




WESTERN RECORDER
AUGUST 7, 1971

Among the 32,000 Southern Baptist churches are congregations that conduct their services in Italian, Russian, Polish, Korean, Japanese, Chinese, Czechoslovakian, Filipino, Ukranian, French, Portuguese, Hungarian, Spanish, Indian dialects and the "language of signs" for the deaf. On Sunday, August 8, Southern Baptists take note of work among language groups as we observe "Language Missions Day."

Staff Changes

James E. Rennell is now pastor of the Edgewood Baptist Church; Christian County Association, Hopkinsville, Kentucky. Rennell formerly served as pastor of the Mt. Gilead Baptist Church. While attending Southern Baptist Theological Seminary he served as pastor of two churches in Indiana.

Rennell is a graduate of Austin Peay State University and the Southern Seminary, Louisville. He has also done post-graduate work at Indiana University.

While serving as pastor at Oolitic, Indiana, Rennell led in extensive remodeling of the sanctuary and in 1970 the Oolitic church received the Indiana Town and Country Church of the Year Award for leadership and ministry to the community.

Mrs. Rennell is the former Grace Combs of London, Kentucky. The three Rennell children are: Gina, 9; Lisa, 4; and Julie, 2.

Bill Funderburk began work as minister of music and youth at Stithton Baptist Church, Radcliff, on June 30, 1971. He had served the church for 15 months while in the Army at Fort Knox.

Funderburk is a native Texan and a graduate of Hardin-Simmons School of Music in Abilene, Texas. In 1963, he participated in the Japanese New Life Movement. He specializes in voice, trumpet and guitar and has worked in several studios.

Mrs. Funderburk, Joyce, is also a native Texan. The couple has a son, Kevin, age 3. Gene B. Waggoner is pastor of the Stithton Baptist Church.

Robert Vickers has accepted the call of the David's Fork Baptist Church in Lexington to become pastor of that congregation. To assume these new duties he resigned as associate pastor of Latonia Baptist Church in Covington where he had served for two years.

Prior to going to Latonia church, Vickers served as pastor of Burk's Branch Baptist Church in Shelby County.

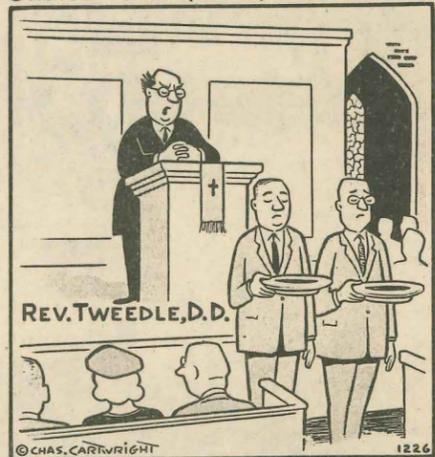
A native of Richmond, Kentucky, Vickers is a graduate of Eastern Kentucky University and Southern Seminary. He and his wife Carol Ann have one child, Vince.

Paul McClung is the new pastor at Riverview Baptist Church in Nelson Association of Baptists.

James Burt Davis is now serving as pastor of the Emmanuel Baptist Church in Marion. To go to this position he resigned a similar post with the Irvington Baptist Church, Irvington. Davis had served the Irvington church for six years.

The new Emmanuel pastor is a native of Alabama and a graduate of Birmingham Southern College and Southern Seminary. He is married to the former Margaret Sapp of Louisville. The couple has one child, Lisa, age 4.

Church Chuckles by CARTWRIGHT



"Give not grudgingly, but grudgingly or not . . .!"

DEVOTIONAL



Terry M. Sills
Pastor, Sinking Spring Baptist Church

Foolish Acts

II Chronicles 16:9-10

The king of Israel, Baasha, came to Ramah and started a fortress that would control the passage of people between Israel and Judah.

In order to prevent the completion of this fort, the king of Judah, Asa, took the silver and gold from the house of the Lord and bribed Benhadad, king of Syria, to break his covenant with Israel. Benhadad did so and attacked the cities of Israel and spoiled them.

The seer, Hanani, came unto Asa and said to him, "Thou has done foolishly . . ." His foolish act was depending on the king of Syria rather than God. The prophet reminded Asa that in previous experiences when the Ethiopians and the Lubims came upon him in large numbers, he had trusted in the Lord and gained the victory.

Faith is described as the substance of things hoped for, the evidence of things not seen. The practice of faith in God requires that one depends on that which he can not see. Asa had once acted in great faith and God responded in portions of power that equaled and surpassed his faith but now his eyes are taken off his proven help and turned toward the frailness of man. Jeremiah said, "Thus saith the Lord; cursed be the man that trusteth in man . . ."

God sent the prophet unto Asa with the message of his sin and the king became wroth and imprisoned him. The Lord struck Asa with a disease in his feet and the king repented not from his sin but relied on physicians. Asa suffered greatly until the day of his death. The chastisement of the Lord is sure and a backsliding child of God will not be blessed.

The New Testament scriptures tell us that all these things were written for our learning. So from this experience let us learn to take God's counsel and help in all matters of life.

introduce the . . .
WESTERN RECORDER
. . . to a friend

HAPPENINGS:

A Study In Home Missions

"I'm a yankee. I was born in Brooklyn, raised in New York. My father was a psychiatrist, my mother was an opera singer and our family did not know Christ; we weren't religious.

"I thank God for four basic things that have happened in my life.

"First, seven years ago I accepted Christ in a Southern Baptist Church in North Carolina.

"Second, six months after my conversion, I saw my family won to Christ by Southern Baptists.

"Third, I had been a Christian for a year, a junior in college, when I felt God leading me to full-time service for him.

"Fourth, I am rejoicing daily that God led me back to New York, back to my people, back to these millions of people who are really lost, to share the Gospel of Jesus Christ. My coming back to New York results from your participating in home missions. When you put money in your envelope, you didn't even know where it was going or who it was going to. But you are allowing me to go back to New York to share my burden for the people.

"This is the most exciting thing to happen in my life. I can't wait to get back and to see what God is doing.

"On behalf of all home missionaries, we praise God for all Southern Baptists and for your mission, that even though you haven't seen us, you loved us and charged us with this responsibility and we want you to know, we take this commission seriously.

"How have I come to this place in God's plan for my life. Like the patchwork quilt that is held together by the recurring color, so is life a patchwork of many experiences held together by God's hand.

"From the family doctor, who fully expected the tiny baby he left to be dead by morning, to the alert Sunday School teacher who presented the claims of Christ so compellingly on my life, so has my life been directed by God's wisdom.

"As a 17-year-old girl, I was so ignorant about Christianity that I did not even know how to fill out the visitor's card that asked whether I was a Christian.

"It seems highly unlikely that a girl with this background would be a candidate for a pastor's wife. But I married a man whose active interest in missions sparked that same interest in me. I grew to a world awareness of missions through WMU.

"I have always tried to be sensitive to God's leadership in all my decisions, but had no concept where this commitment would lead. A girl from Texas seemed an unlikely prospect for New England or to be director of WMU work for Massachusetts. As I accept this assignment with my husband, I make this assertion that it is not a time of sacrifice but celebration that I have come to this time in God's plan for my life."

The faith and commitment of the 2,200 home missionaries are revealed through the testimonies of Dana Congdon and Bobbie Norris. A faith that has resulted in the giving of themselves to become involved in the lives of other people. A faith, as it was for Paul, that resulted in a commitment that caused them to act.

This commitment and action has resulted in missionaries being appointed to cities, rural areas, coastal plains, and mountains. Men and women who are willing to go to people who hurt, who

are lonely, searching, and who need to know the love of God through Jesus Christ.

You are a part of their faith and commitment. As you contribute to your church and it in turn contributes to the Cooperative Program, you become a part of the lives and ministry of home missionaries. When you contributed to the 1971 Annie Armstrong Easter Offering, you helped to open new avenues for people to hear the gospel of Jesus Christ. Meet some of the missionaries whose lives you've touched through prayers and support:

"God didn't tell me about lazy people. I grew up on a farm," said Mildred McWhorter. Her life has been anything but inactive since going to Houston, Texas, in 1963 as Director of Christian Social Ministries for the association.

Mildred McWhorter's field is made up entirely of Latin Americans. Each week her ministry reaches 4,000 people through 52 groups. "Every person in every group knows someone cares for them," said Mildred. Each of the people who participates in one of the groups is on a "roll." One of the volunteers, David Smith, a chemist, summed up the importance of the individual when he said, "a roll is not a roll unless it's a person."

