



  
**WESTERN RECORDER**  
AUGUST 28, 1971

William Willard, left, moderator of Shelby County Association, receives the congratulations of other contestants after being selected as having "the most distinguished beard." The scene took place as part of Shelby County Association's centennial celebration August 13-14.

## People And Places

The Chevy Chase Baptist Church, Lexington, has adopted a resolution opposing the 1971 Southern Baptist Convention resolution on abortion. The Southern Baptist Convention resolution urged liberalization of abortion laws in cases of "rape, incest, clear evidence of fetal deformity and carefully ascertained evidence of the likelihood of damage to the emotional, mental, and physical health of the mother."

Among other arguments against abortion, the Chevy Chase resolution points out that no distinction was made by Christ or the Biblical writers in the value of human life on the basis of the circumstances as described in the Southern Baptist Convention resolution. It also promises to oppose any liberalization of abortion laws in Kentucky and to instruct the Southern Baptist Convention to reverse its stand on this matter.

Mrs. Dorris Morris Feil, a 1966 alumna of Georgetown College, has been selected to appear in the 1971 publication of *Outstanding Young Women in America*. She was chosen for her achievement in science. A native of Shelbyville, Mrs. Feil is now living in Madison, Tennessee, where she is employed as a research chemist with E. I. DuPont Corporation.

Charles W. Holland and Mrs. Holland, 734 Palatka Road, Louisville, Kentucky, were honored with a testimonial dinner by the Crestwood Baptist Church, Frankfort, July 25, after serving 10 months as interim pastor. The couple was presented with a beautiful silver chafing-dish along with other gifts.

Holland has served several congregations in Kentucky as pastor and is now available to churches within driving distance of Louisville for services as interim pastor or pulpit supply.

Union Association of Baptists, meeting at the Falmouth Baptist Church, adopted two statements of faith during their 1971 annual meeting.

The first statement is called a "Statement of Majority Faith." It is a revised version of principles adopted in the early

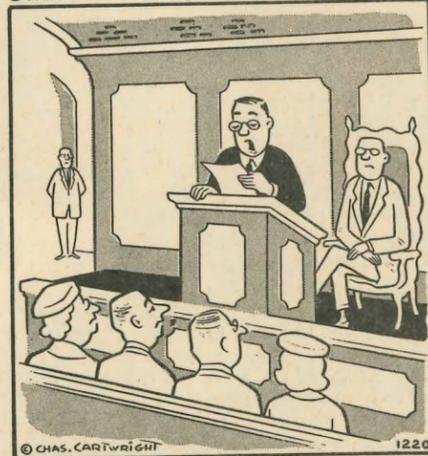
history of the association. The second statement is called a "Statement of Unanimous Faith." Cynthiana pastor Winn T. Barr presented each statement.

The Oratorical Chorus of Southern Seminary will perform the entire work of Handel's *Messiah* under the direction of church music professor Richard Lin. The Chorus is open to church choir members in area Baptist churches. No audition is necessary but music reading ability and choir experience are required. The first rehearsal will be Monday, August 30, from 7:00-9:00 p.m.

Two Kentuckians have been named "Best Dressed Staffers" at Ridgecrest Baptist Assembly in North Carolina. Miss Becky Jo Robertson, a student at Murray State University, and Bruce Thornton, a sophomore at University of Kentucky, received this distinction. The selection was made by a vote of the student staffers.

Miss Linda Blincoe, a member of First Baptist Church, Owensboro, is serving on the summer staff at Ridgecrest Baptist Assembly. Her name was omitted from the list provided by the Sunday School Board and printed in the July 31, 1971, edition of *Western Recorder*.

### Church Chuckles by CARTWRIGHT



"Based on current pledging, our Budget Victory Dinner menu may be changed from steaks to hot dogs!"

## DEVOTIONAL



J. Lonnie Bradley  
Pastor, Springfield  
Baptist Church

### A Pattern For Praise

Psalm 103:1-5

God delights in a thankful spirit. The story is told in Luke 17 that Jesus healed ten men of leprosy and when one returned to say, "Thank you", He asked, "Were there not ten? Where are the nine?" The implication is that of the ten this one would have been the one least expected to return and give thanks.

The spirit with which we approach life will determine in great measure our happiness and joy in life. Do we feel that we are totally responsible for our good fortune? What do we have to which we can claim complete title? Health? Some folk pay a tremendous price for it but do not attain it. Others seem to ignore all of the instructions regarding health and yet appear to be extremely healthy.

Talents? Excellence is achieved by hard work but the native ability is neither created nor developed by the individual. Wealth? Two men may take the same amount of money and invest it in similar businesses with one becoming prosperous while the other suffers a loss. The person with a thankful heart will find something in every situation for which to be thankful. Some folk complain because there are thorns on roses, but others rejoice because thorns have roses. A spirit of gratitude and thanksgiving will enrich life. The psalmist gives a pattern for praise.

God is the object of our praise. He is involved in every activity of which we are a part and in every benefit that comes to us. He is praised not only for His beneficence, but also for His pure and perfect character. He is praised with affection, warmth and gratitude.

God is praised with all of the faculties that one possesses. It involves every facet of his being, with all of his energies and affections. "Bless the Lord, O my soul, and all that is within me, bless His holy name."

God has given to us reasons for worshipping and praising Him. The greatest of all the benefits that God has given us is forgiveness. He has forgiven so freely and so completely. He has granted healing of the soul in such a manner that no real want of the soul is left unsatisfied.

## The Higher Education Facilities Act — NOW



Recently the Supreme Court of the United States, in a controversial five to four decision, declared that grants of federal tax funds to church-related institutions of higher learning for "non-religious" buildings do not violate the "establishment of religion" clauses of the First Amendment. The gist of the reasoning of the majority of the court was that such schools have generally gravitated so far away from their original religious nature, purpose, and relationships that they no longer can be regarded as a valid part of any religious establishment.

This decision, and especially the reasoning behind it, evokes several observations.

1. If the opinions behind the majority decision are actually true, then America's system of higher education has moved a long step closer to an academic monolith.

2. If this decision, including its reasons, accurately reflects the present condition of higher education in our nation, then we have come upon a sad day for Christian education, and for those who support the Christian way of life in America. The highest court in our land declares, in substance, that our church-related institutions of higher learning have become essentially secular in nature, that they have lost their distinctiveness, that they are now Christian in name only.

3. If the court's position is soundly based with reference to Christian higher education in general, does it necessarily follow that it is so with regard to our Southern Baptist schools?

There can be no question but that some of them are evidencing a strong

(Loyed R. Simmons is the past president of Grand Canyon College and California Baptist College, and is the author of the book, *Southern Baptists and Federal Aid*, which was published by *Americans United* in 1968.)

trend toward secularization and an increasingly independent posture relative to Southern Baptist life. For such institutions perhaps the time has come, as suggested recently by the editor of the *Texas Baptist Standard*, to cut them loose from Baptist control.

On the other hand, however, there can also be no question that many of our Southern Baptist colleges still cherish their denominational relations, and that among them there are not a few who are determined to be true to the original purposes for which they were founded.

4. It should be noted that the decision of the Court actually makes federal grants for church college facilities more obnoxious and unacceptable than the provisions of the original act of 1963. Under the provisions of that act such facilities could not be used for any religious purpose for a period of twenty years. After that time full ownership and control of the facilities would revert to the college and could thereafter be used in any way that the institution might wish. That part of the act was declared unconstitutional, and "the supreme law of the land" now is that such facilities must remain secular in fact and in use *in perpetuity*.

Thus, any denominational school that has constructed, or shall construct, facilities on its campus with federal funds must forever remain part religious and part secular — or become completely secular, as the logic of such a situation will probably bring about, sooner or later.

Furthermore, it should be noted that the choice here for a denominational school is not as to whether it shall remain a religious school or become independent. The decision of the court makes it just as impossible for a school that accepts federal aid to be or to become "independent", as it does for it to remain religious in nature; for that part of any campus that contains federally

funded buildings must forever be operated under the terms of the federal grant (as now amended by the court) — and these terms are precisely the rules which govern state and public institutions.

