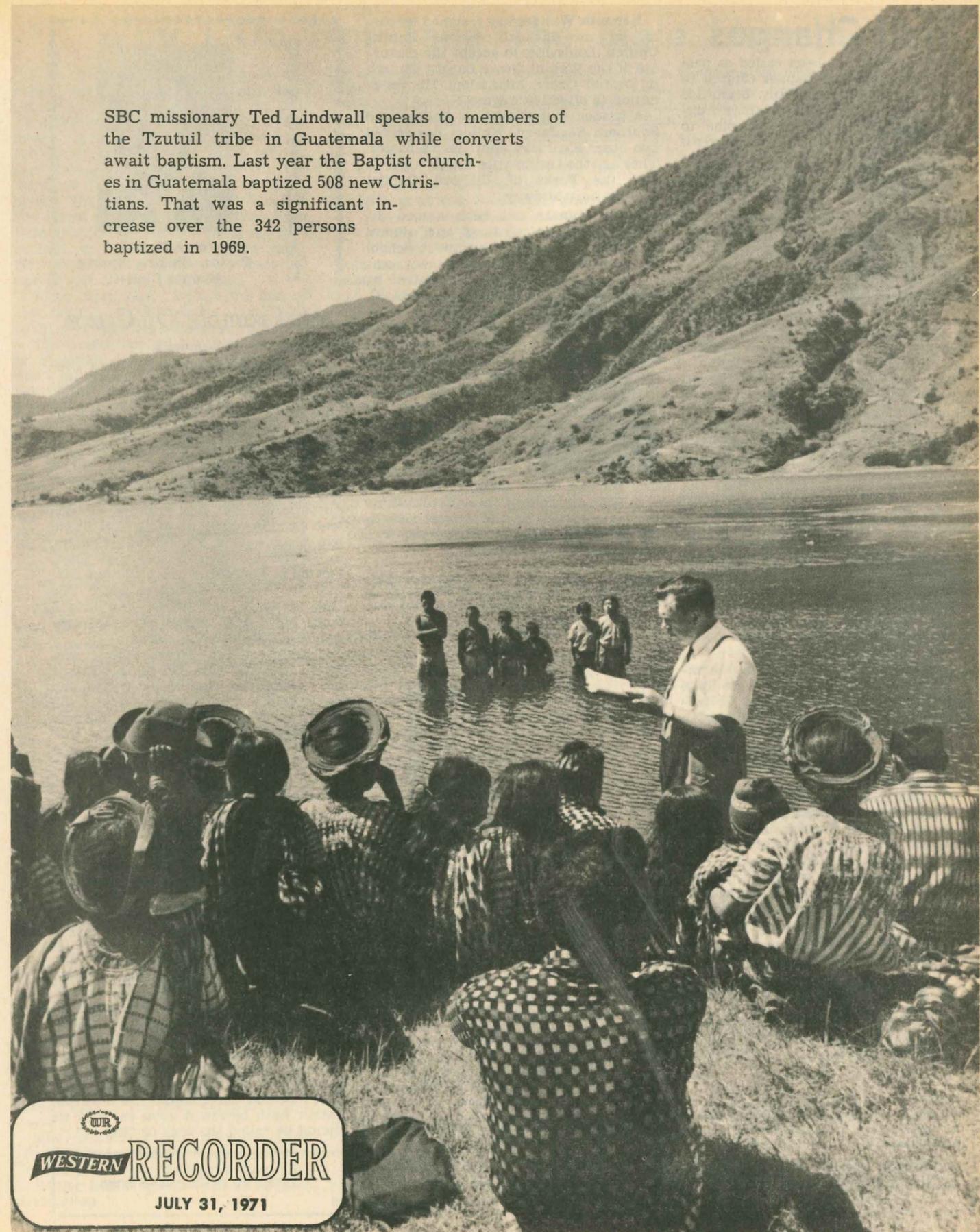


SBC missionary Ted Lindwall speaks to members of the Tzutuil tribe in Guatemala while converts await baptism. Last year the Baptist churches in Guatemala baptized 508 new Christians. That was a significant increase over the 342 persons baptized in 1969.



 **WESTERN RECORDER**
JULY 31, 1971

Staff Changes

Wallace Kent has been called as pastor of the Crestwood Baptist Church in Frankfort. He will officially begin his ministry there August 1. To come to the Crestwood church, Kent resigned the pastorate of the Macedonia Baptist Church in Owensboro. He had served the Macedonia church for seven years.



Kent

A native of Alabama, Kent has also served as pastor of the Little Mount Baptist Church in Taylorsville and the Bavarian Baptist Church in Bad Tolz, West Germany.

Kent is a graduate of Southern Seminary and Samford University, a Baptist school in Alabama.

Mrs. Kent is the former Bettye Zoe Marattay of Taylorsville. The couple has three children, twin daughters Julie and Jennifer, age 7, and Stephen, age 5.

Larry Edward Armstrong, associate pastor and minister of education at Beechmont Baptist Church, Louisville, has resigned to become pastor of First Baptist Church, Roanoke, Alabama. He will begin his new duties August 8.



Armstrong

A native of Frankfort, Armstrong is a graduate of Samford University and holds both the master of divinity and master of religious education degrees from Southern Seminary.

In addition to the Beechmont church, he has served as associate pastor of University Baptist Church in Huntsville, Alabama, and pastor of the English Baptist Church, English, Indiana.

Presently, the new pastor is Sunday School director of Long Run Association and a special worker for youth with the Sunday School department of the Kentucky Baptist Convention.

Kenneth Walters has resigned as pastor of the Bicknell Avenue Baptist Church, Louisville, to accept the pastorate of the Walnut Grove Baptist Church in Walnut Grove, Mississippi. His resignation is effective August 1.

A graduate of Mississippi College and Southern Seminary, Walters has served two other Kentucky churches as pastor. They are the Owingsville Baptist Church and the Forks of Elkhorn Baptist Church near Midway.

Ralph Duncan has been named director of public relations and alumni activities at Clear Creek Baptist School in Pineville. This announcement was made recently by school president D. M. Aldrich.



Duncan

Duncan comes to this post from the pastorate of Stevens Street Baptist Church in Cookeville, Tennessee. He has also served as pastor of churches in Ohio, Michigan, Virginia and Kentucky.

Church Chuckles by CARTWRIGHT



"On the other hand, if I CAN'T figure out some way to take it with me . . .!"

DEVOTIONAL



Terry M. Sills
Pastor, Sinking Spring Baptist Church

An Example Of Grace

II Samuel 9

After David had become King over Israel, he asked, "Is there yet any that is left of the house of Saul?" A new king would seek to destroy all the family and kin of the former ruler.

There remained Mephibosheth, the grandson of King Saul and the son of Jonathan. While fleeing from the palace Mephibosheth had been dropped by his nurse, which left him crippled in both feet. Mephibosheth, knowing that David had become King, was placed in hiding, in the house of Machir, meaning "sold", located in Lodebar, a place without pasture, showing the scarcity of water. The fear of death had driven him into a bleak place. How suggestive when compared to the state of a sinner.

Knowing where Mephibosheth was, David sent for him. On his arrival he fell before the king in reverence and David said to him, "Fear not: for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually."

Remember, David did not have to show any kindness to the family of Saul. Allowing Mephibosheth to remain in Lodebar in the household of Machir unharmed would have been more than gracious. Yet, he was brought home and all the rights and property he was due to inherit was restored. This is going the second mile, a great show of grace.

The grace that God has bestowed on mankind is wonderfully illustrated here. For we were natural enemies of God and stood in fear of his wrath. The fear of judgment drove us into the depths of sin and despair, seeking to hide from God. God in his marvelous love sought us out and restored us into our rightful place of sonship and returned our full inheritance. No wonder the aged John said, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . ."

Speak up in Baptist Forum

Why I Do Not Take The Bible Literally

I do not take the Bible literally because I am a Baptist, and not any Baptist takes all of it literally. If we did, we would be partaking of the sacrament in a Catholic mass rather than taking the Lord's supper in a Baptist service. Our Catholic friends take literally the words of Christ: "Take, eat; this is my body." They believe the bread becomes the actual body of our Lord. They even take literally the use of wine in the sacrament, and we substitute grape juice. How literal are we, even in observing one of our church ordinances?

When Jesus said, "Ye are the salt of the earth," no one except Lot's wife could ever take that literally.

The temptations of Jesus as recorded in Matthew 4:1-11 were very real. I don't believe Satan actually carried Jesus to the pinnacle of the temple for the second temptation. Since Jesus did not cast himself down as Satan tempted him to do, if taken literally, Jesus would have had to climb down from the pinnacle, run through the streets of Jerusalem, out to the wilderness so Satan could carry him to a mountain top for the third temptation. This just can't be taken literally. Satan tempted him, as we are tempted — within our own minds and hearts. Jesus was tempted to take other routes than death on the cross as a means in conquering sin.

We as Baptists are all in agreement that the Bible is the word of God, that it is inspired and that the truths therein are eternal. Our differences are in what is to be taken literally, or what is a truth clothed in some form of rhetoric.

We know that the entire book of Revelation is full of hidden mysteries. The times — days and weeks — mentioned in the book of Daniel are not taken literally by some scholars who hold to a literal interpretation of days in the book of Genesis.