Mildred uses 250 volunteers a week from churches in the Houston area and 30 percent of them are laymen. These volunteers, along with college students who work during the holidays, visit each home in the community at least three times a year.

The work through the mission center includes activities such as citizenship classes, recreation, camps, kindergartens and preschool programs, tutoring classes, worship service, Vacation Bible Schools, and mothers' clubs.

Children in the neighborhood provide unlimited opportunities and frustrations. Narcotics and juvenile delinquency are problems; 80 percent of the children come from broken homes and 10 percent of the young people have been to reformatory and 30 percent of them have public records. Mildred said that if a child is not in the program by 10, they have a difficult time getting them involved in the activities of the mission center.

The people in the neighborhood walk to the centers. There are no cars. Mildred McWhorter's ministry covers 60 blocks where 52,000 people live.

Donald L. Harlan is Secretary of Missions in the Pittsylvania Association in Virginia. The association recently celebrated its 30th anniversary. It is currently engaged in a joint endeavor with the Chatham ministerial association in providing a chaplain for a correctional prison camp. Ministry includes counseling, newspaper subscription and worship services all under the direction of J. H. Spears, pastor, Marion Baptist Church.

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

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A Seventy-Five Year Ministry Worth Celebrating

"I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first" (Rev. 2:19). While the rest of the message to the angel of the church in Thyatira is not applicable, these introductory words in verse 19 seem most fitting for the Third Baptist Church in Owensboro which is planning a special day next Sunday, August 8. The congregation will celebrate its 75th Anniversary on that day.

A glance at the 75 years of ministry of this congregation can but lead one to say it is a great church. This is said realizing no word in our vocabulary is more carelessly used than the word "great". We call many occasions and describe many churches as "great" which most likely in the Lord's sight would not qualify for such a description. In fact, if the Lord should designate the greatest Baptist Church in Kentucky in his sight, we probably would be astonished.

However, it was Jesus who said every tree is known by his own fruit and it is the fruit of the Third Baptist Church in Owensboro which is so impressive. To have accomplished as much in 75 years is praiseworthy and deserves a special day of celebration.

This church had an auspicious beginning which doubtlessly accounts partly for its unusual accomplishments. It was constituted in 1896 with 521 members which made it a large congregation from the start. Of the 521 charter members 491 came from the First Baptist Church. The place of organization was the Sam Jones Tabernacle and records reveal over 2,000 people were present at the organizational meeting.

A church generally does not rise above the level of its pastoral leadership and the list of pastors serving Third Church is another explanation for its impressive record. The first pastor was Fred D. Hale who served until he became pastor of the First Baptist Church, Kansas City, Missouri. Only 10 pastors have served the congregation since then including P. T. Hale, William W. Nowlin, C. C. Carroll, A. S. Petrie, Sam P. Martin, John A. Wray, Alonzo F. Cagle,

H. B. Kuhnle, T. L. McSwain and Harold Wainscott, who has served the congregation since 1964.

One criterion by which to judge a church is its mission concern and action. At this point Third Church not only has been a leader in mission giving for state and world causes but also has been alert in sponsoring new congregations as Owensboro has grown. Seven Hills Baptist and Temple Baptist began as missions of Third Church. Eaton Memorial and Buena Vista, two leading congregations in Owensboro today, began with a majority of members coming from Third Church. Since 1969 a mission in the Rolling Heights Federal Housing Project has been operated by this church.

Probably more impressive even than the new churches growing out of Third Church is the list of persons from this congregation who have entered full-time Christian service. Some of these will be readily recognized as Baptist leaders in Kentucky today while others have been scattered all over the world. They include H. C. Hoffman, Harry Beckman, E. W. Roach, W. D. Horrell, C. H. Nichols, R. W. Mayer, Marshall Conway, A. Renich Dailey, W. Earl Robinson, Eldred Taylor, Robert Lashbrook, J. C. Fleming, Jr., J. B. Methany, Norbitt Pruden, Phillip Basinger, Robert Galloway, Richard Tapscott, J. Dewey Kyle, Sr., Miss Julia McKenzie, Miss Irene Jennings, Miss Edna Porter, Russell Oldham, Jr., W. Estill Young, Jimmy Kerrick, E. Kirk, Miss Mary Ella Davis, Chester Igleheart, Cleon Webb and Pat Thomas.

Likely there are churches in Kentucky which have equaled or exceeded the accomplishments of Third Baptist Church in Owensboro. At least there are many churches with longer ministries since a 75 year old congregation is relatively young. As we approach the 200th Anniversary of Baptist preaching in Kentucky every Baptist congregation which has not already done so should prepare its history. During the next several years we would like to share with our readers editorially or in feature articles the rich accounts of some of these congregations of all sizes and ages.

Reflections On The Pine Crest Leasing

By Bob Terry
Associate Editor

The signing of the lease for the Pine Crest Children's Home property was a historic moment for Kentucky Baptists. As Kentucky Governor Louie B. Nunn and KBC Board of Child Care president Kenneth Crawford signed the document, a new type of cooperation was born for Baptists and the Kentucky state government.

The goal of both groups was the same that morning, to provide for the care of needy children. Governor Nunn made reference to this when he mentioned that commercial developers had been interested in the property for a higher financial figure than the state's \$20,000 annually. Yet, the Board accepted the state's offer. The state goal was to provide a place for girls who are unable to function normally in society because of mental or emotional problems. But the state did not have the funds to duplicate such a facility as Pine Crest at an estimated cost of \$750,000.

Here then at the same table were two groups, a Baptist group and a government group, who had combined their respective resources to help heal the hurt in the lives of the girls who would pass through the home during the next five years.

This action is an excellent example of how a church group and the state can cooperate to meet human needs without compromising the important principle of separation of church and state. It also serves to remind us that many of the government humanitarian programs and policies today which are criticized by some Baptists were inspired by Christian influence.

Somehow many Baptists seem to have forgotten that it was the Christians who pioneered in aiding the orphans, the uncared for child, the physically ill, the prisoner, the elderly and others.

It was Christian voices that called on mental institutions to quit chaining their patients and treat them more humanely. It was Christian voices that sparked the reformation in penal institutions and Christian voices raised the storm over the exploita-

tion of child labor. In fact, most every reform movement for social betterment and justice has come from churchmen.

It is not stretching the truth at all to conclude that without the support of Christians, most of government's attempts at helping people would never have been initiated.

The sad thing, however, is that when government started listening to the Christian voices and began programs to help the needy, churchmen were among those who cried loudest and longest, quoting such Bible verses as "The poor are with us always," as justification for allowing generation after generation to exist in filth and squalor.

Yet we know that God is not pleased when any man is forced, by circumstances or other causes, to live a life that is less than the potential given that man by his Creator.

Perhaps this cooperative effort by the Child Care Board and the state of Kentucky will help some Baptists to rethink their position about the evil of government help for the needy. Perhaps we can see that problems today are so great that they exceed the resources of any group by itself. Perhaps we can realize that it takes many groups working together to minister effectively to some problems.

Perhaps, too, we are ready to redefine church-state relations in a way that will let us work together toward common goals with neither party surrendering its autonomy to the other. Such a working relationship seems far more desirable than the wall that allows no contact at all between the two most potentially powerful forces in a man's life.

It is this writer's opinion that the Board of Child Care is to be commended for its determination that Pine Crest be continued as a place of ministry, even if it is under the direction of the state. Also the Board is to be commended for its boldness in discovering ways to cooperate with other groups in ministering to humanity's hurt.

BAPTIST FORUM



JESUS MOVEMENT

Dear Editor:

I do want to express my gratitude for the three discussions of the "Jesus Movement" among the young people. They are so well thought out and analyzed so fairly; I passed each number of the *Recorder* — with the articles — to a Catholic, a Presbyterian, a member of Disciples Church and a Methodist,

with the same enthusiastic result of approval.

I am so glad to have world interest in religion events given to the readers of *Western Recorder* — not just Southern Baptist events. We may not always agree but we must have the knowledge. "God moves in mysterious ways," who are we to question.

Frankfort, Ky.

Mrs. A. S. Lillard

G'MENT AID AND COLLEGES

Dear Editor:

I wish to express appreciation for your article dealing with church-state relations. It was a very good article with much truth undergirding its statements. We are each year becoming more involved with government monies, often because we place a man at the head of an institution and expect first rate service from his institution with a second rate budget. This is the case with our colleges. One of your statements was, "In recent years we have more and more sought public funds to maintain our vast institutional ministry, espe-

(Continued on page 15)

Tolbert, Former Baptist World Alliance Head, Elected President Of Liberia

William R. Tolbert, Jr., a Baptist clergyman, was installed as president of the Republic of Liberia in Monrovia following the death of President William V. S. Tubman in London.

