




WESTERN RECORDER
NOVEMBER 20, 1971

Executive secretary Harold Sanders presents newly elected president Harold Wainscott and his wife Cornelia to the messengers attending the final session of the Kentucky Baptist Convention meeting in Lexington. Wainscott was unopposed for the presidential office. This issue of the "Western Recorder" is devoted largely to convention action.

Revival Reports

First Baptist Church, Greensburg, was recently led in revival by evangelist Harold Tallant of Louisville. Pastor Paul Whittler reports a total of 53 decisions including 19 professions of faith and four additions by letter.

Stithton Baptist Church in Radcliff was led in revival September 26 - October 3 by Texas evangelist Homer Martinez. Music was led by Bill Funderburk, minister of music for the Radcliff church. Pastor Gene Waggoner reports 36 professions of faith and seven additions by letter.

October 10-17, Darty Stowe of Columbus, Ohio, led revival services at **Grace Baptist Church** in Lexington. Music was under the direction of Charles Douglas of the First Baptist Church of Princeton. Grace pastor Joe Tackett reports four additions by baptism and five by letter.

Frank Floyd of Knoxville, Tennessee, was the guest evangelist for revival services at **First Baptist Church, Clinton,** recently. Pastor William R. Whitlow reported 31 professions of faith and nine additions by letter. The pastor also said that approximately 100 young people participated in a witnessing program in the community.

First Baptist Church of Benton was led in revival October 4-10 by Texas evangelist Larry Taylor. William J. Sullivan, pastor of the Benton church, reports 95 professions of faith and 10 additions by letter.

Evangelist Johnny Tallent was the preacher in revival services at **Memorial Baptist Church, Murray,** October 3-10. Pastor Jerrell White reports three professions of faith and eight additions by letter. Two surrendered to the gospel ministry and two dedicated themselves to mission service, White reports.

Bob W. Brown, pastor of Trinity Baptist Church, Lexington, led revival services at **Union Baptist Church** in Boone County during October. Dick Moeller is the Union church pastor.

New Hope Baptist Church, Elizabethtown, was recently led in revival by Ralph Aday, pastor of Vine Grove Baptist Church, Vine Grove. Pastor Charles Parker reports six professions of faith and five additions by letter.

First Baptist Church, Leitchfield, had a laymen-led revival October 29-31. George W. Smith, pastor of the church, stated that 12 persons came for baptism and two joined the church by letter. The laymen were part of the Greater Louisville Laymen's Witnessing Foundation.

A revival was experienced by the **Lancaster Baptist Church** with T. L. McSwain, pastor of First Baptist Church, Richmond, as evangelist. A total of 23 decisions were made; 12 were professions of faith. William G. Humphrey is pastor of the Lancaster church.

Clarkson Baptist Church, Clarkson, was led in revival October 18-24 by Bill Cook of Morgantown, a former pastor of the church. Eight professions of faith and three additions by letter were reported by pastor Charles A. Collins. Record attendance in both Sunday School and Sunday morning worship service were recorded on the revival's closing day.

Ten Mile Baptist Church near Glencoe was led in revival recently by evangelist Clyde Gordon of Bowling Green. Pastor Glenn E. Halcomb reports 19 professions of faith and five additions by letter. Music was under the direction of Tommy Boaz, song leader at Pleasant Home Baptist Church in Ten Mile association.

Church Chuckles by CARTWRIGHT



"Better take the old blood pressure when collections improve AFTER Christmas!"



Rollin S. Burhans
Pastor, First Baptist Church, Bowling Green

Said the robin to the sparrow,
"I would surely like to know,
Why these anxious human beings
Rush about and worry so."
Said the sparrow to the robin,
"Do you suppose that it could be,
That they have no heavenly Father,
Such as cares for you and me?"

No, little sparrow, that is not the reason we rush around and fret so. We, too, have a loving heavenly Father who watches over us and cares for us. He cares for us just as He cared for Elijah centuries ago. No difficulty is too hard; no problem too complicated; no need too great for Him to deal with satisfactorily. Our problem is not that we don't have a heavenly Father who watches over us, but that having such a heavenly Father we forget all about Him and try to run our lives without the insight and strength His Presence provides.

Without Him we become fearful and frantic when confronted with the hard problems of everyday living. We act as if the responsibility of our existence rested solely upon our own shoulders when all the while we are living in a friendly universe, under the control of a loving, heavenly Father who longs to give to each of us exactly what he needs to live triumphantly in a world like this.

He cares enough to see that every need is met, every fearful spectre is conquered, every wavering conviction is steadied, every enticing temptation is overcome. He does this by the gift of Himself, thereby assuring us victory over all the crippling circumstances of life.

We thank God, therefore, for the black skies as well as the blue; for the rain as well as the sun; for the tears of sorrow as well as the thrills of joy. For it is through these alternating experiences that Christian character grows and Christ is formed within. It was in the recurring crises of his early life that Elijah's faith in God's loving care grew strong.

Yes, little robin, we do fuss and fret and worry, but you may tell the little sparrow that it is not because we do not have a heavenly Father who cares; rather, it is because, unlike Elijah, we forget to trust Him with our burdens.

Detailed Stories Begin on Page 8—

Black Pastor's Election, Resolutions Highlight Convention

The first election of a Black Baptist pastor to a high convention office and the adoption of a resolution expressing "extreme disappointment with the recent revision of the church training quarterly *Becoming* highlighted the 134th annual session of the Kentucky Baptist Convention, November 8-10.

Meeting in the Calvary Baptist Church, Lexington, the messengers chose Charles N. King, pastor of the Corinthian Baptist Church, Frankfort, as second vice president. The Corinthian church is dually aligned with the Kentucky Baptist Convention and the General Association of Baptists in Kentucky. King has been a member of the state Executive Board for two years from Franklin Association and was selected by the Baptist pastors there as "Pastor of the Year" in 1969. The new second vice president holds a doctor of philosophy degree and is a faculty member at Kentucky State College, Frankfort.

The resolution dealing with the quarterly revision came from the convention's resolutions committee. Earlier, three resolutions were introduced from the floor on this topic, all expressing regret and disappointment.

The adopted resolution said "the handling of this event has pictured Southern Baptists as being largely racial segregationists and has raised

serious questions about our commitment to racial reconciliation."

The resolution called on the Sunday School Board to "forthrightly address itself to the problem of racial reconciliation" and denounced racial segregation as "inherently un-Christian."

The messengers also reaffirmed their commitment to racial reconciliation and called on Kentucky Baptist churches to actively engage in efforts aimed at improving relationships among men of all races.

Earlier, the convention's Executive Board had adopted a similar resolution.

Other resolutions adopted dealt with penal reform, tax aid to parochial and private schools, support of the Kentucky Temperance League and endorsement of the American Bible Society program.

The messengers called on their fellow Christians to support legislation which will upgrade physical conditions in all detention facilities. They also asked local and state governments to implement true correctional programs and to improve the quality of correctional staffs.

Concerning tax aid to non-public schools, the messengers called on Kentucky and national leadership to oppose appropriation of public funds for these school systems. The resolution also expressed the messenger's confidence in

the public school system.

Elected president of the convention was Harold Wainscott, pastor of Third Baptist Church, Owensboro. Charles Jones was chosen first vice president.

Two attempts to amend the convention constitution concerning representation on the state Executive Board were referred back to committee. Also referred to committee were motions calling for a feasibility study on consolidating the state's three Baptist colleges into one institution and providing additional funds for Christian higher education in the form of \$100 scholarships for Kentucky Baptist students attending Kentucky Baptist colleges.

A record budget of \$4.3 million dollars was approved with 31.4 percent designated to world missions through the Cooperative Program.

The convention closed with an inspiration and dedication service led by Baker James Cauthen, executive secretary of the Foreign Mission Board. Other special speakers included Franklin Paschall, pastor of First Baptist Church, Nashville, Tennessee; Ken Chafin, director of evangelism for the Home Mission Board; and Bill Lawson, Negro pastor of Wheeler Avenue Baptist Church, Houston, Texas.

Next year's convention will meet at Walnut Street Baptist Church, Louisville, November 14-16.

Wainscott Elected KBC President; Jones, King Win

Two officers were elevated and a Black man elected to a high convention office for the first time during balloting at the Kentucky Baptist Convention meeting in Lexington at the Calvary Baptist Church.

Harold Wainscott was the unanimous choice of the messengers to serve as the group's next president.

He succeeds John Claypool who resigned after accepting the pastorate of the Broadway Baptist Church, Fort Worth, Texas. Wainscott, pastor of the Third Baptist Church, Owensboro, presided over the recently completed convention as acting president, an office he assumed as first vice president of the KBC during 1970-71.

Charles Jones, last year's second vice president, was tapped for first vice president and Charles N. King was chosen second vice president.

Wainscott, pastor at Third church since March, 1964, was nominated for the office of president by Bruce Hartsell of Shepherdsville and Harry Lee Wainscott of Shively, his brother. Rules were suspended and the clerk cast the unanimous vote of the body for the Owensboro pastor.

Jones, pastor of First Baptist Church,



A. W. Walker, left, KBC annuity director, introduced as new convention secretary.

inations were reopened, Jones was nominated and elected.

King, pastor of Corinthian Baptist Church, Frankfort, defeated Charles Saylor of Paducah for the second vice president position. The new officer has been a member of the state Executive Board for two years from Franklin association and was selected by the Baptist pastors there as "Minister of the Year" in 1969. He holds a doctor of philosophy degree and is on the faculty at Kentucky State University.

A. W. Walker, annuity department director of the Kentucky Baptist Convention, was elected secretary of the convention. He was opposed for the office by L. C. Ray who had held the post for 11 years.

A question was raised about the legality of Walker's nomination since he is an employee of the Executive Board. However, the parliamentarian ruled that Walker was eligible for election since the convention had agreed to let direct missions department director A. B. Colvin serve as assistant clerk during that convention. Walker is scheduled to retire by April 1 of next year.

Leo Crismon was again selected assistant secretary. He was unopposed.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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An Enjoyable Convention With A Spirit Of Expectancy

Cool, calm, orderly, a spirit of expectancy and a determination to voice its Christian convictions sum up the 1971 Kentucky Baptist Convention as this participant experienced it. It was the most enjoyable, satisfying and encouraging state convention in several years. The absence of shouting, disorder, parliamentary dilemmas and sharp debate which has characterized some conventions of recent years was a welcome relief.

