



**WESTERN**

# RECORDER

AUGUST 14, 1971



“The Greatest Of These Is Love” is the message proclaimed by this poster hanging in the dining hall of the Girl’s Camp at Cedarmore Baptist Assembly. During the sum-

mer 1,355 girls and counselors attended camps sponsored by Kentucky Woman’s Missionary Union. For a glimpse at a day in camp, see pages 8-9 of this issue.

# Staff Changes

Lees Lane Baptist Church in Louisville has called **Charles Owen** as its new pastor. He began his service there August 8.

A native of Indiana, Owen is a graduate of Greenville College in Illinois, and holds the master of divinity degree from Southern Seminary.

Owen is the former pastor of Salem Baptist Church near Brandenburg and comes to Lees Lane from an Illinois pastorate. He is married to the former Sharon Burden of Greenville. The couple has two daughters, Tammy Charlyn, age nine, and Brenda Renee, age two.

**R. Lee Gallman, Jr.**, has accepted the post of minister of music and youth at Beechmont Baptist Church in Louisville.

Southern Seminary awarded him a master of divinity degree. Currently he is the former pastor of Big Spring Baptist Church in Big Spring, Kentucky.

Gallman, a native of Alabama, is a graduate of Samford University and is enrolled in the seminary's graduate school and will continue these studies.

**Lewis Jennings** has been called as pastor of the West Pineville Baptist Church in Pineville. To go to this position, he resigned as pastor of the Mt. Zion Baptist Church in Rockcastle County where he had served for three and a half years.

A native of Georgia, Jennings is a 1968 graduate of Clear Creek Baptist School in Pineville. In addition to his pastoral responsibilities, he has supervised the school's printing department since his graduation. He will continue in this capacity while serving the West Pineville church.

Jennings is married and is the father of three children.

**Tom Pearce** has resigned as pastor of the Ridgewood Baptist Church in Louisville to become pastor of the Waldrop Memorial Baptist Church in Columbus, Georgia. He will begin his service there September 12.



Pearce

A native of North Carolina, Pearce served as pastor of First Baptist Church, Owenton, before moving to the Ridgewood church.

Currently Pearce is a member of the KBC executive board, serving as chairman of the Christian Education committee and as a member of the administrative committee. He is also chairman of the missions committee for Long Run Association.

Baylor University awarded the new Georgia pastor a bachelor of arts degree in 1957. Four years later he received a bachelor of divinity degree from Southern Seminary. In 1968 he updated his seminary degree to a master of divinity.

Pearce is married to the former Betty Jo McGary of Louisville. The couple has three children.



Gallman



Jennings

\*\*\*\*\*  
**D E V O T I O N A L**  
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Maurice Barnes  
Pastor, Manchester Baptist Church

## True Greatness

Matthew 18:1-6; 20:26-28

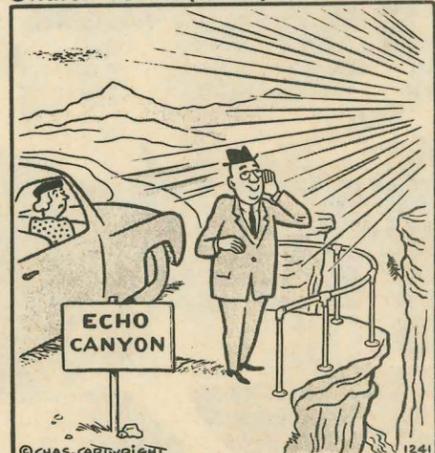
What makes a person great? The disciples asked, "Who is greatest in the kingdom of heaven?" The reply of Christ in this passage and in other of His teachings gives value and meaning to a word or concept that we use too freely and often insincerely.

True greatness begins with living daily a wholesome, clean and pure life of Christian witness. Jesus said about John the Baptist, "John is greater than any man ever born" (Luke 7:28 TEV). The angel had prophesied about John the Baptist, "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit" (Luke 1:15). It is quite clear here that one who is great will discipline himself to leave out that which is harmful to him. A man's habits or desires may control or limit his greatness. Greatness is not only achieved by that from which we abstain, but also by that which we possess, or better yet, by that which possesses us. The Holy Spirit in us becomes a dominant factor in guiding our lives into usefulness and greatness in God's sight.

True greatness is in a life of service for Christ, a life which results in Christian influence upon others. The disciples were mistaken in thinking that greatness consisted in a position of power and recognition, an error that is still very much with us. Albert Einstein once said, "It is high time that the ideal of success be replaced with the ideal of service."

True greatness is achieved when we humbly submit ourselves to the will of God. Humility is not easily gained and our own pride becomes a barrier to our willingness to place ourselves in child-like faith into the hands of God. But it is only in Him that we become truly great. That which I can not be in myself, the strength that I do not have in myself, the salvation which I can not bring of myself, the great values of life which I can not achieve by myself are all made possible through Christ. Christ in your life makes life truly great!

## Church Chuckles by CARTWRIGHT



"The stock market will not affect church giving!  
 ... the stock market will not affect ...!"

Coming out of youth meetings and from college students and others have been repeated charges of the church's irrelevance and non-involvement and an insistence that the church should become more concerned over human needs and contemporary problems. Where these expressions are genuine and sincere they are to be commended and encouraged. Admittedly, individual Christians, local churches and denominations have frequently failed in their ministering mission. Of course they have never met the total needs of communities and it is unlikely that they ever will.

The point of concern to me just now is what needs to be done should not be emphasized at the expense of overlooking and ridiculing what has and is being done. A great deal is being done spontaneously and in planned efforts, by individuals, study groups, youth groups, churches and denominations. Most of these ministries receive no publicity nor can they be accounted for in some publication, but the need is met all the same. There are those dozens of little things pastors and others are constantly confronted with which offer the means for relevant ministry. For example, a pastor orders a load of coal for a widow, a church secretary takes a shut-in to a hospital out-patient clinic for treatment and medicine, a Sunday School class helps a family which lost their home in a fire, a youth group visits youth in a correctional institution, a Mission Action Group visits a home for unwed mothers, the church gives a picnic for people in a retirement home and underprivileged children are given tuition to a summer camp. These and dozens of similar ministries are carried on in most churches, in addition to the structured and budgeted programs of the denomination such as colleges, children's homes, hospitals and a host of other needed ministries. "Ministry" and "relevance" are not new to the church. No doubt we should do more, but more has and is being done than most people realize.

For those few persons in the churches who have continued to provide these ministries, for those whose hands have been used in doing for others, it is a source of irritation to be repeatedly maligned for what they have not been able to do. When critics of the church talk about what the church "ought" to do they are talking about many on every church roll who have defied anyone's getting them to do anything. The pastor and the active members of the church are distressed over their non-participation also, but it is unfair to criticize the leadership for this widespread inactivity. Sure the church could do more and should do more but it cannot channel energies and count monies on the basis of what its members should or could give or do. Instead, it has to minister with what its members actually give and do.