We have a God who is from everlasting to everlasting. If we crowd the creation story into a period of one hundred forty-four hours, as we reckon time, then there is a lot of eternity unaccounted for. With this interpretation, we lose sight of our creator moving majestically through all of the universe during eons of time. When God spoke, "Let the earth bring forth," I believe that the earth, in obedience to that command, began to bring forth vegetation, each according to its kind, and that it was in one of God's days. This could have been millions of years as we reckon time. In verse 24, God said, "Let the earth bring forth living creatures," and we are not told how the earth brought these forth, except that it was God's command that

Mrs. Graves is the wife of Allen Graves, administrative dean of Southern Seminary. She is a member of the KBC executive board representing Long Run Association.

the earth do this. This I accept and believe.

My little seven year old grandson was reading the twenty-third Psalm aloud one day. After reading "He maketh me to lie down in green pastures," he looked up and said, "Grandma, wouldn't that be awful itchy?" As a Baptist, and without batting an eye, I told him that this

By Mrs. Allen Graves

could not be taken literally, and explained to him the spiritual truths of that great Shepherd Psalm. He asked, "Are there any other itchy places in the Bible?" I told him there were many itchy places in the Bible.

Who of you feel qualified to go through the Bible classifying all of it into two groups: (1) verses to be taken literally, and (2) verses representing spiritual truth. This would be a wonderful opportunity for some author to really shine. While such a qualified scholar is working on this project, he could leave the rest of us alone to work out our own salvation, state of orthodoxy, fundamentalism or liberalism.

I want our little grandson to grow up

in a denomination where he can do his own scratching when he gets to the "itchy" places. Isn't this what being a Baptist is all about? I don't want those who claim to take the Bible literally to do his scratching for him. In doing this, they have missed much of the deeper meanings of God's word. I love the Bible as the word of God, and I believe its message is holy, yet practical. I am trying to live out the message of Christ and I'm still growing in the knowledge of that message. My God is the same as always but I have changed from the person I was when I began my Christian pilgrimage about fifty years ago. I've come to believe that we are to win the Communist world through the gospel instead of killing them off with guns. I take the Great Commission literally.

My prayer is that all of us may grow in wisdom, in knowledge and in favor with God and also with mankind. We have a message to give to all the world; the world of business, science, education, the arts, politics and labor. Let's get on with our Lord's business. I am committed to this — literally.

I would love to hear from some one who takes *The Song of Solomon* literally.

On Short-Cutting Short Cuts

Each year in the Kentucky Baptist Convention, as August 31 (the close of our budget year) looms large on the immediate horizon, our convention goes into a sort of crisis, an emergency, last-ditch attempt to reach our budget goal for the year. This effort is to guarantee that our missions program at home and throughout the rest of the world may be carried out according to our goal commitments.

This year is no exception. Between now and August 31, 1971, to reach our

By Jesse Stricker
KBC Stewardship Secretary

\$4,100,000 goal, receipts from the churches must total \$875,731. This sum is so large because many of us have been short-cutting our giving during the previous ten months. Now we are called upon to make up an almost impossible deficit.

There must be a better way. Could it be that the ability to motivate others is so elusive that some of us try to short-cut motivation by pulling rank to force compliance? Of course, this is used in industry, government, the armed forces — sometimes even in our churches or denomination.

The rationale for this is "might makes right." Admittedly, it's easier and quicker simply to tell people to do something,

even when they don't agree with or understand what they are ordered to do. It is my personal opinion that no one, Southern Baptists included, functions well in such an atmosphere.

On the other hand, when Baptists know the facts and understand, they most often come through with flying colors, exceeding all expectations. In relation to our state Cooperative Program goal, the emergency, last-ditch effort to reach it is far from desirable, despite the difficulty we continue to experience in reaching the goal.

A better way would be for each cooperating church in a regular, systematic way to support the Cooperative Program, so as to guarantee the attainment of the adopted goal early.

The following is a suggested check list to discipline us against taking short cuts that short-cut motivation. The process described can be used in all leadership functions but here it specifically deals with the Cooperative Program. If used, it could help us to overcome our annual last-ditch push before the close of the year.

- ▶ Planning
- ▶ Communicating
- ▶ Executing
- ▶ Measuring

Because two of these steps, communicating and measuring, do not get proper

(Continued on page 14)

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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Baptists And Freedom Of The Press

At first glance it may not appear that the recent Supreme Court decision upholding the freedom of the press to publish the secret Pentagon papers on the Vietnam War has any meaning for Baptists. Upon reflection, however, the decision has important meaning for us. If Americans have the right to know the secrets of their government as long as national security is not at stake, as the Supreme Court interprets the First Amendment, surely Baptists have the right to know the truth about their denomination, including all its agencies and institutions.

Now there is no secret Pentagon-type information among Baptists. That we can be certain of because there are state paper editors and others who would not tolerate it. In fact, except in rare instances of executive sessions, all the meetings of Baptist committees, boards and commissions are open for any Baptist to attend. At the same time there is always the temptation for denominational leaders to withhold information that is embarrassing or might reflect upon their leadership. As Baptists it's much easier to claim complete openness and that we are the purest democracy on earth than it is to practice this claim in every instance.

It is always better to "tell it like it is" than to try to hide the facts one way or another. To be open and honest inspires confidence, not to be forthright encourages distrust. The truth sooner or later will out and to try to hide it only hurts. In the absence of having the truth, rumors and half-truth spread and these are usually worse than the facts.

This does not mean there is not a place for judgment and discretion in secular and religious news reporting. For a newspaper to report information that affects the security of the country is wrong. For a denominational publication to report scandal for scandal's sake without regard for the effect upon the spiritual welfare of the denomination is irresponsible.

The extremely difficult task is to decide always what is discretion and what is suppression in reporting the news. Discretion in reporting is a virtue, suppression of the news is a vice and every editor of a Baptist state paper who has editorial freedom faces periodically the dilemma of deciding what is discretion and what is suppression.

The problem is made more acute because there

is a basic and honest disagreement among Baptist leaders as to how much freedom and independence a state paper should have. Some Baptists believe in a controlled type press which gives to the people only what the leaders want them to know. Other Baptists believe in a free press trusting the people with the facts as they are. State Baptist papers among Southern Baptists vary all the way from complete separation of the paper from the executive board or committee, to papers edited by a department head or an associate of the state executive secretary.

Kentucky Baptists have been known through all their history as strong advocates of a free denominational press. The *Western Recorder* has never been subject to censorship by any committee or denominational leader. Rather it has been guaranteed freedom by being put under the management of 12 directors who are elected by and answerable only to the Kentucky Baptist Convention.

These directors insist that the editor be completely free to report the news and to express editorial opinion as he feels is proper. They expect him to be responsible and when he proves to be irresponsible, they are prepared to replace him with someone who is responsible.

Editors are fallible and this one realizes this from experience. In reflecting upon fourteen years of reporting denominational news and expressing editorial opinion, a number of times comes to mind when different decisions would have been made if there were opportunities to go back. The truth, however, is as expressed by Pilate long ago, "What I have written, I have written".

In recent weeks this editor has had opportunity for much serious soul searching on the awesome responsibility of the freedom entrusted to him. I have pledged anew to the Lord and to Kentucky Baptists to make it a prayerful concern every week to seek the help of the Holy Spirit in keeping in balance the right of Baptists to know and what is for the glory of God and the advancement of Kingdom causes. I sincerely ask for the prayers of every reader to this end.

The freedom of the press for Baptists is indispensable but this freedom must be accompanied by the kind of responsibility which comes only from leadership of the Holy Spirit.

An Important Matter For Every Church

The following words of John D. Bloskas bring to the attention of every Baptist church a very important matter. The need for every church to make provision for the pastor's family in case of his death or disability is so urgent in the opinion of this editor that it rates editorial space. This matter should be on the agenda of the next meeting of deacons in every church which has not already made such provision. Dr. A. W. Walker, Kentucky Baptist Building, Middletown, Kentucky 40243, is the Annuity Board representative in Kentucky and stands ready to assist churches in this important matter.

"The Annuity Board has again opened the Group Insurance Program to new members. The Program, underwritten by Aetna Life and Casualty, provides life insurance, dependent life and long term disability income protection.

"Although there are 23,430 Southern Baptists who have the life coverage, thousands of others could have it if their churches would provide it for them. A church never knows when such protection will be needed. Since the Program started in October, 1969, numerous churches have experienced the loss of a minister or employe who was protected. To date, the Program has paid claims amounting to \$1,938,000 on the lives of 151 persons. Their churches have seen how the benefits they provided help families stay together and remain financially independent.

"In addition, 42 disability claims totaling \$15,364 are being paid each month to members who have become disabled.

"Without the Group Insurance Program, each death or disability could have strained severely the budgets of each church involved. The claims paid in such a short time represents a lot of money. But, as Annuity Board officials say, "This is what our Group Insurance Program has been designed to do. We want to see that wives and children do not become dependent on others for food and housing when the father dies. And, if he becomes disabled, we want to make sure he and his family have a livable income through our disability income program. We know, through our Program, the church can provide the coverage at a cost which is far less than what it would be if the church had to take care of the family."

"The Annuity Board believes the Group Insurance Program is the best coverage to be found anywhere for the price. The Board encourages the church to shop around, compare prices and benefits.

"Applications are being received now through August 31. The coverage of those approved will go into effect on October 1. If your church wants information about the Group Insurance Program, write Insurance Services, Annuity Board, SBC, 511 North Akard Building, Dallas, Texas 75201."