What is the explanation for such a convention in 1971? There is no one explanation but several factors contributed to it. For one thing no particularly controversial matters ever came up for floor debate. The one potentially controversial issue — the manner of selecting membership for the state Executive Board — was wisely referred for further study. So were several other issues that could have evoked long, loud and fiery debate. An example was the motion for a study committee to consider alternative ways for Kentucky Baptists to minister to Baptist students with one of the possible alternatives being the consolidation of our three Baptist colleges into one school. This was referred to the existing Executive Board Committee on Christian Education instead of being debated on the convention floor. In fact, when it came to most business matters not previously considered by some committee, the 1971 Kentucky Baptist Convention could be characterized as the "referral convention."

Not so, though, on one matter. The recent action of the Southern Baptist Sunday School Board in replacing lesson material in a race reconciliation study unit for youth and a photo of black and white teenagers in a social setting drew fire from many messengers. It got the attention of the Executive Board in a session prior to the convention and resulted in a friendly but strong resolution. The resolution expressed disapproval of such action by Sunday School Board leadership and assured our black fellow Christians such action and the resultant headlines misrepresented our sentiments. Two additional resolutions on this matter came from individual messengers of the convention.

The spirit of the convention definitely was in keeping with the 1971-72 emphasis, "Living the Spirit of Christ—in Expectancy and Creativity". Reports of the largest number of baptisms in nine years along with reports by speakers and in hallway conversation among pastors of the strange, mystical but unmistak-

able movements of God in many congregations and especially among youth made for this spirit of expectancy and vibrancy as we face the future.

The fair and able presiding of First Vice President Harold Wainscott and Second Vice President Charles Jones was another factor in a delightful convention. The appreciation for Wainscott's presiding and leadership stature was expressed by the messengers in electing him convention president without opposition — a rare occurrence in the Kentucky Baptist Convention since the tenure of office was limited to one year several years ago. Appreciation for the services, spirit and ability of Charles Jones resulted in his being elevated to first vice president. The selection of a black pastor, Charles King, as second vice president was both a tribute to a very able man and an expression of the convention desire to express racial reconciliation.

The Committee on Order of Business headed by Herman Bowers made a major contribution to the smoothness of the convention. Rarely was the program behind schedule and this is unusual for Kentucky Baptist conventions. The choice of speakers made for exciting and inspiring moments in every session. John Kruschwitz, Franklin Paschall, Ken Chafin, Randy Davenport, John Claypool, Paul Atkins, Mrs. R. L. Mathis, Baker James Cauthen, Olin T. Binkley and Bill Lawson, the brilliant young black preacher from Houston, Texas, is a lineup that is unsurpassable and rarely equalled.

As usual Executive Secretary Harold Sanders and his staff had done their homework well. As far as hospitality is concerned, Lexington and Calvary Baptists lived up to their fame and host pastor, Frank Owen, has no equal in uniqueness of expressing warmth and welcome.

The one somber moment of the convention in addition to the period set aside to remember those faithful souls who went to their reward during the past year was the sight of Lewis C. Ray serving his last year as secretary of the convention after many years of devoted and able service. Age which has not slowed him down since official retirement a number of years ago has combined with ill health to force him to lay down some responsibilities.

The 1971 Convention will not likely be remembered as an epochal one in Kentucky Baptist history but it will be remembered as a delightful and enjoyable one for many.

A Minority Blow For Religious Freedom

The United States House of Representatives struck a mighty blow for the religious freedom of our day and hopefully for generations to come in defeating the proposed amendment to the Constitution putting the government in the business of sponsorship of prayer in public schools. As one who felt deeply the success of the proposed amendment could have meant an erosion of our religious liberty, especially in the generations ahead, I can but believe the providence of God was involved in allowing time for religious groups and concerned legislators to organize opposition to the proposal. (See analysis by Barry Garrett on page 7 of this issue.)

If the resolution had been voted on in October, doubtlessly it would have passed. By November 8 enough legislators had seen the danger of the proposal and had heard from enough constituents who also saw the danger. This editor wants to thank the readers of the *Western Recorder* who did contact their representatives, both those who favored the proposal and those who saw it as I did. This is democracy at its best.

This is not designed as a parting shot at the five Congressmen from Kentucky who voted for the amendment, but it is an expression of disappointment that the amendment had to be defeated in spite of them instead of with the help of all but one Kentucky Congressman, Romano Mazzoli, of Louisville. Mr. Mazzoli is to be commended for the courage and insight which led him to vote against the resolution.

As for the other five congressmen, including three Baptists, only this is to be said. If they studied the issue seriously (and this editor saw to it that they had materials to study) and still conscientiously felt it was right to support it, they are to be respected. On the other hand, they are less than statesmen if their vote was motivated by the attitude summed up by Representative Montgomery from Mississippi when he said in the debate, "A vote for this bill will be a lot easier to explain than a vote against. The people

we represent want this, and it's up to us to give them what they want". If this is all a Congressman is supposed to do, a computer to test public opinion and cast every vote accordingly could serve to represent each Congressional district and with far less expense than is required to keep a Congressman in Washington.

Before the resolution reached the House floor, a threat was made to work to defeat every representative who voted against it by making it appear he was against God and prayer. Reports now are that this threat will be carried out. At least five representatives from Kentucky won't have to worry about this threat.

I know the wording of the amendment sounded wonderfully pious and its danger was not easily apparent. However, it didn't take super intelligence to foresee the potentially disastrous consequences of tampering with the First Amendment. Therefore it is strange and almost unbelievable that Baptists like Representative John Buchanan of Alabama, the son of a Baptist preacher who in his lifetime was a champion of religious liberty, spoke and voted for the resolution while it was defeated with the help of speeches and votes from Roman Catholics. As Baptists we have always pictured ourselves as defenders of the Bill of Rights while accusing Roman Catholics of opposing the freedom of religion provided by the United States Constitution.

The heroes of this critical hour in the fight for religious liberty were all who voted against the resolution. The superheroes were House Speaker Carl Albert of Oklahoma who gave up his gavel to deliver his soul and Representative Fred Schwengel, a second generation German Baptist from Iowa, who knows by experience the meaning of religious liberty and who was one of the earliest and most effective organizers of the opposition which proved sufficient to defeat the resolution. Long live such statesmen!

Bingo Is Shot Out Of The Saddle But Not Dead

What all the king's horses and all the king's men couldn't do in the 1970 Kentucky General Assembly, the Kentucky Court of Appeals did on November 5. This was to lay to rest, at least for the time being, legalized bingo upon referendum approval in Kentucky counties with populations of 75,000 or more. The court ruled the legislation was unconstitutional.

In the closing days of the 1970 General Assembly more than a few worked hard to prevent the passage of the legislation which gave legal status to bingo for charitable purposes only. Some of us even thought we had assurance from powerful political figures in the Kentucky Senate that the legislation would not succeed only to see what appeared to be political

shenanigans in getting the bill passed.

Just as predicted, what was sold under the guise of innocent recreation for little old ladies with the profits going to charity became a foot in the door for big time gambling in Newport which the FBI raids had put to bed in 1968. Reliable records showed charity's benefits under the 1970 law were mites while the professional gamblers' profits were mighty.

Praise be to the Kentucky Court of Appeals for seeing bingo for what it is — a lottery and thus unconstitutional. But let us not presume bingo is dead because of this court decision. It's like the proverbial cat with nine lives and there are several of the nine still left.

Editor Of Revised Quarterly Resigns, Questions SSB Ability To Face Issue

H. Frank Grayum, editor of youth curriculum materials (including *Becoming*) for the church training department of the Southern Baptist Sunday School Board, has resigned, effective immediately, in the wake of an administrative decision to revise the quarterly because of "potentially inflammatory" material on race relations.

Announcement of the resignation was made jointly by Grayum and James L. Sullivan, executive secretary of the Sunday School Board in Nashville.

Grayum stated that the revision of *Becoming* and *Becoming for Leaders* was a factor in his resignation but that the action was part of a more far-reaching decision on his part.

In a statement issued through the Sunday School Board Bureau of Baptist Press, Grayum said:

"I am resigning my position as editor of youth curriculum materials for the church training department. I have enjoyed several phases of editorial work and appreciate the opportunity of working at the board for a little more than two years.

"However," Grayum continued, "I believe that in order to fulfill the objectives of my personal ministry as I see it, I need to seek another opportunity and avenue for service.

"As the editor, I regret the decision that was made to revise *Becoming* and *Becoming for Leaders*. The resultant publicity has caused Southern Baptists to lose ground in the area of race relations," Grayum observed.

"I feel that the Sunday School Board will have difficulty in making real and redemptive progress in the area of race relations and reconciliation because of this incident," Grayum said.

He added that he had no immediate plans for the future. "I look forward to an opportunity to serve in some situation where I can reconcile my personal philosophy, theology and objectives with those of any institution or group of which I may become a part."

Grayum, 28, is a graduate of William Jewell College, Liberty, Missouri, and Midwestern Baptist Theological Seminary, Kansas City, Missouri. Before assuming the editorial position at the Sunday School Board, he was youth director for Holmeswood Baptist Church, Kansas City.

Concerning Grayum's resignation, Sullivan stated that it was entirely Grayum's decision and that he understands the problems expressed by the editor.

"When we become a part of an agency like the Sunday School Board," said Sullivan, "we either adopt the philosophies and objectives of the agency,

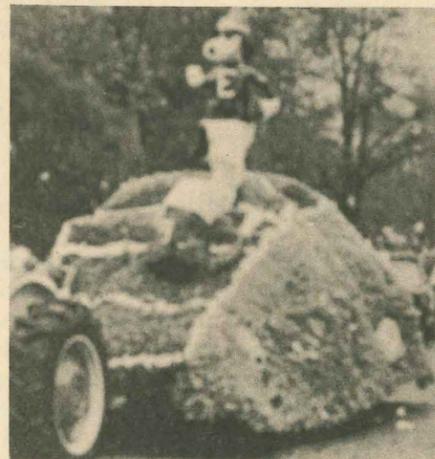
changing our own views to bring them into alignment; or we seek through appropriate channels to influence the agency's positions. Those who are not able to reconcile their views with those of their employer may understandably desire to seek other avenues of fulfillment.

"I deplore the publicity which has been given this incident," Sullivan stated. "The decision we made with regard to the published material was not a decision to pull back or to bow to pressure in dealing with the race question.

"The Bible deals with the question; the Southern Baptist Convention has directed us to deal with the question; the material we revised in this action still deals with the question; and we plan in the future to deal with the question as fully as possible in a responsible and redemptive manner," Sullivan said.

"The publicity which has accompanied this decision was not initially of our making nor did we seek it," said the executive secretary. "False impressions have been given by headlines, news stories have been erroneous, and the very effort we have been trying to make to deal constructively with the race issue has been turned against us.