Every church has its growing number

Measuring  
 The  
 Church's  
 Ministry

By Ray K. Hodge  
 Pastor, Yates Baptist Church,  
 Durham, North Carolina 27707

of persons, young and old, who no longer participate in the life of the church, either because of rejection or neglect, who have assumed the role of detached critic, but who, in reality are part of the inactivity and failure they are criticizing. They never seem to see that they and others not active in the church are at the heart of the problem's cause. They are never around to give of themselves and their means. They do not attend the business meetings where policies are set. They are not in the right place to lend their convictions to ideas which could bring change. Frequently the pastor sets the stage for some new approach for the church but those who might make the motion to bring it about have stayed away and criticized the rest.

Every critic, young and old, should ask himself what he has contributed of himself and his means to help his church minister. He should ask what he has done to effect a change in his church's attitudes and ministries. If most churches had to wait to minister on the funds and help received from its loudest critics, they would do far less than they do.

Who is the church anyway? The local congregation is made up of its members and the critic really is criticizing himself. Too often these people are detached from the church as students, as people frequently away at the beach, people on camping trips but somehow the church is expected to launch its multiple min-

istry without their energies and finances — only their criticism. Our churches could come closer to doing what their critics say they should do if they had the constructive criticism of their critics and their help.

What churches should be doing begs another point just here, for the church's mission cannot be left to every Tom, Dick and Harry to decide. Many criticisms of the church may be based on what a wide variety of persons think the church should be doing. And everybody wants to get in on that act. Atheists, agnostics, politicians, sociologists, chambers of commerce, city councils, teachers, theologians and most everyone think they know the mission and purpose of the church. Those in the church, however, must shut out these demands and must base their purpose on the New Testament, which will call the church to a varied task of evangelism, teaching and ministry. I, for one, am weary of hearing from any and every one what the work of the church should be, particularly from those who are strangers to the New Testament and to the church.

Another source of criticism, which comes often with caustic fury, is really born of frustration. It comes from pastors, church-staff members and lay people who themselves could not get some church to do what they felt it should do, who then retreated into some non-church agency to pursue their purposes, only to blast from the outside those still in the church trying to get the job done.

If one means by involvement the united activity of the church family in a variety of causes, this occurrence is unlikely. It would be too programmed and inflexible at many points. But in the finest Christian tradition of being the "salt of the earth," individual Christians are involved in business, chambers of commerce, elective positions, on juries, in civic clubs, welfare programs and social gatherings, making relevant in society what came to them in the inspiration of the church's worship and teaching. This is relevant ministry at its best.

It should not be overlooked that spiritual insights into the church's mission cannot be perceived by everyone but only by those who are "spiritually discerned." There seems to be some relationship between a failure to see the preaching of the gospel as essentially relevant and an insistence on only the visible and tangible forms of relevant ministry. It is not a matter of "either-or," but "both-and." The more tangible ministries cannot long continue without the supernatural base of the regenerated life. At the same time, the Holy Spirit-motivated life should and will issue in visible expressions of ministry.

Involvement? Ministry? Yes. As an overflow of a transformed life. And we need the guidance and the support of the critics.

**WESTERN RECORDER**

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

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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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### More Hope For Controlling Smut Peddlers

Those interested in saving American society from complete moral decadence owe a vote of thanks to the United States House of Representatives for the strong anti-pornography bill passed early in July and sent to the Senate. The legislation, passed by a 356 to 25 vote, goes further than any former law protecting citizens, and especially minors, from unsolicited obscene materials through the mails. The bill must be passed by the Senate and signed by President Nixon before it becomes law. Congress is currently taking a months vacation and so the proposal will have to wait until September for Senate consideration.

The current flood of pornography and obscenity is overwhelming. A glance at the newsstands or the movie advertisements is enough to convince anyone that anything goes today. The current permissive attitude regards what a few years ago would have been considered shamefully filthy more and more respectable.

There must be a relationship between the rising rate of illegitimacy, sex crimes and venereal disease and the current flood of obscenity. This is denied by some who pose as authorities but is affirmed by such studies as the one reported in the July issue of *Readers Digest*. In this survey a number of those convicted of sex crimes readily admitted they were strongly influenced by reading pornographic materials.

Congressmen are to be especially admired for their action in light of two other groups who have hurt the cause for morality and decency in recent actions. One of these is the Supreme Court whose ruling, in the name of freedom of speech, has said that almost anything can be printed. No one appreciates freedom of speech more than I do and seldom have I disagreed with the Supreme Court on its First Amendment rulings along this line but with its interpretation of obscenity I cannot agree.

The other group which had an opportunity to con-

tribute to the national moral climate but failed was the President's Commission on Obscenity and Pornography. The majority report of this commission favored almost no restriction on pornographic materials. But fortunately there was a minority report from this study group which provided a definition of obscenity used in the bill passed by the House of Representatives.

There are at least two things we can do if we are concerned about this matter. One is to make certain we write or otherwise communicate with our two senators from Kentucky: Honorable John Sherman Cooper and Honorable Marlow Cook. Both can be reached at the Senate Office Building, Washington, D.C. 20510. This is very important because a similar measure died in the Senate last year. Simply request that the recently passed House Bill on obscenity or a similar bill be supported by them.

In the meantime we can protect ourselves and our children from smut peddlers through the mails by taking advantage of legislation passed by Congress earlier this year. To do so we must take the initiative by obtaining Form 2201 from any post office, filling it out and turning it in. The form provides protection for one adult and minors.

From these forms a master list of citizens who want smut-free mailboxes is made and mailers of smut material must purchase the list and remove any names on it from their mailing lists. Penalty for first conviction of those mailing obscene material to those filling out Form 2201 runs as high as \$5,000 fine, five years in prison, or both. For second conviction the penalty is as high as \$10,000 fine, or ten years in prison, or both.

We talk much about the evils of obscenity and pornography but how much do we really care? Do we care enough to write two letters and to fill out Form 2201 available at any post office?

### An Inspiring Memorial Service

One of my most inspiring experiences lately was the privilege of participating in the memorial services of Mrs. Hattie Taylor, grandmother of Joseph Graves, our deliveryman for the *Western Recorder*. Mrs. Tay-

lor died on July 31 after a long illness and was buried with very impressive services on August 4.

There were two remarkable characteristics of Mrs. Taylor. These were the extent and the content of her

life. She was in her 98th year having been born in 1873 only a few years after her race was emancipated from slavery. But to those who knew her it was not the length of her life but its quality which will be unforgettable.

It was a humbling experience to reflect upon a life which must have endured so much yet remained faithful to the end. It was difficult to realize she became a Christian and had been serving her Lord through the church many years before I was born.

### Guest Editorial

### Southern Baptists And The Broadman Commentary

*Editor's note: Dr. Frank Owen, pastor of the Calvary Baptist Church, Lexington, is one of the Kentucky members of the Southern Baptist Sunday School Board. In his personal column of the church publication he shared the following report with Calvary Baptists of his participation in the recent meeting of the Sunday School Board members. The observations contained in his report demonstrate keen insight and with his permission they are shared with Western Recorder readers.*

Our Sunday School Board meeting in Ridgecrest was satisfying even though painful, as we did what we had to do. We voted to "seek to secure another author" to write the Genesis Text portion of what I suppose will be Volume I-B of the Broadman Commentary. (Volume I is already widely marketed beyond our recall. We could only cancel sale at the Baptist Book Stores. Some label such as "Volume I-B" will have to be used to distinguish the new production.)