John D. Bloskas



RELIGIOUS FREEDOM

Dear Editor:

I was thankful and relieved to read in the July 24, 1971, issue of the *Western Recorder* that someone else attended Tom Emberton's Open Hearing on Education on July 7, also opposed to giving \$100 a year state tuition grants for 60,000 parochial school children in Kentucky.

Elder Edwin Shafer, pastor of the Seventh Day Adventist Church, Covington, Kentucky, spoke in opposition to Monsignor Hegenauer that day. He represented Americans United for Separation of Church & State and made similar statements to Hugh Wamble's statements in the article entitled "Danger—Baptist Colleges and Taxes".

I concur completely with your statement in "The Supreme Court Decision Speaks to Baptists Also" which reads, "The ministry to which we are called is to be done in the name of our Lord and supported voluntarily without depen-

dence upon tax funds collected coercively from some who do not even believe in the Lord. Whatever ministry we are not willing to support with voluntary contributions we should give up."

If you believe in religious freedom and a strong public school system I implore you to attend one of the following meetings.

- Monday, Aug. 2nd — Maysville, at the First Baptist Church at 8:00 P.M. (This is tentative)
- Tuesday, Aug. 3rd — Frankfort, at the Holiday Inn at 855 Louisville Rd., at 8:00 P.M.
- Thursday, Aug. 5th — Paducah, at the Irvin Cobb Hotel, 602 Broadway Street, at 8:00 P.M.
- Thursday, Aug. 12th — Lexington at Howard Johnson's North, Intersection of Interstate Highways 75 and 64, at 8:00 P.M.

Americans United at that time will be reactivating or organizing new chapters across the state. If you cannot attend

any of these meetings, I urge you to join by writing to:

Americans United
8120 Fenton Street
Silver Spring, Maryland 20910
Ft. Mitchell, Ky. Mrs. Gayle Van Deren
President, N. Ky. Chapter,
Americans United

WHERE ARE WITNESSING WOMEN?

Dear Editor:

When faced with statements like "God is dead" and "You can't find God in church anymore," those of us who are women with Christian faith and beliefs should come forth and give a reason for our faith.

God has greatly blessed women by giving us tremendous potentialities and the opportunity of mothering and tutoring the human race. The church should challenge us to use our talents and time in response to the needs of today's world.

If we as Christian mothers believe that "the hand that rocks the cradle rules the world," we must begin early to "train up our children in the way they should go." (Proverbs 22:6)

It is basic that mothers have a firm belief in God, if they are to rear children who are God-fearing. Our children must

(Continued on page 15)

Prayer Amendment Gains In Congress

Efforts to adopt a constitutional prayer amendment, much like the proverbial "cat with nine lives," is experiencing another revival in Congress.

This time observers in and out of Congress, including those who support and oppose the movement, see the prayer amendment as a live issue.

In the House of Representatives, where the powerful House Judiciary Committee has succeeded in stopping the movement in the past, a "discharge petition" to bypass the committee and get a resolution on the prayer amendment to the House floor is gaining momentum. Emanuel Celler (Democrat, New York) is chairman of the House Judiciary Committee.

The discharge petition, to date signed by 180 Congressmen, was started by Representative Chalmers P. Wylie (Republican, Ohio). The petition needs 218 signers to bring Wylie's resolution past the Judiciary Committee to the House floor for a vote.

Wylie's resolution on a prayer amendment is the same as the Dirksen Amendment which was gaining popularity prior to the death of Senator Everett Dirksen (Republican, Illinois) during the previous session of Congress. It reads:

"Nothing contained in this Constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public

funds, to participate in nondenominational prayer."

The resolution, if it passes the House and Senate, would have to be ratified by the legislatures of three-fourths of the states within seven years for it to become an amendment to the U.S. Constitution.

The Baptist Joint Committee on Public Affairs, made up of representatives from eight Baptist denominations in the United States, has warned repeatedly against any effort to change the meaning of the First Amendment to the Constitution.

A number of Baptist conventions, including the Southern Baptist Convention and the American Baptist Convention, have passed resolutions affirming their support for the concepts and the vocabulary of the First Amendment and appealing to the Congress to let the First Amendment stand as it is "as our guarantee of religious liberty."

John W. Baker, the acting executive director of the Baptist Joint Committee, warned that any new constitutional amendment dealing with religious activity could "circumvent the First Amendment freedoms."

Specifically, Baker said that such an amendment could "alter existing church-state relations, and lead to a series of cases affecting such sensitive areas as aid to religious education, taxation of church property and forms of religious worship." (BP)



Convention year's end

The fiscal year for the Kentucky Baptist Convention is September 1 through August 31 —so, one month from the date of this issue is the end of the year 1970-71 for our budget and reports for the Annual Convention in November.

Churches have a similar schedule. All of them make an annual report for the Annual Associations which meet from July through October. About half the churches make new budgets in September and October, and about half make them in January.

Let's reach our goal!

For the past 3 years we have come short of our annual Cooperative Program goal for all the churches — i.e., the convention total goal. Our goals were set higher than the rate of increase from the churches.

But this year, we can — by a massive and every-church effort, reach and surpass our world mission goal of \$4.1 million for the Cooperative Program. Well, let's do it. Do it to the glory of God. Do it for the sake of lost souls around the world. Do it for the Christian love we express through our many-sided world witness in Kentucky and around this "oasis of the universe" in Christ's Name!

How to do it

First, each pastor and church treasurer check to see if your church is caught up with its pledge for the Cooperative Program for the 12 months' period September through August. If behind, challenge the church to catch up.

Second, if your church has not given a regular amount each month or has extra funds in the treasury, ask them to make an additional offering for the Cooperative Program.

Third, send your July and any back pledges now. Send your August and special gifts not later than August 31. Remember, gifts must be in the post office and postmarked by the postal workers August 31 (earlier yes, later postmarks do not count on this year, but next).

Increase next year

Determine that your new church budget contains a bold and substantial increase for the Cooperative Program.

Harold G. Sanders

WESTERN RECORDER

House Adopts Strong Smut Bill, Goes To Senate

The U.S. House of Representatives passed a tough anti-pornography bill and sent it to the Senate where a similar measure died in the previous session.

The vote in the House was 356 to 25.

The new bill has three stated purposes: (1) It creates a new category of nonmailable obscene matter with respect to minors. (2) It defines, for the first time in law, the term "obscene." (3) It provides mail patrons with a means to reject unsolicited potentially offensive sexual materials.

The minors provision prohibits the use of the mails "to make a sale, delivery or distribution to a minor, or an offer for a sale, delivery or distribution to a minor of matter which depicts nudity, sexual conduct, or sadomasochistic abuse . . . or contains explicit and detailed verbal descriptions or narrative accounts of sexual excitement, sexual conduct or sadomasochistic abuse . . ."

The 15-page bill contains explicit definitions of the terms used. Some of the language of the bill, according to one member of the House, would in itself "be potentially offensive to some people."

Representative Abner J. Mikva (Democrat, Illinois) told his fellow Congressmen that the House had "created a dilemma . . . where in the very bill we pass we cannot notify our constituents about it because sending that bill through the mails will violate the very

act that we have enacted." Representative Mikva was one of the 25 members voting against the legislation.

The definition of the general term "obscenity" in the bill is identical to that proposed by the minority of the President's Commission on Obscenity and Pornography.

The legislation reads: "(1) 'Obscene' includes matter which has its predominant appeal to the prurient interest when considered as a whole by contemporary community standards; and (2) 'prurient interest' includes a shameful or morbid interest in nudity, sex, or excretion which goes substantially beyond customary limits of candor in description or representation."

Under the privacy provisions of the bill, a mailer of potentially offensive sexual material is required to place a symbol on the envelope when he sends such material unsolicited to an addressee. Recipients of such material may either destroy it or send it back to the Post Office marked "refused."

The legislation also provides that mail patrons who do not wish to receive unsolicited mail bearing the symbol may notify the Postmaster General who, under the provisions of the bill, will be required to devise procedures to prevent delivery of such material.

The postal service objects to this section of the bill, arguing that carrying out such a procedure presents a considerable administrative burden on the service and introduces a delay at the point of delivery. The Nixon administration supports a different bill which would put the burden on the mailer instead of the postal service.

Laws which became effective last February permit individuals to place their names on lists indicating they do not wish to receive obscene mail. Persons or firms mailing obscene matter bear the responsibility for keeping these names off their mailing lists.

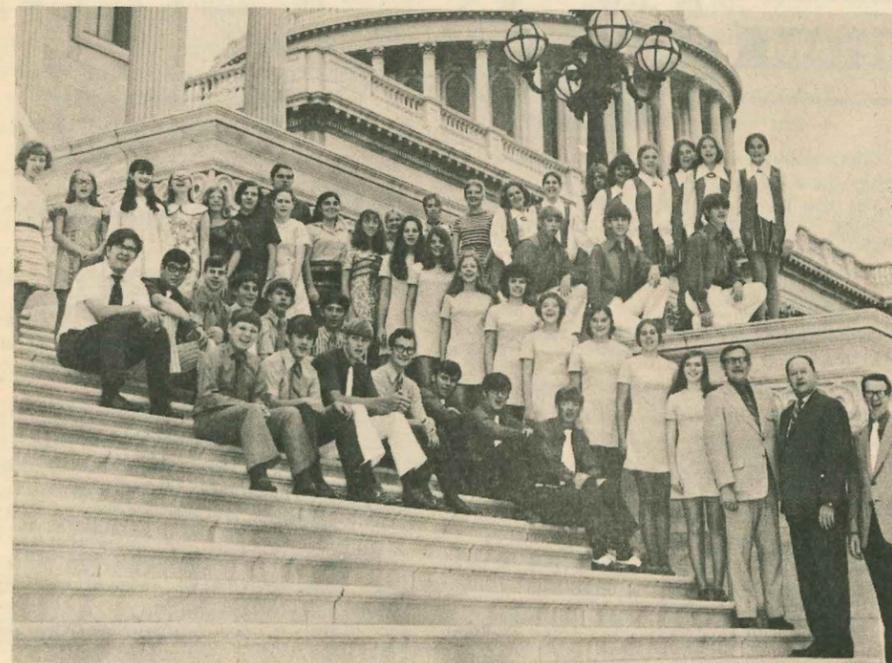
The legislation is also opposed by the American Civil Liberties Union (ACLU) and the Association of American Publishers. Both groups claim that the bill violates the First Amendment right to free speech. The ACLU also argues that the bill would likely create "a severe chilling effect upon the use of the mails to distribute constitutionally protected communication."