"We shall not be deterred in future efforts to deal with critical issues because of distorted treatment in news media," Sullivan concluded. (BP)



BSU WINS — The Baptist Student Union float won first place in the originality category in the Homecoming parade at Eastern Kentucky University. The theme of the parade was "The Name of the Game" and the float theme was "King Over the Hilltoppers." Douglas Sjolander is Baptist campus minister.



Significant convention

That the 134th annual convention of Kentucky Baptists November 8-10 in Lexington was significant, no one in attendance can doubt. The attendance, spirit, program, business and fellowship were above the average.

The messengers seemed happy with their choice of officers for 1971-72 — they elevated Harold Wainscott and Charles F. Jones to president and first vice president respectively. They elected a Negro member of the Executive Board, Charles N. King, as second vice president. They elected Arthur W. Walker to succeed Lewis C. Ray who has served for eleven years as secretary, and reelected Leo T. Crismon as assistant secretary even though he is now in Saigon with the Foreign Mission Board. A great spirit prevailed.

This issue of the *Western Recorder* covers it well — so read away.

Childrens' Thanksgiving Offering

Just ahead of us is the annual offering for the Board of Child Care known as the Thanksgiving Offering. Every Baptist in every church is encouraged to make a special offering through his church for the major support of our program of child care. This means of support is a part of the convention's program of support, in addition to the present Cooperative Program allocation of \$103,000.

The goal this year is \$375,000 and represents about half of the annual budget for the Board of Child Care. Last year the gifts totaled \$357,719. This topped all records.

While the home at Pine Crest was phased out last year and leased to the state of Kentucky for child care, officials pointed out that other approaches to their ministry have been waiting for added funds for implementation.

Gifts for the Thanksgiving Offering should be sent to Treasurer, Kentucky Baptist Convention, Middletown 40243, and designated for "Childrens' Thanksgiving Offering" or a similar phrase. Some send offerings direct to the homes but the homes return them to the convention treasurer. Many churches send this offering of members along with their monthly remittance for the Cooperative Program and other mission causes.

Let us join together again for a worthy offering for our children.

Harold G. Sanders

WESTERN RECORDER

News Analysis:

Prayer Amendment Killed By 28 Vote Margin

The proposed constitutional prayer amendment is dead, at least for a little while.

It was killed in the House of Representatives on November 8 when proponents of the amendment failed to achieve the required two-thirds majority by 28 votes, considered by many observers as a sizeable defeat. The vote was 240-162.

The dramatic defeat of the prayer amendment demonstrates the virility of the First Amendment of the Constitution and its guarantees for religious liberty in the United States.

It also demonstrates that the religious forces of the nation do not take their freedom lightly and that they can be rallied to action when that freedom is threatened.

The keynote of the opposition to the prayer amendment was sounded by Representative Carl Albert (Democrat, Oklahoma), Speaker of the House, when he marched to a microphone on the floor and asked to be heard.

In an extremely tense moment and in thundering tones, sounding like a Southern Baptist evangelist at the climax of his sermon, Albert declared: "Any interference by any official at any level is a violation of freedom of religion. I am not prepared to let the meddling hand of government at any level in any degree be placed on any man's altar. This resolution must be defeated."

The rejection of the prayer amendment by the House marks its defeat in the complete legislative circle of the Congress. In 1964 the House Judiciary Committee and in 1966 the Senate Judiciary Committee refused to approve any prayer amendment.

In October of 1970 the Senate Judiciary Committee was bypassed by attaching the Dirksen Prayer Amendment to the proposed amendment for equal rights for women. The Senate then killed the whole package.

Voter reaction

This year, by the process of a discharge petition, the House Judiciary Committee was bypassed and the prayer amendment was brought directly to the floor, where it was rejected.

Even though the prayer amendment is dead for this session of Congress, it is like a snake with its head cut off but its tail continues to wiggle.

Obviously recognizing in advance that they were defeated, the proponents of the amendment had a mimeographed press release ready for distribution the instant the vote was taken in the House of Representatives.

Robert G. Howes, national coordinator of Citizens for Public Prayer, declared that, although the prayer amendment has suffered a temporary setback, the target is now the elections in 1972. At these elections the prayer amendment people have announced that they will seek the defeat of all congressmen who voted against them.

Whether or not the prayer amendment advocates can sustain their drive after defeat in both houses of Congress remains to be seen. It would appear that it will be more difficult in the future to discharge committees and

By Barry Garrett

to achieve two-thirds majority in either house of Congress now that both bodies have had opportunity to vote on a prayer amendment.

History, however, takes strange turns and the supporters of religious liberty and of the First Amendment cannot afford to be lulled into comfortable sleep.

The first crucial vote was taken when the House voted whether or not to discharge the Judiciary Committee from further responsibility for the prayer amendment. Even though the vote to discharge was 242 to 156, it was a clear indication that the prayer amendment proponents did not have the required two-thirds vote for passage of their resolution.

Salvaging attempted

From then on the tactics were to salvage as much as possible. The strategy that was agreed on was for an amendment to the amendment to be proposed. Representative John Buchanan (Republican, Alabama), an ordained Baptist clergyman, was selected for this job.

After an hour of debate on the prayer amendment, Representative Buchanan was recognized for the purpose of making his amendment. He moved to substitute "voluntary" prayer for "non-denominational" prayer and to add "or meditation" to House Joint Resolution 191.

The hope of the proponents was that this change would remove the objectionable features of the original proposal and that enough votes would be picked up to get two-thirds majority.

After another hour of heated debate the revised amendment was rejected.

What happened prior to the vote on November 8 to kill what otherwise was considered on September 21 to be a sure thing?

As fate would have it, or as some would say that it was providential, the

prayer amendment proponents did not figure correctly on the timing of their discharge petition. The rules of the House of Representatives require that action on a discharge petition can take place only on a second or fourth Monday following the signing of the petition.

What the prayer amendment people did not figure on was that the next two eligible Mondays were federal holidays and the first Monday available for voting was November 8. This gave the opponents seven weeks in which to rally their forces and to inform the public about the real issues involved in changing the First Amendment.

Immediately a coalition of strange bed-fellows was formed in Washington to fight the prayer amendment. Leaders of major religious bodies in the United States joined with education and civil liberties groups. These included such diverse groups as Southern Baptists and Unitarians, Jews and the National Council of Churches, the American Civil Liberties Union and Americans United.

The first action was to produce a joint statement of opposition to the prayer amendment which was signed by 38 representatives of national religious bodies. A literature was created and 120,000 pamphlets were distributed to key spots throughout the United States.

A congressional bipartisan coalition against the prayer amendment was formed. A press conference with national religious leaders and congressional leaders was held. Weekly meetings of the religious coalition were held to coordinate activities and to make assignments.

Defeated by religious leaders

Groups were organized for activity on Capitol Hill and other strategy was adopted to produce pressure from the congressional districts.

For weeks prior to November 8, in the absence of public hearings, a lively debate among congressmen was conducted in the pages of the *Congressional Record*. The issues were thoroughly aired through this medium.

On the day the vote was to be taken a "whip" system was organized to assure that all who were against the prayer amendment were present and voting.

Minority leader Gerald R. Ford (Republican, Michigan), who favored the prayer resolution, attributed its defeat to the religious leaders of America. All who are familiar with what happened concur with this conclusion. (BP)

Resolutions, Property Transactions Approved By Board

The Executive Board of the Kentucky Baptist Convention, meeting in Lexington on Monday, November 8, adopted a statement expressing "disappointment and displeasure with the events surrounding the revision of the church training quarterly *Becoming*."

The board also agreed to sell its property at 515 Eline Avenue in Louisville and to purchase property for Cedarmore expansion, and established a wage scale for state missionaries employed through the direct missions department.

In a special action, the Executive Board authorized the executive secretary to send telegrams to each of Kentucky's congressmen conveying the board's opposition to the proposed prayer amendment. This action came as debate on the amendment began on the floor of the House of Representatives in Washington. According to Winn T. Barr of Cynthiana, chairman of the board's Christian life committee and mover of the action, it was hoped that the telegrams could be presented to the congressmen on the floor of the House.

The resolution concerning the Sunday School Board, the publishing arm of the Southern Baptist Convention, called on the organization to "forthrightly address itself to the problem of racial reconciliation" and encouraged the churches of the state convention to "support all efforts toward improving relationships among all races."

The resolution was presented by the board's denominational cooperation committee with the concurrence of the Christian life committee and adopted with only two negative voice votes.

At the recommendation of the fi-

nance committee the board voted to sell the home at Eline Avenue to its present occupant, A. B. Colvin, who has rented the home for several years. Money netted from this transaction, about \$17,000, will go toward the capital needs of Baptist Student Unions.

The second property recommendation came from the camps and assemblies committee. Chairman Wendell Romans of Mt. Washington reminded the board that in 1962 approval was given in principle to buying the 80 acre Hopper farm located adjacent to the Cedarmore property. The master plan, Romans explained, calls for the girls camp to be expanded on the 30 acres of this farm located on the Cedarmore side of the road.

The board authorized attorney Jim Byrdwell to secure an option from the farm's owners who have expressed a desire to sell the land to the convention. The board also noted that the 50 acres opposite Cedarmore might be sold.

An emergency recommendation coming to the board dealt with the dam at Cedarmore Baptist Assembly on Dragon Lake.

Manager Arlis Hinson told the board that the dam's foundation had been washing away and now the dam was cracking. "Without immediate attention," he warned, "by spring we may not have a dam or a lake."

The board authorized the finance committee and the camps and assemblies committee to take the necessary steps to remedy the situation.

A second emergency type recommendation dealt with the budget goal for the 1971-72 convention year.

At the request of the committee to secure a new executive secretary, the finance committee recommended raising the goal to the point that the executive secretary-elect could be employed as soon as possible at a salary equal to that received by the present executive secretary, Harold Sanders.

Finance committee chairman Henry Huff explained that the present budget had \$5,000 marked for this purpose but this would not be sufficient if a person were to come soon.

Also, he explained, it will give the committee a different salary amount to present to the new executive.

The motion carried with one negative voice vote.

In other salary action, the board noted that convention salaries remain frozen. This matter will be re-examined at the December 2-3 meeting of the Executive Board.

For direct mission department employees, a wage scale was adopted for the first time. According to this new scale, set to become official September 1, 1972, the lowest paid person will receive \$5,600. A top scale wage of \$11,500 may be earned. The salary will be determined by a point system evaluating the person's position. Truett Miller of Middlesboro explained that this new system will cost the convention a minimum of \$13,000 of additional revenue according to present circumstances.