It may not be easy to engage another writer. Scholars aren't anxious to write in a setting in which it might be assumed that they were willing to write what censorship demanded rather than their convictions. Then there is the fact that Volume I represents eleven other writers who may or may not be willing for their material to be used in "I-B" and whose material may not be congruous in I-B.

Of course, the question to us Board members is not whether we agree with all that a writer says, but whether people realize the difference between a statement of faith and a commentary. When you ask a man to write a commentary, you ask him to give differing views and you ask for an opinion. To demand that it be like a statement of faith may be to make it impossible to please those who have assumed the role of censorship. (Strangely, I find myself agreeing with some offerings of the critics. I object, though, to authoritarian censorship, even when I agree with it as criticism.)

Altogether six ministers participated in the memorial services including Mrs. Taylor's pastor, Bro. Walter Hardiman, and a former pastor, Bro. Rusaw Downs, who delivered a brief but fitting eulogy.

In introducing his remarks, Bro. Downs said, "The beautiful part of it is I don't have to make up anything to say." I bowed my head and uttered a prayer that as much could be truthfully said about my life when it is over on this earth.

I count this to be a grass roots question ultimately, because the real issue is not the Commentary, nor the Sunday School Board. The issue is whether Baptists are going to be able to continue to be a non-creedal, heterogeneous fellowship, holding together with certain basic principles of polity and doctrine, but allowing variance of specific views.

A concerted effort is afoot to make of us a creedal, homogeneous, single-view-point fellowship.

Much of the Baptist constituency is content to see the Bible as God's inspired message of salvation through our Lord Jesus Christ. They are somewhat open minded to varied possible interpretations of specific incidents and stories in the Bible. Other Baptists (in slight majority in attendance at the last two Convention meetings) contend for a literal, word for word perfection Bible document in which perfection lies in the book of our religion as well as in its Lord, and are unwilling for our writers to allow for anything else.

The ultimate question is whether these Baptists of separate poles, and all of those in between, can live and achieve together in one denomination. Our Convention has been conceived and dedicated as free and heterogeneous, rather than bound and homogeneous, "polythetic" rather than monolithic. No Bishop, non-creedal. To paraphrase Abe Lincoln, we are sort of testing "whether that denomination or any denomination so conceived and so dedicated can long endure."

Incidentally, the voting on this matter, through two years now, seems always to be very close, both on the Convention floor and in the Board and Committees. To be remembered as we continue to test this, is the fact that the Southern Baptist Convention is in a sense a huge missionary society, all of whose worldwide program is at stake in whether we can calm down and live together, allowing each other reasonable freedom of interpretation and belief in the same body.

Frank Owen

## Laymen Total 16% Of SBC Messengers

A poll of 7,310 messengers attending the Southern Baptist Convention in St. Louis showed that 84.4 percent were members of a church staff, the wife of a church staff member, a denominational worker or missionary.

A total of 15.1 percent of the 7,310 messengers indicated they were laymen in "secular" employment, or "homemakers."

The percentages add to more than 100 percent because of multiple answers, especially in the "homemaker" category, according to Martin B. Bradley, secretary of the research and statistics department of the Southern Baptist Sunday School Board.

Of the 7,310 messengers, 52.4 percent said they were staff members of a Southern Baptist church. Wives of church staff members accounted for 20.9 percent.

In other related categories, 1.7 percent indicated they were home or foreign missionaries, 3.8 percent said they were workers for Baptist associations,

3.0 percent were state convention staff members, 2.2 percent indicated they were denominational workers, and .4 percent said they were evangelists.

Laymen responding indicated that 8.8 percent of the messengers were in "secular" employment, and that 6.3 percent were "homemakers."

In response to other questions in the poll, nearly half (49.7 percent) said they attended the 1969 SBC in New Orleans, and 46.3 percent said they attended the 1970 convention in Denver.

A surprising 77 percent said they planned to stay for the last convention session on Thursday morning in St. Louis. It was the largest percentage responding "yes" to any one question in the entire poll.

Two-thirds of the 7,310 messengers participating in the poll were men; one-third were women.

In age span, 32.1 percent were between the ages of 35-44; 25.3 percent were ages 45-54; 18.8 percent were over 55; 16.2 percent were ages 35-39; and 10.9 percent were under 30.

## SBC Mission Gifts Set July Record

Total mission gifts to Southern Baptist Convention causes during the month of July increased 13.8 percent, with the highest rate of giving for any July in Southern Baptist history, SBC officials said in Nashville.

The big month of giving in July brought combined contributions through the denomination's Cooperative Program unified budget and to specific designated causes for the first seven months of 1971 to an increase of 6.47 percent over 1970 contributions.

Total Cooperative Program and designated gifts for the year passed the \$40 million mark by the end of July. The total was \$40,074,153, compared to

\$37,638,052 in 1970, an increase of \$2.4 million or 6.47 percent.

Cooperative Program contributions for the year exceeded 1970 gifts by \$1 million, with \$17.7 million given through the unified budget during the seven-month period. It was an increase of an even 6 percent.

Designated gifts were up \$1.4 million, or 6.85 percent to a total of \$22.3 million.

For the month of July, Cooperative Program receipts increased 9.03 percent for a record \$2,639,022 given during July.

Designated gifts for the month totaled \$564,876, compared to \$394,719 in July, 1970. (BP)



### August 31 nears

The end of our convention budget year is August 31 — and that is just around the missionary corner! The mission causes in Kentucky and around the world depend upon our faithfulness in giving through the Cooperative Program.

How are we doing?

As of July 26, we lacked \$540,551.39 to reach the annual Cooperative Program goal of \$4,100,000 by August 31.

From July 27 through August 5, we received \$206,094.22 more from the churches — this leaves a balance needed of \$334,457.17 by August 31. This is most encouraging. We can reach our goal if every church does what it can and on time!

### Five Sundays in August

August has five Sundays and the churches will receive more offerings than usual. Also, the first Sunday was August 1 and the fifth Sunday is August 29 — in time for fast treasurers to send in all the August gifts for the Cooperative Program in time to count this year! If possible, mail your check earlier. At latest, Sunday night or Monday to be sure that it is in the postoffice and post-marked by them not later than August 31!

### Special gifts, too

Mission-minded leaders in the churches will see that the mission pledges or gifts intended are sent in plenty of time. Others, if money is available in the treasury or through some mission-loving person may send a special August gift for the Cooperative Program. Many have sent in the Vacation Bible School offering as a special gift.

If your church is one of the few which has not sent in any gift for the Cooperative Program recently, why not get an offering together or have the church vote to send one now — to Treasurer, Kentucky Baptist Convention, Middletown, Kentucky 40243. (I'm the Treasurer, but you need not add my name.) Thanks for letting God speak to you on this matter.