If the legislation becomes law, violators who send unsolicited materials that meet the definition of "obscene" described in the bill without the accompanying symbol on the envelope will be subject to up to \$50,000 in fines.

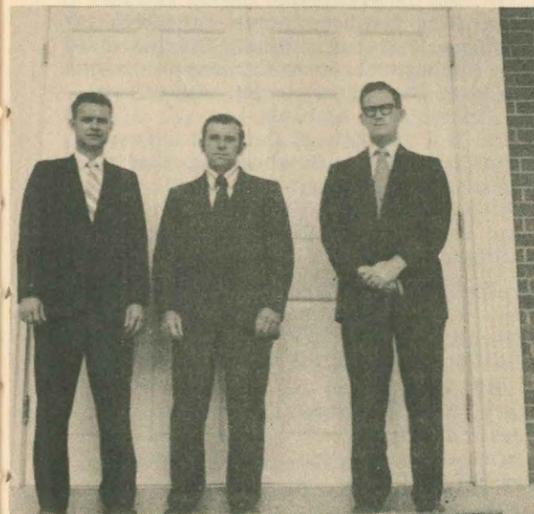
Proponents of the bill who debated the bill's advantages said that Congress in considering the legislation was "not dealing with idealistic or well-meaning believers in free expression."

"We are confronting purveyors of filth and smut whose sole purpose is personal enrichment at the expense of our youth," declared Representative Thaddeus J. Dulski (Democrat, New York), who was one of the 356 members voting approval of the bill.

"Passage of these provisions will not damage or threaten freedom of expression, but it most certainly will dent the pocketbooks of merchants of pornography," Representative Dulski argued. (BP)



AT THE CAPITOL — The First Baptist Church of Frankfort recently sponsored a choir tour for its young people that included a concert from the steps of the United States Capitol building in Washington, D.C. The performance included the church's handbell choir as well as vocal groups. At bottom right, director George Blaylock is pictured standing next to Congressman John Watts from Nicholasville.



READY FOR USE — Stanford Baptist Church pastor Carson Bevil stands with building committee chairman Arnold Stogsdill and construction chairman Thomas Barlow in front of the commemorative date stone placed in the new building. The stone was originally a part of the old sanctuary. The Stanford church held its first services in the new building May 2. The building is air conditioned with a 450 seating capacity, fellowship hall, nine classrooms, kitchen, nurseries and two offices.

Church Training Retreat Nears

The Church Training Leadership Retreat is planned for Cedarmore Baptist Assembly August 5-7.

Under the direction of state Church Training secretary James Whaley, church training directors, associational workers and others interested in the church training program will spend the three days in intensive training sessions designed to enable the conferees to teach the new methods and materials in their association and local churches.

Conference leaders will be available for each age group plus general officers.

South Carolina Church Training director Shaylor Walters will join Kentucky church training associate Mic Morrow to lead the conference for general officers.

Adult workers will be led by Bill Latham, associate in the Mississippi department majoring on adult work. He

will be assisted by Whaley.

Al Price, associate in South Carolina, will work with Kentucky associate Vernon Cole in presenting the youth material.

Leading the children's group will be Mrs. John Hammatt of Nashville, Tennessee. She is the author of *Exploring C* in the church training materials.

Mrs. Maurice Williams, preschool and children's consultant from Alabama, will lead the preschool workers in conference time.

In addition to the work session, there will be several joint meetings led by William Jagers, pastor of the Irene Cole Memorial Baptist Church in Prestonsburg. Jagers is the worship leader for the conference.

Those wishing to attend may still make reservations by calling Cedarmore Baptist Assembly 502-747-8911.

People And Places

The First Baptist Church, Newport, was accepted July 13 for dual alignment with the Consolidated Baptist District Association of the National Baptists, Inc. Thomas H. Conley, the pastor, was received by the Black association in its annual meeting in Lexington, Kentucky. Conley, as representative of his church, expressed the hope that this action might give "substance to our belief that all men are one in Christ." The church plans to complete its dual alignment nationally at the National Baptist Convention in Cleveland in September.

All Baptist Book Stores will close Friday, July 30, for annual inventory, according to Keith C. Von Hagen, director of the Southern Baptist Sunday School Board's book store division. The stores will open again Saturday, July 31, during their regular hours for business.

Carroll Hubbard, pastor of the Central Baptist Church, Oak Ridge, Tennessee, served as guest minister at the St. Matthews Baptist Church in Louisville on Sunday, July 25, 1971. Hubbard was pastor of the St. Matthews congregation from 1953 to 1965.



A DEMONSTRATION—Noble Cain, seated, the most published living composer of choral music in America, recently demonstrated techniques during informal speaking sessions at Georgetown College. Intent listeners are, left to right, Ronald Wilburn, minister of music, Grace Baptist Church in Lexington; Eugene Quinn, KBC church music secretary; Claude Gillette, another distinguished composer traveling with Cain; and W. Wayne Johnson, Georgetown College A Cappella Choir director.

POWERLINE LIFELIGHT FOR TEENS

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

Racial Dating a Heavy Topic

Dear Powerline:

There's this Mexican-American boy who is attending a university on a baseball scholarship. He has asked me out, but Mom says I shouldn't. I'm white (or Anglo, as they say) and a senior cheerleader at our high school. Nobody dates Mexicans here, and Mom says it would ruin my reputation. But he has been to my house twice, and she didn't seem to mind. I think she'll leave the final decision to me. I don't see where an occasional date would hurt, but I don't want everyone talking about me.

* * *

Racial prejudice is a bad scene. But it's for real. You can't just make like it's not around. So your Mom's giving it to you straight. If you go with this boy, in your social setting, your reputation likely will come down a couple of notches.

It also could start a rumble in the neighborhood, and stir up racial ten-

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

sions. This could give a lot of people a bad time. It's one thing to rap about brotherly love, but when it's just not there it can be a mistake to try and push it.

Look at this, too. An occasional date won't hurt — not much, maybe — if that's as far as it goes. But, you know, dating can lead to a couple really turning on to each other. You might be opening up the whole intermarriage bit, with you right in the middle. Add all the other adjustments of marriage, plus a hostile social climate, and you're cruising for a wipe-out.

Powerline isn't saying, "Don't date the guy." We're saying if you're worried about getting talked about, forget it; it's much heavier than that. And wrap this around your ears. Jesus Christ is the One who rips out the partitions between races. Do all you can to bring the races together in their hearts through Him, and one day maybe a girl won't be put down for dating a boy of a different color and background.

Gleanings

Donald H. Watterson, pastor of Cottage Hills Baptist Church in Mobile, Alabama, has been elected director of the Sunday School department for the Alabama Baptist Convention with offices in Montgomery, Alabama.

He is a graduate of Samford University, Birmingham; Southwestern Baptist Theological Seminary, Fort Worth; and has done graduate work in psychology and counseling at North Texas State University, Denton, Texas. (BP)

The board of directors for the Baptist General Convention of Oklahoma recently elected three Oklahomans to staff positions for the state convention.

Bill C. Haggard, 42, associate secretary of the department of religious education, was promoted to head the department, succeeding Lyle Garlow who earlier had been elected assistant executive secretary by the board.

Glenn A. Brown, 38, minister of education at First Baptist Church, Ada, Oklahoma, was named associate secretary of the religious education department, succeeding Haggard.

Robert E. Lee, 33, was elected director of student work, succeeding Clyde Clayton who was recently named business manager. Lee has been director of Baptist student work at Oklahoma State University, Stillwater, for the past three years. (BP)

Jesus Is Coming, Soon!

So Forget The World's Ills

The theology of eschatology permeates the Jesus movement with the exciting message the youth involved in it strongly believe: "Jesus is coming again, Soon!"

Maybe tomorrow. Perhaps this year. Hopefully in this generation.

They believe it. Their actions show it. Their attitudes toward social issues and financial problems reveal it.

It is in startling contrast with the social consciousness of modern youth who are not a part of the Jesus movement.

Many main-line Protestant denominations moved toward social action partly in response to the righteous anger of justice-minded young people.

If the kids in the Jesus movement are a true indication, the youth now seem to be racing past the churches going the other way — crying out for gut religion characterized by feeling, experience, spirit consciousness, exhilaration, and open, soul-rocking expression.

At the heart of the sudden turn-about is a theology of eschatology (last things) that seems to be saying to the kids: "Don't worry about the mess that the world is in socially, politically and economically. Jesus is coming soon. Those things won't be important then."