A. B. Colvin, director of the direct missions department, noted that only 16 of the 66 persons presently affected by this scale now are on or above the recommended salary level.

The board also received as information three recommendations from its program committee.

Jimmy Jones of Louisville, chairman of the committee, said the board's first step after securing a new executive secretary should be to employ an associate executive secretary in the area of public relations and personnel. Jones also recommended that the board be reluctant to fill occurring vacancies until a complete study of the board's program is completed and that the board study the feasibility of using a professional level person in more than one department.

Jones illustrated his latter recommendation by saying that the committee wondered if a children's worker might not be able to work in both Sunday School and Training Union.

One nomenclature change approved by the board at the meeting was a new title for department heads. Instead of being called department "secretaries," the new title is department "director."

The Executive Board meeting was attended by 88 of the 151 members.



DEBATE — T. A. Thacker, pastor of Midlane Park Baptist Church in Louisville and Executive Board member from Long Run Association, questions part of an Employees Policy Manual adopted by the board at Monday's Phoenix Hotel meeting.



APPRECIATION EXPRESSED — KBC executive secretary Harold G. Sanders, right, presents a presidential plaque to John Claypool, former convention president and pastor of Crescent Hill Baptist Church, Louisville. Claypool, now pastor of the Broadway Baptist Church, Fort Worth, Texas, was in Lexington to deliver a special address at the request of the committee on order of business.



NEWCOMER — Steve Monroe, standing, introduces himself and his wife, to those attending the Newcomer's Breakfast Tuesday morning of the convention. Monroe is pastor of the Millersburg Baptist Church in Elkhorn Association.

Davenport Says Baptist Colleges Must Have 'Vital Margin,' Calls For Support

Kentucky Baptist colleges must be the colleges with the "vital margin," declared Randy Davenport as he spoke to the report of the Christian education committee during the recent Kentucky Baptist Convention.

"Baptist colleges must be more than the sum of their parts," he said. "We must be more than an academic or social institution. We must offer more than learning opportunities. A Christian college must bring the Christian dimension to the academic realm."

However, observed the college president, many Christian colleges are reducing the "vital margin" in an attempt to be like everyone else. "And this is tragic to me," he stated, "because it comes at a time when we see a rebirth of vitality of the Christian faith in academic life." Davenport pointed to a new interest in theology as a sister discipline in colleges and universities across the country to support his contention.

Reviewing the history of denominational schools, the former University of Michigan dean, quoted one author who wrote that private schools were on their way to the cemetery until public money began flowing into them through the GI Bill after World War II.

"Twenty years ago 50 percent of all students were in private schools," the Campbellsville president said. "Today, 80 percent of the students are in public institutions. We are in a struggle for survival, a struggle for identity and a struggle over the quality of education we will offer."

Private schools total 35 percent of all the colleges and universities in America, Davenport said. Yet they have only 17 percent of the students. Private schools have 22 percent of the administration, 32 percent of the faculties, 24 percent of the libraries and only 14 percent of the revenues.

"A Baptist college does not exist as just a tool for evangelism. Nor does it exist just to provide leaders for the local church or denomination," he continued. "Christian colleges exist for the love of wisdom."

"We are engaged in a search for truth and this demands excellency in education. It demands laboratories, tools, libraries and teachers who will guide this search."

"And we should never fear the truth," said the Gideon International president. "The Bible teaches that God is truth and that truth will make us free. The truth is not incompatible with God or with His revealed Word."

A second purpose for Christian education Davenport called the "wisdom of love." He chided the present education system of America for fostering the notion that the solution of problems by a scientific method is good in itself.

"We won't draw any conclusions until all the facts are in," the native Missourian stated, "but we must realize that there are some eternal anchored values and we must never lose sight of them. In Christian education we can hold on to these values without apology."

The challenge to Baptists, according to Davenport, is clear.

"We need your prayers," he said. "When Baptists see a kink in another person's armor, we usually are quick to drive in the spear instead of supporting with prayer. You pray for us and it will help us both."

A second need cited was the need for young people. "With a few more students in our colleges, you would see some things start to happen," the college president said.

A third need Davenport outlined was the "need for your possessions." "We are only playing at Christian education in Kentucky," he declared. "Do you realize that \$5 for each of the 670,000 persons on the rolls of Kentucky Baptist churches would mean \$3.5 million per year."

"We are only tipping our hats to Christian education but to survive we must have your support," he concluded.

Earlier Bruce Hartsell of Shepherdsville, acting chairman of the Christian education committee, told the convention that the percentage of funds going to Christian education had dropped from a high of 24.4 percent in 1966-67 to a present total of 21.4 percent.

For the current year \$583,700 is designated for Christian education. Of that amount, \$114,375 goes to Campbellsville College, \$167,901 to Cumberland College and \$204,414 to Georgetown College. Clear Creek Baptist School receives \$61,000, while Oneida Baptist Institute is allotted \$36,000.



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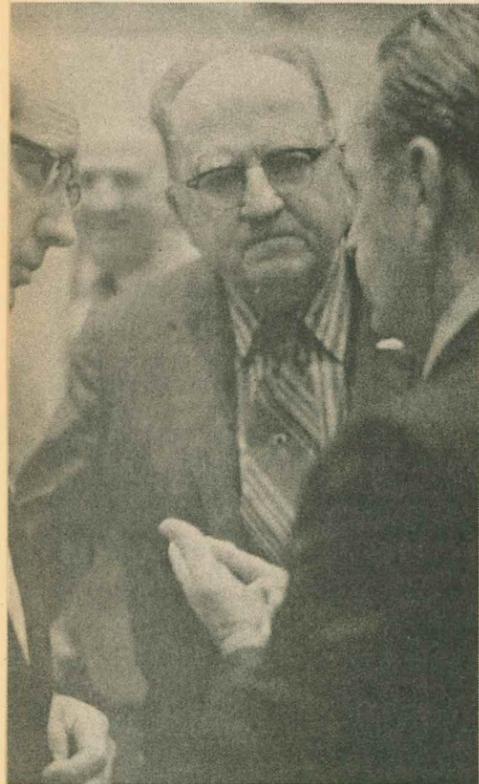
Baptists Take Stand On Parochial Aid, Abortion, Taxation, Other Issues

The 1971 Kentucky Baptist Convention considered a wide variety of issues brought to its attention by its public affairs committee and the Christian life committee. Among these were Kentucky's abortion laws, public aid to parochial education, drug abuse, Sunday closing laws, taxation of church owned property and the prayer amendment proposed for the United States Constitution.

The Christian life committee reported extensive studies during the year on abortion. These studies included research papers, existing laws of Kentucky and other states and reports of several government and nongovernment agencies and organizations. The recommendation of the committee said that the present Kentucky law on abortion should be kept intact with the following additions:

That abortion be legalized in the case of forcible rape, or incest and/or if the mother is legally a mentally defective person.

A motion to replace the recommendation with the Southern Baptist Convention statement on abortion adopted in St. Louis in June, 1971, was made



EXPLANATION — After one business session, Louisville pastor Walter Bryant had discussion with convention parliamentarian Eldred Taylor, pastor of FBC, Somerset, and J. T. Miller of Whitesville.

but failed. The Southern Baptist Convention resolution called for legislation to allow the possibility of abortion "under such conditions as rape, incest, clear evidence of severe fetal deformity, and carefully ascertained evidence of likelihood of damage to the emotional, mental, and physical health of the mother".

The messengers approved a strong statement and recommendation from the public affairs committee in opposition to the use of tax funds for non-public education. The committee report observed that since direct state aid has been declared unconstitutional by the Supreme Court, the push now expected in the 1972 Kentucky General Assembly and in the United States Congress will be for indirect aid. It described such approaches as the voucher plan, tax credit plan and tuition grant or scholarship plan and recommended that every Kentucky Baptist urge his state and federal legislators to oppose any Kentucky or federal legislation employing such plans to secure public funds for parochial education.

On drug abuse the Christian life committee called attention to the growing problem and said Christians "can no longer delay in the development of means and measures to deal effectively with this problem". The committee recommended that church members avail themselves of sources of reliable information covering the drug problem and listed several of these reliable sources. The committee further urged that pastors and churches become actively involved in all community efforts to alleviate the conditions that breed drug abuse and to also engage in rehabilitation efforts for users of drugs.

The convention messengers gave approval to a recommendation from the public affairs committee seeking revision of the Kentucky constitution to allow churches more tax exempt land and facilities to perform their ministry. The report of the committee reminded the messengers that present provisions of Section 170 of the Kentucky constitution provide for tax exemption of only one-half acre of property in towns and cities and two acres in the country for churches to use for worship purposes only. Most churches in towns and cities now own property used for worship, religious education and recreation, parking, etc., far in excess of one-half acre. While these have not been taxed, denominational headquarters buildings have been taxed and the objective of a constitutional amendment would be to prevent officials pressed for revenue from enforcing the strict language of the constitution.

The recommendation does not seek tax exemption for income producing



EVANGELISM — HMB evangelism director Ken Chafin was in Lexington to tell messengers of the growth of WIN schools and of the increase in witnessing as a result of these training sessions.

businesses or property held by churches or denominations for investment purposes.

Other church groups in Kentucky including Catholics and Jews have joined Baptists in forming an interdenominational committee to seek legislation in the 1972 General Assembly providing for a referendum on such an amendment.

The convention also voted its disapproval of the most recent attempt to amend the United States Constitution to provide for government approved and sponsored prayer in public schools. The public affairs committee report described the concerted effort to pass the "prayer amendment" and asked the messengers to oppose it and other efforts to jeopardize the principle of voluntarism in religion. Though the "prayer amendment" was defeated in the United States House of Representatives two days before the messengers heard the earlier prepared report, they went ahead in approving the report and the recommendation to oppose any forthcoming efforts to change the present wording of the First Amendment safeguarding religious freedom.

On the controversial Sunday closing law in Kentucky the Christian life committee reported it could not recommend any specific change though it recognized the problems involved in the present law. "To legalize Sunday shopping would be like legalizing liquor to cure alcoholism and fighting fire with gasoline," said the committee report.

The messengers approved the committee's recommendation that the present law be enforced, that any effort to abolish, amend, repeal or change the law be resisted and that Baptists and other Christians refrain from shopping on Sunday.

'Young People In Reverse Reaction To Adults'—Lawson

"Young people are in reverse reaction to what we have been doing with them or, in some cases, to them," a Texas Baptist pastor told the Tuesday night group attending the Kentucky Baptist Convention in Lexington.

"If you grew up during World War I, when crosses were used to mark the grave of each fallen soldier, you probably believe that the greatest thing a person can do is be loyal to his church and his country," said Bill Lawson, pastor of Wheeler Avenue Baptist Church in Houston.