Tolbert, who has been vice president of Liberia since 1951, was president of



Tolbert opens 1970 BWA Congress, Japan

the Baptist World Alliance from 1965-1970. The Alliance is a fellowship organization composed of Baptist groups in 124 countries with a membership of 31 million.

As president of the worldwide Baptist organization, Tolbert travelled widely, touching every continent. He often combined official state visits with a strong Christian witness.

In July, 1970, Tolbert presided over the 12th Baptist World Congress in

Tokyo, Japan. He had been elected president of the worldwide Baptist organization in July, 1965, at the 11th Baptist World Congress in Miami Beach, Florida.

Throughout the five years of his presidency, Tolbert travelled across his own African continent to both East and West Europe, to the islands of the Caribbean, to North and South America, to Asia and to the Southwest Pacific. It was unavoidable that a man of his political position must always wear the hat of his high office and newspapers everywhere took note of his visit to both state officialdom and Baptist church groups.

When Tolbert visited Israel a few years ago in his official government capacity, officials of the Jewish state asked him what they could do to make his visit more interesting. "I would like to attend a Baptist service while I am here," he replied. So Israeli officials hurriedly contacted a Baptist missionary and set up arrangements to escort Tolbert to the next scheduled service. When he was asked to speak, he told the congregation — including his Jewish hosts, "I appreciate the opportunity to witness for my Lord in every place I visit."

Tolbert was 40 years old and already vice president of the country when he asked the Baptist church at Bensonville to ordain him to the ministry. He has since served two churches, the Zion Praise Congregation at Bensonville, and the Mount Sinai Church which he founded in Liberia's Todee District. (BP)

G'ment Aid Asked For Texas Hospitals

A special hospital study committee has recommended that the Baptist General Convention of Texas allow its nine hospitals to accept federal grants and low interest loans to offset the difference between federal payments for services to government patients and the cost of providing the services.

After a year's study, the 58-man committee also recommended that the Texas Baptist Executive Board be empowered to release a hospital in case a financial emergency would necessitate such action before the next annual session. It would be a last resort.

The committee also recommended that hospitals be allowed to add a minority of non-Baptists to their boards of trustees to broaden badly needed community support.

The recommendations must be approved in September by the Texas Convention's Executive Board, which formed the study committee and the

annual session.

Previous annual convention sessions have ruled decisively against acceptance of any federal aid by its institutions, expressing fear that such aid would open the door to federal control.

Noting that the situation in the health care field has changed "markedly" with "intrusion of the government," the report said that hospitals now "are virtually dominated in their policies and practices by federal regulations."

Boone Powell, executive director of Baylor University Medical Center, Dallas, has this explanation:

"Our hospital has to answer to more than 180 agencies of various descriptions. Only one of these is the Baptist General Convention of Texas. If we took \$10 million in federal aid today, we would not add even one more federal regulation. All hospitals, under law, are already under governmental control." (BP)



Russell County Association

It was my privilege to be one of the Convention's representatives to share the first day of the Russell County Baptist Association in its annual meeting, July 21-22. This was the first of eighty (80) associations to meet before October 22-23 when the Henry County Association closes the series. Jesse C. Stricker and Roy Williams of Cumberland College formed the "Team of Three" from the convention, but other representatives also shared the fellowship.

Gilbert Sapp was the moderator as well as host pastor, for the first day's meeting was held at the Russell Springs First Church (the second was at Clear Springs church). He and the good people of First church had prepared well for this great meeting. The church was "spic and span-ish" in every way — clean, painted, air-conditioned, in apple pie order in each detail.

Cupboard wasn't bare

The potluck dinner was a delight to behold and to eat. A delightful array of salads, vegetables, meats and desserts and drinks would compete with a finest cafeteria — but no price tags on it. The good cooks can be proud of their tasily prepared and arranged dishes. I liked everything but could hardly do justice to that number. I found, to my pleasure, that some thoughtful ladies had prepared "demon-possessed eggs" especially for me but many liked them. The fellowship was wonderful.

Program well planned

The program committee took their job seriously. The program jackets were used and the program mimeographed neatly. The coverage of various phases of our associational, state and Southern Baptist work was excellent. They took enough time to include all the essential reports. The associational clerk, Valda H. Cooper, had done his home work and shared the digest of church letters. The youth of the church served as registrants. I wish I could have stayed for the two days. They used the *Associational Book of Reports*. I am sure that the messengers and visitors who attended this annual meeting went back to their churches better informed of Baptist work and more grateful that they are missionary Baptists.

We are grateful for the fine work being done by all our associations and their leadership.

Harold G. Sanders

WESTERN RECORDER

First Baptist Astronaut Leaves "Witness" On Moon

Astronaut James B. Irwin, the first Southern Baptist to walk on the moon, blasted off from Cape Kennedy in Apollo 15 with plans to leave a witness for his church on the moon.

Lt. Col. Irwin, a member of Nassau Bay Baptist Church near the Manned Spacecraft Center in Houston, took with him in Apollo 15 two photographed copies of a banner from his church.

He left one on the moon and returned the other for reproduction and distribution to church members.

The banner includes a picture of the church; the slogan, "Things Happen at Nassau Bay Baptist Church;" the inscription, "Our prayers go with the crew of Apollo 15;" the crew members' names; and the signatures of all those present at the church on James Irwin Day.

On that day at the church, Irwin gave his testimony four times — three times to Sunday School assemblies and once before the entire church. Mrs. Irwin, an active Seventh-Day Adventist, also gave her testimony, asking for the congregation's prayer.

Standing in the VIP viewing stand outside Mission Control at Cape Kennedy as the 36-story spacecraft blasted off were W. H. (Bill) Rittenhouse, pastor of the Nassau Bay Baptist Church in Houston and Jack U. Harwell, editor of the *Christian Index* in Atlanta, Georgia.

At one point during the launch, Harwell said, the voice of Mission Control instructed the astronauts to cut free a safety mechanism, telling them to "abort the safety mechanism." Rittenhouse's face suddenly went pale, thinking that something had gone wrong and the mission had been aborted.

"Tears streamed down the face of almost everyone in our group," Harwell wrote. "We had agonized with a compassionate pastor for his parishioner and his teammates in a moment of indescribable danger and tension."

In an interview with the *Baptist Standard* before the blastoff, Rittenhouse called Irwin "one of the most dedicated, solid Christian men you'd find anywhere."

"He is dedicated to the study of God's word, faithful in his testimony and witness," the pastor said.

Upon his return from the moon mission and subsequent assignment to NASA headquarters in Houston, Irwin will witness the baptism of his 10-year-old daughter, Jill, who made a profession of faith on "James Irwin Day" at the church.

Irwin is one of two astronauts who are members of the Nassau Bay Baptist Church. Lt. Col. Bill Pogue, also a member of the Houston church, is scheduled to participate in the Apollo 17 Sky Lab project in early 1973 when the United States puts a scientific laboratory into orbit.

It was Pogue who obtained the official invitations to Rittenhouse and Harwell to attend the launching of Apollo 15 and watch it from the VIP viewing stand.

Harwell called the experience of watching Irwin and the crew blast off and his pastor's reactions as "one of life's unforgettable moments."

"We later thought and talked of all the pastors we had known across the years who also cared deeply and continuously for all the sheep and their flocks and who weep and agonize daily

for the earthly dangers faced every hour by their congregations," Harwell wrote in the editorial.

"In that moment, we sensed anew something of the purpose of God as he sent his own caring and sharing Son down to this busy planet to weep and suffer and die for his sheep who so desperately need a shepherd in their many moments of uncharted adventure across the planet earth.

"In that precious moment which is burned into our souls for eternity," Harwell concluded, "we made a new commitment to the God of the universe, the earth and the moon and everything around them; and to the pastors and churches who serve that God here on our unit of the solar system; and to the millions of hurting souls around this planet who are in daily danger of eternal damnation or temporary aloneness without our Saviour or without a compassionate pastor or Christian friend."

Meanwhile, Irwin and David R. Scott, a lay reader in the Episcopal Church, prepared for a ride in the lunar dune buggy called Rover 1 during three days of moon exploration while Alfred M. Worden, a Catholic, orbited overhead.

Scott and Irwin, who have been nicknamed "the Rover boys," drove a total of 22 miles on the lunar surface during the three days, Saturday, Sunday and Monday, July 31, August 1 and 2. (BP)



RETIREMENT — Mrs. Elizabeth Dillon, right, was recently honored at a reception at the Baptist Building on the occasion of her retirement. For the past eight years she has been office secretary in the church administration department of the KBC headed by G. R. Penzdergraph, left. Mrs. Dillon holds one of the gifts given to her at the reception.