### Thanks, Monroe Association

I got a \$400.00 check from A. C. Downing, treasurer of the Monroe Association, with a note from Wallace Shockley, clerk, that the association had voted to send this year-end love gift for the Cooperative Program. Our deepest thanks. Downing also sent a check from his Indian Creek church for world missions.

—Harold G. Sanders

## Missionary Journeymen Appointed

Sixty-seven new missionary journeymen were charged during a commissioning service in Richmond, Virginia, to go to 33 countries of the world and reach out to the people with the message that "Jesus cares for you."

Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, told the journeymen that Baptists send missionaries overseas "because people are there and because Jesus is concerned for all people."

"In many places there will be that which is unattractive," he said. "You will find some who were born in blind alleys unable to break out of their circumstances."

"You will not love the circumstances, but you will love the people," he predicted. "We must reach out to them to say we care."

Journeymen are college graduates no older than 26 who apply their training to critical needs abroad, a Baptist spokesman said. They work alongside career missionaries in a specific assignment for two years.

This year journeymen will go to 33 countries. Twenty-four were commissioned for Africa, 11 for East Asia, 7 for Europe and the Middle East, 5 for Middle America and the Caribbean, 12

for South America, and 8 for Southeast Asia.

Their job assignments include teaching, youth work, agricultural assistance, nursing, bookkeeping, film and television production, and secretarial work.

About half the journeymen were seniors at a college or university when selected for training last April; seven were graduate students. Nine were elementary or high school teachers, five were nurses, one was in the U.S. Army, and eight worked for businesses.

This year's contingent of journeymen is almost evenly divided between graduates of Baptist-sponsored schools and state-supported institutions.

Twenty-four of the 67 journeymen were summer missionaries under their campus Baptist Student Union program or the Southern Baptist Home Mission Board program while in college. Nine served for more than one summer in the states or overseas.

Journeymen commissioning was preceded by seven weeks of training this summer at Meredith College in Raleigh, North Carolina.

Including the newly employed journeymen, the Southern Baptist Foreign Mission Board's total overseas force now numbers 2,527.



**JOURNEYMAN** — One of 67 recently commissioned Southern Baptist missionary journeymen, Christine Morgan of Hyden listened to language tapes during a training program this summer to prepare for her overseas assignment. She was employed by the Foreign Mission Board for secretarial work in the mission office in Tokyo, Japan. The other Kentuckians employed for two years of work alongside career missionaries are Edna Hughes of Cadiz, Dixie Johnson of Henderson, Barbara Jones of Louisville, Becky Tarry of Murray, and Linda Wilson of Princeton.

## "I Pledge Respect To The Flag..."

By Donald K. Dixon

"I pledge respect to the flag of the Federal Republic of Germany, the country in which I live and to her people and the freedom we share."

These words were used in the joint worship service of the Vacation Bible School held at the First Baptist Church of Bitburg, Germany. The major portion of the joint worship service is typical of

the worship services held in the Vacation Bible Schools in churches in the "States." But when you are part of an English-speaking church in Germany, you may need to make some arrangements that may seem strange to a church in America. This change may be made in order to include Christians whose homeland is different than yours.

The above example is just one example of some of the unique activities which may "pop up" in one of the churches of the European Baptist Convention. Some thirty-eight English-speaking Baptist churches, located in Germany, Belgium, France, England, Italy and Spain, are members of the convention. They are Southern Baptist in organization, structure and doctrine. Members come from the military and business community of Americans in Europe. Included in the churches as associate members are persons of other Christian groups who don't have a church of their own in Europe.

Donald Dixon is pastor of the Hahn Baptist Church in Buchenbeuren, Germany. An Ashland, Kentucky, native, he claims Wildwood Baptist Church as his home church. For four years he was pastor in the Daviess-McLean Association. Dixon is a graduate of Southern Seminary.



EBC messengers join in song.

## CARD-O-GRAM

### KENTUCKY'S 1970-71 COOPERATIVE PROGRAM GOAL — \$4,100,000

#### THIS IS THE RECORD FOR 11 MONTHS:

September 1970	\$224,443.18	March 1971	\$315,343.64
October 1970	303,802.19	April 1971	317,119.27
November 1970	304,586.32	May 1971	315,923.23
*December 1970	347,104.92	June 1971	339,386.62
*January 1971	386,795.96	July 1971	335,218.89
*February 1971	369,764.39		

Total to date ..... \$3,559,488.61

OVER LAST YEAR THIS DATE ..... 86,582.11 or 2.49%

\*NEEDED TO REACH ANNUAL GOAL ..... \$540,511.39



*A high pitch and a stylish swing.*

## A Day At Camp

Thirteen hundred and fifty-five girls and counselors attended camp at Cedarmore Baptist Assembly during the 1971 summer camps. This figure was about even with the number who participated in a camping experience the previous year.

Each day's activities included study sessions on Foreign Missions, Home Missions, Bible study, organizational "methods" and handicraft. Swimming, softball, tennis and canoeing made the afternoons fly by. Evenings were filled with group times and worship experiences as well as flag ceremonies.

A total of 168 girls made various decisions for Christ during the summer according to decision cards filled out each week.

These photographs give the reader a glimpse of the atmosphere of a camping weekend.



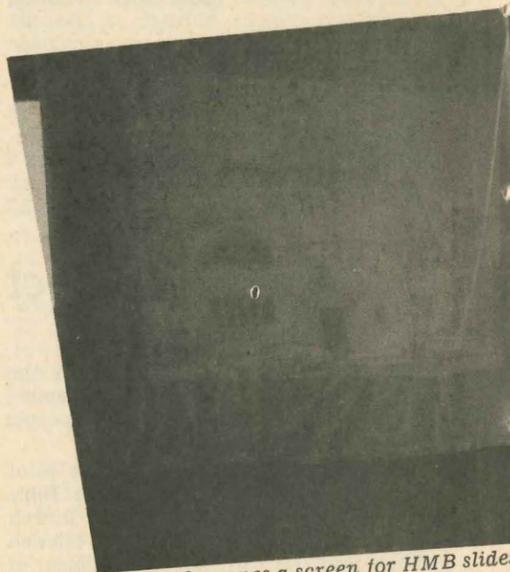
*Counselor guides in methods study.*



*WMU executive secretary Miss Kathryn Jasper is introduced to the girls.*



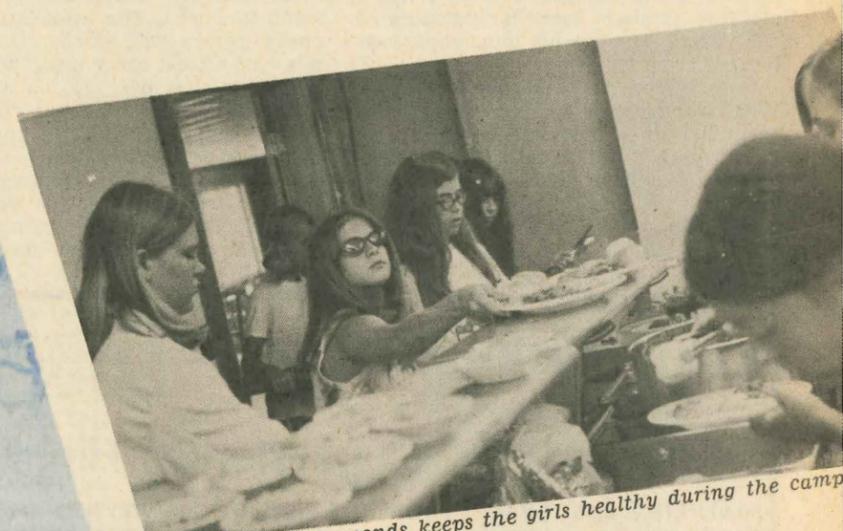
*Cabin groups become important to the girls during the course of a week.*