"If you came through the depression, then probably you do all to avoid economic privation. If you are of World War II vintage then you may be a natural born 'hawk' backing any measure to make the United States safe from aggression," outlined Lawson.

"These are our deep feelings," he said, "but these are the things that young people today are reacting against."

"The question then is how to communicate with them about their deep feelings and ours, including those about God and the church."

One hindrance to such communications, according to the world renowned youth speaker, is the development of urban culture. "While most of us have lived in the city for a generation or more, we have maintained a rural culture. Johnny and Jane always managed to live at least in the suburbs and have a white picket fence around their large yard. Grandma always lived in the country and 'Gentle Ben' and 'Lassie' were the favorite childhood TV shows," the pastor said.



PORTRAIT PRESENTATION — George Jewell admires portrait of former general secretary-treasurer Calvin Miles Thompson presented to the convention by the Historical Commission. Before coming to the state board, Thompson was pastor of Jewell's home church, Portland Avenue Baptist in Louisville.



PRAYER — Bill Lawson, center, joins in prayer led by Cumberland College president James Boswell. At right is Charles Jones of Pineville who presided over session.

But today sociologists tell us that soon 80 percent of the nation's population will live in huge urban strip cities. It doesn't take a psychologist to tell us that our opinions are shaped by mass media. The church and county courthouse are now the power centers of the community. Now it is where labor meets or where management gathers, Lawson contended.

The danger of this downhill slide of the church is that prophets will use these scenes to provide the verdict, the Missouri native said. "We will be caught in the predicament of today instead of the potential of tomorrow if this happens," he said.

Another hindrance outlined by the Black speaker is "the precedent of yesterday." Lawson said that some leaders still want to judge in terms of how many dollars it takes to win a person to Jesus. He reminded Kentucky Baptists that "one state not too far from here last year abandoned Baptist campus ministers like you have in this state because it cost too much for the persons being won to Jesus. They counted the kids like so many dollars," he declared.

Even the Jesus Movement was pictured as a possible hindrance to the potential of tomorrow.

"Listen to this Black man tell you how solidly white the Jesus Movement is," said Lawson. "Examine this movement that has no room for the old or the child. Be cautious of the groups that fight the church of God."

"The proof of the pudding is not in the words but in the doing. Jesus said by this shall ye know them, that they love one another and keep my commandments."

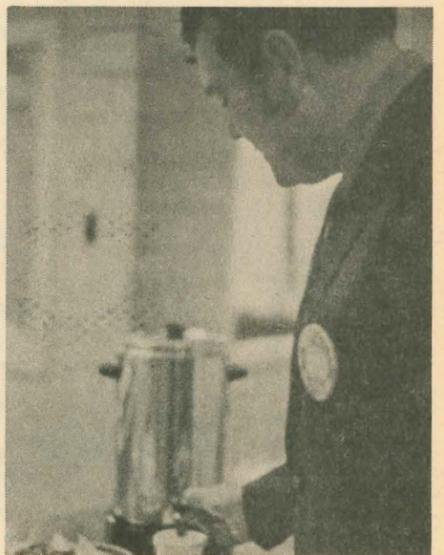
"And another thing he said, you can't tell me that you like me if you slap my wife and the church is the bride of Christ."

"It is still too early to know if this is a blessing or a curse," he said.

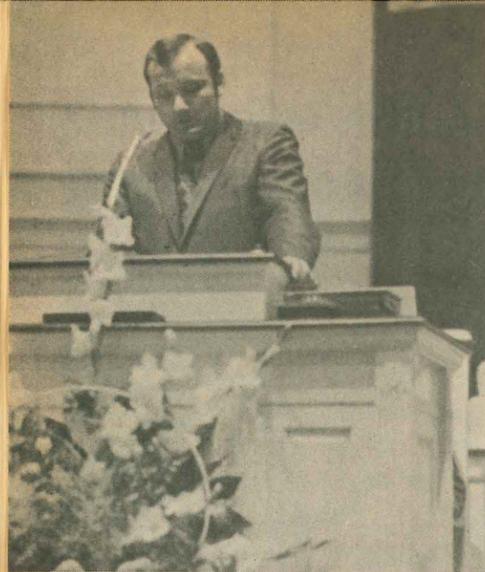
What is needed, Lawson contended, is a faith response; a faith response like that in the story of Lazarus when, on the command of Jesus, someone believed enough to roll away the rock in front of the grave, even as the sisters protested.

"If we can have that type of faith then we don't have to fear the kids. We can live for the potential of tomorrow, not shackled by the precedent of yesterday or the predicament of today. We can make our young people better human beings so they can share Christ wherever their lives touch," he concluded.

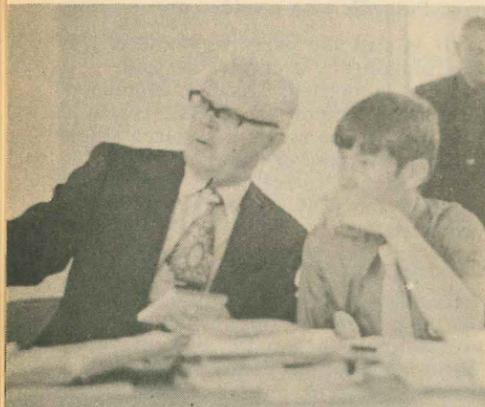
"We need better faith to take hold of some rocks and begin to roll them away at the command of our Lord."



FREE — Bob Martin of Grafenburg enjoys coffee, courtesy Western Recorder.



A MOTION — Jerry Oakley, pastor of Yellow Creek Baptist Church near Owensboro, asks for "feasibility study of consolidating three colleges into one."



GO — A. B. Colvin, assistant secretary of the 1971 convention, gives a message to one of the six Royal Ambassadors who served as convention pages.



GREETINGS — Southeastern Seminary president Olin T. Binkley, left center, greets Southwestern Seminary professor William R. Estep during the KBC. Looking on are David Nelson of Owensboro, left, and Eugene Quinn of Middletown. The two Kentuckians are trustees of the respective institutions.

Major Business Actions Referred To Committees

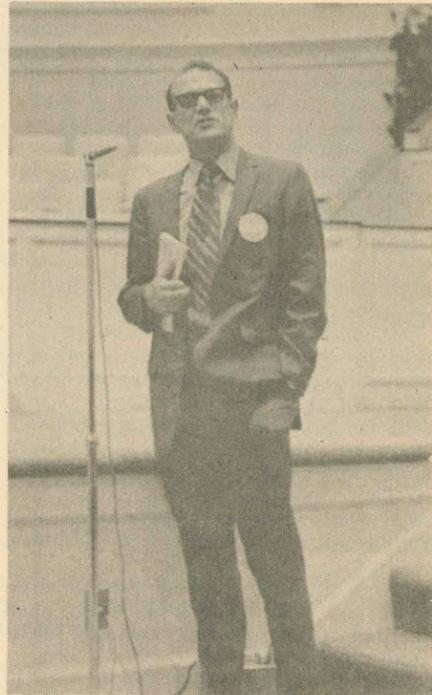
Two attempts to amend the method of representation on the Kentucky Baptist Convention Executive Board were referred back to committee by the messengers attending the 134th annual session of the KBC in Lexington, November 8-10.

Also referred to committee were motions calling for a feasibility study of consolidating the three Kentucky Baptist colleges into one institution and matching scholarships by the denomination to students attending Kentucky Baptist colleges.

J. T. Miller of Whitesville, chairman of the special committee to study the convention's constitution and by-laws, offered the first amendment during the report of that committee. Miller asked the messengers to refer back to his committee paragraphs one and two of the committee's report dealing with the size of the Executive Board and the length of service on the board.

He asked the convention to adopt paragraph three of the report dealing with nominations to the board. The proposed amendment stated that the convention's nominating committee would select board members and that suggestions would come from churches. The present policy calls for two suggestions from each association from which one is chosen.

David Nelson of Owensboro told the messengers that referring the first two paragraphs back to committee was a "good idea but that the committee stopped too short. I think we ought to refer all three paragraphs back to the committee," he declared, and offered the suggestion as a substitute motion which the convention voted.



Campbellville pastor J. Chester Badgett debates the proposed "feasibility study."

Later in the same session, Harold Barnes of Horse Cave offered an amendment to Article VII of the constitution which specified that from the two names submitted by the association, one would be selected by the convention for board membership and the second would be an alternate member.

After discussion, Miller moved that the amendment be referred to the constitution and by-laws committee. The motion carried. Earlier in the day the constitution and by-laws committee had presented a report calling for the defeat of Barnes' motion.

One constitutional amendment adopted specified that the Executive Board could fill vacancies occurring on convention boards and committees between annual sessions of the convention. Nomination for such posts would be made by the committee on nominations or the committee on committees.

This recommendation came from the constitution and by-laws committee.

The motion calling for a "feasibility study" of consolidating Cumberland, Campbellville and Georgetown Colleges into one institution was presented by Jerry Oakley of Owensboro.

Oakley told the convention that Baptists are spending most of their money on a minority of their students. He pointed out that 20,000 Baptist preference students were on state campuses last year as opposed to 2,000 on Kentucky Baptist college campuses.

"This study may show that what we really need to do is increase our support of the three schools," the Owensboro pastor said. "On the other hand, it may show that we need to move in a different direction, supporting our Baptist Student Union programs more adequately across the state."

Chester Badgett, pastor of Campbellville Baptist Church, opposed the motion. "I have been a pastor for 37 years," he told the messengers, "and most of that time there has been a study committee for this purpose. But they always come back and tell us the same thing, that we ought to support our present schools.

"We ought to mature and quit bringing this motion," he declared.

Badgett then moved that the motion be referred to the Christian education committee and the campus ministries committee of the Executive Board. The referral motion carried.

Host pastor Frank Owen offered the motion asking for additional scholarship aid to Kentucky Baptist students attending Kentucky Baptist schools.

The motion specified that the convention would provide a \$100 scholarship to such students provided that the home church also provided a similar amount toward the tuition and fees of the student.

The Calvary church pastor explained that the move would show Kentucky Baptist support of Christian education in the state and would minimize the difference in cost for a student attending a Baptist school and one attending a state college or university.

Harlan pastor Earl Bell said he was in sympathy with the motion but several "bugs" were obvious. He asked that the motion be referred to the Christian education committee of the Executive Board. The motion was referred.

In other action the messengers rejected the suggestion of the arrangements committee to hold the 1972 convention November 13-15. Instead a substitute motion was adopted setting the convention November 14-16, Tuesday through Thursday instead of Monday through Wednesday.

