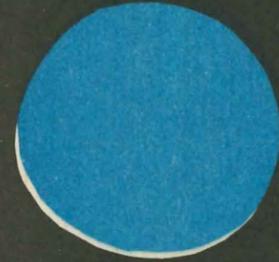


“Committed to ...  
Going to the People”



CARING CONFIRMS NEED.



GIVING  
CHANGES IT.

 WESTERN RECORDER  
OCTOBER 16, 1971

# Missionary News

## On furlough

**Mr. and Mrs. Dean T. Fitzgerald**, missionaries on furlough from Jordan, may now be addressed at 313 Purdue, Lexington, Kentucky 40503. Fitzgerald, born in Springfield, Missouri, grew up in Tulsa, Oklahoma. Mrs. Fitzgerald is the former Donna Walls of Bartlesville, Oklahoma. They were appointed by the Foreign Mission Board in 1966.

## To the field

**Miss Dixie Johnson** recently departed for a two year term of service as a missionary journeyman in Brazil. She may be addressed at Caixa 24, 56300 Petrolina, Pernambuco, Brazil. A native of Henderson, Kentucky, she was graduated from Murray State University, Murray, Kentucky.

**Miss Barbara Jones** has arrived in Brazil for a two year term of service as a missionary journeyman. She may be addressed at Caixa 60, 50000 Recife, Pernambuco, Brazil. Born in Las Vegas, Nevada, she lived in Mayfield and Louisville, Kentucky, while growing up. She was graduated from Georgetown College.

**Mr. and Mrs. Donald W. Jones**, missionaries who have completed furlough in the States, were scheduled to depart September 14 for their new assignment in Taiwan. They may be addressed at Box 133, Taichung 400, Taiwan, Republic of China. Jones is a native of Delaware, Ohio. Mrs. Jones, the former Helen Brandon, was born in Louisville, Kentucky, and grew up in Woodbury, Tennessee. They were appointed by the Foreign Mission Board in 1968.

## Other

**James W. Anderson**, missionary to the Philippines, has received the master of religious education degree from Midwestern Baptist Theological Seminary, Kansas City, Missouri. Anderson was born in McVeigh, Kentucky. They may be addressed at New Orleans Seminary, 3939 Gentilly Boulevard, New Orleans, Louisiana 70126.

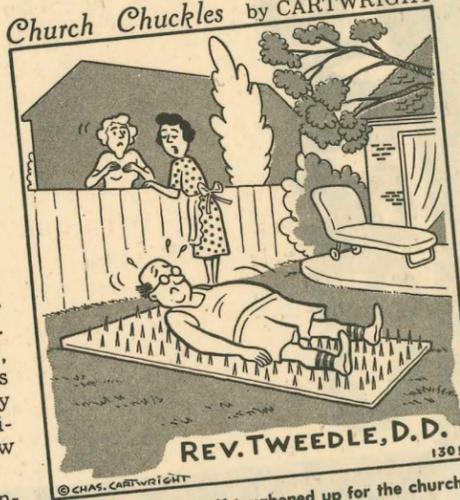
Otis C. Amis of Lexington, Kentucky, died September 10. Funeral services were held September 13 in Lexington. He was the father of Robert Amis and Mrs. J. Franklin Baugh,

Jr., missionaries to Nigeria and Tanzania, respectively. Both missionaries were born in Kentucky and also lived in Michigan while growing up. Mrs. Baugh is the former Jean Amis. Missionary Amis may be addressed at P.M.B. 4040, Sapele, Nigeria, and Mrs. Baugh at Box 723, Mbeya, Tanzania.

W. E. Richardson, father of Mrs. **Virgil H. Moorefield, Jr.**, missionary to Switzerland, died September 1 in Jefferson City, Tennessee. Mrs. Moorefield, the former Jane Richardson, was born in Louisville, Kentucky, and also lived in Columbia and Hopkinsville, Kentucky, and Columbia and Lebanon, Tennessee, while growing up. Her husband was born in Hopkinsville. They may be addressed at Baptist Theological Seminary, 8803 Ruschlikon, Switzerland.

**Mr. and Mrs. James E. Castlen**, missionary appointees to the Philippines, are attending an orientation program and may be addressed at P.O. Box 535, Pine Mountain, Georgia 31822. Born in Owensboro, Kentucky, Castlen also lived in California while growing up. Mrs. Castlen, the former Shelby Sutherland of Virginia, was born in Clintwood and grew up in the rural community of Stratton.

## Church Chuckles by CARTWRIGHT



"Just getting himself toughened up for the church's annual stewardship drive!"

# DEVOTIONAL



C. Wyman Copas  
Pastor, Hillvue Heights  
Church, Bowling Green

## A Man's Worth

Stephen Vincent Benet relates in "The Devil and Daniel Webster", about Jabez Stone, a man who had more bad luck than any other person in the entire county. One day after it seemed everything had happened to him that could possibly take place, he said, "I could possibly take place, a man want to sell his soul to the devil! And I would, too, for two cents!" We need to realize men are selling their souls to the devil and sometimes cheaper than the way Jabez Stone wanted to sell his. Our task is that of helping them to see their worth in the eyes of God.

Jesus placed human life over against the prices of what he could gain from the natural world and says that it is our choice to make, either by denying Christ or accepting Him as Saviour. How much are you worth? It depends on who makes the estimation. In the consideration of materialistically minded men, a soul has no value. Man is a machine to be used to the advantage of the state.

But of no lesser concern is the racially prejudiced individual and the unilaterally concerned Christian. There are many Christians who spend little time sharing the meaning of eternal life to those who have no hope. If we really feel human life is valuable, then we must see that the good news is communicated to them. We don't have to go somewhere to start doing that. Do it where you are. On the job, in the classroom, down the street or next door, maybe even in your own home.

Our Saviour broke a national barrier to reach into the life of the woman at the well. He went to Calvary to prove the real worth. Our hearts ought to bleed as Jesus bled for us. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" If you could place all the goods one could possibly gather in a lifetime in one hand and in the other you had the life of man, Christ says the whole world would be a poor price for the life of one man.

"O God, help us to live and to minister with such sincerity that men will know we love and care." Amen.

# Challenge To Jesus Movement

By Leighton Ford

A Washington newsman recently said of America, "The nation is rich and getting richer. It is also unhappy and getting unhappier."

Many people who seem to have everything—success, fine homes, good clothes—are secretly bored. Like the convict of the cartoon, I believe that millions would probably complain that "life isn't exactly what I wanted—isn't there anything else?"

It is truly a great moment when a man learns to pray, "God, money can give me things. Only You can give me life that satisfies."

Joshua Bierer, a British psychiatrist who has spent his life helping young people, has just completed a tour of the United States. He believes that American youth are fed up with the rat race and the pursuit of money at all costs—yet they are lost and without leadership.

Out of this value crisis, some kids lash out in violence. Others drop out into drugs or hippiedom. Others turn to the "Jesus Revolution". They are asking, "What's the answer, Jesus? Can you tell us how to find life?"

But Jesus makes it clear that He won't settle for being a fad. Jesus is not an additive like STP or Geritol; He is not an optional extra.

Jesus offers not an additive—but an alternative!

Jesus won't settle for being the "guru" of the hour with some new kind of "trip". Anyone who deals with Jesus has to ask: is Jesus really God? If He is, then He deserves not just my passing fancy but my eternal allegiance.

Many of the young generation find that people today have the following hang-ups about religion:

**Hang-Up No. 1—Conventional religion.** They go to church, contribute, serve on the board because it is socially "in" and good for their image. They don't realize that conventional religion is no substitute for a changed life!

**Hang-Up No. 2—Negative religion.** They say, "we've never murdered anyone; have never stolen; don't drink, dance, smoke or run around with girls who do!" They, too, don't realize that with God, life is more than negatives. It must include positive concern for our neighbors.