Two National Bible Confabs Set

Two National Bible Conferences — one at Richmond, Virginia, and one at Denver, Colorado — have been announced for 1972 by the Sunday School department at the Southern Baptist Sunday School Board.

The Richmond conference will be held April 24-27, 1972, at First Baptist Church, Richmond. The Denver conference is scheduled for March 27-30, 1972, at Denver Hilton Hotel, Denver.

Theme for the conferences will be "The Bible — Message of Joy and Hope."

The conferences will feature morning, afternoon and evening sessions each day led by 20 outstanding Bible scholars, according to Sunday School Board officials.

The Denver conference, designated National Bible Conference — West, will feature expositions from nine different books of the Bible and Biblical studies on six different contemporary concerns.

The National Bible Conference — East,

at Richmond, will feature ten different expositions and six Biblical studies on contemporary concerns.

Some of the featured book expositions and their titles include: Genesis 1-11, "Beginnings with God;" Isaiah, "Judgment and Hope;" John 1-3, "Joy and Hope in New Life;" Ephesians, "Heavenly Places in Christ;" Revelation 1, 3, 21-22, "Messages to Churches;" Psalms (selected), "Faith and Hope;" Matthew 16-18, 28, "The Church and Its Glorious Mission;" Romans 5-6, "Sin, Grace, and Hope;" and 1 and 2 Thessalonians, "The Lord Will Return."

Contemporary concerns to be studied include: "The Bible Speaks on Human Worth;" "The Holy Spirit and Tongues;" "The Bible Sees Churches in Action;" "Biblical Studies on the Holy Spirit;" "The Bible and Religious Liberty;" "Biblical Concepts and Responsible Citizenship;" and "Morality and Biblical Precepts." (BP)

The Jesus Movement: How Will The Church Respond?

What does it mean, this so-called "Jesus movement" that is causing youth across the country to "turn on" to Jesus and his love?

And how will the church respond? How should it respond? Will the movement roll into, or around, the churches? Will the churches embrace it? Run from it? Claim it? Or fight it?

There are no clear answers to some of the questions the Jesus movement raises.

"Maybe only history will be able to properly tag what is taking place," wrote Home Missions Magazine Editor Walker Knight, in an evaluation of the movement. "But I have no doubt we are in the presence of a religious phenomenon within the youth culture. . . ."

"Like the revitalizing movements of history, this turning to Jesus is as fresh and new as dogwood blossoms in spring," Knight wrote.

"In our reporting, we have tried to catch the national pattern to this thing, to capture its stormy, surging feeling and rolling expression — to present a clear picture of what we could no longer

ignore: a deeply emotional religious experience rushing West-to-East across the land," he wrote. "We tried to look without being judgmental and we learned this: you better look — look skeptically if you want, but look. . . ."

In their reporting and investigation, the Baptist Press and Home Missions reporters detected at least three major trends in "the movement:" (1) an emphasis on love that has evangelism as its response; (2) the moving of the Holy Spirit and the joy, celebration and rapture that results; and (3) a strong belief among youth that Jesus is coming again, soon.

These same three streams (Jesus' love, the Holy Spirit and Jesus' return) were

The Jesus Movement — Fifth in a Series (conclusion) By Baptist Press

also dominant in the great Shantung revivals in the 1930's in China, said C. L. Culpepper of San Antonio, a retired missionary to China.

The retired China missionaries who were part of those revivals feel God may be preparing the American churches for a national catastrophe like the Communist takeover of China. Missionaries in Indonesia only recently reported the same kind of manifestations breaking out among Baptist missions workers in that country.

If, indeed, a spiritual awakening is happening today, not only among youth but elsewhere, it may be simultaneous with an international world self-consciousness arising from the electronic explosion of communications, from man's venture into space where he gained a new world view of himself, and from living in the midst of the longest, bloodiest undeclared war in history in Vietnam.

Could it be that the movement is a breakthrough into new cultural patterns? Whenever the Christian faith has become institutionalized and formalized, it has broken out of confining walls with force and vitality.

The kids involved feel the movement is preparation for the imminent return of Jesus Christ, his second coming signaling the end of the world. They feel God is preparing for the evangelization of the world.

And they believe God is powerful enough to do it with or without the institutional church.

The movement does not, however, seem to reflect a hostility toward previous church experience. There are, of course, exceptions. Most of the kids interviewed did feel "cheated" by their previous church life. "Why did it take so long for me to find this, man?" they asked. "Why didn't someone offer me this before?"

Two young Baptist evangelists, Richard Hogue of Houston and James Rob-

ison of Hurst, Texas, are seeking to bridge the gap between the openness of youth to Jesus, and the institutional church.

Robison expresses a preference for a church-centered revival, but he questions the possibility. "No great spiritual movement has started in the churches," he said. "I wish it would, because I think it would be more lasting."

Hogue might be one of the best at bridging the obvious gap between the affluent, administratively-efficient churches and turned-on young people who don't want any clutter between them and their Jesus.

And his views on the role of the church in the movement are strong. "If we don't discipline these kids — if the Jesus movement folds, it will be the church's responsibility," Hogue said.

"If we just bend a little, I think we'll see the greatest spiritual revival there has ever been," he continued. "But if this Jesus movement doesn't go, man, you can just put it down: the churches blew it."

"These kids are open to the church, man," Hogue declared. "It's just a matter of the churches being open to the kids."

Hogue is banking on the churches to not only accept the movement, but to cultivate it, nourish it, indoctrinate it, and guide it to maturity.

"I think both the kids and the churches as we see them today will have to give a little," Hogue said. "There's got to be more for kids because churches will never fulfill their needs with Sunday morning services. They need opportunities for spiritual expression and Bible study." He added he felt the church should place more priority on evangelism and spend less on buildings.

The Jesus movement is already sweeping into many churches to varying degrees; but probably the majority of the churches are not yet aware of the manifestations of the phenomenon in other localities.

Some pastors, particularly of the more dignified, affluent congregations, are frankly afraid of anything that is so "out of control."

Said one minister: "We've said we want revival, but I'm afraid we have meant revival that wouldn't change anything. We've wanted to reach our own kind on our own terms."

Some Baptist pastors in Tennessee and North Carolina, for example, did not know just how to react when their youth returned from statewide youth evangelism conferences where the kids "turned on" to Jesus. More than 20,000 overflowed the Greensboro, North Carolina, coliseum for one rally, and more than 12,000 packed a gymnasium in Nashville.

One pastor came away from a California mass rally depressed, calling it

"a Jesus pep rally." Shaking his head, he added, "from a positive standpoint, there are more youth involved, with seemingly greater sincerity, than I've ever seen before. The movement is sweeping radically, and I think it is going to get a lot stronger before it dies out."

"But the superficiality of it alarms me," the pastor said. "I asked one girl about the implications of the gospel (concerning pollution, racial injustice and poverty) and she said indifferently, 'Oh, they're bad. But the main thing is to love Jesus'."

Another observer said he was excited that so many kids are turned on to Jesus, "but I'm concerned that we take them where they are and equip them to live in this world. . . . How long can they sustain this 'high'? The pep rally can only last so long. What's the next step?"

John R. Bisagno, pastor of Houston's First Baptist Church which sponsored Hogue's SPIRENO crusade that resulted in 11,000 decisions in four months, strongly believes that the church must embrace the movement.

"I am disturbed about the future," Bisagno said. "If this thing does not become church-centered, I'm afraid it will give rise to all manner of heresy — tongues, snake charmers, etc. There must be church-centered guidance."

But Bisagno warns that some of the kids the church can reach by embracing the movement may shock some of the older members, because the kids often don't know how they are "supposed" to act in church.

Telling of the revival in his own church, Bisagno said that "when some of those really tough kids were saved . . . the kids just spontaneously shouted: 'Praise the Lord, he needed that!' We didn't try to thwart this," Bisagno continued. "It was so refreshing, we just let 'er rip."

Bisagno urged the churches to strike now with bold leadership to assure the churches a necessary role in this revival of the young.

"Revival will sweep around the church if the church does not become a part of it, and then, unfortunately, all sorts of unbiblical heresy will spring from the revival," Bisagno said. "We need to get these kids into the church and make a place for them."

In an evaluative sermon concerning the Jesus movement, pastor James Monroe of First Baptist Church, Fort Walton Beach, Florida, raised a few red flags and sounded a few warnings, both for the youth and for the church. He put it this way:

►One could become attracted to the movement, and not to Jesus; to enjoy the sensations and never know Jesus.