5. Should this decision of the Supreme Court determine our Baptist policy?

As one studies the hesitant and vacillating views of the majority opinion, the impression deepens that it reflects a mood of expediency in the face of a *fait accompli* — that the court perhaps quailed before the prospect of the combined ecclesiastical and bureaucratic fury at the overturning of the 1963 Facilities Act. In this it is sad to observe that the court was not as courageous as it was in facing the fury of the south when it destroyed the "separate but equal" philosophy upon which public school segregation was based.

Do present-day Baptists dare to be "purists" in their stand on the separation of church and state? Is there enough at stake to warrant the risk of being labeled extremists in this matter? Are our convictions at least as keen and deep regarding religious liberty as are those of "the Fourth Estate" relative to freedom of speech and of the press? In the recent furor over the Pentagon papers we have read repeated warnings from representatives of the press against even the slightest infringements on constitutional safeguards in that field. Is freedom of the press more important than freedom of religion? Which is more basic?

Is it not time to remind ourselves that such men as Isaac Backus, John Leland, and others of our Baptist forebears were unafraid to take an unqualified stand on the separation of church and state in their day; and that in being "purists" on this question, therefore, we are in most excellent company?

The political climate on this matter shifts and varies with the times, but the precious principle is as eternal as the Holy Scriptures upon which it is based.

## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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**Mr. President, Remember Your Oath**

President Nixon's support of parochial school aid with tax funds has been voiced several times in the past but never in such a blatant and brazen way as on August 17. Coming on the heels of his dramatic action in wage-price freezing and other steps to shore up the nation's economy, his promise of support for parochial school aid could be overlooked but surely shouldn't be. If it was a play for Roman Catholic political support, it was beneath the dignity of such a high office. If it represents sincere convictions, it should arouse every American who appreciates our American heritage and the constitutional provision of separation of church and state.

Mr. Nixon's remarks were made at a Knights of Columbus banquet in New York where his main subject was his new economic policies. They seemed to have been a spontaneous, off-the-cuff response to a 25 minute speech by Cardinal Cooke to which the President listened. The cardinal charged that the denial of government aid to parochial schools was "unreasonable and discriminatory".

In his remarks on tax support of parochial schools Mr. Nixon complimented one of his secretaries who is a Roman Catholic and who never fails to attend mass on Sunday wherever in the world she might be. He observed that if this is what parochial schools produce, he is all for them and they can count on his support.

This is all well and good. Who could but admire a secretary with such religious convictions? As Mr. Nixon has pointed out on several occasions, this is a time in American history for renewed concern for and emphasis upon moral and religious values.

The question, however, is who is responsible to provide the training for such moral and spiritual convictions? Does Mr. Nixon really believe this is the responsibility of the state? If so, the First Amendment has no place in the constitution and the repeated decisions of the Supreme Court denying tax funds to religious schools have been wrong.

The president's story of his Roman Catholic secretary and her religious faith is inspiring but to use it

to support government aid to parochial schools borders on the ridiculous. Roman Catholics who attend parochial schools are not the only secretaries whose religious faith prompts them to worship every Sunday. What about Methodists, Presbyterian and the young ladies of other faiths who possess such deep religious convictions and who never saw the inside of a parochial school? Where did their religious conviction come from and who paid for their training. It came from their homes, their parents and from churches which are supported by voluntary offerings and not government funds.

Surely the president's remarks must have been made without reflection. Those who advocate public funds for parochial schools because these schools provide educational services could have a point. But to advocate tax support for such schools because they produce mass attending secretaries is plainly to advocate government sponsoring of religious instruction. This never has been the American way and pray God it never will be.

If Roman Catholics reject public schools and choose to combine the religious and secular training of their children in parochial schools, this is their privilege. At the same time it is their responsibility including the cost. For those of us who believe in public schools for secular subjects and church sponsored and financed education for religious training, that's our privilege. But to expect to receive tax funds coercively collected from Jews, Baptists, atheists and all other non-Catholics to teach young people Catholic doctrine is "unreasonable and discriminatory," to use the cardinal's words.

The president has a right to his personal convictions but in assuming his high office he swore to uphold the constitution. The Supreme Court throughout American history as well as in a recent landmark decision declared state aid to parochial schools unconstitutional. The only way Mr. Nixon can keep his promise to aid such schools is to circumvent the First Amendment and these Supreme Court rulings. Before proceeding further he should reexamine his oath of office.

**A Resounding Victory Against Legal Liquor In Harlan**

The vast majority of the citizens of Harlan, Kentucky, is proud of its community and is determined to keep it as clean and wholesome a place to live as possible. They have worked hard to overcome its former image as "Bloody Harlan" and are not about to let that image return.

This is one of the reasons for the resounding defeat of an effort on August 17 to legalize the sale of alcoholic beverages in Harlan. The "drys" won by an almost two to one margin, 825 to 455. Such a margin was surprising in light of the close vote against legal liquor sales, 647 to 506, in 1963.

Telephone interviews with some of the "dry" leaders in Harlan helped further to explain the resounding victory. One of these leaders, Attorney Eugene Goss, has several explanations. The first of these was the all out effort on the part of the churches and local ministers. Earl Bell, the able and energetic pastor of the Harlan Baptist Church, was chairman of the Harlan Dry League and was credited by everyone with an outstanding job of organization and leadership.

Attorney Goss gave as a second reason for success the excellent organization of every precinct in Harlan before the referendum and the manning of these precincts by volunteer workers on the voting day.

Probably the most effective of all the efforts of the "drys" was the advertising campaign conducted with printed materials, by radio and the local newspaper, said Goss. The moral issue of drinking was not overlooked but the main thrust was a civic appeal based on the effects resulting from Harlan becoming an alcoholic oasis for southeastern Kentucky.

Goss was also high in praise for the assistance of Delbert Butts, the director of the Kentucky Temper-

ance League. The materials provided by the Temperance League and the know-how of Butts were a tremendous contribution, according to Goss.

James Stratton, pastor of the Harlan Methodist Church, was one of the ministers who worked hardest for the victory. He agreed with the observations of Attorney Goss and felt the "wets" really did not put up a strong fight. He believes the educational campaign of the "dry" forces on the effects of alcohol won a number of voters who were uncommitted at the beginning of the campaign. Stratton's concern is that Harlan citizens not be satisfied by this victory in one area of community life but that they move on to other causes contributing to a more wholesome community.

Delbert Butts, executive director of the Kentucky Temperance League, commended the average citizens and business men of Harlan as well as the campaign leaders. Though concerned during the early days of the campaign for the outcome, Butts said it became apparent before the vote that most of the citizens did not want legal liquor sales in Harlan. He believes outside liquor interests and wholesale liquor dealers were more interested than local legal liquor advocates.

The Harlan liquor referendum was the eighth in Kentucky since April. All of these were in dry cities in dry counties and all resulted in victories for the "drys".

These eight consecutive victories prove what dedicated local cooperation and effort can do with the professional assistance of Delbert Butts and the Kentucky Temperance League. Congratulations to Harlan and to these other seven Kentucky cities.

**BAPTIST FORUM**



**ALCOHOL CONTROL**

Dear Editor:

Let's stop the ruthless death and destruction caused by people under the influence of alcohol, by demanding a change in the control of the quantity, quality and distribution of beer, wine, and whiskey.

We control DDT and cyclamates, why not beer, wine, and whiskey which cause more death and grief on highways and in homes? We make a big issue of the war and loss of lives overseas, which are small to the number of deaths here at home that have been brought on by people abusing their use of alcohol. Please compare daily the war fatalities and the ones caused by

the use of alcohol in this country.

We killed the mosquitos to curb malaria, used vaccine to curb polio; why not control alcohol to curb deaths by automobiles, shootings, stabbings, broken homes, abortions, poverty, mental disease, sex crimes, population explosion and pollution?

By having alcohol under prescriptions as we have paregoric, we would eliminate case buying for bootlegging and bribery to teenagers and others after hours. We would have a record of those who drink, their insurance to be charged accordingly. Their name on the bottle would identify those in case of litter on the highways or at the scene of a crime. This also would prevent young people from having free

access and becoming alcoholics. This would eliminate bars and trouble spots that take up so much of the policeman's time.