**Hang-Up No. 3—Superficial religion.** They say they've "kept all the Commandments." Actually, like all of us, they have probably broken every one of the Ten either in spirit, action or intent. The Ten Commandments save no-one. The Bible tells us, "No-one

Leighton Ford is an associate evangelist with the Billy Graham Evangelistic Association.

can ever be made right in God's sight by doing what the law commands. For the more we know of God's laws, the clearer it becomes we aren't obeying them." (Romans 3:20). The Commandments are the straight edge to show where we're crooked. Salvation doesn't come by "keeping the Commandments" but by humbly seeking God's forgiveness.

**Hang-Up No. 4—Cut-rate religion.** These people spend all their energies indulging their every wish. Their luxuries become necessities and they arrange their religion accordingly.

Jesus makes it clear that He will settle for nothing less than a complete change of allegiance. To have His kind of life it takes abandonment, involvement and commitment.

It means that we must abandon our false gods for the one true God. It's not that money is evil... or that poverty is the only road to salvation. Jesus isn't just talking about money. He is talking about a change of gods. As Jesus has said, "How hard it is for those who trust in riches to enter the Kingdom of God."

And, in 1971, Jesus is saying to us: I want you to take a risk. Throw away whatever is your security blanket—your bank account, prejudices, social position—and trust Me!

But abandonment must lead to involvement. Jesus doesn't ask us to sacrifice for the sake of sacrifice. "Sell..." He says, "and give to the poor."

We live in a day when America spends \$75 billion on defense, one-tenth of that on the poor; \$17 billion on tobacco and liquor, ten times what's spent on the war on poverty. If anyone should be concerned, Jesus' people should be.

The real test of knowing Jesus isn't how we feel. It's how we live. It's not enough to say: Wow! Jesus gives me goose bumps all over!

We mustn't turn Jesus into an emotional crutch. We've had enough "pop religion" that's been simply an escape. Any talk about Jesus without concern and involvement for the poor is cheap fantasy.

But abandonment and involvement must grow from commitment to the person of Jesus. "Sell... give..." says Jesus, "and you shall have treasure in heaven and come, follow me."

For in following Him, you will find in abandonment, security; in involvement, fulfillment; and in commitment, eternal life.

(Pictured is a Jesus People Baptismal Service)

## 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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WESTERN RECORDER



**Religious Liberty Is Really At Stake**

In the September 11, 1971, issue of the *Western Recorder* a two page editorial appeared calling attention to the dangers of House Joint Resolution 191, a proposed amendment to the United States Constitution. This amendment proposal, specifically designed to undo the Supreme Court rulings of 1962 and 1963 banning state prescribed and sponsored Bible reading and prayer in public schools, is now well on its way toward Congressional approval and ratification by the states.

The *Western Recorder* editorial opposing HJR 191 proved to be one of the most unpopular ever written by this editor, if response by mail can be taken as a true gauge. Accusations all the way from siding with atheists to being against God and prayer have been leveled at the editor. These charges or what happens to the editor as a result of taking an unpopular position matters very little. What really matters is what happens to religious freedom for us and especially for our children if this amendment is added to our Constitution.

Here is one more effort to arouse Kentucky Baptists to examine this amendment proposal in light of our freedom heritage and to plead with our Kentucky Congressmen not to sell our birthright by voting for HJR 191.

This "prayer amendment" as it is commonly known in Congressional circles has been taken by means of a discharge petition from the House Judiciary Committee which refused to report it out of the committee for House consideration. The discharge petition required 218 signatures of Representatives and many of these were secured by personal confrontation of every House member by a zealous Ohio housewife and a corps of 25 or 30 voluntary workers. It is known that those Representatives reluctant to sign the discharge petition were accused of being anti-God and anti-prayer and threats were made to use these charges to unseat them the next time they ran for reelection.

Once again let us carefully consider what the "prayer amendment" calls for, what its design is and what it does to the First Amendment. It calls for government authorization or permission of participation in "nondenominational prayer" in public buildings. The clever wording of the resolution not only makes it sound harmless but to the unreflective mind makes its opponents appear anti-religious, anti-God and anti-prayer.

Its design is clearly to restore government sponsored prayer in schools. No decisions of the Supreme Court have ever been more misunderstood than the 1962 and 1963 rulings against state prescribed prayer. Nowhere in these decisions is voluntary prayer or Bible reading by pupils in public schools prohibited. On the other hand the rulings clearly say the state has no business interfering in the personal religious life of any individual and the government has no business sponsoring religious exercises. This is exactly what the First Amendment means when it says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; . . ."

What the "prayer amendment" in effect does then by calling for the authorization of the state for individuals to engage in "nondenominational" prayer is to undo this part of the First Amendment. In reality it would call for "the establishment of religion" in the form of nondenominational prayer.

Is there such a thing as nondenominational prayer in a religious pluralistic society like America which includes Baptists, Methodists, Catholics, Buddhists, Hindus and hundreds of other religious groups all of which are supposed to be guaranteed religious freedom in America. If you were called upon in the next PTA meeting to pray a nondenominational prayer, what would you say in the prayer? The first reply probably is that the prayer our Lord taught His disciples is nondenominational but nothing could be further from the truth. There are many devoutly and sincerely religious people in the United States who do not believe the first phrase of this prayer, "Our Father Who art in heaven".

Somewhat lightly but also seriously let me share an attempt to compose a strictly nondenominational prayer which recently appeared along with a cartoon in a leading daily newspaper in one of our American cities. *To whom it may concern: Our something-or-other who art in somewhere-or-other, hallowed be thy what-cha-ma-callit . . .*

Now where are our United States Representatives from Kentucky on this matter? Before the discharge petition received the 218 necessary signatures, it was unknown since the petition was kept in a locked box next to the speaker's stand and could only be opened for Congressmen to sign while the House was in session. Now that the resolution is up for consideration,

the names of the signers of the petition are public knowledge and what a disappointment!

Of the seven Kentucky Congressmen, five were signers. The two exceptions were John C. Watts, deceased, of the Disciples Church and Romano L. Mazzoli, a Roman Catholic. The signers include M. G. Snyder, Lutheran; Frank Stubblefield, Methodist; and three Baptists: William H. Natcher, Tim Lee Carter and Carl D. Perkins. I never thought I'd see the day when a Roman Catholic would defend the First Amendment calling for separation of church and state and Baptists would desert it.

Now this doesn't necessarily mean all Kentucky Representatives who signed the discharge petition will vote for the resolution. Some of them could be conscientiously opposed to bottling up legislation by a committee and signed the petition in order to let the House of Representatives debate the issue and vote on it.

However, all our Kentucky Representatives were sent the former editorial with a plea for serious consideration and a request not to sign the petition. Most of the Representatives were courteous enough to reply but only two indicated their stand. Mr. Mazzoli said he would not sign it and my own Congressman, Mr. M. G. (Gene) Snyder, who in a curt reply said, "I never heard of any instance where prayer ever hurt anybody. Apparently you have." My reply to Mr. Snyder was he didn't read the editorial or he ignored its contents. Nothing in the editorial was said against voluntary prayer hurting anyone, anywhere, anytime. What was said was that history, which Mr. Snyder can read as well as I, reveals the tragic consequences of the state becoming involved in sponsoring and prescribing where and what kind of prayer any person can participate in. Mr. Snyder is recorded as a Lutheran and many Lutherans in

other days and other lands could tell Mr. Snyder how much hurt comes when a government tells its citizens what kind of prayer can be prayed.

Our founding fathers, fresh from the sufferings from government involvement in religion, determined they and their posterity would be spared this evil. This is the source of the First Amendment which has been our safeguard since the constitution was ratified but which is on the verge of being eroded or lost because we have forgotten our heritage or have been carried away on the wings of emotionalism fanned by those who connect the Supreme Court public school religious exercises rulings with rulings on desegregation, pornography, leniency for criminals, busing and other unpopular issues of today.