And they are buying it.

Furthermore, they are selling it with a feverish thrust of evangelism, motivated not only out of love, but of fear that the end will come before friends, and everyone know Jesus as they do.

Yet most of the witnessing done by the kids involved does not harp on the theme that "you're going to hell if you don't repent." Rather the emphasis is on sharing the love they have found in Jesus as illustrated by the greeting: "Jesus loves you. Can we rap on it?"

Take, for example, the approach of two widely different Baptist youth evangelists whose results are part of the phenomenon sweeping the country.

Richard Hogue, whose SPIRENO (Spiritual Revolution Now) crusade in Houston resulted in 4,000 conversions in three months, is frankly eschatological in his sermons.

But it is not Doomsday revival. His message is positive — "the abundant life can be yours." The mood is celebrative, happy.

Hogue preaches one sermon entitled, "Here Comes de Judge." He and his wife have not bought a home because they feel so little time is left. He adds that members of his team feel so strongly that the end is coming that some dropped out of college to work with him.

Hogue, a Southern Baptist, is stylish. He wears mod clothes, his neat hair is long and slightly curls at his neck. His dress includes black turtlenecks, suede

suits, and flashy shirts.

In contrast, James Robison, 27, of Hurst, Texas, wears his hair trimmed close, his sideburns short, his clothes conservative by comparison.

Both, however, have phenomenal success with high school students. And both preach a strong message that the end of the world is soon.

Robison, in a style similar to Billy Graham's, preaches judgment in the

The Jesus Movement — Fourth in a Series By Baptist Press

most basic language. His frequent preaching about hell seems to run counter to the "Jesus loves you" theme of the movement on the surface.

"I preach judgment and love," he said. "I can't preach John 3:16, without using the word 'perish.' God put it in there. You don't improve on the methods of Jesus. Jesus preached on hell and eternity."

"I don't have the idea of frightening people — not many people are afraid of the idea of hell today, anyway," Robison added. "I preach it because it is fact, because it is God's truth."

"I believe time is running out," Robison continued. "Of course, all spiritual movements had this — Paul preached that way; Billy Graham does. But I really believe this is it," he said.

It is easy to understand why the youth believe Jesus is coming soon, and even want it.

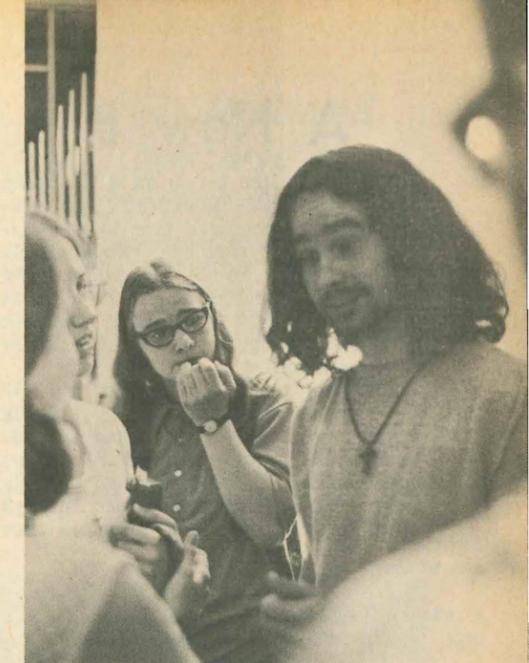
For the last decade, youth have witnessed the decay of society. It has not been a pretty sight, the drugs, demons, witchcraft, poverty, alienation, riots, killing, assassinations, war, meaningless impersonalization, hypocrisy, discrimination, pollution and on and on. Social ills sent many of them on a frantic search for meaning through Buddhism, astrology, witchcraft, Eastern religions, and mind-expanding drugs.

They found it all empty. Now they have discovered Jesus, and say he is "the only way." And they desperately want him to come again and take them out of all this mess the world is in, and give them the ultimate rapture of heaven and all its bliss.

William Hull, dean of theology at Southern Baptist Theological Seminary, Louisville, said that the emphasis on the second coming of Jesus was spawned by "the apocalyptic terror of this desperate decade."

Hull predicted a polarization between the eschatological and historical visions of human nature.

"The eschatologist is always looking for that which is ultimate, final, eternal, supreme," Hull observed. "He seeks the constant in the midst of the temporal,



and the divine in the midst of the human."

On the other hand, Hull continued, "the historicist attempts to be realistic about the 'given' of history, to trace causation in events, to see the human in the divine, to be honest about the complete fabric of human existence." Thus it is easy for them to explain away the Jesus movement in sociological terms as a search for a way out of the complexity of today's society.

Hull gave a warning to Christians, saying they must not choose between these two alternatives "because it (Christianity) is both a profoundly eschatological and a profoundly historical religion. It affirms both that Jesus was the 'Word' and that he was 'flesh;' that the eternal became temporal. . . .

"Christianity affirms the paradox that eternity has broken into time, and thus history and eschatology are inextricably intertwined until the end of the world."

Most participants in the Jesus movement would say in response, "Right on, brother." And quickly add that the end of the world is near.

HMB Appoints Workers

Ten career home missionaries, including two couples who will work with National (Negro) Baptists, were appointed by the board of directors for the Southern Baptist Home Mission Board in Atlanta, Georgia.

Working with National Baptists in Florida will be Young and June Glover of Atlanta, and in Mississippi will be N. Adron and Dorothy Horne of Guntown, Mississippi.

Also appointed were language missionaries Gregory and Ofilia Gomez of San Antonio, Ramon and Rosa Martinez of Gilroy, California; and as association missionary, Elliott and Ruth Smith of Eagle Mountain, California. (BP)

A New Bus, A New Ministry, A New Joy

What is it like to go on a shopping spree . . . with 24 women?? . . . Undescribable! If you have ever been shopping with your wife you can multiply that experience by 24 and understand some of the feelings I had Monday at one o'clock p.m., when I took 24 senior citizens shopping. Let me share some of my experiences with you.

Jane (my wife) and I pulled my VW into Perkins car lot along side our big yellow church bus. I sat in amazement for a moment and remembered that just three months ago this was all one big dream. When I first mentioned the bus ministry in a deacons meeting they

This was something I had been wanting to do for some time. I had sat in my study and watched the older people walking to the grocery store pulling their little grocery carts through the ice and snow. A few months ago I talked to a frightened lady whose voice quivered as she explained "My husband almost got hit by a truck today, while he was crossing Dixie Highway on his way to the store." I had heard that some of the ladies had their purses snatched in front of the store. I felt impressed to set up a time to take the ladies to one of the nicer shopping centers where they could buy the things they needed

By Barney Ferguson
Pastor, Eighteenth Street
Baptist Church, Louisville



Pastor Ferguson and his wife Jane are pictured with some of their regulars.

asked two questions. (1) Where would we find a place to park the bus in the inner city where it would be secure? (2) Where would we get the money to buy a bus when we are just barely meeting our bills now? God soon gave us an answer to our first problem, by directing us to a car lot just one block from our church. The owner Mr. Perkins was glad to help, and gave us a key to the gate so we could bring the bus in and out as needed. God gave us a better answer to our second problem than we had ever expected. We launched a campaign to raise \$3,000. We raised \$5,000.

When I stepped out of my small car and climbed up into the driver's seat in the bus I felt very proud. I looked into the rear view mirror . . . it was a long way to the rear of the bus. I glanced back at my VW and I realized I had come from one extreme to another. The bus was parked at the back of the lot and I had to wind my way between about 75 new cars. There was some sharp turns that caused me to back up several times. I kept hearing words from Jane, like "Boy, you sure are close over here!" "Watch out for that car on the side! oooooohhhh, that was close!" I gave a sigh of relief as I pulled out on the street and headed for St. John's Place, an apartment complex for senior citizens.

each week. As we turned into the driveway at the apartments, Jane said "We only announced this one time, there may not be many here for the first time, if there are just a few we can go back and get the car." This idea was quickly abandoned when we pulled up to building 1 and ten ladies came out to meet us. Eight of them boarded the bus with all the excitement of sixteen year olds. We pulled away while the other two ladies sadly waved good-bye because they were physically unable to make the trip. As we drove down the street between the apartments, doors opened and eyes peeped out to see what all the excitement was about. I made three more stops to pick up the other women who were anxiously waiting to catch the bus. The most difficult part of the trip was to convince the women that this is a ministry of the Eighteenth Street Baptist Church and is available to all the people at St. John regardless of their church affiliation.