We spend much money and time on safety devices to save lives, but teach our children to drink before they ever reach school age or voting age.

Greenville, S.C. R. H. Patterson

**[Editor's Note:**

In the July 17, 1971, issue of *Western Recorder*, a letter was published in the Baptist Forum titled "Don't Disturb Me." It was signed by O. S. Murphy of Lafayette, Kentucky. After the letter appeared, Murphy, pastor of the LaFayette Baptist Church, contacted *Western Recorder* denying authorship of the letter. Murphy asked that his denial of authorship be published so Kentucky Baptists would not attribute the letter to him.]

## State Mission Filmstrip Premiere Set

Among the many features planned for the Woman's Missionary Union Conferences at Cedarmore Baptist Assembly August 31-September 3 and September 4-6 is the premiere of a new filmstrip entitled "Ye Did It Unto Me."

Produced by A. B. Colvin, director of KBC direct missions department, the filmstrip illustrates Kentucky's state mission program and shows how the 1971 state mission offering will be distributed.

Wednesday, September 1, the filmstrip will be shown for the first time. Those attending only the weekend conference will preview the filmstrip on Saturday evening, September 4.



AT RIDGECREST — Miss Doria Diaz, editor of WMU materials written in Spanish, center, visits with Kentucky WMU executive Miss Kathryn Jasper, left, and Mrs. Leslie Keeling, WMU director for Hurstbourne Baptist Church in Louisville. Approximately 70 persons from Kentucky attended the WMU week at Ridgecrest Baptist Assembly.

Copies of the filmstrip will be available from the Kentucky WMU office upon request. These may be used in connection with the 1971 Week of Prayer for State Missions September 12-19 or at another time.

Other highlights on the WMU program will be devotionals led by Chester Swor and a foreign mission emphasis by a Kentucky couple, Mr. and Mrs. Harold Matthews.

Swor, one of the most noted authors and lecturers in America, will lead five worship periods during the week conference and four during the weekend sessions. Before becoming a full-time lecturer and author, he was an English professor at Mississippi College, a Baptist school.

Matthews, a native of Ohio County, is a graduate of Western Kentucky University and Southern Seminary. Before appointment to the Philippines by the SBC Foreign Mission Board, he was pastor of the Smith's Grove Baptist Church, Smith's Grove, and Temple Baptist Church, Owensboro.

Mrs. Matthews is the former Clara Lee of Ladieville. Presently the couple lives in Louisville in the missionary residence provided by the Lyndon Baptist Church.

Other program activities include methods conferences for each WMU sponsored organization and "How-to-do-it" sessions for specific tasks.

According to state WMU executive secretary Miss Kathryn Jasper, a few reservations are still available for those wishing to attend either of the conferences. If interested, one should contact Cedarmore Baptist Assembly manager Arlis Hinson, telephone number 502-747-8911.

## New Training Materials, Plans Featured

Upgrading new church member training and training Sunday School teachers through the church training program will be the joint themes of the Pastor-Church Training Director Retreat September 17-18.

Forrest Watkins, consultant in new church member training for the Sunday School Board, will be among those featured at the conferences scheduled at Cedarmore Baptist Assembly. He will conduct conferences on "Beginning a New Member Training Program" and "Revitalizing a New Church Member Training Program." In addition he will lead a general discussion entitled "What's New in the Area of New Member Training Materials."

Training Sunday School teachers through the Church Training Program

is a concept recently advanced by the Sunday School Board of the Southern Baptist Convention. Several practical approaches, as well as available materials, will be presented during the retreat.

Other conferences scheduled are Church Leader Training; Motivation of Volunteer Workers; Promotional Ideas for Church Training and WIN Schools.

The Pastor-Church Training Director Retreat begins with the evening meal Friday, September 17, and closes after the noon meal the following day. Reservations may be made by addressing Arlis Hinson, Manager, Cedarmore Baptist Assembly, Route 1, Bagdad, Kentucky. A three dollar registration fee should accompany reservations.



### Thanks for mission sharing

I want to take this opportunity to express my personal and official appreciation of our fellowship "in the furtherance of the gospel" of our Lord Jesus Christ through all the facets of the Kentucky Baptist Convention's work and, in particular, for your mission gifts through the Cooperative Program and designated offerings during the past almost-12 months. As Paul said to his sharing friends in the church at Philippi, "I thank my God upon every remembrance of you" in these common efforts to glorify our Christ and share his life with people in Kentucky and around the world.

### Nearing the goal

As this goes to press we are nearing \$3,832,958.70 receipts from the churches for the Cooperative Program of missions since September 1, 1970. We thank God for the mission impulse in your heart and that of your church as expressed in your mission giving. Of course we have received many additional mission dollars for designated causes. Last year we exceeded six millions for all causes. We hope to do much better this year.

Our annual Cooperative Program goal this year is \$4,100,000. We cannot tell whether or not it will be reached — that is in the heart of God and the churches. The faithful sending of your mission offerings the last three days of August will reveal the story to us all. We pray that it will be a story of the fullest possible giving from the churches — and the goal reached!

### Postmarked by August 31

For your mission gifts to count on this year's goal, they must be in the post office in time for the workers there to actually postmark them on their machines *not later than August 31*.

Since the last Sunday is August 29, alert treasurers could get your checks in the mail Monday, August 30, or not later than the morning of August 31. Thanks for your enthusiastic cooperation.

The lost world depends upon our love expressed in prayers, sending our missionaries and paying for those whom we send — that's the Cooperative Program.

—Harold G. Sanders



WESTERN RECORDER

## Kentucky Prof. Named Pres. Of European Seminary

C. Penrose St. Amant, professor at Southern Baptist Theological Seminary, Louisville, Kentucky, was elected president of the Baptist Theological Seminary in Ruschlikon, Switzerland, by the SBC Foreign Mission Board in a meeting at Glorieta, New Mexico.

According to a recommendation approved by the board, St. Amant will take office next summer, after completing his current teaching commitment to Southern Seminary. He will be professor of church history as well as president.

His election is expected to be ratified by the trustees of the Ruschlikon seminary, which has been without a president since missionary John D. W. Watts returned to the States for furlough last summer. Watts is visiting professor of Old Testament at Southern Seminary.

The board's action on St. Amant came during a business session Wednesday morning, August 18. He and his wife were employed by the agency as missionary associates during a service Tuesday night. They were one of 11 couples assigned to overseas posts.

St. Amant has been David T. Porter professor of church history at Southern Seminary since 1959. During his first 10 years at Southern he was also dean of the school of theology. He resigned the deanship in 1969 to return to full-time teaching.



St. Amant poses with his wife after election at Glorieta Baptist Assembly.

He spent the 1970-71 school year on sabbatical leave teaching at the seminary in Ruschlikon and studying church history at the University of Zurich.

Before joining the faculty of Southern, St. Amant taught at New Orleans Baptist Theological Seminary for 16 years. Earlier he had taught religion for

a year at Hannibal-LaGrange College, Hannibal, Missouri.

A native of Gonzales, Louisiana, he received the bachelor of arts degree from Louisiana College, Pineville; the master of arts degree from Louisiana State University, Baton Rouge; the master of theology and doctor of theology degrees from New Orleans Seminary; and the doctor of philosophy degree from the University of Edinburgh, Scotland.

He has studied at Columbia University and Union Theological Seminary in New York and at the University of Paris (Sorbonne), where he served on the Protestant Theological Faculty of Paris.

Louisiana College and Mercer University, Macon, Georgia, have granted him honorary degrees.

St. Amant delivered the Holland Lectures at Southwestern Baptist Theological Seminary in 1954 and the Layne Foundation Lectures at New Orleans Seminary in 1955.

For four years he was chairman of the Historical Commission of the Southern Baptist Convention.

Mrs. St. Amant is the former Jessie Davis of Brownsville, Tennessee. She was graduated from Blue Mountain (Mississippi) College. Before their marriage in 1945 and for a short time afterward, she was secretary to the superintendent of Southern Baptist Hospital in New Orleans.

No strangers to Europe, the St. Amants have traveled on the Continent, including eastern Europe, and in Russia and the Middle East.