Please, let's look at the "prayer amendment" with reason and not emotion. Read and study carefully the news article on page 6 dealing with a resolution unanimously adopted on October 6 by representatives from seven national Baptist bodies in America including Southern Baptists. Then contact your Congressman in Washington or at home or his local office and express your views. So far the word is that in the main those favoring the amendment have been heard from while those who should know its danger have kept silent.

Here again are the Representatives: Romano L. Mazzoli, M. G. Snyder, Frank Stubblefield, William H. Natcher, Tim Lee Carter and Carl D. Perkins. Address each: Congress of the United States, House of Representatives, Washington, D.C. 20515. In view of the short time between now and November 8 when the resolution is scheduled for consideration, the communication to your Representative should be by phone or mail marked important and personal. If you desire, include this editorial with your letter and send for more copies if needed.

**We Goofed And We Are Sorry**

The recommendations from the Kentucky Baptist Convention Executive Board to be presented to the 1971 convention messengers for consideration appear on page 10 of this issue. They are introduced with a section of Article VIII of the Constitution which calls for the publishing in the *Western Recorder* of Executive Board recommendations 30 days prior to the Convention. Since the publication date of this issue is October 16 and the Convention convenes on November 8, it is obvious this technical constitutional provision is not being met this year.

The explanation for this failure is simple. We goofed. The editor and associate editor of the *Western Recorder* failed in their responsibility. The Executive Board did its work at the appointed time and Executive Secretary Harold Sanders and his helpers had the material in our hands in ample time. All concerned performed their duties except the *Western*

*Recorder* and we assume full responsibility for this failure.

We could offer alibis such as the abundance of material on hand crying for publication and the fact that we had firm plans several weeks ahead of time for publication of the recommendations in the proper issue. But these excuses are lame. The fact is we simply had a mental lapse.

We beg forgiveness of the Executive Board, Dr. Sanders and his staff and the convention messengers. We trust this technical error will not hamper the Convention in doing its business. We take some consolation in that the recommendations are routine except for one which calls for a slight revision of the distribution formula of the Christian Education funds and this was agreed upon by the institutions involved and approved by the Executive Board as long ago as last May.

## Baptists Alarmed By Prayer Amendment

A Baptist agency in Washington, D.C., defended religious freedom as it is now protected by the First Amendment and sounded alarm at the attacks on separation of church and state under the cloak of a proposed prayer amendment to the U.S. Constitution.

The Baptist Joint Committee on Public Affairs, in semi-annual session, charged that a prayer amendment now before the House of Representatives "by authorizing participation in nondenominational prayer opens the door for government to determine what is acceptable prayer."

The Baptist agency further said, "We are vitally concerned to maintain religious liberty, without any infringement by governmental regulation of any form, as now provided without qualification by the First Amendment to the Constitution."

The Baptist Joint Committee on Public Affairs is sponsored by eight major Baptist bodies in the United States, including the Southern Baptist Convention.

The proposed prayer amendment will probably be acted on by the House of Representatives on November 8.

"It is our opinion," the Baptist Joint Committee resolution continued, "that the proposed amendment is offered in view of a misinterpretation of the so-called 'prayer and Bible reading' decisions of the Supreme Court in 1962 and 1963, which properly prohibited government intrusion into the religious activity of school children.

"At no time has the Supreme Court prohibited voluntary prayer but has only ruled against governmentally prescribed prayer and governmentally sponsored religious exercises," the committee further asserted.

Among the other reasons given by the Baptist Joint Committee for opposition to the prayer amendment are the following:

1. Supporting the right of all persons to engage in genuine prayer without governmental determination of either the place or the contents of such prayer;
2. Opposing any amendment that would "make of government a judge of theology and an administrator of religious practice";
3. Protesting that under the proposed amendment "a new religion of 'nondenominationalism' would in a measure become established which could threaten the integrity of both church and state";
4. Charging that by imposing the limits of nondenominationalism on prayer in public buildings the amendment would nullify the constitutional right of the free exercise of religion; and

5. Affirming the right of school children or any other segment of the population to engage voluntarily in their own prayers without government authorization or supervision, a right that is already adequately protected by the First Amendment.

The Baptist Joint Committee's resolution against the prayer amendment was in harmony with actions by the Southern Baptist Convention in 1964 at Atlantic City and in 1971 at St. Louis. At both times the convention voted overwhelmingly against proposed prayer amendments and in support of the First Amendment as it now stands.

Much of the Baptist Joint Committee session was spent discussing how best to persuade the House of Representatives to vote against the prayer amendment.

A major conclusion of the committee was that perhaps the most effective means would be for persons in every congressman's district to write, phone or telegraph him before November 8 asking him to vote against House Joint Resolution 191, which is the prayer amendment. (BP)

## Georgetown Pledges No Tuition Increases

Tuition will not be increased this year at Georgetown College, according to Robert L. Mills, president.

"The board of trustees was delighted to approve this action. Few public and very few private colleges have been able to hold to the previous year's charges," Mills said.

Tuition for the current year is \$1350. The 1972-73 tuition will remain the same. Only slight increases in housing charges will be made.

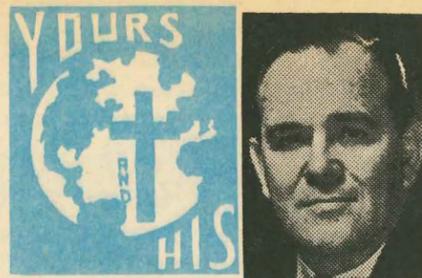
Currently, average room costs are \$365. This will increase to \$375 next year.

One of the most significant price stabilizers was in food service. Cost of meals for the year will remain at \$515. This is a seven-day, three meal per day plan.

For two successive years, tuition, board and room at the college has been under \$2300.

"Tuition alone amounts to that much at many institutions of our size and type.

"Our students come from solid middle-class homes. We want to continue to hold the rein on costs insofar as possible so that no deserving student is denied an opportunity to attend Georgetown College," he said.



### Convention newcomers

Newcomers and wives among the pastors, church staff, state staff, missionaries and faculty-staff of the colleges, seminary, Board of Child Care and hospitals will be given special recognition during the annual meeting of the Kentucky Baptist Convention at Calvary Baptist Church, Lexington.

Newcomers will (1) be recognized in the first night session of the convention Monday, November 8 and (2) at a Newcomers Breakfast, Tuesday morning at 7:30, November 9, in the Phoenix Hotel, Lexington. This is a complimentary breakfast for newcomers and wives but reservations should be made through my office at the earliest possible date.

The breakfast program will be for fellowship and information. Hosts will be the state staff, heads of our institutions and agencies.

A "Newcomer" is one who has come to a Kentucky leadership position since November, 1970.

### Retired ministers to be honored

The convention will honor all retired ministers and denominational leaders at a special luncheon during the annual meeting, Tuesday, November 9, at 12:15 noon in the Choir Room of Calvary Baptist Church, these former pastors and others will have a program of fellowship.

Reservations should be made for this complimentary meal through Frank Owen, pastor, Calvary Baptist Church, Lexington, Kentucky 40505.

Leaders in arranging for this fine occasion include Harold Kuhnle, Lewis C. Ray, James B. Sawyer and H. C. Chiles. This will be a delightful "first" for retired men.

### Local attendance at night

In addition to messengers who will attend the full annual convention, special invitation is made to all Baptists living in driving distance from Lexington to attend the great night sessions. Calvary church will have plenty of seats. Speakers Monday night are John W. Kruschwitz, convention sermon, Versailles; and Franklin Paschall, First church pastor, Nashville. Tuesday is Youth night, and speakers include John Oldham, Western Kentucky University; president W. R. Davenport, Campbellsville College; and William Lawson, pastor, Wheeler Avenue church, Houston, Texas. Wednesday is missions night with Baker James Caution, Foreign Mission Board, Richmond. —Harold G. Sanders

WESTERN RECORDER

## BSSB Makes Plans To Help Small Churches

Planning to help small churches was the topic of a conference sponsored by the church training department of the Southern Baptist Sunday School Board in Nashville.