*A sheet becomes a screen for HMB slides.*



*A relaxing hour at the pool adds to the fun of the day.*



*Enough food for seconds keeps the girls healthy during the camp.*



*US-2er Miss Martha Chappell shows slides of Home Mission work that interest girls.*



*Anna Mary Byrdwell helps a camper.*



*Former missionary journeyman David Long displays his African souvenirs.*



*Bible study is a compelling time for all.*

# Graham California Crusade Became Youth Crusade

"God doesn't sponsor flops," veteran stage and screen actress Ethel Waters told a reporter from the Oakland Tribune who expressed amazement at the large numbers of people filling the Oakland Coliseum to hear Billy Graham during his Northern California Crusade which closed in Oakland August 1.

Oakland Coliseum officials estimate that 367,200 crowded into the 42,000-seat facility making the Crusade the largest religious gathering in the history of the stadium. There were 21,670 inquirers who responded to Graham's appeal for changed lives.

During the first five days of the ten-day Crusade, the fog, wind, and temperature in the 50's caused those who came to bring blankets and wear heavy clothing. Graham told his audiences he was forced to wear his long underwear to keep from chilling.

Despite the cold, the crowds came. With approximately 2,000 persons responding to his invitation to accept Christ each night, Graham said, "The response here in Oakland is the greatest we have had in any American city where we have held a Crusade since we began holding Crusades in 1947."

Leaders of anti-war and militant peace groups threatened to disrupt the Crusade but were able to muster only 15 flag-carrying demonstrators at one session.

The Coliseum where Graham held his Crusade is within a few minutes drive of the national headquarters of the Black Panthers, the national headquarters of the Hells Angels, and dozens of other national radical groups. Crusade officials crossed their fingers as to what these groups might try to do to disrupt the service. Almost everyone was amazed that hundreds of street people, thousands of students, scores of Black Panthers, and Hells Angels were in the services every evening and many of them came forward to make a commitment to Christ. The attendance of minority groups such as blacks and orientals rose almost every night until it was estimated that over 30 percent of the audience each evening was from a minority group. Night after night Graham urged his listeners toward racial understanding. He had the audience on one occasion to stand while he led them in a prayer for peace.

Graham did reveal to one newsman

after a series of probing questions that he had made several private trips to Southeast Asia in the past two years to meet with key religious and civilian leaders to explore ways to peace for the war in Vietnam. He said that during the Crusade itself he had been visited by a group from Vietnam who flew here expressly for a brief discussion with him on developments.

Threatened disruptions did not deter people from coming, especially the youth. Midway through the Crusade after he had on successive nights asked those under age 25 to stand up, Graham termed it "an almost totally youth Crusade." Newsmen estimated that 75 to 80 percent of each audience rose to their feet when asked.

One of the interesting statistics was that more than 12,000 of those responding to the appeal were students making it the largest response from students that Graham has ever had in the United States.

The Crusade attracted large numbers of street people and students from Berkeley and other college communities nearby. The First Presbyterian Church of Berkeley and the Christian Liberation Front Group at the University of California combined efforts to develop a unique approach to interest the Berkeley street people and UC students in attending the Crusade. They formed what they called "A Committee to Investigate Billy Graham." Each night they spotted a bus adjacent to the UC campus where students have mounted demonstrations and protest marches. Within fifteen minutes after buses arrived, all seats were filled and aisles crowded with standees for the free round trip to hear Graham.

Graham said that he was amazed at the newspaper and television coverage by both San Francisco and Oakland. The newspapers gave entire pages to the Crusade and often had it on the front page. All the television stations gave extensive coverage. Graham said that this was one of the finest coverages by television that we have ever had. He said, "I really did not expect it here in the San Francisco Bay Area." Even the left-wing underground press gave considerable attention to Graham. Both the Berkeley Barb and The Tribe gave considerable coverage. Graham said, "Their articles weren't too bad; I expected worse."

When asked to account for the unexpected results of the Crusade, Graham said, "Where sin abounds, grace does much more abound."

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## Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

### 10 YEARS AGO August 10, 1961

Authorization was given the Sunday School Board's Broadman Press to begin work at once on a multi-volume Bible commentary for ministers, and a one-volume commentary for laymen. This action was taken at the Board's annual meeting in Ridgecrest.

James C. Austin of Louisville was elected director of stewardship development for the Stewardship Commission of the Southern Baptist Convention in Nashville.

### 25 YEARS AGO August 8, 1946

W. R. Pettigrew was called to Walnut Street Baptist Church to be their pastor. He began his duties at Walnut Street on September 15. Pettigrew came to the Louisville church from the Citadel Square Baptist Church, Charleston, South Carolina.

J. Edgar Hoover attributed the increased wave of lawlessness to: "a re-

cession of moral fortitude, laxity in parental control, lowered moral standards, social and economic conditions, and abuses and maladjustment of the penal system." He emphasized the laxity in parental control. "The home is the most important factor in the prevention of juvenile delinquency."

### 50 YEARS AGO August 11, 1921

Southern Baptist Theological Seminary began readying to move its location. The Seminary bought a 34 acre plot at the edge of Cherokee Park for \$60,000. The construction of the buildings were to begin shortly. Its present location is downtown Louisville on Broadway.

A quote—  
"Some folks figguhs dey's hurtin' de church when dey gits mad'n' quits, but dey's wrong 'bout dat; hit don't nevvuh hurt de tree fur de rotten apples t' fall off."



Verlin C. Kruschwitz  
Pastor, Severns Valley Baptist, Elizabethtown

## Why Support Cooperative Program

For centuries men have sought to find a way to produce perpetual motion. Three hundred and sixty-five day clocks have been built, but sooner or later, friction takes its toll and motion ceases.

Through the Cooperative Program our church has found the secret to "perpetual motion in missions." During the waking hours of the day, we serve here in our city, our county, over our state and nation. In the evening as we go to rest, dedicated missionaries are preaching of Jesus and His love in Hawaii. When we waken as the two o'clock morning train blows its way through our city, we are aware that someone is preaching the Good News of the Kingdom in Burma, Pakistan, and Vietnam. And when the alarm calls us to the duties of another day, someone is concluding a service in Israel, Spain, Nigeria, or one of the countries of Africa. And all of these missionaries are there because we support them through the Cooperative Program. Thus, during the day, we serve here. While we rest, others are working for us. The Cooperative Program makes it possible for us to know "perpetual motion" in missions.