►One could make a superficial attachment to Jesus out of curiosity or personal need, like most of the 5,000 Jesus fed who were satisfied with the bread but never ate of the bread of life.

►One could fail to see total involvement of growing spiritually, or to find nurturing fellowship and place of service, or to see the larger implications of one's faith as applied to racism, poverty, war, pollution and other such issues.

Monroe also found these dangers facing the church, and the establishment:

►The temptation to dismiss this as a fad and to fail to see the involvement of the Holy Spirit.

►Continuing the hypocrisy which caused many of the young people to lose respect for the churches.

►Staying aloof by failing to open hearts and doors to alienated youth.

Editor Knight, in the special issue of Home Missions magazine covering the phenomenon, offered several other specific suggestions to churches on "how to encourage the movement" or conversely how "to nip it in the bud" by reversing the suggestions. He wrote:

"Maintain an open, uncritical attitude, at least until more information is secured. Refrain from condemning it for such unimportant manifestations as applause or cheering.

"Be flexible enough to allow joy and celebration to be expressed in new forms in worship services.

"Allow young people leadership roles, but do not permit deviations of doctrines. Make sure it is not culture or tradition you are defending, however. Find and encourage new ways in which to communicate the message.

"Open church facilities for youth services on other nights than Sunday, and keep adults in the background.

"Provide substance through Bible study that is informal, positive, sounds the notes of joy and celebration and, if possible, is led by a young person.

"Provide for a free sharing of experiences, taking the risk that someone might drop a careless remark.

"Trust the young people to do any disciplining necessary.

"Allow the Holy Spirit the freedom to lead. Don't force the situation to 'succeed' or attempt to institutionalize the movement."

Whether the movement is the beginning of the greatest spiritual awakening to hit America, or just another youth fad, remains to be seen.

Much may depend on the way that the Church — the body of Christ and not just the local institution, responds. For the Jesus movement, too, is a part of the Church. It remains to be seen if the institution will embrace these joyous, happy, turned-on-kids who have suddenly found Jesus, and bring a depth to the movement that it needs; or if the institutional church will reject them because it did not start the movement.



MUSIC TURNS THEM ON TO JESUS —The Jesus movement grooves to the sound of rock music, and rides the crest of sound waves from guitars. Members of the Love Song, a Christian rock group, sing, play and give their testimonies before an estimated 5,000 youth attending the Everlasting Living Waters Rock Concert at Woodrow Wilson High School in Long Beach, California.

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.

SEX IS FOR PERMANENT PARTNERS

Dear Powerline:

In answer to the question, "Should a girl stay morally straight?" you said yes—because later on boys would prefer a virgin for a bride. This is rotten. How can boys expect girls to be good when they do what they please? Is it unfair for a girl to want a virgin for her groom?

What you're really knocking is not our answer, but the old sexual double standard that pervades society. Probably, it got its start from the fact that the male is the natural aggressor in the realm of sex. The argument seems to be that the man's sex urge is hard to control: therefore, he shouldn't be expected to control it. The dominance of man over woman in society has made it easy for men to say "boys will be boys" and make it stick.

You're dead right, of course. The whole thing has the fragrance of a crock of overripe garbage. For a line on how things really ought to be, check it out in the Bible. Writing to the church at Ephesus, the Apostle Paul warned that no one who gave himself over to sexual promiscuity would ever share in the Kingdom of God. And in the Proverbs there's a warning specifically to young unmarried men! It tells them to avoid the permissive girl or prostitute. Those who accept her favors, it says, are never the same again.

Modern man, in his mixed-up moral state, just can't get it through his armor-plated cranium that sex is more than just a physical act — it's something that involves and affects the whole personality. Entered into under improper conditions it affects the personality adversely — and permanently.

You certainly do deserve a virgin for a husband. Do all you can to influence boys and girls you associate with to save the treasure of sex experience till they can share it with their lifetime partner in marriage.

Make Training Director Sunday School Officer Leaders Say

The Church Training director serving as a Sunday School general officer is the joint suggestion of Roy Boatwright, secretary of Kentucky Sunday School department, and James H. Whaley, secretary of Kentucky Church Training department.

The two stated that such a relationship will place more emphasis on training Sunday School leaders. This also will strengthen the concept that the Church Training program should be the

training agency of the church, they agreed.

The following statement prepared by the Sunday School and Church Training departments of the Baptist Sunday School Board presents the details of this suggestion.

Training Sunday School leaders

The Director of the Church Training program is requested to serve as a Sunday School general officer. In this capacity he will function as the Sunday School training director. He will be re-

sponsible for helping to plan, recommend, conduct and evaluate training for Sunday School leaders.

As Director of the Church Training program he is responsible for leader training activities in the Church Training program and in other organizations and groups as requested. He is also responsible for discovering persons with leadership potential and helping them prepare for service. In some cases, the number of training tasks may exceed his ability to perform them. The Church Nominating Committee in consultation with the Church Training and Sunday School directors may then select and recommend to the church a Director of Church Leader Training. This officer would then serve as the Sunday School general officer responsible for training.

The Director of Church Training brings to the Sunday School all of the rich resources of his job in the training program. When he is functioning as a member of the Sunday School council, he will consider every available resource for training of which he is knowledgeable.

As an officer in the Sunday School, he will receive requests for training, and with the aid of the Sunday School council, evaluate the requests and plan and/or conduct the training. He will also initiate training plans for Sunday School leaders.

As a Sunday School training officer, he can provide training opportunities but he will need support in enlisting leaders in training projects. The general and department officers can provide strong support and encourage their workers to participate. They can set the example in training. They can help workers to recognize their need for training. They can encourage workers during the training by taking an interest in their work and by giving recognition for training completed.

In the church which does not have a Director of Church Training, the Sunday School director must initiate training projects. He will seek out qualified instructors or conduct training himself. He will be responsible for schedule, space, and materials. He should take the initiative in recommending to the church a person capable of serving as Director of Church Training whose first responsibility would be the training of Sunday School leaders.

Department directors can assume the training responsibility for their departments whether or not there is a Director of Church Training. They can assign work, conduct group sessions as needed, receive and evaluate work done and provide recognition of training efforts and accomplishments.

It is suggested that churches implement these recommendations immediately.

Estate Stewardship:

A Christian And His Giving

"Twentieth-century Christianity needs the explosive impact of an awakening to greatness in Christian giving. The matter of Christian giving has been approached by most churches and denominational leaders as an economic necessity. To succeed, the development of Christian giving must be put in its rightful place — at the very heart of the Christian life . . . Christian giving, when approached on this plane, finds its motives, its objectives and its dimensions in the individual's personal relationship to Jesus Christ."

By Grady L. Randolph
Kentucky Baptist Foundation

The above statements are quotes from a paper prepared by Cecil Ray of the stewardship department of the Texas Baptist Convention. I believe they contain basic concepts to our true understanding of Christian stewardship.

For the most part, stewardship among Southern Baptists has been almost entirely "tithing stewardship" and our philosophy has been utilitarian. We have urged people to "tithe to raise the budget . . . to build the building," or to achieve any other project or goal we had in mind. Also, we have held tithing up as the ultimate in Christian stewardship, when in reality it is only a part of the total picture, although a very important part. Most of our churches would be relatively free of financial worries if every member were a tither. But Christian stewardship would not be complete if the tithe was all that these members did. Christian stewardship is concerned with all that a person has and with all that he is. Being responsible to God for all of life, the Christian steward must concern himself with all the material resources that God has given him.

"The tithe is the Lords" (Leviticus 27:30), thus a Christian steward is responsible to see that the Lord's tithe is brought to "the storehouse." When this is done, we are not finished with Christian stewardship. What about the other nine-tenths? Do we have a responsibility here? It seems to me that the responsibility is greater. For one thing, there is more of it. When it accumulates in savings, stocks, bonds, real estate, insurance, etc., the amount can be many times greater than the tithe. The responsibility is greater for a second reason: you must make the decision personally about what to buy, how to invest, how much more should go to specific Christian causes and how to dispose of this accumulated wealth at your death.

Estate Stewardship, then, has to do with the nine-tenths and all that has been accumulated by its use. "The wealth of Baptists is not in tithes and offerings but in savings accounts, stocks, bonds, real estate, insurance, etc." (Augie Henry, Oklahoma). Therefore, the cause of Christ should receive more and longer support from the Christian steward through the proper use and management of his estate.



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Give through the Cooperative Program



AWARD — Al Hardy, left, director of admissions at Campbellsville College, presents president W. R. Davenport with the Exceptional Merit Award won by the college's display booth at the Southern Baptist Convention in St. Louis. The award is the highest honor given in the display category entered by the college.