The planning was around four basic issues.

First, conference participants tried to identify problems that are peculiar to the small church.

Then they discussed services that could be provided by the association, state convention and Sunday School Board.

Next, they dealt with materials that would be suitable for the small church.

And finally, they tackled the organization needed for training small church leadership.

Defining the characteristics of the small church was also part of the planning conference.

"It is difficult to put any numerical characteristic down that would fit all small churches," Jimmy Crowe, consultant, church training department of the board, said.

"One church might be classified as small with 500 members. Another with only 200 members might be considered not small.

"This one characteristic that seems to fit is that the small church has a Sunday only program," Crowe said.

"Often the pastor does not live on

the church field in the typical small church," Charles Lowery, church training director, Louisiana Baptist Convention, said.

"One person frequently carries an enormous leadership role. There might be only two persons in a youth group. The pastor does the work of youth, adult, music, education, outreach and janitorial services as well as the traditional duties of preaching, administration and counseling," Lowery added.

"Resources are lacking in most small churches," Charles Godwin, superintendent of missions, Cullman, Alabama, said.

"There are few libraries. Often all classes meet in one building, typically the sanctuary with curtains dividing up the limited space," Godwin said.

"We concluded that simplified materials are needed that avoid the prob-

lem of the leader having to wade through the literature. Visual materials are also needed that will tell in simple form what age group leaders are to do," Glenn Smith, consultant, church training department, said.

"Church member training is typically all that the small church can engage in. There is the feeling that with few additions to church membership new member training is not needed," Smith added.

"The church training department recognizes the need for more conferences aimed particularly at the small church," Philip B. Harris, secretary, church training department of the Sunday School Board, said.

"This week's planning conference has given us some grass-roots basis for our future planning for our church's needs."

## Building Gone, Ministry Continues To Reap Dividends For Seminary

The investment of 18 generations of seminary students in an inner-city mission in Louisville, Kentucky, has yielded an unexpected return.

As a result of the 65-year relation-

ship between Southern Baptist Theological Seminary and Louisville's Hope Rescue Mission, three field education work-scholarships have been funded by the mission's trustees.

If the results are what these men expect after a five-year trial period, they may give the seminary enough money to endow these scholarships permanently.

The scholarships — which total about \$7,000 annually — are for field education work in the downtown Louisville area originally served by the Hope Rescue Mission. That mission building was torn down several years ago by Urban Renewal.

The idea of establishing scholarships at Southern Seminary to provide an impetus for a continued ministry in the old mission area was developed by G. Willis Bennett, director of seminary field education. He knew that the laymen wanted to use the money they received from the sale of the mission building to continue the missions work in the same geographical area.

"Except for the fact that there are no facilities for overnight lodging and meals at a given location, the concerns of the (mission) incorporation are being fully perpetuated," Bennett said.

"We committed ourselves to work with men and boys and their families in the general area served by the old mission," he added.

Titled the "Hope Rescue Mission Fund," the scholarship money comes from interest earned on the invested proceeds from the sale of the old mission property.



### PHONY FACTS ADD TO POLLUTION

Dear Powerline:

I am a senior in high school and am genuinely concerned with the state of the world. I would like to know what an individual person can do to help in the ecology program.

Plenty. That's really what it's all about you know. An individual here, one there — put 'em all together and you've got a nation.

One thing you can do is get ready to turn off to a lot of phony vibrations. For an example, one that's been floating around to the effect that the "Judeo-Christian tradition" is to blame for the ecological mess we're in. By making man think himself the center of things, the theory goes, Judeo-Christian thinking has given man the idea he can zap his environment without retribution.

Look hard at the bag. Does the Bible really give it like that? The straight of it is found in Genesis. There God says He created the environment, then put man into it to "replenish" it. Replenish has the meaning "fill it again." In another place God says man's bag in the garden is "to dress it and keep it."

Doesn't sound like man was cut loose for a pollution orgy, does it? And since God was the One laying down the rules, sorta seems that He meant to be the hub of things, right? The fact is, man has loused up the works by rebelling against God. In the process, he's forgot who's No. 1 and what man was put in the garden to do.

The Judeo-Christian doctrine knocks itself out to get man to see himself in a proper relationship to both God and God's creation. When he gets the right perspective, he'll do God's thing: He'll tend the garden, not destroy it. Write your representatives in government, from the top national level right down to your own precinct, and demand anti-pollution action. It'll help. But for the long scene bring him down from this "I'm IT" high he's on.

OCTOBER 16, 1971



Robert Bavender, left, newly elected assistant director of the Kentucky Temperance League, is welcomed by R. L. Anderson, center, president of the trustees of the League, and by Delbert Butts, the executive director of the Temperance League.

## Robert Bavender Joins Temperance League Staff

The trustees of the Temperance League of Kentucky in their annual meeting on September 30 approved the selection of Robert Bavender to serve as assistant to the League's executive director, Delbert Butts. Bavender assumed his duties on October 1 having come from Pennsylvania where he has served since 1969 as Central District Director of the Pennsylvania Council on Alcohol Problems.

Bavender, a specialist in addictive drug education and rehabilitation, is an ordained elder of the United Methodist Church. He is a native of New Castle, Indiana, attended Indiana University and graduated with a BA degree from Union College, Barbourville, Kentucky. He is also a graduate of Wesley Theological Seminary in Washington, D.C., and has done special study at the Sibley Memorial Hospital, Washington, D.C.; Loma Linda University in California and Andrews University in Michigan.

As a student Bavender served pastorates in Kentucky and Maryland and after ordination served three pastorates in Maryland before he was appointed to the post in Pennsylvania from which he comes to his present duties. He will work under the direction of Butts with special responsibility for expanding the present drug education program of the League and for developing a drug rehabilitation ministry of the League.

Bavender is married to the former Martha Margaret Gregory of London, Kentucky. The couple has five children. They reside at 7601 Colson Drive, Louisville, Kentucky 40220.

## Coop. Program Gifts Continue Rise

A 12 percent increase in missions giving through the Southern Baptist Convention's Cooperative Program unified budget during the month of September helped boost missions contributions to more than \$45.3 million for the first three quarters of 1971.

The \$45.3 million in total mission contributions for the year is an increase of \$2.8 million, or 6.58 percent, for the same period in 1970, according to the financial report issued by the denomination's executive committee.

The total amount includes \$22.3 million through the denomination's Cooperative Program unified budget which benefits 19 agencies of the convention, plus \$23 million in designated contributions to specific Southern Baptist mission causes.

For the first three quarters of the year, Cooperative Program gifts increased \$1.2 million, or 6.12 percent. Designated contributions increased \$1.5 million, or 7.04 percent.

Southern Baptist officials credited a 12.4 percent increase in Cooperative Program giving and a 12.2 percent increase in designations for the month of September with helping to boost the financial report for the first three quarters of the year.

During September, Cooperative Program gifts reached \$2.2 million, an increase of more than \$250,000 over September, 1970, gifts. Designated contri-

butions for September totalled \$352,969, an increase of more than \$38,000.

Of the \$45.3 million total, more than \$28.8 million has been distributed to aid SBC foreign mission efforts, and more than \$9.6 million has gone to nationwide home mission efforts. Seventeen other SBC agencies, including six seminaries, receive funds through the denomination's Cooperative Program budget. (BP)

## Louisiana Exec. Board Opposes Amendment

The executive board of the Louisiana Baptist Convention voted to adopt a Southern Baptist Convention approved resolution cautioning Congress against adopting a so-called "prayer amendment" to the U.S. Constitution.