Walnut Street Baptist Church, Louisville, will be the site of the 1972 annual session. First Baptist Church, Owensboro, will host the 1973 convention.

The messengers also adopted a motion by Charles Parker of Elizabethtown directing the Executive Board to study the possibility of holding the convention on Thursday through Saturday to secure greater participation by laymen.

Selected to bring the 1972 convention sermon was T. L. McSwain of Richmond. Billy G. Hurt of Paducah was selected as alternate.

a life style



The life of a missionary is...

love expressed and received

trying to communicate through a different language in a different culture

a prayer meeting of missionaries at four o'clock on Monday afternoon

patience with young pastors and concern about the growth and development of new Christians

joy in a student professing her faith in Christ...

There are hearts and minds waiting for, even searching for, the love God has to offer through Jesus Christ.

The need is for more people, possibly you, to share their faith...

(From a letter written by Barbara and David Wigger, missionaries to South Vietnam)

Foreign Mission Board, SBC

Quarterly Revision, Penal Reform, Among Resolution Topics

In a resolution adopted during the Wednesday afternoon session, the Kentucky Baptist Convention declared its "extreme disappointment" with the recent Sunday School Board's decision to revise an issue of the church training publication, *Becoming*.

The decision, claimed the resolution, pictured Southern Baptists as "being largely racial segregationists and raised serious questions about our commitment to racial reconciliation."

The resolution reaffirmed Kentucky Baptists' rejection of racial segregation as inherently unchristian and called on churches to actively engage in efforts aimed at improving relationships among men of all races.

A second resolution called on Baptists to support legislation which will upgrade physical conditions in all detention facilities and urged local communities and state officials to design and implement true correctional programs which provide educational and vocational training opportunities.

Other resolutions dealt with public tax support to non-public schools, support of American Bible Society, support of Kentucky Temperance League and appreciation to convention officers and the host church.

Below is a complete copy of resolutions adopted by the convention.

RESOLUTION I

Whereas, the administrative leadership of the Sunday School Board of the Southern Baptist Convention has revised one issue of *Becoming*, a Church Training Program quarterly; and

Whereas, the revision involved the recalling of a photograph of a young black man in conversation with two white girls, used to illustrate an article entitled, "A Ministry of Reconciliation"; and

Whereas, the handling of this event has pictured Southern Baptists as being largely racial segregationists, and has raised serious questions about our commitment to racial reconciliation;

And Whereas, this decision and its implementation have resulted in much adverse publicity in the local and national press;

Now Therefore Be It Resolved, that the Kentucky Baptist Convention, meeting in Lexington, Kentucky, November 10, 1971, completely disassociate itself from this decision by the Sunday School Board leadership, and that we express our extreme disappointment with it; and

Be It Further Resolved, however, that we commend the above mentioned leadership for retaining printed material in the revised issue of *Becoming* that calls for racial reconciliation; and

Be It Further Resolved, that we urge the Sunday School Board to forthrightly address itself to the problem of

racial reconciliation through the means at its disposal — including future publications; and

Be It Further Resolved, that a copy of this resolution be sent to Dr. James L. Sullivan and Dr. Allen Comish of the Sunday School Board; and that it be printed in the *Western Recorder*, Baptist Press; and

Be It Further Resolved, that we as Kentucky Baptists reaffirm our rejection of racial segregation as inherently un-Christian; that we reaffirm our commitment to racial reconciliation; and that we encourage our churches to actively engage in efforts aimed at improving relationships among men of all races.

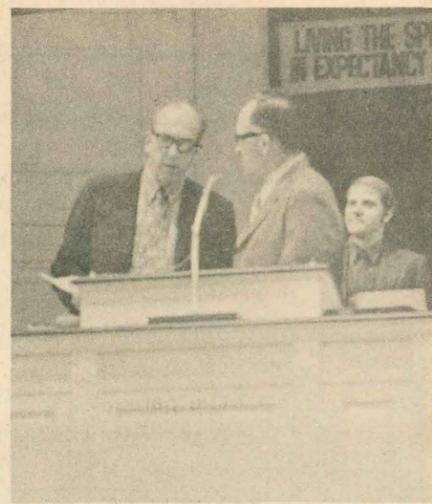
RESOLUTION II

Whereas, this Convention recognizes, first, that widespread distribution of the printed Word of God is a basic need in mission work at home and around the world, and second, that missionary advance calls for even greater distribution of Bibles, New Testaments, Gospels, other individual books of the Bible, and shorter Scripture selections, and

Whereas, the American Bible Society renders an essential worldwide missionary service through translating and publishing the Scriptures without note or comment and through distributing them without profit and usually below cost; and

Whereas, the American Bible Society provides without charge to the Chaplains, Scriptures for distribution to the men and women of the Armed Forces and to patients in Veterans Hospitals; and

Whereas, the American Bible Society



Resolutions committee member Frank Owen, left, explains the committee's action to presiding officer Wainscott and messengers. Bill Turner, resolutions committee chairman and pastor of the Latonia Baptist Church, stands at rear.

is rendering additional special service by providing Scriptural materials designed especially for the use of Southern Baptist churches in the area of Bible study and evangelism; and

Whereas, the American Bible Society, in cooperation with 50 other national Bible Societies, is now engaged in a program of worldwide missionary advance, with the theme, "God's Word for a New Age," seeking to place the printed Word of God in the hands, hearts, and lives of more people, in more lands, in more languages,

Therefore Be It Resolved, that we fraternally urge the churches and their people to make worthy contributions to the work of the American Bible Society, in order to provide the Scriptures needed for the missionary advance to which we are committed, and

Be It Further Resolved, that we encourage associations and churches to emphasize in their own programs the need for a wide reading and sharing of the Holy Scriptures both in our own land and throughout the world.

RESOLUTION III

Whereas, the 134th Annual Meeting of the Kentucky Baptist Convention is in session with the Calvary Baptist Church, Lexington, Kentucky;

Therefore Be It Resolved, that we express our sincere appreciation to the Calvary Baptist Church, her pastor, Frank Owen, and the church staff for the warm Christian hospitality extended to us;

Resolved Further, that we express our appreciation to Convention officers: John Claypool who faithfully served as convention president for 10 months prior to moving from Kentucky; Harold Wainscott, first vice president; Charles Jones, second vice president; and Lewis C. Ray, and A. B. Colvin, our secretaries, for their faithful service; and

Be It Further Resolved, that we express our deepest thanks to all those who contributed to the success of these sessions; and that the Secretary of the Convention send copies of these resolutions to all persons named herein.

RESOLUTION IV

Whereas, the use of drugs and alcohol is becoming an ever growing problem of both youth and adults; and

Whereas, the liquor industry is seeking to strengthen its influence and increase its sales and use;

Therefore Be It Resolved, that we commend the Temperance League of Kentucky for its aggressive and persistent program for exposing the evils of the alcoholic industry; and

Be It Further Resolved, that we commend the League for its effective lobbying efforts at the State Capitol in



Messengers wait to present resolutions

Frankfort, and for its educational program;

We Therefore urge our people give full moral and financial support to the Temperance League of Kentucky.

RESOLUTION V

Be It Resolved That, Kentucky Baptist in Annual Session, November 8-10, 1971, in Lexington, Kentucky, reaffirm their strong belief in religious liberty as provided in the Constitution of the United States and the Commonwealth of Kentucky. We believe public funds should be used for public education, and we do not believe that religious institutions should be financed by tax funds.

We also express our confidence in the public school system as ideally conceived — a strong bulwark for American democracy;

And we respectfully request all administrative and legislative Kentucky and national leadership to oppose appropriation of public funds for non-public school systems.

RESOLUTION VI

Whereas, "The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore every man possesses dignity and is worthy of respect and Christian love,"* and

Whereas, unsanitary, overcrowded and generally unhealthy conditions exist in many detention facilities throughout the Commonwealth, and

Whereas, those who have run afoul of the law are all too often housed together, regardless of age or the nature of their offense, and

Whereas, shame, humiliation and physical abuse often prevail rather than redemptive rehabilitation efforts,

Therefore Be It Resolved:

(1) That this Convention reaffirm its belief in the sanctity of human life and the dignity and worth of every human being;

(2) That we urge our fellow Christians across the Commonwealth to call for and to support legislation which will upgrade physical conditions in all detention facilities and which will provide more humane and more Christian treatment of inmates;

(3) That we urge local community and state officials to design and to im-

plement true correctional programs which provide educational and vocational training opportunities and improved medical facilities and medical care;

(4) That we call for increased funding from local, state, and federal sources to implement the above and to improve and to expand the quality of correctional staff to include the utilization of professional staff positions at all levels of the correctional system and to upgrade all salaries;

(5) That the Executive Secretary of the Kentucky Baptist Convention send a copy of this resolution to the Honorable Louie B. Nunn, Governor-Elect Wendell Ford, Commissioner of Corrections J. C. Taylor, and Commissioner of Child Welfare, George Perkins, and

the content of this resolution be printed in the *Western Recorder* and be released to other news media for distribution across the Commonwealth of Kentucky;

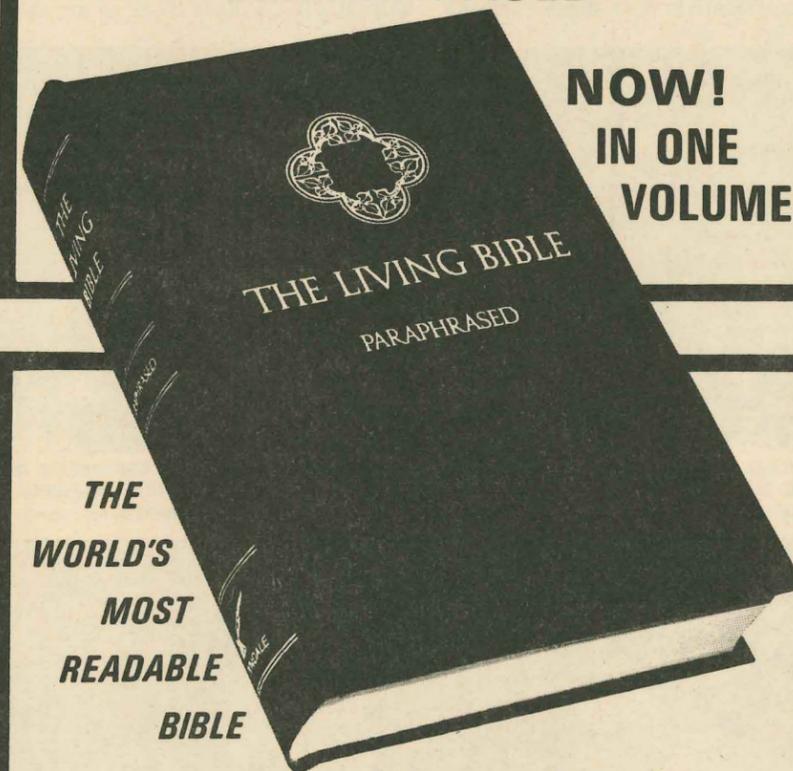
(6) That we each continue to seek God's guidance and the leadership of the Holy Spirit in our actions and attitudes toward our fellowman and by so doing make a positive witness of Christian love and Christian concern to all persons.