## Sectarians Seek To Evade Courts Parochial Aid Decision, Archer Warns

A statement issued by Glenn L. Archer, executive director of Americans United for Separation of Church and State, warned that sectarians unhappy with the decision of the United States Supreme Court barring state aid to parochial schools, would seek to circumvent the ruling with new strategies of evasion. He pledged that his organization would battle all such efforts both in the legislative halls and in the courts. The full text follows:

"As might have been anticipated, advocates of tax aid for parochial schools have never been able to reconcile themselves to separation of church and state and are already at work seeking new devices to circumvent the recent decision of the Supreme Court which bars such aid. Most popular of these tricks of evasion at the moment is the so-called 'voucher plan,' under which parents would receive vouchers cashable for their children's education in church-controlled schools. The theory here is that if the parent touches the money before it goes to the school's managers,

this would sterilize it and cleanse it of any church-state involvement. The absurdity of this is just as manifest as that of the now discredited ruse that public funds could be used to subsidize only the secular courses in religious schools.

"I would think court disapproval of the 'voucher plan' is clearly indicated and I am not surprised that court decisions to this point have been against it. The Pennsylvania plan did stress the fiction that the funds supported secular courses only. The voucher proposal would channel the tax funds directly into the school — for the support of its entire mixed sectarian/secular program. This is government aid to religion which the taxpayer is forced to pay. We shall, of course, oppose the 'voucher plan' and any other tricks of evasion both in the legislative halls and in the courts. The people of this country do not want to pay taxes for parochial schools and we will fight to protect them from being compelled to do so."

## B'hood Commission Sponsors Scholarships

Union University in Jackson, Tennessee, and the Southern Baptist Brotherhood Commission in Memphis have set up jointly a scholarship program for Royal Ambassadors completing requirements in the Service Aide advancement program.

Under the plan, Royal Ambassadors earning one Service Aide award are eligible for a \$400 scholarship at Union. For each additional Service Aide award, up to five awards, a Royal Ambassador scholarship winner would receive an additional \$200, with a maximum of \$1,200 for five awards.

The Service Aide program is part of the Pioneer Royal Ambassador advancement plan designed to give Royal Ambassadors in Southern Baptist churches experience in at least one of five church functions (worship, witness, ministry, education and application). A Royal Ambassador earns a Service Aide award for each 150 hours of service. (BP)

## Missionary News

### Furlough

Mr. and Mrs. H. Eldon Sturgeon were scheduled to leave Mexico on August 5 for a short furlough in the States. They may be addressed c/o Wallace Wright, 1409 North Walnut Grove Avenue, Rosemead, California 91770. Born in Milton, Kentucky, Sturgeon also lived in North Carolina while growing up. Mrs. Sturgeon, the former Jo Ann Ferguson, is a native of Sonora, Kentucky. They were appointed by the Foreign Mission Board in 1957.

Mr. and Mrs. J. Wendell Smith, missionaries to Indonesia, were scheduled to arrive August 19 for furlough in the States. They may be addressed at Box 1, Rineyville, Kentucky 40162. Both Mr. and Mrs. Smith are natives of Hardin County, Kentucky; she is the former Betty Woodring. They were appointed by the Foreign Mission Board in 1967.

Mrs. Martha Gilliland, missionary on furlough from Nigeria, may now be addressed at 2909 Meadow Lark Avenue, Louisville, Kentucky 40206. Mrs. Gilliland, the former Martha Jordan of Alabama, was born in Ozard and grew up

in Birmingham. She and her late husband, W. McKinley Gilliland, were appointed missionaries by the Foreign Mission Board in 1942.

Mr. and Mrs. Richard D. Clement, missionaries on furlough from Ecuador, may now be addressed at Campbellsville College, Campbellsville, Kentucky 42718. Clement is a native of Mortons Gap, Kentucky. Mrs. Clement is the former Barbara Hargrave of Pensacola, Florida. They were appointed by the Foreign Mission Board in 1965.

### To the field

Miss Dorothea (Dottie) Lane has completed furlough in the States and was scheduled to depart for Japan on

## Portugal Votes Religious Freedom Bill

The Portuguese Assembly has approved a draft bill guaranteeing religious freedom to all "state-recognized" religions in Portugal.

For a religious denomination to qualify for recognition by the state its leader must be able to furnish proof that it

has at least 500 adherents, resident in the country.

The measure, sponsored by the government, is designed to end reported "deficiencies in treatment" for religions other than Roman Catholicism which, since establishment of the Portuguese-Vatican Concordat of 1940, has been the official religion.

## Claypool Resigns Crescent Hill, Moving To Texas

### Staff Changes

John R. Claypool, pastor of Crescent Hill Baptist Church in Louisville, has resigned effective September 22. In early October he will begin new responsibilities as pastor of Broadway Baptist Church in Fort Worth, Texas.

Claypool, currently serving as president of the Kentucky Baptist Convention, has been at the Crescent Hill church since October of 1960. Prior to



Claypool delivering SBC sermon

Seminary awarded him the doctor of theology degree.

Mrs. Claypool is the former Lue Ann Foster of Waco, Texas. The couple has one son, Rowan, age 13.

Henry C. Hedgespeth is now pastor of the Mackville Baptist Church, Mackville. Formerly he served the Gethsemane Baptist Church, Danville, for 15 years as pastor.

During this time he was a member of the KBC executive board and served as moderator of South District Association. He has also been president of the Danville Ministerial Association.

A graduate of Campbellsville College, the new Mackville pastor also holds degrees from Western Kentucky University and Southern Seminary.

Hedgespeth is married to the former Natha Colvin. The couple has three children.

Andy Good, now serving in Scottsburg, Indiana, has accepted the call of Immanuel Baptist Church, Lexington, to become their minister of Christian life. He will begin these duties September 1.

A native of Roanoke, Virginia, Good is a graduate of Mars Hill College in North Carolina and holds the master of divinity degree from Southern Seminary.

For four summers he has served as youth director for various churches. One summer he worked under the Home Mission Board in Illinois. Also, Good spent a year touring the United States with "Athletes in Action", a Christian amateur basketball team.

Mrs. Good is the former Mary DeMyer of Fulton, Kentucky. She is a graduate of the University of Kentucky and holds the master of divinity degree from Southern Seminary.

Bethany Baptist Church, Louisville, has called David Platt as full-time minister of Christian activities. He is now serving in this capacity.

Previously Platt served the church in a part-time capacity and worked with the YMCA.

A native of Branford, Connecticut, the activities minister holds degrees from the University of Miami, Florida, and Southern Seminary.

He and his wife Pat have two children, Chris, age 6, and Laura, 2.

James Compton, pastor of Baxter Avenue Baptist Church, Louisville, has resigned to become pastor of Berea Baptist Church, Berea. He began his duties there August 15.

A native of Alabama, Compton is a graduate of Samford University and holds the master of divinity degree from

Southern Seminary. He has served several churches since entering the ministry in 1959.

Mrs. Compton is the former Linda Kaye Gilbert. The couple has two sons.

Charles H. Harris was recently called as pastor of Bashford Manor Baptist Church, Louisville. He is a native of Fayetteville, Georgia.

Harris is a graduate of Truett-McConnell College, Belmont College and Southern Seminary.

He is a college honor graduate and holds the honor of "Mr. Truett-McConnell, 1964"; a member of *Who's Who in American Colleges and Universities*, 1966 and a member of Blue Key National Fraternity. He has been pastor of churches in Tennessee and Kentucky and resigned the Park City Baptist Church, Park City, Kentucky, after three and a half years to accept the call to Bashford Manor Church.

Harris is married to the former Nell Doris Tyson. The couple has two daughters.

## Study Shows Programs Reach Unchurched

Cultural documentaries produced by the SBC Radio-Television Commission reach not only general audiences, but a special segment of the population that might not be responsive to a religious message in any other form.

Commission officials have drawn this conclusion on the basis of mail response to the agency's network telecasts.

Letters elicited by "The Prado," a documentary on the famed art museum in Madrid, Spain, often cited the effectiveness of combining religious and cultural topics, Commission officials said. They quoted one letter writer from Georgia who summed up the idea in these words:

"I was quite impressed with the quality — technical, cultural and spiritual. I believe that in this manner the gospel gains a hearing in many homes where it is needed most and sought least, and that such a production reaches the lives of all who see it."