Board members unanimously adopted the resolution which was approved both in 1964 and 1971 by the Southern Baptist Convention which states: "We appeal to the Congress . . . to allow the First Amendment of the Constitution . . . to stand as our guarantee of religious liberty, and we oppose the adoption of any further amendment to that Constitution respecting establishment of religion or free exercise thereof." (BP)



RECORDING PREPARATION — In the Baptist recording studio in Salisbury, Kentucky missionary John P. Griggs, center, and his missionary colleague Samuel L. Jones, confer with local church choir leaders before recording hymns from the Baptist Choir Book for use on Rhodesian radio.

## Kentucky Missionary Provides First Rhodesian Hymn Book

The Rhodesian Baptist hymnal, published 11 years ago, contains not a note of music. This does not seriously hamper congregational singing, but choirs, wishing to sing in harmony, have needed the musical notation.

Now, thanks to the concern of Kentucky missionary John P. Griggs, Rhodesian Baptists have the first two volumes of a four-volume choir book. Each contains 40 hymns in Rhodesia's two major African languages, Chishona and Sindebele. Both staff notation (clipped from the Baptist Hymnal) and tonic sol-fa (the do, re, mi system of musical notation) are included.

Griggs, former pastor of Casky Baptist Church in Hopkinsville, arrived in Rhodesia in 1963 and began translating Rhodesians' favorite Western hymns into Chishona in 1965. Thus, Volume I became "Favorite Songs of the Church." Successive volumes are titled, "Favorite Revival Songs," "Christmas and Easter Songs," and "Favorite Songs — Old and New."

Pages for the paperback choir book are large (8x13 inches) and that is

one reason for printing it in four volumes. Another reason, explained Griggs, is that "it is much easier for our people to purchase a 40-page song-book for 40 cents than a 160-page song-book for \$1.60. They can purchase the songs most desired without having to pay for others less desired."

The choir books are now being used in 57 churches and at some of the preaching points which have choirs. "Each church," said the missionary, "was initially given 20 copies of Volume I for use in the 1970 evangelistic crusade." If a church wants additional copies, they can be purchased.

One favorite, "Out of My Bondage, Sorrow, and Night," Griggs described as an instant success. One pastor said that every time he hears this hymn he wants to cry. Other favorites are "Amazing Grace," "When the Roll Is Called Up Yonder," and "God, Give Us Christian Homes!" The latter is sometimes used at weddings.

According to Griggs, music clinics are a must if the new songs are to be learned quickly and accurately. "We encourage Baptist associations to in-

vite one of our music committee members to lead associational clinics," he said.

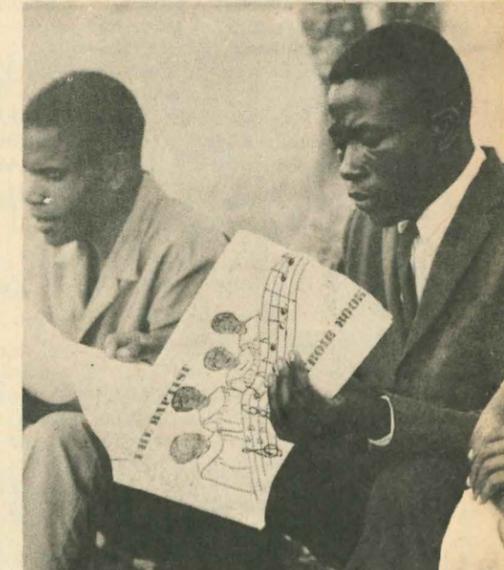
During weekend clinics, assembled choir members work on the four-part harmony of several hymns, singing the do, re, mi until they have the tune in their heads. "Many African people can sing the tonic sol-fa as accurately, or more so, than we do the staff notation," said Griggs. "Without a piano or other musical instrument in the churches, they have had to develop a keen ear for the harmony."

On Sunday, the last day of the clinic, the combined choir usually gives a program at one of the churches.

Griggs said that a greater sense of unity and joy has come through "the fellowship of singing the Lord's praises." There is new variety in choral presentations and an increased effort, especially among young people, to work up special numbers, such as quartets and trios.

Griggs relates that at the conclusion of one choir clinic led by the African principal of Sanyati Baptist School, the pastor of the host church extended an invitation to those who "would like to give themselves to the Lord." About 20 responded, "giving fresh evidence of our Lord's working through the medium of song."

The missionary to Rhodesia also served as pastor of Muncy Creek Baptist Church near Hyden. He is married to the former Florence Sanders of Blue Diamond, Kentucky. Before her marriage, Mrs. Griggs was a school teacher in Leatherwood and later on the staff of Oneida Baptist Institute.



Baptist Seminary students in Guelo sing from the Baptist Choir Book.

**Kentucky Baptist** **WESTERN RECORDER**

BAPTIST BANNER AND WESTERN PIONEER

**Historical Highlights**

**FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER**

### 10 YEARS AGO October 12, 1961

The goal for the 1962 Annie Armstrong Offering for home missions was announced as \$2,860,000. The goal is 14% higher than the 1961 offering goal. Final tabulation for 1961 had not been reached but at the time, they were \$8,000 beyond the goal.

The first annual Mountain Youth Conference was held on the campus of Cumberland College October 20-22. It was designed to help young people make plans for the future. Governor Bert Combs was to speak at the opening session.

### 25 YEARS AGO October 10, 1946

The December 1 edition of *Time Magazine* presented a discussion on the growth of various denominations for

the past 18 years. It showed that Baptists had the greatest gain with a 68.3% gain in membership.

### 50 YEARS AGO October 13, 1921

The Pittsgrove Baptist Church at Daretown, New Jersey, celebrated its 240th anniversary.

"The *Watchman-Examiner* carried a note of a church in New Jersey which recently showed 'its love and appreciation of its pastor by presenting him with a deed to one of the choicest lots in the village cemetery.' That was thoughtful; it might also be suggestive."

"Pastor A. K. Wright, of the Baptist Tabernacle, Louisville, recently sent us nine new subscriptions for the *Western Recorder*. Brother Pastors over the state, go thou and do likewise."

WESTERN RECORDER

OCTOBER 16, 1971

## Recommendations To The Kentucky Baptist Convention

Article VIII of the Constitution of the Kentucky Baptist Convention states that "thirty days prior to the annual meeting of the Convention, the Executive Board shall publish in the *Western Recorder* its recommendations, except in an emergency that may arise thereafter."

In accordance with the wishes of the Convention, the following recommendations from the Executive Board will be presented to the messengers in annual session, Tuesday, November 9, 1971, at the Calvary Baptist Church, Lexington, for their consideration.

### Recommendation I—

#### Cooperative Program Goals and Distribution 1972-73

The annual Cooperative Program Goals, as well as the percentages for the division of Cooperative Program funds between Kentucky Causes and Southern Baptist Causes, are determined by the Convention in Annual Session. These should be now recommended for 1972-73.

The following recommendation, approved by the Convention, November 10-12, 1970, revised the Cooperative Program Goals and set percentages for 1971-72. The recommendations for 1972-73 will be presented to the Convention November 9, 1971:

A. Cooperative Program Goal			
1. Distributable Operating			
	<b>*1971-72</b>	<b>1972-73</b>	
	<b>Budget</b>	<b>Budget</b>	
	<b>Goal</b>	<b>Goal</b>	
Budget .....	4,200,000.00	4,300,000.00	
2. Capital Funds Phase .....	over goal	over goal	
B. Other Budget Income (est.)..	**258,087.00	**275,000.00	
Total Budget Goal .....	4,457,087.00	4,575,000.00	
C. Kentucky Baptist Causes .....	2,885,400.00	2,948,000.00	
Distribution of this item established by vote of the Executive Board at its regular meeting for consideration of the detail Budget .....	(68.7%)	(68.6%)	
Other Budget Income (est.)..	**258,087.00	**275,000.00	
Total Kentucky Causes .....	3,143,487.00	3,224,800.00	
D. Convention-Wide Causes .....	1,314,600.00	1,350,200.00	
Southern Baptist Convention .....	(31.3%)	(31.4%)	

\*The 1971-72 General Budget approved at the annual meeting of the Convention at Louisville, Kentucky, November 11, 1970.