Criswell Visits Pope, Urges Love Toward Catholics, Jews

In a sermon relating his recent visit with Pope Paul VI and two high-ranking Jewish rabbis in Jerusalem, former Southern Baptist Convention President W. A. Criswell told worshippers in Dallas they should extend their open arms of love and fellowship to Catholics and Jews alike.

Declaring that Baptists should have "no rancor, no bitterness, no condemnation, no vengeance" in their relationships with Catholics and Jews, Criswell told the Sunday morning crowd that this "is not the way of Christ, the way of our Lord, the way of God."

Criswell related his own personal experience and that shared by 413 participants in a tour he led to the Holy Land and the seven churches of Asia Minor during the Sunday morning sermon entitled, "The Pope, the Rabbi and the Pastor."

In an unprecedented development, the group was invited by Pope Paul VI to the Vatican for a personal audience with the Roman Catholic ruler. They were escorted into the papal chambers where, according to Criswell, "he receives only kings and queens and presidents and heads of state."

Later in Jerusalem, Criswell and members of the tour group attended a state dinner for the general director of the ministry of religious affairs and spent an evening with Rabbi Schmuel Nathan, chairman of the advisory committee for the department of tourism. Rabbi Nathan presented to Criswell Israel's State Medal.

In his sermon, Criswell asked his con-

gregation: "When Pope Paul offered his hand to me, did I compromise the faith when I offered my hand back again in love and friendship? When Rabbi Nathan offered his hand to me, did I repudiate my Baptist faith and heritage in offering my hand in love and friendship in return?"

He answered his question with more questions: "What is it to be a Baptist? Is it that I find myself in some corner and there I bite and snarl and cut and with all the language at my command with vitriolic and acrimonious speech, I denounce and condemn? Or is it somebody who has found the Lord as his Savior and in love and in prayer and in sympathy and intercession seeks to hold up the cross of Christ and to invite all men everywhere to find in Him life eternal?"

Criswell quoted former Baylor University President W. R. White as saying that fundamental, Bible-believing Baptists have the best doctrine and the worst spirit of any group on the earth. "They have the truth of God but present it in anger and criticism, caustic, vindictive, vitriolic, condemnatory, full of judgment and condemnation."

This is not the way of God, however, Criswell said. "Have we not had enough on the pages of bitter and bloody history of hatred and bitterness and conflict?"

Immediately upon his return to Dallas, Criswell met for the first time in his 27 years as a Dallas pastor with the bishop of the Roman Catholic Diocese of Dallas. (BP)

Church Architecture Confabs Announced

The church architecture department of the Southern Baptist Sunday School Board has announced three regional seminars on "Fundamentals in Planning and Leading a Church Building Program" for the fall and for 1972.

Seminar sites and dates are: October 25-29, 1971, Church Program Training Center, Nashville, Tennessee; February 14-17, 1972, Golden Gate Baptist Theological Seminary, Mill Valley, California; and September 11-14, 1972, Gardner-Webb Baptist College, Boiling Springs, North Carolina.

The seminar will offer information on planning church building programs and special attention will be given to relating planning to problems resulting from curriculum and organizational adoptions.

Personal consultations also will be provided for individuals bringing information relating to building needs in their churches.

For registration and further information, write to: Church Architecture Department, Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

Georgetown College Promotes Johnson

W. Wayne Johnson, associate professor of music at Georgetown College, has been named chairman of the music department, it was announced recently by Carl Fields, acting provost and vice-president of the college.

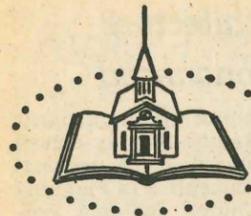
The well-known choral director, arranger and music theorist joined the faculty in 1955. He was selected to direct the college's A Cappella Choir in 1959.

Johnson is a native of Clay, Kentucky, and holds a graduate degree from Indiana University school of music. His experience with performing groups dates to his military assignment in the U.S. Navy during World War II when he was named an assistant band director and director of the male chorus. He also wrote and directed a number of Navy radio programs while in service.

In addition to a brief stint in public school music assignment, he has broad experience with volunteer choirs in local churches. He has served as choirmaster in churches in Paducah, Mayfield, Paris, Lexington and Georgetown.



Johnson



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for August 15, 1971)



LIFE AND WORK SERIES

Race And Christian Fellowship

Racial, moral, religious and cultural barriers separated Jews and Gentiles in the first century. Aware of their mutual animosity and contempt for each other, Paul stressed the fact that Jews and Gentiles were alike in their need of the Saviour and that none within their ranks could be saved except through a personal faith in Christ. Through their union with Christ they became brothers in the family of God.

Ephesians 2:11-19

Paul reminded his Christian readers that in their former condition, before they had received Christ as their Saviour, they were dead in trespasses and sins, disobedient to God, deserving of wrath, without Christ, without a place among God's people, without a share in God's covenants, without hope and without God. Like the Jews and non-Jews, whom Paul challenged to remember their condition before they became Christians, we need to recall our condition when we were helpless, Christless, hopeless and Godless. How marvelous that, while we were in that terrible condition, God loved us and made provision for our salvation!

The unsaved Jews were exceedingly suspicious, scornful and disdainful of the Gentiles and the latter had a contempt for and a bitter hatred toward the former. After Christ had saved them, their attitude toward each other was changed completely. This great change in them proved that Christ does abolish alienation, remove bitterness and unite contending forces in Christian love. Whether a Jew or a Gentile, every spiritual blessing any believer receives comes through Christ.

Christ broke down the wall that separated the Jews and the Gentiles. He made peace with God for both through the shedding of His precious blood on the cross at Calvary. Through the gospel of Christ salvation is offered to Jews and Gentiles alike. When people are right in their relationship with God they enjoy a harmonious relationship and have a delightful fellowship with one another.

First Corinthians 12:12-13

The Holy Spirit never bestows gifts upon Christians for the gratification and glory of the recipients but always for the exaltation of Christ, the procla-

mation of the gospel, the salvation of the lost, the edification of the saved, the glory of God and the extension of His kingdom.

Paul here uses the human body with its varied members as an analogy of the church, and he deals with the relationship of each member to the other. In the human body each member has its own particular function and the proper functioning of each is necessary to the best interests of all the other members. This is true also of the members of a church. From Paul's comparison of the church with the human body we are to understand that it is a living organism.

Even though the members of the human body are numerous, they compose and belong to but one body. The various members perform their respective and

different functions, for which they are naturally fitted, for the good of the entire body and without any friction between them. If one member of the body suffers, other members suffer also.

It is the divine intention for us to make the spiritual application of these facts which are self-evident in the physical realm. Since the different parts of the human body cooperate beautifully, it is certainly unwise for a member of the church to yield to prejudice, conceit, pride, jealousy, envy or covetousness. Just as a body is healthy and efficient when each of its parts functions properly, so Christians in the membership of a church should respect, sympathize with, work, and witness to all people of all races, thereby introducing them to the wonderful Saviour. What a privilege and what a responsibility!

INTERNATIONAL SERIES

Alcohol And The Family

Jeremiah 35:1-10, 18-19

God's Word reveals numerous injurious effects of the traffic in and the consumption of alcoholic beverages. The first institution on which it takes a terrific toll is that of the home. We have never known the use of liquor to contribute anything worthwhile to the peace, happiness or success of the members of a family. In all probability it causes more misconduct, heartache, impoverishment, unhappiness, accidents and grief than any other one thing. The use of alcohol is a major problem in America today, and it is growing worse each year.

Manufacturers, distributors and sellers of alcoholic beverages spend enormous sums of money annually on attractive and appealing advertisements and clever slogans to get gullible people to purchase and consume their injurious products. In every way conceivable they seek to leave the impression that consuming intoxicants is the most natural, pleasant and popular thing that one can do. We have never observed an advertisement portraying a drunkard "sleeping it off," or embarrassing his friends

and acquaintances at a social function. The liquor interests are always exceedingly careful to avoid the portrayal of innocent children who have been deprived of food, clothing and the other necessities of life because the income of the breadwinner in the home has been spent for liquor. Under no circumstances would those who obtain the financial profits from the sale of intoxicants picture the scarred and broken bodies of the splendid citizens who have been the innocent victims in car accidents which have been caused by those who were driving while intoxicated.

Because alcohol is such a terrible crippler and destroyer, common sense, self-interest, wisdom and concern for the welfare of others certainly demand that people abstain from its use. Unless one does so he cannot please and honor Christ. Instead of selling a license to the dispensers of intoxicants, thereby encouraging them to debauch and make inebriates out of so many people and then collecting taxes from the citizens for the support and care of the alcoholics, who are the direct products of the nefarious liquor business, how much

better it would be to educate our citizenry as to the true effects of consuming intoxicants and to do everything possible, that is sensible and right, to discourage them from drinking to their detriment and to the injury of others!