It was interesting to listen to some of the comments of the ladies as we drove to the store. Some children waved as we passed and someone on the bus remarked, "Bet they never saw any school kids this old before." Being unfamiliar with the bus I released the clutch too quickly and the bus lunged forward abruptly then came another

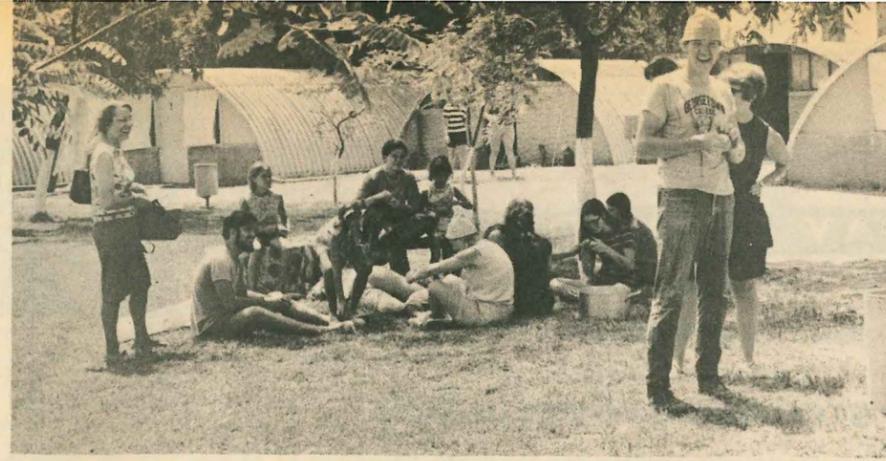
comment; "Sure get your liver shook up on this bus, don't you?" At the same time three other women were asking Jane, "How can we join your Bible Class?" Jane explained that the class is interdenominational and meets each Thursday at 10:00 a.m. for an hour of Bible study in St. John's Fellowship Hall. And all the people in the apartments are welcome to join. As we pulled into the shopping center I recognized some very familiar feelings. They were reflections from a class trip I made my senior year in high school. Then I just settled back in my seat to enjoy the rest of the trip.

I opened the bus door in front of the food store and twenty-four excited women converged on a shopping center. As they came out the door they were asking questions such as; "Where is the post-office?" "Where is a good cafeteria? I get so tired of my own cooking and eating alone." "Can we see a movie while we are here?"

The two hours passed much quicker than I had expected. I went back to the bus a few moments early and found the women standing waiting to board the bus with their shopping bags. From inside the store I heard a comment, "He is a pastor who got all these people from St. John apartments and brought them down here to shop. I think this is just wonderful." "Some one should call the 'Courier Journal' and write this up in the paper." Inside the bus ladies opened up their purses and began to take out money "to pay for the gas" they said. I explained again that this was a ministry of the church and there would be no charge. From somewhere came the reply "Well it sure is kind of the church to be concerned about us old folks with our aches and pains."

I started to pull away when a cashier came running out of the store holding a bag, knocked on the door and said, "Someone left their groceries." A red-faced lady stood up in the back and said, "Oh, they're mine." On the way home I saw a girl running toward the street and waving excitedly as we passed, she was one of our intermediates who had helped to sell donuts to pay for the bus.

When we returned to St. John's Place I helped 24 tired but happy ladies off the bus with their shopping bags. When I pulled away from the apartments the women were still waving thank you, and I asked myself what better way could I spend three hours every week. In my heart I felt very good to be the pastor of a church that would show love and concern for people. What is it like to go shopping with 24 senior citizens? Very, very good! When I got home Jane said "I didn't have time to get my groceries with all the other shopping. Do you want to go back to the grocery with me?" "No thanks," I said.



IN ISRAEL—Kentucky Baptist Student Union summer missionary Philip Roberts is pictured at right on a break between assignments at the Baptist Village in Central Sharon, Israel, where he is part of the summer staff. A second Kentuckian serving as a summer worker in the Baptist Village is Joyce Helen Webb, not pictured. Roberts is a Georgetown College senior. Miss Webb is a UK graduate student.



FOR SECOND YEAR—Gib Tucker, center, pastor of Hiseville Baptist Church, receives a goal trophy from Campbellsville College director of admissions Al Hardy after winning the college sponsored invitational golf tournament for the second consecutive year. At left, A. Joe Asher, a college administrator, holds a \$100 check to be applied to the account of a Campbellsville student of Tucker's choice. Grady Randolph, Kentucky Baptist Foundation secretary and winner of the first flight, also received a trophy and a \$100 scholarship check for a student of his choice.



FIRST KENYAN BAPTIST MISSIONARY—Officers of the recently formed Kenya Baptist Convention greet their first missionary Nathan Koyyi, right, appointed to do evangelistic work in the remote region of Bungoma. Wishing Koyyi well in his ventures are, left to right, Will J. Roberts, convention treasurer and SBC missionary; John Kariuki, secretary; and Morris Wanje, president.

Staffers Motivated By Love Serve At Ridgecrest Assembly

By James Evans McReynolds

They come from as far west as Arizona. They travel from cities throughout the South. Some find their way from new convention territories of the north.

All arrive with one purpose — to serve Southern Baptists at Ridgecrest Baptist Assembly.

Most are college students. A few are still in high school. Their jobs are as varied as the many responsibilities of a huge nationwide conference center.

Typewriters, brooms, mops, hammers, food carts and the sweat of their brows are their tools.

The hours are often long. The pay is low, averaging \$7.50 per week plus room and board.

"If you are searching for God's will for your life, there is no better place to find it than at Ridgecrest," Miss Rosey Tribulak, a staffer from Alama, Arkansas, said.

With limited facilities and fewer financial resources, Ridgecrest began its assembly program in 1909.

Owned and operated by the Southern Baptist Sunday School Board, Ridgecrest now offers twenty-eight conferences which began in June with the Church Recreation Conference and ends in early September with a single adult conference.

Fulfilling and far exceeding the fondest dreams of B. W. Spilman and its early backers, Ridgecrest Baptist Assembly has become a place of inspiration and information for thousands of Southern Baptists.

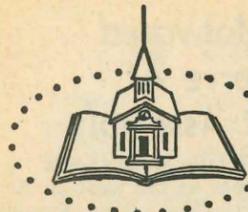
Staffers serving this summer from Kentucky include Misses Becky Jo Robertson, Elizabeth Reese and Virginia Hartley.

Revival Reports

Eight churches in Ohio County united in an area revival in June. Services were held in the McHenry gym with evangelist Wade Clemons of Morristown, Tennessee, bringing the messages. Arnett Williams, pastor of Concord Baptist Church in Hartford, Kentucky, reports 258 commitments which included 57 professions of faith.

Highview Baptist Church, Louisville, was recently led in revival by Harold Tallent. Pastor Bill Hancock reported 61 professions of faith and 15 by letter. Tallant is staff evangelist at the Highview church. George Cavanaugh led the music.

New Hope Baptist Church of Adairville, Kentucky, recently held a revival. The evangelist was Ralph Allmon of Ashton, Illinois. One profession of faith and several rededications were reported by pastor Franklin Wright.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for August 8, 1971)



LIFE AND WORK SERIES

Overcoming Prejudice

Deuteronomy 7:6-8

From all the peoples of the earth God chose the Israelites, set them apart and commanded them to live in compliance with His commandments. In His choice of them, as in His selection of you and me, God took the initiative. Christ expressed this idea in John 15:16, "Ye have not chosen me, but I have chosen you." God selected the Israelites to be a holy people and set them apart for a particular purpose. Being holy in nature, character and practice, God required His people to be holy too. To this end He demanded that they remain separate from the idolatrous heathen. He forbade their intermarriage with them. In order to prevent them from worshipping the gods of the heathen, God commanded the Israelites to destroy the altars and idols of the heathen and to remain loyal and faithful to Him.

Acts 10:9-15

Cornelius, a Gentile, was a military officer in command of a hundred soldiers at Caesarea. He was a God-fearing, duty-performing, alms-giving and prayer-offering man. To him God vouchsafed a vision in which he saw an angel approaching him. Imagine the thrill that came to him when the angel bade him send to Joppa and ask for Peter, who would instruct him as to what he should do. Cornelius did as the heavenly messenger told him.

Peter had been reared as a strict Jew and was very highly prejudiced. He had been taught to regard every Gentile as unclean. He had no idea of entering the house of a Gentile. He thought that to touch a Gentile would render him unfit to join in the worship of God. It became necessary for God to convince Peter that he should go beyond the barriers of nationality and minister to Cornelius.

Moved by the Spirit of God, Peter went to the housetop to pray. Soon after reaching the housetop, Peter fell into a trance and was insensible to surrounding objects. While in that state he beheld a vision in which he saw a sheet let down from heaven. The ghastly sight of the wild beasts, the creeping things and the fowls of the air contained therein caused Peter to recoil in disgust and horror. At first Peter was perplexed about the meaning of the vision. While he was pondering its meaning, the men

sent by Cornelius arrived and inquired for Peter. The purpose of this vision was to convince Peter that the Gentiles were admissible to the privileges of Christianity.

Acts 10:34-35

Peter accompanied the messengers to the home of Cornelius and there he informed the audience that he was in their midst by the direction of the Lord. He frankly told them of his former prejudices toward the Gentiles and then added that "God hath shewed me that I should not call any man common or unclean."

In his startling instruction Peter assured his hearers that God was not a

INTERNATIONAL SERIES

Family Conflict And Reconciliation

Genesis 27:43-45; 33:4-11

Unfortunately Esau and Jacob were deprived of equal parental affection. Esau was his father's favorite and Jacob was the favorite of his mother. That sort of a family situation is always tragic. Such partiality always results in jealousy and the lack of harmony in a family.

Cherishing a treacherous spirit and having yielded to the practice of favoritism and being unduly and extremely ambitious for Jacob, Rebekah devised a deceptive scheme and urged Jacob to carry it out. In a most crafty and despicable manner Jacob took unfair advantage of his hungry brother, Esau, in a moment of extremity and defrauded him of his birthright. With the assistance of his scheming mother, Jacob deceived his father and obtained the coveted blessing. What a pity that Esau was a slave to the visible, the tangible and the material, and lacked an appreciation of the invisible and the spiritual, and sold his birthright! Esau proved his lack of appreciation of his birthright and sold it at a very cheap price, but he was hurt deeply when he realized what Jacob, at the suggestion of their mother, had done to him.

