CLASSIFIED ADVERTISING

RATE: 10 cents per word, figure or initial. Cash with order except on contract advertising. Minimum charge \$2.00. Copy deadline ten days before publication date.

PIANO TUNING and repairs. Lloyd Turner, Springfield, Kentucky. Phone 336-7224.

BALDWIN Concert Grand. Better than new. Owned by teacher who must sell immediately. David Clayton, 702 Cumberland Avenue, Apartment 5, Williamsburg, Kentucky 40769. (606) 549-0327. \$3,900.

WESTERN RECORDER



DON'T DISTURB ME

Dear Editor:

I won't address this to the Baptist Forum or to the editor because I know it wouldn't be printed. I will just say to whom concerned please cancel my subscription inasmuch as I feel I would be spiritually better off if I didn't read things that constantly disturb me. Of necessity, I am exposed to current events that are trying enough as every-body is.

After 21 years in the ministry, believing in all our great Southern Baptist work, I'm growing tired. Not of the ministry, not of serving our wonderful Lord but tired of the rat race that has worked its way into our Baptist ranks.

It seems so many are so high and mighty that they no longer consider the little churches, the feelings of their brothers or perhaps the work of the Holy Spirit.

I refer to the hectic commercial aspects of the denomination with so many appearing to be more interested in selling material, making money and building an ego than serving the Lord and their fellow men.

For instance, what happened to Missionary Baptists? I am not afraid of the word "missionary". All of the Lord's work is missionary. I'm not afraid of the word "independent". I believe in the complete autonomy of the local church. I'm not afraid of the word "fundamental". We need more people to stand for the fundamental truth. In short, I'm an independent, fundamental, missionary Baptist voluntarily affiliated with the Southern Baptist Convention, and when one is otherwise the tail is wagging the dog.

Another for instance, who ruled that the many modern translations are better than the Holy Spirit approved King James version? Can anybody deny that the Holy Spirit has blessed the KJV for many, many years. Churches have been built, conventions formed and missionary programs initiated using nothing but the King James version? Now writers and printers suddenly decide that the KJV was never any good and everybody, especially young people must use a new and modern translation that, to me, destroys many great spirit approved truth. Wake up Baptists! If we don't wake up we are going to see many churches cancel subscriptions to the Southern Baptist material. I know some that have already. Not only that but we are going to see more churches withdraw entirely from our cooperative

work. I have always said I would never do this but if the bus we are on gets lost and the driver refuses to take the right route what can we do but get off and wait for another bus?
LaFayette, Kentucky O. S. Murphy

EXCEPTION TO EDITORIAL

Dear Editor:

I feel compelled to take strong exceptions with your editorial in the June 26 *Western Recorder*, in which you stated, "To deal positively with such subjects as abortion and prison reform is praiseworthy." What is praiseworthy about the resolution on abortion?

The resolution is contradictory and naive. In one place it states that we are, "to have a high view of the sanctity of human life, including fetal life." The resolution allows human life to be destroyed under certain conditions. Since when is it praiseworthy to destroy the weak, unfit and misfortunate?

This resolution may seem mild when compared to the position taken by many of the liberal view. However, we need to realize that it opens the door to abortion on demand. Really, it leaves the matter of abortion to the option of a mother and a co-operating abortionist. The phrase, "carefully ascertained evidence of likelihood of damage to the emotional, mental and physical health of the mother," opens this door. If the drafter of this resolution had done his homework he would have learned that 93 percent of all abortions performed in the United States are performed, "because of mental or emotional threat," therefore, more than 92 percent of abortions are performed on false grounds. I am confident that if a state should pass a law allowing abortions on these grounds there would be thousands of babies destroyed, when there was no such need. The fact that thousands have been performed already by doctors on false grounds supports my position.

The fact that this Convention voted to destroy human life under certain conditions should bring us shame not praise.
Miamisburg, Ohio Paul Payne

NEED BETTER PRAYERS

Dear Editor:

We are saying that short prayers are the best, because long prayers cause people to be nervous, and the children get restless, and it doesn't leave the minister much time to speak. And long and often prayers cause some people to go fanatical. Jesus had a need for long

prayers, as he prayed all night. So surely we need to pray much more. Some say prayers should be said a particular way, otherwise God will be blasphemed. I believe God knows my heart; and my feeble mind, and I'm sure he expects weakness from me. But I've had many feeble prayers answered. Somehow God is able to make strong my weakness. We need to re-establish agonizing prayer until the answer comes, and that will mean that our faith has broken through to God. God is not slack, but we are. It doesn't take God long to answer, but it usually takes us a while to exert our faith, and that's what he acknowledges. Childlike faith is the key to heaven.
Sulphur, Ky. Dillard Stanley

ISRAEL AND AMERICA

Dear Editor:

In the days of Amos, Hosea and Isaiah, God's call to Israel was the call to national repentance. "Come now and let us reason together saith the Lord." (Isaiah 1:18) "Prepare to meet thy God, O Israel." (Amos 4:12) "Come and let us return unto the Lord." (Hosea 6:1) But during the ministry of Jeremiah it was too late for Israel, and the weeping prophet declared, "They have made their faces harder than a rock; they have refused to return," (Jeremiah 5:3).