(7) Our Committee recommends that this resolution be referred to the Christian Life Committee of the Executive Board for study and possible implementation.

* *The Baptist Faith and Message*, statement adopted by the Southern Baptist Convention, May 9, 1963.

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Revolt Against Past Challenges Mission Work, Cauthen Says

"We have had enough!" These are the words of revolt being shouted across the world, according to SBC Foreign Mission Board executive Baker James Cauthen.

Speaking to the final session of the Kentucky Baptist Convention November 10, Cauthen told the messengers and visitors that man is in revolt against ancient plagues of hunger, disease, war and poverty. "That is why the hammer and sickle symbol is so attractive," he said. "They say come this way and we will abolish hunger and poverty."

People are in revolt against the disproportionate share of money going to weapons of war, Cauthen stated. Young people contend that if billions didn't go to blast a boy who didn't want to die, some of man's ancient problems could be solved.

The Foreign Mission Board executive also outlined some new "plagues" faced by man.

"When scientists first started talking



Foreign Mission Board executive Baker James Cauthen dramatizes his message.

about pollution of the air and sea, I thought they were overstating the case," he said. "But I don't think so anymore."

Now responsible scientists are saying that within the next generation we may well kill all life in the oceans."

Overpopulation was another "plague" Cauthen cited. He told the conventioners that predictions are now for the world's population to double in the next 30 years and then double again in less than 30 years. "The world can't support that many people," he declared. "By 1985, scientists are predicting hunger across the globe on the scale of that now being experienced in India and East Pakistan."

"And what does the Bible say to man against this dark background," he asked. Then, answering his own question, Cauthen declared that the Bible promises a new day, a glorious day; a day that God will usher in. He emphasized that no programs or particular methods would bring in the Lord's day. "But," said Cauthen, "we know God will have the victory."

He added that what the Bible promises is something that no amount of temporal relief can satisfy. "The Bible speaks to the soul of man as well as to his physical needs and nothing else can satisfy that longing."

The FMB official called it a "stigma against Southern Baptists" that in a day of mass communications, millions have not heard of the saving power of Jesus and millions more have not heard with any understanding.

"Now is the time!", declared the former seminary missions professor. "Except for countries controlled by the hammer and sickle symbol, the doors are wide open for proclaiming the gospel. You can walk in most Southeast Asian countries or across South America or Africa and do anything there that you can do in Kentucky," he told the audience.

"In 76 countries, Southern Baptist evangelists are proclaiming the gospel and people are responding. It is not unusual to hear of 5,000 or 15,000 or 25,000 people responding to God's call. "Revival is happening!", he shouted.

The former China missionary said he was convinced that God wanted some in the sound of his voice to go as foreign missionaries. "But," he continued, "God has not called everyone to go to a foreign field."

"If you know you are where the Lord wants you then I want you to know that there is no difference in your dedication to God, no difference in your concern for others, no difference in your commitment and that of the one who goes.

"The only difference is in the address where you live. God wants dedicated lives wherever they are."

Prior to the closing address, 11 foreign missionaries now in Kentucky were introduced to the congregation.



Wyman Copass of Bowling Green, center, was elected president of the Pastor's Conference. Above he confers with other officers, Bill Hancock of Louisville, vice president, and Austin Roberts of Danville, secretary-treasurer.



After his Monday evening closing address, Franklin Paschall of Nashville, Tennessee, left, visited with R. G. Shelton of Henderson, center, and Shelton's son Tom, a ministerial student at Campbellville College. The elder Shelton, acting as president of the Pastor's Conference, invited Paschall to Kentucky.



HONORED — Mr. and Mrs. Marvin Byrdwell were presented to the convention and honored for their services in managing Cedarmore Baptist Assembly. Byrdwell is now associational missionary in Christian County Baptist Association.



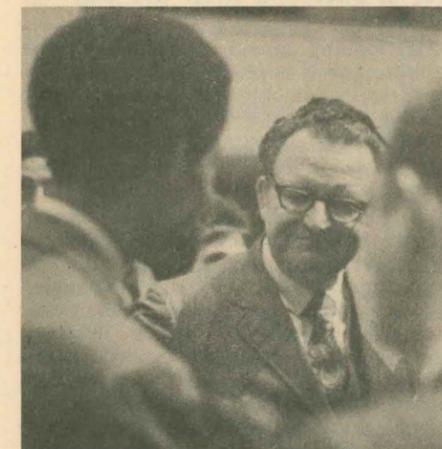
A FIRST — Kentucky annuitants were invited to a "Retirees Luncheon" during the annual session of the KBC in Lexington. This first time event was largely organized by Harold Kuhnle, retired pastor of Immanuel church, Lexington. Approximately 40 of the 160 invited persons attended. A similar event is scheduled during the 1972 convention at Walnut Street Baptist Church in Louisville.



Fund raisers never stop working. Above, Grady Randolph, right, Kentucky Baptist Foundation secretary, talks with Southern Seminary officials Badgett Dillard, center, and Paul Kirkland about the service his department can offer the seminary.



Campbellville president Randy Davenport presents staff members to those attending the college's breakfast Tuesday.



Morganfield pastor Billy Turner, center, was one of many speaking to Texas pastor Bill Lawson, left, after his address.



These pastors found time away from the convention to relax and visit.



NEW OFFICERS — Outgoing Religious Education Association president William Simmons of Lexington congratulates new president Carlton Winters of Somerset, center, and president-elect James Whaley of Middletown following their election Monday, November 8, in a pre-convention meeting in Lexington.



OFFICERS — Mrs. Carolyn Ellis of Shelbyville, Kentucky WMU president, introduces Miss Kathryn Jasper, center, state WMU executive director, and national Woman's Missionary Union president Mrs. R. L. Mathis of Texas.



CONFERRING — New Music Association officers are left to right, Grover Waller, Owensboro, president; Eugene Coates, Shively, vice president; Ron Wilburg, Lexington, secretary; Eugene Quinn, Middletown, KBC music department director; and George Stansbury, Campbellsville, Kentucky Baptist choral director.

Baptism Report Cheers Convention Messengers

One of the highlights of the department reports of the Kentucky Baptist Convention presented to the 1971 convention messengers was the announcement that the churches recorded 19,888 baptisms during the year. This was an increase of 2,295 over 1970 and is the largest number of baptisms for Kentucky Baptist Convention churches since 1962. The report by evangelism secretary Hicks Shelton also noted that 82 fewer churches in the convention reported no baptisms in 1971 than in 1970.

Reports were also heard from leaders in the Sunday School, church training, church music, Brotherhood and Baptist student departments. All the reports were optimistic about the present and future opportunities for growth in the number of those engaged in and in the quality of these ministries.

In accounting for the encouraging increase in baptisms, evangelism secretary Shelton listed several explanations. The first is the increase in interest and efforts by many Baptist laymen and young people in evangelistic activities. Shelton called attention to the many laymen now involved in lay witnessing and laymen led revivals as well as the phenomenal part growing numbers of young people are now playing in personal evangelism as well as in organized revivals.

Shelton also believes that the county-wide and area-wide revivals of last year in many places throughout the state help explain the increase. He pointed out the Billy Graham Crusade in Lexington and the meetings in Kentucky led by Bill Glass and others with special appeal to youth as examples. In some instances, Shelton said, it was not the large numbers of baptisms resulting from such meetings as the evangelism awareness which the meetings produced.

In looking ahead Shelton says the greatest need is for training lay adults and young people in more effective means of sharing their Christian experience and also training in a follow-up program of Christian growth for new converts.

Eugene Quinn, secretary of church music, reported that there are more than 50,000 enrolled in choirs and music offices of Kentucky Baptist churches and there were over 1,000 music awards earned in music training during the year. Quinn is enthusiastic about the new Musical Outreach program which is taking choirs, especially youth groups, on tours to resort areas, county fairs and the state fair.

"A new spirit of enthusiasm and concern for reaching and winning people to Christ is seen by increased numbers

being enrolled in Sunday School by many churches," reported Roy Boatwright, Sunday School department secretary. He listed the many activities of the Sunday School department during the year including the two Sunday School conferences at Cedarmore, Church Leadership Readiness Conferences in nine areas of the state and four Area Sunday School Conferences.

Boatwright described a new plan of action for reaching people for Christ through the Sunday School. Known as People to People, the plan has 13 major steps which began in October, 1971,

and will culminate in August, 1972. Among other Sunday School statistics reported for 1970 was an enrollment of 171,476 in Vacation Bible Schools.

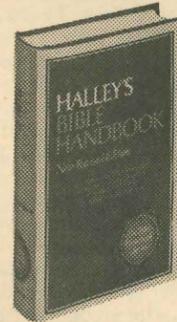
The report of Brotherhood secretary Forrest Sawyer emphasized the mission activities engaged in by Kentucky Baptist men and boys during 1970. "Evangelism has been one of the prime activities," said Sawyer as he reported laymen led services in county jails, nursing homes and resort areas. Among the activities of the year Sawyer listed eight Royal Ambassador Congresses, eight regional Brotherhood Conferences, the state Royal Ambassador annual track meet and Royal Ambassador camps at Camp Rabro. The Brotherhood secretary says he envisions three main emphases in the missionary education for Kentucky Baptist men and boys: fellowship, evangelism and missions.

James Whaley, church training secretary, emphasized in his report that some kind of training takes place in all churches. "Sometimes it is good training and sometimes it is bad training," said Whaley. He listed the requirements for good training and reported more than 95,000 were enrolled during the year in some type of church training in Kentucky Baptist churches. He said 41 associations observed "M" night last year with 488 churches represented. Other activities of the department included a Drama and Vocational Conference at Cedarmore and six area training sessions to train selected associational leaders to conduct conferences on how a church can plan a year's church program.