"respector of persons" or an "accepter of a face." He was fully convinced that God would not justify a guilty Jew simply because he was a Jew and that He would not refuse a Gentile a place in His fellowship simply because he was a Gentile. The gospel of Christ was and is for all men of all nations, regardless of race or clime. Furthermore, no race or group is to be treated contemptuously by any follower of the Lord Jesus Christ.

No Christian is justified in permitting inward prejudices to keep him from doing his duty as a follower of Christ. In the sight of God a prejudiced person is unclean. To Him every individual is important.

Angry Esau resolved that he would murder Jacob at his first opportunity. So, to remain at home was no longer safe for Jacob. Quick counsel with his mother started Jacob swiftly toward the habitation of his uncle, Laban. Her advice revealed that Rebekah sincerely hoped that Esau's anger would subside in a short time and that he would not carry out his intention to murder Jacob. She anticipated that ere long she could visit Laban and bring Jacob home with her. The "few days" lengthened into twenty years, and it is entirely possible that Rebekah never saw Jacob after he fled from home. Sin always causes separations of one kind or another. Time proved to Jacob, as it has to many others, that he could not do wrong and escape the consequences thereof.

Jacob had deceived his aged father, and then he lived long enough to experience the bitterness of being deceived through the trickery of Laban. It was, is, and ever shall be true that one reaps what he sows, whether the seed be good or bad. Instead of working seven years for the wife whom Laban promised him, Jacob had to work fourteen years. He had many heartaches while he resided in Haran. Laban was not willing for

Jacob to leave when he sought release from his supervision.

After twenty years in Haran, during which he had experienced numerous disappointments, and had acquired several children and considerable wealth, Jacob started his journey homeward. However, before he could return home, it was necessary for him to confront Esau and be reconciled. Jacob sent messengers to inform him that he was coming to meet him. In due time the messengers returned and informed Jacob that Esau, accompanied by four hundred men, was coming to meet him. Wondering if his coming might mean a massacre instead of a pleasant reception, Jacob decided to divide his people and possessions in the hope that some might escape with their lives in the event that the worst should happen.

Jacob sent messengers to Esau with an earnest request for a true manifestation of genuine mercy. He also sent a sizable gift to secure Esau's good will. After he had sent ahead the women and children, Jacob spent a night in earnest prayer to God. From God Jacob received sufficient strength to face Esau and courageously acknowledge that he had done him wrong and to request his forgiveness. He had arrived at the time and place where he was willing to take the road of humility and prayer in order to obtain forgiveness and reconciliation.

When Jacob met Esau, he bowed to the ground seven times, whereupon Esau greeted him with deepest affection, contrary to the fearful expectation of Jacob. The mingling of the tears of relief and joy in this act of reconciliation was a heartwarming scene indeed. When they were reconciled, Esau accepted Jacob's extraordinary present as an evidence of his forgiveness and as an assurance of their reconciliation, which was long overdue. Wonderful as their reconciliation was, it would have been far better had they avoided the family conflicts and strife.

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ENDOWS LECTURE SERIES — An endowment of a lectureship for the annual meeting of the Association of Southern Baptist Colleges and Schools by Mr. and Mrs. H. I. Hester of Liberty, Missouri, was announced by Ben C. Fisher, executive secretary-treasurer of the Education Commission. Mrs. Hester, because of ill health, was not present but heard the Nashville, Tennessee, proceedings in Liberty, Missouri, via speakerphone. The announcement of the gift coincided with the Association's presentation of a Distinguished Service Citation to Hester.

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St'ship Commission Seeks Biblical Emphasis To Giving

The Stewardship Commission of the Southern Baptist Convention, meeting in Oklahoma City for its annual session, urged each of the six Southern Baptist seminaries to investigate the possibility of establishing a chair of Christian stewardship by 1975.

The action came in approval of a resolution which stated that "there exists a crucial need for a deeper theological understanding of the doctrine of Christian stewardship by ministers and other vocational church leaders."

The commission also took actions calling for plans for the celebration in 1975 of the 50th anniversary of the Cooperative Program, the denomination's unified budget plan which supports financially each state convention and 19 agencies of the SBC.

Commission staff members were requested to work with the SBC Executive Committee and its executive secretary in selecting a planning committee to initiate plans for the 50th anniversary celebration, and to request sufficient funds to carry out the plans from the SBC Executive Committee.

Another proposal called for a feasibility study on holding a national seminar related to a Biblical study of mis-

sions support no later than 1975, the anniversary year. Such a seminar would be planned in conjunction with other SBC boards and agencies related to missions.

A recommendation from the commission's Cooperative Program promotion committee suggested that recognitions be made on both national and state levels to state conventions that have shown significant increases in Cooperative Program giving over a three to five year period, to the top 25 churches in the SBC in dollar giving through Cooperative Program, and to the top 25

churches in the SBC in percentage of budget to the Cooperative Program.

Elected new chairman of the commission was A. Rudolph Fagan, pastor of Delaney Street Baptist Church, Orlando, Florida. He succeeds Joe L. Ingram, executive secretary-elect for the Baptist General Convention of Oklahoma and host for the meeting.

New vice chairman was W. R. Roberts, SBC Annuity Board representative for Mississippi, and named secretary was William J. Purdue, pastor of First Baptist Church, Kingsport, Tennessee. (BP)

Short Cuts

(Continued from page 3)

emphasis when we resort to short cuts, we almost guarantee failure. We are tempted to jump immediately from our plans into their execution without stopping to communicate or to measure. Perhaps if we leave out the second of these steps, communication, the fourth one will be less necessary, because the plan will fail and there will be no need to measure.

The four steps are a perpetual procedure. The starting point, of course, is the plan. The depth of planning depends on the degree and the complexity and magnitude of our problem. The plan, of course, in this instance, involves how to support world mission programs in the best possible way.

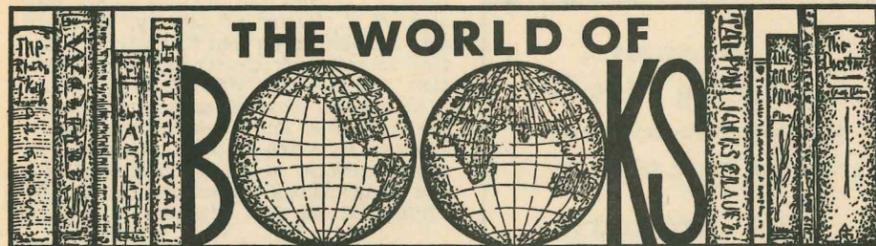
Communicating the Cooperative Program, the next step, has as many variations as the plan itself and the time spent on this phase will vary just as widely. I would expect, however, that frequent communication will require more time than planning.

We can better communicate the message of the Cooperative Program as we better understand its operation. Why not learn all we can about the Cooperative Program and plan as individuals through our churches just what our goal ought to be and then seek to carry out all we have planned to do with a regular, systematic contribution through the Cooperative Program. This will guarantee the attaining of our previously set goal on a month by month basis, eliminating, of course, the dependence upon costly short cuts to carry out the Great Commission of Jesus Christ to reach the world for Him.

The regular, systematic month by month support technique by informed Kentucky Baptists is attractive to me because I believe it recognizes the people factor in the denomination, and this people factor is looming larger than ever before.

Let's do all within our power to meet this crisis in the remaining weeks of our convention budget year. But let's determine in this coming year, which begins September 1, 1971, that it will not end with another crisis type push for support.

Please, let's short-cut the short cuts by communicating the need to support world missions through the Cooperative Program and keeping our gifts up to date each month.



Music Making With Younger Children, edited by Jimmy R. Key; Convention Press, copyright 1970.

This book is designed as a teaching guide and reference book for leaders of younger children's choirs. It contains the basic teaching philosophies and methodologies appropriate for use with younger children in choir.

Magic In Marriage, by James H. Jauncey; 1966 copyright and a fourth printing in 1970 by Zondervan Publishing House.

This book does not refer only to those idyllic days at the beginning of marriage but tells us marriage experience of middle and old age can have an even greater magic than that of exuberant youth. The author is a clinical psychologist.

Christ And The City, by Ralph L. Murray; Broadman Press, copyright 1970.

This book gives a devotional and inspirational look at the problems of big cities based on the idea: "If Christianity is to survive as a force that shapes culture and nations, it will be a battle won in the cities."

The Treasury Of Quiet Talks, selections from S. D. Gordon; copyright 1951, Fleming H. Revell Company and reprinted in 1970 by Baker Book House Company by permission.

The collection of quiet talks in this book are assembled from some 25 various books written by Gordon. They remind us that the Lord takes care of His Church by raising up those who can interpret the mind of Christ to their day and generation.

Openness and Freedom, by Albert McClellan, Broadman Press, copyright 1970.

Openness and freedom are comparable to a perforated ticket which states, "not good if detached." They require and support each other. A person who is willing to open self and be honest and straightforward with others is a builder of freedom and has the spirit of Christ in him.

The Future of Evangelism, by Gerald Martin, Zondervan Publishing House, copyright 1969.

The author in this book gives emphasis to motivation of evangelism. He pictures Satan as the enemy of evangelism. In contrast, the hope of evangelism is Christ and the return of Christ is the ultimate hope.