The commission produces about 20 programs each year for national telecast by the three commercial networks.

## Kentucky Baptist

## WESTERN RECORDER

BAPTIST BANNER AND WESTERN PIONEER

BAPTIST BANNER AND PIONEER

LOUISVILLE, KY., WEDNESDAY, AUGUST 24, 1971

## Historical Highlights

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

### 10 YEARS AGO August 24, 1961

George Waldo Card, former Louisville and retired Sunday School Board employee died. He was associated with the Sunday School Board for 32 years before his retirement in 1954. While in Louisville, he served as director of education and music for Walnut Street Baptist Church. He had compiled hymnals and edited a number of publications.

A Catholic Congressman, Representative James J. Delaney (Democrat, New York) termed the American principle of separation of church and state as being irrelevant to the controversy over public aid to parochial schools. Delaney's reasoning in the charge was that the omission of private schools from Federal aid to education is discrimination.

John M. Carter, president of Campbellsville College, received an award for outstanding citizen of the year at the annual meeting of the Campbellsville Chamber of Commerce.

### 25 YEARS AGO August 22, 1946

Ground breaking ceremonies were

held for the first Baptist Student Union building to be built in Kentucky, at Murray State College, Murray. J. Chester Durham, state student secretary, participated in the services. First Baptist Church, Murray, had already purchased a lot adjacent from the campus and gave this land plus \$5,000 to start the new building. The cost of the building was approximately \$20,000.

C. L. Hargrove, pastor of Porter Memorial Baptist Church, Lexington, took a year's leave of absence from his church in order to raise \$1,500,000 for the Central Baptist Hospital Building Fund. The site for the hospital is a seven acre tract of land on the Nicholasville Pike near Lexington city limits.

### 50 YEARS AGO August 25, 1921

C. I. Scofield, known widely as the editor of the *Scofield Bible*, died at his home in Long Island, New York.

It was reported nearly 9 million Baptists were in the world. 7,789,165 were in the U.S.

Harvard University began requiring some study of the Bible, in its literary value, as a condition for receiving the bachelor of arts degree.

has at least 500 adherents, resident in the country.

The measure, sponsored by the government, is designed to end reported "deficiencies in treatment" for religions other than Roman Catholicism which, since establishment of the Portuguese-Vatican Concordat of 1940, has been the official religion.

For decades, Protestants and other non-Catholic groups have complained of discrimination in Portugal and its overseas territories.

Alleged abuses included the inability of non-Catholics to qualify for official positions in the government, forced religious training of their children in Catholic doctrine and restrictions on missionary activities.

The new law specifically forbids religious discrimination in employment or career assignments.

The law continues the practice of teaching Catholic doctrine in the public schools but it makes allowance for parental objection. (EBPS)

## Polish Protestants Regain Churches

More than 350 church and chapel buildings being used by Protestant and Orthodox churches in Poland can now revert to these churches under a law governing church property passed by the Polish Parliament in June.

Of the total, 115 churches and 79 chapels in the former German territories are being used by the Evangelical Church of the Augsburg Confession, according to the *Ecumenical Press Service*, published in Geneva, Switzerland.

Methodists make use of more than 50 of the churches and chapels, the Orthodox 45, the United Church of the Gospel over 35, Old Catholics 30, Baptists 17, Evangelical Reformed 2, and Lutheran Consistory 8. (EBPS)

## FMB Appoints 22, Considers Status Of China

The Foreign Mission Board of the Southern Baptist Convention, meeting during an annual foreign mission conference at Glorieta Baptist Assembly, named 22 new missionaries and reported 244 commitments by conferees regarding Christian life and work.

The board heard executive secretary Baker James Cauthen report on the impact on missions of President Richard Nixon's recent announcement concerning national fiscal policy and his proposed trip to Red China.

Board members unanimously requested a meeting between President Nixon

and Cauthen to discuss the President's trip to Peking and U.S.-Chinese relationship as they may affect Southern Baptist work in Asia.

It was suggested that a meeting be sought at the President's earliest convenience and that the assistance of evangelist Billy Graham might be enlisted in setting up the proposed meeting.

In other action, the board appropriated funds for relief of Pakistani refugees in India and for relief work in Chile. Also it elected C. Penrose St. Amant of Louisville, Kentucky, president

of the Baptist Theological Seminary in Ruschlikon, Switzerland. (See stories page 7 and 8.)

Commenting on President Nixon's newly implemented economic measures, Cauthen said that they will have far-reaching effects on mission fields as the amount of local currency received for a U.S. dollar goes down.

"We will undoubtedly receive from missions throughout the world requests for adjustments as they feel the pressure of reduced funds," Cauthen said.

"At this point, however, . . . it would not be advisable to begin recommending additional appropriations for individual countries until the full effect of this can be tallied," he added.

About the President's proposed trip to Red China, Cauthen told the board members that "we must undergird our President and those close to him in policy-making matters with prayer . . ."

Cauthen cautioned that it would be premature to conclude that "the opening of doors to Red China for missionary work is near at hand." Asserting that Southern Baptists stand ready to cooperate with Chinese Christians on the mainland . . . if that door should become fully opened, we would face a very great missionary challenge," Cauthen said.

He called for intercessory prayers on the part of Christian people everywhere "that the day may come when there shall be freedom in China to witness to the love of our Lord and to serve in His name."

Cauthen reminded the board members that Southern Baptists must continue their work among the many Chinese people living in other countries of Southeast Asia, where there are many open opportunities to witness.

"Ultimately, we believe that from these places there will go back to China many who will be able to share in the ministry of the Word," Cauthen said.

Twenty-two new personnel were added to the board's overseas staff during an evening service in the Glorieta Baptist Assembly auditorium, bringing the number of career missionaries appointed and missionary associates employed this year to 119. In addition, 67 missionary journeymen were commissioned for two-year terms in July.

During the conference a total of 244 persons registered decisions regarding their life and work as Christians. Of these, 79 said they want to pursue the church-related vocation and 77 are exploring that possibility. Twelve persons professed faith in Christ for the first time and 76 reaffirmed their Christian commitment.

By the last night of the six-day conference, 2,584 persons had been registered by officials of Glorieta Baptist Assembly. Seventy percent of them were under 23 years of age. (BP)



The 1971 summer staff of Cedarmore Baptist Assembly gathered for this picture.

## Two Named Cedarmore Honor Staffers

Miss Mary Sue Baker of Henderson and James Russell Park of Lexington have been chosen "Honor Staffers" at Cedarmore Baptist Assembly, according to Arlis Hinson, manager.

This award was given to the staffers on the basis of performance of duty, general attitude, participation in staff activities and involvement in the assembly's programs, Hinson said.

Miss Baker is the daughter of Mr. and Mrs. John A. Baker of Henderson and a member of Immanuel Baptist Temple in that city.

Park is a student at Oneida Baptist Institute and a member of Oneida Baptist Church.

Honorable mention awards went to Miss Chris Edwards, daughter of Mr. and Mrs. James Edwards of Lawrenceburg, and to Gary Walker of Erlanger, son of Mr. and Mrs. Clyde Franklin Walker.

In all, 32 persons comprised the 1971 summer staff at Cedarmore. They served during the camping season from June 14 through August 21. Pictured on the patio of Boone Lodge are, left to right:

(front row) Mendy McGuffey (Florence), Chris Edwards (Lawrenceburg), Peggy Graham (Greenville), Pat Gillim (Louisville), Pamela Deane (Louisville), Rudy Felty (Henderson), Gary Walker (Erlanger), Darlene Gaines (Stamping Ground), Jim Byrdwell (Fort Smith, Arkansas), and Terri Von Kanel (Louisville); (second row) Peggy Hawkins (Willisburg), Mary Walters (Shelbyville), Rusty Park (Lexington), Mary Sue Baker (Henderson), Linda Reeder (Henderson), Martha Chatham (Shelbyville), Nancy Easley (Shelbyville), Sher-

ri Shepherd (Somerset), Pat Hicks (Lexington), and Mrs. Barry Broyles (Louisville); (third row) Steve Croxton (Bagdad), Dick Bullard (Shelbyville), Teresa Crain (Danville), Gary Mallory (Maysville), Susan Hartfield (Greensburg), Janie Pruitt (Greensburg), Debbie Noplis (Lexington), Linda Ford (Somerset), Michael Little (Ashland), Reverend Barry Broyles (Louisville, staff pastor), and Carter Stewart (Louisville). Diane Baker of Lebanon was not present when the picture was taken.