\*\*Other estimated income includes Annuity Board participants, Home Mission Board participation, WMU, Interest, Sunday School Board participation, Miscellaneous Sources and Special Missions. (Does not include designations for schools, colleges, hospitals, church buildings, Woman's Missionary Union, *Western Recorder*, Cedar-moore, Children's Homes, Christian Education Advance, and Refund on Budget Expenditures.)

### Recommendation II—

#### General Recommendations for 1972-73 Budget

1. If the Cooperative Program receipts exceed the total budget goals, the overage shall be for Capital Needs. If the Cooperative Program receipts from the churches fall below the goal, all allocations, except debt retiring commitments shall be reduced proportionately.

2. We heartily recommend that all our churches increase their support of the Cooperative Program in their new budget.

3. That Cooperative Program Day be observed on April 15, 1973, or the nearest convenient Sunday. Churches who seldom give or give below their worthy level are invited to take an offering on this day.

4. We further recommend that the Vacation Bible School offerings to be given to World-Wide Missions through the Cooperative Program.

5. That we approve the annual Thanksgiving Offering for our Child Care Program.

6. That we approve the Mother's Day offering for charity work in our three hospitals.

7. That we give approval to the annual offerings of the W.M.U. — Lottie Moon Christmas Offering for Foreign Missions; Annie Armstrong Easter Offering for Home Missions; and the State Missions Offering in September.

8. That we again ask the Sunday Schools to observe State Missions Day for Educational purposes only.

9. That the Kentucky Baptist Convention does not recognize or approve any other special offerings aside from these mentioned above, and that we heartily disapprove of any other appeals through our churches, organizations in the churches, or list of members in the churches when such appeals are made by institutions or agencies sharing in the Cooperative Program receipts. We recognize the right of our institutions to approach individuals for gifts of \$100.00 or more.

10. That we instruct all our institutions and agencies sharing in Cooperative Program receipts to furnish before January 1 of each year, a summary of their receipts and disbursements for the past year for publication in our ANNUAL; and a copy of their latest annual audit, made by a Certified Public Accountant, to the office of our Treasurer on or before November 1 of each year. The Treasurer is instructed to withhold Cooperative Program appropriations from any institution or agency which does not send in these reports by the date indicated.

### Recommendation III — Formula for

#### Distribution of Christian Education Allocation

The total Christian Education program, consisting of three colleges and two schools, receives a \$583,700 allocation in the 1971-72 Budget. The Christian Education Committee is responsible for working out a formula for the distribution of these funds. They made the study, brought their recommendations to the Executive Board and requested that the board recommend them to the messengers of the Convention. The Executive Board approved the following Formula on May 4, 1971, for one year only — 1971-72:

#### NEW FORMULA OF DISTRIBUTION:

1. Program of Higher Education .....	\$ 486,700
Campbellsville College .....	23.5% — \$114,375
Cumberland College .....	34.5% — \$167,901
Georgetown College .....	42.0% — \$204,414
2. Program of Adult Ministerial Training —	
Clear Creek .....	61,000
3. Program of High School Baptist Education —	
Oneida Baptist Institute .....	36,000
	<b>\$ 583,700</b>

WESTERN RECORDER



**BOWLING GREEN JESUS MARCH** — Approximately 400 Warren County area young people gathered Sunday evening September 26 for a Jesus March to Fountain Square Park in the middle of downtown Bowling Green. On the way, the group sang hymns, did religious chants and performed the "Jesus yell" in addition to carrying their signs. At the downtown park, the marchers were joined by approximately 1,100 others for a rally to spark interest in the Bowling Green area Encounter Crusade led by Dallas pastor W. A. Criswell. The week long evangelistic effort attracted more than 25,000 persons with a high attendance of 5,000 on the closing night. The counselors recorded 147 professions of faith along with 141 rededications and 17 other decisions.

## Congress Extends Draft Exemption For Clergy

Ordained ministers and divinity students will continue to be exempt from military service under the final version of the draft bill passed by Congress and sent to the President for his signature.

Students who are satisfactorily pursuing full-time courses of instructions leading to their entrance into theological or divinity schools in which they have been pre-enrolled shall be deferred also from training and service.

Under provisions of the bill, which President Nixon is expected to sign, divinity students and duly ordained ministers would hold their military deferments until they are 35 years of age. If their student or career status changes and they drop out of school or full-time ministry, they would be eligible for military service.

President Nixon and the House Armed Services Committee had asked that divinity students lose their exemption along with other students.

Another section of the new draft bill keeps a two-year term of alternate service for conscientious objectors. A move was underway in the House of Representatives to extend this to three years. In a conference report finally worked out and accepted by both houses the conferees wrote at length about the need for a conscientious objector who is assigned to alternative civilian service "to parallel in his experiences, to a reasonable extent, the experiences of the young man who is inducted in his stead."

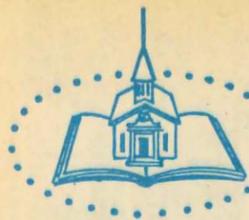
"The committee is therefore adamant in its view that the Selective Service System should place the conscientious objector in an alternative work program which genuinely contributes to

meeting valid national requirements for work that conscientious objectors are capable of performing, regardless of the location of such work," the conferees said. (BP)



**LAUNCH NIGHT** — Franklin Association recently sponsored a Sunday School Training and Launch Night Conference. The event capped a year's emphasis on training and featured Sunday School Board executive James L. Sullivan and state Sunday School secretary Roy Boatwright. Pictured above are Sullivan, left, and Boatwright, presenting a training award to Mrs. R. M. McDonald who has been a Sunday School teacher for 51 years at First Baptist Church, Frankfort. The event was coordinated by B. B. Steele, education director at Frankfort, First, who is shown on the right as he addresses the group.

OCTOBER 16, 1971



# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for October 24, 1971)



LIFE AND WORK SERIES

## In The Wilderness

Luke 4:1-13

When our Lord was lifted out of the waters of baptism by John the Baptist, He listened to the testimony as to His divine sonship, heard His Father speak His approval of the action of His beloved Son and immediately thereafter was led by the Spirit into the remote, desolate and forlorn part of the wilderness to contend with Satan.

Temptation, or solicitation to do wrong, is the common lot of all God's children. While none of them can escape temptation, all can resist and overcome it through the strength which God imparts to those who will receive it.

The tempter

The tempter is Satan. God never tempts anybody to do wrong. Temptation always comes directly or indirectly from Satan. Satan did his utmost to entice the Lord Jesus to sin. Christ was led into conflict with Satan on the ground of His humanity and not on the basis of His deity. So far as we are concerned, the value of His victory over Satan rests on this fact. Had He fought with Satan on ground that we could never occupy and with a strength which we could not possess, it never would have been said: "He was tempted in all points, like as we are, yet without sin." He met and defeated Satan on the ground of His humanity, and so can we.

The temptations

Christ's power was for the benefit of others but Satan tried to get Him to use it in a miraculous way to satisfy His own desires and needs, but He refused to do it. Instead of arguing with Satan, which would have been useless, Christ merely quoted God's Word (Deuteronomy 8:3). Satan never means well by any suggestion that he makes. He is determined to sidetrack holy intentions, thwart righteous impulses, wreck lives and destroy souls.

Having failed in his temptation of Christ in the realm of the appetite, Satan turned to the realm of ambition. He took Christ to the top of a high mountain, falsely claimed to be sovereign, showed Him the kingdoms of the world and promised to give Him dominion over all that He could see on the condition that He render to God alone. Satan did not possess that

which he offered to give, but that was not of any concern to him for he was interested primarily in getting Christ to be submissive to his will instead of God's will. To the temptation to sacrifice principle for property and power, Christ, in utter abhorrence of the suggestion of Satan, quoted Deuteronomy 6:13 and triumphed over the tempter.