(Continued from page 5)

not just recite "one nation under God" but must have the full assurance that their mother is someone who draws from this never failing power which faith and trust in God imparts. Many unhappy, frustrated children, who launch out into life misgirded and become failures, could be saved by mothers who, with calm certainty, demonstrate that faith brings "overcoming victory" and "casts out fear."

Since "the mother's task is never done", it is humanly impossible to accomplish with success the many facets of life which are expected of her. She must seek and have the "wisdom which cometh down from above." No mother should try bringing up children who does not continually hold them up to God in prayer. When "homes that pray together, stay together", the mother who is the pivot around which the home turns, must be prayerful and teach her children to pray. Being in tune with the infinite and taking our burdens to the Lord are musts on a successful mother's list.

Mothers, along with their families, need the quiet and relaxation of the church. With all of our handy gadgets, we are tired people who have not learned the art of restful living. "Be still and know that I am God" is one of the great needs of our generation. God did not intend that we rush to work, rush through countless jobs on weekdays, and on Sunday rush somewhere seeking pleasure rather than God. We mothers must train our children to love the church and inculcate its teachings in their lives.

Fordsville, Kentucky Mrs. Edith Freer

ROCK VS. THE ROCK

Dear Editor:

He was born in a stable and laid in a manger without any acclamation of being a "superstar." The Bright and Morning Star was heralded by an angel choir and spotlighted by the brilliant radiance of an eastern orb that led kings to seek Him.

He was brought up in the "nurture and admonition" of His Lord which instilled in Him love and respect for His parents rather than any anger or revolt that would mature into a "revolution" bearing His name.

The teachers at whose feet He sat marvelled at the spiritual insight and wisdom He possessed rather than at the

insults and rebellious demands He most certainly could have heaped upon the corrupt religious and political establishments of His time.

He gathered about Him simple men with eager hearts and hungry souls — not ones who slandered His name by calling themselves His "freaks".

He healed the sick in body and soul without His followers rasping for people to "put their hand in the hand of the man from Galilee".

He died on a Cross, rose victoriously over it, and ascended to His Father without a folk-rock fanfare. In fact, He never asked that His work be put to a folk or hard rock beat. He simply longed, as He still does, for the world to know Him as *The Rock* amidst time's shifting sand.

In the light of His soon return, for Jesus' sake, let us "lay aside these weights that so easily beset us" and "abide in Him that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming"! (Philippians 1:21)

Louisville, Kentucky Kathleen Raisor

JESUS MOVEMENT REACTION

Dear Editor:

I have just finished reading the latest *Western Recorder*, and was particularly interested in the article, "What and Whys of the 'Jesus Movement'." I will be glad to read the further articles on this subject that are to appear.

The newspapers, radio and TV have had much to say on this matter. I have heard some belittle the movement, claiming it was probably just a passing fancy, and that it was too full of emotionalism. But I disagree. From what I have seen and heard and read, I can't help feeling that these young people, and some not so young, have really been touched by the hand of the Lord. How wonderful and how marvelous that so many lives have been transformed through the power of the Holy Spirit, and this should be a cause of rejoicing for all Christians. We can become so excited over a baseball game or over a wonderful book we have read and yet, when it comes to being excited over Jesus, many look down on this enthusiasm and try to reason it away. And I feel that those who do so are hurting themselves. We all need to be more on fire for the Lord.

I have just finished reading "The Cross and the Switchblade," and that true story reminds me so much of the

Jesus Movement so prevalent today. The more we strive to put Christ first in our lives, the more we relinquish all the world has to offer and lay all on the altar of our Lord, the more the world is going to belittle and to scorn, but isn't that what the Bible foretells? To truly live for Him is the greatest challenge and the greatest joy in all the world and if we suffer for our beliefs and are persecuted for our Christian standards, we should praise the Lord and thank Him for being counted worthy to suffer for His sake. Oh, how we in America, and all over the world, need a baptism of the Holy Spirit, which can and will give to our lives the zeal and the purpose for true Christian living that nothing, absolutely nothing, can take away.

Covington, Ky. Mrs. E. R. Loomis

RE-ESTABLISH THE ROCK

Dear Editor:

As I listen to people and read their writings, something or somebody tells me we are shaking from the foundation. So, if our foundation is shaking we must have built our house on the sand.

I am proud to be a Baptist to some extent in that when mistakes are made, I am very near the one that made or helped make them. I am in better position therefore to remedy the mistake. This freedom we enjoy can bring awesome responsibilities.

I am praying we go back to Pentecost, and re-establish our church, and take out those sand pockets, and put the rock in its place. Somewhere along the way we have built some of our structure on the sand. We have substituted every man's translation for the word of God. We are reading more commentaries than the Holy Bible.

Let's teach how God established the church at Pentecost, and that the same power, and the same God is in the world today (Hebrews 13:8). Let us be proud of Jesus, and the Holy Spirit of God, instead of being ashamed of them. We are so proud of men, but so ashamed of Jesus. You rarely see public prayer, or hear Jesus' name among people today. Even in so many churches it seems to have only formality.

No wonder the established church is crumbling. I'm sorry that God is forced to give the Holy Spirit in power to some of the smaller, less educated denominations today. Surely with all our learning and program we could spread the full Gospel faster. Do you suppose we are lacking in wisdom?

Sulphur, Ky. Dillard Stanley

Trustees Vote 34-21 To Comply With SBC Commentary Request

The elected trustees of the Southern Baptist Sunday School Board voted in Ridgecrest, North Carolina, to comply with the action of the Southern Baptist Convention at St. Louis with regard to Volume I of The Broadman Bible Commentary.

In semi-annual meeting at Ridgecrest Baptist Assembly marked by prayerful and conciliatory deliberation, the trustees approved by a vote of 34-21 this motion:

"In response to the action of the Southern Baptist Convention in St. Louis regarding Volume I of the Broadman Bible Commentary, we request and authorize the administration to seek to secure a new author for the commentary on the text of Genesis, also to report to the January meeting of the board the progress achieved and any developments or complications calling for further direction or authorization by the board."

In taking the action, the trustees responded to a motion adopted by the Southern Baptist Convention in St. Louis in June which stated that "the Sunday School Board be advised that the vote of the 1970 convention regarding the rewriting of Volume I of the Broadman Commentary has not been followed and that the . . . board obtain another writer and proceed with the commentary according to the vote of the 1970 convention in Denver."

The Denver action by the SBC in June, 1970, adopted by a vote of 5,394 to 2,170 stated that Volume I of the

Broadman Commentary "is out of keeping with the beliefs of the vast majority of Southern Baptist pastors and people," and requested that it be withdrawn from distribution and rewritten "with due consideration of the conservative viewpoint."

Executive Secretary-Treasurer James L. Sullivan presented to the joint committee a lengthy paper giving a summary narrative of the development of the commentary from its inception to the present time. In the paper, he pointed out several perplexing factors in the situation, including the following:

► The board, through the elected trustees and administration, honestly felt that it was carrying out the expressed wishes of the Denver Convention, but was faced with a motion in St. Louis which denied that this was being done;

► The literal carrying out of the St. Louis action would require selection of one writer to rewrite the entire volume including all the general articles as well as the Genesis and Exodus comments. This would take three to five years of work by a competent scholar. Convention discussion indicated that this was not the will of the body, although the motion did not make the matter clear.

► Because of the rotating system of board members, three sets of trustees have taken office and new men are constantly dealing with this project started by predecessors of their predecessors;

► Some Southern Baptists oppose any type of commentary published by their own publishing house regardless of content;

► The Bible Teachers Commentary, designed for study by large numbers of individuals including preachers and laymen, is now in production and will be available in 1972 as one-volume commentary. The volume was requested by vote of the convention in 1965 in Dallas. This commentary has been in the process of development simultaneously with The Broadman Bible Commentary;

► Criticism of the Broadman Bible Commentary has come before all the volumes have been printed and distributed, making impossible an objective evaluation in the proper perspective;

► Failure of many to understand the target group for this commentary; the serious Bible scholar who is prepared to deal with such depth study;

► Inability of the Sunday School Board to secure the privilege of making comprehensive oral annual reports to the convention in session;

► Changes of leadership and organization in Broadman Press during the period of development of the commentary.

Two points of view prevailed in the discussion. One of these was to the effect that the convention had acted in a manner that required further interpretation before responsible action could be taken by the trustees. The other suggested that the trustees were under a clear mandate of the convention, and that this mandate should be followed.

Trustee Stuart Grizzard of Washington, D.C., protested the concept which calls for the suppression of expression of opinions. In dealing with a matter such as a commentary, he said, "we need to remember that it's the Bible that is infallible, not the interpretation." He further acknowledged that the board is obligated to take action consistent with what the convention requested.

Enoch Brown of Columbia, South Carolina, called for responding "affirmatively to the owner of this board, the Southern Baptist Convention, trusting the judgment of the administration in carrying out our action."

The phrase "to seek to secure" a new author was explained during the discussion as being necessary because of the practical difficulty of obtaining the services of a competent scholar to do the job in view of the history of the entire project thus far. Author of the original work on Genesis was G. Henton Davies, principal of Regents Park College, Oxford, England. (BP)



CONFABS—Approximately 250 persons attended the Church Administration Conferences sponsored recently at Jonathan Creek Baptist Assembly and Campbellsville College. Directed by G. R. Pendergraph, KBC church administration consultant, shown standing, the conferences focused on how church efficiency is increased by proper planning. The conferences also featured a Bible study preview of the January Bible study book, Job, and sessions for the ladies on Baptist Women's work.