Selected each year from those who apply for staff positions, the Summer Staffers at Cedarmore serve in the four dining halls and provide recreational leadership for the assembly and camp programs of Kentucky Baptists.

## Tonks Named To Historical Comm.

Alfred Ronald Tonks, assistant professor of history at Indiana Central College, Indianapolis, has been named research director for the Southern Baptist Historical Commission in Nashville.

Tonks, 34, is a graduate of Southern Baptist Theological Seminary, Louisville, where he earned the doctor of theology and master of theology degrees.

He did his doctoral dissertation and masters' thesis on the history of the Southern Baptist

## 'People To People' Emphasis Planned For Sunday School Confabs

"People to People," an emphasis adopted during the 1971 Southern Baptist Convention in St. Louis, will be the theme of the four regional Sunday School Area Conferences planned for September.

According to Kentucky Baptist Sunday School secretary Roy Boatwright, the area conferences will feature Chester Russell of the Southern Baptist Sunday School Board. He will discuss the four-year "People to People" emphasis during the general sessions. Regular age group conferences will be conducted by qualified personnel, Boatwright added. These conferences will deal with reaching persons for Christ through Bible study.

The four area conferences will be conducted from 6:00-9:00 p.m. On Monday, September 20, the conference will be hosted by First Baptist Church, Richmond. The following day Buechel Park Baptist Church, Louisville, will be the host. On Thursday and Friday, the conference will meet at First Baptist Church, Madisonville, and First Baptist Church, Mayfield, respectively.

Boatwright commented that every pastor, minister of education, Sunday School director, outreach director and layman concerned with reaching people through the Sunday School should urge the age group workers to be present for the meeting most convenient for them.

"The Sunday School has always been the major outreach arm of the church," Boatwright added. "The 'People to People' program is a new emphasis to help the churches reach men and women for our Lord. That makes it important that we understand it and know how to use the new program," he concluded.

Home Mission Board (1845-1882), and on the history of Southern Baptists in Oregon and Washington and Western Canada.

In addition, Tonks has been commissioned to write the history of the State Convention of Baptists in Indiana by that convention's executive board.

A native of Canada, he has been pastor of Val Royal Baptist Church in Montreal and Silverville Baptist Church in Williams, Indiana.

He was a graduate teaching fellow at Southern Seminary from 1963-67, working with C. Penrose St. Amant, and studying under W. Morgan Patterson, professor of church history and current chairman of the SBC Historical Commission. (BP)



Tonks

### Estate Stewardship:

## Reducing The Cost Of Probate

by Grady L. Randolph  
Executive Secretary, Kentucky Baptist Foundation

In our day it is easier to build an estate of considerable size than it has ever been before. Because of this, estate planning is receiving more attention than ever and there are many professional estate planners in the field. In addition, there are many books, pamphlets and magazine articles being written on the subject.

A book by the title *How to Avoid Probate* received much attention. This book may have some helpful suggestions but the real problem is not how to avoid probate, but rather how to reduce the costs of probate.

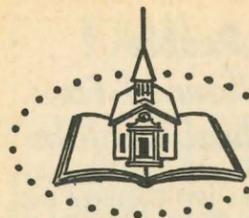
Eighteen years ago, Mr. A made his will. It was a handwritten will and was admitted by the courts for probate upon Mr. A's death. After certain bequests were made and administration costs (court fees, executor's fees, lawyer's fees, etc.) paid, the remainder of this estate came to the Kentucky Baptist Foundation to be invested with the income benefiting Baptist causes. It took a little more than 10% of the entire estate to pay these administrative costs. (The national average is 8%.) Could this cost have been reduced? What steps could Mr. A have taken to reduce this cost and still accomplish his goal?

For one thing, Mr. A could have used some form of a trust which would have reduced the amount of his estate that would have gone through the probate court. The type of trust would vary according to the size, nature and ultimate disposition of the estate. Secondly, Mr. A could have made his gifts to Baptist causes while he still was alive. By the use of a "charitable remainder" trust, he could have reduced the size of his estate and at the same time retained an income interest.

The reduction of administrative costs in probate conserves the estate for the beneficiaries. The use of a charitable remainder trust also reduces the tax obligation of Mr. A while he is living. A third factor to keep in mind is that a gift made in life through a charitable remainder trust cannot be challenged by a disappointed relative or by anyone else for that matter.

Mr. A was correct in having a will but he could have achieved his goals and conserved his estate better if he had also used some for a trust. In estate planning it is wise to use whatever instrument or instruments necessary to get the desired results and give the greatest safety.

Christian stewardship demands that we use our best thinking and planning to preserve and use all that God has committed to us. The Kentucky Baptist Foundation is prepared to offer assistance in estate stewardship planning to anyone wishing additional information.



## SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for September 5, 1971)

### LIFE AND WORK SERIES

## Wars And Rumors Of Wars

This century has scarcely been free of wars and rumors of wars. After all the horrors of these numerous wars, people have not learned to live in peace.

### The reality of war Matthew 24:6

While many long for peace, we recognize that wars and rumors of wars will continue as long as the present world order shall last. Such will come to an end only when Christ reigns supreme during the messianic age. As long as people are rebellious and hostile toward God war will be a grim reality.

### The reason for war James 4:1-2

Taking note of the fact that the friction, wrangling, quarreling and strife which existed among the believers of the dispersion were notorious, James opened this chapter with a question which was designed to probe his readers to the depths. He referred to the general condition of hostility within the ranks of believers as "wars" and to the bad outbreaks of their hostile feelings, which followed their heated arguments, as "fightings." He understood fully that such things have their source in lust or an unsatisfied desire for praise and pre-eminence.

In spite of their longing for recognition, honor and power, these self-centered church members did not get the things which they coveted. Things which people covet are seldom obtained and, when they are, they do not bring the desired satisfaction. Their longing, struggling and warring do not produce the desired results. Lusting after what belongs to others causes wars.

James' answer to his thought-provoking question, with which he opened this chapter, was to the effect that such an unhappy condition was the result of their carnal desires which they tried to gratify by other methods than prayer. The real remedy for the undesirable conditions which prevailed among them was earnest prayer to God. Resorting to war in order to get what is desired is wrong, but looking to God and asking Him for it is the right thing to do.

### The rod of God Habakkuk 1:5-6

Although Habakkuk had great faith in God, he was greatly troubled and perplexed with the problem that God sometimes permits the wicked to prosper

while the righteous suffer affliction. He wondered why God, Who was holy and just, said nothing when evil men brought to pass their wicked devices. The silence of God in the presence of evil is ever a great enigma. We often wonder why the holy God allows the righteous to suffer and the wicked to go unpunished.

In the midst of his adverse circumstances, Habakkuk went straight to God with his problems, made a full declaration of all his bewilderments as to why He did not interfere with the prevailing wickedness and then awaited God's reply. To the prophet it was a day of no judgment upon the evil and a wrong judgment upon the righteous. He inquired how a sin-hating God could allow the continuance of such monstrous cruelties and treacherous acts towards His people.

What surprised and shocked Habakkuk was the information that God imparted to him that He was going to use the mighty and cruel Chaldeans as His instrument of judgment upon the disobedient people. The prophet's vision of the terrible army of the invading Chaldeans marching on their mission of devastation seemed to spell complete

destruction. In spite of the horrors of war, God never loses control of world affairs and He has no intention of ever abdicating His throne.

### The victory of God Judges 7:19-22

In the midnight hour of Israel's hope God called Gideon to the task of commanding the army in driving out the invading Midianites and in delivering His people from their bondage. This call came as a complete surprise to this great lover of his family, his country and his God. Upon discovering God's will for his life, dedicating himself unreservedly to the doing of that will and being assured of the Lord's presence and power, Gideon proceeded to carry out the divine instructions.