Satan tried to get Christ to put God's keeping power to the test by jumping from one of the wings of the temple in Jerusalem in view of the crowds below, with the expectation that the Father would protect Him from any injury. From Christ's refusal to yield to the temptation in the realm of adventure we learn that it is right to trust God but that it is wrong to make presumptuous experiments in order to discover how far God can be trusted. In reply to Satan's appeal to do something spectacular and sensational Christ quoted Deuteronomy 6:16. Christ refused to attract the attention of the people and to win their plaudits

INTERNATIONAL SERIES

## God Heals Broken Humanity

The lives of men are bruised and broken by temptations, sins, afflictions and sorrows, and to them God extends the scepter of His grace in an attempt to mend, repair and heal them. With infinite love and tender compassion God reveals Himself to those whose lives have been broken by sin, saves them from the penalty of sin and reconciles them to Himself, thereby bringing healing and hope to them.

Isaiah 61:1-4

With keen spiritual insight devout men, such as Isaiah, awaited the birth of the Messiah with joyous anticipation. Isaiah was called upon to help and comfort the exiles in Babylon and he did it to the best of his ability, but this language is too elevated to be restricted to him. In these words Isaiah was describing in part the ministry of the Messiah.

Following His entrance upon His public ministry and His remarkable victory over Satan through the use of

by doing that which the tempter suggested.

The triumph

Three times Satan sharply assailed the Master, fully determined that he would bring Him into subjection to his own wicked will, if at all possible, but he made a miserable failure in each instance. He was unable to stand before the incisive power of God's Word, so he fled and left Christ alone for a season. It was only a matter of time until he would return and again attempt to get Christ to refrain from doing God's will and accomplishing His redemptive purpose but he failed in every case.

In His triumphs over Satan in the realms of appetite, ambition and adventure, our Lord used the threefold method of all victory over Satan, namely, absolute dependence on God, accompanied by absolute faith in Him and reinforced by obedience to God. If you, as a Christian, will follow Christ's example, you will be triumphant over Satan when you are cast into the fires of temptation.

God's Word, Christ came at length to the small town of Nazareth where He had been reared. There He intended to make known the way of life to His own townspeople. None who knew Him were surprised when He resorted to the synagogue on the Sabbath in order that He might join in the public worship and embrace the opportunity of teaching those who assembled there. His lifelong custom of going to the place of worship at the designated time is one that we need to follow.

Since there were no regular speakers in the synagogue, those in charge designated some competent and honorable person to conduct the services. An invitation to read the Scriptures and to deliver any message He might have for the people was extended to Christ.

When He stood to read, the scroll of the prophet Isaiah was handed to Him. Turning to the sixty-first chapter, He read these verses which de-

clared God's purpose to send the Messiah to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty those who are bruised and to preach the acceptable year of the Lord. He stopped abruptly and then made the explicit and startling declaration that Isaiah's prophecy was fulfilled in Him.

Had our Lord read beyond the middle of verse two He could not have given the explanation which He did. He simply left the next sentence for future application, as His second coming will usher in "the day of vengeance of our God." The time of grace and mercy is called the "acceptable year," while the period of judgment is called the "day of vengeance," implying that the period of mercy is much longer than that of wrath.

Christ was divinely appointed, commissioned, anointed and sent to proclaim the good news of God's love, grace, mercy, forgiveness and salvation to those who are in the depths of spiritual poverty, to comfort and heal those whose hearts are in the depths of sorrow, to proclaim liberty to those who are the captives of Satan and the servants of sin, and to provide an era of grace which will not close until He returns to this earth. During this era of grace all will be saved who repent of their sins and believe on Christ as their Saviour. Through us as Christians God continues to express His great concern about the spiritual, intellectual, moral and physical needs of people.

Colossians 1:21-23

By nature man is estranged from God and is hostile toward Him. His enmity toward God naturally results in his sinful conduct. Man's dislike for the will and way of God accounts for his evil deeds. Through the incarnation and atonement of Christ, the Son of God, forgiveness has been made available to those who will receive it by grace through faith in Him. Christ wrought out our salvation and reconciliation through His death on the cross. The purpose of our redemption from sin and reconciliation to God is holiness of life and usefulness in the Lord's service.

Christ deserves and desires the first place in the lives of Christians. Those of us who give Him the preeminence will yield all that we are and have to His control, submit everything to His direction and seek to glorify Him in all that we do. If we place Him above self, family, friends, business, pleasure, etc., as God wills, we shall experience present joy and receive future commendation from the Lord. Let us be faithful ministers of reconciliation and healers of wounds as we place the peerless Christ above all in our living, giving, witnessing and hoping.

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## A Needy Girl, An Act Of Faith, A New Leg For Rosa

Rosa Rolon looked like any pretty 14 year old hurrying to the store for her mother, except she had only one leg.

Still, she moved swiftly, for she had a crutch made of two broomsticks and 10 years' experience in using it.

Several times, the crutch had broken, but each time her father, Polo, who had made it, was able to wire, patch or nail it back together again.

Suddenly, as she hobbled along, the much nailed wood of the crutch split and Rosa fell sprawling. Retrieving the broken crutch, she struggled to regain her footing, hoping desperately that no one had seen her fall. She had learned through bitter experience the pain of humiliation.

A few nights later, James H. Stiles, Jr., missionary pastor of the little Baptist church in Cucuta, Colombia, sat down at his ham radio set and fiddled with the dials. He was thinking of Rosa.

Stiles switched on the set and spoke into the microphone. "CQ, CQ, CQ, CQ. . . This is HK2MU in Cucuta, Colombia, standing by."

In Durham, North Carolina, Tim Heflin, a member of the radio club at Duke University Medical Center, heard the unfamiliar voice in Colombia announcing its availability.

Heflin, who was involved in Project MED-AID (Medical Assistance for Iso-

lated Doctors) at Duke, chatted with the missionary about how the project worked. He suggested that Stiles call on the group for help if he ever needed it.

Wondering if it would be possible to get a metal crutch for Rosa, Stiles told him about the girl.

"How about an artificial leg?" Heflin responded. "There's a foundation in California that might donate the limb, if you could get her to the States."

Excitement gripped the missionary, but both men were realistic. Transportation was only one of the obstacles they could foresee. The Baptist mission in Colombia had no money for such a project and Rosa's family was exceedingly poor.

Polo Rolon, once a bus driver, had been paralyzed in his legs for seven years. To earn a living, he and his wife, Ana, operated a small pastry business from their home. With the help of the children, she made cream-filled *sotteritas* — "little old maids" — which were sold in the streets. Their monthly income was roughly \$50, and besides their own three children they had taken in two others.

It was the family's poverty which, indirectly, had cost Rosa her leg. She was only four when a swelling in the limb, unattended, developed into gangrene. The doctor whom Senora Rolon had finally sought in desperation shook

his head and pronounced that he would have to amputate.

On learning of Rosa's need, the Direct Relief Foundation in Santa Barbara agreed to furnish an artificial leg, but because of the distance Heflin began making contacts at Duke. Stiles went to work on transportation.

The two major hurdles tumbled miraculously. Within days Heflin had found doctors and technical personnel at Duke willing to donate their time and skills to provide a leg for the girl in faraway Cucuta.

Meanwhile, Stiles talked with his friend Tulio Fuentes of Avianca airline. Stiles had once accommodated Avianca by translating for some English-speaking tourists. Later, he had voluntarily taught a crash course in English to the airline's office staff.

Still, he knew his chances were slim when he requested round trip passage for Rosa from Cucuta to Miami. The airline, by policy, did not become involved in personal problems. Yet, in a few days, there it was — request granted!

Success-inspired, Stiles and Heflin hammered away at remaining details. Missionary colleagues agreed to meet Rosa in Bogota and accommodate her for the night.