## Why Support Cooperative Program

Long before the Cooperative Program was born, Baptists in Kentucky were concerned and searching for a better way to support all of our mission, benevolent and educational work. In 1913, the General Association of Baptists in Kentucky authorized the moderator to appoint a committee of five to consider the matter of unifying our work.

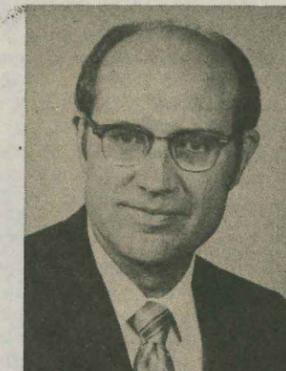
The 1914 annual meeting of Kentucky Baptists was held at First Baptist Church, Somerset, and on November 11 the committee of five made their report. After much discussion, the whole matter was referred to a committee of nine to be appointed by the moderator.

One of the nine members of the new committee was Brother W. E. Hunter, the beloved pastor of First Baptist Church, Somerset, from 1912-1939. The report of the committee was adopted at the annual session in November, 1915. This gave birth to the Unified Budget, the forerunner of the Cooperative Program. It was almost born within the walls of the auditorium of First Baptist Church, Somerset.

Brother W. E. Hunter was not only a member of the committee that recommended the Unified Budget but he was a strong supporter of the Cooperative Program and world missions. Consequently, there has grown up men and women in our church who believe that the Great Commission is mandatory and that the Cooperative Program is the best means yet devised by man to carry out the Great Commission.

Believing that our task is world-wide, and believing that the Cooperative Program is man's best means of financially supporting world missions, I have continued to teach, preach and promote the Cooperative Program.

Our people have continued to respond to the teachings of the Bible, the needs of the world, and the love of God for lost man. In our church we believe in the Cooperative Program because through it *All* who give, have a part in *All* we do, in *All* the world. Since 1958 our gifts through the Cooperative Program have increased 150%. It is our desire to do more.



Eldred M. Taylor  
Pastor, First Baptist Church, Somerset

## Why Support Cooperative Program

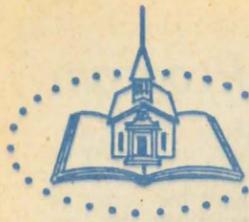
One of the modern commercials has it like this, "it tastes so good you just hate to put it down." Our church gives through the Cooperative Program because we've gotten a taste of it, and we just can't put it down. We got started years ago when we took seriously the command of Christ to go into all the world and preach the gospel to every creature, and we saw that this was the best way to have a part in all that Southern Baptists are doing. We like it too well to quit now. We could never go back to the appeal to each individual cause.

Carl Bates, president of the Southern Baptist Convention, said recently that Southern Baptists are the greatest sending agency in the world. We believe that and want to be a part of it.

When we hear of the arrests of our missionaries in Cuba, the burning of the chapel at Guatemala on May 23, the threatening of the life of the Christians and missionaries, the stabbing of our missionary couple in the Dominican Republic, we do not want to do less. We want to do more. These are simply evidences of the caliber of our missionaries. We want to exemplify the same caliber of Christian devotion in supporting them. We can do it through the Cooperative Program.



Harold Wainscott  
Pastor, Third Baptist Church, Owensboro



# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for August 22, 1971)



## LIFE AND WORK SERIES

### Christian Love And Race Relations

Since God has created all men in His image, deals impartially with all who are living, brings believers into a right relationship with Him and with others and teaches them to love all others, it is imperative that every Christian manifest genuine love toward all men.

I John 4:20-21

Love has never been absent from the being of God and never can be. God's love is not a passive quality but an active one. His love is righteous and just, but it is also compassionate and sacrificial. To be born of God is to possess His nature. Love for God and love for man are inseparable. If one does not love others, it is certain that he has never known God in person and experience. John was very blunt in his statement that, if a man said that he loved God but hated his brother or his fellowman, he was a liar.

Love, such as these verses call for, is an assurance that its possessor has become a new creature in Christ, but it is also a badge of discipleship whereby others may know that he is a child of God. Christ declared that others can know that we are Christians if we have love one for another. It is very important that we prove our Christian sonship by our love for people of all races. Those who have the love of God in their hearts will in turn demonstrate their love for their fellowmen.

Matthew 22:36-40

Enemies of Christ do not become discouraged and quit working against Him, His cause and His followers simply because they may suffer a defeat at His hands. Although the Pharisees, Herodians and Sadducees had suffered a severe rebuff, they proceeded immediately to attack Christ again. They decided to enter a realm where the Pharisees thought they knew about all there was to be known, the realm of the Jewish law. To facilitate matters, they selected a brilliant young lawyer to ask Christ a question about the law. He inquired as to which of the commandments was the greatest or most important. Our Lord's answer is the ultimate answer.

Christ showed again that man's responsibility is twofold: first to God and second to his fellowmen. The law deals with man's relationship to God and his relationship to men. Christ placed love

to God first and then love for his fellowmen. It is the duty of every man to love God with that love which controls the whole being and without reservation.

Matthew 7:12

Think of what you would like for others to do to you. Then, take the initiative and do for others what you would be delighted to have others do for you. That is a higher standard than you think until you really try it. And, only Christ can enable you to do it. The standard you erect for others must be the measure of your own conduct. Tremendous changes will take place in your affairs if you will apply this rule to your life, even including race relations.

Matthew 5:43-47

The Mosaic Law enjoined upon all the duty of love for neighbors. "Thou shalt love thy neighbor as thyself." Certain corrupt Jewish rabbis taught this commandment and then added the admonition, "and hate thine enemy." Assuming that an enemy was not a neighbor, they contended that the commandment

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### Alcohol And Society

The current consumption of alcohol is having terrific effects on society physically, morally, mentally and spiritually. It is high time that we awake to this fact and do all that we can to combat this terrible foe which is doing so much to cause the deterioration of our people and nation.

Long ago God called Amos from his work in the field and commissioned him to warn the people of the punishment which he was about to send upon them because of their terrible wickedness. Amos warned them that the righteous judgment of God was inevitable unless they repented of their sins and changed their manner of life.

The conditions — Amos 6:1-6

1. There was widespread unconcern, 6:1.

They were "at ease in Zion" while injustice and oppression stalked through the land. But it is never right for any people to be at ease when great needs exist. They were unconcerned about the

to love the latter implied permission to withhold it from the former. Such teaching was an inexcusable distortion of God's law.