United in mind and purpose, Gideon and his three hundred valiant men were ready to obey God's orders and to do what was necessary to win the victory. They went into battle, did their best, and God gave them the victory. God, dedicated leadership, and faithful followers mean victory in any day. This marvelous victory, which was won without the usual military weapons, was due to the power and blessing of God, and all recognized this fact.

### INTERNATIONAL SERIES

## Thinking About God

As we think and learn more about God, it is anticipated that we shall have a stronger faith in Him, a greater love for Him and a fuller commitment to the doing of His will and work.

### Psalm 42:1-3

While in hiding somewhere beyond Jordan and pursued by those who were thirsting for his blood, the Psalmist was in deep sorrow because he had been cut off from fellowship with God in public worship. In his distress he longed for the privilege of having communion with God in the temple. His heart cried out for the opportunity of being there before the living God, unbosoming his burden and obtaining peace. He felt that he could not go on without help. He turned to the One Whom he believed could do for him what the water brook could do for the deer, and far more.

### Psalm 53:1-2

Denial of the existence of God may be either theoretical or practical. It is theoretical when one affirms that no such Being exists but it is practical

when one admits His existence and then acts as though He does not exist. One who denies the existence of God claims to know everything. Otherwise, the one thing he does not know may be that there is a God. Those who are foolish enough to affirm that "there is no God" also prove their folly by their corrupt lives and abominable deeds. To deny the fact that there is a God does not obliterate the fact but it does prove the ignorance and folly of the one who makes the assertion that there is not a God.

### Psalm 139:7

It is a great comfort and inspiration to know that God is present everywhere. The Psalmist informs us that it is impossible to escape from Him, regardless of how hard one may try to do so. Instead of attempting to flee from His presence, one should live in such a manner as to be able to rejoice at the glorious privilege of being in His presence and complying with His wishes. Many have sought to flee from God's presence but none have ever succeeded in the attempt.

### Acts 17:22-23

When serious opposition to the preaching of Paul in Berea arose, some noble Christian brethren escorted the Apostle to Athens, the capital of Greece. Philosophers of various schools of thought and teachers of all kinds of knowledge had resorted thither.

While waiting for the arrival of his two missionary companions, Silas and Timothy, Paul made a tour of observation through the city. He was shocked by the multiplicity of gods which were in evidence in the homes, on the streets, in the parks, in the temples and in the magnificent Acropolis. The city was stocked with more than 30,000 man-made gods. This fact caused Petronius to start the witticism that it was easier to find a god than a man in Athens.

Heartsick on account of what he had seen and stirred with abhorrence that this great center of culture was given to idolatry, Paul set himself to the task of exposing the emptiness of their idol worship and the worthlessness of their numerous altars.

In the midst of the multitudinous array of gods the Athenians had erected an altar and placed on it the inscription, "To the Unknown God." Their intention was to include any god who might have been overlooked, lest they should offend such a god.

Instantly Paul recognized that the people of that city needed Christ more than anybody or anything. Paul began his memorable sermon on Mar's Hill by commending the people for their religiousness, a distinction of which they were naturally proud. He considered it a privilege to preach to them about this "Unknown God" for Whom they were really longing and Whom Paul knew quite well. He declared unto them that Christ Jesus was the Saviour and that He could satisfy every need of their lives.

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# Cooperative Program Questions

More people have more money than ever before in our history and they are willing to give it when challenged by need and Biblical admonition.

The following questions will help you evaluate your church's concern for the people of the world. Read each question carefully, circle the correct answer thoughtfully, and decide what your church should do.

1. Are a majority of the members of your church practicing Biblical stewardship?

YES NO

If you have circled "no" your church has a Biblical responsibility to encourage growth in Christian stewardship. The best way I know of is to preach, teach, and talk Biblical stewardship and then ask for a commitment. Why not do it this year?

2. Has the income of your church kept pace with or exceeded the inflationary spiral?

YES NO

If you have circled "no" it is very likely the members of your church are giving a lower percentage of their income. Members who adopt the tithing plan as their level of Christian giving will never give less. Why not emphasize tithing?

3. Is your church providing for its pastor and staff members in a way that at least matches the cost of living increase?

YES NO

If you have circled "no" you have reduced the purchasing power of your God-called leadership. Is that what you want to do, or should do?

4. Does your church plan to increase the percentage it gives to mission causes through the Association and the Cooperative Program next year?

YES NO

If you have circled "no" ask yourself another question, "Is our church doing its fair share?" If the answer is still "no" consider the following:

*Through the Association*

Your association is a mission arm of your church. Before adopting your church budget find out the needs and programs of your association and then match those needs and programs with generous giving.

*Through the Cooperative Program*

Your church ministers to the needs of people around the world through the Cooperative Program.

If your church is giving less than 10% move up to at least 10%.

If your church is giving less than 20% move up 2%.

If your church is giving less than 30% move up 1%.

If your church is giving less than 50% move up 1/2%.

## Baptist VIEWpoll

# Stronger Treatment Of Criminals Urged

The overwhelming majority of Southern Baptist pastors and Sunday School teachers polled in a recent survey feel that the courts are "not harsh enough" with criminals.

The Baptist VIEWpoll's national sample of pastors and Sunday School teachers was asked this question: "In general, do you think the courts in your area deal too harshly, or not harshly enough with criminals."

"Not harsh enough" was the response of 80.6 percent of the pastors and 80.8 percent of the Sunday School teachers.

There were those on the panel (14.8 percent of the pastors and 16.2 percent of the teachers) who feel that the courts in their area deal "about right" with criminals.

Only a few, 3.6 percent of the pastors and 2.2 percent of the teachers, had "no opinion" on this current social issue.

The Gallup Poll reports that three-fourths of the United States adult population agrees with the VIEWpoll panel that the courts in their area do not deal

harshly enough with criminals.

Findings for this report are based on 91 percent response from the Baptist VIEWpoll panel, composed of approximately 300 pastors and 300 Sunday School teachers selected to represent a cross section of persons holding those leadership positions in the Southern Baptist Convention. (BP)

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# FMB Approves Second \$10,000 Grant For Pakistani Aid

Members of the Southern Baptist Foreign Mission Board, meeting at Glorieta Baptist Assembly, heard a report from one of their administrators on conditions encountered while traveling recently in East Pakistan and India.

In his report, John D. Hughey, the board's secretary for Europe and the Middle East, also said that Southern Baptist mission work in East Pakistan is being jeopardized by denial of visas to some missionaries wishing to enter that country.

The report was given during a business session of the board, most of whose 67 members were among 2,584 persons registered for a Foreign Missions Conference at Glorieta Baptist Assembly.

Upon a recommendation of its administrative committee, the mission agency appropriated an additional \$10,000 for relief work among Pakistani refugees in India. An initial \$10,000 was allocated for that purpose in July.

Hughey said that the initial appropriation was administered in cooperation with the Mennonite Central Committee. If attempts of Southern Baptists to become directly involved in relief work are unsuccessful, the second appropriation may also be channeled through other groups, he said.

On his trip, Hughey visited with the Thomas E. Thurmans and James F. McKinleys, the only Southern Baptist missionary families then in East Pakistan. After fighting erupted in March, five other missionary families left there and proceeded to the United States.

Shortly before the Pakistani army captured the town of Feni, where the McKinleys were stationed, they made a two-day move - most of it by rickshaw - to Dacca. They were not fired upon in either Bengali or army-controlled territory, Hughey said.

A few days later, the Thurmans made a similarly uncertain trip from Faridpur to Dacca. The two families set up joint housekeeping in the Baptist guest house there. The Thurmans have moved back to Faridpur.

"A constant stream of visitors - Bengalis, Americans and others - passed through the guest house while I was there," Hughey told the board members. "Our missionaries were a source of comfort and strength. Their presence has meant the difference between hope and hopelessness for many."

Since Hughey's visit, the Troy C. Bennets and J. Howard Teels have returned to East Pakistan. "Fortunately, they had visas," Hughey said. "The Charles A. Becketts, who applied for visas more than a year ago, before coming to the States for furlough, have been denied re-entry by Pakistani authorities in Islamabad, the capital.