America stands today where Israel stood during the ministry of the prophets Amos, Hosea, and Isaiah. As was the case in Israel, America is now obsessed with materialism, pleasure for the moment, sex, and alcohol. These are the gods of America. Crime and violence run wild in the land, and corruption has seeped into every level of government. Yet God in his love and mercy calls to America to reason with Him, to prepare to meet Him, to return unto Him.

But the cold formalism so evident in too many churches will not bring America back to God. The shallow emotionalism prevalent in so many of the new religious movements that are spreading across the country will not produce a lasting Christian morality. Only a real Christ centered revival can lead people to be born again, and change their lives to turn them from wickedness to living by the ten commandments and the sermon on the mount. And only this can save America from her doom.

America stands today at the crossroad of decision. Will she return to God, or continue down her present road to certain and utter destruction?
Taylorsville, Ky. William R. Hagan

State Leases Part Of Pine Crest Campus For Girls Home

The Kentucky Baptist Board of Child Care has given the Kentucky department of child welfare the right to use Pine Crest Children's Home in Morehead as a treatment center for girls.

According to a leasing agreement announced July 1 by C. Ford Deusner, general superintendent of the board of child care, the lease involves the four Pine Crest buildings and approximately 20 acres of the 125 acre campus.

"Effective July 1," Deusner said, "the Pine Crest campus will be used by the state as a treatment center for not more than 48 girls who have mental and emotional problems which impair their normal functioning in society."

The child care executive explained that the lease is for one year but provides automatic extension for an additional four years. Either party, he stated, could terminate the lease with a six months notice.

When asked about the remaining land not involved in the lease agreement, Deusner said that there had been some contact by developers expressing interest in the property. "But we have nothing in writing so we really don't have any firm proposals," he added.

Pine Crest Children's Home was closed June 4 because of high operating cost for a minimal number of children. Those in the home were transferred to one of the other two campuses, Spring Meadows in Middletown or Glendale. Also involved in the transfers were six staff members including former Pine Crest superintendent W. Robert Elliott. Elliott assumed the position of superintendent of Spring Meadows. George T. Gray, who held that post for 15 months, was named assistant to the superintendent.

Voucher Plan Study Gets More Funds

The Office of Economic Opportunity has announced additional funding for its controversial school voucher experiments. According to OEO director Frank Carlucci, funds totaling \$159,307 will be given to two school districts on the west coast to continue studying the feasibility of the voucher system.

The school district of Seattle, Washington, will receive \$106,542 for the second phase of its study of the program. Alum Rock, California, will get \$52,765 in additional funds.

The announcement of more grants for the tuition voucher experiment, by which parents could purchase their children's education in either private or public schools, came the same week that the U.S. Supreme Court ruled that certain aid to private and parochial schools is unconstitutional. Apparently the administration thinks the court's historic ruling does not affect the principles of the voucher plan.

A number of national educational and religious groups, including the Baptist Joint Committee on Public Affairs and the Southern Baptist Convention, have expressed opposition to the use of public funds to purchase tuition in private and parochial schools.

The OEO planners want to test the program in school districts with social, economic and racial variety and with some private as well as public schools. According to the proposals, the voucher experiment would run at least five years and will cost as much as \$6 million annually in federal funding. Present plans call for launching the program in September, 1972.

The designers of the program claim that the voucher system would give parents a better choice between competing schools. This, they claim, would stimulate educational innovations and the establishment of wholly new schools. (BP)

Annuity Board Sets Policy Enrolment Date

Enrolment periods for both the Group Insurance Program and the Health Benefit Plan have been scheduled during the last two quarters of 1971. According to Ransome Swords, the Group Insurance Program enrolment will open July 1 and close August 30. Coverage begins October 1, 1971.

That date, October 1, is the day the Health Benefit Plan enrolment opens. The last day is November 30 and the coverage is effective January 1, 1972.

Evidence of Insurability forms should be completed and returned with applications and premiums, Swords said. "If we obtain 5,000 applications during the enrolment period, we will insure everyone regardless of health information provided. If we receive less than 5,000 applications, only those in good health will be insured," Swords said.

For further information contact A. W. Walker, annuity secretary for Kentucky at the Kentucky Baptist Building at Middletown.

First Baptist Church, North Pole, Burns

First Baptist Church of North Pole burned to the ground in North Pole, Alaska, with total losses estimated at about \$270,000.

The building was valued at \$250,000. Other losses included furniture and contents valued at \$150,000 and the pastor's personal library valued at \$4,000.

Just one week before the fire, the church had installed \$400 worth of new nursery furniture. One day before the fire, the church librarian and pastor's son were setting up a new church library.

Insurance may cover about a third of the cost of replacing the building, Bill Duncan, pastor of the church said. The auditorium was built in 1957 adjacent to a log building constructed in 1953. (BP)



COMMUNICATIONS—Western Recorder associate editor Bob Terry, center, chats with Pat Pattillo, executive assistant to the president at Southern Seminary, right, and Norris Smith, pastor of Henderson Memorial Baptist Church, Hopkinsville. The trio discussed the program for an Associational Communications Conference recently sponsored by the Christian County Baptist Association. Smith, moderator of the association, invited Terry and Pattillo to lead conferences about church bulletins and newsletters, preparing news stories for various medias, special event promotion and church public relations programs.