In contrast to this misinterpretation, Christ taught His followers that it was their duty to love their enemies. By His own life He showed us how to do that very thing. Such spiritual exercises as those which are set forth in verse 44 are beyond the ability of mere fallen human nature to perform. The tendency of the carnal nature is always to give another as good as he sends. By God's enabling grace the Christian can obey his Lord in these matters. If God's love is in our hearts, we can and will love our enemies. In loving only those who love us, we do nothing more than any ordinary sinner would do. By manifesting a genuine love for people of other races and those who dislike and hate us we can identify ourselves as followers of Christ and children of God. Such love will bring a reward to all who exercise it.

threatened judgment. Their indolence was a certain harbinger of divine judgment, because God hates laziness in any realm.

2. There was a shirking of responsibility, 6:1.

Although they were highly favored of God, they shirked their responsibility. What a pity for anyone to fail to recognize the fact that to whom much is entrusted from that one much will be required.

3. There was a great blindness to the lessons of history, 6:2.

They knew what had befallen other nations, but they failed to profit by it. Because God's favor had been upon Israel the people fell into the error of thinking that God would show partiality. How tragic that so many are blind to the lessons of history! No matter how great a nation may be, if it persists in disobeying God it will be brought low in due time.

4. There was great insensibility to

danger, 6:3.

Their trust was in their natural resources instead of the living God. They felt safe because of their position and fortifications. They did not believe the message of Amos that judgment was near, but by their manner of life they were hastening the coming judgment. There is no danger greater than that of glorying in our prosperity and power, and persuading ourselves that judgment could never come in our day.

5. There was inexcusable idleness, 6:4.

Many were idle and living in luxury, forgetting that their blessings were given them for the welfare and service of others rather than the mere gratification of the flesh.

6. There was an impious use of music, 6:5.

They used some of the instruments which David had devised for the praise of God for the mere gratification of the flesh.

7. There was much disgraceful drunkenness, 6:6.

In their debauchery they reached the place where they refused to fill their cups out of the large bowls from which the wine was served, but they seized the bowls and drank out of them in order that they might get drunk quicker. Such excessive intemperance degraded the people mentally and physically.

8. There was a blindness to the afflictions of others, 6:6.

When men turn away from God and forget their spiritual interests, they inevitably become self-centered and ignore the needs of others.

The consequences — Amos 6:7-8

God had no recourse except the execution of judgment, since it was necessary that He remain true to His righteous nature. It was impossible for the people to avert the consequences of their own selfishness, greed, ambition, sensuality and self-indulgence.

One of the consequences of their carnal indulgences was the loss of their freedom. Those who had been the most active participants in wicked revelry would be the first to be taken captive. In that position their embarrassment and disgrace would be more conspicuous. It was only fair and just that the ring-leaders in the transgression should be the first to be punished.

Another consequence of their wickedness was that of being deprived of the provisions which they would need. "And the banquet of them that stretched themselves shall be removed." Certainly nobody could live as they did and expect at the same time to retain self-respect, the esteem of right-thinking people, and the blessing of God. Loving the true, the beautiful and the good, God loathed the false, the ugly, and the bad. Because of their depravity God declared the certainty and the completeness of the destruction of their city. God's holiness and justice made it necessary that they be punished for their sins.

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## Baptists Win 'Miss Illinois' Honors

An American Baptist who says she is "high on Jesus" and a Southern Baptist refugee from Cuba who hopes to do mission work with Spanish-Americans have won top honors in the recent Miss Illinois competition in Aurora, Illinois.

Anita Pankratz, 21, of Chicago, was named Miss Illinois and will represent her home state in the Miss America pageant in Atlantic City.

A member of Foster Avenue Baptist Church in Chicago (American Baptist), Miss Pankratz said she participated in a "Jesus demonstration" last spring which gave her "a real high."

"The greatest thing about being high on Jesus," she said in an interview with the Illinois Baptist, "is that you don't have to come down."

Named first runner-up in the Miss Illinois competition was Olga Alfonso, 19, who teaches a class of 13-year-old girls at the Second Baptist Church, Marion, Illinois, and is a sophomore at Southern Illinois University, Carbondale.

A refugee from Cuba, she and her parents came to the USA in 1961 under the sponsorship of Twelfth Street Baptist Church, Paducah, Kentucky. They moved to Marion, Illinois, in 1967.

Her parents, Mr. and Mrs. Pedro Alfonso, were married by Herbert Caudill, former Southern Baptist missionary to Cuba. The Alfonsos were members of First Baptist Church in Havana.

During the competition, both Baptist girls were asked to discuss their faith in God before the television audience.

"Anita and I both had a wonderful chance to tell what Christ really means to us," Miss Alfonso said.

After the competition was ended, Miss Alfonso stayed in Northern Illinois to help in a week-long Vacation Bible School at the First Spanish Baptist Church in Bensonville, near Chicago. The pastor, Anthonio Rodriguez, is also a native of Cuba.

Miss Alfonso has won several other beauty contests. She has been Miss Marion High School Queen, Miss Williamson County, and Miss Southern Illinois.

Before each contest, Miss Alfonso said she has "done a lot of praying." But she said she doesn't pray to win, only to do her best.

After college, Miss Alfonso hopes to attend a Baptist seminary and then do Spanish-American mission work. (BP)

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## Baptist College to Award Scholarships to RA Aides

Houston Baptist College in Houston, Texas, will award scholarships to Texas Royal Ambassadors who have excelled in the Royal Ambassador service aid program, and a college official has urged other Southern Baptist colleges to consider awarding similar scholarships.

Troy Womack, vice president for financial affairs at the Baptist school, said \$600 per year will go to the top Royal Ambassador selected each year by Texas Baptist Men, Brotherhood (laymen's) affiliate of the Baptist General Convention of Texas.

Over a four-year period, each recipient would receive \$2,400.

In addition, \$300 per year (\$1,200 total) will go to each other Royal Ambassador who has completed as many as five service aid awards and is selected by Texas Baptist Men for the scholarships.

"A boy who excels in the Southern Baptist Brotherhood Commission's RA (Royal Ambassador) service aid program is the . . . kind of young man we pay money to get," Womack said. "It

## Liberian President's Relative Serves Small Tennessee Church

The brother-in-law of the new president of Liberia is pastor of a Baptist Church in Tullahoma, Tennessee, and works as a nurses' aide at Hubbard Hospital in Nashville.

He is Eric David, a May graduate of American Baptist Theological Seminary, a school operated jointly by the Southern Baptist Convention and National Convention, USA, Inc. He plans to enter Vanderbilt Divinity School in Nashville and pursue a master of divinity degree.

David's brother-in-law is William R. Tolbert, newly-installed president of the Republic of Liberia and the immediate past president of the Baptist World Alliance. Tolbert became president of the African nation following the death of President V. S. Tubman.

Mrs. David, in an interview with the Nashville Tennessean, said that "our life has been that of the average couple on a college campus."

"We don't want to impress people that we are so high," she said modestly. "We are just ordinary people."

American Baptist Seminary students and some of the seminary's top officials did not know that the Davids are related to an African president, and are the equivalent of royalty.

David's sister, the former Victoria A. David, is the wife of the new Liberian president. Mrs. Tolbert and David are the son and daughter of a distinguished Liberian jurist. (BP)

takes initiative and ability to excel in the program."