The visa officer at the Pakistan Embassy in Washington told Hughey it is useless for the time being to appeal the

decision. Consequently, the Becketts will be given a new assignment in Malaysia, pending the granting of visas there.

SBC missionaries who do publication work for Baptist churches and those who work at the Baptist industrial, agricultural and welfare centers, or in other service projects, have a better chance than field evangelists of being admitted, Hughey said.

Citing the enormous relief needs in Pakistan, Hughey said: "The devastation of the civil war followed that of a cyclone and tidal wave. So far little in the way of relief has been possible.

"I talked with El Tawil, the United Nations relief coordinator for Pakistan while I was in Dacca. He agreed to present to the Pakistan authorities our request that Baptists be given certain relief responsibilities in areas they know well - Faridpur, Comilla, Feni and Dacca.

"We do not yet have the reply. Our missionaries have some relief funds on hand and have been assured other money will be made available when it can be used." Thus far, Southern Baptists have been asked to rebuild 200 houses in a village destroyed recently. Hughey said they will probably move ahead with this project.

"The plight of the Pakistani refugees in India is the most heartbreaking thing I have ever seen," Hughey continued. "It is as if the entire population of North and South Carolina should move into Georgia - except that India is already terribly overcrowded and short of food."

In India, Hughey visited a refugee camp of about 2,500 persons near Calcutta. He asked some who gathered

around him if they had enough food and they said yes.

Their daily diet consisted of rice, vegetables (usually potatoes), and 100 grams of lentils, high-protein seeds. No fish or meat supplemented the diet and children were already showing signs of malnutrition, he said.

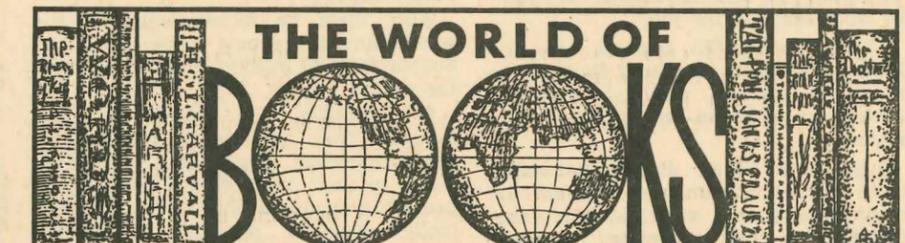
The refugees told Hughey there had been a few cases of cholera and other illnesses. Yet, most of them seemed cheerful and had few complaints; they were accustomed to poverty and glad to be in safety, he said. Many talked of going home, viewing their present status as temporary.

The Indian government is doing a good job of coping with the refugee problem, Hughey said. With help from the United States and other countries, as well as the United Nations, Indian workers are providing some kind of shelter and food for the refugees.

Their position is that they have the people to do the work, Hughey continued. Their greatest need is for material things - money and supplies.

A few voluntary organizations which are already established in India, such as the Mennonite Central Committee, are permitted to supplement what the government is doing. "Organizations such as ours, which do not already have personnel in the area, are not allowed in," Hughey told the board.

"We must do what we can to help at least a few of the millions of hungry and homeless Bengalis," Hughey told the board members. "Help will be needed for a long time. I hope that Baptists will not only join with others in giving relief quickly but also will be ready for the long haul of rehabilitation and renewal," he said. (BP)



*The Holy Triangle*, by Joel Nederhood; copyright, Baker Book House Company.

This is a book which faces personal morality issues in the light of what God has revealed in His Word. The author suggests that the two marriage partners accept a third person, Christ Jesus, as one of the partners, thus forming a "holy triangle", and issues be worked out among the three.

*The Association and Church Training*, by Norman E. Hodges; Convention Press, copyright 1970.

This study book is written primarily to associational leaders who help churches with their training programs.

*Our God-Breathed Book - The Bible*, by John R. Rice; Sword of the Lord Publishers, copyright 1969.

The Scripture's clear claim to being God-breathed, perfect and "settled forever in heaven" is expounded by the author in this book.

*God Is No Stranger*, compiled by Sandra L. Burdick; copyright, Baker Book House Company.

This book is one of unique prayers. Each prayer is a prayer of a newborn Haitian Christian recently converted from Voodooism, is accompanied by an illustration, teaches the essence of true prayer, as well as an example of sincere, heartfelt communication with God.



AT THE FAIR — Young people from eight churches in Crittenden Baptist Association combined their talents to man a display booth at the recently held Grant County Fair. This was the second year for the project. During the five day fair, the booth was open six and a half hours a day. More than 2,500 different pieces of material were distributed by the young people. Some of this material was provided by the Tract Room operated by Kentucky Baptists. Pictured above are some of the teen-agers who participated in the program.

## Kentuckians Prominent At Glorieta Assembly Deaf Work Conference

Kentuckians were prominent during the 1971 Southern Baptist Conference of the Deaf which met August 7-11 at Glorieta Baptist Assembly in New Mexico.

Of the 173 persons who registered for the conference, 35 were from Kentucky. This was the largest state representation in the history of the conference.

Also, a Kentuckian was selected to give her testimony before the entire 2,750 persons who were registered for the Home Missions Week at Glorieta which met simultaneously with the Deaf conference. Miss Linda Lee, a member of the Fourth Avenue Baptist Church of the Deaf in Louisville told the Monday evening congregation of the influence of Christ in her life.

Later, many who responded to the night's invitation, told Miss Lee that her testimony had much to do with their response.

Another highlight was a joint hearing-deaf youth choir who presented "Sermon of the Mount" twice during the conference. Seven young people from the Fourth Avenue Church participated in the presentation.

Miss Sue Henson, summer worker in the special ministries area for Kentucky Baptists, was elected an officer for the Southern Baptist Convention of the Deaf. She was selected the organization's secretary and named chairman of the periodicals committee.

## HMB Drops 'Crisis Committee'

The Southern Baptist Home Mission Board meeting at Glorieta Baptist Assembly discontinued its "committee on national crisis" appointed following the adoption of "A Statement on the Crisis in the Nation" by the Southern Baptist Convention in 1968.

"There is still a crisis in our nation," the committee told the board. "We have far from finished the job."

The committee felt, however, that the Home Mission Board should continue to relate to critical national problems through its programs and standing committee.

Suggesting that its responsibility could best be implemented through the agency's programs and standing committees, the crisis committee requested that it be discontinued.

"The Home Mission Board and the Southern Baptist Convention must continue to express themselves in meaningful and innovative avenues of service and ministry if the contributing factors to crisis situations are to ever be permanently remedied," chairman Harper Shannon of Dothan, Alabama, reported.

The action authorized the mission administration to make a staff group responsible for including appropriate responses to critical national problems.

Since its formation, the committee has engaged in dialogue with minority groups in Atlanta and Harlem, visited innovative programs sponsored in Phila-

delphia and New York City and worked with Southern Baptist agency personnel to implement the convention's request.

The committee also sponsored a film-strip entitled "National Crisis — Patterns of Response" and distributed it to mission personnel throughout the convention and sold through Baptist book stores.

Also, upon its recommendation, the board during the past three years had authorized a \$1 million church loan fund for ethnic groups.

In addition, the board deposited \$100,000 from its reserve funds in a minority-owned bank, gave \$1,000 in "seed money" to a New Jersey group providing adequate housing for economically deprived persons, contributed \$10,000 to the Opportunities Industrialization Centers (OIC) sponsored by Baptist minister Leon Sullivan of Philadelphia for job training of the hard-core unemployed, and set up scholarships for trainees in the Urban Training Center in Chicago.

In addition, the agency gave assistance to the SBC president for improving relations with the presidents of three National black Baptist Conventions.

The committee led in the adoption of a statement of concern and prayer regarding the Vietnam war and asked the SBC committee on boards to give representation to minority groups on SBC boards of trustees. (BP)

### COOP. PROGRAM REPORT

Received through Aug. 23  
\$3,854,203.49

Under year's goal  
\$245,796.51

Budget year ends Aug. 31

Treasurers — Please mail checks by this date.