Through the years and centuries many faithful parents have communicated to their children good reasons for abstaining from the use of alcoholic beverages. Jonadab, the ancestor of the Rechabites, abstained from the consumption of intoxicants, and challenged his descendants to follow his noble example. For more than two hundred years they were faithful in their obedience to the insistence of their ancestor that they abstain from the drinking of wine or strong drink. Their strict obedience to the injunction of Jonadab, their deceased earthly father, to refrain from the use of intoxicants, which was in striking contrast to the trend of their day, certainly accentuated the flagrant disobedience of the Israelites to their heavenly Father.

Quite likely some branded the Rechabites as fanatics, but they refused to lower their standard, and to do themselves an irreparable injury, and to weaken or destroy their good influence over others in the succeeding generations by imbibing.

In order to put the Rechabites to the test, and thereby teach others an important and invaluable lesson, Jeremiah brought them into a room in the Temple in Jerusalem and tested their commitment and character by offering them wine to drink. Their strong personal convictions, their avowed purpose to remain true to the instructions of Jonadab and their previous refusals to yield to the temptation to drink made it much easier for them to refuse to imbibe. Even though changing conditions and current trends might have prompted them to drink the wine, they showed their determination to remain true and loyal in their adherence to the wise instruction which their ancestor had given his descendants two centuries before, and to remain loyal to what observation and experience had convinced them was the right and best manner of life.

It is true that they were in a splendid environment, and in a situation where it might have appeared to be the polite and the profitable thing to do, they did not have any hesitation in declining. It is not surprising that Jeremiah commended the Rechabites for their fidelity to the teaching of Jonadab and to what they firmly believed was right. Commendation is due to all who have the good judgment to refuse to drink intoxicating beverages.

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J. W. Colville

The Gay Church: A News Analysis

By Frank A. Sharp

Editor, American Baptist News Service

During recent years, American church bodies have been the object of disruptions, confrontations, parades, demonstrations, and demands from Indians, Blacks, Chicanos, Women's Lib, Asian Americans, those seeking welfare rights, etc.

Now, one more group to the above roster: the Gay Liberation Front.

The other day a self-described homosexual clergyman was suspended from the Methodist ministry by the South-west Texas Annual conference. The vote was 144-117 after the conference's board of ministry found the Rev. Gene Leggett of Dallas "unacceptable" although his self-admitted homosexuality was not cited in the board's report.

Members of the Gay Liberation Front protested the ouster of the minister by disrupting the closing meeting of the conference. Banners of protest were carried into the meeting. Some of them were torn by the delegates, and Bishop O. Eugene Slater attempted to end the meeting with a prayer.

The prayer was left unfinished, however, as a man wearing a dress rushed toward the speaker's platform.

In other ways gay people are expressing themselves by forming their own churches. Just last month 20 members meeting in a home sought to petition the state of Michigan for incorporation as a non-profit institution, affiliated with the Universal Fellowship of Metropolitan Community Churches (UFMCC).

The UFMCC, in essence a new denomination, has grown up from the work

of the Rev. Troy Perry in Los Angeles, California. Metropolitan churches now exist in at least 20 cities, mostly in the large urban cities. It is reported that several of these churches have as many as 1,000 members.

The Minnesota Council for the Church and the Homophile, based in Minneapolis, is aggressively seeking to bring about reconciliation between the gay community and the institutional church. The group sponsors speakers, group activities, presents educational models to clergymen, and recently mailed literature about the work of the council to all clergymen of several of the larger denominations in Minnesota.

The council is not sponsored directly by any national or state religious body but does have interested clergymen from the United Methodist, United Presbyterian, Episcopal, Lutheran Church of America, American Lutheran Church, and lay people.

Denominations and other church bodies have found the issue of the right of gay people to equal and open church membership too hot to handle. The only denomination to issue such a statement is the Unitarian-Universalist Association.

What do the gay people want?

Said the Rev. Robert J. Richards, co-founder of the Community of St. John the Beloved, a Catholic Worker commune serving the homophile community in San Francisco, "I want to be accepted. I'm gay and I'm Christian and I'm Catholic. I know it will take my lifetime, but I hope to live to see the day when my gay brothers and sisters and I will be totally accepted within the structure of the church."

The San Francisco chancery office is not ready to recognize Richards as a pastor. But he is a Roman Catholic ordained in the Eastern rite which was reconciled with Rome.

Richards is performing gay marriages. The first was between a Baptist minister and a young working man. The second such ceremony was for two lesbians.

A task force on homosexuality appointed by the National Institute of Mental Health indicates that at least 2 percent of the population are predominantly homosexual and many more have such tendencies.

These people, said the report, suffer in being isolated from much of society and from the fact that they live in a culture in which homosexuality is considered maladaptive and opprobrious. Their families suffer in feeling responsible and in adjusting to the problem.

The gay people live in constant fear of being fired from their jobs if their secret is found out. In 48 states out of 50, homosexual acts are considered a felony.

A number of eminent bodies — the British Wolfenden Commission, the Ninth International Congress on Criminal Law, and the American Law Institute in its Model Penal Code have recommended that statutes covering sexual acts be recast in such a way as to remove legal penalties against acts in private among consenting adults.

The task force also recommended a reassessment of current employment practices and policy relating to the employment of homosexuals. Such a change would eliminate fear of discovery and the possibility of blackmail.

The National Institute of Mental Health also suggests all too little is known about homosexuality and much more research is necessary to determine whether it is physical, cultural, or psychological. Not until we know more can adequate measures be taken for treatment.

In the meantime, the creation of segregated churches continues because of the non-acceptance of the gay people. Like any minority, the blacks, the Indians, the Spanish-speaking people, the gay people have been driven out of the church because there is not enough Christian love and concern to minister to them.

Said the Rev. Harry C. Meserve of the Grosse Pointe Unitarian Church, Detroit, "I have no objection to a separate congregation for homosexuals, but I would hope eventually they would feel at home in church. . . . I don't think in the long run there should be a church for homosexuals alone, any more than one for women alone, but if it helps to create a sense of identity, it is probably a good idea and needed." (ABNS)



(Continued from page 5)

cially our Baptist schools." We have not supported our colleges as we should. Consequently, to remain at an educational level that is acceptable as a first-rate college, our schools have become involved in numerous and varied fundraising activities and have sought and received low interest subsidy loans. This is not acceptable to me or to many other Baptists in the state of Kentucky.

What should be done? In looking at our 1971-72 budget, we will spend \$583,700.00 or a little over 18 percent of our Cooperative Program money that remains in the state on the operating expense alone of our schools. This does not include \$300,000.00 more allocated for loan repayment for schools and student centers, with the schools receiving most of this money. This will mean that more than one of every four dollars will be spent in the state of Kentucky by Baptists to support their Baptist schools. Should we put even more money than this into our financially anemic educational institutions? In the 1970 Kentucky Baptist Convention Annual, it is reported "Of the 25,331 Baptist students enrolled in colleges and universities of all types 22,771 were in non-Baptist colleges. This leads one to become concerned immediately with what kind of ministry is being financed on the state school and other private school campuses. Our 1971-72 budget relates that we will spend \$213,156.00 or less than 1/2 as much money on this ministry for approximately 10 times as many Baptist

students. In light of these statistics one must conclude that Baptists in the state of Kentucky are spending a majority of their money, related directly to students, on a minority of students. One would have to conclude that we do not need to spend more money on Baptist schools when most Baptist students are attending other colleges.

It leads me to think that we should spend more of our money where our Baptist students are attending school. It might even raise the question, do we need all of our colleges? We might need to evaluate our purpose or purposes for maintaining Baptist colleges. After this evaluation, we might need to ask the question, "Can we serve our purpose or purposes with fewer colleges or maybe one Baptist University?"

All of this is to say that we could probably meet our needs for a denominational educational institution in the state of Kentucky with one college or university. We could afford to maintain and develop one school at an acceptable academic and physical level without government aid. We could also finance a superior Baptist Student Union program for all campuses which would meet the spiritual needs of more Baptist students. This seems to me the wise path to follow since the state with its University system and new trend toward Community Colleges is meeting our state's educational needs so adequately.

Owensboro, Kentucky Jerry D. Oakley

In this book the author draws unforgettable, intimate portraits of Bible women, developing their personalities with sharp realism and ties their dilemmas to the dilemmas of women today.

For God's Sake, Be Human, by John Killinger; Word Books, copyright 1970.