Womack added that other Southern Baptist colleges and universities would do well to consider a similar scholarship program for Royal Ambassadors who excel in the service aid program. "After all," he said, "we all want the top notch students."

## Southern Seminary Staff Adds Shands

O. Norman Shands of Kansas City, Missouri, has been named coordinator of development services at the Southern Baptist Theological Seminary in Louisville by the school's trustees, effective September 1.

He will be responsible for all current funds of the seminary, including student aid, alumni giving, parents' fund and general solicitation of funds for operating expenses, according to Duke K. McCall, the seminary's president.

In connection with the Shands appointment, the trustees have delegated the solicitation of all long-term endowment, wills and bequests to Southern Seminary Foundation directed by Paul G. Kirkland.

Shands, a former chairman of the seminary's board of trustees and former president of the school's national alumni association, has been pastor of Calvary Baptist Church, Kansas City, and previously was pastor of First Baptist Church in Spartanburg, South Carolina, and West End Baptist Church in Atlanta.

In addition, he was director of re-

The service aid program is part of the advancement plan for 15 to 17-year-old Royal Ambassadors (a Southern Baptist mission education organization for boys). A service aid award is given for each 150 hours of service a Royal Ambassador completes in one of five church functions — worship, witness, ministry, education and application. (BP)

ligious activities at Mercer University (Baptist), Macon, Georgia, and has been a chaplain in the U.S. Navy, serving in the Pacific. He also served as president of Limestone College, Gaffney, South Carolina, 1952-53. (BP)

## Stewardship Staff Adds Oklahoma Pastor

Kenneth R. Mullins, pastor of Eastwood Baptist Church in Tulsa, Oklahoma, for the past nine years, has been named consultant in endowment and capital giving service for the Southern Baptist Convention's Stewardship Commission.

Mullins, who has been a part-time consultant for the commission for about three years, will have primary responsibilities in conducting capital fund raising campaigns for local Baptist churches.

A graduate of East Central State College, Ada, Oklahoma, Mullins also attended Southwestern Baptist Theological Seminary, Fort Worth. (BP)



**FROM ASHES** — Providence Baptist Church near Frankfort dedicated its new building on Sunday, June 27. The building was destroyed last year by fire. It was the second time that the Providence congregation suffered the loss of its building by fire. Current pastor of the church is David Moore. State evangelism secretary T. Hicks Shelton is a former pastor of the church.

## Baptist Leaders Say Prayer Amendment Threatens Liberty

A number of Baptist leaders in the nation have warned Congress against weakening or repudiating the First Amendment to the U. S. Constitution by passing a so-called prayer amendment to permit "nondenominational prayer" in public buildings.

The top executives and elected heads of six Baptist groups, in letters and statements to Congress, declared support for the Supreme Court decisions of 1962 and 1963 which prohibited government-sponsored prayers and devotions in public schools.

At issue now in the House of Representatives is a move to pass a resolution to amend the Constitution to read: "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."

After going to Congress, such a resolution would have to be approved by a majority vote in both Houses of Congress and by the legislatures of three-fourths of the states within seven years of its passage before it becomes law.

As of July 30, 190 members of the House of Representatives have signed a discharge petition to bypass the House Judiciary Committee which has not reported the bill to the House floor. Emanuel Celler (Democrat, New York) is chairman of the committee. The discharge petition is sponsored by Representative Chalmers P. Wylie (Republican, Ohio).

The president of the Southern Baptist Convention, Carl E. Bates of Charlotte, North Carolina, charged that the proposed prayer amendment "could lead to excessive involvement of the state in religious matters." Bates cited, in a message to Congress, the recent action of the convention in St. Louis in which the denomination reaffirmed its belief in the adequacy of the First Amendment to protect religious liberty.

"A new amendment to the Constitution on the subject of religious liberty could seriously alter church-state relations," Bates said.

W. Hubert Porter, associate general secretary of the American Baptist Con-

vention, in a letter to Representative Celler urged him to do everything in his power "to defeat all efforts to weaken or evade the First Amendment.

"Crusaders for an amendment to cut the heart out of the First Amendment by making constitutional the legislation of religion can make their case sound deeply religious and superbly patriotic," Porter said in a letter entered by Celler into the July 27 issue of the Congressional Record, the official daily journal of Congress.

"They at times make it appear that the steadfast friends of the First Amendment are against God, country, and motherhood, but such an impression is a deception and a delusion," Porter charged.

"The truest friends of religion and the most constructive citizens of the state are those who support those First Amendment guarantees that have made possible in the United States of America a fuller measure of religious freedom than was previously known in the world," declared the ABC executive.

Other top Baptist executives opposing approval of the prayer amendment included S. S. Hodges of Washington, D.C., executive secretary of the Progressive National Baptist Convention, Inc.; G. K. Zimmerman of Forest Park,

Illinois, the executive secretary of the North American Baptist General Conference; and Warren R. Magnuson, general secretary of the Baptist General Conference, Evanston, Illinois.

The acting executive director of the Baptist Joint Committee on Public Affairs, John W. Baker, explained that the proposed amendment to the Constitution "could circumscribe" the First Amendment in ways that would alter its meaning. It "creates ambiguities which do more harm than good for people and institutions," he said.

Baker, a political scientist, explained that the proposal raises several questions: "Does it mean that only nondenominational prayers could be prayed in a denominational or public institution which receives public funds? Who decides for an institution what is a lawful assembly? What problems are raised by the 'right of persons lawfully assembled'? Do others have the same rights? Who determines the content for a nondenominational prayer in a school—the school board, the superintendent, the principal, the teacher? If so, such a prayer becomes a government prescribed prayer," he said. (BP)

## 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.

### CARING PARENTS MERIT RESPECT

Dear Powerline:

I'm 16 and pretty mature, but my parents won't let me date a boy who is 20. Just because he's in the Air Force, they think he thinks, acts and does everything older than his age. Don't tell me my parents are right, because they're not perfect.

In other words, "Give me some advice, but make it the kind I like." Par for the course. But in telling me only what I CANNOT say, you've left yourself open for a couple of things I CAN say.

First, you're right. But don't let that give you a Humpty-Dumpty head just yet. You're right in saying I can't tell you your parents are right. No way. I don't have enough details. And you're right in saying your parents aren't perfect. That is, if they're human—and how else could they have such a very human offspring (namely, you)?

But there's something you seem to be overlooking about your parents. They ARE your parents. They've got a whale of a responsibility: YOU. And it's apparent, they love you enough to want to see that you have every chance for a full and useful life. That involves protecting you from unknown as well as known dangers. For example, how do your parents KNOW this boy isn't one of these clowns who try to use the armed services as a shield for irresponsible behavior toward girls. Give them time to KNOW he's not and maybe they'll change.

Meanwhile, how about talking to God about this duo of dogmatic adults that's trying to run your life. He's got some interesting words on the subject, like: "Honor your father and mother." That means respect and obey them even when they seem wrong. It's a command with a promise—long, fruitful life. You might close the conversation by thanking God for giving you the kind of parents who care.

The  Is . . .  
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