The ministry of Kentucky Baptists to students in Kentucky as reported by state student work secretary Chester Durham included the services of 13 campus ministers serving more than 25 campuses. Durham said about 26,000 Baptist students were enrolled in Kentucky higher educational institutions last year with about 21,000 in public colleges and universities, 2,553 in Baptist colleges with the remainder in private or other church related colleges. Citing the importance of keeping up with enrollment trends, Durham said enrollments in public colleges and universities increased 155 percent from 1960 to 1970 while enrollment in Baptist colleges increased 28 percent during the same decade.

Durham said the 1970 State Student Convention was one of the finest in the history of Kentucky Baptist student work and that over 400 attended the two International Student Conferences conducted last year. The Baptist Student Summer Mission ministry involved 18 student missionaries serving all the way from Kentucky to Alaska, Hawaii, the Bahamas, Canada and Israel.

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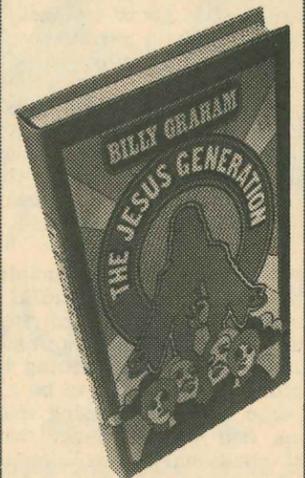
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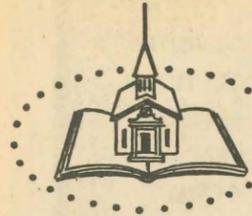
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(These Lessons for November 28, 1971)

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Hope For The Captives

Luke 8:27-39

Christ has a great interest in all those who are held captive by Satan, others or their own sins. He is deeply concerned about their liberation from the various types of bondage from which they have not been able to liberate themselves. On one occasion He crossed the Sea of Galilee for the purpose of bringing relief to a man who was possessed by demons.

The case

When Christ and His disciples disembarked in Gadara a dreadful wreck of humanity rushed toward them. He was a ghastly figure who had been dwelling in the tombs, cutting himself with stones and proving to be a terror to all who had been passing that way. Demons had played havoc with his mental, emotional and volitional faculties. Abandoned, avoided and feared, this violent and dangerous demoniac portrayed the devastation and loneliness of sin.

The cry

As soon as the disciples saw the demoniac rushing toward their party they were ready to push out to sea again but Christ was not afraid of him. He saw in him great possibilities. Christ considered him a real opportunity. The man ran to the Lord, fell down before Him and cried with a loud voice: "What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not."

The command

In compassion and with the voice of unmistakable authority Christ uttered the command, "Come out of the man, thou unclean spirit." Instantly the demons came out of the man.

The change

When the demons came out of the man he became a rational being, his wild cries ceased, the wild look disappeared from his face and his soul was granted that peace which passeth understanding. Passing from the companionship of demons into fellowship with the Son of God was an amazing transformation.

The conversations

Satan was only one being but he operated through many demons which inhabited human bodies. These demons hated Christ Whom they recognized as the Son of God. Nevertheless, they

requested Christ to permit them to enter the two thousand swine which the herders were watching while the animals were feeding. To their request our Lord gave His consent. When the unclean spirits entered the swine, the hogs became so miserable that all of them rushed over the cliff and drowned themselves in the sea.

Immediately the astonished herders ran into the village and reported what had taken place. Just as people now rush to a disaster, the Gadarenes rushed to the sea. They observed the man, whom they had feared and Christ had healed, sitting at the feet of the Lord in splendid condition. Not only had He conferred a wonderful blessing upon this man but also upon the entire community by delivering the people from the fear of what this former wild maniac might do to them.

Concerned only with their loss and exceedingly resentful of it, the owners of the swine besought Christ to leave their country. In compliance with their expressed wishes Christ promptly left their midst.

The commission

Even though Christ gave the demons permission to enter the swine and

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God has been at work in the accomplishment of His plan and purpose and, in due time, there will be a glorious consummation of that which He began and has continued. He is now seeking to make known to us His plan and purpose for us as individuals.

Romans 8:18-24

Paul lived victoriously in an evil environment where persecution and suffering were frequently experienced or observed. He had an implicit confidence in God's purpose and a hope that was steadfast and sure. Hope is a combination of desire, expectation, patience and joy. It implies a desire for some good which is future in its realization and enjoyment, attended with the possibility of obtaining it.

granted the request of the citizens that He leave the country, he denied the healed demoniac's request to accompany Him. He placed the man's duty above his desire, beautiful and commendable though that desire was.

The duty demanded of this man, who wanted to show his gratitude to Christ, was set forth in the commission: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5:19). Christ knew that the man could be far more useful telling about his Saviour in his own home and among his own people than he could by traveling with Him. His work for Christ was to begin at home, which is where all true work for Him commences. Such witness-bearing is the most difficult but it can be tremendously effective. It was better for the man, for his friends and for the area in which he lived that Christ denied his request. If you, as a Christian, are called to witness for Christ in a small circle only, then trust the Lord to make your faithful testimony tremendously effective. Share the concern of Christ for those who need deliverance, whether their need is physical, spiritual, mental, moral or social.

Living a victorious Christian life in Paul's day was extremely difficult and dangerous. It subjected one to persecution and suffering. Paul readily acknowledged that suffering was unpleasant and often without any justification, but he sought to inspire, encourage and challenge Christians who were suffering for Christ's sake to endure their hardships bravely and courageously, inasmuch as their sufferings were so insignificant in comparison to the glory that awaited them. As certainly as suffering is a part of this present life for those who live in such a manner as is pleasing to God, there is a glory which is yet to be revealed in which faithful and obedient Christians will share. What is in store for us is greater than anything we have ever known and we are to

wait for it confidently, patiently and longingly.

According to verse 22, the creature groans under the weight of sin and without full knowledge of what the ultimate end is going to be. According to verse 23, the Christian groans within himself, not as a helpless sufferer but as one who is awaiting the complete redemption of his body in the resurrection. The groans of the Christian do not always reach the ears of men, but they do get God's attention. As David expressed it: "Lord, my desire is before thee; and my groaning is not hid from thee" (Psalm 38:9).

Salvation includes all the benefits of our redemption — remission of sins, justification, adoption, sanctification and glorification. All of our great triumphs which our faith expects have not materialized, but they will. Until they do, we are nourished and inspired by hope. Whereas fear is the frightful waiting for something worse, hope is the anticipation of something better. It is wonderful to be indwelt and empowered by the Holy Spirit during the Christian life on this earth, but it will be far more wonderful when we become the actual possessors of all the blessings which shall be ours when we acquire our glorified bodies like unto the body of our Lord.

Revelation 11:15

The Christ of eternity became the Christ of history at Bethlehem and becomes the Christ of experience when we receive Him as our personal Saviour and enthrone Him as the Lord of our lives. Fellowship with Christ and with those who truly love and follow Him constitutes one of the greatest and most glorious privileges which God gives to His children. Fellowship means knowing each other intimately, loving each other devotedly, and doing things together and for each other.

Christ, Who was born in Bethlehem and crucified at Jerusalem, has been crowned as the King of the heart and the Lord of the life by millions of believers throughout the world during the centuries that have passed into the tomb of time. We rejoice in the privilege of participating with Christ in the accomplishment of the purpose of the Father and in the doing of His blessed will. His presence with us guarantees constant companionship, fullness of joy, sufficiency in trial and comfort in sorrow.

Revelation 11:15 is the announcement of the great and glorious truth of the final triumph of Christ. This declaration from heaven—of the coming of the time when the kingdom of Christ shall conquer the kingdoms of this world, when righteousness shall triumph over sin, and when the victorious Christ Whose right it is to rule and reign will take the reins of government and will reign over all the earth forever and ever — should cause us to praise Him and to give Him our very best in service.

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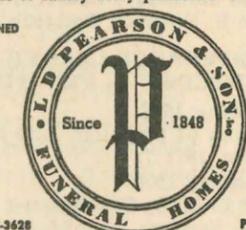
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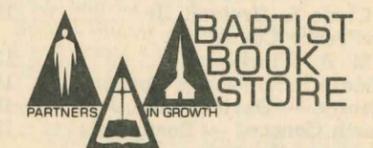
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Association — Member	Term Ends
Allen — Baxter Powell, Jr.	1974
Anderson — Robert Hill	1974
Bell — Charles F. Jones	1974
Charles Dean	1973
Bethel — Glenn Sullivan	1974
Blackford — J. T. Miller	1974
Blood River — J. Frank Young	1974
Boone's Creek — J. W. Farmer	1974
Breckenridge — Raymond W. Farrar	1974
Caldwell — Deward Hurst	1974
Central — J. Lonnie Bradley	1974
Christian County — William M. Rowlett	1974
Crittenden — Gerald Bishop	1974
Daviess-McLean — Harold Wainscott	1974
East Union — Robert Lawson	1974
Elkhorn — Frank Owen	1974
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J. Foley Snyder	1973
Grayson County — Norman Cabbage	1974
Greenup — John M. Sykes, Jr.	1974
Herbert B. Jukes	1974
Elmer Wiley	1974
Jackson County — Fred Brandenburg	1974
Little Bethel — William R. Nave	1974
Harold J. Purdy	1972
Long Run — D. E. Jones	1973
Henry W. Schafer	1974
J. Wesley Shipp	1974
Bob A. McCrary	1974
Mrs. Ethel Jenkins	1974
C. Welton Gaddy	1974
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Walter E. Bryant	1974
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Middle Fork — Roy Turner	1974
Monroe — David Smith, Jr.	1974
North Concord — Reed Mills	1974
Northern Kentucky — George A. Jones	1974
William L. Hodge	1974
Calvin Perry	1974
William Turner	1974
Ohio County — Wesley Hanson	1974
Ohio River — R. J. Burpo	1973
Owen County — O. D. Hawkins	1974
Pulaski County — Owen Edwards	1974
Severns Valley — E. V. Carrier	1974
Shelby County — Wallace A. C. Williams	1973
South District — H. A. Cocanougher	1974
Tates Creek — George Waddle	1974
West Kentucky — James T. Garland	1974
West Union — H. Ralph Gill	1974
Whites Run — Thomas Steele	1973

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HAPPY BIRTHDAY — At the Georgetown College breakfast, president Robert Mills reacts as the group sings "Happy Birthday" three days prior to the event.

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Term Ending 1973:
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Northeastern Region:
Ira McMillen, Jr., Ashland
Southeastern Region:
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Southern Region:
Frank Dorris, Morgantown
H. Curtis Erwin, Glasgow
South Central Region:
David Gardner, Columbia
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Southwestern Region:
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*All terms expire 1973 except Goodan whose term expires 1972.

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Terms Ending 1973:
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Terms Ending 1974:
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(First named is chairman)

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