There was a change of planes in Miami. A ham radio friend of Stiles, M. R. "Andy" Anderson, director of religious education for University Baptist Church in Coral Gables, Florida, offered to help.

Anderson found two Spanish-speaking pastors who agreed to be on call for Rosa's arrival. Next he called the president of the Coral Gables Lions Club, and the club readily agreed to provide Rosa's round trip fare between Miami and Durham.

Two hurdles remained: hospitalization and sponsorship. Doctors at Duke had no way of knowing the condition of the stump of Rosa's leg. She could be fitted as an outpatient, but if the stump required surgery first — a very real possibility — then she would have to be hospitalized. Heflin learned that room and board could not be furnished to any patient there without charges.

Nor could Rosa get a tourist visa without a letter of sponsorship from a person in the United States. Heflin advised Stiles to get in touch with Malbert Smith, Jr., pastor of Grey Stone Baptist Church in Durham, North Carolina.

Smith received Stiles' request on a Monday morning. Within the hour a notarized letter was off to Colombia. In it he agreed to take full financial responsibility for Rosa while she was in the States. "I did it on faith," he



**LEFT FOOT FORWARD** — Extending a left foot for the first time in 10 years, Rosa practices using the pylon, a temporary limb custom-made for her in Duke University's brace shop. Eight weeks later she received a permanent artificial leg. Doctors and other professionals at Duke donated time and skills to make Rosa's new leg possible.

declared. "I knew the church would back me up."

The congregation agreed to assume responsibility for any hospital expenses and there were so many volunteer "parents" that Smith had to plead for a halt. He accepted the offer of Leonard and Mary Rigsbee, active church members who enjoyed working with young people.

Another member, an orthopedic surgeon, volunteered his professional services to meet needs which might arise apart from the medical center. Ladies volunteered to take Rosa shopping for whatever clothing she might need; a high school Spanish teacher agreed to interpret. Durham's Exchange Club, which sponsors a facility for training the handicapped, offered financial help.

On November 17, Jim Stiles drove the Rolon family to the Cucuta airport. He warned Rosa that there would be new and perhaps frightening experiences. One awaited her in Bogota.

Tommy Norman, the missionary who met Rosa there, gave her the choice of using the terminal stairs or taking the escalator. She hesitated. Steps were no problem for her and she had never seen an escalator. Then she sighed, "I will have to learn to do a lot of things I've never done before. I'll go down the escalator."

At 8:30 a.m., only 15 hours after arriving in Durham, she was being es-

corted into the vastness of Duke University Medical Center.

A member of Duke's amputee clinic team made the initial examination. He expressed concern at the shortness of the stump — 2¾ inches from the hip joint — but felt it was in good condition and that Rosa would not need surgery.

The next day Rosa received her temporary prosthesis, a strictly functional device called a pylon. It looked much like the leg of a life-size marionette. During the eight weeks she was to wear it, her stump would shape up and shrink in the socket, in preparation for the permanent limb.

On meeting Rosa, Malbert Smith's immediate impression was that she needed some dental work, and he set about making arrangements. A dentist from his congregation volunteered, but so extensive was the decay that an oral surgeon at Duke assumed the task. Discovering that many of her teeth were only shells, he pulled 10 of them.

On January 13, Rosa received her permanent prosthesis. As closely as possible the skillful Duke team had matched the shape and coloring of her own leg. The physical therapists had completed Rosa's arduous training program and helped her realize as nearly as they could the goal of a normal gait with the least possible body motion and expenditure of energy.

Now it was almost time for Rosa to return home. She had her final dental appointment and she was to fly to Miami on February 13. On the Wednesday before she left, the Grey Stone congregation staged a farewell-birthday party. She would be 15 on February 28.

Rosa posed for pictures standing straight and tall; she flashed her new teeth, laughed — and cried.

She cried for three days. On Saturday, Leonard Rigsbee, looking almost as forlorn as Rosa, walked his little "daughter" to her plane. Because it was raining she used her cane, but just three months earlier she had crossed the pavement in a wheel chair.

Behind her, waving farewell at the fence, were the people of Grey Stone Church. She knew their love went with her.

Loren Turnage, the missionary in

whose home Rosa had stayed, met her in Bogota. She got off the plane smiling.

A photographer and reporter from El Tiempo, Bogota's leading newspaper, were there. Rosa posed for pictures and talked to the reporter "like a machine," as Turnage later remarked. She talked about the United States, her "family" there, the dental work, and the kindnesses people had shown her.

Three months earlier Turnage had noted her fear and withdrawal. When he had asked a question, she had simply answered "si" or "no." He had expected the physical change, but he was unprepared for Rosa's remarkable personality change.

A few hours after her interview in Bogota, she bounced off the plane in Cucuta, astonishing Stiles with her first words, "Hi! How are you?" in perfect English.

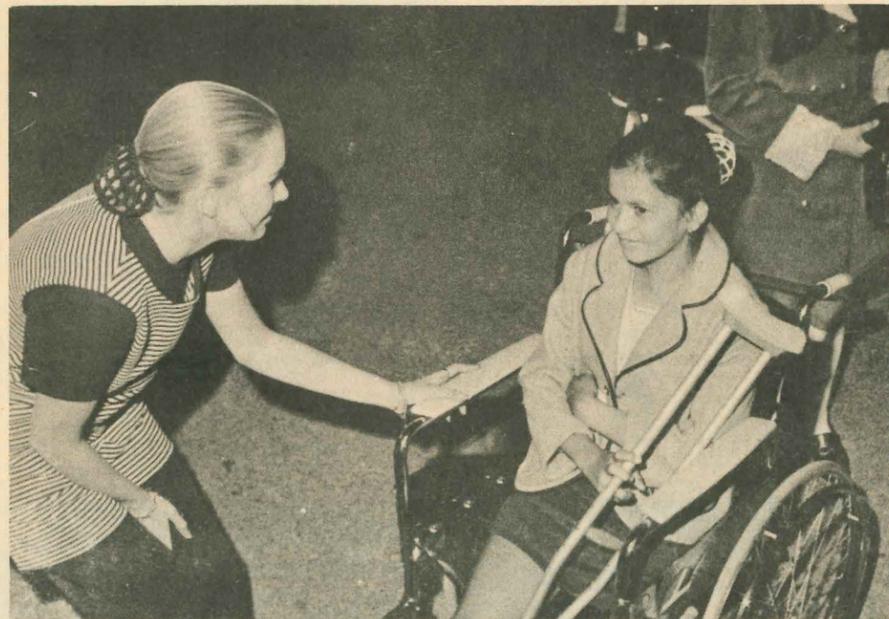
Stiles says now that even the neighborhood has changed. While Rosa's trip was in the planning stages, some of her neighbors had termed it a "gringo trick," pronouncing that the promises would never be kept. After she left they predicted she would not be allowed to return. Now that Rosa is back and walking, their attitude is beginning to change.

Grey Stone Church has changed too. Malbert Smith says his congregation has an awareness of missions and of people that it could never have developed without Rosa. "She has a deep sense of gratitude," he adds. "We were richly repaid — 10,000 times over."

Rosa's formal education has been brief, but now she wants to finish school and become a secretary. A private tutor coached her so she could re-enter school at the beginning of the semester. Two members of Grey Stone church paid for the tutor and they wish to underwrite whatever expense is involved in getting her through high school.

Rosa says someday she would like to study in the United States, and it may be possible; the stone church in Durham has started an education fund for her.

Small wonder that Rosa Rolon tells her friends that everyone in the United States loves her. (BP)



**TEARFUL ADIOS** — At the end of her lonely journey from Cucuta, Colombia, to Durham, North Carolina, Rosa Rolon's eyes were red-rimmed but she managed a faint smile for Eastern Air Lines stewardess Lana Holmes. Seated in a wheel chair provided at the terminal, Rosa clasps the new crutch purchased for her in Miami by Baptist pastor Daniel Rodriguez.

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