The author of this book exhorts us to be ourselves, especially before God; to always be careful to project our own image, not one expected of us by others; and to absorb the wonder of the alive world around us.

The Key To Triumphant Living, by Jack R. Taylor; Broadman Press, copyright 1971.

This book is an adventure in personal "discovery which opened the way to a life of delight." The author gives his personal Christian experience and the testimony of his church, Castle Hills Baptist Church, San Antonio, Texas. The discovery is experiencing new birth and new life through an emphasis on the indwelling control of the Holy Spirit.

Missionary News

Nobel D. Brown, missionary who has completed furlough in the States, was scheduled to depart July 19 for Nigeria. His address will be Baptist Seminary, Ogbomoso, Nigeria. A native of McHenry, Kentucky, he was appointed by the Foreign Mission Board in 1962.

Mr. and Mrs. William A. Cowley, missionaries to Nigeria, are scheduled to arrive August 7 for furlough in the States. Their address will be 142 North Adelle Avenue, DeLand, Florida 32720. Cowley, a Kentuckian, was born in Meade County and also lived in Irvington for a short time while growing up. The former Audrey Evans, Mrs. Cowley was born in Pensacola, Florida, but lived in Alabama, Kansas, Virginia and Florida as well as in South America. They were appointed by the Foreign Mission Board in 1955.

Mrs. Cora H. Blair, 81, emeritus Southern Baptist missionary, died June 3 in Dallas, Texas. Funeral services were held there June 5, with burial in Socrum, Florida, on June 6.

Mrs. Blair attended Columbia College, Lake City, Florida, and a normal school in Dade City. She received the bachelor of missionary training degree from Woman's Missionary Union Training School (now merged with Southern Baptist Theological Seminary), Louisville, Kentucky. Before her appointment by the Foreign Mission Board in 1919, she taught in the public schools of Florida and did state mission work for Kentucky Baptists.

Mrs. Blair and her late husband, Martin S. Blair, worked for 35 years in Argentina before their retirement in 1954. He died in 1959. Mrs. Blair is survived by two sons, Martin S., Jr., of Dallas, and W. Judson, a Southern Baptist missionary serving in the Baptist Spanish Publishing House in El Paso, Texas.

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THE WORLD OF BOOKS

Tongues, edited by Luther B. Dyer; LeRoi Publishers, copyright 1971.

This is a newly released book on the "speaking in tongues" movement, which deals with the historical, theological and Biblical questions on glossalalia.

Crowded Detours, by Don Mallough; Baker Book House, copyright 1970.

Twenty messages are the contents of this book. These messages are filled with quotable sentences, apt illustrations, and enlightening thoughts.

The Jesus Revolution, text by Wm. S. Cannon and introduction by John R.

Bisagno; Broadman Press, copyright 1971.

This book is the story of young people of today, boldly and enthusiastically blitzing our world with the Good News. They have found Christ Jesus and desire to share him with others. Bisagno challenges the church to "latch on to the Jesus movement and keep it doctrinally straight".

The Unique World of Women . . . in Bible times and now, by Eugenia Price; Zondervan Publishing House, copyright 1969.

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Kentuckian Escapes Death:

Jordanian Clash Floods Bapt. Hospital

By Frances Fuller

Casualties flooded the Southern Baptist hospital in Ajloun, Jordan, and a Kentucky missionary nurse, Miss Lois Calhoun, narrowly escaped death during recent fighting between the Jordanian army and Palestinian commandoes.

For two days, the battle raged in the hills encircling the hospital in Ajloun. When the Jordanian army's field hospital was filled to capacity, 68 injured Jordanian soldiers were brought to the Baptist hospital.

Dr. Dean T. Fitzgerald, Jr., and a national physician were the only doctors present when the crisis occurred. Both Dr. John A. Roper and Dr. L. August Lovegren, two other Southern Baptist missionary physicians stationed at Ajloun, were away on vacation.

On the second day of heavy fighting, a shell believed to be a tracer bullet whizzed "like a ball on fire" just in front of Miss Calhoun as she walked between the hospital and the nurses' residence. The bullet struck a small tree and ignited it. Miss Calhoun was unhurt and returned immediately to duty in the hospital.

Many wounded were placed two-in-a-bed in the 50-bed facility, already occupied by a large number of patients. Others were confined to mattresses on the floor, which were borrowed from Baptist campground equipment. Most

of the seriously injured were evacuated to other hospitals after receiving emergency treatment.

The Jordanian army loaned several doctors to the hospital staff during the most difficult hours of the emergency.

Late in the first day, several civilians wounded by stray bullets arrived. They were victims of a battle which developed between army and commando forces firing from opposite hillsides which rise on either side of the village of Ajloun.

While the hospital staff worked to save the lives of the wounded, the battle raged in all the hills encircling Ajloun. Artillery, mortars, rockets, tanks and machine guns roared on all sides, rattling windows of hospital buildings. Columns of dust and smoke rose from the forest slopes.

One shell exploded on hospital property so near that plaster fell from the ceiling of the operating room where Dr. Fitzgerald was performing surgery on an injured soldier. No one was hurt in that explosion.

Fighting continued for several days throughout the hills of Gilead and in the Debbin Forest where Baptists have property. On the hospital compound itself bullets tore through the pine trees and ricocheted between buildings.

Ajloun was cut off from the rest of

Jordan. Both military and civilian casualties, 80 in three days, continued to come to the hospital.

On the afternoon of July 15, Dr. Fitzgerald labored most of the afternoon over a 12-year-old boy who had stepped on a land mine. With one foot gone, an arm in shreds and multiple wounds all over his body, the child's survival was doubtful. But the morning following surgery, the boy sat up in bed, said he felt good and asked for food.

Numerous casualties previously treated at the Baptist hospital had been commandoes, but this time circumstances prevented them from reaching Ajloun. One commando was already a patient at the hospital when the fighting began.

Dr. Fitzgerald, a native of Springfield, Missouri, worked in Tulsa, Oklahoma City and Memphis before appointment as a missionary in 1966. Mrs. Fitzgerald, a registered nurse, is a native of Oklahoma.

Miss Calhoun, a native of Lexington and Hazard, Kentucky, was employed as a missionary associate by the SBC Foreign Mission Board in July, 1970. (BP)

Bus Confab Features Outreach Material

New curriculum materials on bus outreach, available this fall, will be interpreted during a national conference scheduled in Birmingham, Alabama, September 23-24.

Sponsored by the Sunday School department of the Southern Baptist Sunday School Board, the "National Conference on Children Reached Through Bus Outreach" will be at Dawson Memorial Baptist Church in Birmingham.

Among these materials, for use with children grades 1-6, is a book entitled *Children's Worship*.

Learning About the Bible for pupils is a booklet for use by children who are newly enrolled in Sunday School.

The teacher's copy of *Learning About the Bible* provides suggestions for 13 lessons and offers guidance for a department that is organized to orient children to Bible study.

These new materials will be available from the Church Literature department on September 15. Registration for the National Conference may be made immediately by writing to Robert Fulbright, 127 Ninth Avenue North, Nashville, Tennessee 37203, and enclosing a \$3.00 fee payable to the Sunday School Board.

Kentucky Baptist

WESTERN RECORDER

BAPTIST BANNER AND WESTERN PIONEER

BAPTIST BANNER AND WESTERN PIONEER

Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

10 YEARS AGO August 3, 1961

Negro Baptists appointed their first white missionary. Tommy Wallace, 21 year old from Texas, went to Liberia, Africa, for the National (Negro) Baptist Convention.

The second addition to the staff of Kentucky Southern College was announced. Bruce Heilman was elected as vice-president, chief financial officer and acting dean.

First Baptist Church, Lexington, observed its 175th Anniversary. Dr. W. C. Boone, then general secretary of the Executive Board of the General Association of Baptists in Kentucky, spoke at the service.

25 YEARS AGO August 1, 1946

Liberty Baptist Church in Fulton, Kentucky, dedicated a new parsonage and four new deacons were ordained.

The home was erected in honor of the men of Liberty church who served in the armed forces during World War II. Robert Covington was pastor of the church.

50 YEARS AGO August 4, 1921

Oscar Eugene Bryant resigned as the administrative head of Kentucky Baptists. Bryant worked in the capacity of Corresponding Secretary for Kentucky Baptists from 1917-1921. He resigned from the office of Corresponding Secretary to take a position with the Home Mission Board in the enlistment department. He began his duties with the Southern Baptist Home Mission Board on September 1.

It was suggested that the Sunday School Board establish a department of music to care for that phase of the work in Sunday School and B.Y.P.U. activities.